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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The overwhelming defeat of high license in Wisconsin last Tuesday is regarded by the anti-prohibition press as a saloon victory. It is to a narrow vision; but as a wrestler drops to his knee to get a lower and better hold, the cause of true temperance will show this to have been a victory. The pretense of high license to restrain liquor-drinking was long ago exploded. The difference between license low or license high is only that it helps selfish tax-payers. The rule of the saloon will be necessary in some communities for its overthrow, just as the dominecring of the slave power was needed to make a self-seeking nation awake to its danger.

The Postoffice Inspectors arrested a man in Chicago a few days since, for conducting a lottery business and making a fraudulent use of the mails. But lodges and Catholic fairs post their bills openly for raffles, which are lotteries under another, name and no officer of the law is aroused to protest or prevent the business. What State rights' nonsense, by the way, is it that allows the lottery to flourish in Louisiana or Kentucky while elsewhere it is suppressed? Is there not a national regalation or prohibition of this evil as much needed as for divorce, bankruptcy or intemperance?

It has been the vexation of some men's lives that that the seven million horse power of Niagara Falls was going to a perpetual waste doing nothing but roar and foam and furnish the wide world with a stupendous show. These pragmatic gentlemen have been hoping much from the electrical inventors, and not altogether in vain. They have seen the few mills and manufactories put up to catch a little of the wasting power sold out to the State, with the expectation that they will be cleared off and the primeval condition of the awful region restored. But they have a ditch cut years ago from the rapids above the fall which can be made of use outside the State park. This canal now furnishes about 5,000 horse power and which may be greatly increased by enlarging the cut. It is also found practicable to transmit power for electrical purposes from Niagara to Buffalo, a distance of twenty-five miles, with a great saving over the power of steam—a saving of $40,000 per annum on a plant for 1,000 arc lights. It is believed that with improved batteries power can be transmitted 100 or 150 miles and the present generation even may see the prophecy of Sir William Thompson fulfilled and the power of this mighty torrent used in all the large cities of the East.

The Benjamin Rush Temperance Centennial is celebrated this week by the various temperance organizations and several of the religious denominations. A "Centennial Temperance Conference" is appointed in Philadelphia on Wednesday and Thursday, to which a large number of delegates have been elected, and which will be addressed by a number of able speakers. The National Woman's Christian Temperance Union through whose efforts ten States have during the present year adopted temperance instruction in the public schools, is taking a profound interest in this important anniversary, and has arranged for meetings throughout the country wherever it has organizations.

The managers of the new Catholic University at Washington invited, so the German papers report, a somewhat celebrated character, Janssen, from Frankfort on the Main, to be one of their professors. He declined, though offered a salary of 50,000, francs or $10,000. Catholic as well as Protestant America may be congratulated on his decision, since it is believed that his celebrity as an "historian" rests on the sensational attempt to prove from documentary evidence that the condition of all Europe before the Reformation was in the best sense prosperous, and that that mightiest social and religious movement since the days of the early church, was the greatest evil that ever befell the northern and central nations of Europe. An "historian" of such caliber might, in this country, be in danger of losing both character and reputation, if exposed to the rifles of our sham-hunters. If we cannot abide Chinamen, what do we need of such professors of history?

The Chicago Knight Templars are becoming pious. They have long claimed for themselves the Christian name: perhaps it is with compunction for their dilatory practice that at a meeting of the Apollo Commandery last week, when twenty-two candidates were put through the Red Cross degree, during the banquetting that followed till past midnight the speakers were the following "Sir Knights" and "Princes:" G. C. Lorimer, Baptist; Frank M. Bristol, Methodist; Samuel Fallows, Reformed Episcopal bishop; and Clinton Locke, Episcopal canon. The pastor of a Baptist church in this city said the other day that he once had much respect for Lorimer, but when he saw him get the Knight Templar Masons into his church and "go through his monkey tricks with them" he was disgusted with the man and led to doubt the sincerity of his Christian profession.

If Humbolt, Neb., has some of the best people of the earth, it has also some who are their antipodes, who get an occasional inspiration at least, from the bottomless pit. Take for instance this extract from a local paper, which is worse in its way than the eggs thrown by other Masons: "Two ladies were returning home with the ministers when the assault was made. It was certainly very wrong for the parties, whoever they may have been, to administer such severe punishment upon the ladies, and they should be justly punished for it, but the two 'divines' certainly needed all they got, and a dose of tar and feathers in addition would not have been out of place. The lecture which was delivered by one of them in the People's church last Friday evening, was, if properly stated to us, disgraceful, untrue, and obscene in the extreme. The main bent of the discourse seemed to be to abuse the grand old order of Masonry, which stood for a thousand years before this upstart would-be reformer ever breathed the free air of this glorious republic, and will probably be growing in numbers and strength long after he has accepted a position in the infernal regions. It seems to us that parties should be well-known before they are allowed to speak in the pulpit of our churches. Such imposters as these disgrace Christianity, and their influence in the community for bad can hardly be estimated."

Rev. Mr. Parkhurst, in his tour around the world did not see a single new heathen temple. All the pagan worship was in old dilapidated temples. Not very long ago there were 100,000 idol-gods in Raratonga; but a young man lately visiting the British Museum saw among the wonders there the first Raratonga idol his eyes ever beheld, though he was born and lived 19 years in Raratonga.—*Intelligencer.* There is a warning, as well as a hopeful lesson in such news. So long as we are sure that Satan is not giving up his fight for the dominion of this world, so long we may be sure that he will not abandon his surest means of separating the souls of men from their God; and no reader of Bible history can doubt that this was by false worships. But as Gospel light increases round the earth and the intelligence of men is aroused, the grosser forms of idolatry must be given up and something more nearly counterfeiting the truth substituted. Thus we see the lodge religions flourishing beside the churches and even around their altars. The rude and unseemly rites of barbarous and savage tribes lose their power, but the "beautiful" formulas of the lodge engage the attention of the refined but undiscerning worshiper in Christian lands. Thus the tide falls with us while it rises among the islands of the sea and in lands long shrouded with the darkness of superstition and paganism.

Hon. William H. Barnum, Senator from Connecticut and manager for the Democratic party in the Cleveland campaign last year, in an interview in this city expressed the opinion that the increase of the United States army was a necessity demanding immediate attention, and that garrisons of from 500 to 2,000 men should be permanently stationed in our large cities where outbreaks are liable to occur. As nine out of every ten, at least, of the riots which demand military suppression grow out of strikes, set on foot by secret labor lodges, Mr. Barnum's proposition might be resolved into a kind of government supervision or standing-army regulation of these sources of discontent and disorder. There is a more economical and hopeful solution of this question, and it lies with the Christian church. Let our pulpits demand the practical enforcement of the great rule laid down by Christ for the regulation of human intercourse, especially between the workingman and the employer; and let the churches insist that their membership be clear of secret combinations. We would then find, instead of a demand for standing armies to hold down the workingmen, that a revision of our laws bearing upon the relations of capital and an amicable arbitration of questions difficult to settle would anticipate and prevent such threatening outbreaks as have transpired in a score of cities during the present year.

THE SPIRIT OF CHRIST TRIUMPHS OVER KU-KLUXISM.

LETTER FROM BRO. COUNTEE OF MEMPHIS.

MEMPHIS, Tenn., Sept. 12, 1885.

Editor Cynosure,

DEAR BRO.—I have been kept quite busy since the recent attack made on my house, answering letters, which have numbered as high as five daily. You have no idea how much I have rejoiced during the last three weeks in learning that so many are engaged in this the greatest work of the nineteenth century, and more on account of the love and tenderness shown me by the members of my church, the Tabernacle Baptist, many of whom have avowed their purpose to die by my side, if needs be. I have preached regularly in my church every Sunday since those inhuman monsters visited my house, without any relaxation whatever; and they were loud in saying that I ought to hold up and quit urging people to leave their societies; but by some

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means I am impelled by a supernatural influence to cry aloud and spare not, to preach the gospel of SEPARATION FROM THE WICKED.

Last Sunday night was my first Sabbath out at night since the second Sabbath in August, and I talked to a large congregation. It was indeed a jubilee to my soul. My subject was, "A bound Jesus." (John 18: 12.) And the Lord helped me; and, as I never preach now, or as I call it, cast out my net without seeing how many fish are in it, I rejoiced greatly to see five of my people leave their secret organizations and take their stand with the church.

After services I was escorted to my home, nearly a mile from the church, by almost the entire congregation, and I shall *never, never* forget how my heart swelled within me as they marched with almost death-like stillness to my door, and then how I was almost carried into the door where five or six were watching to keep the enemies from slipping up and burning my home as they have threatened to do.

There are only three ministers who have spoken at all on this subject: Elder B. A. Imes, a Congregationalist, Elder Brinkley and myself who are Baptists. Neither of the others have been molested; but they attacked me for two reasons: first, I suppose, because I was so diminutive, being only 4 feet 10 inches tall and weighing 105 pounds; Bro. Brinkley being a 200 pounder, and Bro. Imes about 150. The other reason was because I was an active society man, belonging to the Masons, a Knight Templar; in the Odd-fellows, a Past Grand Master; in the I. O. I.s (Imaculates), a Knight of Orient; in the Tabernacles, a Knight of Taber; and a Knight of Pythias. Hence you see in all I had gone to the rank of Knighthood. I was sought by them, initiated privately, and given all the degrees for my influence, which I gave in return. In all their grand affairs I was generally chief spokesman, and they knew that my influence turned against them would be felt, and I must be stopped, and the getting rid of me would, as they thought, put an end to the whole matter. For seventeen years I have been an earnest worker in the cause of secret organizations. I was indeed deluded. I imagined I was of great importance, to be sought and initiated into their so-called mysteries FREE OF CHARGE.

The awakening, thank God, is greater than the delusion. I rejoice greatly that I am found worthy to suffer persecution for Christ's sake. The clouds of vengeance yet hang heavily over me, and I am expecting an attack at any time. My people are guarding my house every night, and are anxious to get me a house in town where I shall not have so much to fear from another assault from these men, many of whom are Christians, or at least profess to be, and who seem to believe they are justified in committing the crime of murder.

I am undaunted in my purpose to go on. Some few of my members remain under the ban of society delusion. I am trying to be patient with all, and in due time I believe they will come out from among them. I do not think that the society people have seen their blunder, but it is no doubt working against them. Many persons will leave them. I shall try and occasionally drop you a line on the situation of affairs here. May Christian people everywhere pray for us. R. N. COUNTEE.

BALAAM STILL TEMPTING ISRAEL.

BY WILLIAM FENTON.

A "Sir Knight"(?) conducted the Y. M. C. A. prayer meeting yesterday in St. Paul, and during his remarks stated that "Balaam could not prevail with God to curse Israel." But if this mock Sir Knight was not blind drunk spiritually with his lodge demonism, he might see that as Balaam did contrive a plan whereby the Israelites did bring the curse of God upon themselves, so to-day God's people, by mingling at the communion services with the modern Moabites of the lodge, are preparing the way for God's curse upon themselves.

In that model of all lodges, the Masonic lodge, we see "the point within the circle," that symbol of the Moabitic abomination, the Moabitic god, Baal Peor, the symbol of the sun, and the ancient phallic and sun-worship essentially imitated. The Israelites by running after that abomination and bowing to the worship of Baal incurred the fierce anger of the Lord, whereby 24,000 of them were slain.

And are not modern churches, by reason of their fellowship with the followers after Baal in the modern secret lodge, and thus defying the commandments of the New Testament, provoking similar judgments? Surely, yes. If God did not wink at iniquity then, why should we suppose that he does now? Every man who joined himself to Baal Peor was slain, and their heads hung up against the sun. But it was not until Phineas arose in the congregation and with a javelin he thrust through the parts symbolized by "the point within the circle" in a prince of Israel and a daughter of a prince of the Midianites, whereby both the prince and the daughter were slain, that the plague was stayed and the wrath of God turned away from Israel. Thus Balaam did succeed in bringing the curse of God upon Israel.

And, again, in the letter to the church at Pergamos (Rev. 2: 14), we read, "Thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel." Now, what is our "Sir Knight" doing? He wears his secret society badge side by side with his Y. M. C. A. badge, introducing himself and secret order to all the young men who visit the Y. M. C. A. rooms. Is not that similar to the work of Balaam, casting a stumbling-block before the young men of the city, seducing them into his secret abominations? The readers of the *Cynosure* know what he will do with them if he gets them into that secret lodge room.

What shall we do? Let us not despair, God reigns. "The weapons of our warfare are not carnal," like that of Phineas, "but spiritual and mighty through God to the pulling down of strongholds." 2 Cor. 10: 4. If they cast us out, and even silence us in the churches, we have our closets for prayer, and there we can fight and win the battle. If they cast us into prison, there we can also pray and sing praises to God. They will not always be able to "vex" us "with their wiles," whereby they "beguile" the young men into their secret abominations. And we may save some from the dark and loathsome lodge if we do not give way to despair.

St. Paul, Minn.

THE UNREVEALABLE.

BY D. VANDEVENTER.

Masons say there are secrets in Masonry that cannot be revealed. This proves their heathen origin.

Paul found at Athens an altar dedicated to the unknown God. Those poor, benighted heathen could not solve the mystery; to them it was unrevealable; and in their blindness each one bowed to a god fashioned by his own fancy. As the heathen did, so do Masons. "And now they sin more and more, and have made them * * idols according to their own understanding." Hosea 13: 2. This is the case in which Masons are found: each one has a god of his own, as Masonry does not and *dare not* accept the God revealed in the Bible as its God; and for anything that Masonry teaches he is, or may be, one of those evil gods who was supposed to be the creator of the material worlds, or that great Brahma who bursted the wonderful mundane egg and brought forth the worlds in all their grandeur. This is one of the unrevealables of Masonry.

To further prove this point take the teaching of the great Pythagoras, whom Masons claim as a brother. He was a heathen philosopher, and to get some idea of the god he worshiped let us turn to the American Cyclopedia, Vol. 14, P. 120: "The essence of number is unity, which is at once odd and even, and contains in itself in germ all the universe. It is both the form and substance of all things, and is identical with the Deity." Pythagoras was an idol worshiper and as Masons claim a brotherhood with him, his god must be their god, and hence the Grand Architect of Masons may be the "essence of number." No wonder Masons claim there is an unrevealable mystery connected with that sublimely ridiculous and heathen-like institution.

Another thing Masonry either dare not, or cannot reveal, is how they expect to "purify man's evil nature" without the blood of Christ. Or how they expect to "rescue man from the world in whose obscurity he has been wandering." See "Manual of the Lodge" by Mackey, P. 39. Or how the "gavel" is to fit a man for heaven while Christ is rejected. Manual, p. 35. Or how it is to completely accomplish the new birth" (Manual, p. 21), while it rejects Christ "and treats his blood as an unholy thing?" Hebrews 10: 29.

The foregoing quotation may suffice to show where the unrevealable of Masonry lies, and establish its sacrilegious claims beyond the possibility of a successful refutation. Masonry arrogates to itself power that belongs exclusively to the blood of Christ.

In II Timothy 3d chapter we read of a class of "blasphemers" who are "ever learning and never able to come to a knowledge of the truth." In Mackey's Manual of the Lodge, page 93, we read that a "Mason's wages are truth;" that that the Mason is "ever to be in search of truth, but is never to find it." Truth then is a secret hid from Masonic eyes, therefore Masons cannot reveal it.

We are then forced to the conclusion that Masonry is a tissue of lies. "They that observe lying vanities forsake their own mercy." Jonah 2: 8. But for Masons to say Masonry is not exposed in the books published is to deny a fact. Morgan, Bernard, Ronayne, and others give Masonry substantially as I learned it in the lodge. Therefore, I know that Masonry is exposed.

DR. CHARLES JEWETT ON THE SECRET TEMPERANCE ORDERS.

[From his book, "Forty Year's Fight with the Drink Demon," 1872, pp. 146, 152, 155.)

Another movement, which lost us the active co-operation of thousands of excellent and able men, was the substitution of close for open organizations. Prior to the formation of the order of Sons of Temperance, *all* our public meetings were open to the world. There was no ritual to control the order of public services which was determined by surrounding circumstances. The opening exercises, after the president of the society had called the meeting to order, were generally, prayer, the reading of the minutes, or the record of the last meeting and the reading of reports, if special duties had been assigned to committees. These services did not usually consume more than twenty minutes of the evening. The remainder was devoted to a free discussion of the subject of temperance by interested parties, unless provision had been made for a regular lecture, in which case, of course, that service had precedence. But whether the evening hours were occupied with the lecture or a general discussion, all was in the hearing of the masses.

I have worked in good faith for years with and for Sons of Temperance and Good Templars, believing, all the while, that open societies would serve our purpose better, and that their re-establishment, with the addition of a proper financial feature, would be found to be a necessity before a triumph can be reached. I saw, however, that close organizations must have a trial, and a thorough one, before the earnest and excellent brethren, working in and through them, could be made to see the necessity of other forms. They have been tried for nearly twice the period during which we worked in open organizations, and for one, I think it time to look at the facts as they are, and, instead of an obstinate adherence to existing and partial methods only, see if some measures cannot be devised for bringing our whole force into the field.

Seven-eighths of our weekly temperance meetings now are held in private rooms. Few of the aged are there to give the proceedings the dignity and gravity which their presence generally confers, and the children are left at home; and worst of all, the drinking portion of the community, the very portion which we wish to influence by our arguments and appeals, are excluded. *They* have not the pass-word.

What a blow would be struck at Christianity, if, from the regular meetings of the sanctuary or the weekly meeting for religious conference, sinners were excluded, ueless they came with the pass-word, or would declare beforehand their readiness to join the church. At the close of the exercises in open societies, you can take advantage of any good impressions made to get men to join the society, which they can do on the spot by signing the pledge of abstinence, it being a part of the constitution, and from that moment the pledged man is a member. In close organizations, considerable time must elapse and certain ceremonies intervene, before membership is attained.

Once more. Those petty rivalries which are now frequently occurring between the different orders, where they exist in the same community, and often between subordinate and neighboring organizations of the same order; and those unbrotherly strifes for offices and honors, which too often occur now, were *unknown* in the open organizations, *absolutely unknown*. No doubt, my brethren who have embraced the cause within the last twenty-five years, and never worked in open societies at all, will be surprised at these utterances; but men, past fifty, who worked in the open societies which existed in New England by thousands before the year 1840, will fully understand me; such men as Senator Wilson of Massachusetts, Gov. Buckingham of Connecticut, Neal Dow of Maine, and Amos C. Barstow of Rhode Island, and thousands of others past the age of fifty. Let our younger brethren, before they express their unbelief in the historical truth of my statements, ask such men, and I am willing that their statements shall stand, whether for my justification or condemnation. How far they were effective, let the facts tell. In less than fifteen years, the style of operations I have described, so far revolutionized the public opinion of Massachusetts that the license system was abolished in more than three-fourths of the coun-

ties of the State. The old style of operating gave place, in the years 1840, '41, and '42, to the Washingtonian System, and that very soon to the Sons of Temperance and other forms of close organization, and they have had the field almost exclusively for over twenty-five years; and what is the present status of temperance in that State as compared with what it was in 1843? It may be doubted whether we are stronger at the polls now than we were twenty-five years ago. If we have gained at all, it is but a slight gain to have been secured by twenty-five years of labor, even with whatever of hindrance may have fallen in our path. For myself, I believe as firmly as I believe any fact that I cannot absolutely demonstrate, that, had the work of reform been prosecuted for the last twenty-five years in New England in open organizations, with such added provisions as experience might have suggested, the liquor traffic would have been crushed before the public attention could have been diverted from that issue by the great struggle for the preservation of the Union.

A MASONIC SECRET.

While it is true that the barbarous ceremonies and oaths of Freemasonry are no longer a secret, we are free to admit that there are some secrets deposited in the historic archives of the fraternity which have not yet been fully revealed. Freemasonry tried to keep the secrets, and swear down the facts in the case of Wm. Morgan who was Masonically kidnapped and murdered by the blood-thirsty, midnight conspirators, but the ghost of Morgan would not down, and the investigation instituted by the legislature of the State of New York clearly evidenced that Freemasonry stole one of its citizens and spirited him away to his death doom. Though some Masons were condemned to a few months' imprisonment for complicity in the infamous crime, none were ever hanged as they should have been. For this crime the institution was hung as high as Haman with its own cable-tow, but in some way the putrescent carcass has been cut down and resurrected on the fine points of Masonic blood-and-murder fellowship. There is at least one Masonically-kept secret we would like very much to know, and that is, what became of Rev. Ensign B. Hill, a minister who belonged to the Allegheny Conference of the Wesleyan Methodist Connection. Brother Hill had been a Freemason, and of course had renounced his blasphemous and murderous obligations as is necessary is order to membership in our connection of churches. It was known that he had written an expose of the diabolical institution as far as he had gone and intended its publication. To consummate his purpose he took his manuscript, and with his horse and buggy started for a village some miles away where there were facilities for such work, intending to have his manuscript printed. On that journey he forever disappeared from sight or knowledge of his friends and the conference to which he belonged. For several successive sessions of the Allegheny Conference his name was called, but no "track or trace" of their missing member answered to the solemn roll-call. The last that was ever seen of him was on that fatal journey with his manuscript exposing the abominations of Masonry, which he was now about to have published and for which purpose he was driving across the country toward the village where he expected to secure the printing of his book. The last sight of him by any but the fraternity of such wondrous charity, was toward nightfall in the company of two Freemasons. From that fatal moment the impenetrable pall of darkness fell upon his pathway. Ensign B. Hill was never seen nor heard of more. Even his horse and buggy were never found; "no track or trace of remembrance," to speak Masonically, was ever had of "so vile and perjured a wretch" of a horse and buggy as could assay to carry Masonic secrets to a printer's office for publication and sale in the open market. As far as the circumstances connected with "the accursed taking off" of Ensign B. Hill, a Wesleyan minister, is concerned, that is a Masonic secret remaining "secure and inviolable" in the breast of the brotherhood to this "year of light, 1885." As a representative of the Wesleyan Methodist Connection of America, one of whose ministers has disappeared under such circumstances, we lift our voice of inquiry in the ears of Freemasonry and inquire: Where is Ensign B. Hill? When and where and by whom was the death penalty of the lodge executed upon him? Was Masonic vengeance carried out to the letter in cutting his throat across? by tearing open his left breast and taking the heart and vitals from thence and casting them over his left shoulder? by severing his body in twain and dividing it to the north and south and burning the bowels to ashes in the center and scattering the ashes to the four winds of heaven? or was some other method adopted, as in the case of Morgan, to carry out the spirit of murder breathed in the fraternal obligations of this institution of wonderful benevolence? For the sake of kindred and friends, for the sake of the church and conference of which he was an honored member, where, O where, is Ensign B. Hill, if living, and where sleeps his remains if dead? Will not the brotherhood as much as point a silent finger at the place of his mortal repose that we may erect a monument to the memory of our martyred brother? No voice or "sign" from the inner sanctuary of the lodge answers our piteous appeal. Never say again that Freemasonry has no secrets. It has secrets dark as ever reveled in the midnight caves of professional banditti, or stalked the deck of a pirate craft.—*Wesleyan Methodist.*

HENRY WILSON AND WENDELL PHILLIPS.

[John R. French in the North American Review for September.]

Early in his life at Natick, Wilson had organized among his fellow-mechanics a debating society, of which he was an active member. It met on one evening every week for the discussion, usually, of such questions as were agitating the public mind. It was in this humble association that he learned that plain, simple, straightforward way of presenting his argument which characterized his speeches and debates in his subsequent career. He also persuaded his fellow-students at Concord to form a similar association, of which, also, he was the most active spirit. His first appearance as a public speaker was under these circumstances. In 1837, and a few subsequent years, the young men of New Hampshire had a State association, devoted to the interests of the rising movement against negro slavery. The membership of the association was found chiefly in the schools of the State, the college at Hanover, and the academies at Exeter, Plainfield, New Hampton, Concord, Gilmanton, New London, and Pembroke. With their contributions these boys kept one or two eloquent lecturers in the field, and annually held at the capital a rousing State convention of two or three days' duration. In August, in the year in which Wilson was in attendance at the Concord school, this association held its annual gathering, to which he had been elected as one of the delegates from the branch association of that town. It was largely attended by many spirited and noble young men, who, in the intervening years, have become distinguished as leaders in the progress of the times.

Stephen S. Foster was there, a man of considerable intellectual force, who, through all the years of the anti-slavery conflict, rendered the most faithful and self-sacrificing services. But at this convention—and it was a common habit with him—he allowed his zeal to outrun his discretion. He introduced a resolution severely censuring John Quincy Adams for some recent utterance in Congress, wherein that noble old man had not come quite up to the high-water mark of the more advanced anti-slavery sentiment. During the previous year young Wilson had been in Washington, and had made the acquaintance of Mr. Adams, for whom he had a high admiration, especially for the single-handed fight he was making against the slave power. He believed, therefore, that the venerable statesman deserved the hearty approval and encouragement of the anti-slavery people of the North, and not their censure, even if he did apparently halt at some points of their faith. A young man from Dartmouth College, Horace Eaton (afterward well-known as a warm-hearted and philauthropic Presbyterian clergyman), spoke earnestly against the resolution, and was followed by Henry Wilson in his first public speech. Wilson was always modest, and in those days he was bashful. He felt that the passage of the resolution would be a great wrong, but he shrank from participation in the debate. However, entreated and encouraged by a friend at his side, he timidly rose to his feet, and I had the pleasure of telling the president his name—as it was called for—slightly to Wilson's confusion. But he was soon under good headway, for his most earnest feelings were enlisted. His opening remarks evidently commanded the attention of the convention, and it was not many minutes before he began to secure applause from all sides, as he spoke eloquently of the intrepidity of the venerable ex-President making his brave fight almost alone in the midst of the most defiant opposition. He pleaded for words of cheer from the generous young men of New Hampshire, and opposed this attempt to inflict a pharisaical censure. It was really a grand speech, and the applause that continued till he took his seat, while testifying that the convention was with him, gave him, also, great encouragement in his determination to become a public speaker.

While Wilson was thus addressing the audience, a young man, an Apollo in manly grace and beauty, entered the church; a stranger, evidently, as no one seemed to recognize him, and he took a seat near the door, in the rear of the audience. As Wilson closed, this young man joined heartily in the applause—indeed, he seemed to lead it. Rising and coming forward, he asked if a stranger, not a member of the convention, nor a citizen of the State, even, but deeply interested in the discussion, might be permitted to join in the debate. That silvery voice and princely presence would have commanded a welcome in any gathering, but among these young men came voices from all over the hall, which proffered him the freedom of the platform with a cordial greeting. The president asked his name. "Wendell Phillips," was the response. Those only who are old enough to remember how hated and despised was the anti-slavery cause in its early days, and how the peerless eloquence and patrician rank of this young Bostou lawyer, this son of her first mayor, this noblest member of one of her oldest and most honored families, whose deeds of virtue and munificent charities had made illustrious every era of Massachusetts' history, had lifted up that cause from this hate and reproach—they only can imagine the euthusiastic salutation which shook that church on the announcement of his name. Every member of the convention sprang to his feet to assure Wendell Phillips that he was welcome. More than forty years have come and gone since that August day—years crowded with great historical events—yet still that scene of welcome remains as vivid in my miud as if it had occurred but yesterday.

Mr. Phillips made one of his rarest speeches—first, in warm praise of the generous spirit and practical sense of the eloquent young mau who had last addressed the convention, and then in glowing eulogy of the "old man eloquent," the brave champion, in Congress, of free speech, and of the right of petition. At his close, Mr. Phillips made his way to the pew in which Mr. Wilson was seated, and, taking him warmly by the hand, repeated to him, personally, what he had said to the convention his most hearty approval of what had fallen from his lips—and assured him of his pleasure in making his acquaintance. From that time dated a warm friendship between these two men destined to play conspicuous parts in the history of the country; and from that cordial approval of the great anti-slavery crator, and the applause of those hearty young Abolitionists, sprang the open and public attachment of Henry Wilson to the anti-slavery cause, which never once faltered until Abraham Lincoln, grasping in his strong right hand the power of a million armed men, smote the monster to the earth.

Never count a temptation so triumphed over, so beaten off that it will never assault you any more. Satan has been called Beelzebub, or the god of flies, some tell us, because he comes back again and again; because it is impossible to drive him away that he will not return. Consider the Lord of glory himself. When the tempter, thrice encountered and thrice defeated in the wilderness left him, it was ouly as we are expressly told, "for a season." There were other hours and powers of darkness still to come, when the priuce of this world should make further proof in the garden whether there was not something which he could claim for his own even in that Lord, who had so foiled and baffled him iu the desert. And shall we think that when he departs from us it is not more than for a reason? Never so long as you bear about these sinful bodies, count any corruption to be so dead in you that you are perfectly safe from it henceforth, that it can never stir or trouble you again. How much that seems dead will be shown by sad experience to have been only sleeping; like snakes, which, frozen in winter, lose for a time their power to harm, appear as though there were no life in them, but brought to the warmth, can hiss and sting again. How many an old corruption is, perhaps, at this momeut thus torpid and inactive in us, which yet only awaits the returning warmth of a suitable temptation to revive in all its maliguant strength anew.—*Trench.*

—The women of Sweden are steadily advancing toward equality before the law with meu. Though the bill giving them the Parliamentary suffrage was defeated by nine votes, they have a voice in naming the electors of the county council, who chooses the members of the Upper House, aud they vote for municipal councilors and parish clergymeu. In the University of Upsala, Mrs. Kowaleska, a graduate of Heidelberg, is professor of mathematics; and in the colleges and public schools women are a recognized force. The women of Sweden, Norway and Denmark are keeping pace with modern thought and movement, and setting an example for their sisters in other lands.

REFORM NEWS.

CITY WORK.

CHICAGO, Saturday, Sept. 19, 1885.

Readers of the *Cynosure* will be glad to know that our cause is advancing here as elsewhere.

During the past three days I have visited the pastors of several German and Swedish churches, and find them almost universally opposed to the lodge, so far as they are conversant with its workings. They do not endeavor to learn the opinion of their members and preach according to these opinions, as some of their American brethren; but taking the simple Word of God as guide, they walk in the light, warning their people against all societies which "love darkness rather than light."

I have just come from a conference of the Swedish Baptist ministers, which is being held in the First Swedish Baptist church. Here I had the pleasure of meeting representatives of that society from many of the States. Rev. John Nelson, of Austin, Texas; Rev. John Swanson, of La Porte, Ind.; Rev. Nathaniel Smith, of Hamilton, N. Y.; Rev. E. Lundin, of Tremont Temple, Boston; and Rev. A. B. Orgren, of Stromburg, Neb., were among those present from a distance. Through the courtesy of the pastor, though their time was very limited, I was allowed a few minutes to speak of our work. At the close of the meeting several gave their names for the *Cynosure*.

Bro. A. B. Orgren, secretary of a new Theological Seminary which the society is building in Stromburg, Neb., gave me many interesting facts concerning their work. He said, "We shall conduct our Seminary on Anti-masonic principles. Our president, Rev. J. A. Edgren, was denounced by Dr. G. W. Northrop, president of the Baptist Seminary in this city, chiefly because he was an Anti-mason. We have forty acres of land out there, ten thousand four hundred dollars in cash, and a new building which we hope to occupy Nov. 15th next." This sounds good for Nebraska.

Rev. H. Wunder, pastor of St. Paul's (Lutheran German) church, will consult with the other pastors of his denomination and see if they will co-operate in the general convention of anti-secret churches.

Rev. J. L. Meier, pastor of the First German Baptist church, was very glad to hear of our work and cordially invited me to speak to the young men of his church on next Wednesday evening, which invitation, of course, I accepted.

Rev. Philip DeBey, pastor of the Dutch Reformed church, said that he had just returned from a conference of the churches of his denomination, and that they took as strong ground against the lodge as ever. He thought that there were a *"few narrow minded"* among them that did not oppose it. The conference ordered 5,000 pages of tracts in their own language to be printed for the benefit of such. They will co-operate in a convention of anti-secret churches. More anon. W. B. STODDARD.

THE HUMBOLDT, NEB., MEETING.

HUMBOLDT, Neb., Sept. 10, 1885.

EDITOR CYNOSURE:—Something out of the usual order of things here has come to pass, and I hasten to tell you what and how. Last May an effort was made to hold a National Reform convention here by the agent. The Lord had a few friends ready to welcome and a place ready for him to begin work. The People's Church was offered for that purpose. He preached for us on Sabbath morning and at the M. E. church at night. A good impression was made. On Monday the pastors of the churches met by request, to consult and make the necessary arrangements. But the thing did not meet with extraordinary favor. Some other time would be better. The point was yielded for the present. Later in the season would be the better time, when due notice would be given. At length the notice came to all the pastors, fixing the time of the convention and asking their co-operation. Bros. Gault and R. Smith were promptly on hand, when they were informed no announcements of the meeting had been made in the churches and there would be no co-operation by the pastors. Such is the previous history. By mere silence and standing aloof, embarassment and defeat were intended. It was an emergency sprung upon us, only to be met unhesitatingly. Co-operation if not to be had here, should be imported, and the work of the convention, possibly, broadened and deepened by the means.

That day, Sept. 3d, Secretary Stoddard was telegraphed to come. The next morning he reported in person at the depot. I met him there. Never did such gladness fill my heart on meeting any stranger as on meeting him, in view of the *object* of his coming and the ends to be ultimately attained by it. A consultation was had, in which our fears, if we had any, took no part. Trusting in the Lord of hosts, it was decided to appoint meetings, and handbills were scattered over town. On Friday and Saturday night fair audiences, not large on account of heavy rains, gathered to hear Secretary Stoddard. A good sprinkling of secretists were present; among them the Worshipful Master and he a Jew. In the first lecture, by means of charts, he opened the door of the lodge, and took us—Masons and all—right inside. He showed us the way through the three degrees, in a manner that secured the most respectful attention, with no signs of disturbance. Those of us who had never traveled the road before, will not soon forget the objects seen and the scenes described. In the second lecture the climax was reached, the subject being the Masonic covenant and its influence on the home. It was contrasted with God's covenant with Israel, and characterized as being the covenant spoken of in Isaiah 28: 18. This was a heavy blow dealt upon the head of the beast. A gentleman, after the lecture, said he could not have believed the statements made but for the countenances of the Masons. For a wonder, good order prevailed during all the exercises.

Wishing, however, to give a faithful account, I must not omit an incident reminding one of the early days of anti-slavery. As the brethren were on the way to their lodgings in company with friends, some persons suddenly issued from an old building, armed with rotten eggs. The rest may be imagined. A convincing argument this, showing the inwardness of Masonic institutions to be as represented in the lecture. It will help on the good cause. These meetings closed Sabbath evening with an impressive Gospel sermon by Bro. Stoddard before a large audience—a most fitting close. Elder Smith followed with pungent words, who also did excellent service at other times. Bro. Gault presented his cause in the early part of the convention and left Saturday for some point farther west. Thus has been inaugurated, sooner than I had believed possible, work here against secretism. Once begun it must needs be carried on. Continuous work it should be. Thus far no blood shed, no bones broken and nobody badly frightened. Courage, everybody! Right here comes up the question, shall the People's Church and Rev. Joel S. Kelsey, its pastor, be sustained by the friends of general reform? We anxiously wait to hear and know. In hope, yours,

WILLIAM C. BISSELL.

WHICH OUGHT TO DIE FIRST, THE SECRET OR THE RUM POWER?

MARYVILLE, Mo., Sept. 12, 1885.

To that Class of Reformers which needs no Reforming,

BELOVED:—The question above is a vital one. Until of late I have been of the opinion we had better lay away in the grave of forgetfulness first, the rum demon. But as I am out on the front line of all reforms, have found an argument in favor of laying them both aside at one and the same time; though I am not very particular which dies first, for I am fully satisfied of the fact that in due time they must both surely die, or our grand old Republic must go down in general crash. These two institutions cannot live in a free and independent country like ours. We have any amount of proof to fully establish this fact.

In this short letter I will bring forth the one plain and simple proof given at our last convention, held at Humboldt, Neb., 4th and 5th of this month. There were three of us reformers present: Bro. J. P. Stoddard, who is at the head of the anti-secret reform; Bro. M. A. Gault, on the front of the National Reform work; and myself. While I am with these brethren with all my might in those reforms, I never forget in all places, at all times, and under all circumstances, to bring to the front the national prohibition movement. After Bro. Gault had finished his work at Humboldt he left. Bro. Stoddard was true to his calling, and in consequence of his faithfulness in exposing the evils and dangers of these secret powers, *I was stopped in my temperance work!* This opened my eyes for the first time as to the necessity and great importance of this double funeral. For it is plain to my mind if these common and general foes to God and all mankind cannot be put out of the way, or forever set aside, separately, then we must lay them side by side, in one and the same open grave. Sometimes I think it will cost less to bury them at one time.

You will be anxious to know just how that thing went at Humboldt. In few words you will see this is a very plain case. On Saturday 5th, at 3: 30 p. m., Bro. Stoddard and I went on the same spot where I had stood months before and preached on the public square in Humboldt, when the city officer told me "to give it to them," and he would make the crowd be still: he having heard me before on national prohibition. It made a stir among the lovers of strong

(*Continued on 9th page.*)

CORRESPONDENCE.

WASHINGTON LETTER.

DEAR CYNOSURE:—The vacation in Washington is practically ended. The cool weather has brought the return of most of the absent pastors and of the President, who with renewed vigor settles down to official work. Meanwhile there have been influences at work that have taken no vacation. There has been, and still is, a large amount of crime, mainly of violence, and attended with resistence to lawful officers—crime that is largely chargeable to the liquor traffic, which has shown no signs of abatement. Some drinking men have been brought under Christian influences and reformed, but the number of intoxicated persons that are to be met in the street is as great as at any former period. To the credit of our police force it may be said that there is a general disposition to enforce the law; so much so that the liquor dealers are endeavoring to strike back. They have formed a "protective association," raised funds, appointed a committee, and made an appeal to the District Commissioners against the police. They say that a wrong done to any one of the liquor dealers must be resisted as though it had been done to all. They have, it is said, sought the services of Senator Voorhees to defend their cause. Exactly what their grievances are, it would be difficult to say, unless it is that their violations of law have not been openly winked at. It is a matter of congratulation that the issue between the liquor dealers and the people is fairly made up, and that the party that defies both human and Divine law, is, as in the slave-holders' rebellion, to take the aggressive. Any restriction of the traffic will be regard as an invasion of personal rights and the simple question is shall the traffic be perfectly free or wholly prohibited?

Quite in contrast with this is the course of some of our officials in reference to Sabbath observance. It has been the law and custom here to have all public buildings closed on the Sabbath. They are closed to all citizens, but there is an evident desire to conciliate a powerful organization which has votes if not principles. The following from the *Evening Star*, of Monday, the 7th, illustrates this:

VISITING KNIGHTS OF LABOR.—Four hundred Knights of Labor of Richmond visited Washington yesterday, arriving on a special train at four o'clock. They were met by committees of the Washington Knights. They were entertained at Ahner's, and subsequently escorted to the various points of interest about the city. At the request of Gen. Rosecrans, Architect Clarke opened the Capitol for their benefit. In the afternoon a reception was held at Odeon Hall. During the visit a presentation was made of a gavel made from one of the pillars of the old Libby prison to District Master Workman Considine for use in D. A. No. 66. The visitors left for home at eight o'clock. The entertainment of the visitors was in charge of a committee, comprising Messrs. Fallon, De Akers, Myers, Bisbee, Dickson, Herbert, Traylor, Fay, and Powell, of the Washington assembly.

Let friends of the Sabbath take note.

The religious interest at the Central Union Mission at 909 Pennsylvania avenue, N. W., still continues with unabated interest. So also do the street meetings at Market place, as well as those conducted by the Salvation Army. Numerous conversions of persons of all classes are of frequent occurrence. Many who have heretofore been victims of intemperance or promoters of other iniquities are now earnest and faithful in Gospel work.

Nor has the influence on professed Christians been less marked and beneficent. Sectarianism has disappeared from among those who have devoted themselves to this work. Theatre-going, tobacco-using, and lodgery are having a decided set back, and the joy of believers in legitimate Christian work is taking the place of those entertainments that are earthly, sensual, and devilish. The Salvation Army has just commenced labor in Alexandria, and there is every indication of a wide-spread and blessed work of grace. May the Lord hasten it in his time.

H. H. HINMAN.

A GOOD TEMPLAR DEFENCE.

MADISON, Wis., Sept. 14, 1885.

EDITOR CHRISTIAN CYNOSURE:—Some kind friend has sent me a copy of your paper of the 10th inst., for which I am very thankful. I have read it with great care, and with much of its contents I find myself in hearty sympathy. I was especially pleased with the spirit of an article from J. T. Sutor, entitled, "Have Charity;" but with the letter of your correspondent, O. F. Lumry, from Lake Bluff, I have considerable fault to find. In speaking of Good Templars' day at Lake Bluff, he says, "We failed to hear the great speech of the occasion by the pope of

the order, John B. Finch. I use the term 'pope' because it was put into my mouth by that patriarch and worshiper of the order, Hon. Samuel Hastings, of Wiseonsin. He said that he himself had for some years filled the same position, and that there was but one man in the whole world who held a like position, and that was the pope of Rome."

There are various ways of stating a fact. A fact may be repeated so as to convey a very different impression from what was intended by the person who first stated it. If a politician who wished to make a point against a political opponent had made the statement quoted above, I would have thought nothing of it, but I am surprised to find it in a paper of the character of yours. If your correspondent had stated in what connection I made the comparison between the head of the order of Good Templars and the "pope" it would have been fair, and no one could have found fault. There are a great many things about the "pope" that are very objectionable to the readers of your paper, and in reading the statement of your correspondent no one would know but I claimed or at least admitted that there were things about the head of the order of Good Templars that were equally objectionable. I was speaking of the *extent* of the order, that it existed all over the civilized globe, and that unlike any other organization that I knew of, with the exception, perhaps, of the Romish church, it had one central head; that the authority of that head was the same in Europe, Asia, Africa, Australia, as it was in the State in which he resided. As you know all about the order, you know what that authority is: you know that it is as unlike that of the "pope" as light is from darkness.

Your correspondent then goes on as follows: "The claims of the order as set forth contradicted my distinct recollection of facts. We were given to understand that the fundamental principles of the order were total abstinence for the individual and prohibition for the State. How this accords with the fact that there are lodges, and so far as I can learn a large number of them, in which almost none of the members vote for prohibition, and members go through the ceremonies so drunk that they cannot stand erect without leaning on others, I cannot quite understand."

He then goes on to make some statements about a lodge in Medusa, N. Y., where the members failed to live up to the principles of the order as I stated them. Suppose some infidel should reason thus: "The claims of the Christian church as set forth by its friends contradicted my recollection of facts. We are given to understand that the fundamental principles of the church are supreme love to God and equal love to man. How this accords with the fact that there are churches, and so far as I can learn a large number of them, in which almost all the members show by their conduct that they have no real love to God or to their fellow men, I cannot quite understand." Suppose he should then refer to some particular church where the spirit of discord and hate had been specially manifest; would you regard this as conclusive evidence that the Christian church was false to its fundamental principles and unworthy of the support of all good people? Is the reasoning any better in the one case than in the other?

I know nothing of the particular lodge to which your correspondent alludes, but I am well aware that there are many lodges and many Good Templars that are no honor to the order with which they are connected, and it is quite likely that just such things as your correspondent describes may sometimes have been witnessed, but if so they are very rare exceptions. I have been connected with the order nearly thirty years. I have been its chief executive officer six years, and I have visited lodges in all parts of the world: in nearly every State and Territory in the United States; in Canada; in England, Ireland, and Scotland; in the Sandwich Islands; in Australia, New Zealand, and Tasmania; and I never saw or heard of any such doings as your correspondent describes.

Your correspondent quotes Dr. Jewett and others, and adds his own testimony to prove that the "secret orders" have "choked it"—the temperance cause—"to death;" and he "charitably" expresses the hope that "when professed temperance men now make statements contrary" to this that "they are not acquainted with the recorded facts."

I am certainly thankful for his "charity" as I shall need it, as I do deny most emphatically the truth of the statement that the Good Templars at least have "choked the temperance cause to death."

Pardon me for a few words of personal history. I came upon the stage of life during the Anti-masonic excitement. I was a resident of Philadelphia while Joseph Ritner was Governor of the State of Pennsylvania, elected, as you are aware, as an Anti-mason. I was a thorough Anti-mason in all my views and feelings. So strong were my objections to secret societies that when the Sons of Temperance came into existence I refused to unite with the order for several years, and was finally indueed to waive my objections because in the place I then resided—Geneva, in this State—there was a bitter fight in progress between the friends of temperance and the liquor dealers, and I found all the active friends of the cause were in this organization, and I could not fully co-operate with them unless I united with the Division. Some few years after I united with the Good Templars. I have been connected with the order ever since. I think I know as mueh about the order and its workings as any man living. I have some standing as a Christian, as an anti-slavery man, as a Sabbath-school man, as a temperance man, and as a friend of everything that will honor God and promote the welfare of my fellowmen, and I wish to place behind the statement I am about to make all the influence that the record of more than fifty years of active life in trying to do good has given me. The statement is this: *That during the nearly thirty years I have been connected with the order of Good Templars, while I have known of an immense deal of good having been accomplished by the organization, I have never known of any harm or evil resulting from it.*

Instead of this order having had a tendency to "choke the temperance cause to death" it has kept it alive in thousands of localities where had it not been for this order the cause of temperance would have had no advocates. There are thousands of localities where the "secret temperance order" is the only temperance organization that has ever had an existence. In the city where I now reside, within my recollection various attempts have been made to start open organizations. The Good Templars have always attended the meetings, and have continued to do so until they were about the only ones who did attend, when they have concluded it was not worth while for them to keep up the two organizations.

I belong to the same Good Templars' lodge with which I first united. For nearly thirty years it has kept up its weekly meetings, as regularly as a church keeps up its weekly prayer meeting. More than two thousand persons have taken the pledge of total abstinence at its altar, the large majority of whom have faithfully kept it. From what I know of the character and surroundings of these persons, I am safe in saying that had it not been for the lodge, scores, if not hundreds, of them would have become intemperate, and many of them would have filled drunkards' graves. This lodge has furnished speakers for scores of public temperance meetings that have been held in the various churches in this city, and has paid all the expenses attending these meetings. It has circulated a large amount of temperance literature that has had much to do in creating the sentiment in favor of prohibition that now exists in our city. There are hundreds of other lodges in this State, and thousands in other States, that have done a similar work. The order in this State, besides circulating a large amount of temperance literature, besides the local work done by its hundreds of lodges, has kept constantly in the field during the first ten or fifteen years from two to five able lecturers who have been employed in advocating the principles of total abstinence and prohibition, and in this way has mainly been created that strong public sentiment in favor of prohibition that resulted in polling 13,225 votes for the prohibition party the first time it was fairly in the field in this State. And yet the order is charged with "choking the temperance cause to death."

Look at the other great temperance organizations of the present day: the National Temperance Society and Publication House, which has done and is now doing such a grand work. The idea of this organization was started in the brain of a prominent Good Templar—James Black of Pennsylvania; and Mr. Black had more to do in bringing the organization into existence than any other one man, and to-day the president and at least thirty or forty of the vice-presidents of this organization are members of "secret temperance orders."

Take the National Prohibition party: it earliest members were connected with the order of Good Templars. It may be said to have had its birth in this order, and a large number of its most active workers are to-day members of this order.

In the number of your paper before me there is an article in which twenty-five objections to Freemasonry are given. Admitting that these objections are well founded, not one of them will apply to Good Templary. But one objection can really be made to the order of Good Templars, and that is that it is "secret." Now, Mr. Editor, you know all about this order, and I ask you in all kindness, what does its secrecy amount to? But little more than the secrets of any well-regulated family. There are no oaths to be taken by persons joining this organization. There are some simple forms and ceremonies, entirely innocent in themselves, distasteful it may be to many of us, and yet attractive to many others. These innocent forms and ceremonies, the simple password by which the lodge protects itself from intruders, have a strong influence in keeping the lodge in existence, and thousands of lodges have lived and worked for many years, and accomplished good, while without these things they would not have held together a single year. I have never known any harm to result from this feature of the organization, while I have known it to be the means of accomplishing immense good.

Yours truly, SAMUEL D. HASTINGS.

HOW THE MASONS DIDN'T

LAY THE CORNER STONE OF THE COURT HOUSE IN LENAWEE COUNTY, MICHIGAN.

Seeing in a late number of the *Cynosure* an account of the laying of the corner-stone of Du Page county, [Knox county is probably meant. ED.] Illinois, I feel moved to tell how the lodge was prevented from airing their profunctory ceremonies in Adrian, Mich., last year.

It had been given out that the Masons were to be invited to lay it, and many Anti-masons feared it might be the case. A vigorous protest was prepared and put in circulation for use in case of necessity, but as it turned out there was no occasion to make use of it. The following article I had clipped from a newspaper sometime previously, and laid it aside in case it might be needed. About the time the invitations to the Masons would be extended it was sent to the Adrian *Times*, the leading paper in the county, and printed. It ran as follows:

THAT CORNER-STONE.

Apropos of laying the corner-stone of the new court house the following clipped from the Buffalo *Telegram* is in point, and is respectfully submitted:

"What mechanical or other facilities for laying corner-stones of public monuments does the order of Freemasons enjoy which other societies do not possess? Of what constitutional connection with government, National, State, or Municipal have these fanciful gentlemen, that they come forward on every occasion of the sort to monopolize the ceremony? What national significance was there in their performance of this function at Yorktown, lately? In the abstract, perhaps, corner-stones of whatsoever kind are as well laid with their mummery as with any other mummery, and, indeed, would be as well laid without any mummery at all, by the mechanic and his helper who do the real work. But why should one organization have the monopoly of the business? Is Freemasonry the established religion of the United States? Or are the secrets of it the real esoteric and mysterious abracadabra of American politics? Who or what do they represent? Certainly not the whole people, for a majority of people are not Masons, and millions of people, whose rights and opinions are as sacred as those of their fellow citizens look upon their organization with disfavor.

Why don't the others have a chance to air their good clothes and their profunctory ceremonies now and then in a country where all persons, all sects, all societies and orders are supposed to be free and equal before the law? We haven't the least idea but that the Grand Hoki Poki of the Knights of Pythias or the Supreme Right Worthy High Monkimonk of the Noble Order of Red Men, or the Supreme Right Valiant and Noble Grand Eminent Commander of the Knights of Honor, could handle a trowel on such an occasion with as much mechanical skill, ceremonial unction, and bravery of ribbons and feathers and aprons and gew-gaws, as the Supreme Right Worthy Grand Eminent Whatye-call-'em of the Free and Accepted Masons. Give 'em all a chance."

It fell like a bombshell in the camp of the enemy. Men who were not Masons carried it around the streets to read, and it produced a general laugh at the expense of the fraternity. It provoked discussion, and that of all things Freemasonry hates. They had not discretion enough to conceal their chagrin, but fell into a rage declaring they would have nothing to do with the laying of the corner-stone in any way. This, of course, was what our friends desired, that the order should keep their hands off, as an order, from a building erected for the administration of justice and paid for by the whole people.

However, the people came together on the day appointed in large numbers. An able and appropriate address was delivered by Chief Justice Cooley of the Supreme Court of Michigan, and the corner-stone was as duly and truly laid, and mueh more so, than it could have been by a company of men who are bound together by oaths with death penalties attached to extricate each other from any difficulty in which they may be engaged whether right or wrong.

I was much interested in the article which appeared in a recent number of the *Cynosure* containing extracts from the reports of the Grand Lodge of Michigan for 1864. I showed the article to a friend who is a high Mason and asked him if he knew any thing about it. He replied he did for he was present at the time. I remarked to him that eternal vigilance seemed to be the price of Masonry as well as of liberty, in view of the facts narrated in the extracts referred to. With a sort of knowing look, he said, "Masons are not so much different from other men."

The thorough exposition of Freemasonry by brethren Ronayne and Stoddard in Adrian, a few years ago, has not been lost work. While the lodge may, and perhaps does, find congenial soil in a certain element in society, it is not popular. Its obligations and horrible penalties do not strike the public mind as being consistent with our American institutions. This is seen in the obligations of the so-called minor secret orders, where a simple form is deemed sufficient. But the light should and must be kept steadily turned on the secret orders, great and small, in order that error may be destroyed and the right prevail. C. QUICK.

"HOW CALLEST THOU ME GOOD."

ALBION, Iowa, Sept. 12, 1885.

EDITORS CYNOSURE:—In reading J. T. Sutor's article, "Have Charity," the same idea occurred to me that always does when I read such articles: I never could understand such reasoning, "That it is not men but the institution that he opposes." Men compose the institution. I cannot see how to oppose an institution and not oppose its members. I have watched the working of Freemasonry for more than forty years. I never have known any good men or man who were adhering Masons. At the death of Morgan all good men left the lodge, and Freemasonry was tried, condemned by public sentiment and abandoned by its votaries, given up as a by-gone, wicked institution for over twelve years. Since then Masonry is made up wholly of bad men. All intelligent men know or may know what Masonry is, and whoever goes up into a lodge and has his clothes taken off except his shirt, blindfolded, with a rope around his neck, and there on his knees with the Bible in his hands repeats, "Furthermore do I promise and swear," and lives under those blasphemous oaths, is not what I call a good man. I care not whether he is a minister or not, there is no excuse for him. In my opinion, Mr. Sutor's article is too mild for the occasion. I was eighteen years old when Morgan was murdered, and, as all men except Masons were then, am a radical Anti-mason.

A. C. MOFFATT.

A SPIRIT-ENLIGHTENED LETTER.

VANGUARD OFFICE, ST. LOUIS, Sept. 8, 1885.

EDITOR CHRISTIAN CYNOSURE:—We have come to know you through the *Cynosure*, which is regarded by our band as a standard exchange. As we read it our hearts are knit to yours in the one work of striking at the root of so many organized evils which threaten individual and national life and liberty. The *Cynosure* should have a world-wide circulation. It would be more beneficial in the family than so many tame religious papers. Many good, well-meaning people are ensnared for want of knowledge. For this reason, I believe the fund for the gratuitous distribution of your paper is as necessary as a missionary fund to send men and women to heathen lands. We shall soon be a heathen land and in worse than heathen darkness, having rejected the light of the Bible, unless we destroy these anti-Christian organizations.

The action of the G. A. R. at their late national meeting, regarding observing of Decoration Day on the Sabbath of 1886, should make every lover of God's law or even civil law, spring to his feet in defence of so vital a principle. Our help is in God. Christian people must take action against such an outrageous defiance of law and the consciences of Christian citizens. In the zeal of prohibitionists, this Sabbath principle must not be trampled upon or God will not prosper. Here is the danger, men and women take in so little of the work to be done, see only one of the monster's heads and in their zeal to strike that off give him an opportunity to grow strong in other parts. We need to take in the whole work.

For this reason, the American platform commends itself to every Christian mind, and must ultimately come before the people. The *whole truth* must be kept before the people. This is indeed a warfare, and "we contend not with flesh and blood." It is sin arrayed against holiness. God's government on earth is defied by the devil. "In the name of the Lord of hosts, the God of the armies of Israel" we must rally our forces and unitedly move to battle under his leadership. "The battle is not ours but the Lord's." Praise the Lord for the privilege of being in the front ranks for the truth. You know it was said of those men and women "who through faith subdued kingdoms, wrought righteousness, obtained promises * * out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, of whom the world was not worthy," that they without us "should not be made perfect." Praise God. I love, as Whittier says, the "*tumult of the truth.*"

I will add, we aim to make the *Vanguard* an exponent of all Bible truth and Christian practice. I have had the experience of sanctification for some years. It saves me from all sinful dressing, ennobles my womanhood and helps me to live solely to glorify God. Yours in Christian fellowship,

ANNA ABRAMS.

PITH AND POINT.

A WORD TO BROTHER R. CANNING.

In my article on tobacco I recognized Christians with serious faults, as scores of Scripture texts do. It is needless to quote. See Gal. 3: 1; 1 Cor. 3: 1. If faultless saints call us to an account for "intimating" that believers may possibly stray so far from God as to use tobacco, or even to join the lodge, we must cite them to the very many texts that *intimate* the same thing, in both Testaments. "Every branch *in me* that beareth not fruit," etc. John 15: 2. Explain this in harmony with the teaching of the Scriptures and you'll justify my language in said article. This shall not go into a controversy with my consent, on the question whether a Christian can sin and yet be a child of God. Now, dear brother, if you have a penchant to shoot again I'll simply "stand fire.—NATHAN CALLENDER.

THE MORALITY OF THE PHARISEES.

In the paragraph on the "Popular Explanation of the idea of Masonic Paganism," by Elder Browne, (*Cynosure* of August 27), I read, "The men who treated Christ worst were the most moral men of the day." Then "But Christ said of them (the Pharisees) that they outwardly appear unto men to be righteous, but within are full of dead men's bones and all uncleanness." What! such men the most moral men of their day? What is morality but a conformity to the moral law? But what does the moral law require but a right state of heart? Is not the moral character found alone in the *intention?* No! The men who treated Christ worst were the most *immoral* men of their day. As is said immediately before, "the picture is good, but is of the devil." There was no morality about those men. Their character was *hypocrisy*. The "lecturers" must take care "how they hear" and "what they hear."—A. H. SPRINGSTEIN, *Warren, Mich.*

NOTE.—The idea of the speaker concerning the morality of the Pharisees was doubtless that in their profession and in the ordinary estimation of the Jews the Pharisee was the most moral man of the time. See the parable of the Pharisee and publican and Christ's injunction to obey them, Matt. 23: 2.

BIBLE LESSONS.

FOURTH QUARTER.

STUDIES IN THE KINGS AND PROPHETS.

LESSON I. Oct. 4, 1885.—Elisha at Dothan.—2 Kings 6: 8-23.

GOLDEN TEXT.—Fear not: for they that be with us are more than they that be with them.—2 Kings 6: 16.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The invisible shield.* vs. 8–16. The Syrian king, baffled in all his military plans by the supernatural knowledge of Elisha, turns his mind to getting possession of the prophet's person; and the servant of the man of God, going forth early in the morning, probably on some domestic errand, is paralyzed with fear to see an armed host surrounding the little city of Dothan, whose inhabitants would without doubt surrender up his master to save themselves from massacre. This great host is a picture of what St. Paul calls the principalities and powers of this world—the vast anti-Christian force constantly arrayed against the individual believer, especially those who, like Elisha, are reformers, setting themselves against the evils of their times. The rum traffic is a great host. A business in which nine hundred millions are annually invested must be a mighty foe with which to contend. But the lodge power is in many respects more to be dreaded. It attacks in secret, people have less knowledge of it and consequently care less for the harm it does; but above all, it is "the image of the beast," a universal system of false worship with that malignant spirit of persecution inherent in all false religions. There never was a time when the foes of Christ's cause were so numerous, so powerful or so crafty, But let us not be discouraged. For every chariot of iron which the enemy may bring against us God has a chariot of fire, for every spirit of evil embodied or disembodied, an angel in immortal panoply. The only reason why so many Christians dare not speak, or write, or vote their convictions is because their eyes have never been opened to see that they might have for their defenders all the armies of heaven, if their weak cowardice did not stand in the way.

2. *The power of prayer.* vs. 17–23. The blindness of the church to great moral and spiritual evils would trouble us less if we would remember this truth:—that saints sometimes need praying for as much as sinners. Ministers need to have their eyes opened not only to the great evils of secrecy, but to God's infinite power to help them in the combat with it. The blindness with which the Syrian host was smitten in answer to Elisha's prayer was a mental hallucination rather than literal blindness. To use the New Testament phrase, "their eyes were holden" that they did not know Elisha or guess that he was leading them the wrong way. So it is often through prayer that confusion enters the counsels of the wicked, and they plan measures which defeat themselves.

LIGHT FROM THE WORD.

What are the Christian's foes? Eph. 6: 12. Do good men need praying for? Luke 22: 32.

"Warred against Israel." The war between the kingdom of Israel and the kingdom of Syria, which had been closed by the battle of Ramoth-Gilead (1 Kings 22: 3) and the death of Ahab (1 Kings 22: 35), was followed by an interval of three or four years of imperfect peace, during which the kings of the two countries were on terms of partial friendship (2 Kings 5: 5); but raids by marauding bands still continued (2 Kings 5: 2). The war now commenced. The first operations, however, were not conducted by large armies. The raids were made on a larger scale, and under the direction of the king of Syria himself. Not meeting with any adequate resistance, the armed parties made incursions into the very heart of the kingdom of Israel, and ventured within a few miles of Samaria, the capital. They were not strong enough, however, to undertake any sieges or engage in any pitched battles. Their object was plunder, and, if possible, to obtain possession by stratagem of the person of the King of Israel.—*Todd.*

"The king of Israel sent to the place . . . . and saved himself there;" *i. e.*, he took care there. He sent spies to the place in order to ascertain if Elisha had given correct information and wise counsel and he saved himself by observing the counsel of the prophet and not passing through that locality.—*Whedom.* No one has ever regretted that he followed the divine advice of a man of God; on the contrary, many have thus been saved from ruin.—*Lange.*

"And one of his servants said." This is supposed by some to have been Naaman, the healed leper, whose marvelous cure had made him regard the prophet as almost omniscient.—*Tayler Lewis.*

"Elisha . . . telleth . . . the words that thou speakest in thy bed-chamber." Tremble with fear, ye obstinate sinners, because all is bare and discovered before his eyes, and shudder at the thought that the veil behind which ye carry on your works does not exist for him! All which ye plot in your secret corners to-day ye will find to-morrow inscribed upon his book, and however secretly and cunningly ye spin your web, not a single thread of it shall escape his eye!—*Krummacher.*

"They that be with us are more than they that be with them." We need not suppose that Elisha saw the angelic host of which he here spake: He only gave utterance to the conviction of all God's saints when the world persecutes them (comp. Ps. 34: 7; 55: 18; 91: 11; 2 Chron. 32: 7, etc.). God, they know, is on their side; they need not fear what flesh can do unto them. His angels, an innumerable host, are ever guarding those who love him. —*Cook.* The prophet speaks not of a casual event, but of something continued and always true in the providence of God.—*Lewis.*

"Behold, the mountain was full of horses and chariots of fire." The mountain was the hill on which Dothan was situated. The Syrian army surrounded the hill at its base, so that escape seemed impossible. But between the surrounding army and the prophet the whole space was filled with these fiery symbols of God's protecting hosts. They encompassed the prophet as a body-guard, and of course protected him from the enemy on every side. So Christ spoke to Peter in his anxiety of twelve legions of angels he could have for a guard. (Matt. 26: 53).

"Elisha prayed unto the Lord." Elisha's act was not merely a piece of good-nature and magnanimity; it was rather a prophetical act, in the strict sense of the words, which had no other aim than to glorify the God of Israel. Not for his own sake did Elisha pray Jehovah to smite the Syrians with blindness, but in order that he might lead them to Samaria. The thanks for their surrender into the hands of the king were due, not to him, but to Jehovah. Jehoram was to learn once more to recognize the faithfulness and might of Jehovah, and to be convinced that there was a prophet in Israel (chap. 5: 8), from the fact that these dangerous enemies were delivered into his hands without a blow. On the other hand, Benhadad and the Syrians were to learn that they could not accomplish anything, with all their cunning plots, against the "prophet that is in Israel" (ver. 12), and much less, against him whose servant and witness this prophet was.—*Lange.*

"And he smote them with blindness." This is not the usual Hebrew word for "blindness," but is a compound word, a thing not common in Hebrew. One part resembles the ordinary word *to blind;* the other is from a quite different root, meaning *to shine.* The resulting idea would be that of *coruscation* or *dazzling;* and the whole would denote *visual bewilderment, hallucination,* rather than total loss of sight. The Syric renders it by a word denoting *spectres, swimming vision,* full of false images; and this would seem to suit the place exactly.—*Tayler Lewis.* It would have been a difficult matter for Elisha to have conducted a large force of blind men, with their horses and chariots, by the rough and hilly roads of that country, eleven miles, to Samaria. The blindness was a mental bewilderment which disabled them from recognizing Elisha, or understanding where they were or what they were about, and put them wholly in the prophet's power.—*Todd.*

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.
PLATFORM ADOPTED at Chicago, June 28, 1872.
NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.
1876—James B. Walker and Donald Kirkpatrick.
1880—J. W. Phelps and Samuel C. Pomeroy.
1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

F. W. Capwell, New York; *J. A. Conant*, Connecticut; *E. G. Paine*, Minnesota; *G. W. Needels*, Missouri; E. D. Bailey, District of Columbia (*Ex. Com.*) James Kennedy, California; Robert Hardie, Dakota; J. F. Galloway, Florida; L. N. Stratton, Illinois; Israel Hess, Indiana; J. N. Norris, Iowa; H. Curtis, Kansas, S. A. Pratt, Massachusetts; H. A. Day, Michigan; E. Tapley, Mississippi; S. C. Kimball New Hampshire; Robert Armstrong, New Jersey; E. A. Foldstrom, Nebraska; J. M. Scott, Ohio; Wm. H. Pruett, Oregon; A. M, Paull, Rhode Island; J. W. Moss, West Virginia; M. R. Britten, Wisconsin.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Confcrences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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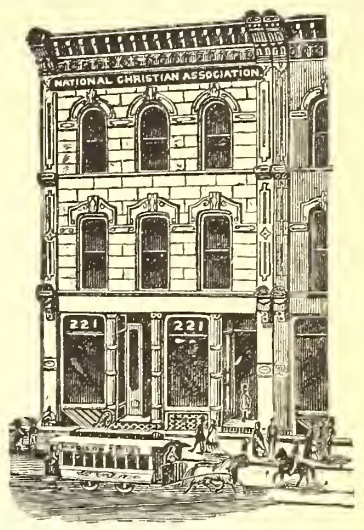
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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, SEPTEMBER 24, 1885.

THE NEW PARTY.—Why are Americans, and especially *The American*, so modest about urging the name "American" for the new party? "Prohibition," "Reform," etc., are not fit names. The reform once accomplished such a name becomes obsolete; as would the name Abolition party after slavery ceased. But *American* is national and permanent; besides being euphonious and popular. American means Christian, because it was, in 1620, the name of "a Christian commonwealth." It also means anti-secret, because our Constitution excluded "orders," "titles of nobility," etc., all that makes a secret lodge. It means a Sabbath, for the Puritans kept Sabbath in the woods on journeys. It also means prohibition. In the Pequot war there were but two quarts of rum, kept strictly for medicine. "The Know Nothings" knew something, viz., how to choose a popular name; and in several States they swept the old parties like a cyclone. Joseph Cook wishes "success to the principles of the American party." Why shrink from the name?

THE UNITED BRETHREN COMMISSION.

Dr. L. Davis has a long article in the *Telescope* against the United Brethren Commission, and a reply by the editor. The case, as we understand it, is this: By their constitution the fathers of that church undertook, as they had a right to, to keep themselves utterly clear of secret societies, and so declared that there should be no members of them in their communion. If any joined them, they put themselves, *by that act*, out of the church. One would think none but scoundrels and caitiffs would join or attempt to remain in such a church in contempt of such a law. However, they did. They did more. Strong with their immense backing they joined, and undertook to control the churches which they debased. They boldly defied the constitution and law, and held a convention at Dayton, under the eaves of the *Telescope* printing house, in which their leaders declared that the rule excluding secret societies should never be enforced. They were voted down by an immense majority at Lebanon, Pa., some twelve or sixteen years ago, but this made no difference. They did not rely on support in the church, but on lodge-power outside, and on brass and craft inside.

The constitution provides that that instrument "can not be changed" but "by request of two-thirds of the whole society." The proper way to change it therefore, was to submit the question, *change or no change*, to the conferences. But knowing a change would not be voted by those who do the paying and the praying, the leaders, in the Fostoria General Conference, which could be more easily manipulated by the money power, than could those who pay the money, moved and carried a "Commission of twenty-seven" to revise both creed and discipline, expecting by this extemporized snow-plow, to drive or drag the whole church through the cold draft of the lodge. The *Cynosure* would not accept or argue such a fraudulent issue. The meaning and intent of the move is to let in or keep in the swarming secret orders. They should be assailed as burglars are, not by argument and law but by discipline.

HON. SAMUEL D. HASTINGS.

We call the special attention of our readers to Mr. Hasting's letter in this number of the *Cynosure*. The candor and ability with which it is written, and the writer's long and sustained endeavor to use Good Templarism for the glory of God and the good of his fellow-men, entitle him to our gratitude and respect. The leadership of the new party, now struggling into birth and being, must consist of such spirits as Mr. Hastings. Nor is it strange that good men like him should be drawn into lodgery, as the fox draws the hen to his mouth, by biting his tail and whirling round and round, till she becomes giddy with gazing, falls from her high roost, and is taken off to his den.

"Aaron, the saint of the Lord," was a capable man and true patriot. Yet he fell into a fatal false worship, precisely as Mr. Hastings fell into Templarism. It was popular. Aaron saw that the people were "*set on mischief*," he undertook to utilize the fashionable cattle-worship of Egypt for the true religion; made them a calf, and told them to worship the true God, who had brought them from Egypt, by calf-worship. But the experiment ended in a Good Templars' frolic and an Odd-fellows' dance. This was doubtless "*distasteful*" to Aaron, as Mr. Hastings admits there are some things in his lodge "distasteful to many of us," though "attractive to others." A priest professor in College Seminaire, Quebec, said to the writer, in view of some distasteful ceremonies, "You and I don't need them, but those people do." Christ gave no such!

It is not pleasant to point out the errors and mistakes of good men; but it is kindness to do so. These are some of Mr. Hastings' mistakes:

1. He says their secrecy "is little more than that of every well regulated family."

But this is a terrible mistake. The Templar promises to conceal, never to "reveal any of the private work of this order," and also that he "will sacredly keep and never improperly reveal" * * * "anything pertaining to this (council) degree." A family which should promise and never reveal "anything pertaining" to it, would be social pirates.

2. Again, Mr. Hastings says: "There are no oaths to be taken by persons joining this organization."

But every one who joins, must say, in the still and solemn night, and surrounded by scenic judicial forms, and confronted by the Chief Templar in full regalia: "I, ———, in a full belief in the existence and power of Almighty God, and in the presence of these witnesses, do solemnly, and understandingly promise that I will not reveal any private work of this order;" and that, "in all things I will yield a cheerful obedience to all the laws, rules and usages of this order." How a gentleman of Mr. Hastings' intelligence, having administered the above thousands of times, can say, "There are no oaths to be taken by persons joining this organization," can only be accounted for by the fact that the lodge-god literally and morally "BLINDS THE MINDS" of those who practice these worships.

3. Again, Mr. Hastings—"I was a thorough Antimason in all my views and feelings." And he goes on to say that he refused for a time to join the Sons of Temperance, but finally joined them at Geneva, Wis., because there was no other temperance organization there, and there was a bitter fight. So Mr. Hastings put on the livery of the lodge, to wit., secrecy, regalia, (i. e., royal ornaments) degrees, titles, etc., etc. Note that he had not repented of his Anti-masonry and the support of the good Gov. Ritner. He joined the secret lodge-system, as Saul joined the priesthood, as a war measure. Saul's excuse for practicing uncommanded worship was precisely the excuse of Mr. Hastings for joining a secret lodge at Geneva: "The Philistines will come now upon me, I forced myself, therefore, and offered the burnt offering." (1 Sam. 13: 9.) Had Mr. Hastings forgotten his Bible? its testimony that uncommanded worship is demon-worship, from Moses to Paul? (Deut. 32: 17; and 1 Cor. 10: 20). He joined a temperance lodge and became "*brother*" with its members, non-professors, deists, and all! He pronounced a creed at the door which purposely omitted Christ, to take in his enemies. He stood before an altar of Jeroboam, got up for political success. He vowed to conceal he knew not what, and to obey laws and rules which he had never heard read, and to give grips of brotherhood and signs of friendship and fellowship to strangers whose characters he could not know, and the whole sealed by the prayer of a chaplain, who might be an infidel or deist, so far as the rules of the lodge were concerned, for any full member was eligible! No wonder such things were "distasteful" to a Christian like Mr. Hastings. He left his Saviour with his dog and hat in the anté-room or at the door of the lodge; and every thing, the whole make up of the performance was a religious invention, "commandments of men." And though Christ's name was foisted into a few of the prayers inside, Christ said of it, "In vain do ye worship me, teaching for doctrines the commandments of men." How could Mr. Hastings forget that all such things are devil's get-ups? called in the Bible, "abominations," spiritual "whordoms," "nothings," "vanities," etc.?

"But," Mr. Hastings replies, "may not churches and their members become corrupt?" Yes; but a lodge is itself a corruption, a man-invented, got-up religion; and to compare such a thing to a church or family is to insult God who made both. It is to compare an unmarried courtezan to a pure wife; "the great whore that sitteth upon many waters," to the "Bride, the Lamb's wife." No wonder such a thing is "distasteful" to men like Mr. Hastings, Dr. Charles Jewett and John B. Gough. Mr. Gough said to the writer, "They got up a great procession at Baltimore, and fixed me out in the toggery of the Templars. It was, I believe, the only time I ever wore it. As I rode along in the carriage, I looked down on myself and saw what a figure I cut. I stripped that horse-collar off, rammed it under the seat (suiting the action to the word) and have never had one on since." It was "distasteful." So was it to the sainted Dr. Marsh and to Dr. Jewett, whose estimate of the orders may be read in another column.

Now, suppose we are "bigoted," "mistaken," "fanatic." Suppose we have misunderstood our Bibles; and that men may manufacture "altars," "rites," and worships *ad libitum*, without displeasing God. Why should such "distasteful" things be forced upon such men as Mr. Hastings, Finney, Moody, and Dr. Crosby, who dislike them? Suppose that the gray uniform had been so "attractive" to some Union soldiers that they had insisted on putting it on, and yet would stay in our regiments, and fight on the side of legitimate authority. Why, they would have been cashiered, shot, or drummed out of camp, and served them right. Now look on a procession of Masons and Good Templars side by side, and he must have a practiced eye who can tell which is which; and the "degrees" and "titles" of both are alike "Grand" and "Great Grand." If every Good Templars' lodge on earth were dead to-day, neither St. John, the Prohibition candidate, nor Van Fleet, of the *Lever*, the National Prohibition organ, would "turn their hand over" to bring them to life. Of this any one may satisfy themselves by asking them. Why then force us to serve God in the livery of the devil; or else split the temperance ranks, or join in a vote for candidates nominated by men who do their temperance planning behind tyled doors where the sons of light cannot enter? Hon. Henry Wilson, forced as was Mr. Hastings to join a secret temperance lodge, told the writer, that he straightway moved to publish their ritual and become an open society. Why not emulate the wisdom of that wise politician and honest man?

The American party was for prohibition before the Prohibition party was born. We have made a steady growth. We voted for St. John, the Prohibition candidate, when we had none of our own, because he was, in sentiment, with us. But we cannot, must not, vote with a party which shuts its secret lodge-doors in our faces; nor ought any American to do so, while he knows that Mason-Prohibitionists are sworn brothers of Mason-distillers, brewers, and saloon keepers. We have ample headquarters paid for in Chicago and in Washington, D. C., sufficient to "sow the United States knee-deep" with prohibition publications. Let there be a national mass convention called in the interest of prohibition, inviting only such as will go for open work. Let us merge the *Lever* with the *American* and send Mr. Van Fleet to join Prof. Bailey in Washington, and request Fred. Douglass to stump the United States for us. What says Mr. Hastings to this?

SUPREME LODGE, SUPREME FOLLY.

The general meetings of two secret societies in this city during the past week have given the discerning public some idea of the weakness of human nature for mouthing great titles and parading before men with vaunting but shallow dignities and pomp. When the treaties of our government had opened the ports of China to our trade, our plain and wholesome American taste ridiculed the "supreme" titles used by the Emperor, the "Supreme Son of the Sun." But this folly, which was once among us attributed to pagan ignorance and superstition is now the height of fashion among our little imitations of Masonry.

The "Knights and Ladies of Honor" met in the Leland Hotel, and the programme included "lake excursions, visits to the Exposition, carriage drives to various points of interest, visits to the parks, theatres, panoramas, and receptions to the visitors." If there was any time left, business was in order. The installation of the officers of the "Supreme Lodge" was held in Central Music Hall, and as is always the case when that hall is open to the public, a crowd was out, and the attractions of the occasion were increased by plenty of music. The installation services were not long, nor was there any parade of regalia, a simple badge supplying the place. But all the officers were sworn by oath, asking "God to help me in my supreme pledge of honor," taken with hand and forefinger raised. An able speech was made by the new "Supreme Protector" in which he compared his society to the Saviour of the world who came in the appointed time to help mankind, so this order was raised up to supply a great need and perform a great work in society. His reference to Christ was not so reverent as we have here made it appear. The meeting had no prayer, but a chaplain sat among the officers. The objects of society were not very prominently set forth. Its business is life insurance, but as this is done without the supervision of the State perhaps they preferred to say little on this matter. The sociality of the order was one of its grandest developments and eloquent sentences were wasted in telling how by its magic power strangers are made friends, without any other reason for the relation than membership in this order. Such sociality and

friendship needs very much indeed the power of a Supreme lodge and plenty of Supreme officers to make it valuable.

The "United Order of Ancient Templers" is a body with both temperance and life insurance drawing its triumphal chariot. The "ancient"-ness of this body is so great as to overpower the skeptic. Its numbers have been doubled this year by a union of the order of Rechabites, a temperance society with some 4,000 members in the Eastern States. Its "Supreme Temple" meetings are not secret, as the secretary or "Supreme Recorder" informs us, and as an earnest of its temperance principles, Mr. J. B. Hobbs, of this city, the candidate of the American and Prohibition parties for Governor of this State last year, was invited to make a public address. Mr. Hobbs made a very good, business-like address to the "Supreme Temple," which provided him a fine audience of *seven* Ancient Templars, one reporter, and one representative of the public. His apology for accepting the invitation to speak was that he was always ready to give his testimony in favor of prohibition; which is a good rule, but has its exceptions like every other.

The seven who were taking care of this "Supreme Temple" were men evidently of little education, well pleased to be called "supreme" this or that, plain men of the working class, who might make themselves useful if filled with a Christian zeal in a home or church circle, both in promoting temperance and providing for the poor; but their present effort resembles a school-boy mimicry of the larger orders in which they could never hope to hold high office.

—The Detroit *Freemason*, from which the *Cynosure* has quoted several times pointed articles on the religion of the lodge, in turn quotes our note of last week on John A. Logan, without note or comment. Let the work go on.

—Secretary Stoddard was last week attending the Swedish Lutheran conference at Paxton, Ill., and the Illinois Synod of the United Brethren at Gibson, expecting to be able to present the claims of our reform upon the churches in both places. This week he has appointments in Genoa, Ill., for the 22nd and 23rd.

—We regret not to have received earlier a notice of a State Prohibition convention in Iowa, to be held at Cedar Rapids on Wednesday of this week. The convention is to be similar to that held last year, which formed a union of the American and Prohibition electoral ticket, and its purpose to help make the present laws against liquor operative, which is evidently not the purpose of the Republican party as expressed in its platform.

—The Swedish Lutheran pastors are becoming more interested in the work of the N. C. A., and welcome our workers to speak among their people. The General Agent has arrauged for a course of lectures in the church of Pastor H. O. Lindeblad, at Moline, to begin on the 28th inst. This is a large and influential congregation, and the pastor feels the importance of having his people faithfully instructed and thoroughly informed on the secret lodge system.

—Bro. W. B. Stoddard, before he goes to Ohio to begin work for the State Association, is spending a little time in Chicago. His first report will be read with interest elsewhere. Will not all the *Cynosure* readers in the city assist him by a cheering word if you meet him, and especially give him the names of any who might be benefitted by a conversation, and possibly become active friends of the reform.

REFORM NEWS (*Continued from 4th page.*)

drink, hence I felt the way would be all open for us both to talk on prohibition *sure*. Just as I was opening the subject the same officer came up and said: "You must get a permit to speak here, *or I will arrest you.*" Said I to him, "You then have gone back on your temperance principles?" "No," said he, "it is the order of the mayor." We went to see the mayor, but could not find him. All this time I could hear music in the air. I am about sixty-four years of age. This is the first time in the United States and Canada I was ever stopped speaking for Jesus. That night we went again to the People's meeting-house, the only place in town, I am told that can endure sound doctrine on all these reforms, and, by the way, it is a *grand house for reformers to work in*, as all know who have seen. Bro. Stoddard in his address was plain and kind, and not severe, as he might have been under the circumstances, and still, on our way home, five of us walking along by father Bissell's light—three men and two ladies—the first any of us knew an egg struck me by the side of my head which most knocked me down, then the eggs came thicker and faster, hitting me many times and Bro. Stoddard, and their rotten contents flying over all, *even the ladies!* Come to learn the facts, the mayor, they say, is a Mason. It is the opinion of all, I think, we would have had no trouble if we had said nothing on secrecy. If there is anything in the lodge that is working harm in the family, the church and the nation, is it not the duty of all true reformers to expose it as we do the evil of the saloon? If, in our exposing the evils of these oath-bound armies, our liberty or free speech is to be taken away, and on the top of that we are to be pelted with rotten eggs, *it is time* we understand *our business* and prepare for action accordingly.

For the encouragement of the true and faithful, in and out of Humboldt, I have this to say, First, one thing is now settled: God ordained that house to be built at Humboldt as a reform temple. The room up stairs will hold beds enough to accommodate all the reform workers that may be needed at any one time, in exposing every evil way and work, the men of God remaining in the temple all night. No danger from eggs! as these secret men (they say) do their work in the night. Hence let all the workers of reform remember this earthly tower of the Lord where the righteous may run in and be safe. The State of Nebraska can thank God for a headquarters of general deliverance.

Second, I have always felt that good eggs were strengthening to me on the inside. I find there is nothing but the grace of God that can excel a plaster of spoilt eggs on the outside, in reform work!

Third, I have been told that in anti-slavery times one bad egg applied to an abolitionist, would hatch out ten young ones! I have come to this conclusion, that our facilities for hatching these bad eggs are better than in days of old. I think I have turned out in about one week ten of the tallest reform chickens, or rather reform workers, of any now in the field. I think I can safely count on one hundred as the product of the Humboldt convention. Hence, the friends at Humboldt can thank God and take courage. If one can accomplish so much, *what will be the result of all the faithful workers in that convention?*

R. SMITH.

FROM THE GENERAL AGENT.

CHLOROFORMING THE UNITED BRETHREN.

GIBSON, Ill., Sept. 18, 1885.

The Central United Brethren Conference is in session here, Bishop Castle presiding. Forty-five ministers and twenty-eight lay delegates answered at roll call yesterday afternoon. Reports from different circuits vary somewhat, but on the whole iudicate much work and some success. I had hoped to obtain a hearing on our reform, but after conferring personally with the Bishop and other leading members am going away without speaking. Apparently the policy is to keep this question of secrecy out of the conferences, and avoid any discussion throughout the bounds of the Connection. I am told that the U. B. church is "passing through a crisis," and hence moderation, prudence, and wisdom are required. But these statements are unquestionably true, but whether it is prudent and wise to keep silent or not is *the* question. The Publishing House and funds at Dayton and the church organ are directed and used by those who favor the "commission" and proposed "change", and furnish a ready means for reaching the membership; while those opposing the "commission" and proposed "change" are greatly restricted in means and agencies for reaching the membership in the churches. If the consideration of this question can be kept out of the annual conferences as now seems probable, the *Telescope* will have a whole year in which to manufacture a sentiment favorable to its own views and wishes in the matter. I do not say that the management of the publishing interests of the church would take advantage of their opportunity, but they certainly have the opportunity if disposed to use it, and ordinary men would be strongly tempted to make use of means so potent and easily controlled. Bros. Hoobler, Kretsinger and the veterans say the "Central Conference is loyal to the backbone," and will never yield its position on the secrecy question, and some favor the discussion in the conference, while the prevailing sentiment seems to be "keep this vexed question out of conference if possible." Bishop Weaver is reported to me as having said, "Nine-tenths of the U. B. ministers and members are in favor of the law on secrecy as it stands." The senior bishop ought to know; and if he is even approximately correct, why should the majority concede to so small a minority the right to ignore this question or pass it silently by in their deliberative bodies, especially when these annual gatherings furnish the best if not about the only opportunity for a free, full and personal expression of views. I speak as an "outsider," but not as a disinterested party, for I have met so many of these good "Brethren" in their homes, on their circuits and in legislative and deliberative bodies, that my sympathies have been warmly enlisted and my attachments have become very strong; but while endeavoring to be impartial in judgment, I must say that this silent policy is a mistake, or I am greatly in error as to what will be the outcome. Truth has no occasion to shun discussion. It is the "politic," the "scheming," the "artful," that seeks refuge in the cry "Let us alone!"

Enquiring of a brother about the condition of his work this morning, he said, "The church in Decatur ought to be called the United Sisters in Christ, for the men are all in the lodges and seldom come to meeting." Another brother standing by remarked, "My folks are all Methodist, but I left that church because I would not fellowship the lodge, and now it seems as if the U. B. church was going to leave me to stand alone, but *I will never compromise on this question.*"

Father Kretsinger preached to a crowded house last evening, taking for his text the 23rd Psalm. The sermon, like the man, was brimful of piety and practical common sense. Father Kretsinger has read the *Cynosure* too long and carefully not to be sound on the lodge question. I have met here a daughter of the late Bishop Edwards who strongly resembles her father, and tells me she has inherited all his principles on radical reforms. She is very active and is here, as I understand, in the work of the Woman's Mission. Women with such principles are needed as leaders in the aggressive work of the U. B. church.

PROVIDENTIAL.

The freight train on which I expected to reach Paxton was detained, and after waiting some time at the depot I returned to the conference room. The "Ghost of Banquo" was up and the feeling was intense over the following resolution: "*Resolved*, That it is the sense of this conference that our members should not join the G. A. R. or any secret society." The ayes and nays were called for and the Bishop submitted the question of taking such a vote to the conference. He made a few remarks and the secretary called the roll; 22 voting aye, and 30 nay. Rev. H. Stoddard, of Summerfield, explained his position as a born anti-secretist and loyal to the U. B. church, but he could take an Odd-fellow in one hand and a G. A. R. in the other and go to the communion, glorifying God; but he did not wish to vote and so was passed by.

A DIFFERENT ATMOSPHERE.

PAXTON, Sept. 19 A. M.—The spacious auditorium of the Swedish church was well filled yesterday while I spoke 45 minutes, the time allotted to me before the conference. Close attention was given and, as far as I can judge good was done.

A leading member of the conference remarked, when I was speaking of the *Cynosure* and the National Conference of churches, "We go slow on such things," which is true; but this I notice—they *go*, and not backwards, on reform questions. There was a good interest apparent immediately after my lecture yesterday, but on visiting the conference this morning, after the brethren had thought and consulted and prayed over it, I found it had increased seven-fold at least. I arranged for a course of lectures at Moline, Ill., beginning on Monday, the 28th inst., and could have made appointments for one or two months ahead, if I had been at liberty to do so. I had hoped to find a suitable place for holding our State meeting while at the U. B. Conference, but as I am disappointed in this and see nothing more that I can do here, I have decided to make an inspection of the field at Hoopeston and vicinity where I intend spending Sabbath.

The Swedish Lutheran church here is numerically the largest in the place. It has a membership of 440, and a Sabbath-school of 130. Their property held for church purposes is estimated at $15,000 and is kept in the most tasteful order. The audience room has a seating capacity of 1,000, and is furnished with a $1,200 organ. They pay their pastor $1,000, besides the use of a comfortable parsonage. They are a people of small means, but very industrious habits, and have attained to their present condition of competency by economy and application to business. Not a secretist of any order is allowed in their communion, and as the people become informed they are destined to be a power against the lodge in this city. The pastor has very kindly offered his church to me for a course of lectures and promises a collection at the meetings in aid of our work. I purpose to accept the invitation, and give the lectures at as early a day as possible.

J. P. STODDARD.

THE HOME.

BEAUTIFUL WORDS.

"Cast thy bread upon the waters; for thou shalt find it after many days."—*Eccl. 11: 1.*

'Mid the losses and the gains;
'Mid the pleasures and the pains,
'Mid the hopings and the fears,
And the restlessness of years.
We repeat this passage o'er—
We believe it more and more—
Bread upon the waters cast
Shall be gathered at the last.

Gold and silver, like the sands,
Will keep slipping through our hands;
Jewels, gleaming like a spark,
Will be hidden in the dark;
Sun and moon and stars will pale,
But these words will never fail:
Bread upon the waters cast
Shall be gathered at the last.

Soon like dust, to you and me,
Will our earthly treasure be;
But the loving words and deeds
To a soul in bitterest need,
They will not forgotten be,
They will live eternally—
Bread upon the waters cast
Shall be gathered at the last.

Fast the moments slip away,
Soon our mortal powers decay,
Low and lower sinks the sun,
What we do must soon be done;
Then what rapture, if we hear
Thousand voices ringing clear—
Bread upon the waters cast
Shall be gathered at the last.

—*Baptist Weekly.*

A HIGHER TYPE OF PIETY THE GREAT NEED OF OUR DAY.

[A paper read before the Ministerial Union of Philadelphia, 1884, by Rev. Arthur T. Pierson, D. D, and published by their unanimous request.]

The first fifteen centuries of Christian history may be described by three words, formation, deformation, reformation. The deformation covers a thousand years, marked by putrefaction and petrifaction, or the loss of godly savor and sensibility. Heresy and iniquity; a papal system more disastrous than paganism; ignorance, superstition and practical idolatry: these are a few of the shadows that overhung the church till Protestantism was born. To-day, so prevalent are irreligion and infidelity, so subtle is the charm of a worldly religiousness, that only evangelistic activity keeps the church evangelical.

Our church-life is undermined by worldliness. No line of separation from the world exists, except in the fact of church-membership. Our Lord bids us "keep ourselves unspotted from the world," and "hate even the garment spotted with the flesh," because in close contact, not to say conformity, there is *contagion*: a worldly spirit, caught by the church, infects and infests her whole life, and is fatal to spiritual power.

Not conformed but *transformed*, are the conditions of true life and power. In how many disciples do we find them? Thousands, like Ananias, defraud the Lord of his dues; like Simon the Sorcerer, estimate spiritual gifts on a money basis; like Demas, forsake Christ for this present world, or, like Diotrephes, love pre-eminence. Our Lord, even at a marriage festival, did not lose his character as the Son of God, but manifested forth his glory and won disciples to believe. Church members drop their character, as Christians, at the door of the gaieties of the world, as an Oriental guest shuffles off his sandals, and so mingle indiscriminately with the devotees of fashion and frivolity!

The god of this world encloses our feet in his most ingenious snare, when he secures from the Lord's disciples the recognition of his favorite beguilements. Certain institutions have always been used by Satan to ruin souls, such as the theatre, opera, card-table, horse-race, and dance. The theatre appeals, in a pure-minded man, to a normal, histrionic appetite; but as an institution, caters to our lower propensities, and cannot be sustained without ministering to vice. Booth himself sank $150,000 in New York City, in trying to establish a dramatic school for good morals! The theatre shows itself a putrid carcass by the drinking saloon, gambling saloon and brothel, the vultures that gather round it. A game of cards may be innocent, but, for centuries, has been filthy with the defiling touch of gamblers and pickpockets. The horse-race may attract as an exhibition of the beauty and speed of the noblest of animals; but, as an institution, it is an open door to hell. The dance may be conducted by innocent maids and stainless men, but, as it exists in society, it deserves to be branded as "lascivious."

Separation from the world there must be. The Roman soldiers, after a night's revel, at day-dawn put on the soldier's armor and became sober; so from the moment of conversion, the course of this world is to be put away as among the works of darkness, and the armor of light to be put on, never to be taken off. Like Daniel in Babylon, we are to present a perpetual contrast to our surroundings, and be so isolated and insulated spiritually, to be filled and charged with the life of God. The New Testament puts the heaviest stress upon an unworldly life. Yet in the church are a few decided lovers of God, thousands of decided lovers of the world, and thousands more trying to compromise between two principles and courses of life, as utterly at war as light and darkness. The bulk are not consecrated; they belong to the "worldly holy" or the "wholly worldly." Out of the normal Christians there may be "ten millions" who give evidence of regeneration! With millions more, there is a vain dependence upon a dead faith, or dead works, or connection with a state church, instead of the righteousness wrought in them by the Spirit.

Dr. Rice of Virginia, remarked that foreign missions will not advance to any great degree till there is a higher type of piety at home; it would not consist with the divine plan, to diffuse widely such a type of piety. In fact, such piety has but little disposition to diffuse itself; it requires all its vitality and energy to maintain its present position; there is none to spare!

"Four-fifths of the nominal membership of our churches add nothing to their real power; they are a dead weight or a positive hindrance to the advance of the Gospel; they fill up the gulf between the church and the world, and break down the distinction between the truly regenerate and the enemies of God and the truth." How can we expect God to permit rapid diffusion of a low grade of religious life! He rather selects the advance guard of Christians, to carry the cross into the enemies' country, and permits difficulties and dangers to face them, that turn back all but heroic souls. Hence, the type of piety found in missionary churches is in advance of that at home. In proportion to laborers and means employed, the results are three-fold as great as at home! Within eighteen months, 100,000 in India alone became identified with Christian communities; but we have to go into the heart of pagandom where a few Christians, imbued with special consecration, are laboring, to find such results. In the very garden of the Lord, where they are to be expected, no such harvests wave! In the race for worldly treasure and pleasure; in the worship of mammon; in the loss of a vivid sense of the reality and verity of spiritual things; in the lack of power to prevail in prayer; in the absence of that grand concurrent witness of an unworldly life, more weighty than any testimony of the lips; we also lose all true power to go forth conquering and to conquer!

One startling fact of our church life is the absence of personal service in saving souls. Service seems lost sight of in salvation, which is itself sought with but feeble and spasmodic effort. I have been wont to urge upon disciples a systematic seeking of souls, putting the question pointedly, "Do you know that you have ever been instrumental in leading one soul to Christ?" only to be met in hundreds of cases with the sad confession that there has been no effort put forth in that direction.

One array of figures has often overwhelmed me. A simple calculation will show how rapid would be the conquest of the whole world for Christ, on the basis of one new convert, every year, as the fruit of the labors and prayers of every disciple. Upon this basis, if the true followers of the Lord now number only 30,000,000, the number of disciples in seven years would be 1,920,000,000. Our supposition allows to each child of God an entire year for the winning of each new convert; and yet within seven years we overtake the entire population of the globe. Take a more astounding proposition. Suppose but *one* truly godly man were now upon earth. Let him, during this year, convert *one* other, etc.; at this simple rate of geometrical progression, doubling the number every year, in thirty years the number of converts would be over one thousand millions. And yet, after 1800 years, the proportion of disciples to the present multitude of mankind is probably no larger than when Constantine ascended the throne.

Where are the marks of consecrated capital, of property acquired and administered by disciples as stewards of God?

In the light of the New Testament, the question may be raised whether it is right for a disciple to be rich. Paul and James warn not only against dishonest gains and selfish or sensual indulgences, but against the lust of accumulation; the curse of canker and rust which gathers about hoarded treasure. Moses turned his back upon the three lusts, ambition, appetite, and avarice, when, in one heroic resolve, he forsook the court of Pharoah, the pleasures of sin and the treasures of Egypt. During Old Testament times the doors of the Gospel had not been thrown open to the whole world, and the avenues for the use of money, in works of charity and mercy, were comparatively few and narrow. But now, with a thousand millions crying for the light of God, how can they who love Christ hoard wealth? Which ever way we look, the pleading hand of God confronts us, in the thousand demands for temporal and spiritual relief, ready to use every spare dime of the Christian world. How can disciples grow rich but by shutting their eyes and ears? I know one Christian man who spent for his own house, grounds, furniture, and ornamentation, five times as much as the American Board, in all its missionary operations for a year. In homes of disciples the value of pictures, statues, silver plate, etc., more than exceeds all that the churches jointly give to spread the Gospel among the unsaved.

TWO WAYS—WHICH?

One evening, in a parlor of a summer watering place, the young people were dancing. One lady was not taking part in the exercise. "Does not your daughter dance?" asked another lady of this young lady's mother. "No," was the reply. "Why, how will she get on in the world?" "I am not bringing her up for the world," was the quiet answer. The young lady is now a woman, and the influence of her consecrated life is felt in many of the Christian interests of a great city. But for what are you bringing up your daughters, dear mothers of other young girls? What aim have you for them? Are you bringing them up for the Lord or for the world? What are your dreams and ambitions for them? What do you want to see them become? Do you want them to shine in society, to "marry well," to live in wealth? Is that the vision that fills your soul when you think of them? Look on a little farther. Life is short. Suppose your dream is fulfilled—is it anything more than a dream? What lies beyond? The curtain is drawn, and there is the hushed chamber of death. What do you want for your child then? The curtain is drawn again, and eternity opens. What would your fond affection choose for her then? It is better to think matters of this kind through to the end.—*Selected.*

A BOY OF YE OLDEN TIME.

I have heard of a boy who lived long ago—
For such boys are not found nowadays, you know—
Whose friends were as troubled as they could be
Because of a hole in his memory.

A charge from his mother went in one day,
And the boy said "Yes," and hurried away.
But he met a man with a musical top
And his mother's words through that hole did drop.

A lesson went in; but, ah, me! ah, me!
For a boy with a hole in his memory!
When he arose to recite he was all in doubt;
Every word of that lesson had fallen out.

And at last, at last—oh, terrible lot!
He could speak but the two words, "I forgot!"
Would it not be sad, indeed, to be
A boy with a hole in his memory? —*Sel.*

THE USES OF INSECTS IN GOD'S WONDERFUL CREATION.

We often talk about the plague of insects. They are often great plagues, but we must not forget that we owe insects a debt of gratitude as well. Only a very small portion of the insect world are noxious; the others are engaged in good work for us—some engaged in warring against the same insect foes that we war against, and the others in clearing away dead and injurious matters. On this last head, an English scientific paper well says:

"Insects are useful in destroying dead vegetable substances, which are even more pernicious to man than animals in the same condition; and not only the soft and succulent portions, but even the solid wood is destroyed by them. In the immense forests of the tropics, the ground would be covered and new shoots be choked up by the ruins of trees which had fallen by accident or age, and which it would require ages to disperse without the aid of insects. But no sooner is a tree fallen than one tribe of animals cuts its bark to pieces, another bores holes in it in all directions; so that the moisture from dew or rain may stand, decompose, and soften. Others come in to eat off the parts that are softened, and so on till it is entirely broken up and scattered; and

this is done with such expedition that they will in a few weeks destroy and carry away the trunks of large trees without leaving a particle behind; and in places where, two or three years before, there was a populous town, if the inhabitants, as is frequently the case, have chosen to abandon it, there will be a very thick wood, and not a vestige of a post to be seen."—*Selected.*

STORY FOR LITTLE FOLKS.

Mamma was having her afternoon chat with the little ones, and each one was telling what they were going to be when they grew up. Charley said he "was going to be a farmer, and have fine horses and cattle, and a plow that he could ride."

John would be a lawyer. He "didn't want the sweat to be running down his back, and the dirt to be getting into his boots;" he would have "nice rooms, and sit in the shade."

"Well, May?" said mamma; as the sweet blue eyes sought hers. "I will be a teacher, mamma, and I won't never, never pull little girls' ears, and I'll help them to get the multiplication table, and let them make pictures on their slates."

"And what will Bertie be?" said mamma. Now Bertie was the four-year-old boy, and that very morning he had walked down town with papa, and stood awhile in front of the blacksmith's shop. He had seen the flaming forge, and the big bellows, and the red-hot iron beat into many shapes. So, walking up to his mother, and looking rather down on the farmer, the lawyer, and the school-teacher, he said, "I'se agoing to be a blacksmif shop."—*N. Y. Observer.*

TEMPERANCE.

VICTIMS OF INTEMPERANCE.

HOW NATIONS AS WELL AS INDIVIDUALS HAVE BEEN DESTROYED.

The history of the numerous victims of intemperance, or for that matter intemperance itself, is the most melancholy of all histories, and also one of the most important, involving as it does, not only individual successes and failures, but the successes and failures of nations as well. Every page is charged with warning; every chapter reveals the folly of the world and the world's great men and rulers, and proves it true that the "wine and wassail have taken more strong places than gun or steel." Intemperance is habit and nothing but habit, and a habit, too, against which nature seriously revolts at first, but to which she in the course of time and opposition submits, and of which she finally becomes fond. It is only by this force of habit that the taste of wine, of opium, of snuff, and of tobacco, becomes pleasant, for these are not among the real wants of nature, but are purely artificial.

Habitual and long continued use of intoxicating drinks gains an irresistible influence over both the mental and physical powers. The moral qualities become weak or blunted, the mind languid and all the physical constitution changed and impaired, and instead of the harmony that nature intended to have with man there is continual strife with the tyrannical fiend, appetite, for says he who knew man passing well:

> "Boundless intemperance
> In nature is a tyranny; it hath been
> The untimely ending of the happy throne
> And fall of many kings."

Notwithstanding the well-known evil effects of indulgence in the use of inebriating drinks, the habit is one of the most enslaving, exercising a peculiar fascination over the mind, against which the keenest consciousness of the wrong and of the temporal and spiritual consequeness have not the slightest influence. Most of us believe that any habit can be conquered, but there are instances which overthrow any such theory; instances where loss of character, friends and wealth, and the greatest physical and mental anguish count as nothing, if only wine may be had. Dr. Cheyne, a celebrated physician of Dublin, tells a story of a man of his acquaintance, cultivated, popular and wealthy, who had contracted the habit of intemperance. Every effort was made to reclaim him in vain. His friends implored him to abandon the vice, and regain his moral influence and his health. In answer to them he finally said: "I am convinced that all you say is only too true, but I cannot resist. If a bottle of brandy stood at one hand, and the pit of hell yawned at the other, and I knew that if I took but a swallow of the brandy I should be pushed in, I should drink it. You are all very kind. I should be grateful for so many kind, good friends, but you may spare yourselves the trouble of trying to reform me—the thing is impossible."

Dionysius, the younger, is another instance of this infatuation. Aristotle says he would be for ninety days at a time in a state of intoxication, and the frequent recurrence of the habit deprived him in time of his eyesight. The Emperor Zeno was in the habit of drinking himself into an insensible condition, and when in that condition one day his Queen, Ariadne, had him taken to a tomb, the horrors of which he fully realized, when after some hours his senses returned to him. But his pleadings and cries were not heeded. He died an agonizing death, hated by his wife and his people. He was indeed a victim of intemperance. Winceslaus, King of Bohemia, when he went to Rheims in order to treat with Charles VI. on some important national questions, was so under the influence of the wines of that country that he made concessions alike disastrous to himself and his kingdom. A certain monarch of Africa resigned all right to the throne, rather than leave the Portugues colonies where the wines were so pleasant to him, and his opportunities to drink so favorable. Queen Elizabeth's celebrated opponent, Thane O'Neil, always kept at least two hundred tons of wine in his cellar at Dundrum, and he drank of it so immoderately that his servants were obliged to bury him chin deep in the ground in order to allay the strange inflammatory effect his excess had upon him.

Babylon was the mightiest nation on earth until she became a slave to luxury and dissipation. Her active and warlike habits were laid aside for those of sensual indulgence, and soon her name had become a reproach. Said Jeremiah: "The mighty men of Babylon have forborne to fight, they remained in their holds; their might hath failed; they became as women."

Cyrus was the avenging Nemesis for outraged nature. Whilst Belshazzar was engaged in one of his luxurious feasts, Cyrus, whose plans were made in the knowledge of Belshazzar's habits, entered the city, surprised the people, and slew the King and his companions, and the great empire of Babylon passed into his possession. Cyrus was the founder of the Medo-Persian Empire. At first he possessed a country containing only 100,000 inhabitants, but by his temperate and warlike habits he soon made it almost boundless in extent and unrivalled in power. But his victories in their turn introduced to his people the same habit of luxury and sensuality that had made many other nations fall so easy a prey to his courage and military tactics. Luxurious habits are necessarily the bane to national prosperity, and after the union of the Medes and Persians, and the fall of Babylon and its possession by Cyrus, corruption seized upon the Persians. They became intemperate and effeminate, and when the Macedonian king marched against them, they fell, as did Babylon.

The Macedonians were warlike, and under Philip and Alexander, successful in all their enterprises. Alexander is esteemed a greater man and general than Philip, but Philip was what would be called in this age a shrewd politician, and with his superior executive ability, superior discipline, and wonderful command over men, he might have excelled his son in greatness but for the habit of intemperance. Philip finally fell by the hand of an assassin, the victim, although indirectly, of intemperance. Alexander, justly called "the great," early fell a victim to his love for drink. In the beginning of his remarkable career he was temperate in all his habits. Once when the Queen of Caria sent him some choice and sumptuous dishes of food, and some of her best cooks and bakers, he said: "I do not need them; I am supplied with better cooks by Leonidas—a march before day to dress my dinner, and a light dinner to prepare my supper." Plutarch defends him against the charge of excessive drinking. He says he was not so much given to it as was said; that, although he sat long at the table, it was more to talk than to drink. "Every cup contained some long discourse," and he cites as an instance of his contempt for luxury and luxurious habits his surprise when, after he had conquered Darius, he examined the tent Darius occupied, and said, "I am surprised that such effeminacy should occupy the attention of a king." Had Persian luxury never corrupted Alexander he would have remained unequaled in all the attributes that make a man great. Later on Plutarch admits that he became greatly dissipated. His entrance into Carmenia was a mere bacchanalian celebration. His visit to Persia and his conduct near the tomb of Cyrus disclose one of the most degrading scenes in his life. He offered valuable prizes to those who drank to excess, and one man named Promachus, the winner of the chief prize, drank four congii (fourteen quarts, English measure) of pure unmixed wine, dying from the effects in three days after. Thirty men in their efforts to win prizes died on the spot, and soon after six more fell victims to drink. Plutarch, on the authority of Charos, says that forty-one persons died from excessive drink and the severely cold weather.

Alexander's habits caused his death. At a wild carousal, gotten up by Medias, he drank all day and night, consuming fourteen quarts of wine, in drinking to the health of Proteas. This brought on a fever from which he died. Seneca says of him: "This hero, invincible by all the toils of prodigious marches, by all the dangers of sieges and combats, by the most violent extremes of heat and cold, lies conquered by his intemperance."

The Thracians and Scythians were notorious for their intemperance. Both, but more especially the Scythians, were celebrated for moderation and strength in the early part of their history, but in the latter part they were known as "hard drinkers." After Cleomenes, Prince of Sparta, visited the Scythians, his countrymen said that his communication with the Scythians had made him a drinker of wine, and the wine had made him mad. "When persons wished to drink to excess," said Herodotus, "they said 'Let us drink like Scythians.'" Both Thracians and Scythians considered themselves happy only when filled with unmixed wine, and they even poured it upon their garments. The "Thracian way" of drinking and the "Scythian way" of acting are simply to drink quantities of pure wine, and act like a maniac or a fool.

The history of the Thracians contains the story of the vile treachery of Rhescuporis, and his murder of his nephew Cotys, who assuredly fell a victim to the "Thracian way of drinking," and to the "Scythian way of acting."

The history of the Gauls is full of instances of the effects of indulgence in strong drink. Under Brennus the Gauls invaded the Roman Empire and took the Capital, but they drank so freely of wine that they lost their precaution, and Camillus, the Roman hero, living in retirement at Ardea, resolved to save his city, and knowing their condition, surprised them and put them to flight.

Germanicus won his victories over the Marsi—a German people—because of their intemperance. Of the Germans Tacitus says: "Indulge their love of liquor to the excess they require, and you need not employ the terror of your arms; their own will subdue them." Their customs were similar to those of the Persians. Travelers at various times have noticed the habits of drinking in Germany, and the Duke of Rohan says that they seem to have discovered perpetual motion in the use of the wine-cup.

Not an ancient nation can be mentioned that was not the victim of intemperance. The Carthagenians, the Lydians, the Byzantines, the Parthians, the people of Tarentum, the Babylonians and Assyrians, the Medes and Persians, the Greeks and Romans, all drank to excess and fell victims to their own vices.

The ancient Britons, a race of savages, are supposed to have been frugal and temperate, but from using the dress and language of the Romans, they, by degrees, imitated and adopted the vices and luxuries. By the time of the Norman conquest they had become so corrupt that soon the vigorous and warlike Normans fell under the spell and adopted the habits one by one.

As to the effects of intemperance on the moral and intellectual powers history is voluminous, and furnishes numerous examples. In ancient times Cambyses; Philopater, fourth King of Egypt, called Zapcur, because of his extravagance and debauchery; Prusia, king of Bythnia (149 B. C.); Tiberius, derisively nicknamed Biberius; Nero Claudius; Sylla, tyrannical and ambitious; Maximinus, ferocious and pitiless, and indeed nearly all rulers of the Old World, way into modern times, until the Reformation, prove beyond doubt the brutalizing effect of immoderate drink on the feelings and its destruction of all natural feeling.

While admitting that wines are only injurious in the abuse, not in the right use of them, it is none the less true that the misery of every city is proportionate to the number of saloons. The French boast of the few instances in their country of drunkenness, and yet "they drink regularly." If it is true it must be because they, better than any others, know how to manage and conceal vices, since all history proves that in a national point of view, in the effect on mind and morals, on religion and the physical condition of man, intemperance has most unfailing and disastrous effect. In this age when civilization has so far advanced, that satiated men are unceasingly seeking for variety and excitement, we can only look with horror upon the adoption of so many luxurious habits and wonder if the history of intemperance, like all other history, will repeat itself.—*Cleveland Leader.*

Every real thought on every real subject knocks the wind out of somebody or other.—*Holmes.*

LITERATURE.

ALDEN'S CYCLOPEDIA OF UNIVERSAL LITERATURE, presenting biographical and critical notices, and specimens from the writings of eminent authors of all ages and all nations. Vol. 1. Abbot to Arnold. 475 pp. Price 60c. John B. Alden, New York.

The celebrated and justly popular work of Chamber's which the same publisher made so accessible to book-buyers of moderate means, is one of the best works of its kind. But it is not altogether perfect, since it is a cyclopedia of the English language only, is arranged in periods and according to the character of the writing. This handsome volume introduces a work based on another plan. The alphabetical arrangement has been adopted, thus facilitating reference, and the literature of every age and nation which has been translated into the English language finds its place. The literature of America has never, it is believed, been so carefully and fully presented as it promised in this work. It is, to be sure, hardly possible that numerous minor writers whose names simply are mentioned in other compilations will receive the notice of a biographical sketch with selections from their writings, but there is great promise of fairness and justice to literature in this volume, no matter how unknown or unbefriended the author. For convenience of reference this work will surpass, and its fine type and easily read pages will attract many who open for curiosity merely, to become readers well repaid for a study of its pages. This work is issued also in parts at 15 cts. each, but none who see this handsome first volume will fail to prefer it as really cheaper.

The October number of the *North American Review* contains twenty-three articles by as many different contributors—among whom are an English Cardinal, an American Admiral, two American Major-Generals, two American ex-Ministers to European courts, an American Artist, a New York Assemblyman, an ex-United State Senator, the Mayor of New York, an ex Governor of New York, and two distinguished American Men of Letters, a famous American Financier. Cardinal Manning on "Inhuman Crimes in Ireland," William W. Astor on "America and the Vatican," Fitz John Porter on "How to Quell Mobs," and a symposium on "The President's Policy" will be the articles most read on account of their timeliness. While "Abraham Lincoln in Illinois" by Hon. E. B. Washburne, and "Vice Presidential Politics in 1864" by Benjamin F. Butler, will be read for their historical value.

Mr. George W. Cable, whose articles in defense of the civil rights of the colored race are a remarkable contribution to our political literature, will contribute to the *Century* a series of papers on Creole slave-songs and song-dances, including the songs of the Voudous (dealing with the rites of negro serpent-worship), etc., which Mr. D. W. Kembel will illustrate. Gen. Grant's third paper in the *Century* war series, a description of the battle of Chattanooga, will appear in November. The Wilderness article will be printed in one of the winter numbers.

Vick's Magazine for September is tinted with the beauties of the waning summer and enriched with the fruits of generous autumn. Nothing that can be said for the development of garden fruits and vegetables, or the adornment of house and grounds by flower or shrub or vine is foreign to its columns.

—Since the middle of June a stringent Sunday law has been in force in Austro-Hungary, and the good results are already seen. The law forbids all but necessary work on the Lord's Day, and, since its enforcement, the churches have all been better attended, and the day generally observed as a day of rest. The Monday edition of the Vienna papers are now no longer published, as the work on these was formerly done on Sunday.

—Remarkable revivals are reported among the Huguenot settlements in the south of France. Whole villages are coming to the Lord. It is another Pentecost, and spreads as by a powder train from church to church. God is bestowing on these ancient people, who have so long held up the banner of the true faith amid many perils, a sudden and overwhelming blessing. Nothing like it has been known in modern times. The days crowded with meetings, thirst for the truth, lips open, hearts full; a great spirit of faith and prayer, repentance with tears, family quarrels reconciled, and the unregenerated startled by what they witness of the power of God!—*Homiletic Review.*

—The secretary of the English Baptist Missionary Society has presented to the king of Belgium, an address, beautifully illuminated on vellum, enclosed in a fitting casket, congratulating him on the great work he has accomplished for humanity and civilization in the creation of the Congo Free State, and in his aid to their missions.

THE CHURCHES.

—Rev. A. M. Milligan, son of the late Dr. Milligan, of Pittsburg, Pa., has been preaching for a short time in Hopkinton, Iowa. On his return home he spent Sabbath, the 13th inst., in Wheaton, preaching an able discourse in the College chapel, and addressing a Sabbath-school convention Saturday evening.

—Bro. C. R. Hunt attended the late meeting of the Indiana Wesleyan conference, and reports that delegates were elected to attend the proposed National Convention of Churches.

—Since the first of last January nearly six hundred persons have been received by the Bethany Presbyterian church, Philadelphia, Rev. A. T. Pierson, pastor.

—Rev. John G. Brown, D. D., has resigned the office of secretary of the United Presbyterian Board of Home Missions, and Rev. William S. Owens, of Steubenville, Ohio, has been elected in his place. He will retain his pastoral charge.

—When the American Board commenced its mission work among the Dakota Indians they only numbered 25,000; now there are over 40,000. Then they were degraded heathen, without a written language, which the missionaries gave them. Last year 117 new members were received into their churches.

—There are 20,602 elders in the Presbyterian church, an increase of 4,101 since the first report in 1881. The churches of this denomination gave last year to all objects $10,192,053. This is an average of over $15 to a communicant. But of the whole sum given $7,541,017 went to congregational expenses, and only $1,772,081 to the boards of the church, while $823,755 went to miscellaneous objects and $55,200 to pay the expenses of the General Assembly.

—It is reported of Dr. George P. Hays' church in Denver that it has 560 members, 9 elders, 9 deacons, and 24 deaconesses, elected by the church. Thus there are 42 persons officially called to the exercise of special watch-care over the church. No one having over 18 persons to look after, and many of these often being members of one family; the work of looking after all is practicable, and not burdensome. These helpers report from time to time to the pastor all cases needing his attention. Thus the pastor's work is simplified, his burdens are lightened, the whole energy of the church is brought into systematic action, the pastor is encouraged, and at the same time stimulated to a more prompt attention to all the details of his office, and none are left to suffer or complain of non-attention.

The Reunion Presbyterian church, of Chicago, began to commemorate the centennial anniversary of the beginning of the temperance reform Sabbath morning with a sermon by its pastor, the Rev. Wm. R. Scott, upon the subject of "The Progressive Decay of the Liquor Traffic versus the Opinion of Demagogues and Political Trieksters."

—Rev. A. W. Mann, the deaf-mute missionary of the Episcopal Church, travels annually 40,000 miles. He ministers to no less than 3,000 of his afflicted brethren, scattered over thirteen dioceses.

—At Northfield Mr. Moody has been buying big wagons to be used on Sundays for carrying to and from church people who live at a distance and could not otherwise attend.

—In response to a petition signed by 1,000 people, the New London (Conn.) ministers and church-members have invited Messrs. Moody and Sankey to hold a series of meetings there.

—There has been a great work of grace going on for a few months in the Congregational church of Peoria, Ill., of which Rev. E. Frank Horne is pastor. The result so far is the addition of 150 members since January 1st.

—Mr. J. E. K. Studd, the English evangelist, is occupying the pulpit of Mr. Moody's church at Chicago. Mr. Studd has been working for several years with Mr. Moody in England. He is a most earnest speaker, energetic and effective. Mr. Goss, the pastor of the Moody church has just returned from a vacation.

—Sam Jones, the Kentucky evangelist, has given a new proof of his eccentricity. In one place where he had held a very successful revival a purse of $1,500 was presented to him at the close. He took out $200 and returned the rest, directing the committee to distribute it among the families of saloon-keepers who had been converted during his meetings, and thus thrown out of employment.

—Returns made to the Japanese Government show 80,000 Christians in that empire.

—The translation of the Old Testament into Japanese will be completed early next year.

—The American Bible Society expends $150,000 a year in translating, publishing, and distributing the Bible in foreign lands.

—The Finns are for the most part a religious people, of the Lutheran faith; though there has come lately from the old world and settled among the many Finns in the iron regions of Northern Michigan, a fanatical sect, hostile to the Lutheran church, and holding principles subversive of the Gospel of Christ. It seems that persons qualified to preach to the Finnish emigrants cannot be found in this country in sufficient number, hence they are here as sheep without a shepherd. In Geauga county, O., there is a settlement of perhaps 100 Finns. They are scattered far and wide among American farmers. Rev. J. W. Lahde, of the seminary at Rock Island, Ill., has taken charge of a mission among the Finnish Lutherans in and near Ashtabula, O. And a Rev. Mr. Wahlstrom, who officiates in the Swedish and Finnish languages, is trying to gather a Finnish Lutheran congregation in Chicago. In response to a strong appeal, the Seaman's Missionary Society of the Lutheran church in Finland, have promised to send two missionaries to this country, one to New York city, and one to San Francisco, Cal. It is estimated that there are 8,000 Finns in Minnesota, Dakota and Manitoba. A new church paper called *Walwoja* has been published for the benefit of the Finns in this country. It is a neatly printed, well filled monthly of sixteen pages. By this means a large number will be reached.—*Intelligencer.*

—A member of a Dakota Baptist church has recently presented a tract of land to the church. The other members have had a ploughing bee, and mean to sow it down next year to wheat. They expect to secure several thousand dollars' worth of wheat for church uses.

—The following is the list of contributions of the Presbyterian church for the past year: Home missions, $632,906; foreign missions, $548,633; education, $115,873; publication, $34,218; church erection, $159,050; relief fund, $83,924; freedmen, $97,629; aid for colleges, $85,471; sustentation, $21,410; General Assembly, $55,200; Congregational, $7,541,017; miscellaneous, $922,855. The total is $10,298,186, an increase of over $128,500 over the previous year. The net increase of ministers is 133; of communicants, 28,793. The total of communicants is 643,735.

—Bishop William Taylor has succeeded in locating some of his large party of missionaries at Mayumba, two degrees south of the Equator. The rest are at present making Loanda their headquarters until they can be scattered over the Portuguese territory, to which they are the first Protestant missionaries.

—A missionary of the London Society gives an excellent description of the Brahmans, from which we quote. "Although the Brahmans form only three or four per cent of the population of South India, they constitute by far the most influential section, and occupy all the most prominent positions in the land. The intellectual professions are almost entirely in their hands. They are the ministers of State, the government officials, the local judges, the lawyers, the clerks in offices, the teachers in schools, the learned classes, and the accepted guides of the people. They are decidedly a fine race; handsome, well-made, comparatively light-complexioned, very careful in maintaining their purity of blood, very cleanly in person, strict teetotallers and vegetarians, and of such high mental endowments that there is no intellectual attainment to which they are not easily capable of rising. They are also polished in manners, and in many ways noble in bearing. On the other hand, they are exclusive, haughty, ambitious, cunning, and unscrupulous. It was the Brahmins principally who used to burn their widows, and who still doom them to life-long degradation; but in this matter a reformation is rapidly taking place."

—The Hospital Sunday Fund of London for the present year, after deducting current expenses, amounts to about $167,220, and the Hospital Saturday Fund to $80,000 more, or a total of about $250,000 for hospital charity. This sum will be divided among 101 hospitals and 53 dispensaries.

—Details of a remarkable religious movement in Central Africa are reported to the State Department of the United States Consul at Sierra Leone. An army composed of over 100,000 Mohammadan youth, and divided into three divisions, is operating throughout an extensive territory under the command of a native named Samudu, who claims that he has been called of God to suppress paganism and open the roads to the coast. Though the movement is spreading the Mohammedan faith in Africa, it is important in that it opens up to commerce a large and populous territory.

HOME HINTS.

ELECAMPANE AS AN ANTISEPTIC.

In a recent issue the *Lancet* mentions a series of articles which have appeared lately in a pharmaceutical paper of Barcelona, describing investigations which go to demonstrate that the chief active principle of the elecampane, *helenina* (from the systematic name of the plant, *Inula helenium*), is one of the most powerful antiseptics known, and at the same time free from the disagreeable odor of carbolic acid, which it might well replace.

The writer in the *Boletin Farmaceutico* applied an alcoholic solution of helenina to slices of veal, which, though kept at a temperature of 28 de. C. (82.4 de. Fah.); remained sweet for ten days, or until completely dry. An egg beaten up with nearly a pound of water was treated with 5 grains of helenina in six times its weight of alcohol remained unchanged for six days at a temperature of 82 de. Another egg similarly beaten up with water, without the drug, rapidly decomposed, and in twenty hours emitted a strong odor of sulphide of hydrogen. When to this solution about 7 grains of helenina were added, the offensive odor quickly disappeared and the mixture underwent no further change.

Similar experiments with urine, meat, and beaten-up eggs were made with carbolic, boracic, and salicylic acids instead of helenina; but much larger proportions of the acids were required to prevent putrefaction, and none of them were able to arrest putrefaction already begun, as the helenina had done. It was also observed that the aromatic smell of the materials from which the drug was extracted repelled all insects, even mosquitoes, from the house in which the experiments were made.

The *Lancet* adds that helenina has proved valuable in surgery as an antiseptic when carbolic and all other agents had failed; also that it has been given successfully in malarial fevers, and tuberculous, infantile, and catarrhal diarrhœa; and that it is expected to form an excellent substitute for carbolic acid in the Listerian system of aseptic surgery. Possibly the power of the drug to kill low organisms is what has made it useful as an internal and external remedy in tetter, psora, and other diseases of the skin, as mentioned in the Dispensatory. In this country it has been chiefly used of late in chronic diseases of the lungs. It is said to be sometimes beneficial when the chest trouble is attended with weakness of the digestive organs or with general debility. The ancients employed elecampane root very largely in medicine, and it would seem to be still more generally used in Europe than in America. If its alleged antiseptic and germicidal properties are confirmed by further tests, it is probable that the despised weed may rank the cinchona tree in sanitary and commercial importance.

The clever definition, "*Weed*—A plant whose uses are not discovered," thus receives a new and striking illustration. Who can tell how many other old weeds are awaiting new uses, to justify their persistence in living?

Elecampane is a coarse looking plant; the stem, rising to six feet, is furrowed, branching and downy above. The radical leaves are very large and rough, with serrated edges. The upper leaves are smaller, and embrace the stem. The flowers, which appear in July and August, are in heads, like sunflowers, and stand singly at the ends of the stem and branches. Their color is a golden yellow, odor aromatic. The stem is renewed every year; the root is perennial. The fresh root is very thick and branched, having whitish cylindrical ramifications with thread-like fibers. The outside is brown; within the root is whitish and fleshy. The agreeable aromatic odor of the root is increased by drying. The roots are dug in the fall and are best in their second year; when older they are apt to be woody. The dried root can be procured in almost every drug store, and might be worth trying as an agreeable and possibly efficient means of keeping apartments free from flies, mosquitoes, and other insects. The ozonizing power of the odor is likely to be valuable also in helping to destroy bad smells even if the active principle should be less efficient than the Spanish authorities affirm in preventing putrefaction and like unsanitary processes.

It may be worth while also to encourage the growth of the plant around outhouses, ditches, and drains, instead of the now fashionable but coarser and less efficient sunflower, for the purifying of the air and the prevention of malaria.—*Scientific American.*

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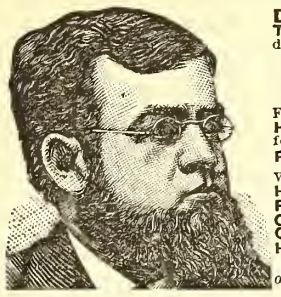
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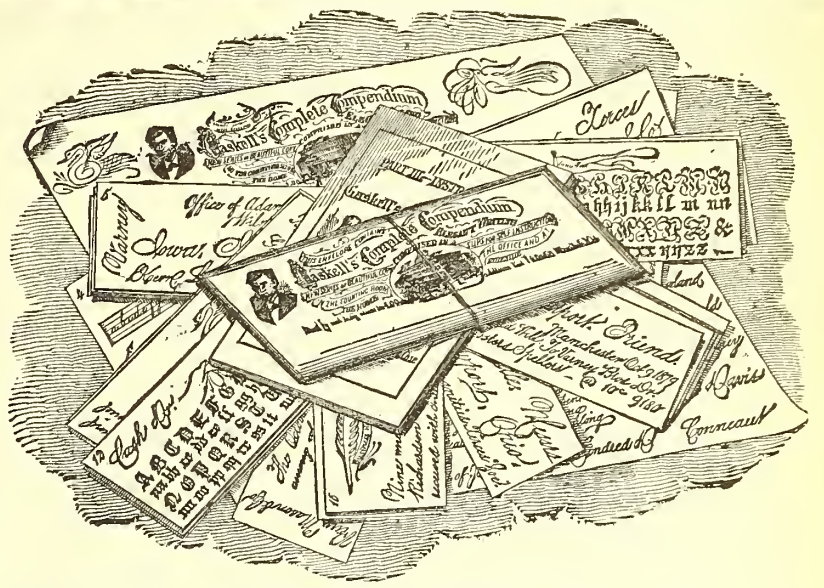
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FARM NOTES.

SEPTEMBER HINTS FOR FARM AND GARDEN.

In laying down a piece of land to grass, finish the dead-furrows with the shovel, leaving them broad and shallow, so that the mower runs easily over them, while the water is carried off as thoroughly as in a narrow furrow. A good rolling neatly finishes the whole work.

Finish digging the early potatoes before rains cause them to sprout. Keep the later kinds free from weeds, either by running a narrow cultivator through the rows, or by hand-pulling.

Buckwheat is easily injured by frost, and should be cut in good season. As it shells easily, cut with the dew upon it, let it cure in small, loose bunches, and draw it to the barn when slightly moist.

Stock should receive good care through this month. Summer heats still prevail, and hard work continues. Horses and oxen deserve good feeding and regular watering. Watch carefully the action of the horses' harness at points where galls or sores are likely to form. A daily bathing of the shoulders in salt and water will tend to harden the skin and prevent chafing.

ORCHARD AND FRUIT GARDEN.

The picking and marketing of early fall fruit is now in order. Special care should be taken in handling early varieties of apples and pears: slight bruises lead to speedy decay ...Send only the best fruit to market, well packed, and don't waste the rest, but preserve by drying. The patent driers are being improved each year, are of all sizes and prices,—and there is now no excuse for wasted fruit. ....Most pears should be picked before getting mellow; a very few kinds, like the Rostiezer, ripen well on the tree.... Where a fruit tree has not been trained from the start, the best time to note what prunning is needed, is just after the fruit has been picked. The cross-limbs and shoots will then make themselves noticeable, and can be cut out, or if large, marked with a string for late fall pruning.

MARKET AND KITCHEN GARDEN.

This is the month for sowing those crops which are to start, and remain all winter, for early spring growth, such as cabbage, cauliflowers, lettuce and onions. On account of the variable weather, it is well to sow twice, five or six days apart. The young plants are afterwards set out in cold frames to pass the winter. Sometimes they are thinned in the row, and covered with straw....Onions are usually started from the small sets, and come into use very early in the spring....Look over the cucumber pickles at least every other day, and keep them picked off close and of a uniform size. A pickle two inches long and half an inch thick, is the favorite size. Cut with a stem.—*American Agriculturist.*

HOW BEES PREDICT THE WEATHER.

No. 17 of *Die Natur* contains an article by Herr Emmerig, of Lauingen, on German bees as storm warners. From numerous observations the writer advances tentatively the theory that, on the approach of thunder storms, bees, otherwise gentle and harmless, become excited and irritable, and will at once attack any one, even the usual attendant, approaching their hives. A succession of instances are given in which the barometor and hygrometer foretold a storm, the bees remaining quiet, and no storm occurred; or the instruments gave no intimation of a storm, but the bees for hours before were irritable, and the storm came. He concludes, therefore, that the conduct of the bees is a trustworthy indication whether a storm is impending over a certain district or not, and that, whatever the appearances, if the bees are still, one need not fear a storm.

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IN BRIEF.

A professor at the University in Berlin, having tried it, says that it takes ten times as long to commit to memory eighty meaningless syllables as it does to master eighty that have meaning.

Agents of the Board of Health in New York have been analyzing the soda water sold by druggists, but have found only four samples out of fifty where traces existed of the lead, copper or sinc lining of the pipes.

England does one third of all the banking business of the world. The Bank of England holds one-seventeenth of all the deposits of Great Britain. The total amount held is, in round numbers, $27,000,000,000.

The ex-Empress Eugene is making a round of European watering places as the Countess de Pierrefonds. The detective police of Carlsbad, learning that the assumed title was fictitious, reported her as an adventuress.

The English health authorities are sorely exercised over the importation of "artificial honey," composed of wheat or corn starch treated with acid, the product of American ingenuity. Detection by the taste is impossible.

An English writer points out the probability that a smoky atmosphere is not a wholly unmitigated evil, since its carbon and sulphur must absorb many germs of disease, and tend to prevent the spread of epidemics.

The experiment of a language club is about to be tried in New York, having for its object the preservation of the English language in its unadulterated purity. Among the principal movers in the matter are Pres. Barnard, of Columbia College, Robert Collyer, and others.

Jews-harps were among the curious items of traffic carried out by Bishop Taylor's company of missionaries. It is said that "the idea was suggested by a story of a commercial traveler in Africa, who, failing otherwise to attract the attention of the natives, mounted a rock and played on his jews-harp so effectively that the natives became infatuated with the instrument, and gladly exchanged a pound of ostrich feathers for a jews-harp."

Some years ago, travelers in Dalmatia noticed large tracts of land covered by a wild flower, near which not a sign of insect life was visible. The bloom was the pyrethrum, whose odor deals death to the lower forms of life, and whose powdered leaves form the basis of "insect powders." The seed of this flower was distributed in the United States; and a Dalmatian has been growing it with great success in Stockton, Cal.

Mr. Eli Wright, of Youngstown, Ohio, believes that he was the youngest Union soldier in the war of the rebellion. When he enlisted, in 1862, he was 12 years, 2 months old, and at the age of 13 participated in the battle of Cedar Mountains. He served in Battery B, First Ohio Light Artillery, until the close of the war, and now weighs 283 pounds.

It has been mentioned as a curious fact that the wife of Mr. Chandler, the ex-Secretary of the Navy, should have been the daughter of a former Senator Hale, while the wife of Senator Hale of the present day is the daughter of a former Secretary Chandler. No relationship exists between either of the families. One has a son named Hale Chandler, and the other a son named Chandler Hale.

One of the greatest curiosities of the present day, found among the pines of Central Wisconsin, was discovered near Knowlton, a few weeks ago. It was in the form of a petrified squirrel, and about the size of a common squirrel, and was taken from the heart of a tree by some woodmen. It was of a brownish color, as hard as a rock, and was "as natural as life," even to the kink in its long, bushy tail. The curiosity was careful packed and sent by William Mulhollen, the owner, to President Cleveland, from whom a personal letter of thanks was received by the sender, saying that it would be carefully preserved and placed in the public museum at Washington.

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NEWS OF THE WEEK.

COUNTRY.

A decision by United States Judge Brewer, that 27,000 acres of land held by the Kansas Southern Railroad are legally a part of the public domain, has caused wild excitement in Southern Kansas. Farmers are flocking to Woodson and Greenwood counties and staking off claims.

In a cellar in Chinatown, San Francisco, the coroner found, Tuesday, a mass of human skulls and bones, partly covered with flesh in the last stages of putrefaction; and in adjoining rooms a number of Chinese were discovered boiling bones and scraping and packing them in boxes for shipment to China. The cellar contained, it is believed, the remains of three hundred bodies, which had been stolen from cemeteries throughout the State. The bones and strips of skin were so packed and labeled that the remains could be easily claimed by the relatives in China.

Mrs. Joseph Airey, a confirmed inebriate, whose father was a prominent temperance advocate in England, cut the throats of her three children at Toronto, Ont., Friday morning, inflicting dangerous wounds. The woman was locked up.

Fire in a double tenement house in East Eighty-first street, New York, Monday morning, created a panic among the hundred inmates, but all escaped either by the stairways or fire-ladders, except a woman and her babe, who fell down an air-shaft in the roof, both being instantly killed.

John L Sullivan, the pugilist, pleaded guilty at Cleveland Monday to the charge of Sunday ball-playing, and was fined $1 and costs—a total of $16.

By a frieght train collision near Guilford, Ind., Saturday night, nine tramps were imprisoned in a car filled with oats, three of the men being suffocated.

Near Lexington, Ky., Tuesday, a passenger train, moving with great speed, jumped the track and tumbled down an embankment. Two persons were killed and a number of others wounded or scalded. T. J. Nichols, a well-known horseman of Paris, Ky., received fatal injuries.

Reports from fifty-nine towns in Wisconsin regarding the result of Tuesday's license election show that twenty-two adopted the $500 license, thirty-six voted for $200, and one town adopted the $350 rate.

The Government Directors of the Union Pacific, after investigation, report that the condition of affairs at Brook Springs, Wy. T., the scene of the recent massacre of the Chinese, is such as to jeopardize the government's interests, and suggests prompt interference by the military. General McCook is on the ground, under orders to give strict protection to the Chinese Consuls, who are making investigations. The Consuls claim that twenty five Chinamen had been killed, and that not a single American born citizen participated in the rioting.

A coal barge was wrecked near Galveston, Texas, Friday, two of the lifeboat's crew and the crew of five on board the barge perishing.

Owing to the long strike nail dealers at Pittsburg report the supply smaller than in the past twenty years, and claim that an order for 200 kegs could not be filled in that city.

A hailstorm, some of the stones being ten inches in circumference, devastated the country south of Granite Falls, Minn., Wednesday night. Drifts of hail three feet in depth were found.

Miss Dean, daughter of the wealthy lumber dealer of Chicago, began working in a spinning mill at Rockford Monday last, for 60 cents per day. Her father, however, gives her a dollar for each cent earned She had enough fun after she had earned about $1.00.

Miami University at Oxford, O., was reopened Thursday, after having been closed for twelve years, and the event was celebrated with fireworks, a procession and a public meeting.

A sudden subsidence of seven hundred feet of a high embankment on the West Shore railroad near Glen Erie, N. Y., has occurred and is due, it is supposed, to the existence of a subterranean cavern.

The prairie fires now raging in Dakota are the most disastrous ever experienced. The flames have swept across the country over 100 miles east of Bismarck and the damage is beyond estimate. In many cases the dwellings and barns of farmers have been destroyed, and grain and stacks are all ablaze. Passengers on incoming trains state that the prairies for miles present a scene of destruction. A woman living near Steele, was fatally injured by inhaling the flames while endeavoring to escape. At one place on the line of the road twenty-three stacks of grain are now burning. Prairie fires have also been raging west of the Missouri river, and much damage is reported from that section. Near Sims buildings were found burned down and the bodies of the woman of the house and her baby in the embers burned to a crisp. The baby was clasped close in the mother's arms. The man of the house was at work at Sims at the time.

A dispatch from Jamestown, Dak., says the devastation by prairie fires from Bismarck to Fargo far surpasses the destruction of any previous year. Hundreds of wheat crops have been swept out of existence. The amount of wheat burned is immense and it is estimated that the entire crop of 100 farms between Jamestown and Bismarck have been destroyed.

FOREIGN.

The populace of Palermo, Sicily, are panic stricken over the appearance of cholera in that town. There is still much suffering in Gibralter on account of the disease.

Barnum's great elephant, Jumbo, was killed by a freight train near St. Thomas, Ont., Tuesday evening.

A respite has been granted Reil, under sentence of death for participation in the Northwestern uprising. Riel asserts that even should the rope be placed about his neck it would be removed by divine interposition. He is reprieved till Oct. 18th.

Over two hundred deaths from smallpox occurred at Montreal the past week. The Treasury Department has ordered that no vessels from infected Canadian ports, which cannot show clean bills of health, be allowed to land in the United States.

The Governor-General of Eastern Roumelia has been deposed by the populace of the capitol city, who have proclaimed a union with Bulgaria and established a provisional government with headquarters in their city, Philippopolis. The revolution is believed to have been instigated by Russia, and was accomplished without bloodshed Eastern Roumelia was given an autonomous government by the Berlin conference of 1878, although it has remained an integral part of the Turkish empire.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2		@82
No. 3		73½
Winter No 2		86½
Corn—No. 2	42½	44
Oats—No. 2		25½
Rye—No. 2	56	58
Bran per ton		12 00
Flour	1 75	@5 00
Hay—Timothy	8 00	@15 00
Mess pork per bbl		9 05
Butter, medium to best	11	@22
Cheese	05	@10
Beans	1 15	@1 30
Eggs		16
Seeds—Timothy	1 65	@1 75
Flax		1 21
Broom corn	02	@ 06
Hides—Green to dry flint	07½	@ 14
Lumber—Common	11 00	@18 00
Wool	14	@28
Cattle—Choice to extra	5 40	@6 05
Common to good	2 25	@5 25
Hogs	3 00	@4 50
Sheep	1 75	@3 50

NEW YORK.

Flour	3 00	@5 25
Wheat—Winter	92½	@97½
Spring		93¾
Corn	48	@50
Oats	27	@41
Mess Pork		11 25
Eggs		16½
Butter	8	23
Wool	13	@37

KANSAS CITY.

Cattle	2 40	@5 40
Hogs	3 65	@4 15
Sheep	1 50	@3 00

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New York Witness	2 50
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Christian Statesman (Phila.)	3 50
The Interior	3 85
The Independent	4 25
The S. S. Times	3 50
Gospel in all Lands	3 50
The Nation	4 50
New York Tribune, Weekly	2 50
Chicago Tribune, Weekly	2 50
Chicago Inter Ocean, Weekly	2 50
Harper's Magazine	4 75
North American Review	5 75
The Century	5 25
Scientific American	4 25
Buds and Blossoms	2 10
Pansy	2 35
Vick's Magazine	2 50
American Agriculturist	2 60

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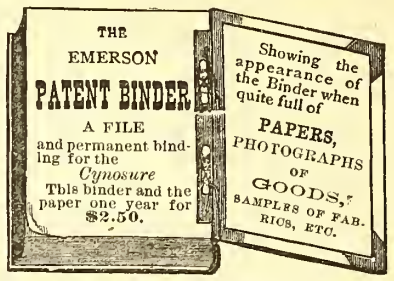
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" " "	100	20 " "
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" " "	500	30 " "
" " "	1000	35 " "
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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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MARKETS 16

At one of their Sunday picuics in this city the Anarchists spent more than $600 for cigars and beer. Upon some of the banners borne in the procession and standing about the grounds were such mottoes as "Our Children cry for Bread!" So the W. C. T. U. is after all the great anti-monopolist.

The Freemasons of America are continually pointing with pride to the fact that the English Grand Master is a leading member of the Royal family. It is also a fact worthy of the notice of all Masons who respect social morality that it is reported that the same Grand Master is the greatest dancer in England, and the *Independent* lately says of him: "Miss Calely, a young lady of great beauty, is to be added to the list of Englishwomen who have positively declined to permit the Prince of Wales to be introduced to them, regarding his acquaintance as a social stigma." It is well enough to put these facts together when making up the moral status of a society which has continued for so many years at its head such a social leper as the Prince is reported to be.

The struggle between Freemasonry and Catholicism in Brazil a few years ago will be remembered. It was altogether a political squabble for supremacy and resulted somewhat unfavorably for the Bishop of Pernambuco, who championed the papists. If it had any practical influence it was only such as was easily counteracted by the secession of the Grand Master of English Freemasons, the Marquis of Ripon, for the Roman Catholic fold. In Peru the lodge is also attempting to get a foothold, and although under an interdict they have been bold enough to give out that a Masonic temple was to be built in Lima. The Roman Catholic bishop called the attention of the Minister of Justice to the report, and received answer that by virtue of the constitution the government has not permitted and will never permit the erection of a Masonic temple in Lima.

Among the "just things" which should first of all be done for the workingman, is to provide for him or assist him to provide for himself, a Sabbath; not alone a time of rest, but also those sacred privileges that hallow the day. And before all corporations, railways, factories, or other private enterprises, the Government should begin the work. When it is remembered that the Post Office department keeps up a continual strain upon its men in every large city, and sets the example of running its cars on the Lord's Day, it is not so surprising that many capitalists follow so pernicious an example. In Chicago out of 481 employes only thirty have the Sabbath wholly to themselves, and in Philadelphia 300 men are at their ordinary work on that day. These facts, well says the *Christian Statesman*, are "enough to stir the blood of every Christian man, and to secure general co-operation in the effort to right this wrong."

The city of Louisville made an inglorious day for her history last Thursday. The sale of the one hundred thousandth hogshead of tobacco was made the pretext for a great celebration with a procession eight miles long which proceeded to the exposition building where the hogshead was sold for $2,023. This was glorying in a shame, literally. Such a procession, instead of drawing into its line the business interests of a great city, should be led by the victims of the tobacco poison. Let General Grant and his patient physicians and mourning family, Senator Hill, and the scores of cancer-inflicted men begin the line. Let them be followed by the thousands and millions of diseased and poisoned young men of America, the millions of little children who have inherited a diseased system from tobacco-using parents, the millions of druukards who began their career with a cigar or a quid. Let the smoking cars be coupled on, reeking with filth and profanity. Could such a dismal procession be formed, and drag its painful length through the land, it would be followed everywhere by groans and lamentation. And whither would it be tending?

London is annoyed, perhaps alarmed, by Socialist meetings and riots, as well as Chicago. A riot last week Monday was followed on the Sabbath by an immense demonstration in which forty thousand persons participated. Though the speakers violently denounced the present order of society the day passed peacefully. The authorities wisely arranged to keep the police out of sight, so that there might be less temptation to those riotously disposed. A powerful impetus has been giveu to popular agitation of this kind by the exposures of the traffic iu female virtue by the *Pall Mall Gazette*, supported by the immense demonstrations of the Salvation Army. The article of Cardinal Manning in the current *North American Review* is a clear and forcible explanation of the fearful condition of English laws in respect to this crime. Our English correspondent, Rev. John Boyes, writes us also on this topic. Mr. Stead, editor of the *Gazette*, has, after being subjected to severe and unjust rebuke by a magistrate, been committed for trial, the case growing out of his exposures. The end of this business is not yet and the volcanoes in some of our American cities may yet be uncapped. The *News* is attempting the business in Chicago, and with some popular effect.

The terrible outrage upon the Chinese miners at Rock Springs, Colorado, has been carefully investigated by the government directors of the Union Pacific road, in whose employ the murdered men were. Every facility was given the citizens and miners engaged in the massacre, to explain their case, which they did fully until the circumstances immediately connected with the outrage were brought up, when a uniform refusal to say anything was given. The personal testimony of no Chinaman could be obtained until there was a positive assurance on the part of the committee and the Chinese cousuls of New York and San Francisco that they should not be molested. The directors report to the government, "We find such a condition of affairs here, as, in our opiniou, endangers the property of the road, jeopards the intersets of the government, and calls for prompt interference." Colonel Bee, employd as counsel by the Chinese government, says that all the legal proceedings have been a merc farce, and he will call for prosecution in the U. S. courts. It has been found that of the men immediately engaged in the massacre not one is American-born! This fact adds to the shame of the affair, and will justly increase the prejudice against some classes of foreign immigrants. But a deeper shame was that the Knights of Labor lodges championed the cause of the murderers, and threatened a general strike all along the road if the Chinese were again set to work. Mr. Callaway, the general manager, was not intimidated by their threats, but sent them to the mines last week. Notice was given the striking miners that they would not be again employed. Mr. Charles Francis Adams, Jr., president of the road, agrees with the manager in making an issue with the lodge at this point, and if a strike is ordered will turn over the road to the government, and let bullets and bayonets be the argument for the Mollie Maguires of the Knights of Labor.

The roysterers of Appletree Tavern, London, in 1717, very well understood that the organization they were founding had nothing in its constitutional principles to interfere with the indulgence of its members in social vices. Hence the Prince of Wales can remain Grand Master, murderers like those of Morgan and Ellen Slade can be defended and set free, and lechery and drunken debauchery such as attended the Knight Templars "conclaves" at Washiugton, Chicago and San Francisco has no rebuke. The following story of an old house in Grosvenor street, West London, called the "Feathers," after the well-known arms of the Prince of Wales, illustrates the fact that other secret orders are like Masonry in moral character: "A lodge of Odd-fellows was held at this house, into the private chamber of which George, Prince of Wales, one night intruded very abruptly with a roystering friend. The society was, at the moment, celebrating some of its awful mysteries, which no unitiated eye may behold, and these were witnessed by the profane intruders. The only way to repair the sacrilege was to make the Prince and his companion 'Odd-fellows,' a title they certainly deserved as richly as any members of the club. The initiatory rites were quickly gone through, and the Prince was chairman for the remaiuder of the evening. In 1851 the old public house was pulled down and a new gin palace built on its site, in the parlor of which the chair used by the distinguished Odd-fellow is still preserved, along with a portrait of his Royal Highness in the robes of the order." Wesley's old pulpit would hardly be chosen as a gin palace advertisement.

WEEK-DAY SERMON.

BY E. E. FLAGG.

It seems to me that one great advantage of reading the Bible through in course is that by so doing we notice many of its truths in new relatious. The Mosaic code may not be in itself entertaining reading, but what a grand humanity it teaches! For all "the mistakes of Moses" I wish some of our legislators could go to school to him. I thiuk they would graduate with new and enlarged ideas on several important subjects.

For instance, if he could bring his wise and rigid system of sanitary laws to bear upon the Chinese questiou, how soon it might be settled in a way that would involve no broken treaties and no outrage on human rights. Would he allow, as do our city authorities, that close herding together in filth and wretcheduess of which the long roll of infant mortality every year is only the natural result? Would foreigners be permitted to override American liberty with Continental license, if with us as with the ancient Jew there was one law alike for the native born and for the stranger within our gates? So

with the labor problem. Moses recognized the great truth which, if not laid down in our present systems of political economy, will be when future generations have learned to base this grandest of human sciences on the broad ground of Christian ethics instead of a cold, prudent, calculating selfishness, that all law should be framed especially for the advantage of the poor, or in other words should favor the many rather than the few. Instead, we allow powerful lobbies to push bills in the interest of capitalists, of monopolists, of shrewd, selfish men who are thus given a double and treble advantage over the great mass of their weaker fellow-beings. I don't think it would take Moses long to settle the liquor or the Mormon question, but I imagine he would feel a little contempt for the blunders of our American law-givers who, if they had a tithe of his brains, his conscience, or his courage, would not ignore these burning questions, or stick fast in a quagmire every time they try to handle them.

Leaving this particular branch of the subject, however, there are wonderful glints of God's character to be discerned in some of the least devotional parts of Scripture. Note the reason why Leah is given the blessing denied her sister. "The Lord saw that she was hated," or loved less than her beautiful rival, and the great heart of Infinite Pity yearned toward the neglected wife and desired to make it up to her in the love of childreu and the honor attached to their possession. How that single touch from the pen of inspiration brings ont the Fatherhood of God! What a sense of personal nearness it gives us. What a comforting thought for all his despised children. For every cross he has a crown to bestow; for every trial patiently borne some blessing far outweighing the pain. And in the beautiful words of one who has just dropped her pen forever:—

"As all feeble babes that suffer,
Toss and cry and will not rest,
Are the ones the tender mother
Holds the closest, loves the best—
So when we are weak and wretched,
By our sins weighed down, distressed,
Then it is that God's great patience
Holds us closest, loves us best."

ISAAC AND ISHMAEL.

Isaac and Ishmael, sons of Abraham, were half-brothers and with their father, knew only Elohim Yehovah or Yah as Supreme Diety. All the family spake the same language and pronounced the name of the Creator alike. The name El or Elohim appears to be very ancient and was perhaps spoken by Adam and his antediluvian descendants. Isaac was an ancestor of the Hebrew or Jewish people, and Ishmael of the Arabic which are also very numerous. In process of time the language of these people became greatly different yet retained a likeness in many respects. We are able to consult both these languages at the present day and to compare them with each other, one a living tongue and the other not in use as such. The following in Arabic is the first verse of the 6th chapter of Joshua which we may compare with the same verse in the Hebrew Bible: "*faqala'l laho liyushua undur qad sallamtu ariha wamalikaha fi yadaika wahum jabahiratu'l basalati.*" If this were printed in Arabic characters we might compare: first, the name of the Deity; second, that of Joshua; third, the vowel signs above and below the consonants; fourth, the gutterals, etc.; fifth, the word *sallamtu*; sixth, Jericho; seventh, *wamalikaha;* eight, *yadaika;* ninth, *jahabiratu;* tenth, the manner of writing and reading from right to left. In this short passage I have made ten comparisons. Surely Abraham's two sons did not so much resemble each other in person as these two languages at this distant day.

Although it is probable, as I have observed, that Isaac and Ishmael spake the name of deity as did their father, we now note a difference in the Arabic and Hebrew, yet there is a similarity. Allah, Allahon branches from El, Elohim. If the worship of Elohim saved Abraham and the Jews, did the worship of Allahon save in like manner the Ishmaelite? About the same idea is conveyed by it to the Arabic intelligence. Why send them missionaries since they are already devout? Why may not the Freemason's G. A. O. T. U. save the Mason, since the name conveys the same idea of almighty power?

Now that worship is of divine authority which God institutes and reveals to man in the Gospel and not the worship and forms of it which the natural man may institute for himself. We are informed by the Apostle John in his Gospel that if any man adds to or takes from the gospel revelation God shall take away his portion from the book of life. The Ishmaelite, besides changing somewhat the name of Deity, which may not be so important, has added that false and lying prophet—"God is God and Mohammed is his prophet." Here is enmity at once with the Christian religion. The Freemason and Odd-fellow have taken from the Gospel; Christ being excluded. Their ritual is anti-Christ. Here is enmity. Their deity at once becomes the equivalent of the Arabic, the Roman, the Buddhist, the Greek, or any deity in all heathendom, the conception of which is almighty power. No Christ, no atonement, no mediation, no intercession. Although the divine Author of the Christian religion is jealous of his own glory, yet you have Methodist, Baptist, Presbyterian, Quakers, etc., in large numbers who have struck hands in the dark lodges with a heathenish anti-Christ which seeks to pervade all lands.

I have already said the name Elohim is modified in Arabic which I considered less important than some other things, yet what would we think of a Methodist or Quaker community which had adopted the plan of persistently calling Jesus, Joshua? in their prayers, sermons, and at all times calling him Joshua, the two words importing similarly? Zacharias, of prophetic spirit, could not name Johu even after himself, and a mighty angel descended from heaven and announced the name Jesus, yet suppose a few Methodists or Quakers call it Joshua? Would not even this be less enormous than to fellowship those accursed fraternities as some of them do which cast him out of the oath-bound lodge?

Quaker Boy.

ANNIVERSARY OF JOHN THE BAPTIST.

On a Masonic celebration of June 28th, called John the Baptist's day in the lodge calendar, in Bellefontaine, O., Rev. F. M. Foster of the Covenanter church writes thus to the *Examiner* of that place:

In your courtesy, may we remark with reference to the "Anniversary of St. John the Baptist?"

Appropriate services were held in the Lutheran church, June 28th. The Masons of Bellefontaiue, who attended the church in a body, had their attention directed to the words: "Behold the Lamb of God which taketh away the sin of the world," and "Why eateth your Master with publicans and sinners?"—texts very appropriate to any occasion and to any class of men.

What did that auniversary service mean? Does it give a proper impression as the religious character of Masonry?

It meant nothing, in one way, but a few men, who broke the Sabbath by repairing to their lodge, attending church. In another way, it meant, by implication, that Jesus Christ is the Saviour believed in and worshiped by Masonry. We write to disabuse the minds of the unsophisticated as to any connection between Jesus and Masonry. The Christians feel the necessity of doing something to free the order from the shame of denying Christ. They tell the people they went to church. It is noted with satisfaction that they did. Right glad would every one be if those who are seldom out of their places on street corners, would go to church every Sabbath. It will be an occasion for universal joy when all men go to church. But it is to be remembered that *that service in no sense represented Masonry.* How do we know? Where is the proof? We know it from the words of an intelligent Mason. Prof. Henry Whitworth in the *Examiner* of March 6, said, "Jews and Mohammedans are equally at home with Christians in the order." We shall suppose that Prof. Whitworth has told the truth. If he has, it is likewise true that the Masons in Bellefontaine attended church *not as Masons*, for the Jew and Deist would *not* be "equally at home with the Christian" while listening to the words, "Behold the Lamb of God which taketh away the sin of the world." They would be scoffers. They would not go to a service the object of which was to worship Jesus the Saviour of the world. As a rule Jews, Deists and moralists are not hypocrites.

Further, the Masons of Bellefontaine attended *Christian* service on that "anniversary" simply through the influence of a few Christian men. If the majority of the lodge had been Jews, as is the case in many places, that service would have been held in a Jewish Synagogue where the name of Jesus—the Christian's Redeemer and Lord—is referred to only as an impostor who was justly put to death. If the majority had been Unitarians who deny the doctrine of the Trinity, they would have attended a service where even the *existence* of Jesus is denied. If the majority had been Turks, they would have "attended in a body" a Turkish mosque, perhaps saying as they went, "Allah is but one God and Mohammed is his prophet." If the majority had been Deists, they would likely have had a performance on the street. The character of the service depended upon the members. The few church members in the lodge here have tried to make an *appearance of Christianity* for Masonry. The disguise is apparent. To declare to the world that "Jew and Mohammedan are equally at home with Christians in the order," and at the same time try to make it appear *Christian* is a chasm too broad to be successfully straddled. No. Masonry need never make the attempt to claim Jesus as one of their objects of worship. Nor need they claim any of his illustrious servants as their Most Puissant, Sublime, Grand, Perfect, Illustrious, Supreme—we shall not say fools, for that would appear to be making sport. For these, earnest Christians have neither time, money, nor inclination. There is more important work engagiug their attention than euticing free men behind bolted doors, guarded by the tyler with drawn sword, administering an oath which invokes upon the candidate double damuatiou—as in the Knight Templar degree—if he ever reveals, etc. It is sufficient to arouse the Christiau's indignation to see Masonry endeavor to pilot itself into public favor by claiming the illustrious followers of Jesus as members. Let the writer assure the reader that the diverse religions from which the order draws its members—Mohammedan, Jews, Deists, Free Thinkers, and men skeptical upon every form of morality and duty—make the line, of necessity, run back, if back it goes, through those other classes whose chief excited the curiosity of Adam and Eve by telling them if they would join they would see great things: "Your eyes shall be opened and ye shall be as gods, knowing good and evil." *They joined. They fell.* So does every one that passes behiud the curtain of the lodge. He is now bound by oaths, and curses, and death penalties. This is one of the devil's schemes to hold the world in subjection. But thanks be unto God that Jesus Christ, who charged his disciples, "If they shall say unto you he is in the secret chamber, believe it not," has come to "bring to light the hidden things of darkness," to "proclaim liberty to the captive and the opening of the prison to them that are bound."

We mean to speak very plainly. We are interested in the spiritual welfare of the people of Bellefontain. Why is the moral tone so low? Why not more than one-third of the population in church on Sabbath? Why so much riding and visiting ou the Sabbath by men who claim to be Christian? Why so much street-loafing by men who pretend to be Christian? Why do men whose names are on church rolls take the train on the Sabbath? Why do members of a church go to the postoffice on the Sabbath? What is it that is eating at the vitals of the Christianity of our town? There are many things. Among the many we mention Masonry as one of the chief. It teaches a religion without a Christ. The worship of Jesus and obedience to his law may be very nice, but not altogether necessary. You can be a good Mason and take the train, buggy-ride, visit, stay away from church, go to the postoffice, never have family worship, nor secret prayer, make no pretensions to personal piety, etc. And while the larger number of the Christian members would not say "Masonry is a good enough religion for me," yet it is having an influence seriously detrimental to their souls, and is making of them examples which cause others to reject God's offer of salvation. This is not a conclusion hastily arrived at. It has been reached through five years of observation. It is so apparent that we are astonished that those who are interested in the elevation of men should in any way be connected with the above institution. It is carrying a serious responsibility. "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." Rom. 13 12.

But to return to our more immediate subject. While the few Masons in Bellefontaine are attending church, and pretending by implication that Masonry worships Jesus, a lodge of their Jewish brethren in New York are crying "Crucify him! crucify him!" And a lodge of their Unitarian brethren answer there are *not* three persons in the Godhead. *Take away your Christ!* And a lodge of Deists casts the same in their teeth. And yet these very charitable Christians presume to see no inconsistency.

For want of self-restraint many men are engaged all their lives in fighting with difficulties of their own making, and rendering success impossible by their own cross-grained ungentleness; whilst others, it may be much less gifted, make their way and achieve success by simple patience, equanimity, and self-control.—*Smiles.*

Hasty conclusions are the mark of a fool; a wise man doubteth; a fool rageth and is confident; the novice saith, "I am sure that it is so;" the better learned answers, "Peradventure it may be so; but, I pray thee, inquire." It is a little learning, and but a little, which makes men conclude hastily. Experience and humility teach modesty and fear.—*Jeremy Taylor.*

POPULARITY VERSUS PRINCIPLE.

"Thou shalt not contemn the public gods." For the man or woman whose supreme aim in life is personal popularity, this is the first and great commandment. These few words constitute an entire system of mundane ethics worthy to be inscribed in letters of gold over every portal to worldly recognition and success. To set at naught the law of the land brings judicial punishment; to defy the ruling fashion or opinion is to invoke a penalty yet more severe—social ostracism.

No task can be more thankless than that of the individual who arraigns existing customs or opinions, even though, by reason of such arraignment, these customs and opinions are gradually reformed. To protest is to be unpopular; to oppose the established order is suicide of worldy fortune, ease and happiness. When Curtius threw himself into the yawning gulf to save his country, that act deprived him personally of any country to save or lose.

One's secret opinions are one's own, but policy dictates that, if unpopular, they be cherished in secret. "Wherever a great soul utters its thought, there is Golgotha," says Heinrich Heine. It is not Golgothas, it is nice, sunshiny, comfortable places the natural man seeks in this world.

The safest place is on the fence. "Keep out of the melee," says worldly prudence. The non-committal man is always at an advantage. In every dispute he is chosen umpire. That supposed bulwark of free institutions, trial by jury, recognizes this fact. That "intelligent juror," upon whom such precious stores of legal lore and eloquence are lavished in our courts of justice, who is called to decide such momentous questions, has had his present greatness thrust upon him by simply declaring on oath that he has formed no opinion whatever on the matter at issue.

Next to that golden silence so vaunted by Carlyle, nothing so well serves the purpose of the seeker after popularity as a small collection of little expletives. Real words are weak in comparison with "Oh!" "Ah!" and "Indeed!" uttered with the appropriate intonation. A judicious use of these and similar interjections may extricate the person who seeks to remain non-committal from the most perplexing dilemma. They bridge over the yawning chasm of vacuity, helping one to avoid the Sylla of partisanship on the one hand and the Charybdis of indifference on the other. These insignificant syllables may convey worlds of meaning and yet prove harmless to him who utters them.

Becoming all things to all men and saying flattering things to everybody, are twin arts in which the professionally popular man must be a virtuoso. One can be urbanity itself to those he at heart despises. "My dear sir, I am charmed to see you; you shall be hanged in half an hour," said in his blandest accents a royal governor of colonial Virginia to the leader of a rebellion whom he had at last succeeded in capturing.

Treat the worst of men, if he chances to occupy an exalted position, as if he were an angel of light, is one of the wisest maxims of worldly prudence. "When in Rome do as the Romans do," is another. Custom, use and fashion are only different expressions of the prevailing taste. To deviate from them is to set one's self up as a target for neglect and ridicule. One whose chief ambition is to please, must be careful not to deviate one jot from the conventional standards. Were he an Adonis in beauty, a Solomon in wisdom, or a Bayard in chivalry, he could not safely venture on an outre hat or coat. The villain is seldom suspected until he has won some repute for good qualities, but the man who is eccentric in dress or manner is condemned at the first glance, and soon learns that he would better violate a law of the decalogue than a social canon.

The great German author, Jeal Paul, whea a sruggling student at Leipzig University, was ignominiously thrust out of a small summer cottage he had rented in a garden of the city suburbs, because unable to afford the expense of a daily hair-dresser, he had the courage to dispense with the queue universally worn by gentlemen of that day.

"De gustibus non est disputandum" is a maxim old and trite. Conventional laws are by no means like those of the Medes and Persians, and yet for the time being their sovereignty is absolute. The private citizen whom the civil law has made neither judge, juryman nor executioner, exercises the functions of all three in a case of social dereliction. There is no tyranny like that of custom.

One whose highest earthly aim is to please, must bow in abject submission to this tyranny. He can afford no sacrifice, small or great. He will no more seek to lead in a new fashion than in a new reform.

The connoisseur in the arts of popularity has no end of friends. He carefully studies human nature and pays due tribute to its weaknesses. To him language is given not to express, but to conceal his thoughts. In visiting even the most indifferent family, he inquires with an air of affectionate concern after the pet of each member, whether it be a pet child, a pet kitten, or a pet neuralgia. He knows that flattery, to be effective, need be only judiciously applied; he has the "art to conceal his art." He is sure to extol the dullest child of the household as the brightest, to address the young daughter, whose murders of music are most shocking, as a connoisseur, and the one who dabbles in decorative horrors as an artist. This adept in the art of pleasing gauges and graduates his praises according to the idiosyncrasies of each person, paying due regard to the fitness of time and place.

The master of these varied arts of popularity has a good time in this world. No deep convictions trouble him, no fixed principles, no sense of moral responsibility. To him there are no standards of truth, no laws of right or wrong. He fawns, he he cringes, he palavers, he cajoles. He smiles and smiles, even though at heart he may be a villain. He glides on smoothly with the current or trims his sails to the winds. But his winning wiles and graces die with him. He has made no real impress on the world. His renown passes like a summer sunbeam, and his summer friends forget him.

It were worse than folly to decry these outward graces that lend such charm to life. When united with inward worth, they make the perfect man. "People are like bullets," says Jean Paul. "The smoother they are the further they go." Other things being equal, the suave Chesterfields are greatly to be preferred to the bearish Carlyles. But it is not these superficial traits which make up Lord Chesterfield's heartless code of life and manners, that enlighten, renovate and save humanity. Character must form the basis of every true and noble life. They whose names come down to us as educators and reformers, as prophets and martyrs, have formed their lives after higher models than the shifting phases of current fashion or opinion. They have had their reward,—ignominy in their own day, apotheosis in ours.

"They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins, and goat-skins, being destitute, afflicted, tormented." Thus writes the great apostle of an elect company "of whom the world was not worthy," he himself soon to be enrolled with the number of those who having fought the good fight and kept the faith, had passed through martyrdom to their reward.

Socrates, for contemning the false gods of his time, drank the deadly hemlock. Luther, denounced by the popular voice as antichrist, did not have a smooth, flowing pathway through this world. Dante wrote his divine drama amid the woes of exile. The great truth discovered by Galileo was in his own day deemed heresy worthy of death. Savonarola, Calvin, Knox and Wesley were popular only with what the world called a dissenting rabble. Within the memory of a generation still living the name of Abolitionists was a stigma, while slavery in the popular regard, was a divine institution.

The age of martyrdom for opinion's sake is over; the tyranny that now awes and subjects men is not that of church or state; it is the tyranny of established usage and custom. There are yet many popular idols, and woe to the iconoclast who would break or desecrate them!

Great questions yet confront the world. Great moral and intellectual battles are yet to be fought and won. Never was there more need of character, courage and principle than now. Yet, let him who attempts that unpopular role of reformer be sure of his calling and of the sincerity of his motives; sure that he is opposing real evils, and not running a senseless tilt against wind-mills. Let him begin his work with a reform of self. Conventional usage is not a thing to be despised. Worldly applause and popularity are pleasant things. But they are not the things most worth striving for, not the measure of the noblest lives. While the shallow, baseless renown of the time-server passes with him, that of the hero of conviction and duty goes on assuming grander proportions from age to age.—*Francis A. Shaw, in the Interior.*

—The National Conference of churches receives continually more and better endorsement. The Indiana Wesleyan conference have added to the list of delegates appointed; the Whitewater United Brethren conference has also appointed a delegation. Dr. Gifford, a prominent Baptist pastor of Boston, endorses the proposition and will co-operate as much as possible. Dr. A. J. Gordon, of the same city, is opposed to all secret societies, but will not be able to attend the conference.

THE RIGHT OF WOMEN TO PREACH.

Our conservative Congregational brethren have recently ordained a woman to preach the Gospel. For many years among the Quakers, Baptists and Methodists, women have preached with marked acceptance and good results. 1 Cor. 14: 34—35, and 1st Tim. 2: 12 have often been qouted as forbidding women to take part in public worship. Careful scholarship, however, has discovered a difference in meaning between the Greek words *lalein*, and *didaskein*, which acts were forbidden to women in the church, and *propheetueine* which was permitted and even encouraged. It is claimed that Paul only meant to advise the over-zealous Corinthian women not to turn the prayer meeting into a debating society. First Cor. 11: 5 shows clearly that he was willing women should both pray and prophesy if they would only do so with propriety. Much mischief has often been done by wresting one or two passages of Scripture so as to make them teach a false doctrine. The Bible teaches no unreasonable thing and its direction on any subject is discovered by taking it has a whole and not by magnifying and distorting one or two verses.

SOME PERSONAL EXPERIENCES.

"I used to sell badges and sashes in this city," remarked one of the men recently reclaimed from strong drink.

"What kind of badges?"

"Why," said he, "the badges of secret societies."

"Do you think your connection with these societies had anything to do with your becoming a drunkard?" we inquired.

"I presume it had," said he. "The night I joined the Knights of Pythias, I didn't get home till three o'clock in the morning. When my initiation was over, the boys said 'Let's go and have a drink." This was the way that lodge nights generally ended. When I got home that night my wife said,

"If this is the way the Knights of Pythias do, you have had enough of it."

"I noticed the same custom with the Odd-fellows, and, in fact, with all the secret societies to which I belonged. This is the worst thing I know about them. After the lodge meetings, the members go to the saloons and drink and play cards and billiards. Many of them also went to houses of ill fame. I knew many married men to do this when their wives supposed they were detained at the lodge. Yes, men get bad habits by such societies. It is hard for a man to resist the invitation to drink with his lodge companions."

To our astonishment this man stated without any question to suggest it that one great objection to these lodges was that they rejected Christ. This fact he observed while attending the meetings.—*American.*

FREE THINKERS WANT RECOGNITION.

The Free Thinkers have been holding a convention in Albany. We were honored with a special invitation to be present, inclosing a card entitling us to a seat of honor. But the topics announced and the names of the speakers did not attract us to this convention, and the reports of the secular press lead us to pity the poor creatures that went to Albany to endure the infliction of such brainless and blasphemous utterances as were there heard. One of the resolutions discussed and adopted was this:

That it is time for liberal and secular societies to take the place of churches and priests in the social recognition and celebration of those great events of human life—birth, marriage and death.

We were not aware that "churches and priests" had anything especially to do with the first named great event of human life. This is generally supposed to be the special province of the medical profession. As to "marriage and death" we should think it was "about time" that they received recognition from these "liberal and secular societies." They certainly have shown a surprising indifference to the one and a conspicuous carelessness as to the other.—*Baptist Weekly.*

Luther on Choosing a College.—"I am much afraid," said Martin Luther in his appeal to the Emperor and Christian nobility of the German nation, "that the universities will prove to be the great gates of hell, unless they diligently labor in explaining the Holy Scriptures, and engraving them in the hearts of youth. I advise no one to place his child where the Scriptures do not reign paramount. Every institution in which men are not unceasingly occupied with the Word of God must become corrupt."

LODGE CHARITY AND INTIMIDATION IN ST. PAUL.

St. Paul, Minn.

Editor Christian Cynosure:—Recently I delivered a review of the sermons of the Jackson street M. E. pastor on Freemasonry and Odd-fellowship. The *Pioneer Press* reporter called it "a scathing diatribe." Now that is just what anyone might think upon hearing the whole truth about these orders for the first time. That is just what that reporter thought and said. Probably he has never been lodge-demonized and mesmerized.

That lodge "prelate," the Jackson street M. E. pastor, I consider, insulted the widows and orphans of Odd-fellows when he fixed the brand of charity objects upon them for receiving a cord of wood and a pair of shoes from the Odd-fellows; because if the husband and father had not paid the Odd-fellows for the wood and shoes before he died they would not have received them, and not even then had he failed to pay his last month's lodge dues. The decision of the Grand Lodge of this State is that if the Odd-fellow has not paid his dues for the month previous to his disability he is not to receive any benefits. And in the face of this the Odd-fellow stands in the Methodist pulpit and blows his trumpet thus, we, "The Odd-fellows have spent thirty millions in charity." Is not that an insult to every disabled Odd-fellow, and every Odd-fellow's widow and orphan who receive benefits from the lodge? Why should their orphans be branded as "charity boys," and "charity girls," when that pastor carries them a pair of shoes purchased out of the money their father gave the pastor before he died? He said, "Odd-fellowship, by its charities, puts the church to shame." Is he trying to serve two masters? Which would he serve, Odd-fellowship or the church? Boasting of his Odd-fellowism, he says, "To carry a widow a cord of wood, to put shoes on the orphan's feet, is a greatness that stamps the meanness out of us." But how does it appear that the Odd-fellow is any greater than a faithful errand boy or a clerk in a shoe store? It seems to me that he is more like a confidence operator, trying to inveigle people into his secret lodge worship. Christian charity is described by Christ thus: "Lord, hoping for nothing again" (Luke 6: 35); but of sinners he says, "Sinners lend to sinners, to receive as much again." v. 34. It seems to me that Masons and Odd-fellows do as sinners do and call it charity.

In St. Paul we are building a new court house, and the Freemasons want to dedicate it to paganism by laying the corner-stone. Many of the people do not like it. But the pulpit and press are so badly snared by the secret lodges that they dare not allow an honest protest against it. And it seems likely that the spirit of Balaam will have its own way. Last evening I handed a few lines to the clerk of the *Pioneer Press* upon the subject, and paid him $1.35 to put it in the place for announcements, but instead there was an announcement as follows:

Masonic.—A regular communication of Ancient Landmark Lodge No. 5 will be held in Masonic Hall this evening. Work in the E. A. degree. By order of the W. M."

My lines were as follows:

"If the Masonic fraternity is permitted to lay the corner-stone of the court house, it is suggested that they be required to place in their box a history of the abduction and murder of William Morgan: also the obligations and penalties of the Masonic degrees; and to cut the obligations and penalties of the Royal Arch degree on the outside of the corner-stone."

To-day the clerk of the *Pioneer Press* returns it to me with the money, and says they could not print it. Possibly it would not have pleased the Masons to see that under their announcement, and in the *Pioneer Press*. And yet it is a well established historical fact that the Masons did murder William Morgan for writing the secrets of Masonry; and the obligations and penalties of the Masonic degrees are well known to all the world. The *Pioneer Press* in its report of my sermon called the secrets "damnable." I did not use that word, but they did.

And now at this very hour the Masons are charging a citizen of St. Paul with some of those secrets; they are bewildering a man with a false worship consisting of lying myths and false promises of a mock salvation. And in an act of worship they will swear him to be brutally murdered if he fails to forever conceal from us what we all know. (See "Ecce Orienti," compared with "Freemasonry Illustrated;" subject, Entered Apprentice degree.) The pulpit and the press of St. Paul can advertise and encourage that, but they are such moral cowards that they dare not allow any discussion about it wherein they would be at all implicated as against Masonry.

Surely every Christian ought to feel full of the tenderest sympathy for the poor bound Mason and Odd-fellow. Even as Christ felt for those whom he addressed, when he said, "Ye serpents, ye vipers, how can ye escape the damnation of hell?" Since my dream, that I had joined the Freemasons, I can sympathize with them as never before, knowing now what they must experience if they ever come to repentance.

It is true that the Freemason is a sworn sinner, and that of a very dangerous kind; but it is as easy for God to forgive one pardonable sin as another, and if the Freemason will exercise repentance and break his obligation he will find the yoke of Jesus quite as easy and his burden quite as light as does any other pardoned sinner. Ministers ought to preach salvation to Masons and Odd-fellows just as freely and just as tenderly as to any other class of sinners. But there is not an English-speaking church in the city, except the Roman church, that dares to treat Freemasonry as a sin. Nor is there a newspaper, printed in the English language, in the city that dares question the goodness of the secret orders, but they will speak in praise of the secret orders. They seem to think they have nothing to fear from God and the Anti-masons; but they fear much from the secretists, where there would be nothing to fear if they were men of God.

W. Fenton.

PITH AND POINT.

NO LONGER A GRANGER.

Success to you in your grand work of opposing the "unfruitful works of darkness." I was for five years a Granger, but withdrew last November. I am convinced that secrecy is a great hindrance to the cause of religion. —John W. Claypool, *Ft. Spring, W. Va.*

THE SECRECY OF THE SONS OF TEMPERANCE ORDER.

In answer to J. C. Young in your last issue, I would say the whole work of the S. of T. is as much a secret as the pass-word. It is often asserted by members that there are no secrets. The same is said of the G. A. R. The Prohibition convention in this State was presided over by a prominent Masou, and many of the workers are members of secret orders. I do uot know the standing of the nominees, but can we trust them when the reins are drawn by Masons? I would like to get an expose of the Foresters; is there such a book in print?—W. E. Mace, *Boston, Mass.*

There is none. The *Cynosure* would like information from any of its readers respecting this order, or any other of the minor orders, so-called, for use in a series of descriptive articles of the different lodges.

THE TWO BONDS OF THE NEGRO.

I wish to say that I am glad to see your position toward secret socicties. I believe these and intemperance are *the* things that hold us down as a race more than anything else, and there is no paper in the land that is doing more good in the South than yours. There are a few of my members who belong to the lodge. I wish it was in your power to send me a copy or two each week to give to such members so that they may be able to see such action as is taken by the Baptists in Tennessee and in Mississippi. Can you do this and help the cause on here in Texas? The lodge is quite young here. I would pay for the papers for these members if I was able to do so, but am not, and if they have to pay for them they won't get them and therefore will not read them. If you can send the papers please let me know and I shall send you the names. Yours in the good cause.—J. R. McLean, *Paris, Texas.*

Who will help this brother? The fund for sending the *Cynosure* to colored pastors should have the prayers and gifts of thousands. Who has a portion of the Lord's money for this cause?

Bible Lessons.

FOURTH QUARTER.

STUDIES IN THE KINGS AND PROPHETS.

LESSON II. Oct. 11, 1885.—The famine in Samaria. 2 Kings 7: 1-17.

GOLDEN TEXT.—The things which are impossible with men are possible with God. Luke 18: 27.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *God's promises are generally fulfilled through unthought-of agencies.* vs. 1–7. The courtier who met Elisha's prophecy with blasphemous unbelief has many counterparts. Men forget that God's plans are like his commandments, "exceeding broad;" and so they say, "Impossible!" when reformers prophesy the extinction of great evils like Masonry and intemperance. They forget that he has his hand on the motive-springs of human action, and can bring about the most astonishing results in the simplest and most natural way. It was true that even if the enemy raised the siege, the country foraged for miles around could never supply in twenty-four hours such incredible plenty; but the Lord did not need to work a miracle—only to send a sudden panic through the Syrian hosts. Formidable as are the hosts of evil, God has always at means at hand for their discomforture. The terrified and bewildered army left all their rich stores behind, and Elisha's words were verified—"a measure of fine flour for a shekel, and two measures of barley for a shekel." But the scoffing lord whose words of unbelief must have added terribly to the general despair was trampled under the feet of the famine-stricken crowd. His punishment was just. He had poisoned the springs of hope for the starving populace. But what shall be the doom of those who poison the fountains of heaveuly hope?—who by their sneers, open or covert, keep away starving souls from the Gospel feast. Unbelief is dangerous. Obstructionists in the path of God's divine plans must expect to be swept away in their resistless march.

2. *God chooses to benefit the world through humble instruments.* vs. 8–16. Says a certain writer: "The grandest revolutions in the history of the universe have been accomplished by its beggars, and, as the world thought, its fools." It is given to four outcast lepers to be the bearers of life to the perishing city. God's purposes of evil have generally been worked out by some imperial or kingly monster—a Louis XIV. or a Catherine De Medicis; while, on the other hand, when the whole race is to be regenerated and lifted up, Luther emerges from a miner's hut, the apostles from fishermen's boats, and the divine Son of God himself from a manger. The lepers did not keep the good news to themselves, but carried it at once to their famishing fellow-citizens. How much more should every man and woman saved by the blood of Jesus feel it incumbent upon them to tell others the glad tidings of great joy. It is not opportunity we need, but the heart and the will. The Christian's indifference is a greater obstacle to the conversion of the world than the scoff of the infidel.

LIGHT FROM THE WORD.

Why is it perfectly reasonable to believe that God can do all things? Prov. 21: 1; Ps. 50: 10. What must be the fate of those who try to obstruct his great plan of salvation? Luke 20: 18.

The Siege of Samaria.—Benhadad, the king of Syria, soon collected another great army and came up from Damascus, with the evident intention of subjugating the whole country. Being resistless in the field, he soon shut up the king of Israel with his army in Samaria, the capital, and besieged the city. This was the fourth time that he had attacked the king of Israel with great force (1 Kings 20: 1, 26. 22: 29–31), and the second time that he had besieged Samaria (1 Kings 20: 1.)—*Todd.*

"There were four leprous men." Men with the leprousy.

"At the entering in of the gate." At the gateway, separated from human society, according to the law in Lev. 13: 46; Num. 5: 3, probably in a building erected for the purpose (comp. chap. 15: 5), just as at the present day the lepers at jerusalem have their huts by the side of the Zion gate.—*Keil.*

"The Egyptians." From the south. The sound seemed to the Syrians to come from both directions. Rationalists have endeavored to account for it by natural causes, such as unusual sounds heard on the mountains or in the depths of the valleys, produced by winds or approaching tempests; but this comes very much to the same thing. The great wonder or miracle is in the spiritual *effect* produced. We might regard it as an event produced solely by physical causes, were it not for what is expressly told us in ver. 6. It was the supernatural using the natural as its means. The strangeness is in the terrible nature of its results.—*Tayler Lewis.*

"We do not well." Their consciences were soon aroused so that they said, "We are not doing right; for it is the duty of citizens to make known things relating to public safety."—*Grotius.*

How uncertain life is and its enjoyment! Honor and power cannot secure men from sudden and inglorious deaths. He whom the king leaned on, the people trod on; he who fancied himself the stay and support of the government is trampled under foot as the mire in the streets; thus hath the pride of men's glory been often stained.—*Henry.*

—The Hamilton County (Ohio) Prohibition convention voted in favor of open methods.

—The recent negotiations between China and Japan relating to Corea were conducted entirely in English on account of the definiteness of its terms.

—Rum and lodge governed Boston a few months ago arrested several street preachers, but did not dare to press the issue and street preaching has occurred every pleasant Sabbath since.

—Dr. Pentecost said at the late Moody convention: "Sanctification is the result of union in communion with Christ, also the hope of Christ's return. The last is the most powerful incentive to holiness, the mightiest stimulus to sanctification that we have."

—Past Grand Bourlet makes the announcement to his brethren that during the past twenty years 354,258 Odd-fellows have been suspended. Most of these poor fellows were "hung" for not being able or willing to pay their dues. We congratulate these ex-lodge men on their escape, but it is a somewhat sad reflection that they left about $20,000,000 in the lodge till.

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The American Party.

First Nomination for President at Oberlin, Ohio, May 23, 1872.
Platform Adopted at Chicago, June 28, 1872.
Name Adopted at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.
1876—James B. Walker and Donald Kirkpatrick.
1880—J. W. Phelps and Samuel C. Pomeroy.
1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

F. W. Capwell, New York; *J. A. Conant*, Connecticut; *E. G. Paine*, Minnesota; *G. W. Needels*, Missouri; E. D. Bailey, District of Columbia (*Ex. Com.*) James Kennedy, California; Robert Hardie, Dakota; J. F. Galloway, Florida; L. N. Strattou, Illinois; Israel Hess, Indiana; J. N. Norris Iowa; H. Curtis, Kansas, S. A. Pratt, Massachusetts; H. A. Day, Michigan; E. Tapley, Mississippi; S. C. Kimball. New Hampshire; Robert Armstrong. New Jersey; E. A. Foldstrom, Nebraska; J. M. Scott, Ohio; Wm. H. Pruett, Oregon; A. M, Paull, Rhode Island; J. W. Moss, West Virginia; M. R. Britten, Wisconsin.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishuess by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike focs to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishmeut of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowudes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Misc. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomouie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

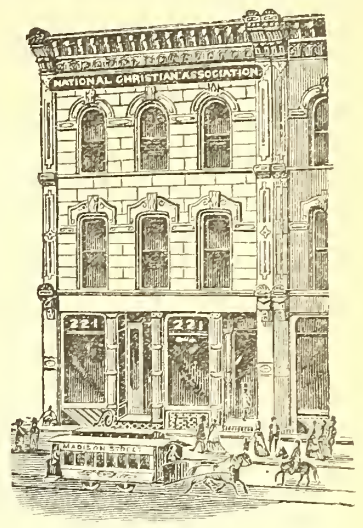
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Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. Browne, Berea, Ky.
Eli Tapley, Columbus, Miss.
J. F. Galloway, Okahumka Florida.
Wm. Hazenburg, Cape Town, S. Africa.
A. D. Zaraphonithes, Andros, Greece.
C. B. Ward, Secunderabad, India.
The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. Please designate to which one such funds shall be sent.

☞ Readers ordering goods, or making inquiries concerning articles advertised in this paper, will confer a favor by stating that they saw the advertisement in the *CHRISTIAN CYNOSURE.*



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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, OCTOBER 1, 1885.

So long as *God*, the *Bible*, and the *Sabbath* are ignored by political platforms, every election is a season of backsliding: as lynching runs down law by dispensing with it in administering justice; or as laws, never quoted in courts, are steadily becoming obsolete and running down.

Hon. S. D. Hastings's article on the analogy between the anti-slavery struggle and the anti-liquor or prohibition movement, given at Lake Bluff and in the Wisconsin *Prohibitionist*, is strong and convincing. We shall try and give the pith of it in the *Cynosure*.

The New York State Prohibition convention met in Syracuse week before last: 600 delegates were in attendance, and the evening congregation of four or five thousand, on a wet night. The votes were all harmonious. A week or two before the New York Grand Lodge of Good Templars repudiated this Prohibition party by a two-thirds vote! In the Prohibition convention, in a few minutes, *four thousand dollars* were raised for the cause.

John B. Finch rides two horses running in opposite directions. He is the "Grand Worthy Chief Templar of the world" whose sub-Grand Lodges repudiate the Prohibition party, of which he is chairman of the executive committee. The man who stood with his feet in two boats was drowned between them.

The Massachusetts Prohibitionists met in Worcester, Sept. 10th. The convention was earnest and harmonious. Ex-Gov. St. John gave the address and reported the convention of New York and Pennsylvania as "full of hope and promise." Thos. J. Lathrop, of Taunton and Chas. B. Knight, of Worcester were nominated for Governor and Lieut. Governor.

Woman Suffrage was warmly endorsed by both State Prohibition conventions of New York and Massachusetts. The former said:—"We hold that justice and equity alike demand that the ballot should be given to woman."

Masonry is a species of which devil-worship is the genus. Devil-worship is ancient as Eden, when Eve forsook God and followed that "old serpent which is the devil and Satan." Masonry proper is English. If Satan had not started a Protestant, Christless lodge in England (1717) he would have had nothing but old popish Templar Masonry, which sunk under the blows of Cervantes in Don Quixotte. But the devil always takes both sides; and when popish Masonry fell by Cervantes and afterward by the French Revolution, Protestant English Masonry started at the Apple-tree tavern; came to the front: crossed into France; blended with popish Chapter Masonry: chartered all lodges, and now rules the world.

Please read again Rev. R. N. Countee's letter in last week's *Cynosure*. That Memphis movement, small as a man's hand at first, may yet cover the whole Southern heavens. When the Helots, the Spartan slaves, rebelled, their old masters took whips for weapons and went out to fight them, and the Helots ran away. Our slaves did no such thing. They fought under Andrew Jackson and Grant like brave men. They now stand by Countee; and if he he is killed, as he may be, *he will not die alone*. He will be the John Brown of lodgery. Why should he not be engaged to lecture all over the South?

> Assyria, Greece, Rome, Carthage,—where are they?
> Thy waters wasted them while they were free;
> And many a tyrant since: and their decay
> Has dried up realms to deserts.—*Byron's Ocean.*

More than seven centuries before Christ (776) a strong runner named Chorœbus won a foot race near Mt. Olympus in Greece, whose principal peak is near 10,000 feet high, veiled in clouds and covered with snow nine months in the year. The victory of this man's legs gave date to the Olympiads. The summit of Olympus, curtained with clouds from the mists of melting snow, became the Senate-Chamber of the Olympian Jove and his Sanhedrim of gods. Those gods have melted like the mists. So the goblin mockeries and mirages of the lodge, like the misty traditions of Olympus, are shifting and vanishing as dreams. See the following from the *Victoria Freemason:*

Suspended.—With regret we learn that the *Rough Ashlar*, published at Adelaide, South Australia, has been temporarily if not permanently suspended, because the subscribers in arrears seem perfectly indifferent to their duty to pay. It is the old story repeated. What a graveyard of Masonic publications this country affords! How many papers the *Freemason*, of St. Louis, absorbed, and how sadly Bro. Gouley at last yielded to discouragement and disappointment and turned over his list to us for completion; The *Victorian Freemason* generously and fraternally champions the *Rough Ashlar*, and hopes as we do, "that for the credit of the Craft in South Australia it will not be recorded that, just when emerging into the full manhood by the erection of a Grand Lodge, it allowed the only Masonic paper published in the colony to die for want of support."—*Voice of Masonry.*

THE SWEDISH AURORA BOREALIS.

Scandinavian State-Church Lutheranism, like an old and venerable tree, has become worm-eaten by the borers of the lodge. More than fifty years ago the more pious part of the people began to gather nightly, in groups to read the Bible, and were hence called "Readers." But they prayed and preached as well. One hundred thousand of these Readers have sloughed off the old church, and the Freemasonry of its priests and bishops is a leading cause of their secession. Satan is ready with his "dead flies" to spoil all such good ointment; and the seceded Swedes, landing in this country, are being drawn into the lodges, more than those who adhered to the State Church while they were at home.

The home leaders of the Free Mission Swedes, Waldenstrom, Eckman, Fernholm and others, are strong against the lodge, but are accused of laxness in doctrine. Waldenstrom, especially, seems to be about like our late Dr. Bushnell of Hartford, who said of himself, "I do not reject the orthodox creeds. I incline, rather, to accept all that come."

Rev. L. G. Almen, one of the editors of *The Steward* (*Skaffaran*), of St. Paul, Minn., writes us of Waldenstrom: "His conception of original sin, atonement and future punishment are essential Socinianism. . . . But then there is no system in his teachings. He has been from his very beginning, and still is, continually contradicting himself. . . . And some of his followers outstrip him in error."

This is a pity. Lax doctrine and lax morals mutually re-produce each other. But the Swedish Lutheran pastors, as they become acquainted with our national anti-secret reform, the *Cynosure* its organ, and its secretary J. P. Stoddard, are opening their pulpits to him; and these Swedes seem sent of God to snatch our country from the jaws of the secret lodge system.

The now sainted Dr. Milton Badger, long secretary of the American Home Missionary Society, volunteered to send anti-secret literature to all the home missionaries under its employ. We are in hopes Secretary Barrows of that noble society will do the same; and if so, the vicious non-committalism of Mr. Montgomery may be counteracted, and the Free Mission Swedes kept from contamination by the Freemasonry which has crept into and controls Congregational churches and associations.

POPERY AND MASONRY.

The Holy Catholic church existed some five centuries before there was any popery or papacy. Rome pagan is described by picture and pantomime as the seven-headed, ten-horned beast rising out of the sea, and on his heads the name of blasphemy. Rev. 13: 1. This beast or movement had power "to make war with the saints and overcome them," also "power over all kindred tongues and nations."

The second or lamb-dragon beast, is popery. This second beast moved "*them that dwell on the earth*," men promiscuously taken; not Christians, but men (such as now make up a lodge), to make an image of the first beast, viz., the secret lodge system, which is a copy of the secret Roman empire; a fluctuating, insubstantial shadow and likeness of the universal, secret, Roman empire; yet, shadow though it be, having power to kill those who would not worship it, and prevent their success in business. Rev. 13: 15, 17.

But is Masonry the child of popery?

Yes. The Knight Templar was received to that old crusading order "in the name of God, Mary, St. Peter and the Pope." (See Mackey's Lex., p. 263.) In 1128 the knights received a rule from the pope, to which Pope Eugenius "afterwards added a red cross as a symbol of martyrdom." (Mack. Lex. p. 259,) and Mackey quotes and endorses Lawrie, who says, "We know that the Knight Templars not only possessed the mysteries but performed the ceremonies and inculcated the duties of Freemasons." (p. 267.) This fully establishes the popish origin of the lodge, and fulfills the prophecy of Revelation that papal Rome suggested and pagan Rome made it. Popery itself is baptized paganism.

"Then does not Masonry recognize Christ?"

No. The Knight Templars' Christ is a false, fighting, counterfeit Christ; that is, Satan simulating Christ. They drink from a human skull, a cup of devils, and worship devils.

What relation has the Apple-tree tavern, Blue-lodge Masonry to Templar Masonry? It completed it. Templar Masonry was made up of churchmen; the Blue lodge, formed in 1717, was formed by "*them that dwell on the earth*," the promiscuous crowd which make up a modern lodge. English Masonry formed at the Apple-tree tavern (1717,) in the leading Protestant country, left out Christ altogether; then went across with the Stuarts into France, the leading Roman Catholic country, and there joined itself to chapter or priest-Masonry, a chapter being a dean and his clergy; and thus combined the two beasts in their image, and so fulfills literally the prophecy of Rev. 13: an image of a secret universal empire made up of paganism, by popish priests. And as the Apple-tree tavern Christless lodge then chartered all the rest, we have an exact fulfillment of the Revelation: a one harmonious image of Romish despotism and superstition, in a modern lodge made up of churchmen and worldlings, a universal false religion of which Satan is the god. No picture ever more perfectly conformed to its original, than the secret lodge system to the symbols in Rev. 13, or rather than the "image of the beast" conforms to and depicts the present secret lodge system. Paganism and popery, one in nature, one in prophecy, and one in their image, the lodge, will be one in the field of Armageddon in the battle-day of God which is to decide which shall have the worship of this earth, Satan or Christ. "And if any man worship the beast and his image and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb." Rev. 14: 9, 10.

THE SECRET EMPIRE.

The frequent calls for information respecting the history, membership, obligations, etc., of some of the numerous secret orders has led the editors to begin, with the new volume, one of the most difficult tasks they have ever set for themselves, namely, a sketch of all the lodges that comprise the Secret Empire, and are continually adding to its numerical strength. In these sketches we hope to include all the attainable facts which can be of value to our readers and lecturers. In this effort we shall hope to enlist every reader who may learn of any facts that can be made valuable in this department. Do not delay to communicate at once with your editors respecting such facts, and give the reform the benefit of them.

As Freemasonry, though ante-dated by several European societies, is with us the head and center of secretism, we have selected the dispassionate, careful, and clearly written article in Chamber's Encyclopedia, as likely to be received as of good authority and giving a very intelligible account of the transition from operative to speculative Masonry. Next week this subject will be continued with further historical statements and a curious extract from an old Masonic chronology.

—Attention is called to the notice of the North, Central, and South American Exposition soon to open in New Orleans and continue for a period of five months. The management have happily named the opening day, November 10th, "American Peace Day," and other special days will be celebrated during the exhibition, as, Press, Bankers, College, Congressional, Railway, and Electrical Congress, etc., but the lodges get no recognition this year as last. They contribute nothing to the strength or purity or nobility of the nation; what recognition do they deserve?

—The *Cynosure* was honored by a call from Prof. J. A. Edgren, whose efforts for a through and Scriptural education of young Swedish Baptist ministers have been remarkably blessed of God and enforced respect from men, even those who oppose him in the name of Masonry. His institution, now being well founded at Stromsberg, Nebraska, is succeeding most hopefully, having secured an able financial agent in Rev. Mr. Orgren. Their work has been one of faith, financially, but God has not failed to honor their trust in his promises. The institution stands alone, probably, among Baptist colleges and seminaries, in teaching the dangers to church and society from the secret orders.

—A number of good speakers are expected by the New Hampshire friends at their meeting in East Rochester, October 20th to 22nd. Among them are H. L. Hastings and Rev. David McFall of Boston, Elder Isaac Hyatt of Gilford Village, and Rev. H. F. Wood of Dover. An invitation is sent to Secretary Stoddard to be present also.

—Bro. J. W. Wood of Baraboo and Rev. W. W. Ames of Menomouie, president and secretary of the Wisconsin State Association, both approve the appointment of the State convention made by Bro. Bancroft, the State agent. It will be held at Waukesha, November 17th to 19th, and meantime there is opportunity to work up a strong meeting.

—Bro. Stoddard was much encouraged by the Genoa meetings which aroused much interest and could have been profitably continued through the week had his time permitted. The whole region round about seems to be open to lectures. Three seceded Masons gave their names as having left the lodge. They are Henry Holvoy, Alexander Ross, and Alvaro Crocker.

PERSONAL MENTION.

—Pres. L. N. Stratton of Wheaton Seminary is visiting a number of the State conferences of the Wesleyan church during the present month. The Seminary opens early in October.

—Elder D. P. Rathbun is removing his family to Bath, New York. His household goods have already been shipped.

—The wife of Rev. George Richey of Pataskala, O., formerly lecturer for the State Association, died recently. She was a faithful, devoted and active Christian, whose works do follow her on to heaven.

—Bro. Bancroft, the Wisconsiu agent, has been too unwell of late to prosecute his work. He hopes to recover in time to do some efficient work in preparation for the State meeting at Waukesha, Nov. 17th, 18th and 19th.

—Benjamin Ulsh, our long-time and faithful Indiana friend, has temporarily removed to Bowie, Montague county, Texas, on account of the ill health of his family. He will find a field ready for reform work there, as in the North.

—A note from Dr. Cook, of Indiana, brings the sad news of the death of three long and well-known friends of our reform: Absalom Ballard of Eagletown, John Bowman of Albion, and Benjamin Wallick of Peru, Indiana. Bro. John Roberts, living near Westfield, is also reported very sick. Thus pass from earthly toils and warfare one by one those whose faithful service will receive the "Well done" of their Lord.

—Bro. T. M. Wood, photographer, of Middletown, Lake county, California, sends us a unique cabinet picture, being a photograph of the *Cynosure* print of the old Canandaigua jail with a part of the letter press accompanying it. Bro. Wood is a strong and working temperance man as well as Anti-mason. His lectures against the saloon are commended by the California press in very flattering terms.

—Bro. R. A. Cullor of Unionville, Missouri, has experienced heavy trials during the past year. His son shot a man in self-defense after loug and grievous provocation. The lodgeites, whose wrath at the father for his earnest opposition of the orders is unspeakable, secured at first a sentence of forty years in the penitentiary against the young man. But a new trial was secured and the jury came near to a disagreement, but fiually settled on a sentence of ten years. Bro. Cullor is satisfied that the lodge manipulators have secured this heavy sentence. The legal expenses have been so great that he has been reduced almost to penury, having to give up his farm to meet them. He truly deserves the sympathy and prayers of all our reformer brethren, and, if any can afford it, substantial aid as well.

—Another case of Masonic persecution is that of Bro. S. S. Palmer, formerly pastor of the Congregatioual church at Mancelona, Mich., but now of Buffalo. Ever since he seceded from Freemasonry in Salamanca, New York, through his seminary course at Oberlin, and his succeeding labors as pastor and in business the lodge has not ceased to follow him. Lately at Arcade, New York, his house was beset, and two adopted children spirited away. Occasion was made for the trouble by a disagreement with his landlord. A final arbitration gave him, however, over $300, which is an evidence of the goodness of his cause. He has at times felt almost desperate under the malicious persecutions of the lodge, but has been able to pray God's mercy upon these enemies.

VACATION RAMBLES.

At four o'clock in the morning six of us in number, behind a fine team, started for a day's enjoyment among the Catskills. A brisk drive of twelve or fourteen miles over a hilly and stony road, interrupted by a breakfast for man and beast by the roadside, brought us, about nine o'clock, to the foot of the mountains. Up a finely-graded turnpike with stones and trees in wild confusion on either hand, piled far above us on one side, and on the other extending far below, with the music of a babbling brook or the roar of an occasional waterfall at the bottom, so we climbed to the "Rip Van Winkle" House and "Rip Van Winkle Hollow." Here we crossed and parted company with the stream whose melodious voice had thus far beguiled our ascent. Upward we climbed, cheered by an occasional glimpse through the trees of the beautiful prospect below us, spread out to the Hudson river and far beyond, and a constant prospect of the rocks piled in wild confusion and the tangled forest reaching hundreds and even thousands of feet above us.

In due time we reached the valley far above in which is Beach's Mountain House, which, although a plain wooden structure large enough to accommodate 700 guests, was till recently the most aristocratic summer resort in these mountains. Beautiful for situation, it occupies a valley which, coming up in its rear, contains two beautiful little lakes a few rods below the house, and suddenly breaks off in front of it by a precipice hundreds of feet in height and an abrupt descent to the foot of the mountain. On either side are rugged mountain summits 500 feet high.

Some few years ago a gentleman from Philadelphia was stopping at this hotel. He had a sick child that wanted cooked chicken in the night. The landlord declined to furnish the dish at so unseasonable an hour, and told the father, who complained of this, that he had better build a boarding-house of his own. He said that was just what he was thinking of doing, and the next moruing he went and selected a site on the summit of the mountain south, just south of and near to the lower lake. He purchased several thousand acres of the wild mountain scenery around, which he calls the Kaaterskill Park aud which he has threaded to the most interesting natural scenery with rugged footpaths or beautiful, costly mountain roads. Up into the heart of this wild mountain retreat a narrow-gauge railroad has crept, and a picturesque little depot is nestled beside the lower lake, which has been largely increased in size by a heavy stone dam aud bridge built across its outlet.

From hence the stroug aud easy carriages made expressly for its use, from the Kaaterskill House, by a short and exceedingly beautiful drive, land passengers with heavy purses upon the very summit of the mountain at the door of as fine a hotel as can be found iu the world, with all modern improvements, pure water, gas, separate bath-rooms and closets in a hundred rooms, a room for lectures and concerts 200 feet long—everything, in short, that a summer community of uabobs 1,200 in number can even imagine that their wants require. Instead of the whilom weary and toilsome journey from Catskill seven or eight miles to the mountain, aud then a rugged climb to its summit, which all passengers and supplies and the very material to build this extensive house and its stables for over 100 horses and its carriage houses, had to make, a short and easy trip now suffices for all.

No cyclops picked off the top of this mountain summit of solid rock, but giant powder and Paddy's pick have made here a gently slopiug and now finely-shaven lawn of several acres, beautifully adorued with beds of flowers, around this magnificent sporting-place of the would-be aristocracy of the world, at an expense, including the cost of the buildings, of over $4,000,000. Here, 3,000 feet above the level of the water in the Hudson, which lies in plain sight for over sixty miles, on the hot day of our visit the parlor grates contained heaps of burning coals that were evidently required for comfort in the morning and evening.

The view of the country below is indeed grand and wonderful. The fields of grass, and yellow grain and waving corn look like squares on a vast checker-board, iuterspersed irregularly among which are patches and strips of green, which seen from the waters of the Hudson below are forest-covered hill-tops, in some cases several hundred feet high. Over the tops of these is seen like a continuous ribbon of silver the waters of the river, far beyond which and skirting this immense apparent plain appear the Adirondack, Green and Hoosac mountains and the Berkshire hills, in almost as many different States.

Taking a last glance at this lovely panorama after a day of unalloyed pleasure, spent amid Nature's wildest, most romantic scenery, we turned our faces homeward, and at ten o'clock P. M. sought our resting-places, to dream, perchance, of Hendrick Hudson and his weird revelers amid the awful solitudes of the Catskills. O. F. Lumry.

LITERATURE.

By-ways and Bird Notes. By Maurice Thompson, author of "Songs of Fair Weather," etc. Price, 75c. John B. Alden, publisher, New York.

This beautiful little volume, published by that enterprising friend of all lovers of good literature, John B. Alden, is one of those pleasing and exquisitely wrought children of fact and fancy which ought to be in the hands of every lover of nature. The perusal of its pages wraps one in that dreamy and pleasing Indian summer feeling which used to possess us whenever we read those charming prose poems of Thoreau, which were so vividly and fancifully real as to lull us into a momeutary belief that we were dancing with the young bears on the frost-shaveu tops of the cedars on Mt. Katahdin or really capturing nine-pound trout for ourselves, though we had never seen a real live one and had never angled for anything more gamey than small and not very hungry mud pout.

While our author is so charmingly imaginative he never fails to weave in with his imagery the clever and accurate descriptions of the life, habits and appearence of our feathered friends. Indeed his bits of information concerning them are choice, new and accurate. Certainly our young friends could not find a more pleasing introduction to the charming study of "Bird-Life" than in reading aloud to their elder frieuds "A Red-Headed Family," "Cuckoo Notes," "In a Palace of Reeds," "Browsing and Nibbling," and that beautiful description of "a belted kingfisher," in "The Threshold of the Gods." Every paper is teeming with the odor and incense of the woods and vocal with the songs of their feathered denizens. The volume has charms alike for the old and the young. To the one class it will recall the scenes and dreams of the times when the earth to them was new and full of melody and hilarious joy. To the other class it will be a strong inspiration to become acquainted with the objects about them, and lead them out and up towards the source of all true happiness, "Our adorable God." R. T. M.

We are in receipt of the twelfth and last number of "*German Simplified*," edited and published by A. Knoflach, New York. Intended, as it is, for self-instruction, the work has its merits, and will doubtless very much assist the studeut. It would, however, be the height of folly for any one to attempt by self-instruction to master the German language. To do that requires the aid, at least for a season, of a teacher speaking the language. If it be impossible to obtain such aid, "German Simplified," will probably better than most text books assist in acquiring a very rudimentary kuowledge of the language.

W. Scott, Publisher, London, has just brought out a selection of the poems of the marvellous boy-poet, Chatterton, who perished three months before reaching his eighteenth year. To this edition is prefixed a very interesting biography of Chattertou. The latter seems to have beeu treated by Walpole with the tyrannous arrogance which rude-minded men in high places usually show to struggliug genius. Walpole is even said to have been indirectly the cause of the poor boy's early death. It was of this unfortunate that Coleridge said: "Had he lived he would have been as far above Shakespeare as Shakespeare is above me."

NEW HAMPSHIRE—NOTICE.

The Ninth Annual Meeting of the New Hampshire Christian Association will be held in the Advent church at East Rochester, Oct. 20, 21, and 22, commencing Tuesday evening and closing Thursday evening. Earnest, honest Christian men will be engaged to speak. Let this meeting be a grand rally for the Lord and his truth. Let constant prayer be offered that the Holy Spirit may guide our deliberations and inspire every speaker.

A. H. Lamprey, *President*,

S. C. Kimball, *Secretary*.

Jeffersou Davis, the ex confederate leader, comes out of his old-age retirement at Beauvoir. Miss., to deny in the New York *Herald*, a story told by a Lieut. Isrigg, concerning his attempting to escape in female attire when surrounded by U. S. cavalry in 1865. This is not the first time Davis has endeavored to contradict this story. Will our old singer friend, George W. Clark, tell us what he kuows of the matter?

The Home.

A PRAYER.

Oh, birds that sing such thankful psalms,
  Rebuking human fretting,
Teach us your secret of content,
  Your science of forgetting.
For every life must have its ills—
  You, too, have times of sorrow—
Teach us, like you, to lay them by
  And sing again to-morrow;
For gems of blackest jet may rest
  Within a golden setting,
And he is wise who understands
  The science of forgetting.

Oh, palms that bow before the gale
  Until its peaceful ending,
Teach us your yielding, linked with strength,
  Your graceful art of bending:
For every tree must meet the storm,
  Each heart encounter sorrow;
Teach us, like you, to bow, that we
  May stand erect to-morrow;
For there is strength in humble grace—
  Its wise disciples shielding—
And he is strong who understands
  The happy art of yielding.

Oh, brook, which laughs all night, all day,
  With voice of sweet seduction,
Teach us your art of laughing more
  At every new obstruction;
For every life has eddies deep
  And rapids fiercely dashing,
Sometimes through gloomy caverns forced,
  Sometimes in sunlight flashing;
Yet there is wisdom in your way,
  Your laughing waves and whimples:
Teach us your gospel built of smiles,
  The secret of your dimples.

Oh, oaks, that stand in forest ranks,
  Tall strong, erect, and sightly,
Your branches arched in noblest grace,
  Your leaflets laughing lightly:
Teach us your firm and quiet strength,
  Your secret of extraction
From slimy darkness in the soil
  The grace of life and action;
For they are rich who understand
  The secret of combining
The good deep hidden in the earth
  With that where suns are shining.

Oh, myriad forms of earth and air,
  Of lake, and sea, and river,
Which make our landscapes glad and fair
  To glorify the Giver.
Teach us to learn the lessons hid
  In each familiar feature,
The mystery which so perfects
  Each low or lofty creature;
For God is good, and life is sweet,
  While suns are brightly shining,
To glad the glooms and thus rebuke
  Our follies of repining.

Each night is followed by its day,
  Each storm by fairer weather,
While all the works of nature sing
  Their psalms of joy together,
Then learn, O heart, their songs of hope!
  Cease, soul, thy thankless sorrow;
For though the clouds be dark to-day,
  The sun shall shine to-morrow;
Learn well, from bird and tree and rill,
  The sins of dark resentment;
And know the greatest gift of God
  Is faith and sweet contentment.

—*Courier-Journal.*

THE SECOND COMING OF CHRIST.

The above subject is stated 318 times in the 260 chapters of the New Testament, or once every twenty-five verses. This shows how important the New Testament writers thought the return of Christ to be, and its introduction into almost every discourse and on a great variety of themes shows how the early teachers of Christianity enjoyed it, without "wearing out the saints of the Most High," or considering it a threadbare subject. There is scarcely an allusion to this coming which is not eminently practical. "If we believe that Jesus died and rose again," then we are ready to receive the other very important addition, that they "that sleep in Jesus will God bring with him."

In Paul's earliest written epistle we should naturally expect him to lay a firm foundation in doctrine and practice for the faith or the church. He says of conversion (1 Thess. 1: 9, 10), "Ye turned to God from idols to serve the living and true God *and to wait for his Son from heaven.*" Our Saviour says, "What shall it profit a man?" then follows a profound question in regard to the soul's value. "For the Son of Man shall come." We often hear of sleepy professors (Christians?). Why should they not awake? Is it not high time to awake out of sleep? Certainly; but will they? While the Bridegroom tarried they all slumbered. What is the cause of this mental and moral stupor? When the Son of Man shall come in his glory, every disciple will be truly awake, for he is our life, and it is hid "in him." "Watch ye, therefore, for ye know neither the day nor the hour when the Son of Man cometh." How will he come? "As ye (the disciples) have seen him go into heaven"—in the body, in the presence of his disciples, in clouds (it may be of witnesses), from the Mount of Olives. Where will he come? "His feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east" (Zach. 14: 4).

Dear brethren, are you "looking for that blessed hope and the glorious appearing?" "See that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." Shall we pray for it? Yes; John did. "Come, Lord Jesus." The crown of righteousness is to be given "in that day." Then he will be glorified "in his saints." "Our conversation is in heaven, from whence also we look for the Saviour." "Sanctify you wholly," Paul prays unto the coming of our Lord Jesus Christ. Are you laboring under a great "trial" of faith? Ye may be found unto praise and power and glory. "Be patient, therefore, unto the coming of the Lord. "Beloved, now are ye the sons of God," but when he shall appear we shall be like him. Seeing ye look for such things, *be patient.* The faithful pastor to his flock may say, "What is our hope or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" Then present faith will be sight; Simeon took him up in his arms; Mary sat at his feet; Martha served him; Lazarus was his table companion; The apostles all walked with him, and John leaned on his breast. But, O blessed Jesus, "what will it be to be there?"—*Rev. M. W. Spencer, in the Morning Star.*

WHAT IS RELIGION?

A negro congregation has recently ejected from its pulpit the pastor because, in his preaching, he failed to produce in the souls of his hearers "a happy-fying effect." The colored church had a quaint way of stating their trouble, but that they fairly hit it there can be no doubt. This "happy-fying effect" is, after all, only a very apt and correct way of expressing the idea which gropes in the minds of not a few white congregations in reference to the character and ability of their ministers. To such the preacher is successful if, by his sermons and his personal address, he makes those who hear and meet him to feel happy. Religion, according to this estimate, is a state of spiritual enjoyment—an easy, pleasurable, self-satisfied feeling. A sermon is good that lifts the hearer into a glow of wonder, or quietly lets him down into a blissful restfulness. So the Reverend Cream Cheese is "a love of a preacher" because, in his prayers and discourses, he excites or lulls the nerves of his congregation, and, by his dainty ways at the "church sociables," wins the hearts of the "young people." Religion, being in its inmost nature "happy-fying," means in the pulpit an immaculately-fitting coat, middle-parted hair, considerable poetry, a musical flow of beautiful words; and in the church orange suppers, neck tie parties, chocolate ice-cream soirees and sacred footlight performances, with side-shows where gambling is called "guessing." A modern church is fully equipped only as it has a silk-stockinged romancer in the pulpit, a full-fledged angel of a soprano in the choir, and a kitchen stove in the basement—all of which most appropriately go with this idea that religion is "happy-fying." But somehow any reading of Scripture jars like a thunder-roll amidst these "divine services." Law and prophecy, psalm and Gospel, thrust hard against these "good-time" ideas of religion. Prohibition and injunction, "burdens," "woes" innumerable, obligation, duty, "the cross," "self-denial," "service unwearied," "loss of right hands," "loss of right eyes," "resisting unto blood," "faithful unto death"—these strong, cutting words meet one everywhere in New and Old Testament until religion begins to be less and less a "happy-fying" thing, and more and more a serious, urgent, never-ending *work.* If religion is to be pleased, and to be interested, and to have a good time, and to be happy, then let the high-priced choir sing on their operatic snatches. Let the low-pumped preacher syllable forth his "airy nothings." Let the kitchen stove glow, and the footlights flash, and pink tea-parties "ne'er break up." But if religion means the "working out with fear and trembling of the soul's salvation," and the living and the dying with Christ for the world's redemption, then it is time for a singing that shall be for God's praise, and a preaching that shall condemn and convict and save, and a church which shall be fulfilling the mission of its Founder in preaching the Gospel to every creature.—*Vermont Chronicle.*

THE PURE IN HEART.

Some are greatly perplexed to understand how the blood of Christ can cleanse the heart from sin—how we can wash our robes ad make them white in the blood of the Lamb. The word *blood*, in this connection, refers to the atonement that Christ made for sin, and this is the procuring cause of our salvation; and this great price of the blood of the everlasting covenant secured for us "the gift of the *Holy Ghost.*" So we are made pure by the incoming of the Holy Ghost, through the merits and death of the Lord Jesus Christ. The fulness of the Holy Ghost is entire satisfaction.

Let us always remember that when the Holy Ghost comes into the soul, he comes to rule that soul. He will not take full possession until there is an absolute surrender to his sway. Some say, "I submitted when I was converted." Yes, you did; but it was the submission of a rebel laying down his weapons of rebellion. Now you must submit yourself as a loyal man, who is willing to lay down his life for his country. At conversion you gave all your bad things to God; after you are converted you give all your good things. Yea, you give him all—"a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Some years ago a rich man was on his knees at a national camp-meeting, seeking for heart purity, but there was a conflict going on in his mind. In the midst of his praying he took out his pocket-book and pencil and began to make an estimate of how much he could give to God without embarrassing his business. He concluded that he could give $5,000 and decided to do so, and soon the joy of heaven welled up in his heart. *That $5,000 started our Mexican mission.* He went home and related this experience to his wife, and she was under conviction for holiness, but the blessing lingered, and she hardly knew why. At last her husband said, "I have been making a calculation and find that the jewels you wear, if sold, would sustain a missionary in China for eighteen years, and now will you give them up for Christ's sake?"

When Miss Frances Ridley Havergal was seeking purity of heart she had about fifty jewels that had been given to her. She felt that Jesus must have them, so she sent them, all except a plain pin and watch-chain which she kept for use, to the missionary society.

So must we all yield our whole being and substance to God, saying—

"Take my soul and body's powers,
  Take my memory, mind and will,
All my goods and all my hours,
  All I know and all I feel,
All I think, or speak or do,
  Take my heart and make it new.'

—*Guide to Holiness.*

HOW IT IS DONE.

I remember a man who had been a Christian for two years, but who was bemoaning his hard and sinful heart. I said to him one day: "Did you ever know a sinner who had not a hard heart?"

"No," he said, "but mine is getting no better."

I arose and closed all the shutter, and made the room quite dark.

"Why do you do that?" he asked.

"I want to teach you how to drive away the darkness," I said; so I handed him a long broom and a duster. "Now I want you to sweep out the darkness."

"I can't," he said.

"Can't you if you try very hard? Will no amount of physical force do it?"

"Certainly not," he said.

Then I opened the shutters, and the room was beatifully illuminated. "So you see that, if you want the darkness and dreadings of your heart to be dispelled, it is not by any amount of effort of your own, but by letting in the light of the Sun of Righteousness. But now that we have such a beautiful light in the room, we may close the shutters again; we shall want no more, I suppose, for a month," I said.

"What do you mean?"

"I mean that we are not to expect to have a stock of grace laid up, on which we may draw; but that, if we would continue in the light, we must keep looking up to the Sun, and receiving his blessed rays into our souls."—*Selected.*

MOTHER'S ROOM.

I'm awfully sorry for poor Jack Roe;
He's the boy that lives with his aunt, you know,
And he says his house is filled with gloom
Beeause it has got no "mother's room."
I tell you what, it is fine enough
To talk of "boudoirs" and such fancy stuff,
But the room of rooms that seems best to me,
The room where I'd always rather be,
Is mother's room, where a fellow ean rest,
And talk of things his heart loves best.

What if I do get dirt about,
And sometimes startle my aunt with a shout;
It is mother's room, and if she don't mind
To the hints of others I'm always blind.
Maybe I lose my things—what then?
In my mother's room I find them again.
And I've never denied that I litter the floor
With marbles and tops and many things more,
But I tell you, for boys with a tired head,
It's jolly to rest it on mother's bed.

Now, poor Jack Roe, when he visits me,
I take him to mother's room, you see,
Beeause it's the nicest plaee to go
When a fellow's spirits are getting low.
And mother she's always kind and sweet,
And there's always a smile poor Jaek to greet.
And somehow the sunbeams seem to glow
More brightly in mother's room, I know,
Than anywhere else; and you'll never find gloom
Or any old shadow in mother's room.

—*Harper's Young People.*

BABIES IN SCANDINAVIA.

The peasants like grand names for their little ones, such as Adolph, Adricin, Gotfried, Gustavus, for boys; and Josephina, Thora, Ingeborg, for girls; and if they have no name prepared, they seek one in the almanac for the particular day of baby's birth. It is baptized the next Sunday and taken to church by the god-mother, who provides the christening garments, which are often trimmed with colored bows, while the infant has beads round its neck and wears a cap with very little border. The clergyman holds it well over the font and pours water over the back of the head three times, then wipes with a towel. As the baby is swathed in six-inch-wide bandages so that it cannot move its legs and sometimes not even its arms, it is obliged to lie very passive during this ceremonial. The peasants have their reasons for this swathing, the first of which is that they think it makes the limbs grow straight; the second, that it turns baby into a compact bundle to carry. When swathed thus, infants have been said to resemble the tail of a lobster, or even its whole body. In the north they are often hung from a long, springy pole stuck in the wall, to be out of the way; and, being by nature quiet, they are supposed not to mind it. Their cradles, which are very primitive, are also frequently suspended by a spiral spring from the roof, which must be more comfortable than the pole. Both in Swedish and Norwegian Lapland people take these "swaddlings" to church. But instead of carrying them into church they make a hole in the snow outside in the churchyard and bury them in it, leaving a small aperture for breathing purposes. The babies are kept splendidly warm, while their friends within the sacred building have their beards frozen to their fur coats by the freezing of their own breaths. As soon as a peasant boy can walk, he is put into trousers, buttoned outside his jacket; and these are so baggy behind that it is often amusing to see him. This bagginess is frequently due to the fact that the trousers originally belonged to his father, and were cut off at the legs and simply drawn round the boy's waist without reducing their size. Add to this that the feet are shod either with little jack-boots or wooden shoes, and we have a strange picture. Their stockings either have leather heels or no heels at all, so that the mother is spared the trouble of mending them. Neither has she much labor with their heads, the hair of which is cropped as close as a convict's. The girls also wear wooden shoes, but they have gingham kerchiefs or caps on their heads, frocks down to their heels, and quaint pinafores.—*The Little Folks' Magazine.*

BETTER THAN MONEY.

There was once a poor man, a linen-weaver, who sat every day, from earliest dawn, in his workshop, hard at work; and as he was one who put his trust in God, to pass away the time he would sing many a hymn or innocent song, as he felt inclined. And he had so clear and strong a voice that the neighbors required no alarm to wake them in the morning.

But this greatly annoyed a rich merchant who lived near him; for he never could sleep before midnight, owing to his anxious thoughts about his money, and very early in the morning he was awaked by this noisy, vexatious sing-song of his neighbor, the weaver.

He reflected how he could put an end to this annoyanee. He could not forbid it; for singing, like praying and working, is the right of every man in his own house, with which no one can interfere. He must use other means, then.

He sent for the workman, and asked him at what value he estimated his singing. The workman replied that he thought it was certainly worth a day's wages, as it made the day's work so easy to him.

The merehant inquired how much that was. The man replied, and it was certainly not a large sum which he named.

Then the merchant said he would pay him a month's wages in advance, not for the singing, indeed, but that he should henceforth sing no more, but keep a strict silence. And he laid down the money before him.

The weaver thought to himself it could not be easier earned; so he took the money and promised that he would be as still as a mouse in his workshop.

When he got home with his money he counted it out full of joy; and they were all good new coins—more money than he had ever possessed at once in his life before. In the evening, before he went to sleep, he gazed at his treasure for nearly an hour; and at night he put it under his pillow, lest a thief should steal any of it. At midnight he still had it in his head, and thought about what he should do with it. And in the morning when he arose it seemed to weigh down all his limbs like lead—his head was heavy with lying awake so anxiously, his hands were heavy and lazy, and refused their usual serviee.

Ah, he dared not sing!

Time passed away slowly and tediously, so that he could scarcely endure the day. Meanwhile he had been thinking the matter over and had come to a conclusion, for the man who stood at eight that evening in the merchant's office was the weaver.

"Sir, with your permission," he said, "here you have your money back again; it is an evil spirit which does not allow me to sleep quietly."

And before the merchant could say a word in reply, the weaver was already outside the door, and singing, with a clear, full voice,

A fresh and merry heart
Is worth more than money or wealth,

—*Chatterbox.*

TEMPERANCE.

A BUGLE NOTE FOR PROHIBITION.

REPORT OF THE SUSQUEHANNA FREE METHODIST CONFERENCE ON TEMPERANCE.

There are many forms of intemperance. Each form is a root which, under favorable conditions, produces the full grown tree, with all its poisonous roots, branches and deadly fruits. Intemperance is a deadly crime. It is a deadly foe to the home, the church and the state. It is founded in avarice on the part of the rumseller, and in selfish ambition on the part of the bad politician, and an unholy appetite on the part of the drunkard. The chief obstacles to the temperance reform, are the ignorance and indifference of the churches and the bad politicians who control political parties in the interest of the rum power; and who prevent the people from voting directly on the question of prohibition.

The four great corner-stones in this wholesale crime, are:

1st. Pat behind the bar.

2d. The officials who grant licenses and should execute the laws.

3d. The legislators who make the laws.

4th. Tne voters who make the legislators.

In our judgment the attempt to suppress the crime of intemperance merely by moral suasion or good advice, while at the same time the State prohibits by law the crimes it occasions, and legalizes the crime of intemperance and tempts to drunkenness by the bloody license system, is the most consummate folly. License either high priced or low priced, perpetuates and increases the liquor traffic. Eor the suppression of intemperanee, regulation and taxation is worse than useless. We need not only moral suasion in the home, the school, from the pulpit and the press, but we need most of all State and National constitutional prohibition.

And this can only be had when a party becomes dominant, whose political platform clearly advocates prohibition, and whose nominees for office are genuprohibitionists. Only such a party will execute prohibitory laws.

Neither of the two great political parties favor emperance, much less national prohibition. The Republiean party claims to be the party of great moral ideas—a temperance rum pary. The Democratie party claims to be a rum party. The settled policy of both these parties has been, is, and must be license or legalized poisoning. Both of these parties are so owned and controlled by the rum power that they cannot reform themselves because reformation would be self-destruction. To vote with either of these national parties is to vote for license. To claim otherwise is absurd, because license and prohibition are exact opposites, and it is absolutely impossible to vote a prohibition license ticket. Not to vote for prohibition is to vote for license.

Those who vote with license parties vote for the drunkenness, the puperism, the ghastly crimes and the endless damnation justly chargeable to the license system. They are partners with rumsellers and drunkards, and therefore partakers of their sins.

If the church, the world's lighthouse, is darkness on this subject, if she talks temperance and votes license, if she votes with wicked parties for ungodly men, while she waits for prohibition to become popular, millions of souls will be shipwrecked and lost forever through her neglect, and their blood will God require at her hands.

As a denomination we are radical and progressive on the temperance question. Our book of discipline prohibits the use of fermented wines at the sacrament, alcoholic beverages, tobacco and opium, for the gratification of depraved appetites; it also prohibits the production, manufacture and sale of tobacco, and instructs members to vote only for prohibitionists.

In our judgment we would be more consistent and more effieient in promoting temperance—

1. If our discipline was more strictly enforced in reference to picking hops, selling tobacco, etc.

2. If the common use of tobacco was prohibited and regarded only as a mode of producing disease, and in no case a medicine.

3. If our members were prohibited from renting their property for the promotion of any form of intemperance.

4. If our membership more fully understood that they cannot promote the welfare of the state, the church, or the glory of God, while they vote for any political party whose platform is silent on the subject of prohibition.

Resolved, That we, as a conference, will do all in our power to educate the people in favor of Gospel temperance and prohibition.

Resolved, That we will vote with no political party that ignores, or attempts to be neutral on the subject of prohibition.

Resolved, That we will support no political party whose nominees for office are not genuine prohibitionists, and whose party platform does not distinctly and fully advoeate State and National prohibition.

Resolved, That it is the sense of this conference at the present that we ought earnestly to support either the American party or the national Prohibition party.

A TEMPERANCE CENTENNIAL.

Botson, Mass., Sept. 21—A temperance centennial conference of two days' duration was begun today at Tremont Temple. The occasion was in commemoration of what is popularly known as the temperance reform in this country, as it was in 1775 that Dr. Rush published his essay on "The effects of Ardent Spirits on the Human Mind and Body." The conference is under the auspices of the Massachusetts Total Abstinence Society, and during the day addresses were made by the Rev. Daniel Dorchester, D. D., the Rev. J. W. Chickering, D. D., Mrs. J. Ellen Foster, and the Rev. A. A. Miner. At the evening session the speakers were the Rev. A. Lamson, and Mrs. Mary A. Livermore.

WHAT BEER IS DOING.

At the brewers' congress, twenty-five years ago, but thirty-four firms were represented. At the last one, the records show an organization of 739 members, made up from thirty-six States, and representing 3,000 breweries, which produce 16,000,000 of the 18,000,000 barrels of beer annually brewed in the United States. There are $250,000,000 invested in this business, and it requires to labor of 500,000 men. This number, with the 30,000 makers and sellers of distilled spirits, make up a pretty fair political party, and sound thinking men and practical Christian men have come to the conclusion that there should be an anti-brewers party, which is once and forever opposed to the manufacture and sale of that poison which is rapidly making our American homes wretched. Yet, on account of such a position, these God-fearing men and women are called fanatical. What a blessed thought it is that there is Another who is to pronounee the final verdict on the question.

The Churches.

—Rev. A. W. Hall, secretary of the Iowa State Association, is visiting the Wesleyan conferences as missionary agent of the denomination. He is endeavoring to make efficient the plan of raising an average of $1.00 per member.

—The evangelistic meetings which were begun July 1, at Chicago Avenue Church, have been held every evening since, and are still in progress, with increasing interest. The conduct of the meetings has been in the hands of well-known evangelists but last week the preaching was by Pres. C. A. Blanchard, Rev. Drs. Henson of the First Baptist, Little of the New England Congregational and Lawrence of the Second Baptist churches.

—Gospel services began on September 20th at Lynn, Mass. The first six days the services were to be under the direction of Rev. George C. Needham, former pastor of the Chicago Avenue (Moody) church, Chicago. Mr. Moody followed on the 26th.

—George F. Pentecost will begin a series of Sunday afternoon services at the Academy of Music, Brooklyn, on October 4th. He will be assisted by a large male choir, under the leadership of Mr. George C. Stebbens.

—Mrs. Maria Woodworth closed a two-weeks' meeting in Deltz's Grove, near Muncie, Ind., on the 20th inst., when 25,000 people were present. Great excitement prevailed. At least two-fifths of the people present were shouting joyously and confessing conversion. Fifty persons were thrown into a seance, some of whom remained a long time in that condition. Mrs. Woodworth's receipts and profit on stands and donations aggregate nearly $600.

—The American Methodist missionary, Johnson, has arrived in London on his return from St. Paul De Loando. He states that the American Methodist Mission, William Taylor's, there are all well and happy, and says that the reports recently circulated that the mission had suffered by deaths from starvation and disease are false, and are based solely on the fact that Charles Miller, of Baltimore, had died from illness. Mr. Miller, Mr. Johnson says, might have recovered but for his persistence in refusing to take proper medicine, which he did for the reason he gave that he "trusted in the Lord to help him through." Mr. Johnson declares that the mission has plenty of wholesome food, and has lost no member but Mr. Miller.

—Rev. George F. Pentecost once offered himself to preach the Gospel to the heathen, but was declined on account of his want of knowledge of Greek and Latin! In view of what he has since done in this country, we may surely say God has made the foolishness of that examining committee to praise him.

—The Chicago Bethesda Mission, located at Nos. 368 and 370 South Clark street, is situated in one of the most densely populated and sin-cursed portions of the city, well-named "the black-hole of Chicago." There is to be found within its immediate vicinity a population of from 10,000 to 15,000 poor creatures, huddled together in close quarters, in the midst of saloons, dance-houses, variety theaters, dago shops, gambling dens, and places of similar resort. The streets are crowded with little children. In the midst of all this darkness the Bethesda Mission stands almost alone, an embodiment of "Christ's love for the world." Here the sick poor can get medical advice and medicine without money. The children are gathered into the free kindergarten, the kitchen, industrial school, and Sabbath school. Most of them have to be washed and clothed as well as taught. Gospel temperance meetings are held nightly at the mission, under the leadership of Ben. Hogan, the reformed pugilist. The room is filled with prodigals ruined by rum who are trying to reform. On the upper floor of the building is a day nursery, where the babe from 2 weeks old to 7 years old is cared for while the mother is at work. The nursery cares for about 300 children monthly. The expense of carrying on the mission is about $300 a month.

—At the meeting of the United Presbyterian Synod, at Saratoga, N. Y., Sept. 17th, Rev. Dr. J. B. Dales, Corresponding Secretary, submitted the report of the Board of Foreign Missions. It was shown that the foreign mission work of the United Presbyterian church is in two fields—India and Egypt. The report included the following statement: We have 115 distinct mission stations, 18 foreign missionaries and 1 physician, with their wives, 15 unmarried female foreign missionaries, 235 native laborers and helpers, 10 native licentiates, and 8 ordained native ministers, making in all a missionary force of 308 persons.

—The additions to our five hundred and forty-three churches [Reformed] last year on confession of faith were 4,539, an average of about eight to each church. The result is encouraging but not satisfactory. If the conversion of souls occupied our thoughts and desires as it deserves, the number would be much larger.—*Chris. Intelligencer.*

—Of the German Missionary Societies the Moravian Society leads the list. The Basel Society has the largest income, about $210,000. The total receipts of all the various German societies amounted to $700,000, of which sum Germany contributed $550,000, the remainder coming from abroad, the mission fields contributing $10,000, the United States $22,000, etc.

—The Protestants of France are intending to commemorate, on the 18th of October, the second centenary of the revocation of the Edict of Nantes. It is proposed to signalize this occasion by making it the starting point of a new effort to extend the blessings of evangelical Christianity in France.

—Reliable authorities place the number of evangelical preachers in this country at 76,760, the congregations at 126,109 and the communicants at 10,561,648. Of various miscellaneous sects the preachers number 38,791, the congregations 10,763, and the adherents 7,179,755. The Roman Catholics report 6,905 priests, 7,663 congregations and a constituency of 6,800,000.

—In religious mimicry and mummery the English ritualists are unexcelled. Last year they issued a "Priest's Prayer Book" which contains forms for blessing crosses, crucifixes, medals, monastic dresses, holy salt, holy water, holy ashes, etc. There is in that wing of the church a "Guild of All Souls," whose special object is the offering of masses and prayers for the dead.—*Baptist Weekly.*

—The growth of the churches connected with the United church of Japan during the last year has been very marked. Twenty per cent. has been added to the membership, and the advance in contributions has been seventy per cent.

—The Evangelical Alliance will hold its Conference this year in the city of Glasgow, Scotland, commencing on Oct. 6th. Glasgow was one of the earliest homes of the Allianee movement, and there are to be found many of its warmest friends, as well as some of its most powerful advocates.

—The Russian Government has issued a decree making the Greek church the established religion of the Baltic provinces. Protestanism will only be tolerated. Children born of mixed marriages are to be trained in the Greek church. The decree excites great discontent among the German settlers.

—Not only business but also the large missionary organizations of the various churches show the effects of the hard times. The Presbyterian Home Board is this year $115,000 short; the Foreign Board $60,000; the Women's Board, $30,000—a total of $205,000. The Baptist Boards report a shortage of $100,000; the Methodists are trying indeed to raise "a million for missions," but have a hard job on hand reducing an indebtedness of $175,000 still resting on their missionary agencies; the American Missionary Board (Congregationalist) wants $100,000 to come to its seventy-fifth anniversary next October out of debt; the American Missionary Association wants $53,000 to meet is annual obligations, including $13,000 shortage carried over from last year; the Home Missionary Society needs $30,000 to pay present demands on its now empty treasury, and the Congregational Union requires $15,000 to keep abreast of urgent calls upon its exchequer.

—There are between 6,000 and 8,000 Icelanders in this country, among whom there are fourteen Lutheran congregations, six in Dakota, two in Southwestern Minnesota, and the others in Manitoba. Pastor J. Bjarnason has returned from a missionary trip of nearly a month among the Icelandic settlements in the timber regions along the shores of Lake Winnipeg. He serves six congregations. He teaches the catechism to the children, as well as preaches the Gospel. A convention of the Icelandic Lutherans was held in Mountain, Dakota, last January, when a constitution for an association or synod was drafted, to be presented to the congregations for adoption: The first annual meeting was held in Winnipeg, Manitoba, from June 24th to the 28th. Twenty-two delegates were present from all the churches, and all the Icelandic congregations are now united in a synod. The synod resolved that Sunday-schools should be established in all their congregations; and also, that a monthly church paper in Icelandic should be published.

—The Danish Lutherans are active in the East as well as in the West. A church was dedicated by them in July at Oxford, N. J., costing $1,500. But in the West they settle in large numbers, and show much push. About fifty Danish families have already purchased land in the new Danish colony in Lincoln county, Minn., and a church and high scoool will soon be erected. The Danish High School at Ashland, Mich., is doing a good work. This is not a "High School" in the form of advanced studies, but rather a school for the promotion of the Christian life.

SUSQUEHANNA FREE METHODIST CONFERENCE

REPORT ON SECRET SOCIETIES.

"Voluntary associations are not necessarily sinful because they are secret. But secrecy is always a ground of suspicion. Evil works instinctively incline to darkness. Good works grow up in light. God commands us to let our light shine. Even a good cause under the shadow of secrecy invalidates its claim to open and honest men. Grace and guile can have no affinity. All secrets necessary to be kept can be kept without an oath. A bad institution *ought not*, and a good one *need not*, be secret. Philanthropic associations claiming our co-operation on Christian grounds, must do so with open face. They must lift the veil while demanding our salutation, or we cannot salute them by the way. Therefore, all secret societies are to be eschewed."—*Free Methodist Discipline.*

This is the position of our church on secret orders. May we never be ashamed of it. May we never depart from it. If maintaining this position tends to keep us a comparatively small people, it also tends to preserve us a holy people. The spread of holiness is our mission. The toleration of secret orders in the Christian church is believed to be a formidable barrier to the progress of scriptural holiness. This almost universal and strongly entrenched foe of vital godliness and of pure civil government, we must continue to antagonize as occasion requires. But in so doing we need great wisdom. As preachers, if we antagonize secret orders in our first ministrations on entering a new field of labor, or on commencing a protracted meeting, we may thereby effectually blockade our way to the hearts of the people. This plant which our "Heavenly Father hath not planted," can be more easily pulled up root and fibre after a thorough religious awakening than before. In all our efforts to eradicate this evil, may our position ever be scriptural, our spirits unctuous, and our guidance divine.

LODGE NOTES.

Advices from Shamokin, Pa., say that Mollie Maguireism is again rampant in the upper and lower Luzerne districts. Nine murders have recently occurred in the northern coal fields, and mines are frequently fired. Murderers and fire bugs go free and the coal and iron police seem powerless. The Mollie Maguire brotherhood has been quietly organizing since last April. Coffin notices have been received by a number of the members of the law and order society. While disorder prevails in Lower Luzerne, sanguinary transactions are becoming alarmingly frequent in Wyoming or Upper Luzerne district, hardly a day elapsing without some dark deed being recorded. The criminal record in the county about Kingston, Wilkesbarre, Pittston and Scranton is unusually great, the police court dockets being full of cases of every imaginable character.

—Late on Saturday night, says a Pittsburg daily of Sept. 21, Cooper Perey, an engineer on the Pittsburg, McKeesport and Youghiogheny railroad, was shot by James Stewart, weighmaster for the same road, at Dawson Station. Perey lived only about thirty minutes after the shooting. The principles in the affair have always been good friends until about a week ago, when both ran for the same office in a lodge. Percy was elected by a large majority, and Stewart was badly disappointed. On the night of the tragedy the men were at their work near the railroad station at Dawson, when they became involved in a discussion over the recent lodge election. Stewart finally became angered, and drawing a revolver from his hip pocket, he fired without giving an instant's notice of his murderous intention. The victim threw up his hands and fell over backward, only uttering one sharp cry. A gentleman, well acquainted with both men, who saw the shooting, says, "I don't think there is any doubt, but that Stewart became so angry over his defeat that he lost his head and shot the man, whom I had always known as his friend, without knowing what he was doing. At any rate his neck is safe enough. Nobody ever heard of a murderer being hung in Fayette county." And, of course, a member of a secret lodge relying on its power, would have his fear of the crime of murder almost taken away.

—The meeting of the "Sovereign Grand Lodge" of the Odd-fellows in Baltimore, has resulted in patching up the quarrel with the seceded branch called the "Patriarchal Circle." This was a kind of Knight Templar affair which wanted to manage its own grand affairs and so was kicked out by the Odd fellow chiefs. But a new rank having risen called the "Uniform Division," having the same general objects a compromise has been made and the two degrees united under the name, "Patriarch's Militant Degree." What are these bellicose patriarch's getting ready to fight over?

—The Supreme Council Sovereign Inspector General

for the Northern Masonic jurisdiction convened in annual session in Boston last Tuesday. There were present fifty-two active, three emeriti, and 278 honorary members, including Henry L. Palmer, Sovereign Grand Commander, and all his associate officers. The thirty-third degree Scottish rite, was conferred upon the largest class ever before the Supreme Council. Among those who were advanced to this highest degree were: Edward C. Pace, John M. Pearson, Lloyd Durant Richardson, De Laska Miller, and Charles F. Hitchcock, of Illinois.

—Garden City, of the Royal Arcanum order, furnishes a literary entertainment at its meeting Friday evening of this week. Dr. Kittredge will be present for much the same purpose as was Samson in the Philistinc temple. A profane infidel, member of this same lodge, has boasted to us that Dr. Kittredge was his brother in the lodge. "Be ye not unequally yoked together."

ANOTHER GREAT EXPOSITION.

Visitors at the great World's Exposition during its closing days could not realize that it was so soon to end and be but a memory. It was an exhibition of such great magnitude, of such unparalleled grandeur, so representative of the world's richness and progress, so indicative of great commercial and industrial possibilities, gathered together after so many months of incessant labor and at such great expense, and finally having reached completeness and perfection; and having through unfortunate and unavoidable circumstances been attended by so comparatively small a portion of the people of this country, it seemed a sacrilege that it should now cease and pass from existence. Prominent citizens of New Orleans and of the Mississippi Valley, feeling that its destiny had uot been accomplished, that the great work it had inaugurated was not sufficiently advanced, determined that the great Exposition should again be opened.

A new organization, for the formation of which steps were taken long before the closing of the World's Exposition, under the name of the North, Central and South American Exposition, has purchased the buildings and property of the World's Exposition, and will open on November 10 and continue open until April 1 next. A large number of the finest exhibits, not only of private exhibitors, but State Territorial and iuter national exhibits, like those of Mexico, were suffered to remain iu anticipation of a re-opeuiug. Already siuce the announcement hundreds of applications for space from old and new exhibitors have been received and it is said that the complete filling of the seventy-two acres covered by the buildings is certain. Capt. Samuel H. Buck, who so satisfactorily filled the position of Director-General after Major Burke's retirement, is retained as Director General, and Col. John W. Glenn, late U. S. Supervising Architect, is the new Chief of Installation.

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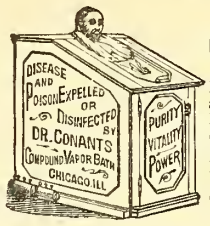
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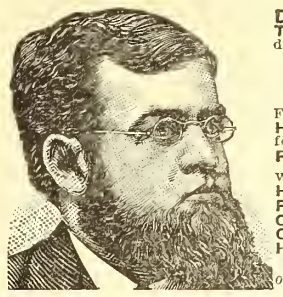
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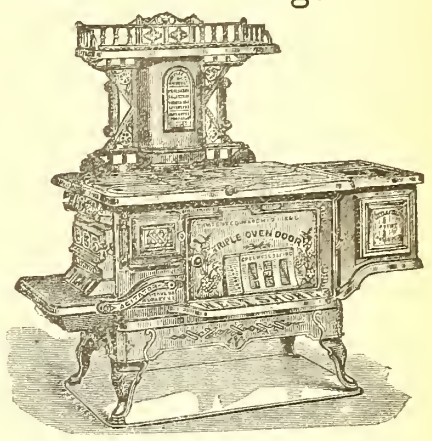
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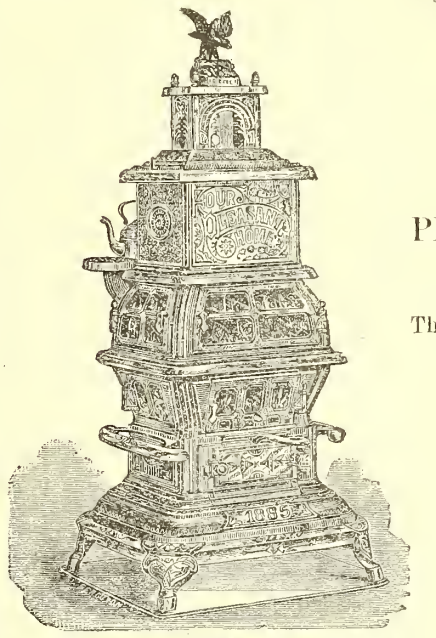
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FARM NOTES.

A fatal disease prevails among the hogs in a section a few miles west of Beloit, Wis., and it is said that at least a thousand hogs have died within two weeks past. Extensive pork raisers have lost entire herds. Most every farmer in Shirland, Ill., has lost from $200 to $500 worth of hogs and some cattle. The contagion seems to be local as yet, and is confined, so far as reported, to the towns of Shirland and Rockton, Winnebago county, Ill., and Newark, Rock county, Wis.

Mr. Stephen R. Moore, of Kankakee county, Ill., says that he has observed the effect of feeding green corn to cattle sick with Texas fever, and is of the opinion that it has done no good. It was supposed that the disease had been checked, but it appeared with increased virulence after the late storm. Mr. Moore states that all his cattle are dead, and Mr. Goodwin has lost seventy-five.

Six cows belonging to Mrs. Morris Mead, residing near West Diggings in West Galena, Ill., broke down a division fence between her pasture and a corn field and proceeded to fill themselves on green corn, and when found next morning they were all dead and their stomachs burst open.

PLOWING-IN WEEDS.

There may be some advantage in permitting weeds to grow on the stubbles, with the intention of plowing them in, provided they are not left long enough to ripen their seeds. A bare fallow in which the soil is exposed to the sun and rains, is injurious to the land: it is far better to have the soil covered with some kind of vegitation, if it is nothing but the prevalent summer weeds. Every crop of weeds plowed in, lessens the stock of weed seed in the soil, and does so much toward cleaning the land, if care is exercised to bury the weeds before the seeds are formed. An excellent method of covering the weeds is, to loop a chain from the plow beam, so that it gathers the strip of weeds on the furrow slice, and as this turns, drags the weeds into the furrow, where they are covered in completely, and buried where they will soon decay and enrich the soil.—*American Agriculturist for Sept.*

STORING POTATOES.

Potatoes are best stored in a dry cool cellar, where the temperature can be kept by ventilation, at about forty degrees. The floor should be of planks, raised three inches from the ground, and laid with one inch spaces between them for ventilation. The bins should be about eight feet long, four feet wide and deep, made of loose-barred partitions, wired together at the corners. A bin of this size will hold one hundred bushels, and with such a one, it is very easy to know precisely how much the crop amounts to. A box to hold a bushel will be found a great convenience in gathering and storing the potatoes. It is made eighteen inches long, fifteen inches deep in the clear at the sides, and ten inches wide, all inside measurements; thus holding two thousand and seven hundred cubic inches, or thirteen cubic inches (about two good sized potatoes) over a heaped bushel, which is two thousand and six hundred and eighty-seven inches. These boxes can be set one upon another, and then have a space left between the potatoes, and are thus well adapted for use in storing a part of the crop, or a small quantity for domestic use. The barred sides and bottom, secure abundant ventilation. The bins in the cellar should have a space of four inches between the end and the wall, and between the sides; this is easily made by placing a short rail between them.—*American Agriculturist for October.*

SAVE THE CORN STALKS.

Of the many things I admire in my German neighbor, none excite my respect more than the very successful way in which he manages his corn stalks. His plan does not differ from that generally adopted. He husks his corn in the field, ties the stalks into bundles, stands these bundles into stooks, and when dry draws them into the barn, or makes them into a high, narrow stack, that is pretty much all roof. The Deacon and I do the same thing. The only difference is, that we propose to draw them in to-morrow, or or the next day, or as soon as convenient and the result is, that something happens to postpone the work, and before we know it the stalks are wet, and we must wait until they get dry again. And sometimes we repeat this process of waiting for a convenient time, and November snow finds the stalks still in the field. Not so Mr. Jacobs. He does not wait. His stalks are frequently secure in the barn or stack before some of us commence to husk. His cows and young stock are in the field picking up the stray ears and scattered fodder, before they are injured by the rain, and before we realize what has been done, the field is harrowed to level down the stubbs, and the next day the boys are plowing, and getting the land ready to sow barley next spring.—*Joseph Harris, in Am. Agriculturist for Oct.*

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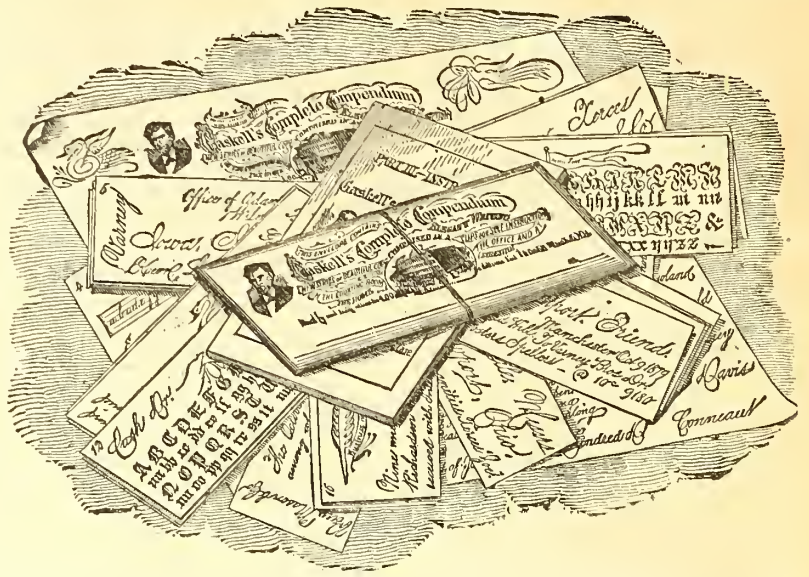
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IN BRIEF.

The Rev. Dr. Mayo thinks the Southern people have done more for the cause of education in fifteen years than was ever done before by any people under the circumstances.

There was on exhibition in Toledo, O., last week the largest steer in the world, weighing 4,250 pounds, and the smallest cow in the world, weighing 350 pounds and thirty-four inches high, and giving three gallons of milk per day.

Clark Whittier, a brother of the poet, has laid out a town in Swain county, North Carolina, with a view of erecting spacious saw mills and for the manufacture of lumber. The town site covers 60,000 acres of land, and the settlers who have reached the grounds have resolved that no liquors of any kind shall be bought or sold upon the domain.

Kansas, about which the Eastern press are disposed to crack jokes about "its cyclones and grasshoppers, drought," etc., has in ten years, by accurate statistics, raised $1,046,262,264 worth of products. It is only an infant, yet stands fifth in the great wheat-growing States of the Union, It looks as if the infant might outlive its critics.

Miss Marian Norwood, the actress, died Sept 9th in Bellevue Hospital, New York, from burns received the previous evening. Miss Norwood was 29 years old. She at one time impersonated Eliza in "Uncle Tom's Cabin." Monday evening she was sitting in a rocking chair smoking cigarettes. Shortly after she lay on the bed with the cigarette still in her mouth. She soon fell asleep, and the burning cigarette set her clothes on fire. Her body was burned to a crisp before the flames were put out.

An edict of the Spanish Government which went into force last year frees one slave in four every year. This will extinguish slavery upon the island in 1888. A large planter from Cuba being interviewed, said: "Slave labor is not profitable in Cuba. I have owned and worked 600 on my plantation, but now do not own a slave and hire all my laborers, and find it better and cheaper." The value of slaves has so decreased under the order for emancipation that thousands of them purchase their own liberty and hire themselves out to raise the money.

Of the 850,000 people in Eastern Roumelia 573,560 are Bulgarians and 174,700 Turks. At the close of the Turko-Russian war, which was fought by Russia to secure the freedom of the Bulgarians from Turkish oppression. Russia, as the conqueror, asked that the Bulgarians of the Balkan peninsula be constituted a nation. The Bulgarians desired this above all other things, and Turkey agreed that such a nation should be constituted. But through the influence of England the Bulgarians were divided. About 1,400,000 were included in the country now known as Bulgaria, nearly 600,000 were included in Eastern Roumelia, and a large number were left to the mercies of Turkey. The present movement, whatever intrigue may be behind it, is the effort of Bulgarians to secure the union of their people, and it is likely to become a very important question in European politics.—*Inter-Ocean.*

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General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

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Sermon on Odd-fellowship and Other Secret Societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church*, Leechburg, Pa. This is a very clear argument against secretism of all forms and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers is clearly shown by their confessed character as found in their own publications. 10 cents each; per dozen. 75 cents.

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Sermon on Secretism, by Rev. R. Theo. Cross, pastor Congregational Church, Hamilton, N. Y. This is a very clear array of the objections to Masonry that are apparent to all. 5 cents each; per dozen. 50 cents.

Prof. J. G. Carson, D. D., on Secret Societies. A most convincing argument against fellowshiping Freemasons in the Christian church. 10 cents each; per dozen, 75 cents.

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A Masonic Conspiracy, Resulting in a fraudulent divorce, and various other outrages upon the rights of a defenseless woman. Also the account of a Masonic murder, by two eye-witnesses. By Mrs. Louisa Walters. This is a thrillingly interesting, true narrative. 20 cents each; per dozen $2 00

Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5 cents each; per dozen, 50 cents.

Discussion on Secret Societies. By Elder M. S. Newcomer and Elder G. W. Wilson, a Royal Arch Mason. This discussion was first published in a series of articles in the *Church Advocat*. 25 cents each; per doz $2.00.

Prest. H. H. George on Secret Societies. A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. 10 cents each; per dozen, 75 cents.

Secrecy vs. the Family, State and Church. By Rev. M. S. Drury. The antagonism of organized secrecy to the welfare of the family, state and church is clearly shown. 10 cents each; per dozen, 75 cents.

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Secret Societies, Ancient and Modern, and College Secret Societies. Composed of the two pamphlets combined in this title, bound together in Cloth. $1.00 each; per dozen, $9.00.

Morgan's Exposition, Abduction and Murder, and Oaths of 33 Degrees. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" Bernard's Reminiscences of Morgan Times," and Oaths and Penalties of 33 Degrees." 304 pages.

National Christian Association.
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NEWS OF THE WEEK.

WASHINGTON.

President Cleveland Wednesday accepted the resignation of Dorman B. Eaton, Chairman of the Civil Service Commission, to take effect Nov. 1.

The Treasury Department is making a secret investigation at New York regarding frauds by undervaluation of imported articles. It is alleged that three large houses recently paid the government in excess of $120,000 each on reappraisement of certain imports, and it is deemed probable that the sums to be paid by other firms will enrich the National Treasury by at least $1,000,000.

The U. S. vessels Swatara and Yantic, engaged in transporting $10,400,000 in silver from the New Orleans mint to the Treasury in Washington, arrived at the Washington navy yard Friday night. When the coin is received at the Treasury Department it will be counted—a labor which, with the present force, will occupy about two months.

The Chief of the Bureau of Statistics reports that the total values of the imports of merchandise during the twelve months ended August 31, 1885, were $571,235,943, and during the twelve months ended August 31, 1884, $657,871,316, a decrease of $86,635,373. The values of the exports of merchandise during the twelve months ended August 31, 1885, were $722,765,461, and during the preceding twelve months $735,018,792, a decrease of $12,253,331.

Commodore Semmes, one of the ablest officers of the navy, committed suicide at the house of Miss Jane Jenney, near Hamilton, last Tuesday. Doctors of Leesburg say that the deceased had been in bad health for some months, and was thought to be improving. At about four o'clock Tuesday afternoon, however, being left alone for a few minutes he secured his razor, and while laboring under aberration perpetrated the fatal deed by cutting his throat.

COUNTRY.

The prohibitory convention at Cedar Rapids, Iowa, Wednesday, nominated the Hon. James Nickelwaite, of Mills county, for Governor, and perfected a State ticket.

The New York Republican State Convention Wednesday nominated the Hon. Ira Davenport for Governor, General Joseph B. Carr for Lieutenant Governor, Anson S. Wood for Secretary of State, and James W. Wadsworth for Comptroller.

The New York Democratic State Convention Thursday nominated David B. Hill for Governor on the first ballot, the Governor receiving 338 out of the 380 votes cast. An adjournment was then taken until morning to complete the ticket and consider the platform.

During the year ended Sept. 1 last Minneapolis exported 2,121,488 barrels of flour, against 1,785,450 barrels the previous year.

Every gambling house in Chicago is running. Lookouts are kept on guard to prevent surprises, but "ropers" and "pigeons" are bringing in victims. It is said that Mike McDonald has threatened to prove that Harrison wasn't elected in case the gambling interests are interfered with.

A fire in the Chicago lumber yard district Friday consumed over 5,000,000 feet of lumber and an office building, causing a loss closely estimated at $120,000, on which there is insurance to the amount of $100,000.

Five Chinamen, charged with murder and robbery, were taken from jail at Pierce City, Idaho, Monday night, and hanged.

Disguised and armed men visited the Black Diamond Mines, near Seattle, W. T., Monday night, drove the Chinese from their houses, and burned the premises. The citizens of the district maintain that the Federal authorities make no pretence of preventing the influx of the Chinese from British Columbia.

Barnum's circus met with a serious accident Tuesday afternoon at Titusville, Pa. The big tent holding 10,000 spectators suddenly collapsed in a violent wind and rain storm. Half the people inside cut their way through with their knives or crept out under the canvas. Twenty-five persons were slightly injured, but none killed or seriously hurt.

Joseph Fisher and his three children were burned to death in their farm dwelling near Waubeck, Iowa, Wednesday night.

Three inches of snow fell Wednesday in the Derby Line (Vt.) section.

A huge red meteoric ball appeared in the sky over Conception Bay, Newfoundland, Thursday night, and was visible for nearly ten minutes.

Three cars of a passenger train were thrown over an embankment near Warm Springs, N. C., Friday, twenty persons being injured, three fatally.

While in a drunken rage, Sunday night, at Silver Creek, a Pennsylvania mining village, Mrs. Sarah O'Neill dragged Betty Keefe, her husband's aged aunt, from bed and beheaded her with an ax. Mrs. O'Neill charged her victim with fomenting quarrels in the household.

Small-pox has broken out in a tenement in Grand street, New York, four cases having already developed. The source of the malady is unknown. For the week ended Sunday night there were 216 deaths from small-pox in Montreal.

Several lumber mills in Northern Michigan have been closed owing to the ten-hour law, the men refusing to work more than the statutory number of hours unless wages are proportionately increased. At Manistee alone 1,000 men are idle.

Superintendent Green of the Missouri Division of the Northern Pacific road, will be arrested for firing the prairie at Heart River, Dak., the flames causing heavy losses. Mandan was threatened with destruction by a prairie fire Friday but the citizens subdued it.

Thousands of tons of hay and grain have been destroyed by prairie fires in the section about Traverse, Dak.

Judge Powers of Provo, Utah, instructed the grand jury that a separate indictment could be found for each day during which a polygamist had lived with more than one wife since the passage of the Edmunds act.

A four-year old daughter of Mrs. Parsons of Goes Station, Ohio, was attacked and killed by a bull-dog. The brute was devouring the corpse when discovered, and had to be killed before it could be recovered.

A heavy rainfall in New Orleans flooding the streets to the depth of eighteen inches, and causing much damage.

FOREIGN.

Thirty-two deaths from small-pox occurred in Montreal Saturday.

It is estimated that between 40,000 and 70,000 people attended the socialist meeting in London Sunday. The police did not interfere with the gathering, and no disturbance occurred.

A report comes from Bucharest that fighting occurred Friday near Adrianople and that during the engagement thirty Roumelians were killed and three hundred wounded.

The revolution in Bulgaria was apparently a surprise to Europe, and is creating the deepest interest on account of the connection of the powers engaged in the treaty of Berlin. Semi-official advices tend to confirm the report that Prince Alexander of Bulgaria acted entirely independent of Russia in annexing Roumelia, and was impelled only by Bulgarian public opinion. It is considered improbable that Turkey will accept pecuniary compensation for the loss of Roumelia, because the Balkan frontier is necessary to defend Constantinople. It is believed the Porte has resolved to fight in order to restore the statu quo, but the fact that the powers are desirous of peace diminishes the gravity of the situation.

The feeling in St. Petersburg regarding the Roumelian question is hourly becoming more warlike. The sympathy of the masses is strongly with the Bulgarians. It is stated that the Czar has telegraphed the Minister of War to prepare plans for a campaign in the event of the opening of hostilities between Bulgaria and Turkey, as he is determined to support Prince Alexander's scheme of unity between Bulgaria and Roumelia.

A London dispatch states that there is an increasing belief in diplomatic circles that a conference of the powers will be convened for the purpose of settling the Roumelian affair. Severe fighting has occurred between the Turks and Albanians, both sides losing heavily. The Servian army is being mobilized.

A wrecked steamer, on which was a wrecking crew of twenty men, ashore off of Grand Manan, New Brunswick, disappeared during a hurricane Tuesday night, and it is believed that all on board perished.

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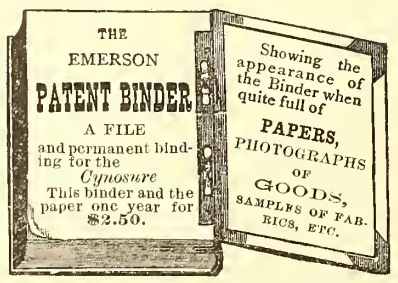
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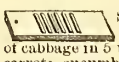
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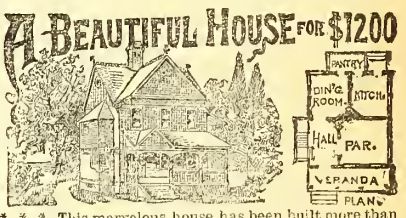

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It was reported at Philadelphia, in the Centennial Temperance conference, that 2,250,000 persons had been put through the initiatory of the Sons of Temperanee, and that $8,450,000 had been raised by the order. From other late reports it appears that this order, for years almost unheard of, has revived with the popularity of the women's work, and is initiating some 30,000 a year, yet losing almost as many. In contrast with the actual advaneement of the temperanee eause by this order, consider what results the Woman's Christian Temperanee Union will be able to show when its roll reaches an equal number and its treasury so large an ineome. The differenec is, the seeret order spends and labors for itself, the open one for temperanee. The prohibition movement is happily opening the eyes of men to the folly of this lodge business. Thus the Grand Lodge of Good Templars in Illinois shows a loss of thirty local lodges in a year, while all the while the temperanee work has been going on grandly to a glorious eonsummation.

The Utah eourts are grinding out the polygamy eases rapidly of late. The Mormon bishop, John Sharp, plead guilty to the eharge of unlawful eohabitation, promising to abandon polygamy and obey the law hereafter. On aeeount of his high position and influence, it is believed many Mormons will follow his example. Bishop Hiram B. Clawson would not abjure, and was fined $300, with six months' imprisonment—the full extent of the law. Another who elaimed that polygamy was by direct revelation from God received the same sentence, Judge Zane informing him that he was simply uttering eant and hypocrisy. The editor of the Deseret *News*, the offieial Mormon organ, plead not guilty, but testified against himself. He has been one of the most fanatieal of the Mormons. During the past week ten eases were passed upon, only four pleading guilty. Many Mormons are leaving Southern Utah for Mexieo, in spite of the opposition of Mexiean priests. It is said, the Mexican Congress has granted to President John Taylor and his associates large tracts of land in Sonora, Chihuahua, and other States near the northern boundary for the use of eolonies. There are indieations, however, that they may not be able to retain these lands, for the influenee of the Roman Catholies is by no means yet gone from Mexican polities. A Mormon mission to India has failed entirely, but their emissaries in Europe continue to send over large eompanies. No less than four, numbering some 1,200, have been sent during this year. The missionaries in England, emboldened by distanee, threaten our government with the vengeance of heaven for its cruelties, hypoerisy and Judge Jeffrey eourts.

General S. C. Armstrong of the eelebrated Hampton school in Virginia, has been reviving an interest in the Indian question in many loealities. He believes that the treaty-making policy so long followed by our government is aeeountable for many and cruel blunders and unspeakable outrages. The tribal-tenure plan has been diabolieal in its influences upon the Indian and the greedy white man, a measure for enforeing idleness and giving it a premium. The remedy, he believes, is in Christian edueation, the influence of the church and a publie sentiment whieh Congress eannot disregard. He is in favor of some measure like that proposed by Senator Dawes, whieh treats the Indian as a man. The tribal system should be abolished, the Indian reservations should be opened to settlement, and eaeh Indian should be given his proper share of the world's goods and be made to paddle his own eanoe. Where the Indians are eompelled to work they do well.

Senator Ingalls of Kansas, has had also positive opinions on the Indian question, but it seems they were eapable of improvement. During a visit to the Indian Territory a while sinee he, to his surprise, found out that they are making rapid advances in self-government, and so far from being the brutes in human form they are so often pietured in fervid Western oratory, they are displaying some admirable virtues, sueh as would adorn the most enlightened eommunity. Among the 70,000 inhabitants he found no paupers, no one supported at publie expense, and no one laeking a home. In addition to these rather remarkable indications of progress, he learned that there are no laws for the collection of debt, owing to the very ereditable fact that the standard of eommereial honor is so high that none are needed. As a result of this visit it is said that Senator Ingalls has beeome a warm advoeate of Indian eivilization

The attractions of Romanism and of the seeret lodges for the colored people have been often mentioned of late in the *Cynosure.* Dr. Roy's observations led him to regard the danger from the former as slight; while Geo. W. Cable in the *Century* believes the blacks yet unlearned in the "evil eharms of unions, leagues, seeret orders," ete. We have evidenee that they already know too mueh of them and the New York *Witness* notes some danger from the papacy thus: "The eontumelious and irritating treatment of the eolored people by several denominations of Christians will have a strong tendeney to drive them into the Church of Rome, whieh is plying skilful means to obtain votes. Many negroes have already joined that ehureh beeause it treats them like men and Christians, and the number is likely to be inereased rapidly on learning the conduet of a portion of the clergymen of the Protestant Episeopal ehureh in South Carolina. These singular Christian ministers strive to keep out elergymen of their own ehureh from their eonvoeations, against whom no eharge is made but that they are colored. These supporters of raee-prejudiee refuse to give the title of elergymen to any but white men."

The aetion of the Post-office Department in requiring the new special delivery serviee to be eondueted on the Sabbath has aroused the friends of that day to make a strong protest. There are eireumstanees eonneeted with this delivery whieh make Sabbath work unusually objeetionable. The messengers employed are boys—in Chieago 100 are employed, and a proportionate number in every town of 4,000 inhabitants or over. These lads must be on duty during the day when their characters should be forming in a different school than government business, and the protest of the National Reform Association should be endorsed by every Christian and patriot. This revival of a needed reform in our own eountry receives encouragement from the success of efforts in Europe for the sanctity of the Sabbath. In Denmark a society composed of many of the best people in the country has been organized to seeure to workingmen their day of rest. In Holland some advantages have been gained, partieularly in eonneetion with the Post-office. In Belgium two hundred luggage trains, which ran formerly on Sundays, have been stopped, and nearly 8,000 men employed in the government workshops have been set free from Sabbath labor. The movement is making progress even in Naples. Signor Seccarelli has appealed to the Italian House of Representatives on behalf of the railway men, and Protestants of all denominations are being urged to form a league for the sanetification of the Lord's day.

—Sinee writing the above, it is with deep satisfaction we read that the Postmaster General has countermanded the order for special deliveries on the Sabbath.

Chief-Justiee Noah Davis, of New York Supreme Court, says: "My twenty-nine years of experienee as Judge taught me that of all the causes of sin and misery, of sorrow and woe, of pauperism and wretchedness, intoxieating liquors stand forth the unapproaehable ehief."

Here, in my opinion, lies one of the greatest seerets of praetieal godliness, and the highest attainment in elose walking with God—to come daily and wash, and yet to keep as great a value for this discovery of forgiveness, as if it were onec only obtained and no more.—*Thomas Halyburton (about 1698).*

SOCIAL PURITY IN ENGLAND.

BY REV. JOHN BOYES.

Sinee the revelations of the *Pall Mall Gazette* of the seeret forms of viee practiced in this country, the various agencies for securing soeial purity have been more vigorous and aetive. Homes for the proteetion of young girls have been established in many of the towns, and agencies founded in some of the villages, that girls may have guidance and protection. Soon after the issue of the *Pall Mall* revelations, an act was hurried through Parliament raising the age of proteetion from the age of 13 to 16 years, though the latter age seems to me absurdly low. The enthusiastie demonstrations whieh have taken place in London and elsewhere, show that the publie feeling is not to be trifled with. The unanimity and earnestness of the proceedings compel us to reeognize their moral worth. There has been engendered a sense of shame that in our very midst a system of eriminal and almost eompulsory vice should have existed. The new Criminal Law Amendment Act vigorously enforeed will doubtless make such things more difficult in the future; and if the people will honestly earry out the resolutions they have passed at the demonstrations, the maidenhood of the country will be vastly benefited. There are many who rightly insist that the age of proteetion should be 21 years, taking their stand on the principle that there shall be one law for the rich and poor alike. Meanwhile we have gained much by the reeent agitation, and if the people who are most affeeted by the evils, and those who are the responsible guardians of publie virtue will act in unison in seeing the law vigorously enforced, much more may be done in rooting out the foul soeial leprosy.

Of eourse in all movements we expeet to meet with some who misrepresent existing facts. For example, Miss Muller, one of the speakers at St. Jamcs' Hall, London, deelared that no man ean be trusted. This is certainly an exaggeration, and surely in making the statement she did a gross injustice to her own better judgment. A state of soeiety in whieh this would be true would be about on a par with Sodom. While admitting that the tone

of morals is lamentably low with many men, we are glad to believe that there are others whose morals reach a New Testament standard. If, however, this Purity Crusade succeeds, whether in the form of the White Cross movement, as led by the chivalrous and learned Bishop of Durham, or by other humbler methods, in making men more careful of their own honor and more reverential towards womanhood, it will be one of the greatest blessings ever conferred upon our country.

We know nothing that is wiser or more likely to be useful than the charge of Bishop Temple to the London clergy, and if the clergy of all churches will follow his recommendations, good will result from the demonstrations that have been made. There seems, however, to be a serious defect in these movements. Little has been said hitherto about the connection between drinking and the secret empire of vice, though it is evident that drink is one of the *roots* of the social evil. There are also the baneful and pernicious fashions of the age to be combatted, as a source of unspeakable misery. It is not *man* the so-called "Lord of the creation," who supports the present extravagant and wasteful fashions in dress, nor who appears in fashionable assemblies in a state of semi-nudity. With the present incomes the vast majority of young men cannot afford to marry and keep up an establishment according to the fashionable ideas of the hour. Young women nursed in the lap of luxury, and living in stately homes, are not likely to accept the modest home that an industrious and worthy young man is able to offer her. The result of this is that marriage is deferred till a comparatively late period in life, and a variety of evils are the result. We could wish that the heroic women of England would set to work to destroy the fashion and extravagance which make marriage impossible, and celibacy a necessity for so many of our young men.

Grimsby, England, Sept., 1885.

THE RELATION OF SECRET SOCIETIES TO THE GUILDS OF MEDIÆVAL TIMES.

It is a common observation that much stress is laid on the age of an institution: because very old, men think it must be good, having gone through many trials and crises: that it has good resources and has gathered many experiences, and will so be able bravely to face coming dangers. Hence we need not wonder that sometimes institutions, unlike ladies, claim to be of older age than is really true. We find this true with the lodges, many of which claim to be of an extreme old age. But let us look at their claims and see what they are and how they are supported.

Before we proceed, we must do justice to some, a few, who do not believe these claims. A. B. Grosh, Pocket Manual on Odd-fellowship says, p. 25, that all these claims have been discarded as without proof, as baseless and silly stories; and in the "*Odd-Fellow*" for July, 1870, p. 436, they are called baseless and ridiculous assertions.

It is impossible for want of space to name all those men who, according to Masonic tradition, belonged to the secret societies, which were the predecessors of the lodges of to-day.

Some (see Pocketbook of the O. F., 1868, p. 14) date Odd-fellowship back to the time when Adam happily lived in the beautiful garden of Eden, where God is said to have instituted him in the rites of Freemasonry. They say there is an emblem representing Adam laying the foundation-stone of the "order" in the Grand Lodge of the U. S. (Manual p. 24). What are the historical proofs for this assertion? They are as baseless as for the assertion that Adam went out on steamboat excursions on Sunday. We will rather date the institution a little further back to the time when Satan rebelled against God: as for this we have at least the similarity of principles between the father, Satan, and his child, secret societies.

Others find traces of Masonry in the building of the tower of Babel. Again no proofs can be produced, except that there we find their principle, to show every man that he is able to do good by his own power and faculties (see O. F. Manuel p. 45), expressed in the blasphemous words of self-reliance: "Let us build a city and a tower, whose top may reach unto heaven." From this time dates the existence of paganism, and if Masonry desires to confess it is heathenism, then let them take this passage as their proof, and cling to the rule: By my own help will I accomplish all. Let us rather follow the Scriptures and believe that we can do nothing by our faculties and power except by the help of God.

Others try again to prove that Solomon was a Noble Grand, etc., but these claims have been mere assertions. They cannot be proven by a single line of history.

Such absurd claims that Moses, Aaron, John the Baptist, or John the Evangelist were initiated or held a high rank, rest on the same foundation, that is—none.

"Brother" Cooper, in 1840, (cf. Donaldson, O. F. Text Book, 1859, p. 18) says, that the order of Odd-fellows was founded by Roman soldiers under Nero, 55, A. D., and were called fellow citizens, which name was changed by the Emperor Titus, 79, A. D., into Odd-fellows. We should be very glad if the learned "brother" would have given his references and stated in which old, worn-out manuscript he has found this great historical fact. Perhaps it is to be found in Cicero, Horace, Virgil, Martial, Pliny, or Tacitus? Or may be in one of the lost books of Livy? Any "brother" finding it will please let us have it.

We are referred to the rites of the lodges as signs of antiquity, as it is said, it takes a long time to have them so finished, etc. I simply ask you to accompany me through the streets of any large city. Do you see that building; how old it looks? Look through the window and see the workmen finishing up the inside and see the painter paint the curves of the brass pillars to make them appear old. To imitate antiquity is not so impossible a procedure.

Let us now look at the relation of lodges to the ancient secret societies. We are referred to the Egyptian secret societies, their priests and rites. That they existed is true. Yes, they were secret, perhaps more secret than modern lodges. But there is as little evidence of any actual connection between the two as between the feathers of Gabriel's wings and the quills of a goose. And in essence they differ as much as an iceberg and a tornado that have only this in common, that they are both dangerous. Neither have the lodges any connection with the Greek or Roman societies; or, if they claim to be in connection by their principles, we will let them have this doubtful honor. These societies were made up of the lowest of humanity, where the worst revelries took place, where the harlots abounded.

The Masons claim also to have a connection, to be the successors of the guilds of masons in mediaeval times, but we can prove from history that they are entirely different societies. All know that in those times, the good old times for the trades, no clerk could or would be employed who had not served several years and made his examinations as apprentice, or assistant, and that no one was allowed to begin a business unless he had passed a strict examination. In order for protection against defrauders and impostors every trade from the meanest up to the highest had its own particular secrets (such as certain phrases of opening a conversation) in which technical terms were used so that every impostor could be well detected. These guilds were in close connection with the church and not in opposition to the church as the Freemasons of to-day. The guilds of the masons excelled very much in their zeal for the church. Only pious workmen could be accepted as we see from the old statutes. These guilds did build nearly all the great churches and domes and cathedrals, which to-day are the wonder of all builders and of all men of taste; and they did all their work for nothing receiving only the materials for their sustenance. They built their cottages of light material near the building place and lived a peaceful life working busily; and when they had finished their work they traveled on to do the same work of charity at some other place.

It is true they had certain rights and customs, but you can as well prove that the planets circulate about the moon as show that they are identical with the signs of the Freemasons. They had certain rites of laying the foundation and of finishing the house, but they are entirely different from the absurd fashions of the lodges of to-day.

Such lodges of church-building masons were also at London, building some of the churches there at the beginning of the eighteenth century. Some persons of the higher classes frequently visited the structures and marked how the diligent workmen labored and the beautiful spires rose higher and higher into the air. As they had so much interest in the work, and by practice studied the science of architecture, the masons had the politeness to take them into their union or guild as honorary members, or, as they were called, "accepted masons." The churches being finished, the working masons went on to some other place. The accepted, non-working masons were kept behind, in possession of the few signs and phrases of recognition. They came together, and began to come together in some drinking house for conviviality. But soon it took up the deistic principles which existed at that time among the people of the higher classes, and these they have retained until to-day, as has been satisfactorily proved to them.

G. J. F.

WHAT OF THAT?

Tried! well, and what of that?
Didst fancy life was spent on beds of ease,
Fluttering the rose leaves scattered by the breeze?
Come, rouse thee! work while it is called to-day
Coward, arise; go forth thy way!

Lonely! and what of that?
Some must be lonely; 'tis not given to all
To feel a heart responsive rise and fall—
To blend another life into its own.
Work may be done in loneliness: work on!

Dark! well, and what of that?
Didst fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet!
Learn thou to walk by faith and not by sight,
Thy steps will guided be and guided right.

Hard! well, and what of that?
Didst fancy life one summer holiday,
With lessons none to learn, and naught but play?
Go, get thee to thy task! Conquer or die.
It must be learned. Learn it, then, patiently.

No help! nay, 'tis not so;
Though human help be far, thy God is nigh,
Who feeds the raven hears his children's cry.
He's near thee wheresoe'er thy footsteps roam.
And he will guide thee, light thee, help thee home.

—*Every Other Saturday.*

INHUMAN CRIMES IN ENGLAND.

[Cardinal Manning in the North American Review.]

You may wish to learn whether these enormities were not already known, and, if known, why they were not long ago exposed. The answer, I believe, is this: They were known as forms are seen in the dark. We are sure of their existence. Here and there terrible cases came before our courts or were dealt with in private. The state of our streets at night gradually awakened attention and caused remonstrance. The efforts to check these evils were partial and intermittent. The extent of the immoral world in the midst of us was altogether unrecognized; its organization and systematic purveying and its almost ubiquitous activity were not only not ascertained but not even suspected; and, when suspected, were treated as incredible. Excepting only those whose professions and duties brought them into immediate contact with the terrible realities of life, the greater part of the upper and governing classes of England in London were more or less living in a fool's paradise. Our newspaper press has been, happily, singularly guarded and pure. In social life such subjects are seldom if ever mentioned. Many men may have known of them, but the great multitude of women have lived and died without any knowledge of what passes in the very streets in which they dwell. Under the shelter of this unconsciousness every form of evil is multiplied.

I will not ask whether our state is worse at this day than it was in 1820 or 1830, which was a period of extraordinary and barefaced wickedness. It is enough to say that, with the rapid increase of the population in London, a steady relaxation of all social and moral authority and a perceptible breaking up of the domestic life of the people have continually grown upon us.

At length, the knowledge of these terrible iniquities forced itself upon our attention, and in 1881 a commission took evidence and reported on the immoralities in London, and especially on the traffic in young girls between London and the Continent. The revelations of that report fall little short of the revelations of the *Pall Mall Gazette*. But a blue book is read by few, and, except to those concerned—I may say to experts on the subject—the report of the commission has remained almost unknown. I have never so much as seen it. A bill founded on it, and intended to check these immoral practices, was introduced into the House of Lords. It was much opposed and weakened, and, finally, for want of time, it was dropped. The bill was again introduced in the following year, and with the same result. Once more, in 1884, it was discussed, and again suffered to drop. In the session of the present year, 1885, it passed the House of Lords, weakened to such a point as to afford protection only to girls of fifteen years of age. The bill reached the House of Commons. As usual, it encountered considerable opposition, and, finally, was talked out on a Wednesday, on which day the House rises at six o'clock. It then seemed as if all hope of protection was thrown over to 1886. That is to say, five long years, still with uncertain result, have been wasted over a measure for which the vital necessity to the moral life of England ought to have obtained a peremptory and prompt legislation.

This heartless delay, full of fatal consequences of demoralization and wreck and ruin to the innocent,

the helpless of our people, justly aroused the indignation of those to whom justice and mercy are more dear than the redistribution of seats or the disfranchisement for medical relief. Prompted—I might say stung—by an indignant impatience, the editor of the *Pall Mall Gazette*, and other like-minded men, defying all antagonists, entered upon their warfare against the dominion of cruelty and lust. I have said elsewhere, that many of those who profoundly sympatize in the motives which induced the *Pall Mall Gazette* to take up the question might have desired its modes and expressions to have been revised and chastened; but that in snch a matter of moral life and death, and above all, when the obloquy and calumny of the bad, and hasty and shortsighted censures of some good men, were heaped upon those who entered the furnace to save souls, I should hold it to be not only ungenerous, but cowardly and cruel, not to stand between the handful of men who, for the moral life of England, dared this courageous action, and the whole world of their censors.

The moral sense of this country has been profoundly aroused. Our public newspapers in the provinces, without number, have written with great ardor and indignation, and forty-one public meetings in snch places as parts of London, Liverpool, Manchester, and Sheffield have been held. In thirteen days the immense pressnre brought to bear upon the Government has compelled it to promise that the Criminal Law Amendment bill shall pass into the statute book before Parliament is prorogued. If it were to be defeated by any of the means which have wasted the last few years, no one can foresee what might be the popular excitement and the indignation in the conntry. Most assuredly at the next general election, when 2,000,000 new voters, chiefly the fathers and sons of the working-classes, shall appear at polling booths, all those who have obstructed the bill to protect the children and the girls of this country will meet with no toleration.

ATHEISM AND ANARCHY.

Atheism and anarchy are mother and daughter. In modern times each has international opportunity of mischief. It was written of old that the fool hath said in his heart that there is no God. In our day the fool hath said this in the newspapers and on the platform. He would be glad to say in public law, not only that there is no God, bnt that there ought to be no family, no church, no property. There is a difference between anarchists and socialists; but the most radical of the communistic and socialistic and nihilistic movements of our time are atheistic in origin. We must not regard these enterprises of unbalanced men as unworthy of serious discussion; for they are represented by powerful secret organizations, particularly active in the great cities on both sides the Atlantic, and rapidly maturing, if not already possessing an organization that encircles the earth. One of the old Norse gods, according to the mythology of our forefathers, was asked to drink a horn fnll of water. He drank, and continued to drink, but found that the horn communicated with the hollow scales of the Mid-guard serpent which encircled the planet. In order to empty the horn it was necessary for him to empty the ocean. Now and then we are startled by explosions of socialistic and nihilistic and anarchistic conspiracies, and think that they are local affairs. In most cases they are the outcome of the international, organized activity of men possessed of little or no creed except atheism; and very soon, unless the national organizations are broken up, they will be linked together around the world, and only international action will be able to empty the scales of the Mid-guard serpent. It is asserted, on very high authority, that most of those who commit such daring crimes as have lately startled civilization, are detailed committees, who act under penalty of death. If they do not murder, if they do not burn, if they do not explode dynamite, they are themselves to be put to death by their own associates.

There are, I suppose, scores of fairly well educated and respectably well endowed men among the socialists, communists, nihilists, and anarchists of Europe, who hng atheism to their bosoms as the latest deliverance of science. A materialistic philosophy has led them, in part, to this series of ghastly negations. Materialistic evolution they usually accept as a fact. Their own immorality, in many cases, has made them fit to be the dupes of these lies. Social vice and atheism have close relations throughout Europe. The Irish suffer, perhaps as much as anybody of the population of Europe; but they are not atheists, they are not immoral. Compared with other nations, the Irish preserve a very high degree of social purity. It is not to be said that calamity in regard to famine and low wages brings on atheism; for, if this were so, we shonld find the Irish as atheistic as people in the center of Europe.

Socialistic voters increase their nnmbers rapidly where atheistic notions prevail. In Germany, in 1871, there were only 120,000 socialistic voters; in 1877 there were 497,000. In the city of Berlin in 1871 there were 1,900 only; in 1878 there were 56,000. There has been a similar growth in Hamburg and in Leipzig, and in nearly every other great German city. The highest rate of suicide in Europe is found in the heart of Germany, and here the densest forms of blasphemy in the shape of materialistic atheism are to be found. It is to be accounted for in large degree by the depressing effect of heavy taxes, low wages and military conscription. Since 1876 improvement has begun in Germany; but, on nearly every quarter of the horizon in Europe hangs a threatening haze of anarchy and atheism. The Mid-guard serpent begins to encircle the earth, and he will not always be content as he is represented in the famous symbol, with biting his own tail. A criminal in a prison on the Rhine left on the walls of his cell, not long ago, this philosophy for his successors: "I will say a word to you. There is no heaven or hell. When once yon are dead, there is an end of everything. Therefore, ye scoundrels, grab wherever you can; only do not let yourselves be grabbed. Amen." * * * * *

My final hope is in the church. My final hope is in the imitation of him who went from honse to house doing good. While we make this snpreme measure of relief, let us organize agencies, national, state and municipal, of which the official business shall be to know the condition of the poor, and to publish it for all men to read. Let us bring the condition of our brethren and our sisters, and of the children in what we call the lower strata of society, close home to ourselves; for God knows how soon that condition may be that of our descendants. There is a solidarity in modern society. There is a solidarity among modern nations. If one member suffers, the whole organism suffers. Only a strong pull, and a long pnll, and a pull together, and a pull with God's hand lifting ours, will save the poor from their distresses. A fair day's wages for a good day's work—let us insist on that. Let us drive atheism out of the slums by appearing in them ourselves, with the light that never was on sea or land burning in our foreheads and in our bosoms.—*Joseph Cook.*

FACTS OF LODGERY.

Two brothers of the chnrch got into a difficulty: each belonged to a different society. We will for conveniency call them Bros. P. and R. A committee was appointed to adjust the difficulty if possible, but the church in appointing took no cognizance of of their associations, supposing all Christians, and of conrse would govern themselves according. The church appointed the majority of the committee from the same society to which Bro. P. belonged.

Though it was a case in which it was hard to arrive at a definite conclusion as to which was right or wrong, and therefore it was very generally understood that each brother would have to make some sacrifice in order to adjust the matter. But the majority of the committee being members of Bro. P's society, soon brought in a decision in favor of Bro. P. and expelled Bro. R. But the principle underlying the whole scheme was so glaring that the church revoked the decision, and the brothers were then compelled to settle their difficulties from a Christian spirit after the church discharged that committee. That case was settled formally, but Bro. R. has always regarded that committee as his enemies, while the men who composed that committee look at Bro. R. with a similar disrespect. It was only necessary to bring about something which would throw these opposing brothers together in discussion or similar work, for anyone who had a historical knowledge of the fact to see it again exhibited if not even hinted. Yet such a spirit has been known to exist as long as three years, without any possible way of removing it. All growing out of the fact that members belonged to worldly organizations.—*Living Way, Memphis.*

Martin Luther on Church Festivals.—"Let all fertivals be abolished, *and let none but Sunday be observed;* or if people desire to keep the great Christian festivals, let them be celebrated only in the morning, and let the rest of the day be like any other working-day. For as on those days men do nothing but drink, gamble, indulge in every sin, or remain idle, they offend God on the festivals more than at other times."—*Luther's Appeal to the Emperor and Christian Nobility of the German Nation.*

A PLAN TO EVANGELIZE THE WORLD.

BY DR. ARTHUR T. PIERSON.

After twenty years of almost constant thought, study and prayer over this missionary problem, I ask my brethren to consider the entire feasibility of the following measures:

First, an ecumenical council, called in some of the great world centers, like London, New York, or, as I would be glad to see it, in Rome, the old heart of the Papacy; in Constantinople, the golden gate of the Moslem empire; or in Jerusalem, the very spot of our Lord's martyrdom. Let every Christian denomination be represented by commissioners clothed with authority; and let two things there be done:

1. Let the representatives of every missionary field and work of the world be present, and like Paul and Barnabas returning to Antioch from their first missionary tour, rehearse all that God has done with them, and how he has opened the door of faith nnto the Gentiles. Let the facts be presented, that overwhelming mass of testimony which shows that never since the world began have such stupendous movements been known, such startling divine interpositions, as during the last hundred years of modern missions. Let it be established in the mouth of scores of missionaries from the pillars of Hercules to the golden gate of California, that God has flnng wide open the ports and portals of sealed empires, and hnrled to the ground the walls and barriers of ancient creeds and customs; how he has brought all nations into neighborhood, and woven together by the shuttles of commerce and civilization the very history and destiny of the whole human family; let the Christian world be compelled to confront the evidence that no expenditure of men, money and means has ever brought such rapid and rich returns as the missionary enterprise; that even the apparent waste of heroic lives has been but the breaking of the alabaster box, filling the whole habitable world with the perfume of unselfish piety, and impelling to its imitation. Let the testimonies come in from the Hawaiin Isles, first fruit of the sea unto God; from India, the very armageddon of the ages; from Syria, where the Lord himself sanctified the soil with his blood; from Japan, striding as with the seven leagued boots toward a Christian civilization; from Ethiopia, stretching forth her black and manacled hands to God; from Madagascar, which promises to be the angel standing at the eastern gateway of the Dark Continent to sound the Gospel trumpet; from the eastern archipelagoes, pointing a thousand church spires like mute fingers unto the sky; from papal France and Italy, breaking loose from the bonds of a thousand years of priestcraft, popular superstition and bloody inquisition, to welcome the pure Gospel. Let all the Christian church be aroused from apathy and lethargy by hearing a thousand trumpets like the sound of many celestial thunders mingling their voices, declaring how the kingdoms of the world are already being ground to powder before the stone cut out of the mountain without hands! Facts are the fingers of God! let them write as in letters of fire on the walls of our cathedral churches and palaces of selfishness, till luxury and carnality shall tremble to reflect how the very vessels of the temple that should be used in conveying the Gospel are on the banquet tables of mammon!

2. Then let the whole world-field be mapped out, and divided and distributed among the evangelical denominations of Christendom, so that every province and district shall be under competent and responsible care. In order to prevent waste of resources, and undue friction, and the shameful spectacle of antagonizing sects divided in the very face of a united foe, let other denominations now magnanimously withdraw from fields where one or two denominations are already successfully working and established, and have right or priority; let the great purpose and motto be, *occupation* of destitute fields and *evangelization*, where, as yet, no missions have reached. Let there be an amicable adjustment of the boundaries of each field, and an agreement upon the principles of mutual comity and co-operation. But above all, let no field be left unprovided for, in all the world. The monks of the Middle Ages set us an example which might well be revived in these days, when they went in companies of twelve, electing one of their number as a captain, and took possession of unoccnpied territory for Christ. Under the inspiration of Dr. Judson Smith's enthusiasm, the Oberlin Band was recently formed, to take as a field the province of Shensi, China, and twelve graduates with their wives are to be scattered over that province to possess it for the Master.

Is it not high time that we, who look for, should also *hasten the coming of the Lord* by speedily preaching the Gospel, as a witness in all the world to every living creatnre?—*Words and Weapons.*

NEW HAMPSHIRE NOTICE.

CHANGE OF TIME.

Owing to the meeting of the N. H. A. C. Conference at Concord, Oct 21–25, the annual meeting of the N. H. Christian Association is deferred one week, to Oct. 27, 28, and 29, in the Advent church at East Rochester. Elder H. L. Hastings of Boston, and Elder Isaac Hyatt of Gilford Village are among our speakers. Full programme will be published as soon as possible.

A. H. Lamprey, *Pres.*

S. C. Kimball, *Sec'y.*

Reform News.

FROM THE GENERAL AGENT.

WHAT A LECTURER MAY AND SHOULD ACCOMPLISH.

Savanna, Ill., Sept. 28th, 1885.

The Sabbath I spent at Byron, preaching twice, and have just reached this point on the way to Moline. During the trip I have been more than ever impressed with the *absolute necessity of having every available and competent man in the field*, pressing the work to the utmost. Wherever I go the really good people, those who live in the light, are anxious for the truth. They want no superficial presentations of the subject, for the era of curiosity is largely passed. Thorough, candid discussion only will meet the present demand. The people want to know the influence of lodgery in business, in court decisions, and in the church. Every neighborhood furnishes cases that are vexatious, and parties who have suffered want the mystery solved. The lecturer who can do this will readily obtain a hearing and find friends and assistance. Every one who takes up this subject at its present advanced stage should understand that thoroughness is a prime requisite to success. Only those who study the system with care and possess themselves of its material facts will find their services in demand. No lecturer should venture upon the field until he has systematized his thoughts and arguments and carefully arranged his facts, so as to defy assault from opponents. Three thoroughly prepared and carefully written lectures is the very least that should be considered sufficient to make a beginning. These should be revised and re-written a half score of times, if need be, and condensed into the smallest possible compass consistent with perspicuity. It may not be necessary, indeed it is generally better not to be encumbered with a full manuscript, but it is necessary to write, and to write very carefully, and the men are exceptional who will succeed for any length of time without it. In nine cases out of ten they will wander through a kind of "hop, skip and jump" talk, for which the best thinkers in the audience will neither pray or pay, because it is not what they want.

There are points where a single speech will do good by fixing a few points and calling attention to the subject, but in my judgment the rule should be not less than three meetings at any point of importance. The first I would devote largely to awakening inquiry, and raising questions, with sufficient of exposition to set the people to talking. Give the plain, pointed, unvarnished truth at the second meeting and back up every statement with the proof. By the third meeting, by using diligence, you will have gathered facts and incidents in the community which can be thrown in to illustrate a prepared lecture and clinch the arguments presented. Make *sure* of local facts and then use them fully, but not in an offensive or defiant manner. Kindly, but firmly, challenge a denial, and if any one comes forward to refute your statements, treat him with the utmost courtesy, but never permit an opponent to withdraw under any circumstances until he is pushed to the wall and you have gained a clear victory for the truth. When this point is gained, it will be not only safe but very helpful to take a collection, and urge the circulation of reform literature. People will not subscribe for the *Cynosure* or invest their money in our literature until they see the efficiency of our work and become interested in its prosecution.

GOOD MEETINGS WITH THE SWEDISH BRETHREN.

Moline, Ill.—My first evening here was spent with the students of Augustana College. I took supper with them in their boarding hall and afterwards spoke in the chapel. Several of the professors and about two hundred of the students were present and gave close attention. Prof. R. F. Weidner opened and closed the services with brief but fervent words of prayer. I felt that in addressing so many who are soon to be the thoughts men and pastors among such a growing and thrifty portion of our population, a great opportunity was given me. Should my life be spared, and should I continue in my present relation with the anti-lodge reform, I hope to meet some of these strong young men on their fields of labor and bear a hand with them in the conflict against the powers of darkness.

My second meeting was in the Swedish Evangelical Lutheran church, Rev. H. O. Lindeblad pastor. The evening was dark and the rain fell fast, but in spite of every obstacle there was a large and orderly audience, composed of young and middle-aged men, with perhaps seventy-five ladies who had courage to "stand the storm." There had been no bills distributed, or notice in the papers, simply an announcement from the pulpit on Sabbath, and the pastor tells me he was greatly surprised at seeing so large a number of the secretists, not accustomed to attend at his church, coming in. The wonder was how they found it out. A number of Odd fellows came forward after the benediction to make inquiry, and the man who seemed leader among them said he had taken eight degrees. I replied, "You reckon the iniatory degree and degree of Rebeka, I suppose," to which he assented.

One gentlemen said: "The secret societies are doing more good in this town than the churches." I asked, "Are you a believer in the Bible?" He replied, "Yes, and would like to be a Lutheran, but they won't take me in because I belong to the lodge." "Then," said I, "you think this town could better dispense with the church and their Sabbath, and prayer services, than with their lodges and their secret night meetings, from which the larger part of your population are excluded?" He then modified his first statement by saying, "I mean pecuniary advantages." I then endeavored to show him how the secret lodges are making paupers for the church and state to take care of, while the influence of the church is to prevent panperism and crime, and so we parted.

My third service was with Bro. Lindeblad, and although the weather continued unfavorable, I was gratified to meet a full house promptly at 7:30. On the previous evening we left "John" kneeling at the altar where he took his first oath and fortunately found him again just where we parted from him the night before. The crowd were anxious to see the poor fellow through, if possible, and so by the aid of my charts we went on and down the slimy way for an hour and a half, when we had reached the "Royal Arch," and I proposed to stay further proceedings, but cries of "Go on," coming from all quarters, and the pastor assenting, we spent another half hour under the "Living Arch," along the "Rough and Rugged road" between Bablyon and Jerusalem, and left poor John suspended in the "vault" with the rope seven times around his body. The pastor spoke a few well-chosen words of commendation and invited all to extend the notice and return with their friends to see how poor John got through, and the services closed with the benediction.

There was no diminution in numbers or apparent lack of interest at my fourth lecture last evening, though condition of streets and weather were very little improved. This is certainly a very important center, and in strengthening, encouraging and instructing those gathered in and about this fountain of knowledge a wide field is reached. The enemy has not overlooked this point, and in the interests of his "Grand Lodge" below has established, I am told, not less than fourteen secret mutual protective benefit insurance lodges among the industrial and operative classes gathered here. So far I have dealt mostly with Freemasonry, with occasional reference to the minor orders, but have promised, D. V., to return and devote a few evenings to the minor orders included in the one "Secret Empire." The college and the Evangelical Swedish Lutheran church include the less as well as the greater in their testimony, refusing church fellowship to all adherents of secret orders.

The Swedish Lutheran church here is the largest and finest in the city. It has an audience room 100 by 58 feet, and a seating capacity of about 1,200. Its present membership is 1,135 and the Sabbath school averages near 300. The pastor's salary is $1,000, the organ cost $2,800, and the whole property belonging to the church, including the parsonage, is valued at $40,000. The congregation maintain a school in the Swedish language eight months in the year, which has an attendance at present of 110 pupils. Since this church, with all its auxiliary agencies, takes open and decided measures against all secret societies, it should have honorable recognition among the factors in the great struggle against the lodge power. In this manufacturing town it is exerting an untold influence for good, and is, so far as I can learn, the only Christian body that rebukes the impudent and brazen-faced rival of the Bride of Christ.

The W. C. T. U. have placed barrels containing "Ice Water, Free," at convenient distances along the principal streets, which is certainly to be commended, but I hear of no warning voice from these friends of the poor and out-cast against the night lodges that are ruining more homes, making more drunkards, and sending more souls to perdition, than they are saving by all their ingenious methods. Why not attack and remove the strongest bulwark of the dram-shop, and then the drink demon and his victims will disappear. Ice water may relieve the drunkard's thirst, but it will never dry up the fountain so long as the lodge separates households and leads its victims to altars of Christless pagan worships.

J. P. Stoddard.

NEW HAMPSHIRE NOTES.

New Market, N. H., Oct. 1, 1885.

The New Hampshire Woman's Christian Temperance Union held its annual meeting at Great Falls, Sept. 29-30. It was a very enthusiastic and successful convention. Miss Anna Gordon, of Illinois (Miss Willard's armor-bearer), addressed 500 temperance children, who entered the church in a body in a very happy manner. The church was crowded to hear President Frances E. Willard. She said they had dealt directly with the saloon-keepers and legislatures, with only partial success, and now they propose to appeal to the people, to the voters. She said three-fourths of the church members were women, owing to the demoralizing effect of liquor on men. She triumphantly vindicated St. John, and plead for political action and woman suffrage. No doubt the saloon keeps men out of the church, but there are many total abstainers who reject Christ through the subtle influence of false lodge worship. Among the results of the past year's work was noted the laws forbidding the sale of tobacco to minors, condemning impure literature, and enforcing temperance teaching in all our common schools. As delegate from the N. H. Christian Association, I was invited to address the convention, and was received with much applause. A delegate was appointed to represent the N. H. W. C. T. U. at our convention, to be held at East Rochester Oct. 27-8-9. I presented to the ladies of the convention fifty copies of the October *Christian Witness*, and two messengers were appointed to distribute them among the delegates. Friends in neighboring states are cordially invited to attend our annual meeting at East Rochester. Elder H. L. Hastings, of Boston, and Rev. Isaac Hyatt, a seceding Freemason of Gilford Village, are expected among our speakers.

S. C. Kimball.

CITY WORK.

Chicago, October 2, 1885.

Since my last report I have been working largely in the suburbs of this city. On Sabbath evening I had the pleasure of addressing a goodly number in the Free Methodist Church, on the south side, on 53d street.

I spoke somewhat at length, contrasting the religions of the lodge and the Bible. The friends here are awake to the important questions of the day. Many of them expressed a renewed interest in our work. I was told that at least two Masons were present, and were much exercised.

On Monday, Bro. Hillegonds, of Englewood, kindly accompanied me in calling on many of the pastors of that place. We found here, as almost everywhere, many who thought more of keeping harmony in their churches, than of finding out and opposing popular sins. Some, however, were evidently glad to receive light on the subject. Rev. Elsdon, pastor of the Baptist church, said he would like to know more of our work. He will consult with the trustees and write us the result. We called on some friends and secured their subscriptions to the *Cynosure*. Mr. Grossman, who has for years been an advocate of our reform, kindly entertained me.

After a good night's rest, Bro. H. and myself started for South Holland. Stopping at Roseland, we called on Rev. B. VanEss, pastor of the Dutch Reformed church at that place. He assured us of his loyalty to the cause of light, and said his church would assist what they could to maintain it. Our next stop was at the home of Rev. Mr. Moerdyk, of South Holland, known to many readers of the *Cynosure* as an able advocate of our principles. After making partial arrangements for a lecture, we visited several of his leading members. We found all, like their pastor, interested in our work. Some expressed their interest by subscribing for our paper. My visit at the home of my former classmate, Mr. E. R. Worrell, who is teaching school at Thornton, was very pleasant, and gave a new inspiration for work.

On Wednesday evening, according to appointment, I met the young people of the Second German Baptist church here. Though the night was dark and rainy, there was a fair attendance. That all were

interested was evident from the number of questions asked and the attention given. One question was: "If these societies are so bad, why do so many of your enlightened Americans belong to them?" I have agreed to speak to them farther on next Wednesday evening.

It has been my custom when going from place to place to hand tracts to those whom I chance to meet. It is quite amusing sometimes to see people read. While riding in a street car, I handed a tract, describing the initiation, to a lady. She read it through and handed it to her husband, who was standing in the car. The picture of rage portrayed in his countenance as he tore it up is seldom equalled this side the pit.

Another gentleman, supposing, as he expressed it, that the tracts "were good Sunday tracts," said he did not care for any, but when I asked "if he had had traveled east," "Oh yes," said he, and immediately wanted one. W. B. Stoddard.

Dr. Ezra Hunt says: "The dire effect of beer drinking is attracting the attention of the German Government, and the resulting race deterioration is making itself felt. Within two years the government has been seriously perplexed to know what to do with its two thousand tramps and vagabonds."

CORRESPONDENCE.

DANES COMING INTO LINE WITH SWEDES.

Clinton, Iowa.

Editor Christian Cynosure:—The Danish Evangelical Lutheran church in America is a small synod with only thirty-six ministers and about 120 congregations, in thirteen states, but it is growing fast year by year. In the Danish colony in Lincoln county, Minn., more than a hundred families have purchased land this summer, and it is intended to start more colonies as soon as possible. Many members of the Danish congregations are members also of secret societies, in particular of a society called "The Danish Brotherhood;" but the feeling against such societies is getting strong in the Danish church. The convention last year required "The Danish Brotherhood" to give up the oath, the secrecy, the Christ-excluding religion and the blasphemous use of the Lord's prayer in the name of the pagan society; but all in vain. After that time discussion and controversy has been carried on in the Danish papers and congregations. The convention this year in Neenah, Wis. (Sept. 18th and following), discussed the question: What shall we do to prevent the secret societies from seizing our churches? The time is not ripe yet for exclusion of the secret society members, but the ministers and delegates unanimously gave their votes for this resolution:

> The convention regards the spirit of the secret societies as a spirit from the devil. As Christians and children of light we pledge ourselves to combat this spirit and warn against the self-made, Christ-denying religion of these societies."

The agents of N. C. A. undoubtedly will be welcomed in all the Danish churches.

F. L. Grimdtvig.

WAY SIDE NOTES.

BOSTON CORBETT ON THE LODGE.

Beloit, Kan., Sept. 28, 1885.

Editor Cynosure.—During the last two weeks I have preached on National Reform from the pulpits of Bros. J. R. Latimer and J. M. McKitrick, near Idana, Clay county, Kansas, and Bros. S. M. Stevenson and W. I. Brookes. Each of these pastors is right on the anti-secret, as well as on the National Reform issue, and kindly arranged for me to lecture as well as preach several evenings in the bounds of their congregations. All these points were in the country except Bro. Brookes's church in Miltonvale, where I held three meetings. With a full-orbed moon and dry roads we had fine audiences. They were mostly the old reliable United Presbyterians and Covenanters. They were prepared to take down anti-secretism in large doses. At most of these meetings I tried to show how secret lodges obstructed temperance and other moral legislation, giving illustrations that came under my own observation.

Last Thursday, while in Concordia, I was introduced to Boston Corbett, who was a sergeant during the war in the 16th New York cavalry, and acquired a national reputation by shooting J. Wilkes Booth, in Garrett's barn, near Bowling Green, Va. The sergeant is a small, active man of fine soldiery bearing, and, I am glad to say, a devoted Christian. He is an interesting speaker, and sometimes preaches in the Methodist church. He is strongly opposed to secret societies, and refuses for this reason to have anything to do with the G. A. R. He is called a crank, and lives quite a retired life on a farm near Concordia, and receives a pension. He never hesitates to speak out against secretism. A few years ago, while at a soldier's reunion in Topeka, he was called out for a speech amidst great cheering. The speaker preceeding him had said, that the next war in this country would be against Romanism. Mr. Corbett went on to say that there was more danger of a war on the secret society question. But the chairman soon called him down, saying they had no time to listen to crankism. I think Bro. Corbett could easily be enlisted in the anti-secret work, and would make an earnest and efficient speaker.

There is one *Cynosure* subscriber in Beloit, a noble anti-secret worker, Mrs. L. T. McKune. Her doors are open to every weary reform pilgrim. For several years she has held up the banner alone in this town, where the lodges seem to control everything—where a reformer would be arrested for speaking on the street, while a vender of patent medicine or a politician could speak undisturbed. Sister McKune ventured sometime ago to enquire through the *Cynosure* about a colored minister, Bro. Suggs, who had been arrested on a false charge, because, as was supposed, he was speaking against Masonry. Her note in the *Cynosure* came under the eye of the editor of the Beloit *Courier* which was a signal for a severe attack upon her and the cause.

I have lectures arranged for more than two weeks in the vicinity of Beloit and Concordia. The communities to which I find the easiest access, are the United Presbyterian, Wesleyan Methodist, United Brethren, and Covenanter. They are usually to be found in the rural districts, on account of the unpopular truth they advocate. But it is important to cultivate these fields, because only one-fifth of our population live in cities, and the day is coming when the country boys must take care of the city boys.

M. A. Gault.

MR. HASTINGS AND THE GOOD TEMPLARS.

Wheaton College, Sept. 24, 1885.

Dear Cynosure:—The cool, unimpassioned listener in the pew is quite as apt to know the exact weight and emphasis of the words of the impassioned orator, as he himself is. The reference of Mr. Hastings to the pope was made in no such apologetic way as he would have people think, but in glowing eulogy, both of Mr. Finch and of the order of which he is the head. If it meant anything, it meant that the striking resemblance between that order and its head, and the church of Rome and its head, was in some way creditable to the order. Now, if it be true that the Papacy is the great apostasy, is it not true that this one feature of it, so distinctly foreshadowed in Scripture, that in all the world it has but one head that raises itself "above all that is called God and worshiped," is the most evident token of the same, and the one given by which we should know that apostasy when it made its appearance? If this be so, may we not fairly conclude that whatever movement appears among men that has, or claims to have, this one striking feature, has, or, claims to have, the token that most clearly marks it as a part of the great apostasy? It is well known that such is the claim of Freemasonry, and the last hatched of its multitudinous brood.

This is not the only indication that the secret orders are a part of the anti-Christ predicted in Scripture. The careful student will find many of them. Indeed, one need not look farther than Mr. Hastings's article to find one, at least. He speaks of the "altar" of the Good Templars' lodge. Now, an altar is a part of a religion. It had an outward form and an outward use in the Jewish church, to wit, for sacrificial use. In the spiritual church it has no outward form nor outward use, and the fact that the Romish church retains it is another evidence that she is part, at least, of the great apostasy. That Freemasonry and the secret orders retain it whether in outward form or in spiritual significance clearly marks them as anti-Christian.

I submit that the cases of the lodge and the church supposed are only apparently, and not really parallel; for the church members, if approached on the subject, would, if they were honest, admit they were wrong and ought to repent; if they did not they would not deserve to be, and would not be regarded as Christians; but Good Templars, in the case of the county organization referred in New York (and I was told that the same was true in Chicago, while on my way to Lake Bluff, by a speaking member of the order there, and the same is known to be true in many other places), will not, at least in these places, even so much as allow what we are told is one of their two fundamental principles to be discussed in their meetings. If "by their fruits ye shall know them" is a good rule to judge by, and if prohibition is good fruit, the Good Templar tree cannot be a very good tree; thus far it has produced more crab apples than pippins. Furthermore much of the good fruit that it appears to bring forth is not its own, as in the case of the writer himself, who, I understand, was a prohibitionist before he was a Good Templar.

The criticism of the order was only such as the circumstances seemed to call for, and did not at all state the worst objections to it.

When Freemasonry, in that act revealing another striking feature of the great, persecuting anti-Christ of Rome, struck down the life of a citizen of the Empire State, and caused its members, many of whom were professed Christians and ministers, to perjure themselves to shield the criminals who were its tools to do the deed, the excitement that arose caused 45,000 out of 50,000 to leave their lodges in the North, and caused most of the lodges to die; but slavery, a twin institution of despotism in the South did not allow free discussion, and hence saved its life there.

After a new generation came on the stage, the effort began to call back to life this power in the State that assumed the prerogative of the State. For this purpose the Odd-fellows were organized by Freemasons, and then the principles of temperance becoming popular, to rehabilitate still more rapidly Freemasonry in the public confidence, advantage was taken of this popularity to reorganize the temperance cause under forms of secrecy more or less Masonic, and thus destroy the aversion to secrecy that was still in the public mind, charmed with the working of this new device of the adversary, enthusiastic Masons sometimes called these new stepping stones to their order the Sunday schools of the lodge.

Right well they performed their mission. Those lecturers went forth, many of them, with more zeal to promote "our order" than the temperance cause. One of them, upon a summons of the master of the Masonic lodge in our town, organized a lodge to try to break down the rule in Wheaton College against students attending lodge meetings in term time. He gave out notices of his meetings that some of the lodge minnions had the impudence to post in the College hall, and said publicly, "Let the students come and join us, and if the College dares to deal with them, we will publish them to the ends of the earth, and they will have to shut their doors,"—a threat which they proceeded to put into execution, publishing everything but the truth about the case. When the College suspended three of its number who were thus caused to rebel against its rightful authority, a mandamus was sued out, seeking to compel them to take back their contumacious students. The College was put to the expense of defending itself in the circuit and in the supreme courts, in both of which its course was entirely vindicated.

At one time a large majority of the voting members of this lodge voted for license.

In the villages and country places there was not material enough to run the open and the secret organizations, and in the larger places many of the workers were swept along in the current into the new order of things, thus discouraging and killing off the old open societies. In far the larger portion of the country these new orders soon died out, but in the villages and cities stealthily like a pestilence the Masonic or Odd-fellows lodge came in their place.

While I concede to my brother Hastings all honesty of purpose, and all he claims of success for his personal labors for the cause of temperance, I still do not think that they prove the Templars to be a good institution. Honest efforts to promote a good cause will promote that cause, however much the person putting them forth may be in error in other matters. And the fact that so good a man does not see anything wrong in the order only proves that if one wants to see what is in a meal bag he ought not to put his head in it, and perhaps furnishes another example of the truth of that Scripture which says, "How can ye believe that receive honor one of another, and seek not the honor that comes from God only."

I have given you one example, which might be multiplied indefinitely, of the persecuting power of Masonry, which is one of the ear-marks of anti-Christ. I could give many, showing that the secret temperance orders are not destitute of the same. I will only refer to one—the murderous mob that sought to kill President C. A. Blanchard in Vineland, N. J., because he depicted the moral dangers made possible by promiscuous night meetings of the sexes under the peculiar conditions offered by the lodge. In less than a year the very evil depicted happened to that community, and the head of the lodge was the offender.

In one respect Bro. Hastings is far in advance of members of the secret orders, as I have found them. He does not feel under obligation to defend the whole mongrel pack of secret lodges, orders, camps and whatever else they may call themselves. If he really believes some of them wrong, and sets himself to oppose them, perhaps he may see the weakness and inconsistency of his position.

Men to be permanently reformed and benefited must have new hearts, but he whose sole prerogative it is to give them, said, "in secret have I said nothing. O. F. LUMRY.

JEWETT, HASTINGS, SECRECY.

ARCADE, N. Y.

Experience has its value as an instructor. Having been in its school for nearly seventy-six years, and in the school of Christ as an earnest and willing pupil for about sixty-two and a half years, I am desirous to impart for the benefit of my fellows, and to the end that God may be glorified. In the *Cynosure* for Sept. 24th may be seen a quotation from the writings of Charles Jewett, and in the same paper a communication from Samuel D. Hastings. These men seem, both of them, to be Christian in character and in profession: candid and honest in the presentation of their views. One opposes, the other favors close organization. With all due deference, I may say that Mr. Jewett was not working consistently with *his own* ideas of what was for the best, when he worked "for years with and for Sons of Temperance and Good Templars," "believing" *at the time* as he says, "all the while, that open societies would serve our purpose better."

As I was a humble co-worker in the war against alcohol before 1840, I can, from my own personal observation, corroborate the testimony that Mr. Jewett gives, that "unbrotherly strifes for offices and honors, were *unknown* in the open organizations, *absolutely unknown*."

Suffer personal allusions, as I desire that others may be profited in view of my experience. I think it was in New York city, and by eight Freemasons and eight Odd-fellows, that the order of the Sons of Temperance was begotten many years since. There is a significance in the composition of this fatherhood which it is well we should study in the light of of the aphorism "Like father, like son." I think it was within ten days of birth of this child that I was solicited to become a co-heir or rather a co-pecuniary contributor of myself and purse, the latter being the most desired. I did not then know of the character of its parentage, but as I was a Christian I searched to find if my Master was at its head. Not finding him there, I declined to enlist.

Years after, I think it was about the year 1846 or a little later, and while residing at Cuba, in this State, I was surrounded by circumstances somewhat as were those of my brother Hastings, at Geneva, Wis., except that I think it very likely that the urgency of my joining was stronger than his. These were the circumstances. I was living in the very center of the village and was one of a *very* few pronounced temperance men; I had in charge the postoffice of the place and was, of course, well known. Two public liquor houses stood very near the postoffice, from the bars of which liquor flowed rampantly. There came a time when, in one of the barrooms, some dozen or so drinkers were together when one of their number dared the others to join him in shutting down the gate against all intoxicants. His companions all of them accepted the challenge and the alcohol family was banished from their homes.

Then there arose among them a demand for a society of the Sons of Temperance. Knowing me to be a temperance man, they applied to me to lead off in a move to establish an order. Here was a temptation to comply for the sake of saving these men and gathering others as brands from the burning. I halted and reconsidered my former decision and determined that, for the sake of saving these men and others, I would, could I upon review see it to be right, procede to help organize. I examined the constitution, looked up to the hills from whence wisdom and direction must come from him who sitteth in the heavens. The result was that I found no precedent, no sanction and no permit *whatever*, either from the Spirit or the Word, to operate through or by any such-like, sought-out human invention.

Had my brother Hastings, when between two opinions as to joining, sought out and been *governed by the example and teachings* of our Lord and Saviour Jesus Christ, and the whole force and genius of an open Gospel, I hesitate not to affirm that he would have done as I did, decline to ignore *Christ's* plan of operation which was open to the world. Trappings, gewgaws, high sounding and grand titles illy become the followers of the meek and lowly Jesus.

When will men, especially Christians, learn that in relation to Christ Jesus, "there is none other name under heaven given among men, whereby we must be saved?" R. W. LYMAN.

THE WARRING OF THE ELEMENTS IN SOUTH-WESTERN MISSOURI.

DADEVILLE, MO.

DEAR CYNOSURE:—If you please let it be remembered, that in February last, when Bro. Richards of Ft. Scott, lectured in our village against the lodge, the Cumberland Presbyterian minister, who is a Mason, was induced to attend the lecture, and was so affected by the power of truth that he was the subject of general remark, for perhaps some weeks thereafter. But, alas! in this, as in innumerable similar instances, the evil spirit, after wandering hither and thither, returns to his house, at once re-enters and holds undisputed possession.

At the close of the above lecture, Bro. Richards approached this preacher, and, in his affectionate manner, putting his arm around him, said, "I hope I have not offended you, Bro. R———, in my plain presentation of the truth, to-night. God knows I love you, and I want you to pray for me." "Why no, Bro. Richards," responded the convulsed man, "I love *you*, and want you to pray for *me*." This occurred on the 2nd of February last, in Dadeville, Mo. But, lo! upon these very same streets, this same man, a short time since, is driven to such a state of desperation, simply by the truth being brought to bear upon his exceedingly inconsistent position, that he exclaims aloud, that that man Richards, in his lecture upon the occasion referred to, said and uttered things that he *knew* to be *false* when he stated them; forgetting evidently that he, at that very time, endorsed him as a brother beloved!

But I have only revealed one-half of this heart-sickening picture. This same poor man, preacher and all as he is, went on to publicly declare that Freemasonry laid no claims to be a system of religion in any sense of the word, whatsoever. But unfortunate for him again, within a very short time indeed, after the above denuneiations, a notoriously wicked Mason in our town is called to lie down and die. Without the least sign of repentanee, whatever, but with execration almost to the latest breath, he passes into eternity. Now, what are the facts in the case? Simply, the Masons, as is their custom, with a good minister of the *Christian* order, at their head, proceed to bury their deceased brother. This they do in the most public and unequivocal manner. They send him *direct* from the lodge below, to "the Grand Lodge above," the declarations and denuneiations of our good brother minister to the contrary notwithstanding.

Now, look at it, one professed minister of Jesus Christ denies in to to all religious claims or pretensions of the order, and that, too, in the very face of the best accredited authors of which they boast; while another, better established I presume, comes out boldly, sustains his order and publicly officiates in the very rites which his fellow minister, only a few weeks before, had so emphatically denied. Which is a perishing world to believe?

This last minister the very next day after the funeral, gravely ascends his pulpit, and declares that "There is none other name under heaven, given among men, whereby we must be saved," except that of Jesus Christ. But only yesterday this name was entirely ignored. What are we to do, I ask, under such a state of things? What is to be the result of such teaching? Is it strange that infidelity and all sorts of skepticism are emboldened to come to the front? Were it not that there is a Power greater than man, the truly pious heart must faint. But, thank God, these things have an end. Error will not always triumph. One grand, good effect is already being realized; that is a duped people are beginning to *think*, *examine*, and MOVE. Every thing has its effect. May God hasten the day when the people will be disenthralled; truth triumph, and our blessed Lord and Saviour, Jesus Christ be fully enthroned. Bro. Love, of Osceola, Mo., gave us, recently, two telling lectures against the lodge. Yours for the war, J. W. THOMPSON.

BIBLE LESSONS.

FOURTH QUARTER.

STUDIES IN THE KINGS AND PROPHETS.

LESSON III. Oct. 18, 1885.—Jehu's false zeal. 2 Kings 10: 15-31.

GOLDEN TEXT.—Blessed is the man that walketh not in the counsel of the ungodly. Ps. 1: 1.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Unprincipled and ambitious men are always eager to gain the sanction of God's people in their plans and enterprises.* vs. 15–17. Jehu, as the sequel shows, was actuated by that unhallowed zeal which seeks to make religion a stepping-stone for its own selfish ambition. His greeting to Jehonodab is a proof of his self-righteous spirit. True piety is humble and more conscious of its failings and shortcomings than of its own goodness. Jehu plainly went beyond his commission. He had received no command to kill the king of Judah or to murder forty and two of his near relatives in cold blood, and the terrible completeness with which he did the work of exterminating the idolotrous house of Ahab was less from righteous indignation at the abominations they practiced than the fear and hatred which a usurper would naturally feel towards the dethroned dynasty. But Jehu is only the representation of a large class who serve themselves and imagine they are serving God. There was never a popular evil, or an unholy traffic in vice which has not in some way sought, and too often gained, the sanction of the church. Every form of sin, even to murder and adultery, could be freely practiced in the Middle Ages by the payment of a certain sum of money into the papal coffers. Bad men always find a Jehonodab to approve their iniquities. The saloon in our own day tries to shield itself behind a few isolated Bible texts, and Masonry points to lodge ministers as a proof that it is a good thing, when in reality it only proves that the church is in a terrible state of delusion. If the Bible, instead of the conduct or opinions of men, however exalted their standing in the church or the community, had always been the authority by which to judge the right or wrong of an institution or a custom, much sin and misery might have been saved the world.

2. *Men may destroy Baal in one form, only to worship him in another.* vs. 18–23. The very man who by a hypocritical stratagem compasses the wholesale destruction of the priests of Baal, himself rears again the golden calves of Jeroboam!—Baal worship in another form, less outwardly gross, but still Baal worship. The strongest test by which a reformer ean try the purity of his zeal is by the simple question, Do I hate *all* evil? That is a spurious reform which would banish one form of sin from the land while it harbors and defends another. Prohibitionists who are for destroying the saloon while they court the lodge commit a fatal mistake. Baal has many forms. To destroy him in one may only he, like Jehu, to enthrone him in another.

LIGHT FROM THE WORD.

What is a characteristic of true piety? 1 Cor. 13: 4. l. c. Must national, like individual, reform be thorough to win God's approval? 1 Sam. 15: 22.

Jehu was a great soldier, a man of intense energy, of quiek wit, of positive opinions, and decisive action. But he was cruel, impulsive, treacherous, ambitious, unscrupulous, boastful, and self-seeking. "It is the driving of Jehu, for he driveth furiously;" this is the best memorial that will remain of him who has let his zeal beeome his master when it was meant to be his servant, and who has counted it a pleasure instead of a hard neeessity to destroy.—*Maurice.* He is exactly one of those men whom we are compelled to recognize, not for what is good or great in themselves, but as instruments for destroying evil and preparing the way for good, such as Augustus Cæsar at Rome, Sultan Mahmoud II. in Turkey. He showed inscrutable secrecy and reserve in carrying out his plans; a union of cold, remorseless tenacity with occasional bursts of furious, wayward, almost fanatical zeal.—*Stanley.*

"Howbeit from the sins of Jeroboam . . . Jehu departed not." He was brought up under the worship of the golden ealves, so that this did not seem so evil in his eyes. For this worship, see 1 Kings 12: 26–33, Lesson II., Third Quar. And as this worship was really the worship of Jehovah, though in an unlawful manner, Jehu probably did not feel the same obligation to suppress it that he had felt to destroy the worship of Baal. Besides, there were political reasons for preserving the worship established by Jeroboam which Jehu felt that he could not disregard. This worship kept the people from going to Jerusalem to worship and therefore was a means of keeping the kingdoms of Israel and Judah scparate.—*Todd.* He had religious feeling enough and patriotism enough to detest the utterly debasing Astarte worship; but the pure worship of Jehovah was altogether beyond and ahove him.—*Cook.*

THE GOOD ELEMENTS IN JEHU'S ZEAL. (1) It was right to have zeal. (2) It aecomplished a good work for God's kingdom. (3) It was patriotie, and saved his country. (4) It was intense. (5) It was effective, and led to decisive and energetic measures. (6) It received temporal sueeess and temporal rewards.

THE BAD ELEMENTS IN JEHU'S ZEAL. (1) It was selfish, and not for God. (2) It was eruel. (3) It was boastful and proud. (4) It was partial, doing that whieh was agrceable and for his advantage, hut not the whole will of God. (5) It employed bad methods, falsehood, hypocrisy, treachery, in accomplishing its ends. (6) It was negative, destroying the evil, but not building up the good. (7) It did not grow out of a sincere heart devoted to God aud the good of his fellow-men. (8) It failed of true spiritual success and reward.—*Peloubet.*

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The American Party.

First Nomination for President at Oberlin, Ohio, May 23, 1872.
Platform Adopted at Chicago, June 28, 1872.
Name Adopted at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.
1876—James B. Walker and Donald Kirkpatrick.
1880—J. W. Phelps and Samuel C. Pomeroy.
1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

F. W. Capwell, New York; *J. A. Conant*, Connecticut; *E. G. Paine*, Minnesota; *G. W. Needels*, Missouri; E. D. Bailey, District of Columbia (*Ex. Com.*) James Kennedy, California; Robert Hardie, Dakota; J. F. Galloway, Florida; L. N. Stratton, Illinois; Israel Hess, Indiana; J. N. Norris, Iowa; H. Curtis, Kansas, S. A. Pratt, Massachusetts; H. A. Day, Michigan; E. Tapley, Mississippi; S. C. Kimball, New Hampshire; Robert Armstrong, New Jersey; E. A. Foldstrom, Nebraska; J. M. Scott, Ohio; Wm. H. Pruett, Oregon; A. M, Paull, Rhode Island; J. W. Moss, West Virginia; M. R. Britten, Wisconsin.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

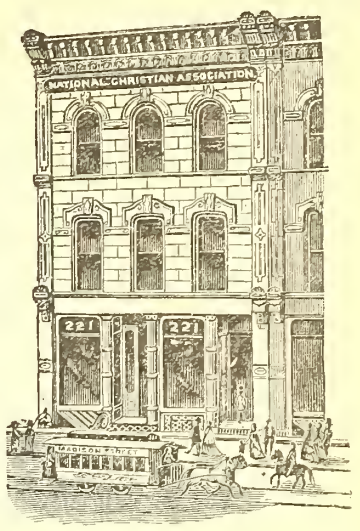
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Wm. Hazenburg, Cape Town, S. Africa.
A. D. Zaraphonithes, Andros, Greece.
C. B. Ward, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. Please designate to which one such funds shall be sent.

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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG

CHICAGO, THURSDAY, OCTOBER 8, 1885.

THE GENERAL CONVENTION OF CHURCHES AGAINST THE LODGE.

Such a convention was suggested at the last N. C. A. annual meeting. It was endorsed by a United Brethren convention, which appointed Hon. Halleck Floyd, Dr. L. Davis, and Rev. M. McNew a committee to correspond with like committees, to agree:

First, on the make up of the convention: and second, on the time, place and programme. Prominent men in the Presbyterian, Congregational, and several German and Swedish churches have warmly endorsed the plan: and the editors of the *Wesleyan* and *Free Methodist*, besides our own papers at Washington, Birmingham and Blanchard, Iowa, have given their sanction, and the White Water United Brethren conference with the Wesleyan conferences of Indiana and Illinois, have taken time by the forelock and chosen ten delegates, ministers and laymen, to attend the convention when called.

The conception which originated the idea of a convention was manifold:

1. A truly national religious convention which shall unite the testimoney of several hundred thousand Christian people, besides Catholics, who are, denominationally and openly committed against the secret "orders;" in the hope of enlisting a million more, who want nothing but information to enable them to see that "*the lodges are disintegrating the churches.*"

2. In the further hope, also, of aiding churches, like the United Brethren, which are in death-grapple with the lodge. The sainted Bishop Edwards, sitting with the *Cynosure* editor on a pile of boards in a Chicago lumber yard, said, with deep emotion: "The National Christian Association was not born an hour too soon to save our church. And further, a truly National Convention of anti-secrecy churches and representative men will work mightily in aid of the pastors of colored churches in the South, who have discovered that their secret orders are swallowing their churches as alligators swallow rabbits, and like Brinckley and Countee, are struggling to rescue them.

3. By such a national convention to erect a platform on which Rev. Joseph Cook may stand to lecture in Boston, and by his printed lectures, reach thinking religionists from Florida to Alaska.

4. And these ends accomplished, by their means to rescue the temperance cause from the grip of the lodge; and in 1888 drive secretly forsworn men from the arena of American politics.

To achieve these grand objects, measures should be set on foot at once. The religious convention should meet so early in the fall or winter, now at hand, as to give Mr. Cook ample time to set the lodge in its true light before the religious world before his Boston lecture term closes: and as such a convention should be preceded by the most ample discussion: perhaps a preliminary consultation should be had at Dayton, Syracuse, Worcester, or some such place, by committees, etc., to agree on preliminaries and discuss the call. Will Hon. Halleck Floyd of Dublin, Indiana, chairman of the first committee appointed, give us the mind of his committee on this whole subject? And will the *Christian Statesman*, and the *Instructor*, of Philadelphia, the *American*, the *Free Press*, and Blanchard *Record*, Iowa, the *Wesleyan*, *Free Methodist*, *United Presbyterian*, Sandy Lake *News* and other presses opposed to the lodge, Lutheran, Baptist, Friend, etc., etc., give this article an insertion and give us their advice. Articles carefully written on the subject will be welcomed by the *Cynosure*.

THE LONDON AGITATION AND THE LODGE IN PROPHECY.

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles which go forth unto the kings of the earth.—Rev. 16: 13, 14.

The Revelation is made up of a series of prophetic photographs, or symbolic pictures of providences, down to the close of time:

"Coming events cast their shadows before,"

and these are of them. Mark, they are not frogs, but "unclean spirits like frogs," living in church and world, as frogs in air and water; issuing from mouths, *i. e.*, teaching forces,—from three mouths, to wit, Satan's, the beast's or false worship, and the false prophet's or the Mormonism of all ages, the three mightiest antagonists to God and goodness now on earth. And the three are *unclean* spirits.

The Archbishop of Canterbury, Bishop of London, Samuel Morley and Mr. Reid, members of Parliament, and Cardinal Manning, were appointed by the *Pall Mall Gazette* editor to report on the uncleanness of British aristocracy. Cardinal Manning reports for this commission in the *North American Review* for October. He says:

"We decided from the first to exclude any inquiry into charges against particular men, or classes of men."

And then adds:

"After carefully sifting the evidence . . . we are satisfied that the statements in the *Pall Mall Gazette* are substantially correct."

"The charges" referred to by the Cardinal, are, in substance, what have been published throughout England and the United States, namely that an extensive slave-trade was kept up of white girls of tender age, in the city of London, both for home and foreign market; that the ordinary commission on these human victims is from fifty to one hundred dollars; that experienced villains court simple-hearted peasant girls, or children of farmers, doctors, and poor clergymen, sometimes with, and sometimes without the consent of parents; that the children sometimes are ignorant of their destiny, and are turned into rooms where screams are unavailing; and that the streets of London are peopled by night-walking, haggard young wretches, turned out, after being passed through the mills of prostitution; and that the wealthier classes, notably the English aristocracy, are the bidders in these shambles of lust. Cardinal Manning admits that London, which represents more money than the world besides, with 4,000,000 people, may be sunk lower in this gulf of Sodom-ism than the United States: but Elizabeth Blackwell after forty years successful medical practice, avers that "Philadelphia and New York contain deeper horrors than London."

The history of the *Pall Mall Gazette* investigations is given in this number of the *Cynosure* by our special and valued contributor Rev. John Boyes, of Grimsby, England, and by a portion of Cardinal Manning's *North American Review* article. It appears that some five years since the escaping flames from this lower hell of society alarmed the British public, and started in Parliament the Criminal Law Amendment Bill, which dragged its slow length along through five years of languid legislation until this *Pall Mall Gazette* denonement. The editor applied himself to distinguished friends of that bill, archbishops, bishops, and others of the above named commission; and, having secured their moral protection, proceeded to gather facts from heads of hospitals, houses of refuge and other reputable people, and compared them with the evidence of procurers, paramours, broken-down brothel-keepers professing reform, who for money, and promised immunity were willing to recite the history of their crimes. Such is this London agitation.

ITS RELATION TO THE LODGE.

Throughout the Bible history false worships and whoredom are twins inseparable; and the world-hatred of the Hebrew nation turned chiefly perhaps on the fact that their laws punished adultery with death. The lodge omitting Father, Son and Holy Ghost, has no system of right and wrong. It does not protect female virtue, but only the female relations of Masons. Nor is it to be overlooked that the Prince of Wales is, at once, head of the British aristocracy, and head of British Masons; and that these are the chief purchasers in this slave-mart of prostitution, whose partial unveiling is now moving England and the United States. The brothel system and the lodge system are both alike secret; and both alike Christless: and the Salvation Army may clamor and clang their tambourreens against this girl traffic, but while they are silent concerning the lodge their testimony will be but as sounding brass or a tinkling cymbal.

The "secret orders" of the lodge differ from "orders of nobility" only as images differ from their objects. In the old palace yard, over against the new Buckingham Palace, the lodge is still shown where the Duke of York shot his footman for objecting to his intimacy with his wife; and the law took no notice of the murder. As the "Image of the Beast" exercised all the power of the beast itself, so the lodge-shams of "titled orders" satisfy the devil and answer his dark purposes as well as the "orders of nobility," which our fathers excluded by our Constitutions, Federal and State, as the certain bane of the Republic. An "order" of men gives standing to its members without requiring them to be virtuous and screens crime and infamy from loathing. It thus strangles virtue with one hand and shields vice with the other: and, as our war was a failure till it struck slavery, so the outcry against making merchandize of women and girls, whether in Salt Lake or London, will amount to nothing till it strikes the lodge which shelters both.

WHO ABOLISHED SLAVERY?

Senator George F. Hoar has made a two hours' political speech, in which he treated the ex-slaves as wards of the Republican party, and said the Republicans would insist on their having their rights. The Chicago *Times* scouts the claim of the Republicans to the honor of abolishing slavery, and recalls the fact that the Republican leaders avowed, over again, and constantly, that they fought only against secession, and that slavery was not in the issue. The Democrats lay no claim to the abolition. They reproached the Republicans as "black abolitionists," as a political war-club. Both these parties deny the abolitionists all credit for the abolition. Who, then, did abolish it? All now agree that the abolition was a glorious consummation, and the Fourth of July will henceforth shout the praises of a country without king or slave. And all know that if some people had not endured unpopularity, scorn, and mob violence in his behalf, the slave would to-day be wearing his chains. Who abolished slavery?

HUMAN FEROCITY.

Those who see nothing supernatural in the secret lodge system have a very imperfect understanding of it. The more than savage ferocity, the murder-spirit of the lodge springs from the desire to wrest from Christ the worship and fealty of this globe, and the bitterness is proportioned to the vastness of the stake.

The East Boston, Mass., *Advocate* comes to us with the following editorial, which explains itself. It verifies and illustrates the Scriptures: "The wicked hateth the just, and gnasheth upon him with his teeth."

"In view of the large fraternity existing among the members of the various secret organizations of the land and the vast amount of good accomplished through their instrumentality (which result must be apparent to every observer) it is rare to hear a person speak lightly or disparagingly of such orders. Occasionally, however, one may be found who has something to say against secret organizations; but the general opinion concerning such a man is, that he is too mean and too selfish to invest in anything to benefit his fellowmen, or, that he is so contemptible as to have been refused admission to orders and therefore feeling aggrieved very naturally vents his spite in tirades against secret orders.

Such a 'crank' made an exhibition of himself in an adult Sunday-school class in East Boston, recently, and received a rebuke, and was taught a lesson which he may not soon forget. Somehow the conversation turned on secret organizations, and the "crank" in great bitterness (he is one of that class who is never happy unless he is miserable) inveighed against *all* secret societies. In the class was the widow of a member of the Grand Army of the Republic, the members of which had cared for their comrade during his long and painful illness, had closed his eyes in death, and had rendered kind offices to his family since his decease. Fully realizing her deep indebtedness to the Post, and convulsed with grief at the animadversions hurled at secret societies (to which feeling it is not improbable there was added a sense of indignation that there should be allowed to crawl on God's footstool a creature mean enough to be so abusive), the lady for a while could not control her voice sufficiently to reply. Finally, she was able to pay a glowing tribute to the unselfish devotion of the Grand Army towards its comrades, to which was added the corroboration of a member of the organization who was present. Of course the discussion did not last long, but it was of sufficient duration we hope to teach the "crank" a lesson; and while he may not profit by it (for it takes a man with a *soul* to be generous to his fellow men) he may possibly find an analogy in it between the labors of such organizations and the teachings of Him whom the "crank" professes to serve, and who said: "He who gives a cup of cold water to one of these little ones shall in no way lose his reward."

Between Two Opinions, the new reform story, will go to press in a few days, and our publisher will be ready to fill orders. Those who come first will be first served, and orders sent in early will not be disappointed either in the appearance of the book or its contents. We predict for it a greater sale than any other book of the kind. Send in your orders; $1.00 for cloth bound; 60 cents in paper cover.

GOOD TEMPLARS.

Every child of God has seen Christ; has "beheld the Lamb of God." The effect of that faith-vision never bleaches out. Every Good Templar has worshiped Satan—has done precisely what Satan asked and Christ refused to do. And each act of this Gentile or demon-worship blinds, however trivial the act, as looking religiously at the sun, or kissing the hand to the "moon walking in brightness," or any one of the endless trivialities of the lodge. And each such act leaves a something in the mind which only confession and the blood of Christ can "*cleanse*," take out.

The late World's Grand Lodge of Good Templars at Toronto gives *six hundred and thirty-nine thousand nine hundred and twenty-five* members; and what is curious, temperance thrives best where the Templars are the fewest. Iowa has 947, and Pennsylvania 9,324.

Six hundred thousand Good Templars meeting weekly ought to have regenerated our whole country. But a secret society regenerates nothing. Like Achan's gold and garments, they are "accursed things," because used for idolatry. In Wheaton, Ill., the "Worthy(?) Chief Templar" advocated licensing two beer saloons which sold whisky, to get the German vote to remove the court house to Wheaton, *and his lodge sustained him!* The New York Grand Lodge has just given a two-thirds vote against the St. John Prohibition party, and three hundred delegates left that N. Y. Grand Lodge because it voted against signing liquor licenses. If in the face of such facts men like Samuel D. Hastings do not see that a secret lodge is an "accursed thing," they will be given over to hardness of heart and blindness of mind. Christ alone can cure such blindness. Let us pray that their eyes may be opened.

True, more money can be raised by secret societies than by anything else except popery. And it is also true that there is not conscience enough in this or any other country to expel a moral evil. But if Prohibitionists, whose consciences are not "*seared*," will stand together on the American platform, they will be a solid, impregnable phalanx, as were the Abolition party, and one other party will vote for anti-secret candidates. Thus again, selfishness will complete what the fear of God begins.

—Our "Secret Empire" history includes an interesting original article this week, as well as a selection. Next week the Masonic account from Hardies' Monitor, 1812, will be found entertaining to our readers.

—Secretary Stoddard sends some of his most hopeful letters this week. All the lecturers will do well to memorize his advice to them. He expected to spend the Sabbath and Monday at Altoona and the day following at Galva, Ill., and will possibly stop two or three days at Elmira, Stark county, among the staunch Scotch Presbyterians.

—Bro. W. B. Stoddard had an important engagement on Tuesday evening in the German Methodist church at 485 North Ashland Avenue. Upon this large and interesting church he hoped to make a strong impression for the truth.

—It is reported that Joseph Cook is engaged in the preparation of a new lecture on "Political Signs of the Times," including Prohibition and Civil Service Reform. No doubt he will find place for a word on American politics also.

The American party in Van Buren county have their war paint on. A full county ticket is in the field. They refuse to support any man for office who has taken secret oaths. They believe in putting one's principles into every day practice.—*Amity Index, College Springs, Iowa.*

—"Masonic saints" may sound somewhat strange to our readers; but Masonry, as defined by her best authors, proposes to raise her faithful adherents to a sanctity of life which shall fully fit them for the inheritance of the saints in light. Christianity can do no more. True, the methods of the two are extremely different, but this is no impediment with Masons. The knock-down and drag-out process is, in their eyes, of equal virtue with repentance toward God; and the investure with an apron of equal efficacy with faith in the atonement of our Lord Jesus Christ; while the removal of the bandage from the physical sight is considered of equal potency with the illumination of the Holy Ghost. Materialistic, bombastic and buffoonish as is this religion, there are many who appear willing to risk their eternal interests thereon, while there are those who seek to serve in both this and Christianity, and insanely conceive that they may be made compatible with each other.—*Free Methodist.*

PERSONAL MENTION.

—Among the callers upon the *Cynosure* within the last week was Bro. S. Simpson of Garfield, Washington Territory, during his first visit to Chicago. Though from a remote part of the country he reports occasional lectures in his vicinity, generally by preachers of the United Brethren church.

—Rev. James Donaldson of Galt, a province of Ontario, visited us also on his way to take charge of a United Presbyterian church near Waterloo, Iowa. his occasional lectures in the vicinity of his home in Canada, have been almost the only public efforts against the lodge in that part of the country.

—Rev. J. D. Gehring, a contributor who is always welcomed by *Cynosure* readers, spent a day with us in the office and at Wheaton last week on his way home from a northern trip. Bro. Gehring has for years been in very poor health, sometimes even in a critical condition, resulting from wounds and disease contracted in the army. He is connected with Park College near Kansas City, Missouri. This wonderful institution has now over 300 students, and is conducted on a kind of family-manual-labor plan with marked success.

—Bro. Geo. T. Dissette has begun his fall campaign in Illinois round about his home in DuPage county. An appointment at Prospect Park was made last week, but the meeting failed on account of the dark and rainy evening.

—Bro. Thos. K. Doty, of the *Christian Harvester*, Canton, Ohio, has been engaged also as a corresponding editor of the *Banner of Holiness*, of Bloomington, Ill., the representative of the Western Holiness Association.

—The trial of Rev. Edward Mathews in Coldwater, Mich., has resulted in his conviction, but he has appealed to a higher court. On account of the lodge prejudice he endeavored to secure a change of venue, but this was not granted, though his request was supported by such evidence as would have carried the point in ordinary cases. His case was managed by his brother, an able lawyer from Detroit, who, with the judge, was surprised at the verdict of the jury. Bro. Mathews is a poor man, and cannot well meet the expense of a prolonged suit. He has had aid to the amount of $100, and doubtless has the sympathy and prayers of all who have read his accounts of the trouble in these columns.

—F. W. A. Riedel, editor of the *Investigator*, late of Stewartsville, Missouri, reported a disgraceful case of thievery in which two women of that place were detected, in his paper of August 29th. The account, though probably true, was severe and aggravating, and his enemies took advantage of this and raised a mob, driving him from the place. Bro. Riedel has the sympathy of a number of editorial friends and probably of the best people of Stewartville; the lodge, the saloon and petty thieves are glad to get him far away from them. He has located at Osborn, a small town on the Hannibal road and issues again the *Investigator* regularly. The reformers of Northwestern Missouri might find his paper a useful auxiliary in driving out the lodge.

—A great many people who would otherwise have opposed the G. A. R. consoled them with the thought that their numbers would gradually diminish. But the movement called the Sons of Veterans adds to these organizations the power of perpetuating their existence for another generation. We regret to see it. We honor the soldier and hope to see the patriots who saved the nation ever honored and respected, but we know that these organizations will not lead to this. They are lessening the respect for the old soldier every day, and the coming generation will not honor them as they otherwise would have done, if they had kept their fair names from becoming entangled with the pomp, foolishness and presumption of these societies.—*Amity Index.*

—Rev. S. M. Hill, formerly missionary among the Mormons, writes, correcting a late note in these columns on the retirement of Judge Hunter from the chief-justiceship of Utah, and the appointment of Judge Powers of Michigan. Bro. Hill lived two years in Salt Lake City, and from a personal knowledge of the facts says the Americans of Utah long tried to have Hunter superseded, since his decisions were evidently modified by Mormon influence, and perhaps bribes. We hope for other information about Mormondon from Bro. Hill.

—At the late meeting of the Executive Committee of the National Reform Association in Philadelphia, Rev. J. H. Lieper was engaged to visit Arkansas in answer to calls from that State for address on religious reform in government. A committee was appointed to prepare and forward a protest to the President and Postmaster General against the desecration of the Sabbath by the new postal delivery mails.

THE SECRET EMPIRE.

MASONIC HISTORY.

[From the American additions to Chambers' Encyclopedia in Library of Universal Knowledge.]

In regard to this whole matter of antiquity, there is nothing in the traditions of the order so exceptionally remarkable as to make any special demand on our credulity. Men have been constituted after the same fashion from the beginning of time; and, given the same motive and the same or a similar environment and like opportunities, they may be assumed to act in the same way. The organization of the craft-guild in northern and central Europe as early as the 7th century is a sufficient illustration of the tendency to association among men, and particularly among the laboring or "craft" classes, to prove this. We know that among the Greeks, and Romans also, such association occurred in various directions, and there is no sound reason for disbelief in the possible combination of the architects and master-builders of Rome in the time of Numa Pompilius, as is claimed by the masons. Whether we are to accept the traditions which point to Solomon's temple, and refer to the times of the ancient Egyptains for the period of the foundation of the order, is a matter not of vital importance; though the same reasoning that answers in the case of Rome is equally sound in that of Egypt. Certainly when one contemplates the pyramids, Memphis, Thebes, Denderah, and the other ruins of marvelous structures built by the Egyptian masons and architects, there is nothing absurd in the supposition that then, as now, associated effort might have been concerned, and that the associations concerned might have organized on some such basis as is involved in the traditional history of freemasonry. The Roman colleges of builders are said to have been created by Numa Pompilius in 715 B. C. In 52 A. D. the corporations of constructors were established in Great Britain. In A. D. 290 Carausius, commander of the Roman fleet, is said to have renewed the ancient constitution and privileges of the Roman colleges, with the view of gaining the favor of the builders, who were a very powerful association: the architect Albanus, sent to Great Britain as an inspector of the constructors or masons, is credited with being the first Christian martyr in Britain, he having been beheaded for preaching the doctrine of Christ.

A congress of masons was held at Basle, in 1563, and at Strasburg in 1564; and in 1607 king James I. of England proclaimed himself protector of the freemasons. In 1663 a general assembly of English masons took place at York, and was presided over by king Charles II. In 1666, at the time of the great fire in London, there were but seven lodges of masons in the city; and in 1703 these had declined to four, though Sir Christopher Wren, the aged grand master, exhibited great zeal in endeavoring to foster the progress, and increase the order. In France, in 1539, Frances I. suspended all the corporations of workmen, and freemasonry became extinguished in that country, not to be revived, until 1721.

It was in the year 1703 that the English masons forming the lodge of St. Paul, having completed the erection of the cathedral, passed the resolution which opened the doors of the order to others than practical masons and builders. This resolution reads as follows: "Resolved, that the privilege of masonry shall no longer be confined to operative masons, but be free to men of all professions, provided that they are regularly approved and initiated into the fraternity." This important decision entirely changed the nature of the society and transformed it into the body as we find it to-day. In 1717 the grand lodge of London was constituted, and put into execution the resolution of 1703: see Masons, Free, *ante.* In 1864 the three grand lodges of Great Britain controlled 109 provincial grand lodges, with 1597 operative lodges under their jurisdiction, which extended their connections to every part of the globe. Freemasonry was introduced into Denmark in 1783; France, 1721; in Sweden, in 1736; Russia, in 1731; Belgium, 1721; Holland, 1725; Germany, 1737; Switzerland, 1737; Italy, 1729; Portugal, 1735; Spain, 1727. It is claimed that a lodge was established in Halifax, Nova Scotia, as early as 1750, the first in the British dominions in America; but this statement is not fully credited. Of the five provinces which comprise the dominion of Canada, Prince Edward Island alone has its lodges subject to the grand lodges of Great Britain. The first lodge in the New England colonies was opened in Boston in 1733. After the war of independence, grand lodges were organized in all the States.

—What are you doing for the *Cynosure* subscription list?

The Home.

OUT OF SIGHT.

When the hillsides are flushed with the pink of the laurel,
And green are the meadows where lambs are at play,
'Mid snow-drifts of clover, and blush-blooms of sorrel,
There's beauty broadcast on the fair summer day.
In the distance the mountains are purple and hoary:
And nearer the valleys are sweet in the sun,
Earth turns a new leaf in the brilliant old story,
Which ever is telling, and never is done.

But alway, my heart in the midst of the splendor,
Goes roving afar from the beauty I see,
And thought, with affection ineffably tender,
Flits swifter than pinion of bird or of bee.
To pause in the clefts never trodden by mortal,
To climb to the heights where the morning is born,
To rest, like a pilgrim, at ease in the portal
Ajar for the lark soaring up from the corn.

There, swinging their censers, and lighting the altars,
In gloom or in grandeur, built only for God.
Where winds are the minstrels and mountains the psalters,
Sweet, sweet, are the flowers which sprinkle the sod;
There facing the sky when the tempest is over,
And strong with resistance to whirl and to shock,
The pine to the sun lifts the look of a lover,
With head heaven-tossing, and roots in the rock.

Brave beauty, alone for the Lord and his angels:—
How quiet and soothing the lesson it brings!
A heart-chord struck out from the best of evangels,
A strain for the soul which in solitude sings.
No child of the Father should ever be dreary,
Nor slip from the blessing, the gladness, the light,
For God and the angels will never grow weary
Of guarding and keeping what blooms out of sight.

—*Margaret E. Sangster, in S. S. Times.*

THE PURE IN HEART.

Some are greatly perplexed to understand how the blood of Christ can cleanse the heart from sin—how we can wash our robes and make them white in the blood of the Lamb. The word *blood*, in this connection, refers to the atonement that Christ made for sin, and this is the procuring cause of our salvation; and this great price of the blood of the everlasting covenant, secured for us "the gift of the Holy Ghost." So we are made pure by the incoming of the Holy Ghost, through the merits and death of the Lord Jesus Christ. The fullness of the Holy Ghost is entire sanctification.

Let us always remember that when the Holy Ghost comes into the soul, he comes to rule that soul. He will not take full possession until there is an absolute surrender to his sway. Some say, "I submitted when I was converted." Yes, you did; but it was the submission of a rebel laying down his weapons of rebellion. Now you must submit yourself as a loyal man, who is willing to lay down his life for his country. At conversion you gave all your bad things to God: after you are converted you give all your good things. Yea, you give him all—"a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Some years ago a rich man was on his knees at a national camp-meeting seeking for heart-purity, but there was a conflict going on in his mind. In the midst of his praying he took out his pocket-book and pencil, and began to make an estimate of how much he could give to God without embarrassing his business. He concluded that he could give $5,000, and decided to do so and soon the joy of heaven welled up in his heart. That $5,000 started our Mexican Mission! He went home and related his experience to his wife and she was under conviction for holiness, but the blessing lingered and she hardly knew why. At last her husband said: "I have been making a calculation and find that the jewels that you wear, if sold, would sustain a missionary in China for eighteen years, and now will you give them up for Christ's sake?"

When Miss Frances Ridley Havergal was seeking purity of heart she had about fifty jewels that had been given to her. She felt that Jesus must have them, so she sent them—all except a plain pin and watch-chain which she kept for use—to the Missionary Society.

So must we all yield our whole being and substance to God, saying—

"Take my soul and body's powers,
Take my memory, mind, and will,
All my goods and all my hours,
All I know and all I feel,
All I think, or speak, or do,
Take my heart and make it new."

Guide to Holiness.

Meekness.—That eminently holy man and well-known writer (Flavel) did not escape the misfortunes of his times. In the year 1685, his effigy was carried through the streets of Darmouth, accompanied by the magistrates. And yet, so meek was he, that at the moment the effigy was burning, he was praying for the town, and the news reached him at the conclusion of his prayer. He still went on praying, and added, "Father, forgive them; for they know not what they do." (Luke 23: 34.)

GOING WITHOUT RELIGION.

I fear that when we indulge ourselves in the amusement of going without a religion we are not, perhaps, aware how much we are sustained at present by an enormous mass all about us of religious feeling and religious conviction, so that, whatever it may be safe for us to think, for us who have had great advantages and have been brought up in such a way that a certain moral direction has been given to our characters, I do not know what would become of the less favored classes of mankind if they undertook to play the same game.

Whatever defects and imperfections may attach to a few points of the doctrine of Calvin—the bulk of which was simply what all Christians believe—it will be found that Calvinism, or any other ism which claims an open Bible and proclaims a crucified and risen Christ, is infinitely preferable to any form of polite and polished scepticism which gathers as its votaries the degenerate sons of heroic ancestors, who, having been trained in a society and educated in schools, the foundations of which were laid by men of faith and piety, now turn and kick down the ladder by which they have climbed up, and persuade men to live without God and leave them to die without hope.

The worst kind of religion is no religion at all; and these men, living in ease and luxury, indulging themselves in the "amusement of going without religion," may be thankful that they live in lands where the Gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution. When the microscopic search of scepticism which has haunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society and has found a place on this planet ten miles square where a decent man can live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted, a place where age is reverenced, infancy respected, manhood respected, womanhood honored and human life held in due regard—when skeptics can find such a place ten miles square on this globe where the Gospel of Christ has not gone and cleared the way and laid the foundation and made decency and security possible, it will then be in order for the skeptical literati to move thither and then ventilate their views. But so long as these very men are dependent upon the religion which they discard for every privilege which they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its faith in that Saviour who alone has given to man that hope of life eternal which makes life tolerable and society possible and robs death of its terrors and the grave of its gloom.
—*James Russell Lowell.*

CHRISTIAN HEROES.

That the age of Christian heroism is not past is evident from the following, communicated to the *Evangelist* by one reporting the International Missionary Confereuce, held six weeks ago at Niagara:

"There were those there, who for Christ's sake and his Gospel's had endured Arctic winters and Tropic heats, who had preached salvation by Christ alone among the bigoted Romanists of Spain and Italy and South America, and the intolerant Mohammedans of Turkey, had ministered to the famine-stricken myriads of North China, and the outcasts and even the lepers of India. One (of the Canada Methodist church), a willing exile with his wife to the Cree Indian country, 700 miles north of Lake Winnipeg, where the cold is 58 degrees below zero, had traveled thousands of miles in sledges drawn by dogs, camping in the snow night after night; another (of the Presbyterian mission to Siam) had been gored by a treacherous elephant in the Laos forests; a veteran missionary of the American Board from Turkey had had three of his colleagues killed at different times by robbers in that land of violence; and yet another, the venerable Dr. Dean, of the Baptist mission to the Chinese, bore in his person the scars of spear thrusts made by Malay pirates near Singapore; while another could tell of his adventures as he had boldly pushed on up the great Yang-tse Kiang river, 1,700 miles from its mouth, to found the Western China mission of the Methodist church, in a city said to number 260,000 families."

WHY DO WE SING IN CHURCH?

If you ask me wherefore song was made a part of the worship, the answer must be because music is the fit language of a service of love. No man sings when he is angry. The notes of accordant voices speak of amity and fellowship. As music is said to consist of the harmony of sweet sounds, and as sounds without harmony become mere noise, so the strains of the psalm or hymn are at once the type and sign of the communion of saints. Where they are heard we know that souls have met who are without varience. They are the signal of the presence of the peace of Christ and of God. And as the cords of human hearts should thrill together in glad unison when they come before God, whenever they find expression in such singing they tend to do so. Music is the tamer of evil passions. We cannot hate each other when we sing together.

Among all the numberless things men can do with their varied faculties, songs are asked of them, to be offered before God, that they may stand before his mercy-seat in unity, and turn from his presence better prepared to live in charity and peace.—*New York Evangelist.*

SUNDAY WHALING.

I never encountered more than one whaling-captain who scrupled to follow his vocation on the Sabbath. This was a Scotchman, named Graham, master of the ship Leonidas, of Greenock. We met with him in the South Pacific. Although somewhat eccentric, and very decided in the exercises of a strong will, he so commanded the esteem of his crew that, during the entire voyage, not a man deserted from him.

At the time of our first dropping in company with the Leonidas, she wanted sixteen hundred barrels to complete her cargo, while our own ship—the Roger Williams—which had been out half a year longer than the other, required but twelve hundred.

For a month or two previous to the meeting neither vessel had been fortunate; but the next morning, while the Scotchman was barely four miles from us, there appeared, between the ships, a school of whales.

The Roger Williams having been hastily set to, we pushed off in boats, our officers glancing anxiously toward the Leonidas and urging us to pull strongly for the first chance at the game. And, indeed, as the Scotch ship was to the windward, and could, therefore, easily have run down upon the school, the impulse to exertion on our part was very natural.

But the good North Briton sailed leisurely on, starting neither brace nor bowline.

"What's that fellow about?" said his mate. "It can't be that he don't see the whales, yet he hasn't altered his course, nor lowered a boat!"

The fact was surprising to us; we knew not how to account for it. Could his crew have mutinied? or could some other calamity have happened, sufficient to render a whaleman inactive at such a moment?

We had no time, however, to speculate—an exciting chase was before us—and the result of our morning's work was the securing of seven whales, of moderate size, yielding, in the aggregate, one hundred and ninety barrels of oil.

But ere this was accomplished, the truth had dawned upon us with regard to the countryman of excellent old John Knox.

Some of us had heard of a captain—whether Scotch, English, or American—who would not catch whales on Sabbath, yet who always made good voyages; and this quaint old Caledonian must be the man.

It was the Sabbath, surely; the Leonidas was a whaler, wasn't she? yet she lowered no boat, did she? So the force of logic settled the matter.

Several times during the week the Leonidas was only a few miles from us, and more than once her boats and ours were baffled in attempting to approach whales, neither vessel taking any oil in the course of the six days. But when Sabbath again came around the good fortune of our crew returned.

Three miles from the Roger Williams, and almost within hailing distance of the Scot, we captured a huge fellow, yielding one hundred and thirty barrels, while the men of the Greenock looked on, making no demonstration.

"What a fool that old Scotchman is!" said our commander, Captain May. "He might have had that whale in spite of us! No luck all last week, and then to throw away such a chance as this! Who ever heard of such a thing? A man must take whales whenever he gets them!"

So we had secured, in all, three hundred and twen-

ty barrels since first speaking with Captain Graham, while he had taken nothing.

We now wanted less than nine hundred to fill, and wondered when, with his peculiar management, he would complete the sixteen hundred required by his own ship.

"Well, I don't know how he'll come out," remarked a thoughtful old boat-steerer of ours; "but we can't laugh at him much yet. We've been from home twenty-eight months and got twenty-one hundred barrels. He's been from home twenty-two months and got twenty-four hundred barrels. Sixteen hundred more will give him his four thousand, and nine hundred more will give us our three thousand. You'd laugh the other side of your mouths if he should get full first. His ship will stow a thousand more than the Roger Williams, but it would be just like him to fall in with a streak of luck and fill her right up."

Six months passed away, during which time we occasionally fell in with ships of the great fleet of Pacific whalemen, but with the Leonidas oftener than any other; and after all our contemptuous remarks upon her captain, it was with some mortification that, from time to time, we were obliged to admit the general success of the Sabbath-observing Scotchman to be greater than our own.

During all the secular days of some given week, he might cruise in vain, taking not a drop of oil or even seeing a whale, but this would make no difference in his conduct on the succeeding sacred day, when perhaps the monsters would send up in the sunlight their clear spouts all about him, and the boats of other ships would be sweeping down upon the prey.

In the presence of these Sabbath temptations he could bide his time, letting no recurrence of unfruitful weeks or even months shake his devotion to principle. And certain it was, that in spite of occasional disappointments incident to the business, he was, upon the whole, more fortunate than most of his brother-whalers.

He now wanted little more oil than ourselves, and there seemed no longer any joke in the suggestion of his filling up before us. He surely would do so should the same ratio of increase continue with the two ships to the end. But how uncertain the business was! Sometimes a ship in that great fleet of the Paeific would go for a hundred days without taking a whale, then in a week, perhaps secure three or four hundred barrels.

Again we lost sight of the Scotchman, and two months passed away, when early one Sabbath morning our lookouts raised a very large school.

Such incidents with us were more apt to happen as it seemed on the Sabbath than at other time, just as great battles, it is said, occur more frequently then than on week-days.

All was excitement, and away we pulled in the boats; hoping from this school to make a full ship. One works with a strong heart in chase of his last whale.

But the game proved wild, and all day long we followed the shy creatures in vain, until the boats became scattered miles apart.

I was with the captain, and the order which he gave at sunset to pull for the ship was a most welcome one. But he had scarcely spoken when an immense whale, apparently an outsider, not belonging to the school, came up within a furlong of us, sending his spout aloft, and lying temptingly quiet, with his long, dark back above the waves.

So wearied as to be rendered half-indifferent, we exercised less caution than usual, pulling in such a manner that at the moment the harpoon was launched, the bow of the boat went directly upon the whale.

His broad tail was partially under us. He moved it a little aside, then, like lightning, brought it over our heads and struck a downward blow.

Quick as was the stroke, three of us avoided it by plunging overboard; but Captain May and two others were killed upon the spot.

The boat was demolished—beaten flat to the ocean surface—and across the wreck lay the body of the captain; while the two men sank, looking ghastly as they settled slowly beneath us.

All the succeeding night, we three who were left remained clinging to the light cedar boards and timbers, with the corpse of Captain May lying in the midst of us, the ship being twelve miles off, and her crew ignorant of our position.

Floating there with the dead captain, we passed a dreadful trying night, and morning seemed hardly to improve our condition, for it did not reveal the Roger Williams, or any of her boats. She had last been observed to the leeward, and in looking for us would have to beat slowly up against a light wind in a somewhat hazy atmosphere.

A little after sunrise, however, we were gladdened by the sight of a ship to windward coming down in our direction, and presently observed between her and ourselves the spout of a whale.

She hove to and lowered her boats in chase, but the monster turned flukes and went down, leaving his pursuers to pull leisurely along for a few minutes and then lie still, waiting for his reappearnce.

Up he came, breaching high as he shot out of the water so close to us that we could see him distinctly, and once more the four boats of the ship were pulled rapidly toward him, but with such dexterity and silence that we could hear no sound; for now the men had shipped their oars and taken their paddles.

While the pursuers had lain waiting, and keenly looking out for the whale, they had evidently discovered us, for we had seen them wave their little "wafts" to assure us of it; and therefore we could now watch the chase relieved of anxiety for ourselves. The animal slowly moved ahead.

With what energy the paddles were now plied, but how noiselessly! Then a stout, square fellow, at the bow of the leading boat, ceasing his work, braced himself carefully, and we saw the gleam of his harpoon.

In another moment it rushed through the air like an arrow, striking the whale just as he humped his back to go down.

As the monster disappeared, the three other boats were pulled rapidly up to the scene, to be of service should he bid fair, before raising, to take out a greater length of line than the first boat had on board.

He went immensely deep. The second line of the boat which had struck him was added to the first, but this did not make enough, and then the two lines of another were successively bent on. At last he came up, after having exhausted two lines and a half and was killed at the end of a short run.

We were now taken up by one of the boats, and found that our rescuers, who had accomplished so much more on Monday morning than we had on the Sabbath were the good Scotchmen of the Leonidas.

The body of Captain May was reverently taken up, and, as the Roger Williams could now be made out to the leeward, the boat which took us from the forlorn boards was ordered to convey both the corpse and ourselves to our own ship.

Our mate and crew were thrown into consternation at the catastrophe which had happened, and the former insisted upon getting Captain Graham on board to perform the burial service.

The body was accordingly kept until next day, when, the Roger Williams and Leonidas both lying hove to, the Greenock ship-master came on board of us, and, standing upon our quarter-deck, read the impressive words for the occasion, while the British and American flags drooped at half-mast on board the respective ships.

Fast in the back of the captured whale, the Scottish crew found a harpoon, marked "Roger Williams," and hence knew that the leviathan they had taken was the very animal which had given Captain May his death.

As the creature yielded a hundred and fifty barrels, and the Leonidas wanted only one-third of this amount, the remainder was taken by our mate, who had now become captain, and it proved fully sufficient to give us the quantity we required.

A week later, both ships, eompletely full, rode at anchor in the Bay of Islands—the Scotchman stowing a thousand barrels more than ourselves, although his voyage had been six months shorter than ours. and, considering all the circumstances, there could be little doubt that Captain Graham's Sabbath days had been more profitably spent in reading

"Those strains that once did sweet in Zion glide,"

than had been our own in chasing whales.—*The Standard Bearer.*

TEMPERANCE.

The consumption of alcoholic liquors in the United States, according to the government reports for the year ending June 30, 1884, was in round numbers seventy-five million gallons of distilled spirits, five hundred and ninety gallons of malt liquors.

"In taking a conscription in the spring of 1852, for a district of Western Prussia, out of one hundred and seventy-four young men only four were deelared admissable by the reviewing army surgeons, the rest being physically ineapacitated by the use of alcohol."

The brewers and liquor dealers of Zanesville, Ohio, lately petitioned the common council for permission to keep open saloons on Sunday between 12 and 6 P. M. The question was submitted to the people, who promptly vetoed it by a vote of 2,674 to 1,189.

The *Catholic World* says of the liquor traffic: "It calls for the giant power of the State, and the State s bound to protect us. Weighed side by side with this intolerable evil, the eommercial interest of liquor makers and liquor venders swings like a feather in the scales."

When the Republicans of Cincinnati nominated a candidate for county clerk lately, they set aside two sober citizens and selected the keeper of the most disreputable saloon in the city for the office. The very next night a murder was committed in the candidate's saloon, while he was there drinking with his friends, his own drunkenness being the occasion of the crime.

Phillips Brooks recently, at a Boston meeting said: "No word of mine shall ever be lifted up against fanaticism of any kind in the temperance cause. If there is any cause that justifies what appears to be fanaticism, it is this cause. There is nothing more disgusting and disheartening than to hear ease-loving men, living selfish, luxurious lives, railing against temperance fanaticism."

Recently gathered statistic show that in New York city 93 per cent of the inmates of the House of Industry were sent there for crimes resulting from the use of intoxicatiag liquors, while of the 8,000 liquor sellers of the metropolis 6,438 have been confined in jail or prison. The *Examiner* pointedly adds: "These jail-birds, before they are granted a license to make other criminals, have to be certified to as "respectable eitizens."

Fred Berkey, Jr., a son of one of the leading citizens of Salem, Ind., while intoxicated appeared on the streets and began an indiscriminate fusillade, He fired nine shots, aiming at whoever happened to be in range. Laura Klerner was shot twice, once in the wrist and once in the shoulder; William McClanahan was shot through the hand; W. S. Percise sustained a flesh wound in the thigh; Jordan Payne received a ball through the body just below the heart and will probably die. Payne, when shot, was in a buggy with a companion. Dragging Payne from the buggy, Berkey compelled the other man to drive on and attempted to escape. Finding this impossible he placed a pistol to his head and fired. The ball took effect and the young man died in fifteen minutes. No eause is known for the bloody work except that Berkey was completely maddened by liquor.

The privilege of selling beer on the grounds of the New York Agricultural Fair has been sold for fourteen hundred and seventy-five dollars. The privilege of keeping the "first dinning hall" brought only $110, and two other dining halls went for $90 and $85. The three eating places are worth $285, and the lager-beer business $1,475. Probably the lager-beer seller has the best bargain of the four, though he pays more than five times as much as the other three together. The fact is full of meaning, and we commend it to the thoughtful. The agriculturists and their friends who attend fairs are probably better than an average of the whole community Does the privilege of selling beer to the American people yield five times as much profit as the privilege of feeding them. The question suggests the vast money power of the "beer interest," aad the facts are most complimentary to us as a people.—*N. Y. Christian Advocate.*

Wine in the Congo Region.—Mr. H. M. Stanley, in his new work, "The Congo and its Free State," shows how wine is doing much to deteriorate the value of African territory in the eyes of Europeans. Many of the new settlers, he says, are accustomed to take their glass of wine at meal-time. What can the wine matter? the inexperienced ask pleadingly. Stanley answers: "To me, personally, nothing. To you a sudden death, or perhaps a sun stroke. Should you recover you will blame Africa. 'Africa is cruel! Africa is murderous! Africa means death to the European?' And your stupid, unreflecting friend in Europe will echo the cry. Simply because a weakling like you could not resist your little glass at mid day, must all this continent be subjected to the scourge of your fault-finding powers?"

Effect of Alcohol on Arteries.—Dr. Loomis, of New York, on presenting a case of aneurism to his class, made the following pointed statement touching the eausative relation of alcohol in this accident: A man can take two or three glasses of stimulants through the day as he may feel the incliuation, aud he may eontinue this habit for perhaps twenty years without any evident harm accruing from it; but, when this man reaches that period of life when the vital powers are on the deeline, he suddenly feels himself old before his time, for he has all these years been laying the foundation of a chronic endoarteritis. I believe, gentlemen, that fifty per cent of all these diseases arise from the use of alcoholic stimulants. The more I see of disease the more I am convinced that, as a rule, a man is young just in proportion as his arteries are healthy, and old as they are diseased.—*Health and Home.*

LITERATURE.

Manual of Co-operation, being an epitome of Holyoake's "History of Co-operation." Arranged by the Sociologic Society of America, with an introduction by George Jacob Holyoake. pp. 75. Price, cloth 30 cts., paper 10 cts. John B. Alden, New York.

Combination, competition and co-operation are the steps that mark the social progress of an enlightened people. The evils of the first, whether in the form of monied monopolies or secret conclaves are only too well known, but we have not yet come to the point of suppressing them. The second has been patronized as a remedy for the first, but is proving a failure uniformly. The last we yet look upon as a theory little tried and apt to be mistrusted. England has given the world instances of wonderful success in business co-operation and this little work presents briefly the theory and practice of societies organized and carried on upon this principle. "Co-operation," says Mr. Holyoake, "means concert for the diffusion of wealth. It leaves nobody out who helps to produce it. It touches no man's fortune; it seeks no plunder: it causes no disturbance to society; it gives no trouble to statesmen: it enters into no secret associations; it needs no trades-union to protect its interest: it contemplates no violence; it subverts no order: it loses no dignity; it accepts no gift nor asks any favor: it keeps no terms with the idle and it will break no faith with the industrious." This book should be welcomed as a valuable contribution to the library of every workingman. Upon its principles we might do without hundreds of secret societies with their perpetual bickering and strikes.

The English Illustrated Magazine opens a new volume with the October number. Swinburne contributes an opening poem. The illustrated papers are the first paper on "London Commons," and "Decayed Seaports," which include much of quiet English history. "Adventures on the Equator," is an account, by his father, Joseph Hatton, of Frank Hatton's journeyings and discoveries in Borneo. The initiation of young Mr. Hatton in the Kinarahingan, or leading lodge among the natives of that tropical island, was republished some weeks ago in these columns from the *Century*.

The Library Magazine occupies a distinctive place in our periodical literature. Its aim is to present in an attractive form, and at a very moderate cost, the most valuable parts of the current foreign periodical writings of the day, with such original American papers as may be required to keep its readers abreast of our home thought. The plan of the magazine excludes fiction, but includes every other form of literature. It is, as its name imports, designed for preservation in libraries, as well as for mere temporary perusal. The October number contains, among others, the following papers: "What can History Teach Us?" by William S. Lilly; "Midsummer in the Soudan," by Gen. Sir Henry Brackenbury: "The Metaphysical Society," by R. H. Hutton; "The Paris Newspaper Press," by Theodore Child: "Death and Afterwards," by Edwin Arnold; "The Poor Collector," by P. G. Hamerton. There is also an exhaustive paper upon "The Greek Anthology," by the editor of *Alden's Cyclopedia of Universal Literature*. A separate department is entitled "Current Thought," in which the editor presents summaries of various essays of importance in European and American periodicals. John B. Alden, publisher, New York.

Vick's Illustrated Monthly for October, with its handsome flower-piece and useful advice for the month on the vegetable and flower garden, tells us some interesting facts respecting the coca plant of South America, from which the powerful and useful drug, cocaine, is extracted. The leaf when chewed is a strong stimulant, and enable a person to endure long abstinence from food and great fatigue, but is injurious when taken to excess.

THE CHURCHES.

—Drs. W. J. Reid, D. W. Carson, D. R. Kerr, and W. W. Barr, members of the Committee of Conference with the Associate Reformed Presbyterian Synod of the South, appointed at the last meeting of the U. P. General Assembly, attended that meeting at Due West, South Carolina, and were very kindly received. The other member of the committee was Dr. J. T. Cooper of Pittsburgh.

—At this Associate Reformed Synod, a resolution was passed inviting all the Psalm singing churches in the world to meet in a Pan-Psalmody Council, in Kampen, Holland, on the 15th of October, 1886, to unite their testimony to devise means to perpetuate the Psalms and to restore the lost ordinance to the Protestant churches. Revs. R. F. Bradley and E. L. Patton were elected delegates to the Council.

—The Omaha *Watchman* concedes that the singing in Rev. E. B. Graham's United Presbyterian is the best of all the eleven churches in the city, and it is conducted without organ, fiddle, pipe, sackbut, psaltery or harp, without which some well meaning people almost fear to join their voices in public worship.

—Major D. W. Whittle, of Chicago, has been invited to conduct evangelistic meetings in Kansas during the remainder of the autumn and coming winter. He expects to commence his labors in the city of Lawrence this week. His many friends in this city will bear him on their hearts to the throne of grace, in earnest prayer for the divine blessing to rest on his labors. It is hoped that Christian people, wherever he goes, will give him their hearty and earnest co-operation.

—An invitation has been extended to Messrs. Moody and Sankey to conduct a series of meetings in Bridgeport, Conn., during the last week in October.

—The secular press informs us of the miraculous cure of Miss Ella Betts, of Nevada, O. She had quick consumption, and sank very rapidly, and desired to join the church, but was assured that that would not save her. She was finally admitted to the Presbyterian communion, and the same night lay as if dead three hours. About midnight she told her mother the Lord had saved her, and arose and asked for her clothes, dressed herself, and played on the organ. Ever since she has grown stronger, and appears nearly as well as ever.

—The papers that come from Bolivia show the whole country is ripe for the Gospel, and that notwithstanding all the opposition on the part of the clergy, there are everywhere men ready and willing to accept the Gospel and defend it.

—The mission of the primitive Methodists on the Island Fernando Po, West Africa, has been instrumental in civilizing and Christianizing the people. A new governor, however, through the influence of Jesuit priests, is interrupting the educational work of the Christian missionaries.

—Mr. Kirias, the Albanian colporteur, in Bulgaria, who had been captured by the brigands and a heavy price set for his ransom, has at last been released. It is said that a ransom was paid for him by friends, aided by the British and Foreign Bible Society amounting to about 700 liras, or $3,000. The peril from the brigands in some parts of European Turkey is very great, and the work of our missionaries is hindered on that account.

—In the Transvaal, Africa, the Wesleyans have been favored during the year with gracious spiritual seasons. On New Year's they beheld a scene never witnessed before in any English church in the Transvaal—eleven young people kneeling round the communion rails earnestly seeking the Saviour. The native service was rather polyglot. One missionary preached in English; another translated it into Dutch, and a native evangelist told it again in Sira-long, making the service a trilingual one.

—The church missionary society is able to report a large increase in the number of men offering themselves for service in the missionary field. Eighteen have been accepted for immediate service, including among the number eight University graduates. This society also receives men for training for missionary service, and twenty-six persons have been accepted for this purpose. May missionary revivals like this, which has brought forward so many candidates for service in foreign lands, be experienced in this country as well as in England!—*Northern Christian Advocate.*

—Camp meetings are being held at several points in Florida, and are attended by unusual numbers. Many conversions are reported, and much interest is manifested by all classes.

—St. Clement's Protestant church, Philadelphia, has a guild of the Iron Cross for workingmen, the members pledging themselves against blasphemy, intemperance, and unchastity.

—The Rev. John F. Goucher, of Baltimore, is supporting many schools in Japan, China and India, for the benefit of which he will place in the treasury of the Methodist Missionary Society this year $13,000.

—Of the 43,402,970 whites in the United States, 21,602,687, or about one-half, are either foreign born or children of parents of foreign birth. The *Lutheran Observer* says that about one-half of them come from lands holding the Lutheran faith.

—The services conducted by E. W. Bliss, evangelist, at the tent on Union Park street, Boston, for the last two months, have attracted large numbers, especially of those usually called non-church-goers, with whom they seem to have been very popular. At the close of the services a large number remained to give in their names as having received especial benefit from these meetings.

—The Baptists have already become quite numerous and influential in some parts of Australia. Quite recently the Home Mission Society of the denomination held its annual meeting in the town hall, Melbourne, when 1,200 sat down to tea. The public meeting held afterward was attended by 2,500 persons.

—The *Hemlandet* says: "The first 'Christian sermon' in America, in the tongue of our forefathers, was held by Bishop Jon, who arrived in America (Vineland) from Iceland in 1059 and suffered a martyr's death. Greenland's first bishop, Erik, arrived here in 1121. He also found his death in this country. After Erik's leave Bishop Œzur of Lund, Skane, Sweden, ordained a learned priest, Arnold, as Bishop of Greenland. He was succeeded in 1150 by Bishop Jonas Knut (Canute). We know at present the names of 17 bishops who have been in Greenland previous to 1410, and of those several visited the colonies of the Northmen (Nordmænnen) in America.

—The seventy-fifth annual meeting of the American Board will be held in Boston on Oct. 13–16. The sermon will be preached by Rev. Dr. Walker, of Hartford, and an address will be delivered by Rev. Dr. Storrs, of Brooklyn. Short addresses are expected from representatives of the churches connected in past years with the American Board.

—The first regularly appointed missionary among the Jews of Chicago, the Rev. S. D. Berger, will be ordained as a Gospel minister at Grace English Lutheran church to-morrow at 7:30 o'clock P. M. This gentleman is a native of Austria, and speaks the Hebrew tongue as a mother tongue, but has had the best opportunities in Europe and some in America to fit himself to preach Christ among his people.

—The Moravian missionaries among the aborigines of Australia say the "eventide" of their work is approaching. The blacks will soon be extinct. But in view of this fact, they increase their efforts, that the departing race may know and trust in Christ.

—When the American Board commenced its mission work among the Dakota Indians they only numbered 25,000; now they are over 40,000. Then they were degraded heathen, without a written language, which the missionaries gave them. Last year 117 new members were received into their churches.

—The greatest single power in London yet is Charles H. Spurgeon. He is an omnibus in himself and full as ever. His pulpit rings with the same old fearless, faithful Gospel; his fertile brain is organizing new orphanages, and city missions and other effective agencies for bodies and souls. It is not too much to say that Mr. Spurgeon has accomplished as much for the moral welfare of London as the whole Salvation Army combined; and the good he has done requires no subtraction for indiscretions or infelicities of doctrine or methods. He went into Scotland last week for a short vacation; and for old friendship's sake I agreed to preach for his people. The Sabbath was very hot for this northern latitude, and the sight of that vast multitude from the very lofty pulpit (or balcony rather,) was enough to make a man's head swim. The three hymns were sung with a volume of voice that came surging up around the pulpit like a miniature Niagara.—*T. L. Cuyler in the Independent.*

LODGE NOTES.

—At the late Grand Lodge of Illinois Good Templars one-half of the delegates had to take the Grand Lodge degree, in order to participate in the business. Thirty lodges have gone down the past year.

—The Texas *Freemason*, speaking of New York, says, "The male population of the State was 2,505,322 when the last census was taken, about one in every thirty-five of the male inhabitants of all ages is a Mason, or not far from one in every ten of adult males."

—The Detroit *Freemason* being asked if Governor Alger, of Michigan is a Mason replies: "He is an Entered Apprentice Mason. He had taken the first degree when the war broke out and he went to do battle for his country. He has not taken any other degree since, owing to business and other causes." This is a good answer, the words "other causes" covering up any amount of disgust no doubt at the deception practiced on him.

—The Knights of Labor, which is a powerful organization in the suburbs of So. Chicago, is pushing John Fitzgerald, of the car shops, for the position of school trustee. This is an open attempt to accomplish what Masons are all the while doing in secret.

—Frank M, Bristol, a Methodist preacher of this city, was lately reported as a Mason of high degree in the *Inter Oceun*, the same paper says he was made a Knight Templar in Apollo Commandery last week.

—The Home Circle is a new beneficiary organization, having in Chicago 225 members in four lodges, viz.: the Union, Chicago, Calumet, and Crescent. The Chicago lodges of the order wish the recognition of the supreme body, though not regularly entitled to representation in that body until they themselves are 1,000 strong, large enough to form a grand lodge. The Supreme Lodge meets in Boston, Oct 13th.

—The annual meeting of the Royal Order of Scotland was held in Boston last week. Says the Detroit *Freemason*, "In the absence of Ill. Bro. Albert Pike, Provincial Grand Master, the Deputy Ill. Bro. Josiah H. Drummond presided. The usual business was transacted, four deaths reported, and a number of new members received. The business concluded with the annual banquet, at which the wives and daughters of the members were present. The next meeting will be held in the city of Washington, D. C."

To any of our readers, the editor of *Buds and Blossoms* and *Friendly Greetings*, I. F. Avery, Halifax, Nova Scotia, offers during the next month to send a free sample copy, in hope that its worth will invite continuance.

The object of the *National Letter Return Association* of Chicago is, to afford *everybody* the same facility for the prompt return of non delivered letters, that business men enjoy who have "return request" printed on their envelopes.

It is not convenient for commercial, and other travelers to carry a supply of printed envelopes; nor for persons sending but few letters to have their name and address printed on their envelopes. They do not purchase envelopes in quantities to justify the expense of printing—yet the return of their letters when non-delivered is as desirable to them as it is to those sending a number of letters.

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The will of Robert R. McIlvain, a rich New Yorker who died in 1881, bequeathed his books and pamphlets and $10,000 to found a public library from which all trashy books and papers were to be excluded.

The health department of Chicago has begun prosecutions against twenty-eight milkmen whose merchandise was recently rated by Professor Long as "skimmed," "bad skimmed," or watered."

The law department of Yale College opened Oct. 1st. One of the new students is Miss Alice B. Jordan, of Michigan, a graduate of Michigan University, and already an attorney at law. She has the honor of being the first female who ever attended the law or any other department of the college.

In 1881 Paul Broder, a wealthy college professor of Beloit, Wis., died from what was supposed to be the effects of falling down stairs. Recently relatives took the matter up, and a coroner's inquest was held at Janesville, the jury returning a verdict that Prof. Broder had been murdered.

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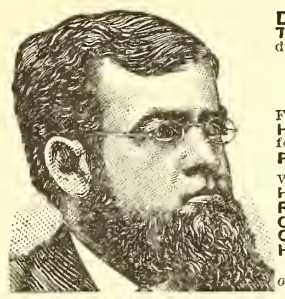
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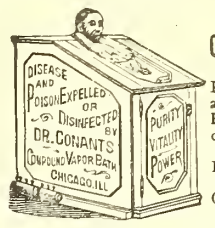
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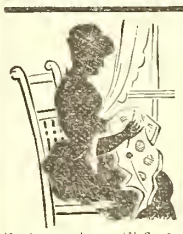
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HOME AND HEALTH.

SALT AS A DESTROYER OF THE TEETH.

At a recent meeting of the New York Odontological Society, Dr. E. Parmly Brown said:

I will venture the assertion that the excessive use of common salt is one of the main factors in the destruction of human teeth to day. I am now engaged in collecting some statistics on this point, from which I hope in time to demonstrate, what seems to me to be the fact, that common salt excessively used is a great solvent of the human teeth. If it will injure the teeth through the chemistry of our systems in some way or other that I will not attempt to explain to night, why might it not also have the effect of preventing a good development of the teeth when taken into the system in excess? I have lately procured some statistics from the Sandwich Islands, from a gentleman who has been there covering a period of over forty years, that are very suggestive and interesting. Within that period the teeth of the Sandwich Islanders have decayed rapidly, and since they have begun to decay it has been noticed that the natives are in the habit of biting off great chunks of salt and eating it with their food. According to all accounts, the teeth of the Sandwich Islanders were formerly the most free from decay of any people on the face of the earth, if I remember rightly. You will find that people who eat a great deal of salt and a great deal of sugar are often entirely toothless. I know several instances of candy storekeepers where three generations are entirely toothless. People who eat an excessive amount of salt are tempted to eat large quantities of candy, pickles and vinegar. There seems to be a craving for those substances after the excessive use of salt.

WHOOPING COUGH.

Dr. C. R. Illingworth writes in the *Lancet:* "I have found a popular remedy very efficacious in the treatment of whooping cough. I refer to picked oakum, worn by the patient either round the neck in muslin or on the chest as a pad stitched to the underclothing. Locally I apply the glycerine of tannic acid with a laryngeal brush two or three times a day, and internally I prescribe one, two, or three-grain doses of chloral, one, two or three minims of belladonna, one grain of allum, and one minim of carbolic acid, in sirup, every two or three hours. A liniment of turpentine, acetic acid and yolk of egg is an excellent application for the chest, neck and back, night and morning with the liniment of belladonna added in the proportion of one to seven. In children of two years or more, I have applied carbolic acid and glycerine, in the proportion of 1 to 15, to the larynx with success, each application checking a paroxysm at once. With the above mentioned treatment I cure the worst cases in from seven to ten days."

AN IDEA IN FRUIT DRYING.

The use of oil stoves is becoming very common. They may be made to do good service in drying fruit, of which, in some sections, there is a large excess this year. Whoever burns hard coal (anthracite) knows what a coal-sifter is. The simplest form is a square box of half-inch stuff, with a coarse wire-cloth bottom, and no top. The wire-cloth should be of galvanized iron, and have about four squares to the inch. The sides of the box are about three inches high, and it is about fourteen inches square. These boxes are easily made, the wire being attached by strips, nailed to the edges of the frame. Fruit laid upon the wire in the boxes, and several boxes piled evenly one upon the other, may be quickly dried by placing the stack thus made upon an oil-stove. The heat must be equalized by an iron plate laid above the flame, which must be kept low. The lowermost box needs to be removed and placed on top every now and then, special care being taken not to cook the fruit. The drying will thus go on entirely under control, and almost as rapidly as in the patent dryers. For large quantities a patent dryer may be used.—*American Agriculturist.*

INSOLUBLE CEMENT GLUE.

In order to render glue insoluble in water, even hot water, it is only necessary when dissolving for use, to add a little potassium bichromate to the water and expose the glued part to the light. The proportion of bichromate will vary with circumstances, but for most purposes about one-fiftieth of the amount of glue will suffice.—*Scientific American.*

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Mrs. Anne Burgess, wife of James Burgess, of Forestville, Md., a suburb of Washington, to facilitate the kindling of a fire poured coal oil in it from a can. It immediately exploded, throwing the burning fluid all over her. She ran out of the house crying for help, and when found was entirely naked and prostrate upon the ground, literally roasted alive and writhing in the greatest agony. Dr. Torrey was promptly called but could afford no relief whatever. She died after twelve hours of the most terrible suffering. In a few days she would have become a mother.

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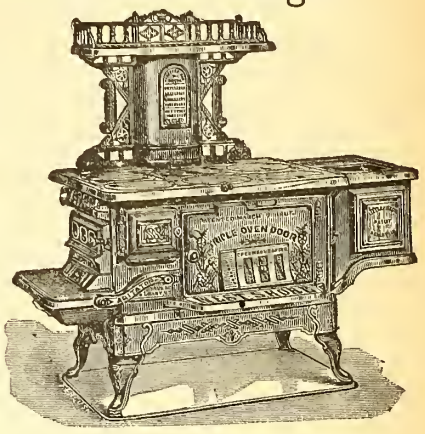
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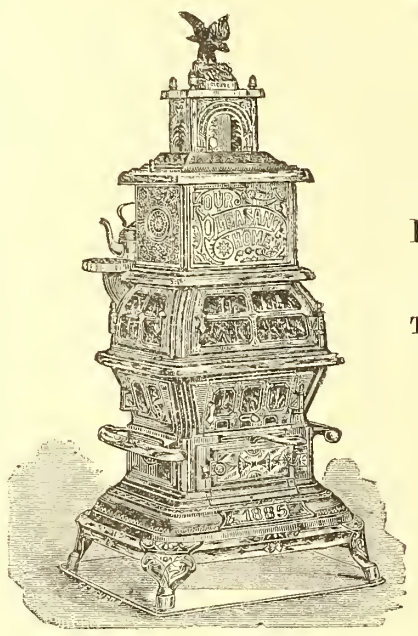
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FARM NOTES.

HINTS ON DESTROYING WEEDS.

Much of the effort in weed destruction is so widely misdirected that it is not nearly so effective as it should be. We often see advice to cut out plantain or wild carrot by hand, in meadows or pastures. This is well enough where the plants are scattering, and should always be done if it is not possible or convenient to plow the weeds under. But cutting by hand does very little to clean the land of such foul pests. For every plant that appears in meadow or pasture there are, probably a thousand seeds lying dormant in the ground ready to grow as soon as the soil is stirred. With a hoed crop on weed-seed land, millions of weeds may be destroyed by frequent cultivation, in a single season.

There are other classes of weeds which appear in winter grain which can also be best fought by well-directed use of the plow. Red-root, where the land is thoroughly seeded with it, will appear in such quantities that hand pulling is impossible. We probably cannot destroy much of this weed by hoed crops in summer. We have seen it appear by the thousands on land that had been well cultivated in corn and potatoes during the summer, and sown to winter wheat in the fall. It is probably the nature of red root seed not to grow until the cool, moist weather which usually comes just at wheat-seeding time. Hence the seeds brought to the surface during the heat of summer do not germinate and are not destroyed. But fall plow this land at the proper time for winter wheat sowing, and the red-root will all grow where it is near enough to the surface to germinate. Then plow in spring for oats or barley, and a large share of the red-root will be destroyed.

So far as possible horse labor should be utilized in the destruction of weeds. If much is done by hand labor or hoe it is evidence of mismanagement. It makes farming more expensive than it need be and in doing this makes good farming more difficult. In the parable about the husbandman's field, in which the enemy sowed tares, it was possibly the best that could then be done "to let both grow together until the harvest." But he would scarcely now be considered a good farmer who would knowingly put a crop on land where it was sure to be crowded by weeds that could not be removed except by its own destruction.—*American Cultivator.*

The *American Dairyman* says: Let a drop of fresh milk fall into a drop of pure water. If the milk promptly disseminates itself through the water, the cow that yielded that milk is not with calf, but if it sinks to the bottom of the glass as it falls upon the water, and does not produce but little of a milky cloud, the cow is pregnant. The specific gravity and viscidity of the albuminous milk being heavier than water, thus retains the drop of milk and causes it to sink. We advise dairymen to make a note of this and give it a test. If reliable, the information may be of great value to them.

C. M. Weed says in the Philadelphia *Press* that to keep flies out of the stable nothing is better than soft soap and carbolic acid thrown on the floor once or twice a day. The mixture may be made of crude carbolic acid, which can be obtained very cheap, and ordinary soft soap. The amount of the acid depends upon the strength of the soap. This can be easily told by pouring the two together and letting them stand, after thoroughly mixing, for an hour or two. Then mix a little with soft water. If too much acid is present, it will be shown by particles of oil floating on the surface. Two or three tablespoonfuls of acid to a quart of soap will usually suffice.

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Light on Freemasonry. By Elder D. Bernard. To which is appended "A Revelation of the Mysteries of Oddfellowship (old work,) by a Member of the Craft." The whole containing over five hundred pages, lately revised and republished. In cloth, $1.50 each; per dozen, $14.50. The first part of the above work, Light on Freemasonry, 416 pages, 75 cents each; per dozen $7.50.

Hand-Book of Freemasonry, by E. Ronayne, Past Master of Keystone Lodge, No. 639, Chicago, gives the correct or "standard" work and ritual of Masonry; the proper position of each officer in the lodge room, order of opening and closing the lodge, dress of candidate, ceremony of initiation, the proper manner of giving the signs, grips, etc., are fully illustrated and explained. First three degrees. Paper cover, 35 cents.

The Master's Carpet, or Masonry and Baal Worship Identical, explains the true source and meaning of every ceremony and symbol of the lodge, and proves that Modern Masonry is identical with the "Ancient Mysteries" of Paganism. Bound in fine cloth, 420 pp.....75 cts.

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Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. A historical sketch of the institution and a critical analysis of the character of each degree, by Prest. J. Blanchard, of Wheaton College. Monitorial quotations and nearly four hundred notes from standard Masonic authorities confirm the truthfulness of this exposition and show the character of Masonic teaching and doctrine. The accuracy of this exposition legally attested by J. O. Doesburg, Past Master Unity ☐ No. 191, Holland, Mich., and others. This is the latest, most accurate and complete exposition of Blue Lodge and Chapter Masonry. Over one hundred illustrations—several of them full page—give a pictorial representation of the lodge-room, chapter and principal ceremonies of the degrees, with the dress of candidates, signs, grips, etc. Complete work of 640 pages, in cloth, $1.00 per dozen, $9.00. Paper covers, 75 cents; per dozen, $7.50. First three degrees (376 pages), in cloth, 75 cents; per dozen, $7.50. Paper cover, 40 cents; per dozen, $4.00. ☞The Masonic quotations are worth the price of this book.

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Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Prest. J. Blanchard, at the Monmouth Convention. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each; per dozen, 50 cents.

Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H. Whitney was Master of the lodge when S. L. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each; per dozen. $1.25.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin Trial. Also the letter of Hon. Richard Rush to the anti-Masonic committee of York County, Pa., May 4th, 1831. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14th, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each; per dozen, $1.00.

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Masonic Oaths Null and Void; or, Freemasonry Self-Convicted. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. His arguments are conclusive, and the forcible manner in which they are put, being drawn from Scripture, makes them convincing. The minister or lecturer will find in this work a rich fund of arguments. 207 pp., postpaid.....40 cts.

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The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason; and their very able defense presented by Mrs. Lucia C. Cook, in which she clearly shows that Freemasonry is antagonistic to the Christian religion. 15 cents each; per dozen, $1.25.

Sermon on Masonry, by Rev. James Williams, Presiding Elder of Dakota District Northwestern Iowa Conference, M. E. Church—a seceding Master Mason. Published at the special request of nine clergymen of different denominations, and others. 10 cents each; per dozen, 75 cents.

Are Masonic Oaths Binding on one Initiate. By Rev. A. L. Post. Proof of the sinfulness of such oaths and the consequent duty of all who have taken them to openly repudiate them. 5 cents each; per dozen, 50 cents.

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Oaths and Penalties of the 33 Degrees of Freemasonry. To get these thirty-three degrees of Masonic boudage, the candidate takes half-a-million horrible oaths. 15 cents each; per dozen, $1.00.

ON ODDFELLOWSHIP.

Sermon on Odd-fellowship and Other Secret Societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church*, Leechburg, Pa. This is a very clear argument against secretism of all forms and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers is clearly shown by their confessed character as found in their own publications. 10 cents each; per dozen 75 cents.

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Ritual of the Grand Army of the Republic, with signs of recognition, passwords, etc. and the ritual of the Machinists and Blacksmiths' Union. (The two bound together.) 10 cents each; per dozen, 75 cents.

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Sermon on Secretism, by Rev. R. Theo Cross, pastor Congregational Church, Hamilton, N. Y. This is a very clear array of the objections to Masonry that are apparent to all. 5 cents each; per dozen, 50 cents.

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Discussion on Secret Societies. By Elder M. S. Newcomer and Elder G. W. Wilson, a Royal Arch Mason. This discussion was first published in a series of articles in the *Church Advocat* 25 cents each; per doz $2.00.

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Morgan's Exposition, Abduction and Murder, and Oaths of 33 Degrees. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm Morgan;" Bernard's Reminiscences of Morgan Times," and Oaths and Penalties of 33 Degrees. 308 pages.

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NEWS OF THE WEEK.

COUNTRY.

The Illinois State House Commissioners having expressed a determination to fill the niches in the rotunda of the Capitol with bronze statues of Gov. Ninian Edwards, Gov. Shadrach Bond, Supreme Judge Sydney Breese, Gen. Grant, Lyman Trumbull, John A. Logan, Gov. R. J. Oglesby and Wm. R. Morrison, a feeling of indignation pervades the popuiation of Springfield that the commissioners should plan to thus illegally expend the appropriation, and to take upon themselves the work of honoring the Illinoisans mentioned. Injunction proceedings are probable.

At least thirteen inches of rain fell at Jacksonville, Fla., in four days, and the railroad people think it unsafe to send out any but work trains.

One of the buildings of the insane asylum at Warm Springs, M. T., was burned Tuesday, four of the inmates perishing in the flames.

At midnight Sept. 27, a camp of Chinamen at Newcastle coal mines, near Seattle, Wash. T., was visited by a masked mob. A white man who was doing guard duty was compelled to surrender his arms, and after some parley the visitors agreed to give the Chinamen twenty-four hours to leave the camp, threatening to riddle with bullets all who remained at the end of that time.

A peculiar kind of oar, seemingly part silver, but hard as steel, was struck in Richview, Ill., Monday by a miner who was sinking a well. People in the district are greatly interested in the find.

A falling meteor at Pittsburg, Saturday night caused a half dozen rumbling explosions, alarming many, who thought they were earthquake shocks. The aerolite was found Monday night buried deep in the soil on a farm near Cannonsburg, south of Pittsburg.

An omnibus containing school children was struck by a train at a crossing in New Britain, Conn. Minnie and Lottie Dyson died of their injuries and their brother Charles cannot recover. Two sons of David Appenzellar were killed at a crossing near Chambersburg, Pa., their father narrowly escaping.

A decree ordering the sale of the West Shore road for not less than $22,000,000 was entered at Newburgh Thursday by Judge Brown. Abram S. Cassidy was appointed referee for the sale of the property.

The loss sustained by reason of the collapse of the building in the rear of the Dake bakery on Clark street, Chicago, at an early hour Thursday morning, will be about $72,000. A number of men engaged in the building escaped after they found the floors settling.

The mud-drum connecting a battery of boilers in Clarke & Co.'s solar iron works at Pittsburg, exploded Friday morning, blowing machines, hoop-iron and tools in all directions, a flying missile bursting the cylinder head of a large engine, the escaping steam doing deadly work among the employes. Seventeen men and boys were burned or maimed, two of the victims dying after removal to the hospital. Four others are thought to be mortally injured. This is the third explosion in the same mill within five years.

A terrible accident happened on the Fergus Falls branch of the Northern Pacific railroad, seven miles west of St. Paul Sunday morning, by which five men lost their lives, and thirty or forty more were more or less injured. John Robinson's show left Wahpeton, D. T., in two sections. When within seven miles of Fergus Falls, the head or baggage section broke in two while going up a heavy grade, and ten or twelve cars went flying back for a mile at a terrific rate. On the rear of the train were three sleeping cars, occupied by workmen, over two hundred in number, all of whom were sound asleep, and not aware of impending danger. The engineer of the rear section saw the cars approaching, but only had time to stop his train before it struck his engine with tremendous force, throwing the three sleepers from the track and smashing them beyond recognition. More than a hundred men were buried in the debris.

The village of Westwood, N. J., was struck by a regular Western cyclone about 1 o'clock Sunday afternoon, causing much damage, but no loss of life. A dark funnel-shaped cloud, which seemed to rise from behind the hills west of the village, approached at a terrific rate of speed. The path of the cyclone was about 200 feet wide, almost directly to the center of the village. The hotel, a new, but unfinished school-house, and the village church were completely wrecked, and many dwellings, barns, and outbuildings were scattered about the fields. C. S. Debaun's distillery, which contained 13,000 gallons of cider and a large quantity of apple whisky, is almost a complete loss.

FOREIGN.

The Sultan has issued a decree ordering the Turkish troops to mass at Adrianople. Servia has 80,000 men under arms. Russian journals express the opinion that the Constantinople conference will be without result.

The Earl of Shaftesbury, the English philanthropist, died Thursday, aged 84 years.

A dispatch to the London daily *Telegraph* states that 6,000 Russians have crossed the Danube in Bulgaria and arrived in Roumania by special trains during the night.

Mr. Gladstone, replying to telegrams from Bucharest and Philippopolis, has written as follows to the metropolitan of Bulgaria: "I understand that the powers are disposed to treat the recent events with caution and moderation. I sincerely trust that the attitude of the population will encourage the powers in such a course. My position now is that of a simple member of Parliament, but I shall continue to hold the same views in regard to the Balkans as I have held for the last three years."

Disastrous floods covering an area of 3,500 square miles, have occurred in the Presidency of Bengal, the largest and most populous of the twelve main divisions of British India. A great amount of property has been destroyed and numbers of lives lost. Many families have been made destitute. Houses, crops, cattle, and portable goods of every description have been carried away by the floods. The government authoritiss are distributing provisions and clothing, and doing all they can to relieve the sufferers.

In consequence of the inauguration of compulsory vaccination a howling mob surrounded the East End branch of the health office in Montreal last week Monday, and completely wrecked the building. The police on duty were powerless, and the mob, gathering strength from this, marched upon the central office in the City Hall. After the mob smashed the central office, they turned their attention to the central police station, and soon had all the windows in that building broken. Revolver shots were freely fired at the police. To scare them the police fired over their heads, only to be received with jeers and laughter. The constables now charged the mob, clubbing them right and left and succeeded in dispersing them, but not before they had wrecked the greater portion of the Court House windows, which are opposite the City Hall. The mob broke up into different bodies, and proceeded to wreck the windows of the *Herald* office and the windows of the office of the Medical Health officer, chairman of the Finance Committee and Public Vacinators. A number of arrests were made.

A dispatch to the London *News* from Sofia says: "Bulgaria is one military camp. All the male population between the ages of 15 and 45 are under arms, and thousands of volunteers are being enrolled daily. They appear to be earnest and determined."

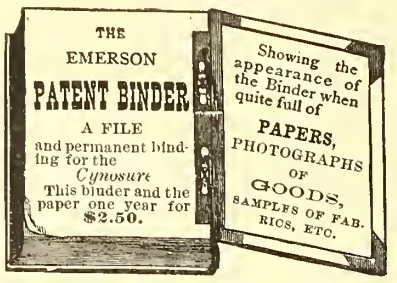
In summing up the situation in regard to the revolution in Roumelia Smalley's special cablegram says that it develops no decided phases, and that war still hangs in the balance. The danger of the situation is increased by the delays of the powers, owing to difficulty at arriving at combined action. Other cablegrams say that the President of the Hungarian Council in addressing its members made the authoritative statement that at the recent meetings of the Austrian and Russian Emperors no matters were discussed that in any way related to Roumelia. A deputation of Bulgarians waited on the Czar at Elsinore, Denmark, and solicited his approval of the annexation of Roumelia to Bulgaria. The Czar in replying to the deputation, said he would endeavor to secure accord among the powers to effect a pacific solution of the Roumelian difficulty.

A GOOD MANY

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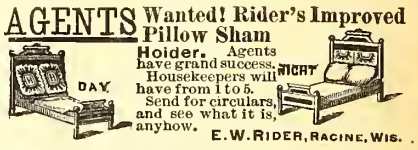
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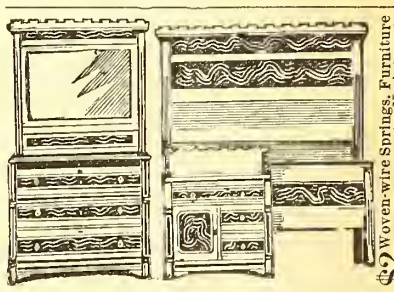


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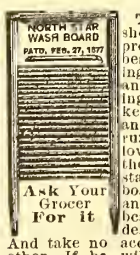
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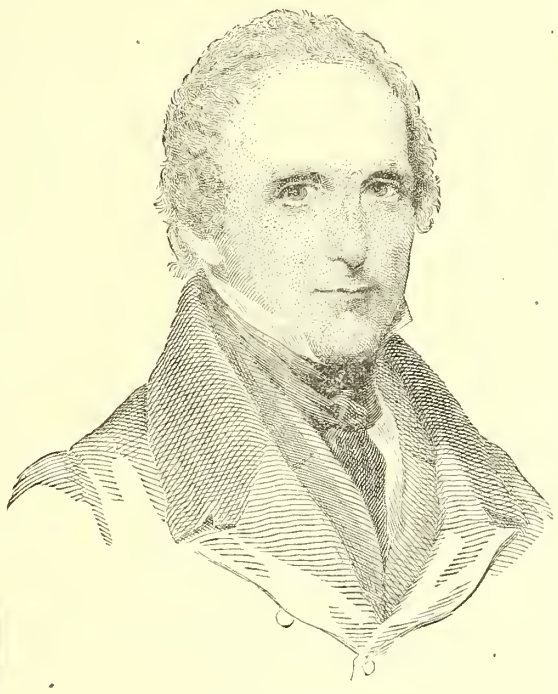
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The Hamilton county Ohio Prohibition convention held at No. 200 Vine street, Cincinnati, August 21st, broke the ice on the lodge question and set the example for all the Prohibition friends by resolving, "THAT WE ARE IN FAVOR OF OPEN METHODS OF WORK, and we therefore bid God speed to the W. C. T. U. in its methods and labors, and will supplement their endeavors by our vote." Let this action be echoed all along the line, and Americans and Prohibitionists can easily be one.

The Mormon General Conference last Wednesday received a long general epistle from the two presidents of the church, Taylor and Cannon, in which the Edmunds law and the authorities engaged in enforcing it are denounced with the strongest language, and the Mormons are urged to stand by the faith. The letter expresses a slight hope in the clemency of President Cleveland. Meantime the work of prosecution drives on relentlessly. Five Mormons were convicted last Monday, and on refusing to agree to obey the law, were all given the full sentence of $300 fine and six months' imprisonment. The letter of the presidents further advises the Mormons to avoid secret societies of all kinds!! Truly the poor Saints of the Latter Day are now in an evil case. Beset on all sides by the law that jails them because they will adhere to the oaths they have taken in their Endowment House lodge, now their very leaders and oracles demand that they shall avoid that to which they have sworn. If Taylor and Cannon can find a society more secret than their own we should be thakful for the information.

"Woe be to the Judge that sits on the bench of the Third District Court. We will not stand his abuse much longer," was the solemn sentence pronounced on Judge Zane by Apostle Heber J. Grant, in the Mormon Tabernacle on a late Sunday. Nevertheless Judge Zane lives, and we hope will live to see the last of the Mormon abomination. To him Anti-masonry is indebted for a precedent which may in time be useful. Finding that the secret oaths of the Endowment House lay right across the path of justice in the Territory; that witnesses either would not testify or would swear to falsehoods; and that Mormon jurymen had no regard for the oath of God if it conflicted with their Mormon oath, he boldly drew a line before the jury-box on every forsworn Mormon in every case where the tenets of the church were involved. His decision and practice has been sustained by the United States Supreme Court and he has thus been enabled to convict scores of polygamists. The case with Masonry is almost exactly the same. We must remember this.



RICHARD RUSH.

[See pages 4 and 8.]

Infidel and Masonic France holds its elections on the Sabbath. A nation that thus scouts the law of God might be expected to use its power in injustice and cruelty in the greedy endeavor to seize upon Madagascar and Tonquin. But the leaders have been rebuked by a "Conservative" victory in the election of October 4th. There is a universal explanation that the large gains of the monarchist factions are due to the extravagance of the government in foreign wars. The people embraced the opportunity to protest against the disastrous colonial policy pursued during recent years. The policy of conquest in Tonquin and Madagascar, M. de Molineari, chief of the French delegates in Canada, says was never popular with the French people. France lost 15,000 men in the Tonquin campaign, and her losses in money, including the cost of building forts, hospitals, and frontier defenses, were $215,000,000. As a result of the elections the Tonquin operations are much restricted and a large portion of the troops have been ordered home, and a portion of the Cabinet have resigned. It is believed this defeat will not endanger the republic but will put a stop to foreign aggression.

A remarkable Morgan case has transpired among the Chinese of Oregon and has reached the courts, as the dispatch quoted in our "Lodge Notes" shows. The best comment we can make is to reprint the following from the Chicago *Daily Herald*, entitled "A Chinese Morgan:" "The Chinese of Portland, Ore., have a Morgan named See Choy. Mr. Choy was a member of a Mongolian secret society; which suspected him of divulging its secrets. He was enticed to the lodge-room one evening and murdered, but by whom is yet something of a mystery. The Chinese have themselves put forward a fellow named Wah Tim as the guilty man and are making an effort in their own peculiar way to have him convicted, but the authorities believe that he is being made the seapegoat for the sins of many others. This inference is well warranted by the known customs of the race. Many of the most mysterious crimes against Chinamen are perpetrated by Chinamen themselves, who have their own professional assassins, and who frequently use them to carry out sentences imposed by their own secret tribunals. The Portland tragedy looks like the work of one of these hired murderers to protect whom when in trouble it becomes the duty of the entire colony. If such is the case the law may hang somebody for the crime committed, but the chances are that the victim will not be the guilty party."

THE KINGDOM OF GOD ON EARTH.

BY REV. DAVID MCFALL.

We say "Thy kingdom come" every day. We believe in the reality and desirableness of the kingdom and in the supremacy of his will, and hence the prayer. If it is uttered under any other impression it is insincere and parrot-like. There are some who affect to believe that the establishment of this kingdom on earth as it is in heaven would be a world-wide calamity, and that the doing of his will here as it is done there would deluge the nations with blood. In support of this they appeal to history. They have read of fires being kindled, and gibbets erected, and inquisitions held, where wheel, and boot and thumbscrew, and such instruments of torture were employed: and as this was done by men professing to be doing God's service, they predict a return of the same methods, if Christianity should ever become a controlling power in the laws of any land.

We think these gentlemen should quiet their apprehensions. They are in no danger. If they would take a second look at history's page they would see that when blood flowed freest there was not an infidel drop in it. That fact should be reassuring. It is hardly within the range of possibility that a preacher of blasphemy should suffer for righteousness' sake; or a believer in nothing be persecuted for his creed. That would be a new thing under the sun. The simple truth is, those who suffered were believers in the Lord Jesus Christ; and they suffered because they persisted in doing what they could to establish his kingdom on earth as it is in heaven. They suffered indeed at the hands of men who claimed to believe in the same name, and to be acting for the good of the same cause, and by a very large exercise of charity—that charity that "believeth all things"—we may *suppose* them to have been sincere. But that they were wholly mistaken we confidently appeal to the enlightened judgment of the 19th century. Our terrified friends, therefore, are simply putting the shoe on the wrong foot, and it is all we can do to give them credit for sincerity in doing it. The facts are so plain that even fools should not err therein.

One circumstance, however, seems to lend color to the genuineness of their alarm. They affiliate with the ancient oppressor. In case a difficulty should arise they want to be on the safe side. This looks a little cowardly, but we are not responsible for it. The fact is as we have stated it. On all test questions as to to the actual supremacy of a pure Christianity, the infidel and the Catholic stand shoulder to shoulder, and always in the opposition. Witness the hostility to the Bible in the public schools, opposition to Sabbath laws, chaplains in the army and navy, and the general onslaught on every vestige of Christianity found in the institutions of our country. In all this the infidel is hand in glove with the Catholic. The closest observer can hardly tell which is animated by the deeper hatred of Protestant Christianity.

It is curious to notice this alliance. The infidel does not love the Catholic nor the Catholic the infidel. Oh, no. It is not on that principle that they have joined hands in this crusade. But the infidel, with as little discrimination as a goat at a mirror, attacks whatever religion is uppermost; and so, under pretence of averting persecution he seeks to overthrow that very form of religion, which, like its Master, has ordered the sword into its scabbard; and lends whatever aid he can to the Catholic, who, in his admiration for the methods of St. Peter would

soon leave the most of us without our ears. And it is just in order to reach this very desirable end that the Catholic accepts of infidel assistance. He seeks to overthrow Protestant Christianity in order to establish the good old *regime* when blood flowed like water in the interests of the Romish corporation. You will perceive, therefore, the different intention which each has in view. The infidel wishes to avert all persecution for conscience' sake, but foolishly goes to work to saw off the very limb on which liberty of conscience depends. The Catholic encourages him in his work, in the meantime keeping his weather eye on the inquisition, and making no rash promises as to what he will do when the limb is down.

We think it is just as well, however, that these two should be united. Protestant Christianity has to deal with both of them, and the sooner they get squarely in front so much the better. We may be permitted to hope the contest will not be bloody, although the readiness with which 19th century civilization appeals to the sword is not very encouraging. Of this only we are assured that Christ's kingdom will come, and his will shall be done on earth as it is in heaven. The prayers of the church for these many years will not always remain unanswered. The enemy will not always prevail. The Lord will one day take to him his great power and reign. The kingdoms of this world will yet become the kingdoms of our Lord and his Christ.

But what are we to understand by God's kingdom on earth? Those who oppose its establishment are constantly reminding us that Christ said "My kingdom is not of this world." Very true. Still he did not say "My kingdom is not in this world." If he had that would have settled the question. On the contrary numerous passages of Scripture speak of his kingdom as here. Would he have taught us to pray daily "Thy kingdom come," if there were no kingdom to come? Or is he to "take to him his power and reign" over nothing? Surely not. He has a kingdom then in this world, which is to grow, like the stone cut out of the mountain without hands, until it fills the whole earth.

This kingdom is spoken of both as to its character and its effects. In its character it consists in "righteousness and peace and joy in the Holy Ghost." Hence it presents a strong contrast to the character hitherto borne by the kingdoms of this world, which has been very largely that of iniquity, spoilation and war.

The effect of its establishment on earth is described in the loftiest language. The mountains and the hills shall bring forth peace to the people. The nations shall beat their swords into plowshares, and their spears into pruning-hooks, and learn war no more. All bitterness and animosity shall depart. The wolf shall dwell with the lamb, and the leopard lie down with the kid, the calf and the young lion and the fatling together, and a little child shall lead them. The cow and the bear shall feed and their young ones lie down together, and the lion shall eat straw like the ox. The young child shall play at the hole of the asp, and the weaned child put his hand on the adder's den, and they shall not hurt or destroy in all my holy mountain. The effect of it on the lives and enjoyments of men is also spoken of. There is to be a new state of society, and a very much improved condition of human life. There is to be a new heaven and a new earth, and so superlative will these be that the former will not be remembered nor come into mind. The voice of weeping shall be no more heard, but the voice of joy and rejoicing instead. The ravages of disease will be stayed, and the grave will be reached through maturity, "As a shock of corn cometh in in his season." There shall be no more an infant of days, nor an old man that hath not filled his days. The earth herself shall renew her youth and bring forth by handfuls. There shall be abundance of corn in the earth upon the top of the mountains. The earth shall keep jubilee, and God even our God shall bless us.

This is the effect, pictorially described, of the establishment of Christ's kingdom on earth. It represents a time when the song of the angels shall be realized, "Glory to God in the highest and on earth peace and good will to men." And when this comes to pass we may be sure that most of the evils that now curse the earth will be abolished. Such crying evils as intemperance and the use of tobacco by which the resources of the family are criminally squandered, its peace destroyed, and the moral and spiritual welfare of it seriously imperiled, will be discontinued.

But this idea of the kingdom of Christ does not complete the picture. It is worth while to labor and pray and wait for this, but it is not all. Indeed we could hardly have this much without having more. Such peace, happiness, and prosperity could hardly be the world's portion unless the governments of the earth were different from what they are to-day. Wendell Phillips used to say that governments were like crutches, or go-carts, to help the people along: and he hoped for the time when the people would be so good, and enlightened, and loyal to the right that they would get along without them. We do not look for that, but we do look for the time when the governments of this world will be born again; when they will be loyal in their allegiance to King Jesus, when they will make his will their supreme law, and thus recognize him Lord of all. When this point has been reached the governments of this world, instead of being crutches and go-carts, to be laid aside as useless by a people who have learned to do without them, will be found to be earth's greatest blessing—the crowning ornament of a blessed and happy people. Order is heaven's first law. There is government there. The Lord Jesus Christ rules there at the right hand of God; and if he were obeyed on earth as he is in heaven, earth would be, according to its measure, as happy as heaven. The more extensively his kingdom is established here, the more fully his will is done, and the nearer it reaches all the springs of human action, the brighter and better the day will be for our world.

This kingdom is established first of all in the heart of the individual. Men are not born Christians. New blood must be infused in all our veins. Some are early admitted as Jeremiah was, others, like Paul, are born out of due time. But no matter how or when the change is wrought, the kingdom of God is then set up in the heart. Then the peace of God fills the soul and the joy of the Holy Ghost makes it vocal with song.

But such a heart is not content to be alone in this respect. It ardently wishes all hearts to be brought into the same relations to God, and to enjoy the same blessings. The very spirit of the kingdom of God is like leaven which a woman took and hid in three measures of meal till the whole was leavened. Put one such heart in a million, and if true to itself, it will not rest until all are brought into obedience to Jesus Christ. The living waters always overflow. As these hearts multiply in any particular place, or nation, they must, if true to themselves, exert a healthful influence on public affairs. It is not possible for instance, that a dozen true Christians should conduct a business on anti-Christian principles. Would twelve men, separately or individually, abhoring dishonesty, conduct a joint business on dishonest principles? Would they, reverencing the name of God themselves, make blasphemy a prominent feature of their firm? Or each of them being a firm believer in the sancity of the Sabbath would they unitedly profane it? No, certainly not, unless drugged and cozzened by fallacious reasoning, until they had come to imagine that social relations destroyed individual responsibility. Hence, whenever Christians are responsible for the management of public affairs, if true to themselves, these affairs must be conducted on Christian principles. Whenever truly Christian people become sufficiently numerous in any locality to exercise a controlling influence over its affairs, the kingdom of God might be established there: and as soon as they rise to a just sense of their responsibility and make their influence felt, the kingdom of God will be established there. In this way the kingdom of God, which is first established in the heart, comes abroad, and is finally openly and publicly established in the world. And when this comes to pass will not that kingdom be a power for good in the world? And will not that power be greater than the power of its individual members? What a power a state or nation has when it speaks through its regularly constituted authorities. What a power for good such a state or nation would have if it spoke or acted on Christian principles. One such nation as the United States could bless mankind.

The practical question occurs here, Are there not enough Christian men and women in the United States to transform its character in a day? Could they not, if true to their Master, with a voice as authoritative as his own, cast out all the evil spirits that infest the country? Could intemperance, Sabbath-breaking, secretism, Mormonism, the social evil, or any of the crying evils of our day, resist the might of public opinion, if it were crystalized into law and brought to bear upon them? The great difficulty is, private conscience loses its purity and power when it becomes public. The need of our day is a Christianity *true to itself* in all the relations of life. If some of our gifted revivalists would take up this point and push it until it would be realized, we should soon see the kingdom of God come among us with power. We have so long looked at the need of personal religion, that we have almost lost sight of the public necessity for it, and some doubt if it has any claim upon our attention.

Chambers St. Church, Boston.

A POWERFUL APPEAL FOR THE SOUTH.

Editor Christian Cynosure:—There will never be a more favorable time for sending the *Cynosure* to colored pastors, and for distributing your tracts and books among the colored people of the South than now. The evils of secret societies have become so great in many places that many of the better classes of pastors and other leaders in the churches are alarmed.

Some are already out-spoken in their opposition to them, but there are many others, good men too, who have not the courage to come out and take a positive stand against the societies. All that many of them need to become valuable helpers in turning the people away from secret societies is to be heartened and strengthened, as they would be by reading the *Cynosure*. They do not know that anybody of any standing and influence is opposing secretism. They have every reason to believe that these secret orders are approved by the the leading men of the country, preachers included, seeing as they do so many prominent white men in them, and never hearing a word against them. It is a surprise, a revelation, to many to learn that so many of the best Christian men and women in the world are not only utterly opposed to all kinds of secret societies and boldly speak and write against them, but have a strong organization for the prosecution of this great reform. This knowledge itself greatly strengthens and encourages them. But when they become strong enough to speak out, they need facts and arguments such as are furnished in your paper and other publications.

In some places the evils of secret societies on the churches have not been experienced. They are just being brought under their baneful influence. Many pastors are thoughtlessly, some selfishly, joining them and helping to influence their members to join them. The church houses are used generally in villages and country places, at first, as the places for the society meetings. In a number of places, in different States, during the past few months, I heard of men who were establishing secret orders among the colored people, where none had existed before. With proper effort to warn the people against them now, multitudes could be saved from their influence.

The lodges everywhere make a special effort to get young men of talent, teachers and professional men, and men who are beginning to make their mark, or who are accumulating property, and who are leaders of sentiment among the colored people, as well as the preachers, to join them, and many are being entrapped, and their influence secured for secretism, who would not go into them if properly instructed as to their nature.

Many other reasons could be given why the *Cynosure*, by the thousand, and tracts by the million, should be sent into the South at this time.

If only the leaders of the 800,000 colored Baptists were supplied the whole South would be leavened. The effect would be nearly as great if the leaders of the various Methodist bodies were supplied. One hundred dollars now would do more good than thousands will *ten years from now, or even five.*

There is one other reason that I will mention why the National Christian Association should do more than ever now to circulate literature and help in other ways to push forward this reform in the South. The Association has helped to bring on the battle, and it would be in every way wrong to leave such brethren as pastors Countee, Brinkley, and Imes in Memphis, and brethren in other sections, who are as truly in the fight and suffering because of the stand they have taken, to battle alone. The Association ought, at least, to furnish them ammunition.

H. Woodsmall.

Iuka, Miss., Sept. 30, 1885.

A PLEA FOR UNION.

When Prohibition votes were cast only for protest and for conscience their force was but little weakened by division. But when success looms up as one of the possibilities of the near future, division becomes a serious matter.

Such is the situation to-day, and many hearts are aching while they ask, Can *the American and Prohibition parties be united?*

I know of but one serious difficulty in the way, and that is the question of secrecy. If my memory serves me right, both parties endorse National Reform. Both are prohibition to the core. There might be some heart-burning over the name adopted and over the proper distribution of honors, for we are all human. But I doubt not all this could be arranged without difficulty or delay were the question of secretism disposed of.

Can this difficulty be satisfactorily adjusted?

It is plain that Americans cannot vote for lodgemen to be the rulers of the people. Not because they are stubborn and prejudiced, but simply because they are conscientious. We may plant a stone at this point, and call it one of the "Ancient Landmarks." On the other hand neither principle nor conscience forbids a Prohibitionist to vote for a man who may be entirely free from lodge affiliation. I do not believe that the leaders of that party would usually even prefer that their standard-bearers should be lodge-men.

In view of these facts I will take the liberty to make the following

SUGGESTION:

Let the leaders of the American party address a letter over their united signature to all the leading names in the Prohibition party sending a copy to each one individually, and requesting a reply. Let the letter set forth:

1. Our deep interest in the early success of the prohibition cause.

2. To secure that success we, as a party, are willing to unite with them and be governed by the decisions of the majority in convention assembled, if they will respect our conscientious convictions in only one particular, viz., that adhering lodgemen shall not be endorsed as candidates for office.

3. Will you personally favor such a compromise?

Let the letter and the replies be published. If the union is effected much will be gained. If it is rejected there will be but one course open to us as Americans. We must be true to our principles though the heavens fall. P. S. Feemster.

WHO BIDES HIS TIME.

Who bides his time and day by day
Faces defeat full patiently,
And lifts a mirthful roundelay,
However poor his fortune be—
He will not fall in any qualm
Of poverty—the paltry dime
It will grow golden in his palm,
Who bides his time.

Who bides his time—he tastes the sweet
Of honey in the saltest tear;
And though he fares with slowest feet,
Joy runs to meet him, drawing near;
The birds are heralds of his cause,
And like a never-ending rhyme,
The roadsides bloom in his applause,
Who bides his time.

Who bides his time, and fevers not
In the hot race that none achieve,
Shall wear cool wreathen laurel, wrought
With crimson berries in the leaves,
And he shall reign a goodly king,
And sway his hand o'er every clime,
With peace writ on his signet ring,
Who bides his time.

—*Selected.*

THE ORDER OF TEMPLARS.

Office of "Tidens Fragor,"
New York, Sept. 25, 1885.

I notice that your paper is against secret societies. You may therefore be pleased to learn of an order that is not secret. As founder of the same, I take pleasure in enclosing the platform of principles.

The order was organized June 16th and 18th, 1883. Some of the ceremonies are copied from the Good Templars, being about half as long and simplified with the obligation of secrecy excluded in each degree. We have three degrees: temple, district, and grand degree. The names of officers are shortened. The ceremonies in each degree can be omitted where preferred and the pledge only used, etc.

So far as I know there is no temperance order in existence, except this one, but they are all secret, and I can see no necessity for it. If a friend wishes to be present there should be no objection.

The Good Templar order (in which I before have been an active worker since 1872) refused at its Right Worthy Grand Lodge session, 1883, in Chicago, to permit the existence of an American-Scandinavian Grand Lodge which Scandinavian lodges in this country should be subordinate, and then ten Scandinavian Good Templar lodges left that order and organized a new organization as above. We believe that our people can work better together for temperance if united under one supreme body on the same principles as the Swedish Lutheran Augustana Synod and other religious bodies are united for Christian work.

When forming this order, we believed and still believe that the time for any great prosperity of secret temperance orders is passed, and that a new order can be founded with the best features of other orders without such secrecy, that may be able to unite all temperance elements into one strong active body. Our order numbers to-day forty-two subordinate temples and four district temples in this country, with nearly 1,200 members. Of these forty-two there are thirty-one Swedish, seven Norwegian, and four Finnish temples. We have also seven temples in Sweden and one in Norway. A Grand Temple will be organized in Sweden in October or November. Our next annual session is held in Chicago, third Monday in July, 1886.

We held a meeting in Boston (extra Grand Temple session) last Monday (Sept. 21st), and public meeting Sept. 20th in memory of the Rush Temperance Centennial. Over 200 Scandinavians were present from New York and the New England States. We have six temples in Illinois, ten in Michigan, and one in Texas. Others so far are in Eastern States. We intend to try and introduce orders among native Americans whenever desired. A resolution adopted in Boston recommends the support of the Prohibition party as the leading one of the future and that the temples hold public political meetings in October. Yours fraternally,

A. Peterson.

THE TEMPLARS PLATFORM OF PRINCIPLES

is as follows, never to be changed:

1. To concentrate and unite all acceptable persons, men and women, of any race, language or nationality, who believe in the existence and power of Almighty God, for the purpose of promoting *total abstinence* and encouraging them to co-operate, politically or otherwise, with all such efforts that have in view the abolition of the license laws and the *prohibition* of the importation, manufacture and sale of all intoxicating liquors, as a beverage.

2. To assist each other in cases of *sickness* by establishing a fund for that purpose to be under the charge of each District Temple.

3. To establish a life insurance fund for cases of *accidents* or *deaths* to be under the charge of each Grand Temple.

4. To assist each other in obtaining *employment* by establishing offices for that purpose, wherever possible.

5. To keep the machinery of the order as *simplified* as possible, only adopting the best features of other organizations. Short ceremonies to be used, or, where preferred, only the pledge.

6. To avoid pledging any member to *secrecy* in any degree, as this order is not intended as a secret organization, only organized in a similar manner; the members to be the proper judges of what to keep private at their business meetings without any such pledge.

7. To grant "*dual*" Grand Temple charters to foreign-born residents and citizens, who from a better knowledge of their own people's language and customs, can show they may become more successful by having their own Grand Body, with jurisdiction only over those speaking such language, similar to the system now existing among the principal religious denominations and synods of this country.

8. *Uniformity* in the work by the use of same kind of charters, constitutions, rituals, and supplies in the subordinate bodies; the most systematic, united and organized efforts being necessary to hasten the hour of complete victory for the great temperance reform and enforce laws relating thereto.

THE GOSPEL, THE VERY HEART OF SOCIAL REFORMS.

The corresponding secretary of the Prison Association of New York, Mr. W. M. F. Round, when at Saratoga some time since, attending the annual meeting of the American Social Science Association, found himself one evening talking with a venerable member of that body in the parlor of the hotel, while the association was holding a session in the adjoining hall. The secretary expressed some surprise that his friend should be absent from the meeting. He replied: "I stayed at home to read a book on social science that furnishes me with a solution of all the problems they discuss there." Nearly all the solutions that have been at all successful in dealing with pauperism, vice and crime, have unconsciously acknowledged their dependence on that same book, the Bible, by the very mottoes they have adopted.

The prison association itself prints on a prominent page of its pamphlets the words of Jesus: "I was in prison and ye came unto me. Secretary Rounds, in a recent article in the *Homiletic Review*, shows that while the population of New York State has increased "but about twenty per cent," since 1880, the criminals have increased thirty-three per cent, a failure of our prison system which he attributes to the fact that it is not dominated by the principles of the Gospel.

From the same book the Florence Night Mission takes its watchword. Visiting the low dens of New York with its missionary, I heard a young thief, when invited to its evening meeting, reply, "I work nights." Because so many of the devil's employes and some good men "work nights," this mission has been organized for night work, chiefly among fallen women. On one of the pages of its report I find these words: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him turn unto the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon."

And the new "White Cross Army," whose work is the complement of that just mentioned, to encourage purity of thought and word and deed in boys and young men, takes two of its mottoes from that book: "Keep thyself pure." "Blessed are the pure in heart for they shall see God." (Its pledge against smutty talk is not superfluous for some who are no longer young men.)

The most successful temperance societies are those whose dependence upon the Christian Gospel are stamped into their very names, and proclaimed by ribbons which speak of the blood of Calvary, and the purity of the pardoned, and the peace of heaven.

The most efficient assault yet made upon pauperism and other problems of poverty, that of charity organization societies, whose motto is, "Not alms, but a friend," is only an application, as the *Independent* has shown, of an acted parable of the same book, the story of Peter and John at the Gate Beautiful, where instead of giving the beggar the alms he sought they gave him a helping word and a helping hand to set him on his feet, a new man without and within and capable of self-support.

London's best answer to the "bitter cry" of its slums is a campaign of revival all along the line, in which the dignified regulars of the state church have copied, with variations, the tactics of the Salvation Army, and sent their gowned procession of bishops, clergymen, and altar boys, singing litanies through their lowest streets, pausing often for proclamations of the Gospel.

It is a very significant fact that though Free Religionists at their conventions announce it as their lofty mission to provide "properly ventilated and drained houses," in reality not one of the fifty-cent pieces paid for the privilege of hearing these missionary (?) addresses is heard from in the sanitary improvements of our cities. One New York society of Free Religionists has recently shown some interest in tenement house reform, good as far as it goes, but the superintendent of the city missions of New York, who knows more of its charitable work than any other man, is unable to name one charitable institution in the city, of ten years standing, which was instituted and has been supported by those who reject the Bible.

Mr. Ingersoll raised a laugh among his shallow hearers recently by asking, in substance, if a man just come to town found himself in want, would he go for help to a Presbyterian deacon?

It would have been appropriate to answer, "Perhaps not, if, like most infidels, he did not know enough about Christianity to be aware of the fact that deacons disburse the charitable offerings of Christians, but he would surely have asked for a minister not for an infidel." One of the sad facts brought out by the recent biography of George Eliot, whose offences pain us like a sister's, is that she ceased the charitable work to which in her Christian days she had been devoted when she entered the Iceland of infidelity. What the London *Atheneum* calls "the great lapse that overshadowed her life to the end," could not have continued for a quarter of a century if she had not previously lapsed from her loyalty to the Bible.

Those who reject the Bible are not only incapacitated for charitable work, but also for efficient service in the field of morals. At a recent club dinner, Mr. William Lloyd Garrison, son of the great emancipationist, in answer to the question, "What religion can Liberals give their children?" said, "More than all else that troubles me in the ethical education of my children is the animalism that is engendered by materialistic thought. It would pain me little to have them embrace Calvinism with conscience, compared with entertaining liberal ideas and lax morals."

Of the reform work and the four millions of dollars contributed annually for charities in New York city, Free Religionists doubtless contribute something as individuals, but the bulk of the work and the gifts are from those who have learned social science from the Bible, without whose support New York would have as meagre charities as cultured Rome, before the Gospel put hospitals in the place of arenas and stopped the wholesale abandonment of babes, and the worship of lust.

All successful movements against pauperism, vice and crime, have come at last to the Bible platform that permanent reform cannot be accomplished by a change of surroundings alone, by better clothes or better tenements, but only by a change in the man himself, the displacing of the laziness, cowardice, appetite, and covetousness, which are the roots of degradation, by "work, education, kindness, industrial training in the public schools, and, most of all, the Gospel." "Make the tree good, and his fruit good." Matt. 12: 33.

Mr. C. S. Wingate, the eminent sanitary engineer, says that the surrounnings of the filthy and ignorant in the slums are "foul and unhealthy, not more from necessity than from choice." This Ulyssian crew must be raised from piggishness to manhood, or it is useless to remove them from their pig pens to parlors. When Christ proclaimed his mission of charity to prisoners and unfortunates, the very foun-

dation of his relief work was, "to preach the Gospel to the poor." Luke 4: 17.

At another time he said, "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Since the disease is "within," there we must apply the remedy.—*Rev. Wilbur F. Crafts in the Union Signal.*

HON. RICHARD RUSH ON SECRET SOCIETIES.

EXTRACTS FROM HIS PUBLISHED LETTERS.

WHY OPPOSE THE LODGE.

I see objections to secret societies, because, pursuing objects not known to the public, through means not known to the public, they act under diminished responsibilities to the public. If the objects be good, why not state them? if bad, they ought to be known. Our legislative halls are all open, and our courts; so are all the acts of our people, that may come to affect the interests of the body politic or social. Not a bridge company, not a turnpike company, no bank, scarcely an association of any kind, for whatever purpose existing, whether for the advancement of charity, or learning, or religion, or any of the common business of life, whether incorporated by the laws or not, but renders its statements to the public either voluntary or by command of the laws. If the latter do not positively enjoin publicity, a competent share of information regarding the objects of any such associations, is rarely or ever withheld, on proper inquiry being made. Societies, then, profoundly secret by the first element of their constitution, whatever their ostensible ends, cannot be too closely watched, in a country whose primary principles of political and social action are all in the face of day.

THE MORGAN CASE AND THE DECLARATION OF INDEPENDENCE.

The press on this occasion has fallen into stupefaction, or turpitude; for it cannot so utterly have lost its senses as not to know that the crime would never have been committed and left unavenged, but for the full and continued existence, in our country, of the Masonic obligation. No sophistry can gainsay this position. The evidence of it is flagrant; its foundation is upon a rock. Had a case like Morgan's arisen in 1776; had blood been so atrociously shed, and gone so long unavenged, through any acts of the government then ruling us, or the black doings and subtle hidings of Masonry within its borders, I believe that it would have acted upon public opinion like an electric shock, and that our fathers would have sought no stronger cause for prostrating in the dust an open authority or secret influence that could so iniquitously prostrate justice. Am I wrong? Do I affirm too much? Am I giving way to feeling, in place of reasoning? No! I speak under the highest of all sanctions, before the American public. Turn to the Declaration of Independence, that glorious charter of our liberties, and see if it be not there recorded as one of the causes for dismembering an empire, that the British King, by his odious acts, had obstructed the *administration of justice* in our country. No single case, comparable in atrocity to this of Morgan's, whether as regards the original conspiracy and murder, or the total obstruction of the laws since, ever disgraced the tyranny of that era over us.

LODGE AGAINST LAW.

I am in a field by itself. There my astonished sight beholds two figures: the State, with the broken sceptre of the law in her hand, on one side, and Masonry, with a veil over her face, on the other. My vision is distinct though the spectacle is so portentious! I go not beyond the narrative that presents it. Keeping to that, I am guarded against mistake or confusion. I have here immoveable ground under me. I take post as upon the verity of a legal record. A few facts are all that I want, and these I have. I desire to render the case irresistible, by its concentration and its simplicity. I believe that Morgan was seized and carried from his home by Masons, and by Masons murdered. I believe that this was the result of a conspiracy, engendered and carried through, under circumstances of peculiar deliberation, malignity and terror. Yet, to this very hour, the infamous deed remains unpunished. I have watched the pursuit of justice. I see how she is disheartened, fatigued, worn down, by efforts continued throughout years, to clutch these worse than Calabrian banditti. I see her at fault: I see her countenance in despair. Masons know the whole tale of blood. Who can deny this? Masons conceal it. Who can deny this? Can, then, any sentient, reasonable being say, that Masonry is *not* at the bottom of the evil? True, these are depraved Masons who act in this manner, and I do not mean to judge all other Masons by them; but Masonry, corporate, existent Masonry, is the root. The abandoned fiends of the order, who know the truth, conceal it on system. They are wicked through principle. They confound crime with virtue; murder with Masonic merit. Like imps of pandemonium, they rejoice and dance in their sin.

How, gentlemen, can my zeal in Antimasonry abate? I take from one of the letters of William Penn, the great founder of this Commonwealth, the following sentence: "*that a government is free to the people under it, when they are party to the laws, and when the laws govern.*" This is a fine axiom in a republic, expressed with clearness and brevity. But who can say that the laws govern while Masonry exists? True, that in a thousand cases occurring all around us, the administration of law goes fairly on, and we never hear of Masonry obstructing it, or anything about Masonry; why, then, it may be asked, any alarm about it? But what does this prove more than that it is harmless, as long as its belligerent spirit is not called out; but excite that spirit, tell the secrets of the institution, *bring it, by any means, into conflict with the laws*, and who that has examined the case of Morgan but must see it is stronger than the laws? Hence Anti-masonry.

ONE DEGREE ENOUGH FOR MR. RUSH.

Many years ago I became an "entered apprentice," went to a lodge once—and but once. On my return from England, after an absence in the service of the United States, I voluntarily withdrew from the body, by a letter to that effect. My separation from it was in 1826, before the murder of Morgan was known to me, and had no connection with the just indignation which that deed excited among a portion of the citizens of New York.

THE REASON FOR THE AMERICAN PARTY.

The only concern that society at large can have with Masonry politically, is on the ground of its doing a positive injury to society. What its predilections may incite it to cherish in theory or enact in practice, within its own walls, those outside need not care about. Let it employ itself as any other benevolent, or festive, or theological brotherhood, if any or all such it constitutes, with its own duties and pastimes, as long as it keeps within its own limits. But the line must never be passed. It exists permissively, under the license of society. The continuance of its charter depends upon its innocent conduct. This must be unequivocal and invariable. There must be no exception collaterally, any more than directly. The moment it is discovered that persons belonging to this brotherhood can conspire against the liberty and life of a citizen who had broken no law of the land, but merely some of its own edicts, and when these persons can escape detection by persuading themselves that the voluntary oaths and other self-assumed obligations which bind them to the brotherhood are of higher authority than the laws, no matter under what mistaken notions of those oaths and obligations they act, from that moment the whole institution, from which such rank delusions and tremendous perils proceed, assumes a new relation to society. It is placed in the attitude of an aggressor. It rides over the laws. It is *guilty*; constructively if you will, but obviously and legally guilty.

Hooker, personifying law, eloquently exclaims, "her seat is the bosom of God, her voice the harmony of the world; everything on earth does her homage, the highest as not beyond her control, the least as claiming her protection." Masonry has overset this primordial system. She has dethroned this image of God upon earth. To reinstate it over so insolent a victor, we must have a political organization. There is no other way of assaulting, there is no other hope of vanquishing, there need be no other dream of humbling such a foe. It fights with desperation. It murdered Morgan by force of its oaths; it beat down the law by force of its oaths; and, like any other murderer on trial for life, it will resort to every means that these same oaths can engender, to escape the doom it deserves. It is itself an organization the most tremendous, and for political as well as other purposes, when it may see fit to aim at them, though this, as many things besides, be kept out of its written code. It is, therefore, incontestibly proper to attack it *politically*.

MASONRY AND MURDER.

The Rev. Dr. Cathcart, of York, a learned and enlightened clergyman, kept an account of all the murders in the United States in 1831, and found that they amounted, as far as he could ascertain, to *one hundred and nine*. The fear is that this list fell below rather than exceeded the truth, as he put down none of which he had not an account. Others may have been committed that escaped him; but his aggregate, which I must add did not include those of the Southampton insurrection, or the individuals killed in the public affray in Rhode Island, probably exceeds the whole number of murders in both France and England for that year. The number in the latter country for *seven* years, ending with 1830, appears by their parliamentary returns, to have been *one hundred and three* or about *fifteen* for each year. What American, solicitous for the reputation of his country, but must feel deeply at a difference so amazing; however, the sum total of all other offenses may place those in our land at a lower point in the comparison. I do not charge Masonry with swelling up this appalling amount of murders, because it murdered Morgan; but I say unequivocally, and I say it careless of fresh abuse, that if any one thing could tend more than another to lessen the salutary horror with which that highest of crimes ought ever to be regarded in every community, it was the behavior of our *presses* under the murder of Morgan.

MASONRY AND POLITICS.

The defenders of Masonry allege that it is not political. Where do they suppose our senses to have fled when they say so? It may not be political by its express constitution, or any of its formal rules, but if it be not so in *fact*—if it be not so by its *influence*—there is no truth under heaven. It can vanquish the law, and silence the press, yet it is not political! It can tower over the first, which holds the body politic together—it can stop the second, by which the political universe is moved—yet it is not political!! This is to mock, not reason with us; it takes us for blocks—stones—not able to see what is before our eyes. And since Masonry has already done all that I have enumerated who so dull in thought or willful in infatuation, as not to feel sure that it will, in some form or other, go on with its foul transgressions as occasion may incite, if permitted longer to have foothold in the land. I thence lay it down with a confidence that in my mind admits of no qualification, that the multiplied and proven dangers of Masonry, render the effort for its extirpation the highest public duty which our citizens can be summoned to perform at the approaching election of a President.

Reform News.

NEWHAMPSHIRE NOTICE.

CHANGE OF TIME.

Owing to the meeting of the N. H. A. C. Conference at Concord, Oct 21–25, the annual meeting of the N. H. Christian Association is deferred one week, to Oct. 27, 28, and 29, in the Advent church at East Rochester. Elder H. L. Hastings of Boston, and Elder Isaac Hyatt of Gilford Village are among our speakers. Full programme will be published as soon as possible.

A. H. Lamprey, *Pres.*

S. C. Kimball, *Sec'y.*

INDIANA.

The Indiana Christian Association opposed to secretism will meet at Fairmount, Grant county, Indiana, October 20, at 7 P. M., and continue sessions till the evening of the 22d. David Marshal will represent the Friends' church. Halleck Floyd, Rev. Z. McNew, and Rev. J. P. Stoddard are expected, also many others who will address the meeting have promised to attend. Respectfully,

S. L. Cook.

OHIO NOTICE.

The committee appointed at the late meeting of the Ohio Christian Association, held at Cedarville to arrange for a State Lecturer who should spend at least two months in the field prior to the meeting that is to be held at Columbus, beginning Dec. 15, have chosen Mr. W. B. Stoddard, who has labored with success for the past two years in the State of New York. He begins his work in Ohio the 15th of October. Will the friends of the cause carefully notice his announcements and freely correspond with him in regard to the work? S. A. George,

Cor. Sec'y O. C. A.

FROM THE GENERAL AGENT.

Altona, Ill., Oct. 5, 1885.

On Friday evening, the 2d inst., I attended a gathering of the young people in Bro. Lindeblad's church and obtained a few subscribers for the *Cynosure*. I reached Galva Saturday morning, and calling on Rev. Mr. Borg, found that arrangements were completed and notices given in the papers for me to speak in the Swedish Lutheran church on Tuesday and Wednesday evenings. Spending a few hours with my sister and friends, I came on to this place at 3 P. M., and was heartily welcomed by Bro. Abrahamson, who was at the time suffering with a severe attack of sick headache, and was on that account unable to attend the evening meeting. I learned with regret that our true and efficient helper, Geo. D. Mackintosh, was absent, but soon found Bro. Hubbell, whose invitation to spend the night at his house I gladly accepted. The pastor of the Congregational church received me kindly and was, I noticed, with his wife in the evening congregation.

Saturday evening was not favorable for attendance from the country on account of a slight rainfall and "thick darkness," but there were present I should judge nearly a hundred and twenty-five persons, to whom I spoke for an hour. The M. E. church here has for the past year been supplied by a professor from Hedding College, Abingdon, on whom I called just before time for the Sabbath morning service, and whose invitation to preach I accepted. The audience was not large, but very attentive, and I regretted not being able to remain to "class meeting" on account of an engagement nine miles away in Wataga at 2:30 P. M.

The attendance at Wataga was good, and I was much encouraged to see the deep interest and full attendance in the Sabbath school that was in session when we arrived. This is one of pastor Abrahamson's mission outposts, and is in a prosperous condition, and has a very commodious house of worship.

A brisk ride of eighteen miles behind a fleet horse in the bracing air gave me an excellent relish for the cup of tea and a "No. 1" lunch that sister Abrahamson had thoughtfully provided, and I went to the work of the evening feeling "good as new." The choir sang "with the spirit and with the understanding" apparently, and after prayer and reading 2d Thessalonians 2: 7–12, I spent an hour and a half endeavoring to show that a man could not be a Christian and a true Freemason or Odd-fellow at the same time. The attention was marked and the order perfect.

One incident I should have mentioned. At the close of my remarks on Saturday evening a gentleman who had taken seven degrees and was a "Royal Arch" at one time, came forward to correct one error which I had inadvertently made in giving the ritual of the first degree. I had quoted from Mackey's Ritualist, page 22: "There he stands on the * * threshold of this new Masonic life," etc.,

which as he understood I gave as part of the initiatory ceremony; with this exception he said my representations *were correct.* I am encouraged by the hearty approval of pastor A. and other friends of the work thus far, and trust that this evening's gathering may be more largely attended and spiritual and helpful to the pastor in his work than any preceding.

Galva, Oct. 8.—My third and last meeting at Altona was a better one than the two preceding, though the rain kept many from the country away. Bro. Abrahamson showed me every possible kindness and will present our cause and give his people an opportunity to aid in its support next Sabbath morning. This I find a very needy field, though so far as the Ameriean population is concerned not as hopeful as could be desired. I was glad to see the faces of several friends of olden times in the audience the first evening, and among them Rev. Mr. Harrah, with prominent members of his church. Here, as at Altona and Moline, dark and unpleasant weather prevailed, greatly diminishing the attendance from the regions round about; but all things considered, the audience was fair and the attention good.

Yesterday I spent with one of the pioneers, who, if she was not my mother, I would mention as a noteworthy exception to the common infirmities of our "fast age." In her 91st year, she retains her memory and faculties in great clearness, and when we were out calling, she would enter and alight from the carriage unaided with more ease and expedition than many who were born half a century after she began to spin and weave in her New England home.

Last evening the churches held their regular prayer-meeting services, which doubtless accounted for the absence of some, but there was very little vacant space in the audience room, and those present remained for two hours without any apparent diminution of interest. When opportunity was given by the pastor for any who desired to aid in our work there was a cheerful response; and judging from the number of small coins the offering was general as well as liberal. I felt that not only a good work had been done in Galva, bnt as a gentleman present from a neighboring town subscribed for the *Cynosure,* its weekly visits for one year may prepare the way for light to enter that place of lodge darkness.

Bro. Abrahamson's congregation meet in the largest house of worship in Altoona, but finding it already too small for their growing membership they are talking and planning for a new structure. The present membership is reported at 490.

Bro. Borg's house of worship is not as large as some others in Galva, but is neat and substantially built of brick, with ample ground for enlargement. He reports a present membership of 140.

Both these pastors are radical temperance men, though Bro. Abrahamson is hoping more from the Repnblican party than the facts seem to warrant. There is one featnre noticeable in all these Swedish Lutheran anti-lodge chnrches, viz: they contain about the natural proportion of male and female members. Pastors in lodge-harboring churches often tell me that they fail to reach the younger men, and that the prayer meeting, if not the church roll, is almost entirely made up of old men and women, and it is refreshing to find a people who are not dependent on the "*rejected material*" of the lodges for attendants and workers in the chnrch. When these men become more thoroughly instructed they will speak with the voice and votes of freemen in tones that will penetrate even the deaf ears of political demagogues.

The Swedish Mission movement has not met with the hoped-for snccess either in Altona or Galva as yet. In both these towns they have houses of worship which are, I am told, nnoccupied at present.

J. P. Stoddard.

TO THE FRIENDS IN OHIO.

Chicago, Ill., Oct. 10, 1885.

Dear Friends:—By the time this will reach yon, I will, D. V., be in your State prepared for work, and I want yon to get just as much as yon can, while I am with you.

You will see a notice of my appointment in this paper. I take this opportunity to thank those of yon who have so nobly assisted in the past, and ask your co-operation in the present, which I am sure you will give. If yon do, and we all take hold of the work together, there is no reason why we should not see the cause of God and humanity advanced, and the powers of darkness driven back.

I shall go immediately to Columbus, as this is the place you have designated for your State meeting to be held Dec. 15th, next. I shall hope to see all the friends in the neighboring towns and speak whenever you can find a church or school-honse open for the trnth on this question. If you have a Mason in your community who is willing to debate the question on any moral or religious ground, I will meet him at any suitable place for such discussion.

Will Robert Boyd of Reynoldsburg,
Rev. George Riehey of Pataskala,
John Swiekard of Hope,
Mrs. L. L. Ducher of Lewis Center,
F. M. Gardner of New California,
I. S. Williams of Ostrander,
E. Pfeiffer of Delaware,
J. B. Lyons of Mt. Gilead,
L. Powers of Ashley,
D. Marshman of Cosica,

John Finney of Ontario, and Abraham Cox of Galion, each consider themselves a committee of one, to see what ean be done in their several towns?

Will all who are ready for lecturers or who may desire them later, in any part of the State, write me immediately, so that I may be able to arrange a series of lectures without going over the ground twice. Please state the time that will be the most convenient.

My address will, until further notice, be at Columbus, Franklin county, Ohio.

W. B. Stoddard.

FROM THE KANSAS AGENT.

Oct. 6, 1885.

Dear Editor:—Having attended the State Convention in Iowa at West Branch, and the Kansas State Convention at Willis, after leaving the lecturer's conferenee at Wheaton, I did not get home till the 5th of September, and have by various things been hindered, so I did not get into the lecture work till the 27th of September. Since then I have been at work, preaching once, lecturing twice. I failed to get a hearing at one other place, on account of a cold rain just at the time for gathering.

On Sabbath evening last I spoke on the Religion of Freemasonry at Strawberry school-house, showing from Masonic authority, and the Christian Bible, that there is an eternally uncompromising antagonism existing betwcen the Masonic science of religion (as Mackey terms it,) and the Christian system; and that the abominations spoken of in Ezekiel 8th chapter, degree below degree, of still greater and greater darkness, in the worship of "*the sun toward the East,*" was the great ideal from which the symbols of modern Freemasonry were copied. As Mackey says: "Many, indeed all of the Masonic symbols of the present day, can only be thoroughly comprehended and properly appreciated by this *reference to sun worship.*"

Quite an interest was manifested after the lecture, and I am pressingly invited to come again, and also to speak in another school-house about three miles east, and some material aid is promised.

I have spoken to some at every place in regard to a county organization, and the idea was favorably received by all. I shall make a vigorous effort after our (U. B.) conference, which meets at our church to-morrow, to get a Washington county anti-secrecy organization effected. I think of trying, where I have two or more appointments for evening leetures, to have day appointments for prayer, conferenee and inquiry. Pray for me that the Lord may direct and give increase.

R. Loggan.

IOWA.

BRO. HAWLEY'S FAITH AND ZEAL.

Dear Cynosure:—On Wednesday, the 23rd of September, I came to Quasqueton, in Buchanan county. The second night I exposed the deistical and Satanic character of the lodge religion and defended the claim of Christ to be the one only name by which we can be saved. Here I met my old friend John Merrill. I formed his acquaintance when engaged in revival work in Buchanan county twenty-seven years ago. He is a veteran reformer and was delighted with the truth, and anxious that it should be preached at his regular place of worship which is several miles distant from Quasqueton.

Sabbath, the 27th, I preached morning and evening in the village of Walker. Here, also, I exposed the Satanic methods of salvation taught by the lodge, and preached Christ and his atoning blood as the only way to God. The Sabbath evening sermon was preached in the Free Methodist church. The pastor heartily sympathizes with our reform work, and the brethren joyfully received the truth; as did the Wesleyan Methodist friends to whom I preached in the morning.

It is, however, but a few years since the misguided friends of the lodge in this place replied to my arguments against the validity of the Masonic oaths with eggs and stones. But they must have felt that those methods were neither convincing nor winning, and so listened in silence this time.

The next week I spent in distributing Anti-masonic literature, and in attending the Annual Conference of the Iowa Wesleyan Methodists. Upon the cars I met a pastor who does not teach separation from the lodge to Christ, but contents himself with warning the lodge men not to attempt to climb by the Masonic ladder to heaven. I earnestly improved the time in teaching him the way of the Lord more perfectly.

Twice I addressed the Wesleyan conference on the subject of our reform. This conference passed a resolution approving of the proposed National Convention of Christians and churches opposed to secret societies and elected delegates to the coming convention.

Sabbath morning I preached a sermon in the United Brethren church on the ability of Christ to save, in which I exposed the lying pretensions of the lodge to fit men, by Masonic methods, for heaven. In the evening I preached before the Wesleyan Conference on Christ the only way to God as opposed to the false ways of Satan as taught by the lodge men, and urged upon the pastors the duty of faithfully instructing and warning the people. I expect the hearty co-operation of the Free and Wesleyan Methodists in the work of Christian reform. Christ expects every friend of his to stand with him in this contest with the Masonic anti-Christ. Christ claims to be the only way to God; Masonry rejects Christ by teaching another way to heaven. If any man does that, says the inspired Paul, "*let him be accursed.*"

C. F. Hawley.

PERSONAL MENTION.

—Bro. A. H. Springstein has removed from Warren, Michigan, to Wayne, Wayne county, in the same State. Correspondents will please note the change and send for him to lecture.

—Rev. W. T. Gordon of Albany, Missouri, brother-in-law of Bro. M. N. Butler, having been compelled to give up the ministry, for the time being, because of the failure of his eyesight, is about engaging in business in this city. He reports as strong determination as ever against the lodge in Northwestern Missouri, but at present little activity in their opposition.

—Rev. T. L. Wilkinson, editor of the *Iconoclast* of Brantford, province of Ontario (now changed to the *Golden Rule*, Parkdale, Ont.), has been called to pass through the deep waters of affliction. During the last of August his youngest child, a sweet little girl of about seven years, was attacked with diphtheria. The disease was quickly fatal. The five older children were also prostrated immediately, and soon the father. In a few days a boy of about ten was taken and then a girl of sixteen. Thus bereft of half their little flock Bro. Wilkinson and his devoted wife have taken up again the labor of life with a sorrow whose depths their own hearts alone can fathom, yet sustained and comforted by the presence of Him who gave and who taketh away, whose name they bless out of the gloom of their trial. The readers of the *Cynosure,* who have become acquainted with this brother through extracts made from his paper, will join us in this expression of tenderest sympathy for the bereaved family.

—Bro. Edward Mathews visited the Illinois Free Methodist Conference meeting in Chicago last week. Our readers have been informed from time to time of his trial in Coldwarter, Michigan, for compelling an officer to show his warrant for the arrest of a brother minister. The judge, at first apparently prejudiced against Bro. Mathews, before the close of the trial as the facts came out showed plainly his change of conviction, and reserved the sentence for some days after the report of the jury. The case will be appealed, but Bro. Mathews is a poor preacher and has little means to spend in the trial. Some of his many friends who read the *Cynosure* can do good with their money in this way.

—The Assoeiation for the Advancement of Women met at Des Moines, Iowa, on the afternoon of Oct. 7th. The attendance was large and included many of the most noted women of the nation. Mrs. Julia Ward Howe, as president, made the opening address. This was followed by an essay on "The Work of the World's Women," by Mrs. Wolcott, of Massachusetts. Miss Francis E. Willard, of Illinois, then ably sketched the plan of successfully organized work as illustrated by the methods of the Woman's Christian Temperance Union. Among the distinguished guests reported as present were Mrs. Emma C. Bascom, of Wiseonsin; Dr. Julia H. Smith, of Chicago; Mrs. Abby W. May, of Boston; Mrs. Clara B. Colby, of Nebraska.

CORRESPONDENCE.

LOYAL UNITED BRETHREN TO THE RESCUE.

Dear Brethren in the Lord:

One of our vital principles is assailed by a crafty foe. "To the breach, dear frieuds!" Our Sumpter has been fired ou and many are ready to sacrifice "the ancient landmark, which thy fathers have set." For the sake of peace, aud the false uotion—that "perhaps they'll do more harm than good," many of our good brethren are deceived, and are willing to compromise. Let us orgauize in the uame of the Lord of Hosts, that "the weak hands may be strengthened, aud the feeble knees confirmed." "Say to them that are of a fearful heart: Be strong, fear not, behold your God will come with veugeance, even God with a recompense: he will come and save you." Let us organize that we may present an unbroken front to the foe. Why shall uot our every confereuce be represented in "The Conference of Churches?" Let our classes organize into a Defence Association and elect a delegate to meet delegates from every charge on each presiding elder's district at some central point on the district; to be known as the ——— District Convention of Coustitutional United Brethreu in Christ. After transacting business for the sustentatiou of our Coustitution, let them elect four delegates from their district (of preachers or laymen or both) to meet similar delegates from the other districts throughout the church at a convenient point. That conventiou to direct the constitutional organization for the church. I also suggest, that as soon as possible after the preacher is assigned, that the constitutioual brethren of that field wait upon him, and shonld he declare for the Weaver wing, or is weak on the question, that the amount that he would get if loyal from each member be put into a commou fund to fight this evil. Brethren, dallying now means weakening of our cause. I understand that since the passing of the lodge-appeasing act by our last General Conference, a member of the class I lead has joined the G. A. R. and we are powerless to help ourselves.

Exchange ideas, brethren. J. C. Young.

HALF-WAY ANTI-MASON.

Seymour Lake, N. Y.

Editor Cynosure:—Dear Brother. There was in the *Cynosure* of Sept. 17th, a sharp reproof to correspondents, which, if I listened to the human instead of the divine, I would dare not pen these lines. What God wants me to write, that I write; if it goes into the waste basket I have done my duty.

I find many men who cry aloud against Masonry; they can tell off from the first to the third degree, and point out many of the evils contained therein; tell us how Masonry is corrupting society, demoralizing the churches, corrupting our government,—in fact they have the outward form of a zealous Antimason. But ask one of them for a dollar to help on the cause, or a few dollars to help some poor seceder out of trouble—Oh how soon their countenance will change; their zeal collapse.

Now what we want in the Anti-masonic ranks is men filled with the Holy Ghost, endowed with power from on high: then the good work will go on. It is only through the power of God that Freemasonry will ever be put down. Give us men filled with the spirit of Christ, who are all consecrated to the work, then the Masonic kingdom will totter. Men whose pocket-books are open for the cause prove their faith. God help the National Christian Association and keep it pure. D. Benjamin.

AN INVITATION TO LECTURERS.

Lexington, Ill.

In this vicinity where the secret orders have full sway, controling everything, the churches included, we much need the assistance of an able worker in our midst. About one year ago Elder Browne spent a few days with us, visiting in town and country. The weather being unfavorable we made no attempt to get up an audience. Brother Hinman spent two weeks with us in November, visiting the same ground over, doing a noble work. He lectured twice in Lexington and had a small, but attentive audience. At Selma he gave two lectures, and had quite a respectable audience; and he spoke once in the country where we met with the greater encouragement but it rained so that the people could not get out. Now if there is any place on the earth where the subject of secretism should be agitated and its evils revealed, it is McLean county, Illinois, in Lexington especially. I can give so little encouragement that I hardly dare ask or expect further aid from the N. C. A.; but in case there should be a lecturer passing by, or near this place and will favor us with a call, sooner or later, I'll meet them at the depot, will convey them around, and will entertain them while they see fit to remain. Twelve or fifteen years ago Bro. C. A. Blanchard lectured here, and he gave the fraternity such a stirring up that the Masons allude frequently to it. I have some acquaintance with Bro. Stoddard, but it is not for me to dictate who, but will say, send a good one or none, as the prejudice is bitter against us here. Yours in the work.

Wm. D. Johnston.

PITH AND POINT.

THE G. A. R., AND THE RUM POWER.

The following record is from the *Era* of Bradford, Pennsylvania, of Sept. 29th, 1885:

"G. A. R. Resolutions.—At a meeting of Bradford Post, No. 141, Dep't. of Pa., G. A. R, held last Wednesday evening, the following resolution was adopted: *Resolved*, that the thanks of the Post are due and are hereby tendered to Messrs. A. Mayer & Co., for their generous gift of the life-like bust of our late commander and comrade, General U. S. Grant; and that Post 141 will ever hold them in grateful remembrance for the gift. By order,

R. A. Dempsey, *Commander.*

Chas. F. Cummings, *Adjutant.*

A. Mayer & Co. are wholesale liquor dealers in Bradford, and the query is, how much did the G. A. R. action in Maine soften the hearts of these liquor men? How many dollars will Post 141 put into A. Meyer's coffers?

J. T. Y.

A WIDOW'S MITE AND BLESSING.

I wish I was able to send you much more, but am glad to be able to help you a little in the good work of sending the *Cynosure* South. It is surely God's messenger and he will bless its truths to those who receive and read it. May God's blessing be upon all who are working in this reform.—Mrs. M. W. Bingham, *Mallet Creek, O.*

HOW STANDS DR. LEONARD?

Please allow me to ask through your valuable paper if the Prohibition candidate for Governor of Ohio, Dr. Leonard, is a member of either the Odd-fellows or Freemasons? My reason for asking the above question is I will not knowingly vote for a man for office that belongs to either of those orders. I do not consider a man after taking such oaths as a fit man to hold office. He is in danger of being placed in a situation where he would be compelled to violate one or the other of the oaths he has taken. We have no American ticket in our State, or I would not think of voting any other. I think the *Cynosure* the best paper printed.—T. W. Stewart, *Bellecenter, Ohio.*

Dr. Leonard, we understand, is not a Freemason, but joined the Odd-fellows years ago. How much interest he takes in the lodge we know not, but hope little or none. Members of the nominating convention raised the question of his lodge affiliation, and we believe were satisfied with his present standing. Write to him and learn directly how he stands.

BIBLE LESSONS.

FOURTH QUARTER.

STUDIES IN THE KINGS AND PROPHETS.

LESSON IV. Oct. 25, 1885.—The Temple Repaired. 2 Kings 12: 1–15.

GOLDEN TEXT.—I was glad when they said unto me, Let us go into the house of the Lord. Ps. 122: 1.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Children trained in the fear of God will make God-fearing rulers.* vs. 1, 2. The young king Joash is a fine example of the value of early training. There is no reason to suppose that with the blood of the house of Ahab in his veins he would have turned out better than the kings who preceded him had it not been for that combination of circumstances which made the good Jehoiada the sole guardian and teacher of his childish years. Our greatest national danger lies in the fact that such a large proportion of our children and youth are allowed to grow up without any moral or religious education worth the name. The virtues of the Puritan age have become nearly extinct in our public men, simply because the Puritan home with its strict discipline and daily grounding of the children in Bible truth, has become almost obsolete. Perhaps no reformation is more needed than one which shall begin at our own firesides in a revival of the old-fashioned home training.

2. *A true reformation will begin at God's house.* vs. 3–15. In the great national declension, the temple had been suffered to fall into a state of general neglect and dilapidation. Joash perceived the duty of repairing the sacred edifice, strange as it seems, before Jehoiada did, and issued a command that a national subscription should be taken up for this purpose, yet at the end of twenty-three years not the first step had been taken towards this important work. The third verse gives one prime reason for this general apathy, "the high places were not taken away." Just in proportion as these high places were frequented the temple worship declined. In our own day there is the same rivalry between these man-chosen shrines and the house of God. Any standard Masonic writer will inform us that the lodge always meets in an upper room to copy the example of their ancient brethren who met to worship on hills. Thus we have in our midst literal "high places" on which are expended the money, the interest, the affection which should be given to the church. As a consequence "the breaches of the Lord's house" grow larger and larger, and even our Jehoiadas seem to have no conception of the real cause. A complete tearing down of these high places would have saved such a tax on the king's patience. The honesty of the master workmen shows that this was indeed a revival of national righteousness such as our own nation sadly needs. It is time that moral issues should be brought to the front. Politics divorced from religion and morals, will grow like stagnant waters—a fountain of public corruption infecting all officials from the highest to the lowest.

LIGHT FROM THE WORD.

Why is early training so important? Pr. 22: 6. Were high places ever used for true worship? Gen. 21: 33. What made them sinful? Num. 33: 52.

"Began to reign." When he was seven years old (2 Chron. 24: 1). He was the eighth king of Judah, and son of Ahaziah, and hence a great grandson of Ahab. For many years Joash was naturally very much under the influence of Jehoiada; and during this period his reign was an excellent and prosperous one. The very first act of Jehoiada, in the king's name, was to bind the people to the abolishment of the worship of Baal, and the restoration of the worship of Jehovah. In the excitement of the revolution, the people, in a great mob flew to the temple of Baal, and tore it down and killed its priest. Forthwith Jehoiada, in the king's name, re-organized the temple service, so that his worship, which had been falling into decay through three reigns, might be conducted in a more fitting manner. But the building itself had become ruinous, owing to neglect and the depredations which had been made upon it by idolaters and invaders. The king therefore early directed his attention to its restoration.—*Todd.*

"But the high places." The unlawful altars of Jehovah built in groves upon hilltops. The Israelities found that all prominent points had been consecrated by the former inhabitants for idol worship, and they used the same localities in the Jehovah worship. The idol worship was full of the vilest impurity, and it was perhaps impossible to worship Jehovah purely amidst the suggestions of the former impurity which these high places called up. Therefore there were strict commands to destroy them (Lev. 26: 30; Num. 33: 52; Deut. 33: 29).—*Schaff.*

"Were not taken away." (1) Perhaps the king and the high priest did not realize that these were forbidden. (2) The true God was worshiped upon them, although in a wrong way. (3) Possibly they were unable to take them away,—or feared to go farther in their reforms than they had already done, lest they excite revolts among the people.—*Peloubet.* The popular fondness for the private and disorderly rites performed in the groves and recesses of hills was so inveterate that even the most powerful monarchs had been unable to accomplish their suppression.—*J., F. and B.*

"The need of reformation." God's spiritual temple, the church, is sometimes neglected and needs reformation. That money, and time, and thought, which should be devoted to religion and the spread of the Gospel, is transferred to the temple of Mammon. Prayer and the reading of the Bible declines, in private, and in the family; meetings are poorly attended; few are invited to Christ; worldliness prevails.—*Peloubet.*

"The priests had not repaired the breaches." It is not common for people to be very enthusiastic in spending for the public good the income they need themselves, when those for whom it is done will not give their part. Then there was the difficulty of determining what part of the money should be appropriated to the repairs, and what to the support of the priests and the ordinary temple expenses. In truth Joash had set the priests a hard task; he required them to take the funds for repairing out of their own income, and they not unnaturally found difficulty in settling the proportions—*Tayler Lewis.* If they had trusted God and the people more, and repaired the temple, more income would have come in. People are not apt to give freely where all that is given is absorbed in the expenses of the collection. They must see worthy results of their self-denial to stimulate their benevolence.—*Pel.*

"And the priests . . . put therein all the money." A contribution-box should always be one of the attractions of the Lord's house. We ought to go to church to give as well as to get. Praying and singing in a church mean but little from a person who is unwilling to give anything into the Lord's treasury. In making choice of a church home, it is well to look out for one where the contribution-box is always open and always prominent.—*H. C. Trumbull.*

"They reckoned not with the men." For they trusted implicitly in their honesty. But this work has a strange ending. Joash himself in his later years not only favored idolatry, but took from the temple the very treasures he had placed there with the surplus money, and gave them as a bribe to Hazael, the king of Syria (2 Kings 12: 17, 18).

ANTI-MASONIC LECTURERS.

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OR

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The American Party.

First Nomination for President at Oberlin, Ohio, May 23, 1872.

Platform Adopted at Chicago, June 28, 1872.

Name Adopted at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

F. W. Capwell, New York; *J. A. Conant*, Connecticut; *E. G. Paine*, Minnesota; *G. W. Needels*, Missouri; E. D. Bailey, District of Columbia (*Ex. Com.*) James Kennedy, California; Robert Hardie, Dakota; J. F. Galloway, Florida; L. N. Stratton, Illinois; Israel Hess, Indiana; J. N. Norris Iowa; H. Curtis, Kansas, S. A. Pratt, Massachusetts; H. A. Day, Michigan; E. Tapley, Mississippi; S. C. Kimball, New Hampshire; Robert Armstrong, New Jersey; E. A. Foldstrom, Nebraska; J. M. Scott, Ohio; Wm. H. Pruett, Oregon; A. M, Paull, Rhode Island; J. W. Moss, West Virginia; M. R. Britten, Wisconsin.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited hy law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should he extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency.

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. Browne, Berea, Ky.

Eli Tapley, Columbus, Miss.

J. F. Galloway, Okahumka Florida.

Wm. Hazenburg, Cape Town, S. Africa.

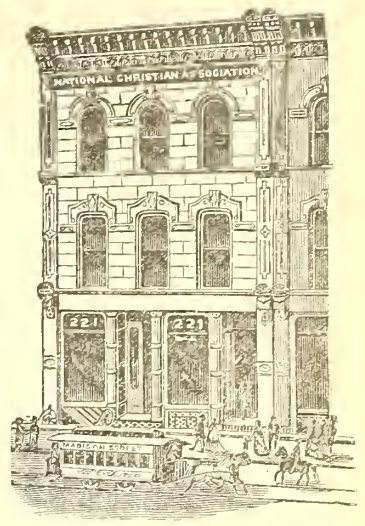
A. D. Zaraphonithes, Andros, Greece.

C. B. Ward, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. Please designate to which one such funds shall be sent.

☞Readers ordering goods, or making inquiries concerning articles advertised in this paper, will confer a favor by stating that they saw the advertisement in the CHRISTIAN CYNOSURE.



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Vice-president—Rev. W. T. Meloy, D D., Chicago.

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Cor. Sec'y and Geneal Agent.—J. P Stoddard, 221 W. Madison st., Chicago.

Treasurer.—W. I. Phillips, 221 W. Madison Street, Chicago.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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President.—Rev. S. Collins, D. D

Secretaries.—Rev. S. A. George. H. L. Kellogg and M. N. Butler.

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West Virginia.—Pres., D.B. Turney; Sec., John Bosley, Grafton. Tres., H B Higgins, Petroleum.

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG

CHICAGO, THURSDAY, OCTOBER 15, 1885.

READ WITH CARE two articles in this number, "*A Powerful Appeal for the South*" and "*A Plea for Union.*" They are both excellent and from Mississippians by nativity or choice. The senior editor of the *Cynosure* has in contemplation making a tour through the South this autumn or winter, to see what can be done, and to speak where good audiences can be had, prior to the proposed General Evangelical convention. Will Bro. Woodsmall of Iuka, Mississippi, and others, write to the *Cynosure* whether meetings can be had with them, or in Memphis and New Orleans?

PRES. C. A. BLANCHARD of Wheaton College has read Mrs. Haviland's "Life Work," and thinks it makes a stronger impression against slavery than did "Uncle Tom's Cabin."

THE KETTLE SINGS BEFORE IT BOILS, and the country now on the subject of secret societies is in the condition of that kettle. Old conservative papers, like the Vermont *Chronicle*, are now attacking the swarms of secret orders because they are *disintegrating the churches* by drawing the men and money out of them, and leaving the women to do the paying and praying.

THE COLUMBUS INDEX (Miss.) gives the case of a colored preacher, H. H. Milburn, senteuced six years to the penitentiary for embezzling $400, money belonging to a secret society called "*The Seven Stars*," and made up of both sexes, of which Milburn was treasurer. The South everywhere swarms with such societies, constructed on the principle of villainy and scoundrelism. The American Misionary Association is short this year. Between two aud three thousand Congregational churches have contributed nothing to its treasury. Nearly every Christian denomination has missions for the ex-slaves; yet how few of those colored churches exclude members of secret societies! But until they do so their work is a failure. The secret societies suck out all vitality and spirituality from them. Such churches are not worth supporting, and the wonder is that sensible people give them support.

THE ARKANSAS BAPTIST, (Little Rock) Oct. 1, asks why colored people have a school house costing but $2,500, while the whites have one costing $15,000, and answers, "Because white people put their money into school houses, and colored people put theirs INTO SOCIETIES." The *Baptist* is a bright, well-edited paper, taking enlarged and just views of things. It extracts from the *Century* a Southern woman's letter urging Southern ladies to teach colored schools, and rebukes the ostracism with which Northern women have been visited for teaching such schools. This is good sense as well as good religion.

IT IS SIMPLY AMAZING that intelligent, educated men should complain of preaching the terrors of God's law as harsh. There is more terror in the words of Christ than ever human lips uttered. Instance. "In hell he lifted up his eyes, being in torment;" and, "For I am tormented in this flame!"

SMALL-POX MOBS in Montreal to resist vaccination by French Catholics, one would think, must open the eyes of men to the uselessness of priests and their teaching. Ever since Quebec was founded in 1608, one year after Jamestown, Va., and twelve years before Puritans founded New England, the Canadian French have been as clay in the hands of priests; and they are now, after 277 years' tuition, fighting a remedy tried and accepted by the civilized world. Christ "hath an unchanging priesthood." All true human priests pointed to and ended in him. Heb. 7: 24. So that all priests, since Christ, are usurpers and counterfeits, and the lodge reveals their true nature. They are antagonists and rivals of Christ.

IF THE GENERAL CONVENTION OF ANTI-SECRET CHURCHES, which thus far meets with much favor, promises to be a truly national gathering, the missionary societies will wish to be represented, and some one will make a tour through the South and secure a full representation of the colored people.

HON. RICHARD RUSH.

Take him for all in all,
We shall not look upon his like again.
—*Shakespeare.*

An old paper has been handed us, the Hartford, Conn., *Intelligencer* of 1829. Daniel Webster, J. Q. Adams, Edward Everett, Seward, Stevens, and their peers were then Anti-masons, in print. So were the entire Andover faculty, and some thousands of orthodox elergymen with them. Yet this Hartford paper tells us that there was not a town in the State, where the *Intelligencer* was taken, "in which Masous had not endeavored to prevent its circulation." Post-riders refused to carry it to subscribers. A lodge-committee attempted to bribe a carrier not to take it. "A Masonic clergyman, on the Sabbath, just out of the desk, snatched the paper in the house of a subscriber and committed it to the fire. Postmasters, writing the editor on business, did not frank their letters. A multitude of abusive and insulting letters, were written to the editor, the postage not paid by the writers. Masouic postmasters retained the paper in their offices and wrote the editor that "it lay there dead," and charged him the postage, while refusing or neglecting to give the paper to subscribers. Burning the paper by Masons was a common occurrence; and one post-rider was stopped by Masonic ruffians and threatened with violence if he brought the paper there again. General Jackson, then President, with his Cabinet, Livingston, Barry, Eaton, Poinsett, etc., were members of Federal lodge No. 1, in the District of Columbia, and Livingston was "Grand High Priest."

During that time, while the lodge was red with murder, and rank with every act which defines a villain, presses claiming decency and respectability spoke of the opponents of the lodge as "fanatics," "persecutors," "officeseekers," and "madmen." And though by a confession of judgment, 1,500 lodges gave up their charters under charges of murder, perjury, blasphemy, and treason against God and government, the scattered lodgeites bated no jot of their impudent haughtiness and supercilious contempt for great and good men. The same spirit is in them still.

Philip C. Tucker, of Vergennes, Vt., was for a time almost the sole public adherent of the lodge in that vicinity. He was a small, red-faced, bloated lawyer. After discharging a volley of his rattling ribaldry in the Middlebury court-house, the Vermont jurist and Senator, Phelps, whose son now represents us at the English court, referred to Tucker thus:

"Your honor, I have no word of reply, to Mr. Tucker. He has given us neither law nor argument. He has come iuto court, and, like a bear, setting on his haunches, he has simply growled at the case which he neither understands nor explains." Yet this inferior, seventh-rate person is a high saint in Masonic books.

The *Cynosure* presents its readers with the picture of Hon. Richard Rush,

A REPRESENTATIVE ANTI-MASON

of that day. A sketch of his father, Benjamin Rush, has already been given to our readers, and his Centennial celebrated as the father and founder of the temperance cause. His two sons, Benjamin and Richard, have left names which will last while there is a Rush Medical College, or an American diplomacy. Of these two sons, Richard was by much the greatest man. Born in Philadelphia, Aug. 29th, 1780, he died there July 30th, 1859.

Few lives have been richer or more diversified. As our minister to England, he negotiated treaties which prevented war. While Attorney General, he compiled our national laws. In 1833 he published a volume entitled "Memoranda of a Residence at the Court of St. James;" and in 1845 added a second volume of "Memoranda, Official and Personal." In 1857, he published "Washington's Domestic Life;" and in 1860 there appeared a volume of Miscellanies. In 1828 he received 83 electoral votes for Vice President of the United States, on the ticket with J. Q. Adams. Appointed minister to France, he was first to acknowledge the French Republic of 1848. Eight years before (1840), the United States *Democratic Review* speaks thus of Mr. Rush; "If talent of the highest order, an edueation the most liberal, laborious study, a judgment matured by profound thought; if a long life of devotion to his country in connection with some of her most unfortunate civic services; if political wisdom drawn from the best and purest sources, and a political integrity never questioned; if the most marked evidence by his fellow-countrymen of their just appreciation of his merits,—if sueh grounds can create an undeniable title to a *national name*, it will be awarded to Mr. Rush." And if blood enobles, he was the son of one signer of the Declaration of Independence, and the grandson of another.

His first political speech on the attack of the British on our frigate Chesapeake (1807) ranked him high among American orators. Next year he defended Col. Duane against Gov. McKean, which greatly endeared him to the then Democratic party. In January, 1811, Gov. Snyder appointed him Attorney General of Pennsylvania, and in November of the same year, President Madison appointed him Comptroller of the Treasury. In June, 1812, war was declared with England, and on July 4th following, Mr. Rush was selected to deliver an oration, when the President, Cabinet, both houses of Congress, and all the French ministers were among his audience. February, 1814, he had his choice of two seats in the Cabinet. He chose that of Attorney General, and filled the post with great public approbation. In 1817 he was Secretary of State, *pro tem*, six months under Monroe. During this time he arranged with Great Britain to cut down the national forees on the lakes to one vessel for each nation. October 31st, 1817, Mr. Rush was appointed Envoy Extraordinary and Minister Plenipotentiary to Great Britain, a post which he held seven years. Many difficult matters were settled by him. His reports fill six or eight folios, and may now be seen in the State Department.

Gen. Jackson executed Arbuthnot aud Ambrister, two British subjects, and war was averted only by the patriotism and address of Adams and Rush: and the celebrated "Monroe Doctrine," which has been the settled policy of the country ever since, was formulated and established by these two statesmen. After this Mr. Rush rendered important service in settling a dangerous and stormy dispute between Ohio and Michigan; and also in securing the legacy which founded the Smithsonian Institution in Washington.

Now unlock the lodges. March out the taterdemalian host of stripped and sworn and aproned dupes. Let the whole host of darkness confront this one American, whose maguificent record is partially given above! Let them all shout at once "Crank," "*Fanatic!*" and see how the army of frogs, swallowing grandiloquent titles to swell themselves to the size of men, see how they shrink and pale away before the indignant glance of this one honest man. See how their "Sovereign, Grand Commander Pike," followed by his Indiau regiments in gray, with the scalps of Uuion soldiers dangling at their necks, quails before the indignant loathing of an honest American patriot and then let the world of lookers-on say which is the *crank!*

We have presented Richard Rush as a man and a statesman. We shall now present him as an Anti-mason.

In 1831 Anti-masons held in Baltimore the first national nominating convention for President of the United States. His friends applied to Mr. Rush to be their candidate. He declined. He had written and published powerful letters against the lodge; and he would not weaken the great force of his letters by running for office on an Anti-masonie ticket. Mr. Wirt was nominated.

Mr. Rush gave the great force of his mind to the study of the lodge question as developed in the courts; in testimony before eommittees of legislatures; and in revelations by hundreds of seceders from the lodges, many of them the best men living, and their testimony all agreed; and Mr. Rush poured out the wealth of his mighty genius, as a lawyer, statesman, and diplomatist. It was the story of Hercules strangling the serpent turned to history. He wrote simply as a man and an Ameriean, against the lodge which "is," in the words of Seward, "hostile to every American principle."

His first letter was a reply to a committee of the people of his own county, asking his views of the lodge. It is dated May 4th, 1831. He objects to "secret soeieties":

1. "Because pursuing objects unknown to the public, through means not known to the public, they act under diminished responsibilities to the public * * * Freemasonry is such a society."

2. Again: "It is seen from these [Lockport] trials that the laws cannot be executed upon the authors of an audacious and bloody conspiracy, in one of the most populous parts of the Union * * * although the conspirators are known to more than one hundred persons belonging to the Masonie body."

3. Again: "The law is paralyzed by a hidden agent stronger than the combined force of its machinery and its ministers." "I challenge the Spanish Inquisition to exceed it."

4. Again: "The press on this occasion has fallen into stupidity or turpitude. * * No sophistry can gainsay this position. * * True, these are depraved Masons who have done the deed, and I do not mean to judge all other Masons by them; but Masonry, corporate, existent Masonry, is the root. The abandoned fiends of the order know the truth and con-

ceal it on system. They are wicked through principle. They confound crime with virtue; murder, with Masonic merit. Like imps of Pandemonium, they rejoice and dance in their sin. The deeper their guilt the more they make themselves invulnerable."

5. Again: "The press is silent or scoffs! The institution even turns complainant. It positively grows belligerant. It will not be 'persecuted.' It will have no noise made, none of this flash and bluster. Those who are driving the conspirators into the toils and breaking up their dens to save the future from similar tragedies, are denounced, ridiculed! They are *infected* with Anti-masonic excitement," etc., etc.

Such is the tenor of the first of the series of letters by this great and noble American. Contrasted with the subtle, crawling outgivings of the lodge, they read like the sentence of a judge against convicted felons. And they are not obsolete. Their doctrine is as true aud uecessary to-day as the moment when uttered.

The time of our readers, and our owu, forbids in one article an analysis of the other five letters on Masonry. They should all be read and pondered by every young American. They were written: the first as above; (2), to the officers of a Massachusetts convention; (3), to citizens of Lancaster county, Pa.; (4), to Hon. John C. Spencer; (5), to a State committee of a convention at Harrisburg; and (6), to a Senatorial convention in Peunsylvania.

In all these letters Mr. Rush deals with the lodge on political, not on religious grounds. He quotes Dymond "On the Principles of Morality" who says: "*There are some creditable editors who do harm in the world, to an extent, compared with which robbery and treason are as nothing;*" and shows that their guilt is the crime of not doing; suppressing truth by silence. (See the religious press of to-day.) He spurns as insult the cry of Masons, "*Punish the guilty but not the innocent;*" when every adhering Mason upholds the lodge which screens "*the guilty.*" He declares that the men convicted and then in jail for taking Morgau off were then in good standing in all the lodges; no one of them ever was turned out of any lodge; but Masons fed and feted them, and carpeted their jails. Yet the editorial eunuchs of the lodge cry, "*Punish the guilty*" whom the lodges conceal, while they uphold the lodges which conceal murder, and so are themselves guilty. "Nobody dreams of indicting innocent Masons for the murder of Morgan; but only of putting an end to the institution which made Masons murder him." "The very dog unchained" fixes liability on the owner for the injury he does in the streets. He insists that "Prohibitory statutes" should be enacted against the lodge in New York. He calls the editors who act as janizaries and eunuchs for the lodge, "Cautious sentinels, prompt aud valiant to fire on the foes of the lodge; but never too quick to hit the lodge." "When Masonry calls the name of Washington to its aid, it commits a profanation rivaling its crime of murder." "As surely as he tore in pieces the oath which once bound him to George III., so surely would he have torn up the oath which bound him to a lodge convicted of crime against the laws;" and, "*There is, obviously, no mode of getting rid of it but by bringing public opinion to bear on it at our elections.*" A single Mason on a jury defeated an action brought by the people of New York. Masons have refused to testify in courts, preferring a jail to testifying to the truth against the lodge.

But enough, at least for this time. Our object has been to show which is the "crank," Hon. Richard Rush, or Confederate General Pike. To show that the lodge is a compound of mean and man-degrading vices; in all ages, one and the same; its morals, villainy; its religiou, blasphemy; and its god, Satan, the "god of this world who deceiveth the kings of the earth and the whole world." That good men are deceived by it is uo more justification of it than that good men are bitten by mad dogs justifies hydrophobia. It is of Satan's planting, and Christ's word is given that it "shall be rooted up." And if a general convention of anti-secret churches can unite good men against it, that will be one of the brightest days that ever dawned on the hopes of America and the world since the advent of Christ.

—Secretary Stoddard returned Saturday from a very profitable and encouraging trip of two weeks which has been reported. He expects this week to speak in Pecatonica and Rockford.

—Bro. C. F. Hawley, Iowa agent, is preparing for a county meeting at West Union, Fayette county, October 19th, and writes to engage the services of Secretary Stoddard for that date.

—The *Iconoclast* of Brantford, Ontario, whose editor, Rev. T. P. Wilkinson, has dealt the lodge some heavy blows, has removed to Toronto and takes a new name—*The Golden Rule.* The editor's address is Parkdale, Out.

—A few days ago an aged widow in Ohio sent $5, to help on the blessed and urgent work for which Bro. Woodsmall pleads on the second page of this number. How many of our wealthy friends ean add as much or more to this fund for sending the paper to Southern ministers?

—Our untiring friend, George W. Clark, who will never allow us to call him "old," is still the bard of the reform. He has nearly ready for sale by the N. C. A. a choice selection of his reform songs, suited especially to our work, which will be supplied at so popular a rate that we hope every family will need two or three copies.

—Elder Callender's appeal for the Memphis brethren will not, we are sure, be unheeded. Read it and lay it before the Lord. A sister also, who wishes to aid Bro. Zaraphonithes in Greece in the same way—securing a home,—starts a subscripiion of $1.00. Will not other friends add to this sum? Send for both objects, with plain designation, to Bro. Phillips, Treasurer N. C. A.

—Bro. R. Loggan of the Kansas Association is attending the annual United Brethren conference at Clifton. Next week he hopes to begin a solid winter's work for the reform, traveling with his own conveyance much of the time and taking in the country settlements. Let the Kansas friends welcome Bro. Loggan wherever he appears, and send for him when he delays long a visit.

—Rev. George Warrington, president of the Iowa State Association, is the American candidate for County Superintendent of Schools for Van Buren county. The party has a full county ticket headed by S. Boon for representative to the State Legislature. The partisan press is greatly exercised at the union of Anti-masons and Prohibitionists in supporting the State ticket. The conditions are favorable for a good vote for the Mickelwaite ticket.

—Bro. W. B. Stoddard goes to his new field in Ohio on Thursday of this week. His canvass of Chicago has enriched his experience and quickened his zeal against the lodge. Ohio friends must put their shoulders to the wheel with him. He does not propose to aim at nothing and hit it. Read his address in another column, and let there be no wavering in the lines. Our Great Master expects every man to do his duty when the battle is set in array. There must be some self-denial in order to accomplish anything in an unpopular reform. Such work only proves our faith.

—The article in this number explaining the formation and character of a new temperance society among Scandinavians is by the editor of *Tidens Fragor*, (Questions of the Times). The principle of secrecy which curses other movements in this direction is very sensibly rejected, but will not the degrees, titles and formality open the way for the lodge with its obligations? This society was formed evidently with a sincere purpose to promote temperance. This should be encouraged and if there has been some mistake in the methods employed let it be kindly shown. Will not some one of our Swedish brethren undertake this labor in Christ's name?

—The report of the Trustees of the Peabody educational fund, Oct. 7th, shows that rapid advancement has been made during the past year in educational methods in the Southern States. Public sentiment had revolutionized the public school system. The freedmen are now enjoying many school privileges hitherto denied them. The following sums from the Peabody educational fund have been paid out during the past year in the Southern States: Alabama, $5,300; Arkansas, $3,100; Florida, $2,375; Georgia, $4,175; Louisiana, $1,800; Mississippi, $2,250; North Carolina, $5,430; South Carolina, $5,000; Tennessee, $11,850; Texas, $7,150; Virginia, $6,775; West Virginia, $2,500. Total, $57,705.

The same number of the *Boston Evening Record* which reported the arrest, trial, and condemntaion of seven persons who were fined teu dollars each for preaching the Gospel on Boston Common, contained on another page a map of the very precinct where the preaching occurred, showing the precise location of about a dozen gambling dens, which were being run contrary to law, week days, and probably Sundays; none of which were interfered with by the police. Not that the police were partial to gambling or opposed to preaching, but they were obliged to obey orders, and they were *ordered* to make complaints against the preachers, and were *not* ordered to meddle with the other violaters of the law. Besides, it is useless to arrest criminals when the authorities will not prosecute them if complained of.—*Common People.*

AN APPEAL FOR REV. R. N. COUNTEE.

Memphis, Tenn., Sept. 17, 1885.

Elder N. Callender,

Dear Bro:—Having learned of you through Elder J. H. Austin, of Goshen, and of your great suffering for the cause of Christ, I write you, believing you would sympathize with me in this my day of trial. You have no doubt learned of my suffering (an account of which was published in nearly all the papers, but fully in the *Christian Cynosure* of Chicago), because of my oppositou to secretism. I have been a member and an active worker in the Masonics, Odd-fellows, Pythians, and other kindred orders nearly one-half of my life, and now because God has inspired my heart to oppose their wickedness and denounce them, I have been assailed, my house mobbed and fired into at the dead hour of night by a band of disguised secretists; who, conscious of the presence of my wife and children, and regardless of their screams and that of my aged mother, inhumanly fired shot after shot into the house. But blessed be God, we all escaped. But you know how they are; they are yet breathing out vengeance against me. I live one mile from the city proper, and have no protection save my brethren who come out every night and stay with us, walking as sentinels all night long. Winter will soon be upon us, and they will not be able to walk so far and attend to their daily work, hence they are anxious to get me near them and make the enclosed appeal, kindly furnished us by Bro. Austin. If you will please lay this before your church, or before such person or persons as you think can or will help us, we will be very grateful to you, and anything you may succeed in obtaining for us will be prayerfully acknowledged. May God sustain you, my brother, as you in like manner go forward to assist in hurling from his seat this power of Belial, and establishing by God's grace the name and power of the Lord Jesus Christ. Your brother in Christ,

R. N. Countee.

Thompson, Pa., Oct. 7, 1885.

Dear Cynosure:—Few events of greater moment, if any, have occurred since our "holy war" upon the "image of the beast" commenced, some eighteeu years ago, than the brave and noble stand taken by Bro. Countee of Memphis, Tenn. That his position against the secret empire is of vast importance, the enemy well understands. That the "old red dragon" is touched in a vital part is demonstrated by his agonized writhings. When one who has been foremost and prominent in so many lodges, one who has devoted "half his life" to those slavish clans, and has been a proficient in them, boldly cuts loose from them, and, as all honest men will do, warus God's people and the world at large against them, we may expect "the heathen to rage and the people to imagine vain things;"

Brother Countee has set a good example for the thousands of our ministers, both colored and white, who have been unwisely drawn into the slimy folds of that old serpent, the father of lodgery. Happy the man, though it cost him his all, with life itself, who breaks fellowship with demons.

Do we, does any one, need further proof of the murderous spirit of the lodge? That Bro. Countee may be counted with the tens of thousands who have been "counted worthy" to die a martyr for Christ and truth, is quite possible even though we do all in our power to protect him. But however this may be, let the loyal hosts of God's people rally to his defence. It is a rare opportunity God has put before us to help shield such a spirit from the vengeance of a sworn foe. Let God's dear people all over the land, of all classes, seize the opportunity aud place the hero of Memphis in the safest spot in the city; where, shielded and encouraged by gushing sympathy and strong arms, he will feel as secure as a man of moral convictions and positive character cau be made to feel, in a Christ-hating world like this. Our brother needs more than sympathy unalloyed. Let our sympathy be well mixed with the material aid that will culminate iu a home in the midst of his brave people. Suiting our course to this sentiment we will see what may be done.

We have not forgotten the days when it *cost* to be a sterling Mason, *i. e.*, *Anti-mason. Speculative Anti-masons* we have, but they are too much like speculative Masons—shams. Let us have more *operative Anti-masons.* Apprehensive as we were of personal violence, (and not without reason) no "Masonic vengeance" was actually executed on me, save only to attempt the execution of my reputation on the altar of public sentiment by the Masonic "setting maul" of falsehood and slander. This for a time robbed me of a comfortable support and the good will of the superficial. Truly yours,

Nathan Callender.

The Home.

THE FULLNESS OF CHRIST.

For Christ and his abasement
And varied pains, I see
Enough for me while living,
At death, enough for me;
For through his cross I triumph,
I glory in his shame,
And find surpassing riches
In his beloved name.

Those held in sin's dark bondage
He came to set at large,
And with his blood he purchased
Their just and free discharge;
There is no condemnation
To all the blood-freed throng;
The blood's redeeming virtue
Will be their endless song.

He pardons sins, though counting
Like drops of morning dew;
His love no mind can measure—
Its life is ever new.
He craves for room to pity,
And mercy to impart—
For boundless stores of mercy
Are treasured in his heart.

In praises after praises
Eternity I'll spend,
If I, a fainting pilgrim,
Shall see my journey's end;
All storms gone by forever,
My sins all washed away,
Of spotless white my garments,
My light the perfect day.

—*From the Welsh.*

SABBATH BREAKING IN GOD'S HOUSE.

That Christianity is a divinely inspired system of faith and a rule of daily life, all orthodox people admit: but do we make enough of it on the side of devotion? Amid all the excellent admonitions to work, are we not in danger of belittling the duty of worship? The Sabbath was appointed not merely for physical rest and refreshment, but for the worship of God: sanctuaries are built not only as places of religious instructions, but for services of hom age and praise to Jehovah of Hosts. The primary purpose of the Lord's Day is to lead men to the Lord.

(1) Suppose that we could ascertain the real motives which bring many people to church on the Sabbath. We would discover that some come to church with no thought of meeting God, but only of meeting their minister or some attractive preacher. The uppermost thought in their minds is not "is God in this place?" but who will be in the pulpit to-day? They have come to hear Mr. A—— or Dr. B———, to enjoy his sermon, and perhaps they have an honest desire to be profited by his instructions. But their thoughts do not rise one inch above the pulpit. The preliminary service of prayer and praise and reading of God's word is merely a "first course," an appetiser for the substantial feast of the sermon. It would not be regarded as a serious loss if all acts and utterances of pure devotion were dispensed with, and if the discourse occupied the whole time, as the lecture does in a popular lyceum hall. Far be it from us to disparage the province or the power of a faithful pulpit in unfolding God's word, and in the whole range of its work in awakening, guiding, comforting, and edifying the immortal souls assembled before it. But no possible profit from the best of preachers, even though he combined the powers of a Chalmers and a Spurgeon, can make up for the absence of deep and devout heart worship. An eloquent tongue may thrill an auditor with sublime thoughts about God, and yet that auditor have not one outgoing of heart towards God. If there be any worship at all, it is the intellectual homage to the minister, and not a particle of worship of him who is a Spirit, and in spirit and in truth. Some of the most enthusiastic admirers of good preaching are men and women who seldom think again about religion until the next "splendid sermon" comes. We are afraid that thousands of church members would seldom enter the sanctuary if there were to be either very inferior preaching or no preaching at all.

(2) If this first class are drawn to church for the intellectual or moral profit of the sermon, there is ano her class who go for mere entertainment. "How did you like it?" is the first question which one of this self-indulgent class might ask of another. They enjoy the musical performances, provided that they are artistic and stimulating; but they would enjoy Parepa or Patti or some "prima donna" vastly more. They enjoy the sermon also if it is piquant and smart or gracefully delivered. A leisure hour of a long day is pleasantly whiled away in good company, and a certain credit of respectability has been gotten very cheaply. When the performance is over, such persons can tell you how the organ voluntary could be improved, or the soprano's execution, or the minister's gestures, or the dress of the next neighbors; but what improvement has been made in their own hearts or in their character before an all-searching God? Has God indeed been in their thoughts for a single moment? They have been so occupied in self-worship (for that is the real motive which brings them there at all) that they have utterly ignored him whom the heaven of heavens delights to adore.

(3) Here are two classes of sinners against the primal idea of worship. There is a third class whose sin is that they bring their farms and their flour mills, their stock-lists and their ledgers, their housekeeping and their next week's party all into the house of God with them. What is the difference between them and the sacrilegious hucksters whom our Lord scourged out of the Temple with their bird-stalls and their money-tables? These worldlings are selling stocks or planning business investments or deciding about the guests and the invitations for the coming entertainment, all the time that they are pretending to be worshipers of him who reads their innermost thoughts. "You are the first minister who has ever preached me out of my flour store," said a very frank merchant once to his pastor. We honored his candor; but it raised the question, How many human bodies may there be before this pulpit from which the soul is away off in broker's offices and warehouses and political caucuses or in some other form of mammon worship? All these persons may collect their wandering thoughts enough to join in a very solemn closing hymn, and then they will go home without the least compunction for having been Sabbath-breakers in the very temple set apart for Jehovah's praise.

We would not employ harsh or censorious language; but do not all these classes of church-goers actually profane the Sabbath by utterly ignoring the primal idea for which the Sabbath was instituted and the sanctuary reared? It is not the question between more singing and less sermon, or between liturgical responses and the silence of the congregation during the services, that we are now raising. It is the far more vital one whether God's day is not really violated inside of God's house by all who go there, for either minister-worship, or self-worship, or mammon-worship, and offer no shred of heart-worship to their Creator. So much is said, and properly said, about the increasing external violations of the Lord's day, that there is danger of ignoring the internal violation by refusing to worship the Lord of the day entirely. In God's sight, where is the difference between the man whose body is wandering in the fields or on the sea shore, and the other man whose heart is wandering while his body is in a church pew? We raise all these questions simply to set people to thinking, and some people, too, who imagine that they are fulfilling their duty by going to God's house, and yet never go to God at all. Like every other sin, this sin is a sad robbery of their own souls. To lose the Sabbath is a terrible loss; and every Sabbath is lost that does not bring our poor, needy, sinful soul right up to our heavenly Father and to our only Saviour. Godless Sabbaths may lead to a Godless eternity.—*Dr. T. L. Cuyler.*

"A BURDEN."

An unknown correspondent says: "Don't make the Sabbath and Sabbath-school such a time and place of discipline, rules, regulations, etc., as to defeat the object for which the Sabbath was made—rest. Freedom is dear to all, old and young, and it is fatal to induce the child to dread the Sabbath and its duties. You are doing nobly, grandly. Beware of extremes."

There is wisdom in this suggestion. The Sabbath must not be a day of excessive labor; and it must be a day of rest.

The Sabbath-school is the place of worship; it is also a place for Bible study. It is *not* a sociable; it is not a place for lounging; it is a provision for restful work in intellectual and spiritual lines; in the intellectual because of an inner spiritual. That there may be profitable study there must be good order. There is less wear and tear of the nervous system in one hour of well-disciplined order and restraint than in one hour of freedom and confusion.

Rest is change of occupation rather than suspension of activity. A true student rests by reading lighter or different literature from that upon which he has been concentrating his attention closely. A laboring man rests by thinking and reading. The service of song and prayer and class study, which we call the Sabbath-school should be rest to all who participate in it, even when its order is strict, its worship thoughtful, and its intellectual exertions intense.

We should not make the Sabbath a dread to our young people, but, by kindling in them spiritual tastes, and impressing upon them the importance of spiritual truth, make them eager to know about the "things of the kingdom." They study five days in the week in secular schools, and learn nothing about God; they need on the Sabbath day to bring the same mental forces which are employed during the week, and consecrate them to the study of the divine character, law and government.

That Sabbath-school which has the best order, the closest programme, the sharpest drills, the most concentrated intellectual attention, the most fervent spiritual exercise, is *the* Sabbath-school which is most restful to its members.

The Sabbath day that is filled from early morning until dewy eve with home devotion and conversation, public worship and Bible study, is the Sabbath from which people go forth rested and invigorated, and prepared for the activities of the following week.—*S. S. Journal.*

GLAD AUTUMN DAYS.

The magic voice of spring has gone,
Her emerald blades are turning brown;
The dandelion's ball of lace
Has given place to thistle-down;
The violets have caught the dew,
And hid it 'neath their bonnets blue,
And orchard blossoms, pure and sweet,
Have long since withered in the heat.

The sickle, sharp and keen, has reaped
The meadow blossoms, rows on rows,
The barley lies in winnowed heaps,
And aftermath luxuriant grows;
The sumac tall, all touched with change,
Forms crimson head around the grange,
And, floating now my path across,
On gauzy wings is milkweed's floss.

O, maples all in scarlet dressed;
O, spikes of fiery golden rod;
O, purple asters everywhere
Upspringing form the sere-grown sod;
O, blue-fringed gentian, growing tall,
Thou comest when the leaflets fall,
Sweet flowers to bloom 'neath golden haze,
And glorify glad autumn days.

—*Vick's Magazine.*

SOMETHING FOR BOYS.

Two men stood at the same table in a large factory in Philadelphia, working at the same trade. Having an hour for their nooning every day, each undertook to use it in accomplishing a definite purpose; each persevered for about the same number of months, and each won success at last. One of these two mechanics used his daily leisure hour in working out the invention of a machine for sawing a block of wood into almost any desired shape. When his invention was completed, he sold the patent for a fortune, changed his workman's apron for a broadcloth suit, and moved out of a tenement house into a brown stone mansion. The other man—what did he do? Well, he spent an hour each day during most of the year in the very difficult undertaking of teaching a little dog to stand on its hind feet and dance a jig, while he played a tune. At last accounts he was working ten hours a day at the same trade and at his old wages, and finding fault with the fate that made his fellow-workman rich while leaving him poor. Leisure minutes may bring golden grain to mind as well as purse, if one harvests wheat instead of chaff.—*Wide Awake.*

THE GIRL THAT EVERYBODY LIKES.

She is not beautiful—O, no! Nobody thinks of calling her that. Not one of a dozen can tell whether her eyes are black or blue. If you should ask them to describe her they would only say, "She is just right," and there it would end. She is a merry-hearted, fun-loving, bewitching maiden, without a spark of envy or malice in her whole composition. She enjoys herself and wants everybody else to do the same. She has always a kind word and a pleasant smile for the oldest man or woman; in fact I can think of nothing she resembles more than a sunbeam, which brightens everything it comes in contact with. All pay her marked attention, from rich Mr. Watts who lives in a mansion on the hill to Sam, the sweep. All look after her with an admiring eye, and say to themselves: "She is just the right sort of a girl!" The young men of the town vie with one another as to who can show her most attention; but she never encourages them beyond being simply

kind and jolly; so no one can call her a flirt; no indeed, the young men all deny such an assertion as quickly as she. Girls—wonderful to relate—like her, too, for she never delights in hurting their feelings, or saying spiteful things behind their backs. She is always willing to join in their little plans and assist them in any way. They go to her with their love affairs, and she manages adroitly to see Willie or Peter, and drop a good word for Ida or Jennie, until their little difficulties are all patched up, and everything goes smoothly again—thanks to her. Old ladies say she is "delightful." The sly witch—she knows how to manage them. She listens patiently to complaints of rheumatism or neuralgia, and then sympathizes with them so heartily that they are more than half cured. But she cannot always remain with us. A young man comes from a neighboring town, after a time, and marries her. The villagers crowd around to tell him what a prize he has won, but he seems to know it pretty well without any telling, to judge from his face. So she leaves us, and it is not long before we hear from that place. She is there the woman that everybody likes.—*Christian Advocate.*

THE FALL OF A MOUNTAIN.

Some seventy years ago an old man sat at the door of his cottage in the Swiss village of Goldau enjoying the warmth of the summer sunshine, and the view of the fresh green valley dappled here and there with clumps of trees. All around the great purple mountains stood up against the sky, as if keeping guard over the pretty little village in their midst, with its tiny log huts clustered beneath the shadow of the neat white church, like chickens nestling under the wing of the mother.

A big, florid, jolly-looking man came striding up the path, and held out his hand to the old peasant, with a hearty "Good-day, Neighbor Kraus."

"Good-day, Neighbor Schwartz. Fine weather to-day."

"Beautiful. We'll have a famous harvest this year, please God."

"I hope so, neighbor. Won't you sit down a minute? It's warm walking."

"Thanks, I will. Holloa! what's the matter over yonder?"

Right opposite them, five thousand feet overhead, towered the dark mass of the Rossberg, the highest of the surrounding mountains. Just as Schwartz spoke, its huge outline seemed to be agitated by a slight tremulous motion, like the nodding of a plume of feathers.

"Well, my friend, what are you staring at? Did you never see the trees shaking in the wind before?"

"Of course; but it seemed to me somehow as if it wasn't only the trees that shook, but the whole mountain."

"You're easily scared," chuckled the old man. "I suppose you're thinking of the old saying that the Rossberg is to fall some day. Bah! they've been saying so ever since I was a child, and it hasn't fallen yet."

Schwartz laughed, and the two friends went on talking. But suddenly the visitor started up with a look of unmistakable terror; and no wonder. His spiked staff which he had stuck carelessly into the ground beside him when he sat down, was moving to and fro itself."

"Good gracious! do you see that, Father Kraus? And look at those birds yonder, flying screaming away from the trees on the Rossberg! Something wrong, say what you will."

At that moment Hans Godrel, the miller, came flying past, shouting: "Run for your lives! The stream's dried up, and that always comes before an earthquake or an avalanche. Run!"

"Pooh! I'll have time to fill my pipe again," said old Kraus, coolly producing his tobacco pouch.

But Schwartz was too thoroughly frightened to wait another moment. Down the hill he flew like a madman, and had barely got clear of the village when the earth shook under his feet so violently as to throw him down. He sprang up again just in time to see poor old Kraus's cottage vanish in a whirl of dust like a bursting bubble.

The next moment there came a terrific crash, followed by another so much louder that it seemed to shake the very sky. In a moment all was dark as night, and amid the gloom could be heard a medley of fearful sounds—the rending of strong timbers, the hollow rumble of falling rocks and gravel, the crash of wrecked buildings, the shriek of the doomed inmates, and the roar of the angry waves from the lake below, as if all its waters were breaking loose at once.

The last house of the village, on the side farthest from the Rossberg, was that of Antoine Sepel, the wood-cutter, who at the first alarm snatched up two of his children, and made for the opposite hill-side, calling to his wife to follow with the other two. But the youngest, Marianne, a little girl of six had just run into the house, and before her mother could reach her, the first crash came. The terrified woman seized the other girl, and fled without looking behind her.

But the old servant, Francoise, could think of her little favorite under the shadow of coming destruction. She darted into the house, and had just caught the child in her arms, when the tremendous din of the final crash told her that it was too late. In an instant the house was lifted bodily from its place, and spun round like a top. The child was torn from her clasp, and she felt herself thrown violently forward, the strong timbers falling to pieces around her like a pack of cards. Still, however, the brave women struggled to free herself, but the weight that kept her down defied her utmost strength. For her own safety she cared but little, although a violent pain in her head and a numbness along her left arm told her that she was severely hurt. But where was the child?

"Marianne!" she cried in desperation.

"Here I am," answered a tiny voice, seemingly not far from her. "I'm not hurt a bit, only there's something holding me down; and I can see light overhead quite plain. Won't they come and take us soon?"

"No, there's no hope of that," said the old woman feebly; "this is the day of doom for us all. Say your prayers, darling, and commend yourself to God."

And upward through the universal ruin, amid shattered rocks and uprooted mountains, stole the child's clear sweet voice, praying the prayer that she had learned at her mother's knee. It rose from that grim chaos of destruction like Jonah's prayer from the depths of the sea, and like it was heard and answered.

How long the two prisoners remained pent up in that living grave they could never have told; but all at once Marianne thought she heard a voice calling her name, and she held her breath to listen. Yes, she was not mistaken; there was a voice calling to her, and it was the voice of her father.

Sepel, having seen his wife and the other three children placed in safety far up the opposite hillside, had hurried back to seek the missing girl. But it was in vain that he looked for any trace of the village or even the valley itself. The green, sunny uplands, where the laborers had been working and the children frolicking but a few hours ago, were now one hideous disorder of fallen rocks, bare gravel and black cindery dust, amid which he wandered at random, calling desperately upon his lost darling.

But the answer came at last: a clear, musical call, which rose from a shapeless heap of ruin that even he had failed to recognize as his pretty little cottage. Hurrying to the spot, he began to tear away the rubbish with the strength of a giant, and speedily drew forth the child unhurt, the falling timbers, as if by miracle, having formed a kind of arch over her, completely protecting her from injury.

Brave old Francoise had been less fortunate. Her left arm was so badly hurt that she never recovered the use of it, and to the end of her life she was timid and nervous from the effects of that terrible night. But, compared with the rest of the ill-fated villagers she might well esteem herself fortunate. Four-fifths of them were killed on the spot, many more crippled for life, and those who escaped found themselves reduced to absolute beggary. Of Goldau itself nothing remained but the bell of its steeple, which was found more than a mile away. The lower end of Lake Lowertz, farther down the valley, was completely choked up by the falling rocks; and the water thus dislodged, rushed in a mighty wave seventy feet high over the island in the center, sweeping away every living thing upon it. The once happy and beautiful valley is still a frightful desert, and here and there among the surrounding hills, you may find some white-haired grandfather who himself witnessed the calamity, and will tell you, in his quaint mountain speech, how Rossberg fell upon Goldau.—*Harper's Young People.*

Kind Deeds.—The Berlin City Missions employ thirty agents, who spend most of their time in visiting the neglected or negligent poor. They distribute every Sunday 70,000 to 80,000 sermons among those who are prevented from going to church regularly, and an equal number of church papers find their way to the poorer quarters during the week. An asylum for discharged convicts is in course of erection.

"Hell Gate Brewery" is the suggestive name printed in huge letters on the side of one of the largest beer manufactories in New York City. Signs sometimes tell a great truth.

TEMPERANCE.

DRINKING IN ENGLAND.

The London correspondent of *The Nation*, writing upon "Manners and Morals in England," under date of October 20, thus refers to the drinking customs in our mother country:—

"To come to a more serious matter, there can be no doubt that intoxication is far less common among the middle and upper classes than it was in our grandfathers' or fathers' times. One sees this in many ways. Thirty years ago people sat over their wine after dinner for an hour at least, and drank five or six glasses of port. Now they sit, unless some interesting subject of talk turns up, only twenty minutes, and drink two or three glasses at most. It is true that more is drunk at dinner, but it is less trying to the head then. The number of those who drink nothing is large and increases daily, partly because many physicians prescribe abstinence, partly from philanthropic motives and the desire to set a good example to the poor. On the stage, in comic papers, in after-dinner speeches, it is still a conventional joke to assume that people get drunk in good society; but in reality the phenomenon is rare. A few weeks ago I heard a man of fifty, who had moved a good deal in the best circles of London and of a university city, declare that he had never but twice in his life seen a gentleman the worse for liquor; and several persons among the party present declared their experience to be similar. Others could not say quite so much, but all agreed that, considering how common intoxication is among certain classes, and used to be among all classes, it had become surprisingly rare in their own rank. This does not mean that there are not still many people who injure their health and character by the too-frequent resort to stimulants, for one hears many lamentations over the practice of taking 'nips' and 'pick-me-ups' through the day,—a practice alleged to prevail among ladies of fashion as well as young men in the city. I speak only of intoxication, which has become a mark of gross ill-breeding in the society of ladies, and is condemned as 'bad form' even in a party of men."

SUMPTUARY LAWS.

The Delaware *Prohibitionist* says: "Sumptuary laws, according to Webster, are 'such as restrain or limit the expenses of citizen's in apparel, food furniture, or the like.' How much propriety there is in calling prohibition statutes sumptuary laws appears by a mere glance at the above definition. Their only object is to remove from the path of the citizen temptations to spend his money for that which is not bread, but which endangers health, life, happiness and morals. Their aim is not to 'limit the expenses of citizens in apparel, food, furniture,' or any similar thing, but to aid them in procuring more and better of all these things. Prohibitory laws are no more sumptuary than license laws or quarantine regulations, or the statutes prohibiting the use of the mails for immoral literature. They are police laws, not sumptuary laws."

Tobacco and the Pulse.—Dr. Troftski publishes the results of a number of observations made by him to ascertain the effects produced on the temperature and pulse by smoking. He has found that in every case, varying according to the condition of the individual, there is an exhilaration of the pulse-rate and a slight elevating of the temperature. It appears, in fact, that if the average temperature of non-smokers were represeuted by one thousand, that of moderate smokers would be one thousand and eight; and while the heart in the former case was making one thousand pulsations, in the latter it would beat one thousand one hundred and eighty times. Heuce the danger of tobacco smoking.

"Serpent of the still" indeed, when coiled iu the delicate wine-glass at the rich man's table! A serpent that stings like an adder, not only the proud father, but waits to sting more deeply still the fair boy with eyes opening to see good and evil, who "looks on the wine when it is red" in his own father's hand. How much more cruel than he, who, if his child ask for bread, shall give him a stone, is he who, in answer to his boy's demands, feeds him with poison that shall destroy both body and soul.

—At the Indiana Yearly Meeting of Friends, Sarah F. Willis gave an interesting account of her travels around the world in the interest of the cause, and branded the Russians as the most intemperate Christians. Quarterly meeting reports showed 65 Friends indulging in alcoholic liquors, 11 raising tobacco, 31 selling it, and 694 using it, thus expending $5,915 annually.

The Churches.

—The Chicago Training School for Bible and missionray work will open at No. 19. Park avenue, Oct. 20th. under the principalship of Mrs. Lucy Rider Meyer.

—The Illinois Free Methodist conference met last week. in Rev. C. S. Spaulding's church on 51st street in this city. Superintendent E. P. Hart presided. This is the twenty-sixth annual meeting of this body and the churches were well represented. Amoug the committees appointed was one on secret societies. brethren C. B. Ebey, Fay, and Fluck being selected.

—The United Presbyterian Syuod of Illiuois met Sept. 29th, at Kirkwood, near Monmouth. Rev. T. G. Morrow. of Paxton, the retiring moderator, preached the opening sermon. Rev. W. S. Clanahan, of Viola, was chosen moderator. The Synod chose Rev. J. A. Wilson, of St. Louis, synodical missionary. Mr. Wilson has a large aud prosperous church which he will hesitate to leave. Strong resolutions were adopted against mail trains on the Lord's day.

—Rev. Galusha Anderson. D. D.. who served the Second Baptist church of this city as its pastor two years. and the University of Chicago as its president seven years. has accepted a call to the pastorate of the First Baptist church of Salem, Mass.

—Representatives from each of the churches at Newburg, N. Y., lately held a meeting to consider the advisability of extending au invitation to Messrs. Moody and Sankey to come to that city and hold meetings. Mr. Moody expressed his willingness to accept the invitation for some time in October.

—In order that there may be a responsible and permanent owner of missionary property, it has become necessary that the faith missionary work carried on by Dea. O. M. Brown of Oberlin, be incorporated into a society. An organization has therefore been made with Rev. George Clark of Oberlin as president, and Dea. Brown as treasurer. The faith principle and independence of missionaries will be maintained as before. Subscribe for the *Faith Missionary* of Oberlin, 50 cts. per year, and learn of this interesting work.

—Bishop Weaver's character was "arrested" at the North Ohio and Anglaize conferences of the United Brethren church. The term means that objections were made to his official standing. This action proves that there is not entire subjection to the plotting of the managers at Dayton.

—A new Wesleyan church was organized at Athens, Pa., September 25th, with twenty-four members. It is part of the ingathering of a great revival in the place last winter.

—Brethren Kelley, Shemeld and Agnew, who left America some months since to devote their lives to missionary work in Africa, have settled in Umzilla's kingdom on the east coast opposite the southern end of Madagascar. They are addressed via Inhambane, a town on the coast just under the tropic of Capricorn. They have thus far suffered little from sickness or inconvenience.

—While the case of the brethren in Boston fined for street preaching is awaiting the action of the Supreme court of the State, preaching on the streets and in the Common has gone on unmolested.

—The Rev. Dr. George F. Pentecost began a series of Sunday afternoon services at the Academy of Music, Brooklyn, on October 4. He will be assisted by a large male choir, under the leadership of Mr. George C. Stebbins.

—The growth of the churches connected with the United church of Japan during the last year has been very marked. Twenty per cent has been added to the membership, and the advance in contributions has been seventy per cent.

—A school for the training of Christian workers was recently established at Springfield, Mass. This school opened September 9 with very encouraging prospects. Students were in attendance from Canada. New England, the Middle, Southern, and Western States. The design of the institution is to train laymen to be secretaries of young men's Christian associations, superintendents of Sunday-schools, and helpers to pastors.

—The annual convention of the Women's National Christian Temperance Union will meet in Philadelphia, October 30th to November 3d, numbering at least two hundred and fifty delegates.

—When Mr. McAll began his now famous work in Paris he knew just two sentences of French. They were, "God loves you," and "I love you." In them is found the key to the note-worthy fact that at prescut in more than thirty halls of Paris the Gospel is proclaimed every eveuing in the week, and in France 800,000 people are brought under Protestant Christiau instruction.

—At the Indiana yearly meeting of Friends held at Richmond last week, the ninth report of the Evangelical Committee disclosed sixty ministers in the work. There were fifty series of meetiugs and 3,000 converts, resulting in 1,400 accessions. The Committee ou Foreigu Mission work reported in the woman's branch 47 organizations and 376 members. They are operating a successful school for girls at Matamoras, Mexico, aud C. G. Huzzy has donated $3,000 toward establishing a boy's school there.

—Bro. W. T. Ellis, late of Topeka, Kans., has opeued meetings every evening at 329 West Randolph street, Chicago.

—The mission opened in Carpenter hall, N. C. A. building, by brethren Loveless, Walker and others, is beiug wonderfully blessed. Couversions have taken place at every meeting, some of the saved ones being redeemed from the depths of degradation. These meetings are held each week-day evening but Tuesday.

—The West Kansas Free Methodist Conference beside taking strong action against secret societies, adopoted a generous endorsement of the reform press in connectiou with their warm approval of their strictly denominational papers, the *Free Methodist* and *Earnest Christian*. It reads: "There are also other publications of reformatory character, whose literature is in general pure and elevating, which we would commend to the patronage of our people as far as practicable, among which we note the *Vanguard*, the *Cynosure*, the *American* of Washington; and the *Christian Statesman*, together with some temperance periodicals."

—The General Conference of the Mennonite Brethren in Christ, will be held Oct. 7th, 1885, at Upper Milford, Lehigh county, Pennsylvania. The subject of a printing establishment will be considered.

—Rev. T. D. Ingle, a year ago last June, was struck a severe blow on the head by a rough, at the Petersburg, Pa., camp meeting. He had recovered from the effects so far as to be able to continue the work on his charge, and held meetings protracted to great length. But lately he was compelled to give up the work and is for the present entirely disabled.

—Rev. D. F. Wilberforce is now in America for a season of rest, after six years faithful service in Africa as missionary in the employ of the U. B. Board of Missions. He spent Sabbath, Sept. 12th, 1885, with the King Street U. B. congregation, in Chambersburg, Pa. This congregation supports a school in Africa, and by invitation he came here to give some information with respect to the work there. His labors were highly appreciated, and the congregation and Sabbath school raised one hundred dollars for this mission work. Bro. Wilberforce spoke in the A. M. E. church on Monday night to a full house. Bro. W. is at present not employed by our Mission Board, as he is taking a course of study in medicine and expects to be returned by the Board to Africa in about one year.—*Highway of Holiness.*

—The will of William W. Smith, of Worcester, Mass., recently deceased gives his whole estate, valued at $25,000, to the American Board of Commissioners of Foreign Missions, for the education of colored men in Africa.

—The *Missionary Herald* reports as follows in regard to China: "The table given among the 'Notes from the Wide Field' presents at a glance the condition of Protestant missionary work in China. The facts brought to light are unexpectedly encouraging. The communicants in the churches exceed 26,000, a number quite in advance of the estimate commonly made, and more than double the number reported eight years ago, at the Shanghai Conference of 1877. At the Mildmay Conference, held in London in 1878, Dr. Legge affirmed, in reporting 13,000 communicants, that it was fair to estimate four adherents for each one of these church members. On this basis, against the 50,000 souls who were then assumed as belonging to professedly Christian communities, we may now think of over 100,000 Chinese as standing in this relation. This is remarkable progress for any land, and is especially remarkable of China, where the people move so slowly. The increase in native assistants is also most hopeful, there being now 1,450 such Christian helpers in place of the 1,040 reported eight years ago. We may well thank God and take courage."

—The Earl of Shaftsbury, the distinguished Christian philanthropist, President of the British and Foreign Bible Society, and of the Ragged School Union since its organization in 1844, and of the Victoria Institute, and a member and officer of many charitable institutions, died on Sept. 24th, in his eighty-fifth year. He was the seventh Earl of Shaftsbury, was educated at Oxford, where he graduated with honor, was elected to the House of Commons in 1826, became a member of the Cabinet in Sir Robert Peel's first administration in 1834, but declined an appoiutment duriug Peel's secoud Premiership. He was distiuguished for many years for his decided evaugelical Christian faith, his devotion to the interests of the Christian church, his catholic sympathies, his constant endeavors to improve the condition of what are called the lower classes. The Costermongers elected him a member of their fraternity, and laboring men esteemed him as one of their most earnest, sincere and courageous friends. As a member of the House of Lords his efforts were directed almost exclusively to the adoption of measures designed to relieve and improve the condition of the humbler classes of society.

FREE METHODIST TESTIMONY.

OHIO CONFERENCE ON SECRET SOCIETIES

Your committee on secret societies wish to report as follows:

Inasmuch as we believe that organized secrecy, in all its branches, stauds opposed to true Christiauity, and is condemned by God's Word; that its teachiugs are erroneous and false, and that it works treason against God and man; and inasmuch as it has already gained possession of the reins of church government in many instances, and is growing within nearly all ecclesiastical bodies; therefore,

Resolved, That we will set ourselves individually, and as a church, more zealously in array against it, opposing it in every lawful way. Further, that we will use all the means in our power to enlighten the people in regard to the evil of secrecy, especially Freemasonry.

WEST KANSAS CONFERENCE ON SECRET SOCIETIES.

We quote our book of discipline: "Voluntary associatious are not necessarily sinful because they are secret, but secrecy is always a ground of suspicion. Evil works instinctivcly incline to darkuess. Good works grow up in light. God commands us to let our light shine. Even a good cause under the shadow of secrecy invalidates its claim to the confidence of open and honest men. Grace and guile can have no affinity. All secrets, necessary to be kept, can be kept without an oath. A bad institution ought not and a good one need not be secret." One of the dangerous characteristics of secret societies is the unwillingness of members to have their claims examined and discussed. This alone should keep those who desire a clear conscience before God from entering their door. Another is the prevarication, subterfuge, and falsehood resorted to by adherents to keep those outside ignorant of their character. This is true to an extent that indicates that demoralization and debauchery of conscience are incident to such association. The war against secret societies is by no means ended. The enemy has neither surrendered nor lost the virus of his disposition. Christian men should be on the alert, and girded for conflict. The life and strength of secretism is in Freemasonry. This defeated, most other orders would naturally succumb. We indict Freemasonry as un-American and anti-Christian. Its government, its titles, its style, are all undemocratic, calculated to foster the aristocracy of a class, and the subjection and enslavement of the multitude. The assumption of Freemasonry to antiquity, morality and benevolence are egotistic, absurd, aud hypocritical. Its principles are corrupt, its oaths un-Scriptural and demoralizing, its penalties blood-curdling. The light of day is shining in upon its darkness. If men will read they may understand. We advise our people to be of one mind in withstanding, exposing and removing this enemy of the kingdom of Christ.

CALIFORNIA EXCURSIONS.

Our second California Excursion will, D. V., leave Omaha, Neb., Nov. 5th, P. M. next, for Los Angeles and San Francisco. We expect our car to stop at Denver, Salt Lake City, and other places of interest along the line, without extra charge to those going with us. We invite all, and especially Christian people, who wish a pleasant trip to the coast of perpetual summer to go with us, as we have been through several times and think we can make all feel at home that accompany us. Through fare from Omaha, $45; from Chicago, $52.50. For further information write me at Lewis, Cass Co., Iowa, immediately, so that all will be ready when you arrive at Omaha on the day above mentioned.

T. K. Bufkin.

LODGE NOTES.

—The Grand Lodge of Illinois Freemasons was held in this city last week. Facts of much importance to Anti masons were reported by the officers, but it is necessary to wait until next week to find room to report them.

—The Iowa Knights of Honor met in DesMoines last week. The salary of the grand reporter was fixed at $1,000 per year, and that of treasurer at $200. The lodge held over a day in order to adopt a new ritual and practice the work.

—At a meeting in St. Louis Friday night after the riot, of the local assembly of the Knights of Labor it was resolved that while they regret the violence and denounce the killing of Hovey, they will raise a fund by taxing each member of the order to maintain the strikers. They urge the men to stand firm and fight with all legitimate means.

—The Toronto *Globe* says: "It is learned on pretty good authority that certain leading Orangemen in Toronto are sounding the rank and file of the order with a view to ascertaining whether the Orangemen generally will not be content to put up with the imprisonment of Riel for life instead of his execution."

—The trial of the Socialists Vollmar Bebel, Auer, Dietz, Frohme, Viereck Heinzel, Mueller, and Ullrich, which began at Chemnitz, Germany, Sept 28, was concluded Oct. 7, the prisoners being acquitted. They were charged with being members of a secret society, the allegations being made in connection with the Socialist congress at Copenhagen in 1883.

—A dispatch from Portland, Oregon says: "Mah Yim is on trial herc for the murder of See Choy. The case excites great interest. Both men were high members of the Chinese Masonic order, and the murder took place in a session of the lodge. The motive for the deed is conjectured to be the betrayal by Choy of Masonic secrets, but the case is a very mysterious one.

—The "moonlighters" in Ireland are actively engaged in forcing farmers to swear that they will not pay their rents.

Rev. J. R. Knodell, pastor of the Congregational church, Mason City, Iowa, writes:

"*Dr. A. H. Hiatt, Central Music Hall, Chicago:* DEAR SIR: I am completely restored. I have no trace of Hemorrhage of the Lungs, Nervousness or Salt Rheum. I did not use the whole two month's treatment of Compound Oxygen. I only used it for six weeks. My testimony in this region is freely given. I distribute both written and printed information.

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Holden With Cords. OR THE POWER OF THE SECRET EMPIRE. A faithful representation in story of the evil influence of Freemasonry, by E. E. FLAGG, Author of "Little People," "A Sunny Life," Etc. This is a thrillingly interesting story accurately true to life because, mainly a narration of historical facts. In cloth $1.00; paper 50 cents.

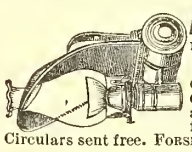
Finney on Masonry. The character, claims and practical workings of Freemasonry. By Prest. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents; per dozen, $7 50. Paper cover, 35 cents; per dozen, $3.50.

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Ex-President John Quincy Adams. LETTERS on the Nature of Masonic Oaths, Obligations and Penalties. Thirty most interesting, able and convincing letters on the above general subject, written by this renowned statesman to different public men of the United States during the years 1831 to 1833. With Mr. Adams' address to the people of Massachusetts upon political aspects of lodgery; an Appendix giving obligations of Masonry, and an able Introduction. This is one of the most telling anti-secrecy works extant, aside from the Expositions. Cloth, $1.00; per dozen, $9.00. Paper, 35

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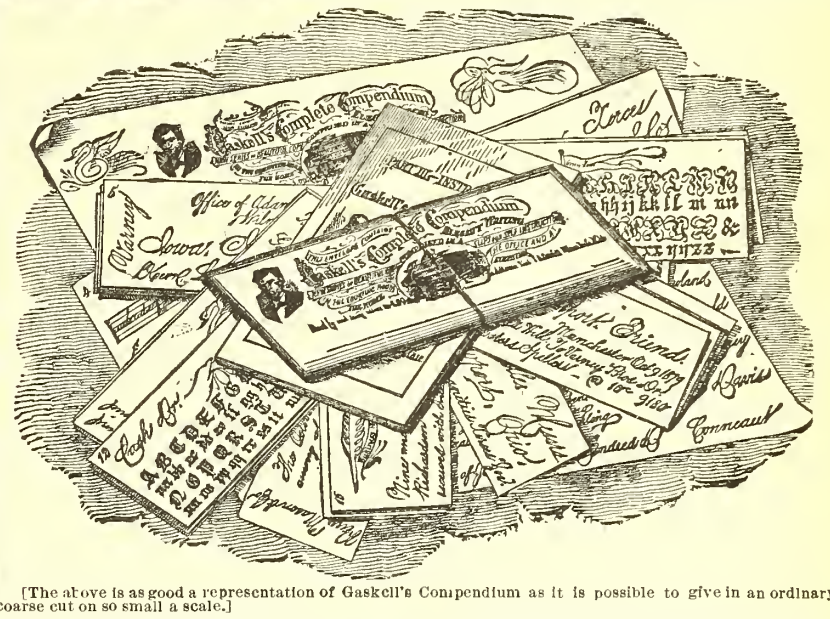
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HOME AND HEALTH.

HOPE AS A REMEDIAL MEASURE.

It is perfectly useless for us to attempt to portray the influence that "hope" exerts upon mankind. It is a proverbial fact that a man without hope in the fight for life is already half whipped. The sick man without hope is desperately ill indeed, however slight his physical ailment may be. It is equally as true that there is a very slight chance for the undertaker to be benefited in the case of a patient who has no disposition or idea of dying. The whole system, digestive, circulatory, and nervous, is directly under the influence of the mind; and if we will ever bear this in mind in treating our cases, we will often have a more potent remedy, easy of administration and more pleasant to give and take than anything found in the country doctor's saddle-bags or upon the shelves of our metropolitan pharmacists. Bad news, grief or sudden disappointment has been known to reduce the circulation to a minimum, to cause a strong man to become as helpless as a child and to arrest the process of digestion and assimilation as suddenly as if the patient's throat had been cut. Just the reverse of this may be observed under the influence of pleasant emotions, and the life giving power of bright, heaven-born hope.

My young friends, never enter a sick-room unless your countenance, manner, and words are such as to comfort and cheer your patients. However slight their hope may be, make use of that little, encourage and stimulate them to exercise that fortitude coupled with reasonable hope which has tided and will tide many a patient over dangerous shoals where medicine would have been utterly ineffective.—*Southern Clinic.*

SITTING IN ROOMS WITHOUT FIRE.

There is great danger to health at this season of the year from remaining any length of time in a room without fire, except in active exercise. The warning of discomfort is not felt as in cold weather, and yet the amount of sickness proves the necessity of carefulness. A word to the wise is sufficient.

BONE FELON.

The London *Lancet* tells how to cure a bone felon. As soon as it is felt put directly over the spot a fly blister the size of your thumb nail. Let it remain for six hours, at the expiration of which time directly under the surface of the blister may be seen the felon, which can instantly be taken out with the point of a needle. Unfortunately we can testify to the value of this remedy from experience. — *Western Advocate.*

RESPECT THE BODY.

A writer in the *Hearth and Home* has some sensible ideas on the subject of bodily health. He says: "Respect the body. Give it what it requires and no more. Don't pierce its ear or pinch its feet; don't roast it by a hot fire all day and smother it under heavy bed covering all night; don't put it in a cold draught on slight occasions, and don't nurse or pet it to death; don't dose it with doctors' stuffs. Respect the body; don't overwork, overrest, or over love it, and never debase it, but be able to lay down when you are done with it a well worn, but not mis-used thing. Meanwhile you will find it a most excellent thing to have—especially in the country."

SAND-BAG FOR THE SICK-ROOM.

One of the most convenient articles to be used in a sick room is a sand bag. Get some clean, fine sand, dry it thoroughly in a kettle on the stove; make a bag about eight inches square of flannel, fill it with dry sand, sew the opening carefully together, and cover the bag with cotton or linen cloth. This will prevent the sand from sifting out and will also enable you to heat the bag quickly by placing it in the oven, or even on top of the stove. After once using this you will never again attempt to warm the feet of a sick person with a bottle of hot water or a brick. The sand holds the heat a long time, and the bag can be tucked up to the back without hurting the invalid.—*Health and Home.*

There is considerable excitement in a town in Chenango county over a case of infanticide, the accused being a woman. Is she any more criminal than hundreds of her sisters who murder their unborn children? A leading physician of large practice says the public have no idea of the extent of this crime.—*Freeman's Journal,* Coopertown, N. Y.

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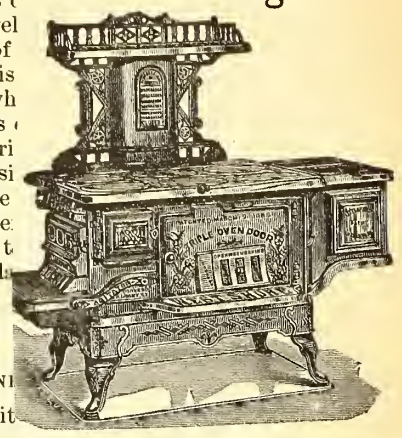
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FARM NOTES.

COAL ASHES.

Many persons make no use of coal ashes, but it certainly is an excellent mulch, "particularly for evergreens," so says an old gardener, and gardens where the soil baked badly have been brought into excellent condition by spading in coal ashes, after other things had been tried without success. Fertilizing qualities are not claimed for coal ashes, but it gives depth to the soil in a very inexpensive way. It makes it work easier, serves as a mulch, and insects are not fond of working in it.—*Vick's Magazine.*

HOW IT IS DONE.

In order to utilize in the garden the waste from the house at the least expense first purchase a barrel of unslacked lime, then take an empty barrel and begin by putting in it a layer of soil or ashes, and then the waste from the house, everything that cat or dog will not eat. Keep this decaying vegetable matter covered with an inch of soil or ashes, using coal or wood ashes. Once a week in winter, and oftener in summer, cover with lime, say half an inch. The lime will be slacking of course, and should be kept dry, but as lime retains its virtue a great while, the one barrel will last a year or more, according to the waste kept.

If starting this experiment in the autumn, early in the spring empty the contents of the barrel into the garden beds, cover with coal ashes, if the soil is not already deep enough and spade it in. Should the soil be deep and good, the compost can be used without the ashes, then when the weather is right, put it on the plants.—*Vick's Magazine for October.*

—As to poultry, the importance of exercise is an every day experience. Fat accumulates in all those breeds which are especially good as table fowls when they are allowed free access to feeding troughs or when corn is scattered upon the ground in excess of immediate consumption Games are a partial exception to this rule, and the only one. Leghorns, Spanish and Hamburgs, are naturally so active that if they have a chance to forage, they will neglect the feed thrown to them, for the love of foraging and the early worm. Games do the same thing, and if these breeds have only very contracted quarters they will make the most of their limited opportunities. Asiatics, Dorkings, the French breeds, Plymouth Rocks, and numerous general purpose fowls, and the Polish, or top-knotted breeds generally, will fatten up, stop laying, and become nearly or quite barren, besides being exposed to cholera and many other ills that fowls are liable to. Flocks of fowls among our neighbors have recently suffered greatly from cholera. In almost every case that has been closely investigated, it was found that they were freely fed several times a day, and either confined to small yards, or they were large fowls, disinclined to forage or wander about, except when hungry. The first symptom was abdominal fat, then it was noticed that they staid long upon the roost in the morning, and went early to roost at evening, and that egg-laying ceased; then cholera swept off nine-tenths of the flock It is a good rule never to feed fowls unless they will run when called to be fed, and to stop throwing out grain the moment any of them cease to run after it. In the summer time, once feeding daily is usually enough for fowls that have the run of the fields and pick up their living.—*American Agriculturist.*

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Finney on Masonry. The character, claims and practical workings of Freemasonry. By Prest. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents; per dozen, $7 50. Paper cover, 35 cents; per dozen. $3.50.

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NEWS OF THE WEEK.

WASHINGTON.

A statement prepared at the Treasury Department shows that the amount of standard dollars put into circulation during the month of September in the regular course of that business was $2,700,000.

In former years thousands of clerks were accustomed to go home to vote. Now the government clerk who says he is going to Virginia, New York or Ohio to vote is a rarity. It is not at all that they do no want to exercise the right of suffrage, but they dare not.

President Cleveland and Secretary Manning announce that they will go to New York and vote the straight ticket.

COUNTRY.

The preparations being made by the officers of the various live stock breeders' associations for their annual meetings in Chicago during the continuance of the American Fat Stock and Dairy Show indicate an unusually large gathering of the prominent live-stock men from all portions of the United States and Canada. The eighth annual fat stock and dairy show will be held at the Exposition Building, Chicago, commencing Tuesday, Nov. 10, next, and closing 10 o'clock, a. m. Thursday, Nov. 19. The attendance at the last fat stock show exceeded 100,000, and there is every reason to expect a much larger attendance at the next.

The New York *Daily Commercial Bulletin* of Oct. 6, estimates the fire loss of the United States and Canada for September at $6,525,000, which is less by $3,700,000 than in September, 1884, and some $300,000 less than the average September fire waste of the past ten years.

The flour production of Minneapolis last week reached 171,066 barrels, beating all former weekly records by nearly 20,000 barrels. The market rules dull and inactive.

The accounts of the Union Bank, of Halifax, N. S., are being investigated, the accounts of the cashier, Henry Y. Clarke, showing a deficiency of about $30,000. The defaulter has not absconded.

The American Free Trade League announces a national conference to be held in Chicago, Nov. 11 and 12 next.

The custodian of the Sault Ste. Marie Canal reports to General O. M. Poe that the business of the canal was greater during the month of September than for any month in its history, exceeding that of any previous month by more than 16,000 tons. An interesting fact in that connection is that the traffic for the month named exceeded that of the Suez Canal nearly 30,000 tons.

The *New England Homestead* reports the Eastern potato crop as fully one-third below the average of last year, and smaller in size.

Near Lufkin, Texas, Oct. 4, sixty convicts who were working on a road made a determined attempt to escape. The guards opened fire, killing or wounding twenty-five of the men. Every effort will be made to capture those who avoided the bullets.

Rev. Timothy Thirloway, a Congregational clergyman, swore before the Grand Jury at Green River, Wy. T., Monday, regarding the recent massacre at Rock Springs, that the Chinese fired their own dwellings to better protect their money, which was buried under the floors.

The large stables of C. L. Johnson, an extensive dairyman, at Atlanta, Ga., were burned and 128 head of cattle perished in the flames. Most of these were fine bred cows. Several hundred tons of hay were also destroyed.

As the inauguration of reform in his life and habits, George Gash, a gambler of Clinton, Ill., took all of his sporting paraphernalia to the public square Tuesday night and set fire to them.

Pittsburg celebrated Wednesday the opening of the Davis Island dam, which has been seven years in construction and cost $3,000,000. A procession of boats and steamers carried guests and notabilities to the dam, where speeches were delivered. A display of fireworks at night concluded the celebration.

Mrs. Veronica Bulla, a demented woman, began to fast Aug. 10 at Syracuse, N. Y., and died Thursday. For fifty-nine days she lived entirely upon water, in which was dissolved a small quantity of morphine.

Arthur Nettleton, who killed Clarence White, one of a charivari party, at Pawpaw, recently, was found guilty of manslaughter at Dixon, Ill., Tuesday, and sentenced to twelve years' imprisonment.

The threatened strike of street-car employes at St. Louis was inaugurated Tuesday afternoon, three-fourths of the men taking part. But few cars are running, and being fair week, with thousands of visitors in town, the people are greatly inconveneinced. Thursday the riot broke out. A crowd of strikers gathered, who pulled a driver from his car, the man falling in such a way that he was run over by the wheels and dangerously hurt. The mob next unhitched the mules and shoved the car, with ten others, down the incline the collision smashing the vehicles to splinters. The police appearing on the scene, a fight followed, the officers using their batons with great effect. Seventeen of the rioters were arrested, and many others were badly wounded. The authorities, fearing a renewal of the conflict have sworn in special policemen. The strikers have assumed a menacing attitude. Friday the mob made demonstrations in several localities, threw street cars from the track and in some cases gave the occupants barely time to leave the cars. The skull of one conductor was broken by a blow, and a policeman shot and killed a rioter. Several fights between the people and police occurred in which serious wounds were inflicted. A call was made for 500 special officers. About twenty-five cars on different lines were overturned by the rioters and partially wrecked.

Five white men and two Indian who engaged in the recent anti-Chinese riot near Seattle, Wash. Ter., have been indicted for murder in the first degree.

The Massachusetts Democratic convention was held at Worcester, Thursday, with John E. Fitzgerald as permanent chairman. Ex-Mayor Frederick O. Prince, of Boston, who was opposed by the Butler faction, was nominated for Governor on the second ballot.

At San Francisco, Thursday, a building owned by Chas. Crocker, of the Central Pacific railway, and occupied by a wholesale stationery and printing firm, and other concerns, was burned, together with its contents, the loss exceeding $500,000. Four men were buried in the ruins.

FOREIGN.

At Orangeville, Ont., the residences of two officials prominent in efforts to enforce the Scott temperance act were wrecked by dynamite, the inmates escaping unhurt. No arrests have been made.

A row of thirteen eight-story warehouses in Aldergate street, London, was almost totally destroyed by fire, Thursday with the contents. The losses aggregate about $15,000,000.

Mexican robbers attacked a pack-mule train carrying bullion, near Parral, a station on the Mexican Central road, killed four of the escort and drove off with the treasure, the amount of which has not been determined.

The small-pox has broken out in Hamilton, St. Catharines and Guelph, Ont. At St. Catharines the Salvation Army is charged with spreading the malady by mixing freely with the people after having nursed patients, and threats are made to close or burn the quarters of the Salvationists. There were 51 deaths from the disease at Montreal Tuesday. That night about 300 rioters attacked the guard at the exhibition grounds and threw stones at the cavalry, when a full guard of the mounted garrison, including artillery, turned out and the mob soon dispersed. One hundred carpenters worked night and day at the exposition buildings getting them ready for occupation as a small pox hospital.

Servia's warlike attitude has compelled the Sultan to issue a decree mobilizing the entire Turkish army.

It is stated that M. Nelidoff the Russian embassador, has raised a difficulty in the Roumelian conference. He desires that the article in the Berlin treaty giving Turkey the right to send troops to Eastern Roumelia be abolished, in the event of the union of the two Bulgarias.

Official advices have been received from Ras Alula, the commander of the Abyssinian expedition marching to the relief of the beleagured garrison of Kassala, to the effect that after a severe battle the Abyssinians defeated a large force of dervishes under Osman Digna, and that 3,000 dervishes were killed in the encounter. The Abyssinian General is now rapidly marching on Kassala.

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and place it conveniently for reference:

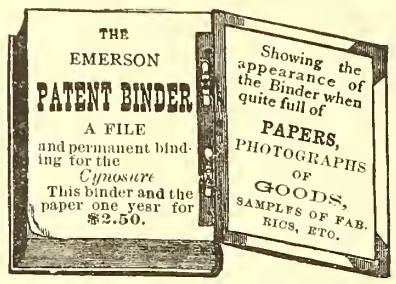
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A GOOD MANY

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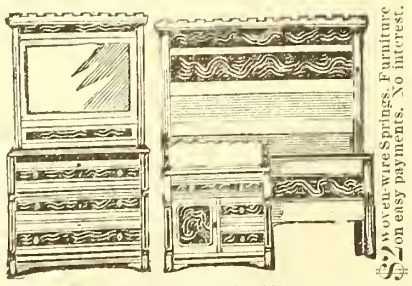
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Christian Cynosure.

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The *Mail* of this city, while other papers have room for nothing but Ohio politics, is deserving the praise of every decent citizen for its effort to cleanse the Augean stable of our county courts, beginning at the grand jury. That body is described as more fit for the penitentiary than the criminals upon whom it passes. Doggery owners, saloon vagrants and managers of "Dago dives," are so thick that saloonkeepers who violate the law are as safe in their hands as if they were forsworn Freemasons. A Citizen's Committee of Safety is now at work to secure a respectable board of County Commissioners, the purification of the grand jury being one result of their success. Honorable citizens must learn, moreover, that the same principle which excludes saloonists from the grand jury, so that the hot beds of crime be no longer sheltered, will equally well apply to Freemasons whose oaths are surely as binding as the good fellowship of a groggery.

Mrs. Judith Ellen Foster has succeeded in Iowa in her effort to divide the counsels of the Woman's Christian Temperance Union. Following up her effort in St. Louis last year in the National meeting of the Union, after an all-day's discussion the Iowa Union, meeting last week in Iowa City, voted against endorsing the prohibition movement in politics. We hope that is as far as her influence will go, and that the next National gathering, to be held in Philadelphia next week, will maintain the position so ably taken by the organization. The Illinois Union meeting in Jacksonville Oct. 6th to 9th, reaffirmed the action of the National Union by an almost unanimous vote. Miss Mary A. West, *pro tem* editor of the *Union-Signal*, was in the chair and was re-elected.

The city of Freeport, Illinois, has found the roller skating rinks the cause of so much trouble, that the Aldermen have unanimously voted a license of $500 in the hope of suppressing the only one existing in the city. This suggests a melancholy sight on Washington Boulevard, the fashionable street of the West Side in this city. The great stone church occupied up to three or four years ago by the Third Presbyterian church, one of the largest in the city, is now pulled down to make room for residence flats, while the rest of the block is filled up with a new roller rink of the largest dimensions and evidently a place of popular resort. The old church had the most stately steeple in Chicago, which has for many years been a landmark in that part of the city. Near by another fine stone church is also being rebuilt into residences, while farther toward the business center stands a deserted Universalist church; the old 1st Congregationalist church, whose seats are now in Wheaton College chapel, is now used as a tombstone office; and farther still, the old Fulton street Presbyterian church, where Dr. R. W. Patterson used to preach, long used as a soap factory and planing mill. The Episcopal diocesan cathedral and the Free Methodist chapel are about the only Protestant church edifices remaining in use in a large and populous section of the city.

The Ohio election last week was for two or three days a grand Republican victory of 17,000 majority, and with such a preponderance of that party in the legislature that the re-election of John Sherman was assured. But the Democratic wire-pullers of Cincinnati have learned a thing or two from their compatriots in Chicago and New York and, realizing that the vote of the city will decide the fate of the legislature and of Sherman, they are fighting to keep back the returns and perhaps play the Mackin game. So ,as the week ended neither side would yield, and the Democratic press is managing to bring on a most desperate encounter. At one time last week a riot was imminent, and only the most earnest effort of prominent citizens prevented. Such an outbreak may occur no one can tell how soon unless the bummer politician is taken by the throat and such principles as ennoble the American platform actuate our citizens.

The Prohibition vote though not, perhaps, so large as many had anticipated was a fair one and a notable gain upon the St. John vote. It is estimated at from 20,000 to 30,000, or about double the vote of last year. In certain localities, as at Oberlin, there have been exceptional and cheering accessions to the Prohibition ranks, while the action of the party in some parts of the State in declaring "FOR OPEN METHODS" as opposed to the secret societies, is even better still. On all sides it is conceded that the Prohibition vote gained as much from the Democrats as Republicans. This was to be expected from the position of the party and Gov. Hoadly, its mouthpiece, who declared openly in favor of the saloon and forced the fighting on that line. Foraker and the Republicans trying to avoid it, yet were opposed to prohibition. The vote therefore it was foreseen would be close, and the liquor men saw their opportunity. They held the casting vote. The liquor associations met in all the cities on the Sabbath before the election to decide the matter, and no one who had carefully reviewed the situation could doubt that they were as safe with the Republicans as with either and the Germans had always voted with that party. The Prohibitionists may add this then to their record that they have narrowed the issue in Ohio until both the great parties have fallen into the hands of the saloonist.

The late Earl of Shaftsbury was one of the most eminent examples of Christian philanthropy. For many years he took an independent part in politics devoting himself to the amelioration of suffering and to the improvement of the condition of the working classes. He was oftener, probably, chairman of public meetings than any other man of modern times. He thus came to be well known by large classes of of people, and his uniform practical benevolence endeared his name to the masses. At his funeral a dense crowd filled Westminster Abbey and hundreds of poor people were compelled to stand without in the rain. The Philadelphia *Press* tells a good story of the Earl, which racily illustrates the popular respect shown towards him even by the criminal classes, who, recognizing in him an impartial lover of mankind, became themselves the guardians of his property, proving how much better than bolts and bars is a well-earned reputation for philanthropy. The story goes that once the Earl of Shaftsbury lost his watch while walking in the New Cut, an unpleasant neighborhood infested with vile characters. He advertised his loss, as he valued the trinket for certain associations. Within twenty-four hours his household was aroused by a violent ring and knock at the street door, and the wheels of a vehicle were heard rapidly disappearing in the distance. On opening the front door a sack was found filled with something that moved. On investigating the sack a boy of the Artful Dodger class was found, bound hand and foot and gagged. Round his neck was the missing watch, and underneath was a placard with the words: "Lock 'im up, mi lord, he's a disgrace to ourn perfession, he order known as how yer lordship was free of the wud; giv' 'im five years 'ard. Yer Friends." The Earl did not take the advice of "his friends." He reformed the Artful Dodger, and eventually he became a light of the London shoeblack brigade.

JEFF. DAVIS.

BY GEO. W. CLARK.

The bold hero, indeed, lackaday!
Too cowardly to fight, so ran away,
And thereby "lived to fight another day."
But, alas! in taking his inglorious flight,
Was caught in rather a ludicrous plight,
His denials to the contrary notwithstanding.

It is of no earthly consequence, perhaps, whether Jeff Davis attempted to escape in his wife's garb, or whether he attempted to elude the boys in an "old wagou," or whether he went up in a balloon never to be seen or heard of again. A man so utterly destitute of moral principle and of patriotic feeling as to plot and organize treason against one of the most liberal and democratic governments on earth,—a government of the people, by the people, and for the people,—I repeat, a man so utterly selfish and unprincipled as to organize and involve the country in a terrible fratricidal war with all its barbaric horrors and miseries, and all for the maintenance and perpetuation of the inhuman system of chattel slavery —of such a man, I say, it would be marvelous, indeed, if he did not lie about his humiliating defeat and his inglorious attempt to escape from his captors. It was natural enough he should make a desperate effort to evade the doom which he knew he justly deserved for so atrocious a crime; and it was equally natural he should resort to the most promising expedient under the circumstances, to accomplish his purpose;—and then what could you expect but that such a man should lie about it?

You ask the "old Liberty Singer" for information on the subject. My son, George W. Clark, Jr., was captain of the company, under Col. Pritchard of the 4th Michigan Cavalry, which surrounded the camp and captured the rebel squad. My son was writing a series of letters at the time from the army which were published in the Rochester *Democrat*. He was on the spot and familiar with all the facts in the case and kept us posted. I quote from the Rochester *Democrat* and *Chronicle*:

"We have before noticed that our fellow-townsman, Mr. George W. Clark, had a son in Col. Pritchard's 4th Michigan Cavalry, which captured the flying rebel, Jeff. Davis. Capt. Clark sends the following highly interesting account of the movements of General Wilson's forces in his great raid through Alabama and Georgia, and the capture of Jeff. Davis, both of which he participated in:

"'On the morning of the 7th of May, 1865, General Wilson received intelligence that Jeff. Davis was somewhere in the lower part of Georgia trying to effect his escape. On the evening of the 7th Col. Pritchard received orders to take his regiment and go in search of the fleeing rebs. We hurried out about nine o'clock and marched south all night and halted about 10 o'clock A. M., and fed. We then moved on through Hawkinsville to Abbeville. Here Col. Pritchard took fifteen men from each company and pushed on. On the evening of the 9th we ran across

a negro who told us of a camp of rebs about a mile west of Irwins, Irwins county, near a small creek. About 10 o'clock we surrounded the camp. One company was sent round to the road in the rear of their camp and the balance of the regiment was formed in the road ready to charge in at the first peep of dawn. They had no pickets posted and evidently considered themselves in a state of security.

"'At daylight, at a given signal, we charged into the camp, Capt. Hudson leading the advance. No resistance was made. The teamsters had just fed their stock, and the occupants of the wall tents were yet in the arms of Morpheus, until aroused by the shouts of our soldiers. The camp was immediately surrounded to prevent any escape. Jeff. and his lady hearing the noise, made preparations to decamp. Hastily jumping out of bed Jeff. donned his wife's dress, threw a shawl or hood over his head, and with his wife on one side and his wife's sister on the other, came out of the tent and passed to the rear. There they ran onto one of the videttes, who halted them, and asked them where they were going. Mrs. Davis said they wanted to go to the spring to get some water for her mother!—meaning Jeff. George Munger of Company "C," who was the vidette, said, "I don't care where you want to go, but that *woman with the man's boots on must stay where you are!*" He then escorted them back to Col. Pritchard where poor Jeff. was allowed to assume his proper apparel. Jeff. said to Col. Pritchard, "Sir, do you call this honorable! this thieving charge into the camp of helpless, unprotected women and children? I pronounce it theft! theft!"

"'The party was traveling with five wagons and three ambulances with no escort: Jeff. having dispensed with his escort some days before. The party consisted of Jeff., his wife and four children, General Reagan, Col. Harrison, Col. Johnson, Col. Morris, Col. Lellock, Lieut. Hathaway; also Mrs. Davis's sister and her brother, and the young lady's waiting-maid. While these events were transpiring a party came up the road in the rear of the camp and attacked Lieut. Barinton and his camp. They were supposed to be the First Wisconsin, of McCook's Division. Lieut. B. hailed them and told them he was of the 4th Michigan, but they paid no attention to him, and as he could not decide whether they were rebels or our solders, on account of the gray uniforms which they wore, the skirmish commenced in dead earnest, and before the mistake was discovered we lost two men killed and Lieut. Boutelle wounded. This was a sad affair and threw the whole party into deep gloom. But the capture of Jefferson dispersed this feeling.

"'The prisoners were placed under a strong guard and we turned our faces for Macon, which place we reached on the 13th ult. Jeff. rode on horseback and in the ambulance with his wife and children. At night their tents were pitched for them and they were made as comfortable as circumstances would permit. Three lines of guards were posted around their tents, the whole enclosed in a hollow square, so that all chances for egress or escape were completely cut off. Some of our boys called Jeff. an old rascal, etc., when Col. Johnson called Col. Pritchard and said, "Colonel, your men are insultiug the *President*!" Col. Pritchard assured him that every respect should be shown Mr. Davis while under his charge. On the morning on which the capture was made Mrs. Davis called Lieut. Davis into the tent and said to him, "Lieutenant, do not allow your men to agitate the President, for he is a very desperate man!" Lieut. Davis replied in a very polite manner, "Madam, I do not suppose there is a man in this regiment who is at all afraid of the '*President*!" When coming to Macon President Lincoln's proclamation was handed Jeff. Davis. At first he turned white and red by turns, then trembled violently. He had heard nothing of it before.

"'Jeff. Davis wore a suit of gray cassimere, with top-boots, a light-colored felt hat, linen shirt and buck-skin gloves; appeared about 60; wore gray whiskers and gray mustache and gray hair; talked very little; appeared morose and taciturn. Mrs. Davis is large, coarse, has swarthy complexion, large mouth and teeth and slightly inclined to embonpoint; has black hair and eyes, but is not intelligent looking. Most of her leisure was spent in reading her Bible to Jeff. The children are intelligent, appearing well-bred, and withall good-looking. The eldest is about nine years of age. They were escorted to the Lanier House by the 4th Michigan Cavalry, where they alighted and were conducted to their suite of apartments to prepare for an audience with General Wilson, and make preparations for their journey to Washington. Macon was crowded with citizens and soldiers all anxious to get a glimpse of the "President!" Good order was maintained throughout and every respect shown the "state prisoner!" At 7:20 the train bore the party towards Washington accompanied by Col. Pritchard and a portion of the 4th Michigan, who are to escort him to Washington, via Atlanta, Augusta and Savannah. On this campaign we marched incessantly, captured their four principal inland cities, destroyed millions of dollars worth of public property and burned millions of dollars worth of cotton.'"

In addition to this account I quote a few extracts from the official reports of Col. Pritchard, Gen. James H. Wilson and Adjutant J. G. Dickenson, all of the 4th Michigan Cavalry, and who were personally knowing of the facts and circumstances of Mr. Davis's capture, and whose statements completely confirm the report above made by my son; and which prove the denials made by Jeff. Davis and his Postmaster, GeneralJohn H. Reagan, to be false.

Gen. Wilson says: "It is as certain as any fact in history can be, that Jeff. Davis was halted while attempting to escape from camp dressed in a woman's full-length traveling robe and a shawl, accompanied by two women and seeking in the early dawn to pass himself off as a woman."

Col. Pritchard of Allegan, commander of the regiment, in his official report made to Secretary Stanton of the capture of Davis, says: "May 25, 1865.—On the afternoon of the 23rd I received orders from the War Department through General Wilson, directiug me to procure the disguise worn by Davis at the time of his capture, and proceed to Washington and report to the Secretary of War. Accordingly I went over to the steamer *Clyde* and received from Mrs. Davis a lady's waterproof cloak or robe which Mrs. Davis said was worn by Mr. Davis as a disguise at the time of his capture, and which was identified by the men who saw it on him at the time of his arrest. On the following morning the balance of the disguise was procured, which consisted of a shawl, and was identified and admitted to be the one by Mrs. Davis. These articles I brought to Washington and turned them over to the Secretary of War."

Adjutant J. G. Dickenson of Detroit, in his report made weeks before either General Wilson's or the Reagan letter, says: "I recollect distinctly the capture of Jeff. Davis by the 4th Michigan Cavalry. I was personally present when Davis endeavored to escape from his camp in female attire, when with the assistance of three of our men I arrested and put him under guard. While I was talking with B. N. Harrison, Jeff.'s secretary, private Andrew Bee of Company L called to me and said, 'There goes a man dressed in woman's clothing!' As I turned he pointed towards three persons moving towards some thick, dense woods near the camp. They were moving slowly and closely together. The one in the middle was tall, the dress not being long enough to cover a pair of boots and spurs. They had passed Andrew at the spring of the wall tent which was nearest to where I stood, saying something about going for water. I was impressed at once that this was Jeff. Davis, and I spurred my horse forward shouting "Halt! halt!" and as I reached them with my revolver bearing upon Davis, the party halted. Then up dashed two of our men, Corporal Munger of Company I, the other's name I do not remember. They came up on the right flank and at once took in the whole emergency, for they brought their arms to bear upon Jeff. instantly. The tall figure was not to be mistaken though dressed as a woman. The dress was not a perfect-fitting garment, but was unmistakably a woman's dress. Besides the dress, he had closely about his head and shoulders a black shawl or mantel, which concealed his face and shoulders, but through the top of this I could see his gray hair. Both the *other women* were bareheaded; one was in a loose night dress which showed much haste in her preparation. This was Mrs. Davis. The other was completely attired, and proved to be Mrs. Davis's waiting-maid. One of the women cried piteously. I ordered the whole party back to their tents to which they moved slowly and reluctantly."

My son, Captain Clark, and the officers above named, from whom I quote, are all still living and can verify these facts. They are matters of record and so will go down the stream of time as a strange page in history. The fact is, from the beginning of his secret plotting for the overthrow of this government that he might build a slave empire on its ruins; through all the stealthy steps of his treachery; through the covert removal of war munitions from the North to the South; the denouement of his treason and rebellion with all its horrors and sufferings; his inhuman treatment of our defenseless soldiers in his prison pens; the shameful abandonment of the people he had duped into such a needless and fratricidal war, to suffer the consequences; to the disgraceful and humiliating finale—or "fizzle," crawling out in "woman's guise"—Jeff. Davis proved himself not only a traitor but a "sneak," and merits the scorn and contempt which the world justly pours upon him.

Detroit, Mich.

CAGLIOSTRO, FREEMASON, AND PRINCE OF IMPOSTORS.

Carlyle has made some impression on the world by his sledge-hammer strokes at all manner of shams, couched in language not always fully appreciated by the common people, but enjoyed by those who can at once feel the full force of *his* style. It need not surprise any one that such a writer, who commands readers among the most talented men in different countries, occasionally tears the mask from such glaring pretenders as Freemasonry and kindred orders, ancient or modern. Illustrative of his style we subjoin a few extracts from "The Diamond Necklace," which may be new to some of our readers. The topic has reference to the time of the French Revolution, when the Masonic virtues of secrecy and silence consigned their suspects to the dungeon and guillotine:

"By the side of the River Seine walks, haggard, wasted, a Joaillier-Bijontier de la Reine with Necklace in his pocket. . . .

"The Quack of Quacks has now for years had him in leading. . . . Poor Rohan had become a dissolute, violent, vapoury mud volcano, but *black Egyptian maize* must be laid on him. . . . Let the orchestra, soft warbling, strike up their fara-tara, fiddle diddle dee!"

One man Carlyle dubs a "denizen of Rascaldom," another "a bottomless slough of falsity, vanity, gulosity, of foulest material. . . . His Columbs, *demonic Masonries, Egyptian Elixir's*, what is all this to the light-giggling (Madame) Lamoth."

By Cagliostro's "greasy, prophetic, bull-dog face, said to be the most perfect quack face of the eighteenth century, we can assure ourselves that all will turn to the glory of Monsigneur, to the good of mankiud, and of Egyptian Masonry. Tokay flows like water . . . suppers of the gods. O Nights, O suppers, too good to last!"

The Necklace trial lasted nine months (in 1786) "to the astonishment of parlementiers and quidnuncs in both hemispheres. . . How . . this most involute of lies is finally winded off to the scandalous-ridiculous cinder-heart of it let others relate."

Count Cagliostro, Arch Quack, etc., year of *Lucifer, 5789*, addresses his brethren as "Fellow Scondrels, . . gathered from the four winds . . as Conquerors of the Diamond Necklace. [Worth some $400,000.] As a public speaker, the spirit of masonry, of philosophy, philanthropy . . . impels to do it. Give ear, O fellow scoundrels, to what the spirit utters: treasure it in your hearts; practice it in your lives. Sitting in this central cloaca of nature . . a heart into which from all regions, mysterious conduits introduce and forcibly inject whatsoever is choicest in the scoundrelism of the earth. . . . . But the grand problem, fellow scoundrels, as you well know, is the marrying of Truth and Sham so that they become one flesh, man and wife, and generate these three: Profit, Pudding, and Respectability that always keeps her gig.

"Brethren, I said the old Christian sect was happily extinct. As indeed in Rome there goes the wonderfulest traditionary prophecy of that Nazarite Christ coming back and being crucified a second time there, which I see not in the least how he could fail to be . . (From) 'Christian whim' (persons) 'keep yourselves forever far.'

"But neither are we, fellow-scoundrels, without our Religion, our Worship, which like all true worship is one of fear. . . The cross . . the crescent. . . Have we not our gallows? Yes, infinitely terrible is the gallows: it bestrides with its patibulary fork the pit of bottomless Terror. . . Our god is one. Great, exceedingly great, is the gallows. . . . O, when with its long black arm it has clutched a man, what avails terrestrial things. . . . The ill-starred scoundrel pendulates between heaven and earth, rejected of both.

"Blow *Spirit of Egyptian Masonry*, blow aside the thick curtains of space! . . . Fire, wild billowing, enwraps the world. . . . Thrones, and Dubois Nitres, and prebendal stalls, . . and all the gigs of creation . . a king, a queen, Iscariot Legalite . . five millions of mutually destroying men. For it is the end of the dominion of imposture: . . a foulest Circe undertook to fatten thee, and thou hadst to fill thy belly with the east wind, and burst? By the Masonry of Enoch, No! . . . The red fire sea shall not consume thee. . . But, ha! O horror of horrors! Is it not myself I see? Roman Inqusition! . . . These Pinchbeck lips can lie no more!"

The close may foreshadow another overturn of society when *Such* "fellow-scoundrels" again control the government and social life of its officers. Let us watch against the causes of such catastrophy as the French Revolution record. "The conquerors, every

one that trafficked (in the Necklace) have they not all had their due, which was death?"

"Wise men boded earthquakes" as Gœthe did, as our Abolitionists did, as our Anti-lodge men are doing. Shall our nation heed the warnings? T. H.

SUN WORSHIP AND THE THIRD DEGREE TRAGEDY.

The sun is released from the grave of winter, and finally restored to life and power by the vernal signs of the zodiac, or in other words, by April, May and June, aided by July.

Our ancient brethren observed that after the sun reached his lowest southern declination, and seemed to be slain, yet a few moments of time were added to the days, which they regarded as the birth of the sun or the new year, hence this became a great solar festival, and was enjoyed by them with the assurance that seed time and harvest would again gladden their hearts, and that the evil spirit of darkness that had slain the sun-god was now powerless to do further harm.

Christmas, the real birth of the new year, or the sun was apparent when the days began to lengthen, but the powers of darkness, spite the lengthening days, seemingly held the sun in its grasp through the winter months, but when the sun arrives at the vernal equinox and the *evergreen* is seen, he gives unequivocal tokens of a return to life and power. He greatly revives in light and heat in April and May, and the days rapidly lengthen, but he does not attain the summit of the zodiacal arch, until the summer solstice in June; nor does he regain all of his energy and power until he enters July, which, at the summer solstice, is in the constellation of Leo, the Lion.

When the sun arrives at the summer solstice in June, the constellation of Leo is seen a few degrees in advance, appearing to lead the way and to aid by his powerful paw (the strong grip of the lion's paw) in lifting the sun up to the summit of the zodiacal arch. April and May are therefore said to fail in their attempt to raise the sun, for he is hardly out of the cold grasp of winter.

But June succeeds by the aid of July, and the sun is elevated to his place of power and glory, and reigns through the summer and harvest.

Soon after leaving the "summit" the days begin to shorten as the sun declines toward the autumnal equinox, to be again slain by the *three* autumnal months, lie dead through the winter, and be "raised" again by the vernal months of spring. Each year the sublime tragedy is repeated, and the glorious resurrection takes place.—*From the Freemason, Detroit.*

CLUBISM AND CHRISTIANITY.

"In a sermon on the 'Modern Migrations of Nations,' by the late Rev. C. T. Collins, attention is called to the fact of the great multiplication of secret organizations in our modern American society. In Cleveland, for example, it is stated that 'there are one hundred and fifty-nine churches, synagogues, chapels and missions, and *two hundred and eighty-three of what are practically secret societies*, of sufficient importance for the directory.'

"The Vermont *Chronicle* adds: 'This condition of things, which prevails more or less everywhere, is worthy of serious attention in connection with the question of the reactionary influences of such societies, or any of them, upon the Christian church. Is it a sufficient reason in the case of Christian people for establishing or joining a new society that its moral aim is worthy, or its associations harmless? Is there not danger that when Christian men or women throw their energy into these organizations it will be at the expense of the pecuniary ability of the church, and the interest and devotion which that properly calls for from its members? We by no means take the ground that the church is the exclusive form of associations for benevolent, or social, or reformatory purposes, which is opened to Christian people. But we have a right to judge of other forms of association by their fruits. And in so far as these tend to weaken the church, or lessen the devotion to it, their influence is to be deplored.

"'The family, the state, and the church are the three divinely ordained centres for the crystalization of human society in its different relations, and whatever interferes with the arrangement of society about these interferes with its healthful order. No society has a right, on Christian principles, to live, which is a rival to the church. It can claim Christian support only when its work and influence are auxiliary to the attainment of the objects for which the church exists—at the most, when its influence is not detrimental to the church.'"

To this we may add that many *churches* are virtually "secret societies," and are managed upon the principle of secretism. A few men control and rule the church, and half the members do not know what they are doing nor why they do it. Of course meetings for worship are thrown open to the public, but when church members meet *as* such, outsiders are excluded.

But it may be said that they are excluded because they are not Christians; but such is not the fact. Let a Methodist Christian attempt to enter a Baptist church meeting, or let a Presbyterian Christian insist that he has a right to enter a Methodist Quarterly Conference, or an Episcopal Christian try to enter a Presbyterian Session, and it will not take him long to learn that he does not belong to that secret society.

Great as is the mischief done by secret societies to the church, which is thereby undermined and sapped of its strength and power, yet a much greater mischief is done to the cause of God by unscriptural and unchristian divisions which separate the people of God from each other, and exclude true Christians from the privileges of the heavenly Father's family. A man who becomes a Freemason is a Freemason everywhere. Wherever he can find a "lodge" he has a right to enter in. But a Christian entitled to all the privileges of the church on one side of the way, has only to cross the street to find another church where he has neither right, nor lot, nor part, nor privilege. A man may be a minister of the Gospel on one side of the way, accepted, honored, useful, and yet across the street he may go and come for years and never be recognized in his character as a servant of the Lord, because he does not belong to the religious secret society which assembles there. And this is simply because men have divided and scattered the flock of God, and are using their best endeavors to perpetuate those divisions and keep asunder those for whom the Saviour prayed that they might all be one.

Surely the presence of a multitude of secret combinations bodes little good to the church of Christ; especially when secret combinations are countenanced by ministers, fostered by church members, and used to supplant the church of Christ in its legitimate work. But more dishcartening and hurtful by far are the sectarian divisions by which the people of God scatter their forces, weaken their influence, consume their strength and waste their means, until they become the song of the drunkard and the scoff of the godless and the profane. "Holy Father, keep through thine own name those whom thou hast given me, that THEY MAY BE ONE, as we are.'—*The Armory.*

AN EXAMPLE OF MANLY INDEPENDENCE.

No one can read John Quincy Adams's fearless and eloquent letters against Freemasonry without marking the character described in the following from *Zion's Herald*:

While yet a young man of uncertain prospects, John Quincy Adams said, "With an ordinary share of common sense which I hope I enjoy, I can live independent and free; and rather than live otherwise, I would wish to die before the time when I shall be left to my own discretion." This manly utterance was the key-note to the remarkable career of Mr. Adams. To be free from dependence on the favor of individuals and parties, to be independent in his judgments and opinions, and to act as his conscience dictated, was the height of his ambition. He had the courage of this high ambition, and therefore he served his generation usefully and honorably. Young men in these days of place hunting will do well to shrink, as he did, from voluntary dependence on the capricious favors of men in power, and from slavish bondage to the opinions of other men. To be loyally free and wisely independent, gives strength and dignity to character.

The Beta Theta Pi College fraternity at its annual meeting on August 27th at the Lindell Hotel, this city, was presided over by B. Gratz Brown and its patron god Wooglin. We recommend such societies to all parents who send their sons and daughters to college, as the best organizations for lavish expenditure of money, doubtful moral and religious inculcations, and fruitful places to teach non-self-reliance, bumptiousness and frivolity.—*The Midland.*

A delegation of Pueblo Indians, from New Mexico were the other day in Washington protesting against the recent decision which defines them to be citizens of the United States. The decision is based upon the fact that before the Gadsden treaty of 1849 they were citizens of Mexico, and by that treaty were entitled to the privilege of citizenship in the United States. They do not want to vote and they do not want to pay taxes, and came on to state their objections to the new administration.

THE SECRET EMPIRE.

CHRONOLOGY OF REMARKABLE OCCURRENCES IN MASONRY.

MASONRY SPEAKS FOR ITSELF.

[From Hardie's Monitor, Edition of 1818.]

Before Christ 3875. Cain and his adherents, having been instructed in the sciences of geometry and architecture, by the first mason Adam, built a city, which he called Enoch, after the name of his oldest son.

The posterity of Cain, Jabel, Jubal, and Tubal-Cain, not only improved in Masonry and geometry, but made discoveries in several other useful arts. See Genesis 4: 17, 20, 21, 22.

2348. The ark, in which Noah and his three sons, Shem, Ham, Japhet, all true masons, were preserved, built.

2217. Nimrod, the grandson of Ham, and the founder of the Babylonian monarchy, built many cities in Shinaar.

2188. Metzaim or Menes, the second son of Ham, carried to Egypt his skill in the masonic art, in consequence of which, many great cities, as Memphis, Heliopolis, Thebes, &c., besides their famous pyramids, and many other magnificient edifices, were afterwards built.

1920. The masonic and other arts, which flourished amongst the Chaldeans, carried out of Chaldea and Assyria, to the Egyptains, by Abraham.

1252. The city of Tyre built, by a great body of Sidonian masons from Gabala, under their grand master and his wardens.

1117. The Phœnicians built the famous temple of Dagon at Gaza, which was afterwards pulled down by Samson, when 3000 of the Philistian chiefs were slain.

1056. Hiram, king of Tyre, as grand master, took upon himself the direction of the craft, erected many new cities and stately edifices in his dominions, and joined the city of Tyre to the temple of Jupiter Olympus, situate on an island.

941. Dresiphon and Archiphron, who had acquired the masonic art from some of those employed in the erection of Solomon's temple, superintended the building of the celebrated temple of Diana at Ephesus.

747. Nabonassar, called also Baladan, was an excellent architect, and greatly encouraged the craft, particularly in employing them in building the famous city of Babylon.

570. The walls of Babylon, the temple of Belus, a golden image in the plains of Dora, which was 60 cubits high, and 6 broad, and in value about fourteen millions of dollars, together with many other stately edifices, were built under the direction of Nebuchadnezzar, grand master.

536. Cyrus, founder of the Persian empire, appointed as grand master, for the rebuilding of the temple at Jerusalem, Zerubabel, under the title of Tirshatha.

520. Zoroastes, grand master of the Magi, in Persia, and his disciples, made great progress in geometry and the liberal arts, and erected many splendid palaces and temples in the empire.

516. Pythagoras, a native of Greece, traveled into Egypt and other countries, in which he continued about twenty years, and having acquired the knowledge of geometry and other sciences, on his return, instituted a lodge of free-masons.

408. Sanballet, the Horonite, appointed by Darius Nothus, as grand master, to superintend the building of a splendid temple on mount Gerizim, near Samaria.

353. Mausolus, king of Caria in Lesser Asia, having died, his wife caused a stupendous monument of 140 feet in height, surrounded by 136 columns of most admirable sculpture, to be erected to his memory.

332. Democrates, an eminent architect, with a view to encourage the fraternity, prevailed on Alexander the Great, to build a famous city in Egypt, to which he gave the name of Alexandria.

304. Masonry greatly flourished in Egypt, under Ptolemy Soter, at which period Euclid, the celebrated geometrician from Tyre, was one of the most distinguished members of the lodge.

55. Julius Cæsar, the grand master of the Roman empire, patronized masonry, not only in his own dominions, but likewise in Great Britain, after he had landed in that country.

37. King Herod, an excellent grand master, sent for the most expert masons from Greece, who with his own masons, built a splendid Grecian temple at Jerusalem, rebuilt Samaria, to which he gave the name of Sebaste, built the cities Antipatris, Phasæl, and Cypron, and the admirable tower of Phasæl at Jerusalem.

29. The emperor Augustus encouraged the craft more than any of his predecessors. Under him and his principal warden the learned Vitruvius, the pantheon, the bridge of Arminium, the great forum, several temples, and a number of stately public edifices were constructed.

Jesus Christ, our blessed Saviour, the Great Architect of the Church, was born at Bethlehem in Judea, in the 4th year before the vulgar Christian æra, and in the year of masonry 4000.

After Christ 70. The emperor Nero, though an execrable tyrant, greatly patronized the fraternity.

84. Upon the return of Titus from the overthrow of the Jewish nation, he employed the craft in building a triumphal arch, adorned with splendid engravings and sculpture, and a noble palace with the famous statue of Lacoon of one stone.

114. The emperor Trajan, by his warden, the renowned architect Appolodorus, constructed a wonderful bridge across the Danube, and built a noble circus, and several other edifices of stupendous magnitude at Rome.

130. Adrian, the Roman emperor, who was an operative, as well as a speculative mason, built the Roman wall, near the borders between England and Scotland, a commodious bridge at Rome, his famous mausoleum, &c.

1717. In the beginning of the seventeenth century, the annual assembly of the grand lodge, had not, for some years, been duly attended, owing to the bodily infirmities of Sir Christopher Wren; but upon his death Mr. Sayer was elected and masonry revived.

1719. A great addition to the number of free-masons takes place in England, after the election of Dr. Desaguliers to the office of grand master.

1720. A number of valuable manuscripts, concerning lodges, particularly one written by Nicholas Stone, warden under Inigo Jones, destroyed by some too scrupulous brethren.

1723. The book of constitutions of the free-masons, containing the history, charges, and regulations of that most ancient and worshipful fraternity, by James Anderson, published under the sanction of the grand lodge.

The Duke of Buccleugh, then grand master of England, proposed a scheme for raising a general fund for the permanent relief of distressed masons and their families, which was readily adopted.

1726. The brethren of Wales, who had formerly been independent, unite under the banners of the grand Lodge of London.

1735. The States General of Holland published an edict, prohibiting the meeting of free-masons in their territories.

1737. A similar decree ordained by the French government.

15th Nov. Frederick, prince of Wales, father of George III., king of Great Britain, initiated in London.

1738. 15th August, Frederick, afterwards denominated the Great, king of Prussia, admitted as a member in a lodge at Brunswick.

1739. Free-masons prohibited from meeting in the papal territories, under pain of excommunication and other severe penalties, by pope Clement XII.

1740. A grand lodge established at Berlin, by Frederick the Great, on his accession to the throne.

1745 3d March, by a decree of the republic of Berne, he who frequented a masonic assembly was to pay a fine of one hundred crowns.

1754. Certain brethren, who assembled without any legal authority, under the denomination of ancient masters, expelled.

1755. October 7th, the marquis of Carnarvon, as grand master, granted more provincial patents than any of his predecessors. He, in particular, granted a deputation for all the king's dominions in Germany, with power to choose their successors.

1762. Provincial patents issued for Jamaica, Armenia, Westphalia, Bombay, Brunswick, and many islands in the West Indes.

1765. Their royal highnesses the dukes of Gloucester and Cumberland, initiated.

1768. January, two letters received from the grand lodge of France, expressing a desire to open a regular correspondence with the grand lodge of England. The request was readily agreed to, and a book of constitutions, a list of the lodges under the jurisdiction of the English grand lodge, with the form a deputation, &c., elegantly bound, ordered to be sent as a present.

1777. Free-Mason's Calendar, first ordered to be printed, by authority of the grand lodge of England.

1779. His highness Omditul Omrah Bahander, eldest son of the nabob of the Carnatic, was initiated into the masonic order, in the lodge at Trinchinopoly, near Madras, and expressed the highest veneration for the institution.

1780. A representative of the grand lodge of Germany, received with distinguished honor, by the grand lodge of England; and the most intimate union agreed on between the grand lodges of the two countries.

1790. His royal highness prince Edward, now duke of Kent, initiated in the Union lodge, of Geneva, and his brother prince Augustus Frederick made a mason at Berlin.

24th November, in consequence of the death of the duke of Cumberland, the prince of Wales appointed grand master of England, in his stead.

1793. 6th February, the grand lodge of England, present to the king, by their grand master, an address, expressive of their attachment to order, subordination and good government.

24th September, Gustavus, the late king of Sweden, initiated into the order, at the grand lodge of Stockholm, under the auspices of his uncle, the present king, who presided as grand master.

25th November, the prince of Wales, as grand master, laid the first stone of the new chapel at Brigthelmstone.

1798. July 12, Act of parliament passed for the suppression of seditious societies in Great Britain, but the free-mason's are exempted from its penalties.

1808. Foundation stone of Covent Garden Theatre laid by the prince of Wales as grand master, attended by the grand lodge.

1813. His royal highness, the duke of Sussex elected grand master, on the resignation of the prince of Wales, who assumed the title of grand patron.

RETURNING TO THE OLD WAYS.

Bro. C. B. Ward, editor of the *India Methodist Watchman*, Secunderabad, Deccan, India, writes to the *Missionary Review:*

Surely the greatest need of the world is *self-supporting, self-propagating Christianity.* All societies and missionaries avow this and stoutly affirm that this is the aim of all their efforts. Merchants and speculators are wise enough in planting industries, trade and railways in the nations of the earth, even in the heathen nations, to establish them in a manner and on a financial basis within the resources of the country entered. But missionary enterprise has been less wise generally. Christianity to become self-supporting and self-propagating in India, or any other country, must be begun and run on a practical basis. All agree that the means and agencies for the ultimate capturing for God of heathen lands are in those lands before the missionary comes. It is then necessary to operate on a basis within the possibilities of those indigenous means and practicable to the indigenous agencies.

"From Government statistics we learn that 'four-fifths of India's 250 millions belong to the agricultural class; 190 millions of the 250 have an annual income per head of $10 to $4.' The Gospel has its way to win among the '190 millions.' Is the missionary enterprise set on foot in India, within the possibilities of the resources of these millions and thus practicable to indigenous agents or agency?

"We think but one answer is possible. We note first, with few exceptions, and they are not popular, that missionaries have come to India with their home, or occidental ideas of work, of building and of finance. The school buildings, mission houses, church buildings, methods of work, cost of administration, are far more occidental than oriental, and wholly and utterly beyond the means of the people to support or perpetuate. The natives see this and cannot by any means be persuaded to attempt either the support or propagation of an occidental Christianity. On the contrary, the inauguration they have witnessed suggests to them that the agents who thus inaugurate are within reach of stores sufficient for keeping up this style of things, and it is further suggested to them that there may be enough to spare to warrent their drawing on the 'meal barrel.' The sight of grandly equipped missionaries with plenty of money, grand houses, ten to fifty thousand rupee chapels and churches, stately colleges, seminaries, high schools, and thousands of common ones, with an army of well paid teachers, hundreds of whom are unconverted heathen,—all convey an idea to the ordinary native which stifles every generous instinct, and either he concludes nothing is needed or that he may get something from this apparent plenty. * * *

"It may be asked, what would we do? We answer, just what the Apostles did: 'Preach the Gospel!' Leave all the western trappings at home. Preach the pure Holy Ghost Gospel in India, and let it take shape in India, China, Japan, and Africa, without sin, but in the costumes of the countries respectively. Our day finds the world in a much better state for this order of things than when the Apostles planted Christian churches in heathendom, that sent help back to the poor saints in Jerusalem. To some this will look like going backward. Yet it is the quickest way to the conquest of the world for Jesus. Years to come will demonstrate this."

ADDRESS TO THE VOTERS OF THE AMERICAN PARTY IN THE STATE OF IOWA.

PREPARED BY ORDER OF THE STATE CONVENTION AT WEST BRANCH.

You are again besieged by frantic appeals for help from pretended reformers to vote for some individual or individuals to save some cause which is threatened with ruin. In the midst of the din and excitement on the eve of the election your attention is called to a few calm words on the real questions of the hour.

It is not the tariff, for what effect can the choice of a county or State officer have on that issue? Except that the choice of the members of the State Legislature involves indirectly the choice of a United States Senator.

It is in a measure prohibition, for all the parties have spoken publicly in their platforms on this question. The Democratic party has uttered its voice for license; the amount of the license is not of importance. The Greenback party, in fusing, has adopted the same principle. The Republican party has adopted prohibition "in obedience to the will of the people," but it is not to be a test of party fealty. We might be inclined to wonder why this distinction was made; but we see that party has honored the whisky men in its convention and on its ticket. Translated into plain English the platform means, we are compelled to submit to it much against our will, but we bow to the will of the majority, and therefore enact prohibition.

But while the enactment of the law was a grand success, the execution has been a complete farce. Men in office, who have sworn to execute the law, make the excuse for non-execution that it is unpopular, and then coolly inform the people who elected them to execute the law, that the people have the law and now they ought to see that it is enforced.

The American party of Iowa, at its State convention at West Branch, Aug. 27, 1885, resolved to make no nominations, but to select suitable men from the nominees of the other parties, and this choice was left to the judgment of the executive committee.

The Prohibition party of this State, at its convention at Cedar Rapids, so far respected our conscientious convictions as to nominate men not only unobjectionable, but very acceptable to the executive committee. These men, whose names you will find in the *Free Press*, are in every way worthy of your suffrages. The American party has not lost its organization, nor united with the Prohibition party permanently. But during this campaign let us support and vote for the same ticket in the hope that they will be able to work harmoniously together in the future.

But let not the members of the American party be deceived by the secret orders, even such as are professedly formed for laudable ends. Eternal vigilance is the price of liberty. Let them watch all the contests closely and with a firm trust in God, who overrules the actions of men for his own wise purposes, let them cast their ballots in such a manner as will defeat the plans of the men who plot in the dark and hidden recesses of the lodge. Let us remember all the injustice and rascality that goes unpunished. Let us do right under all circumstances. Cherishing no personal animosities toward those who differ from us, earnestly desirous that the slaves of the secret empire may be freed from their thralldom, with malice toward none, with charity toward all, animated by a high, noble, chivalrous purpose, let us go forward, bearing our testimony against the evils that threaten the very existence of our free institutions. We look not for victory this year; we have no hope for it next year. But we know that our humble efforts now are the seed of the future triumph. In the moruing, then, "let us sow our seed, and in the evening withhold not our hand, for we know not whether shall prosper either this or that." Our Father in heaven who sends the rain and the sunshine, who gives the increase to our planting and watering, who turns the hearts of the children of men as the rivers of water are turned, will in his own time and way bring the glorious and abundant harvest. While it is true that every little movement does not develop into a mighty one, yet it is likewise true that every great movement among men has started from a small source. The great movements of the world have had very humble and unpropitious beginnings, and very few could foresee the grand results which time developed. A little band of heroes agitated the slavery question, and a

great party to-day lives and flourishes on the deeds and glory of those men. Brothers, be true to your principles, and God will be true to you.

George Warrington, *Chairman of Committee.*

FINANCIAL.

Friends of the Reform:—Contributions in aid of the National Christian Association's work have been secured by personal solicitation, but no general appeal has appeared in your organ since the Washington purchase was completed. It seems now to be proper to state that funds are needed for the following reasons:

1. And in general. The subscription list of the *Christian Cynosure*, sales of publications and field collections in connection with lectures have felt the pressure of close times and have suffered in common with the general business interests of the country.

2. The field has been providentially and greatly enlarged and is constantly becoming more educational and religious in its character. The secret system has developed more rapidly, and is more thoroughly matured in the Southern than in the Northern States, where its ripe fruits appear. Men of penetration who have applied their minds to the investigation of the system and noted its workings with care, have reached the conclusion that the ultimate issue is to be between the church and the lodge, and between free government and a secret despotism. This fact is now being demonstrated in a way to convince many who were once incredulous, by the night raids on Countee and other ministers of the Gospel, whose only offense was leaving and speaking against what they saw to be a wicked and dangerous conspiracy. These men are "suffering persecution" for Christ's sake, having sacrificed position and support for the truth, and they are looking to the N. C. A. for sympathy and support. To forsake these brethren in an hour of such peril would be both cruel and wicked. The little done in this field by the N. C. A. has already produced marked and encouraging results, and with the hearty co-operation of Dr. Roy and the sympathy of the secretaries of the American Missionary Association and its agents and of Rev. H. Woodsmall and others, there is great encouragement to invest labor and means with every prospect of early and large results.

3. Another opening is among the population who have recently come to our country from foreign lands. The Swedish people are as a rule accessible and ready to give us an impartial hearing. The Welsh and Holland people are by conviction and constitution favorable to open and fair methods and many of the ecclesiastical bodies with which these and the more pious among our German citizens are connected are averse to secret societies. The Augustana Synod of North America with its theological seminaries, colleges, academies, churches and schools for primary instruction are accessible, and eager for the light. A number of influential ecclesiastical bodies among the Germans, close their doors against the night lodges and are ready to co-operate as fast and as far as they are informed. This work among the people of foreign birth like that in the South will be for a time largely in the nature of mission effort, sustained chiefly by those who have the cause at heart. When informed and aroused these people will not be surpassed in their practical opposition to lodge power in church and state, but they must be enlisted before taking place in the front ranks of the conflict. They are now acting largely on the defensive, but once in possession of the facts and ninety and nine out of every hundred will step into the front rank of aggressive movements.

This is not a fickle, fluctuating class who act hastily and then go back on the record, but every step in advance with them means a permanent gain to the working force in the cause.

4. Indications are highly favorable to a "Christian conference" of leading men in evangelical churches in this country, to discuss the effect of the secret system on the evangelization of the masses, and the administration of civil government, and to advise what measures are necessary to "save the church of Christ from being depraved and disintegrated, to redeem the administration of justice from perversion and our republican government from corruption."

Not a few "watchmen on the wall" and guardians of the public safety are alarmed at the wanton desecration of sacred things, and the indifference or inability of civil magistrates to protect the innocent and punish the guilty, and knowing the strength there is in unity they are beginning seriously to consider the necessity of conference in council and concert in effort to rid the church and nation of a common enemy alike to society, the state and the church. If, as now seems probable, these men should decide to hold such a conference, it would be a serious omission on the part of the N. C. A. not to heartily co-operate in the movement, sustaining it with means and whatever influence it might give to aid in securing a result so greatly desired by every true friend of the reform against the secret system. If you are a friend what can you do and how much will you give to help on the work?

J. P. Stoddard.

LITERATURE.

Between Two Opinions.—A portion of the first edition of our new book, "latest and best," is promised from the bindery next week, handsomely bound in cloth; price one dollar. Get the book for fireside reading as the evenings grow longer. No story has lately issued from the press more chaste in sentiment, more true to fact, more fearless in assailing entrenched and popular evils. It is emphatically a book for home reading and fireside discussion.

The Essays of Elia, by Charles Lamb, with an introduction by Alfred Ainger. pp. 236. Price, cloth and gilt, 50 cents. John B. Alden, New York.

Charles Lamb, though he spent the thirty-three best years of his life as clerk in the India office in London, yet was an intimate friend and companion of Coleridge, Wordsworth, Hunt, and Hazlitt, and engaged in a number of literary ventures. His poetry and dramatic writings have been long since forgotten, and like the author of Pilgrim's Progress and Robinson Cruso he is best known by one book—this volume of quaint, graceful essays full of the tenderderest humor and charming old-fashioned sentences, which remind the reader as much of his familiarity with the old dramatists of the age of Elizabeth, as of the family misfortunes of Lamb himself. He never married, but devoted himself unselfishly to the care and support of an only sister, who in a sudden fit of insanity stabbed her own mother at the dinner table. With this sister he wrote the well known "Tales from the Plays of Shakespeare," and some of his critical papers are considered among the finest in the language. "There are books," says a writer, "which one reads once in his life time, perhaps twice, or may be three times, and then has no more to do with them. Quite otherwise is it with *Elia*. One takes him up at forty as cheerily as he did at twenty; and at sixty, or may be seventy or eighty, as cheerily as he did at twenty. *Elia* is in fact what Keats dreamed of but never came to realize: '*A joy forever.*'" Mr. Alden presents these essays of *Elia* in the very best form for the reader. There are, all told, twenty-eight of them, and they fill a little volume of apout 240 pages, just the size and shape to be held in the hand and read easily and with pleasure. Prefixed to this volume is a clever introduction by Mr. Alfred Ainger, which leaves little to be desired in its way of criticism.

The *Century* for October is a biographical number. A portrait of Samuel Bowles, well known as one of the leading editors of the country through his work in the Springfield *Republican*, is accompanied by an article, "A Study in Independent Journalism," by George S. Merriam. "The Last Days of General Grant," by Gen. Adam Badeau; "Lincoln and Grant" by Gen. Horace Porter; "Reminiscences of General Grant" by Gen. James H. Wilson, are timely sketches of the great commander which are a valuable contribution to the popular information, though the newspaper press seemed to exhaust the subject. In General Porter's article is quoted a sentence from Grant's response to President Lincoln when commissioned lieutenant-general, in which he says that if the responsibilities that weigh upon him are met it will be "above all to the Providence which leads both nations and men." Such an acknowledgement of Divine power at the time gives us a bright view of the inmost heart of the man. The finely illustrated articles are "The Great River of Alaska," "The Summer Haunts of American Artists," "Tuscan Cities" and "Riverside Park."

The current number of *St. Nicholas* completes the twelfth volume of this entertaining and richly illustrated monthly for young readers. We almost regret the conclusion of E. P. Roe's "Driven back to Eden," which is a very instructive history of the first season of country life enjoyed by a family reared in the city. The story of every day work and pleasure is charmingly told. "Among the Lawmakers" yet continues the experiences of a page in the Senate Chamber. The philosophy and beauty of Greek architecture is told in "Those Clever Greeks," and some things valuable in natural history are written in "Honey-hunters" and "War with the little Redskins;" while every little girl will be fascinated with "Peggy s Garden."

The *North American Review* began a series of war articles in its October number, with a review of the contributions of McClellan and Fitz John Porter in the *Century*, on the Seven Days' Battles before Richmond and the changes of base to the James river. Both threw the blame for McClellan's failure upon the authorities at Washington, but their reviewer shows from their own statements that this is but a deception, and that McClellan must himself bear the blame. The *Review* proposes to follow this article with a war series by General Beauregard, who will write four articles on "The Shiloh Campaign," "The Defense of Charleston," "The Drury Bluffs Campaign and The Defense of Petersburg." They will begin in the January number of the *Review*.

General Grant's paper on Chattanooga will be printed in the November *Century*. It takes up the writer's military career at Vicksburg, and follows the campaign of Chattanooga from the beginning of his connection with it. The motives and conduct of the campaign are said to be set before the reader fully and clearly, and with much personal interest. His Wilderness article, which is to follow soon, is a description of the preparations made for the Wilderness campaign, by which General Grant meant the movement of all the Union armies begun in May, 1864.

George W. Clark, the veteran speaker and songster, of Detroit, will have out in a week or two "The Songs for the Times," which will doubtless prove the popular Prohibition and reform song book of Michigan. It will cost about 30 cents. We bespeak for it an immediate as well as hearty welcome.—*The Center.*

It is announced upon authority that Mr. Kasson, of Iowa, has begun the preparation of his long-projected work on the diplomatic history of the United States during the war.

A number of letters from Ralph Waldo Emerson to Thomas Carlyle have been stolen, and the public are cautioned against the purchase of the same.

Representatives of forty-seven G. A. R. posts of N. Y., have issued a circular requesting the blacklisting of all members of the legislature who have not favored such legislation as will give special privileges to members of the G. A. R. They think they "deserve some shadow of gratitude from our State and national governments. We are not disposed to undervalue the services of the soldiers in the late war, but if any class of men ever received recognition, gratitude and compensation, it is those who served in the army for the suppression of the rebellion. A secret conspiracy to blacklist honest legislators who vote as they think will not materially help the men that are engaged in it, and if the G. A. R. is lending itself to such purposes it will soon cease to have the respect of all fair-minded citizens. —*American.*

—Mr. Moody has had so many and such pressing calls from all over the North, that he has been compelled to postpone his promised visit to the South until after the first of January. We had hoped he would reach some of the more important points early in the winter, and give the winter's work a good start. For the cotton States, however, the time for the best work is after the holidays. The cotton business absorbing every one during October, November, and December. But after the first of January there is lots of time for Christian work; the rainy season is nearly over, and till the first of May, the choice month of the year, Mr. Moody has promised to hold evangelistic meetings in New Orleans, and has invitations from the ministers and associations at Mobile, Selma, Marion, Nashville, Chattanooga, Knoxville and other points.—*Y. M. C. A. Watchman.*

—The Romanists tell us in one breath that Cardinal McCloskey was a good Christian, and we do not question it; but they tell us in the next that his soul has entered Purgatory, from which undesirable locality it can be liberated by prayers offered to the Virgin Mary and to the saints, socalled. This we do question, maintaining that it has no warrant in Holy Scripture, is a human invention, and makes the sacrifice of Christ of no effect. Yet the Papal body puts crosses on church steeples, on its altars, on the robes of its priests, while robbing the cross of its meaning and power.—*Intelligencer.*

At one of the stations on the Chicago and Northwestern railroad recently, an anxious inquirer came up to the door of the baggage car and said, "Is there anything for me?" After some search among boxes and trunks, the baggage master rolled out a keg of whisky. "Anything more?" asked the wet grocer. "Yes," said the baggage man, "there's a gravestone that goes with that liquor." The countenance of the whisky man assumed a wrathy but thoughtful appearance, the door was shut with a slam and the train moved on.—*Union Signal.*

CORRESPONDENCE.

NO SHADING OFF IN WORSHIP.

Dear Cynosure:—A commentator on Jehu says that the Jeroboam worship at Dan and Bethel "*was really the worship of Jehovah*, *though in an unlawful manner*, and therefore probably Jehu did not feel the same obligation to suppress it as to destroy the worship of Baal."

I don't question the greater difference between the worships of Baal and that of Jerusalem, than between the calf-worship and that at Jerusalem; but is not a forgery by its exact resemblance equally as bad and more deceitful than direct opposition to truth? It seems to me that no "real worship of Jehovah" can exist where God's own law of worship is set aside. Such worship as man may invent or adopt to promote his own ends, as Jeroboam's was, cannot be any more acceptable to God than any other which the devil may suggest or man invent, however gross and abominable.

We are too often met with Masonic sophistries to allow such reasoning to pass unchallenged. For if the Jerusalem worship could be set aside for that of Dan and Bethel, as it was by the ten tribes, so may the true worship now be set aside for the inventions of Rome or of Mormonism, or even of Freemasonry, in each of which systems men claim to be worshipers of the true God. In reality it is less difficult to convert publicans and harlots and have them enter the kingdom of God than such self-deluded scribes and pharisees, even as Christ said. Because Masonry teaches the resurrection by a shameful farce and pretends to worship the Creator under the strange name, "Grand Architect of the Universe," it is by no means acceptable to God. In vain, says Christ, ye worship me, teaching for doctrines the commandments or inventions of men. The worship established at Jerusalem was prohibition of every other. T. H.

THE N. C. A. AND THE CYNOSURE NEEDED IN THE SOUTH.

Gibbs Cross-Roads, Tenn., Oct. 6, 1885.

I have no language with which I can express my thankfulness and appreciation of your favor of September the 28th. I felt that in the loss of the *Cynosure* I would lose a near and dear friend and wise counsellor. May God, "who doeth all things well," abundantly bless the kind friends who send it to me. While I have taken great interest in the *Cynosure* since I began to read it two years ago, I am now brought under renewed obligations to do all I can for it. I read the papers then hand them to others. Eternity alone can reveal the good already accomplished in this country through this means. I have been showing the danger and inconsistency of Christians affiliating with the lodge, by sermons, lectures, and, as you already know, have not shunned to use my pen for Christ. And though I was the first to speak out publicly and to be persecuted, others are being awakened. The National Christian Association can scarcely find a better field than this to work in. Will not they send a lecturer? May God bless you. W. H. Smith.

THE GOOD TEMPLARS AND PROHIBITION.

Spencer, Tioga Co., N. Y., Oct. 8, 1885.

Editor Christian Cynosure:—You say in the *Cynosure* of the 17th of September that the "Grand Lodge of Good Templars of the State of New York resolved that it was inconsistent for Good Templars to sign petitions for saloon licenses, and that three hundred members left the lodge on account of that vote. The Grand Lodge itself voted against the St. John or prohibition party."

I had a talk with the delegate from the Good Templar lodge of this place to the Grand Lodge of the state; he says there was no such thing done, or vote taken in Grand Lodge at all. He pronounces it a deliberate falsehood, and says there was something said against signing saloon licenses, but no vote taken. He says he was there during the entire session, and saw and heard all that was done.

Likewise you say in the *Cynosure* of Oct. 1st that the "Grand Lodge of New York cast a two-third vote against the prohibition party." He says that is also a falsehood, and claims the Good Templars are in favor of the prohibition party. He is the Methodist Episcopal preacher of this place (Spencer) and says he don't know anything about Masonry, and I think he don't want to know.

I feel deeply interested in the Christian Association, formed against secretism of all kinds, and in favor of the American party and vote that ticket, and in favor of prohibition, both State and National. I hope as a party we will keep our hearts and hands clean from falsehood and trickery, and not be like the other political parties. Let us stand with God and all will be well. We are gaining ground. I hope you will find out whether your informant or this preacher tells the truth, and so publish it.

Daniel Mabee.

PITH AND POINT.

THE NEW BOOK.

I read with interest 'Between Two Opiuions," and was gratified with the sentiments expressed, and noticed the reference to the Board of Trade, as though all sin was not contained inside of the lodge. The principle does not stop there, for it is not hard to see some likeness to Freemasonry (though not the oaths and silly ceremonies) in nearly every organization, so that we can well nigh say, to some extent every man is a Freemason. There is lots of truth contained in the article from the *Interior* by F A. Shaw, "Popularity versus Principle."—A Birth right Quaker.

ANOTHER FRIEND IN FLORIDA.

I have taken it from its commencement and value it highly. Expect to be a life subscriber. I look upon secreey and intemperance as two great moral evils which are corrupting, and, if not cheeked or put down, may finally destroy this government. We are going to Florida for our health and will try and introduce the *Cynosure* there.—Darius Reynolds, *Belvidere, Ill.*

QUERIES.

1. Will you please tell me the name of Rev. R. N. Countee's paper? What is its price per year? 2. Is J. P. St. John a member of the G. A. R ?—E. E. Browne, *Martin, Green County, Wis.*

1. *The Living Way*. Price, as we remember, $1.50 per year. 2. Ex-Governor St. John has been a member of but two secret societies, Freemasons and Good Templars.

FROM A SCANDINAVIAN METHODIST BROTHER.

While on a missionary tour through central Texas, I called at Bro. N. Jakobson's and found to my inmost satisfaction your clear and fearless paper, the *Christian Cynosure* I took three copies with me and read them through. I am in favor of and in sympathy with your anti-secret society spirit Put me down as one of your subscribers.—P. A. Juhlin, *Galveston, Texas.*

A VALUED ENDORSEMENT FROM KNOXVILLE COLLEGE.

I have long been familiar with the *Cynosure* and at times a subscriber to it. I am very thankful to the donor of a years' subscription. I seldom fail to read it and it is read by every member of the family, and the reading-room copy is well read by the students. Respectfully,—(Pres.) J. S. McCulloch, *Knoxville, Tenn.*

BIBLE LESSONS.

FOURTH QUARTER.

STUDIES IN THE KINGS AND PROPHETS.

LESSON V. Nov. 1, 1885.—The Death of Elisha. 2 Kings 13: 14-25.

GOLDEN TEXT.—He being dead yet speaketh. Heb. 11: 4.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Bad men often reverence the good.* v. 14. "Joash did evil in the sight of the Lord," reads the inspired history, "and walked after the sins of Jeroboam, the son of Nebat, who made Israel to sin;" yet this did not prevent him from hearing the news of Elisha's fatal sickness with heartfelt sorrow. In his lament over him he recognizes the truth that all his armies were not so efficient a protection for his kingdom as this man of God. The instinctive, involuntary homage which the world always pays to true Christianity is the strongest possible proof that there it really such a thing. It is in itself a complete refutation of every infidel argument to the contrary.

2. *Many a failure comes from lack of courage and faith; we stop short of God's intentions for us.* vs. 15–19. We have here an exeeedingly interesting insight into the king's character. It was essentially a weak one. Joash must have understood from Elisha's preceding words that the command to smite on the ground held a symbolical meaning of the highest importance to himself and his kingdom. Yet he smites but thrice. He stops short at half a blessing because he lacks the courage and faith to grasp a whole one. Yet before we condemn him let us examine our own hearts and see if we are not ourselves doing the same thing. Who among us can say that he or she has grasped the full measure of the riches held out to us in the Gospel? How often we pray for some great blessing on ourselves or others but not with the importunate pleadings that refuse to be denied. Reform work has many a king Joash—men of small courage and less faith—who tell us that they hate Masonry, but do not believe it can ever be put down; who tell us they are prohibitionists, yet doubt if prohibitory laws can be enforced. The courage born of a sure faith that God will put down *all* evil, never stops short content with half results; never stays its hand at a few defeats of the enemy.

3. *God's promises of mercy always meet with exact fulfilment.* vs 20–25. The exact signification of the miracle wrought by Elisha's bones is not easy to see. But no miracle was ever wrought that did not have a beautiful and mysterious relation with the great central Miracle of Scripture. Neither did any promise of God ever remain unfulfilled. Three times Joash defeats the Syrian hosts in battle, but it must always have been a subject for keen regret that he by his weak indecision should limit the blessing to a partial instead of a complete deliverance.

LIGHT FROM THE WORD.

On what occasion had Elisha been a national protection? 2 Kin. 6: 9. What is the full measure of the spiritual joys which we may possess? 1 Cor. 2: 9.

Elisha the Prophet.—Ver. 14. The early history of Elisha is given in lesson ii., third quarter. His home was at the capital Nothing is recorded of him for 45 years after his anointing Jehu to be king. But the testimony of Joash shows that Elisha was of great value in the kingdom, more than horses and chariots. He was the foremost subject in the land. There is a mighty power in that quiet influence which puts its hands on the very helm of the government while it is yet unrecorded in history. Who can tell how much worse the kingdom might have been but for the influence of Elisha?—*Pel.*

Though the nine recorded miracles of Elisha often affected only individuals, and his days passed in the quiet of ordinary life, his influence was wide and powerful. Elijah had lamented at the end of his career the disappointment of his hopes. Elisha's life, if it knew no moments of supreme exaltation, closed amidst universal veneration. Nor did the veneration with which he was held cease with his life. A splendid monument raised over his grave near Samaria was shown with reverenee in after ages, and funeral dances were celebrated periodically in his honor round the saered spot where he lay.—*Geikie.*

"The chariot of Israel, and the horsemen thereof." The virtuous lives, the earnest prayers, the faithful testimony of the people of God do more to conserve the state than armies and navies. No amount of wealth or power can save a nation which is morally corrupt—*N. Hall.*

"Take bow and arrows." It was an ancient custom to shoot an arrow or cast a spear iuto the country which an army intended to invade. Justin says that as soon as Alexander the Great had arrived on the coast of Ionia he threw a dart into the country of the Persians. The dart, spear or arrow thus thrown was an emblem of the commencement of hostilities.—*Burder.*

"Elisha put his hands upon the king's hands." To signify that it was divine power operating through the king which was to be the real cause of his success.—*Todd.* In all we do let us ask God to put his hands on ours. Let us do nothing in which we cannot expect God's help. Let us put our hand to nothing in our own strength, but depending on him to give success.—*Lewis*

"The arrow of the Lord's deliverance." This was said to explain to Joash the meaning of the symbolical aetion and the one to follow. It meant deliverance from the power of Syria.—*Peloubet.*

"And the man of God was wroth." He was indignant that when such blessings were offered, when such deliverance for his native land was almost thrust upon him, such a noble and splendid career was opened before him, the young king should be so weak, so blind so wicked as to throw away his opportunity, and, like the swine, trample such pearls under his feet.—*Peloubet*

"Now thou shalt smite Syria but thrice." And from every one of his servants to the end of time, if you give them the Capernaum measure of faith, you shall have from them Capernaum measure of works and no more.—*Ruskin.*

The Design of this Miracle (1) Its significance is this: Elisha died and was buried as all men are, but even in the grave testimony was borne to his character as a prophet and servant of God, and in a manner which corresponds exactly to the form of activity of this prophet, who was a preserver, saviour and life-giver.—*Lange.* The Lord showed thereby that he was not the God of the dead, but of the living; that the dead in him live for him (Matthew 22: 32), and do not perish with the body. It was a testimony to the reality of another life—*Peloubet.*

"Three times did Joash beat him." Or "smite" him. The prophecy was fulfilled. Instead of following up his victories to the utter annihilation of the Syrian power, he was content with these three triumphs, and so justified the rebuke of the dying Elisha. Israel soon fell back into most bitter afflictions and extremity (chap. 14: 27). *Whedon.* And Joash himself not only followed the sins of Jeroboam, but attacked Jerusalem and carried the temple treasures to Samaria, the capital of his own kingdom (2 Kings 14: 12–14.

Dr. John Hall once said to theological students that the minister who should open up the beauties and treasures of the minor prophets would be doing for the Bible what Livingston and Stanley had done for the world in exploring Central Africa. What the nations of Europe recently regarded as little more than the lair of savage beasts and still more savage men, is now found to be a new world of commercial importance, worthy of diplomatic conquest. So the minor prophets will be found "profitable," not only for "instruction in righteousness," but also in social science.—*W. F. Crafts.*

FREEMASONRY.

False, more foul than false, and cruel most of all
Rampant and revelrous, God decrees thy fall:
E'en angels fell at thy polluting tact,
Apostacy eternal is thy crowning act.
Most cruel bondage of body, mind and soul,
Astute in badness man's being to control;
Supreme in falseness and hypocrisy,
One virtue claims – her secrecy,
Naught but *doom* from their first abode
Remains to rebels, and that doom from God;
Ye rebel sons of Baal, escape the mystic road.

NATHAN CALLENDER.

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE

F. W. Capwell, New York; *J. A. Conant*, Connecticut; *E. G. Paine*, Minnesota; *G. W. Needels*, Missouri; E. D. Bailey, District of Columbia (*Ex. Com.*) James Kennedy, California; Robert Hardie, Dakota; J. F. Galloway, Florida; L. N. Stratton, Illinois; Israel Hess, Indiana; J. N. Norris, Iowa; H. Curtis, Kansas, S. A. Pratt, Massachusetts; H. A. Day, Michigan; E. Tapley, Mississippi; S. C. Kimball, New Hampshire; Robert Armstrong, New Jersey; E. A. Foldstrom, Nebraska; J. M. Scott, Ohio; Wm. H. Pruett, Oregon; A. M, Paull, Rhode Island; J. W. Moss, West Virginia; M. R. Britten, Wisconsin.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency.

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be exeepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry. N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.: Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.: Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. BROWNE, Berea, Ky.

ELI TAPLEY, Columbus, Miss.

J. F. GALLOWAY, Okahumka Florida.

WM. HAZENBURG, Cape Town, S. Africa.

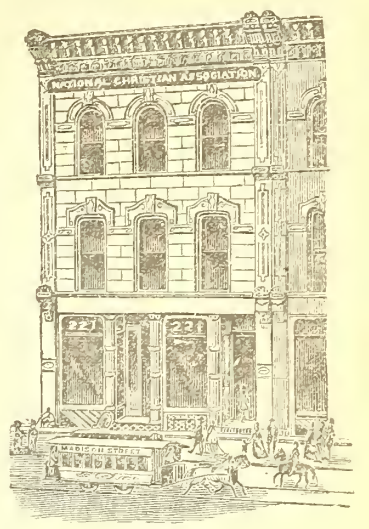
A. D. ZARAPHONITHES, Andros, Greece

C. B. WARD, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent

☞Readers ordering goods, or making inquiries concerning articles advertised in this paper, will confer a favor by saying that they saw the advertisement in the *CHRISTIAN CYNOSURE.*



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE,
221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

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COR. SEC'Y and GENEAL AGENT.—J. P Stoddard, 221 W. Madison st., Chicago.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. S. Collins, D. D

SECRETARIES.—Rev. S. A. George. H. L. Kellogg and M. N. Butler.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, OCTOBER 22 1885.

The silent influence of the American party platform is forcing a recognition of God into other parties. A platform is a scheme of government, and a godless government is an absurdity.

"Pussy has got a nice tail." "Do not pinch or hurt it." "Bobby has a rocking-horse." The above is scarcely an improvement upon old Noah Webster's lessons for beginners. "No man may put off the law of God." "The wicked flee when no man pursueth." A school book with no standard of law or morals is like a world without cohesion or gravitation.

Men say gravely: "Public opinion will not sustain it," as though that was conclusive against a law or movement. Whereas, all the good done on earth has been begun in defiance of "public opinion."

The Birmingham *Free Press* prints from the *Cynosure* the sketch of a proposed General Convention of anti-secret churches: and influential persons and papers are giving their profound thought and correspondence to the subject.

Prohibition will never be enforced by Republican or Democratic constables and police. No fundamental reform was ever carried without its party, for no party can be pushed beyond the principles which elected it.

THE NIHILISTS are rapidly gaining converts in the Russian army, demanding the enthronement of the Duke of Edinburgh's son with a cabinet of Nihilists. If they succeed, it will only turn the people over to roast them on the same coals, but on the other side. The abolition of class, titles, and monarchy has made the United States, and nothing less will make a United States of Russia.

MIXED WORSHIPS.—Whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you. * * * Blind, or broken, or maimed, or scurvy, or scabbed, ye shall not offer these unto the Lord.—*Lev. 22: 20, 22.*

Thaddeus Stevens said of a procession of Odd-fellows marching near the Capitol: "They are not Masons, they are maggots which have crept out of the carcass of the old handmaid since we killed her." This language of Mr. Stevens may be thought rough; but we know lodges destroy churches: and what would have been thought of a Hebrew priest who should offer on God's altar the carcass of a lamb which had creatures in it which were destroying the meat? Such is the Lord's Supper to Knight Templars who take "the cup of devil's" wine from a human skull. It is mixing God's worship with Satan's.

"LIE LIKE A NEWSPAPER."—This is an old German proverb of a man whose statements are unreliable. Papers East and West, which wished the statement true, and to influence the pending Ohio election, said that the Grand Lodges of Good Templars in Wisconsin and New York both condemned the Prohibition party. Now both statements are denied on what seems good authority. It is a pity there are any secret lodges: they are always objects of suspicion: and because they are secret, concealing themselves from men, they give occasion for misrepresentation, generally unintentional.

FINDING THE SEAM.

Bradshaw's "*Apology for the Puritans*" (*Neal, Vol. I., 248.*) says: "The Puritans hold and maintain, that all inventions of men, especially such as have been abused to idolatry, are to be excluded out of the exercises of religion."

By Moses, the slightest departure from the pattern of worship shown him in the mount was held to be sinful, and the adoption of another system of worship was punished with death. In the New Testament the principle was as strict as the form was in the Old.

Who "the famous missionary," Dr. Lansdell, was, we no not happen to know. But we have known of missionaries, Catholic and Protestant, using these or similar means to impress savage or barbarous people with the importance of their religion. We clip the following from the *N. Y. Tribune:*

"Dr. Lansdell, the famous missionary, was warned when entering Bokhara that his conventional clerical garb would not impress the natives with a proper sense of the wearer's imortance. 'I had,' he related, 'the red hood I wear as a Doctor of Divinity, and my square college cap. I also had a very elaborate example of a sort of Persian waistcoat, which I had purchased as a curiosity. I had also, as a Freemason, my Royal Arch collar and apron and several Masonic jewels. Before entering Bokhara I put on my Doctor of Divinity hood, my Persian waistcoat, my Royal Arch collar and apron, all the Masonic jewels which I am entitled to wear, and, fastening my little traveling Bible to my Royal Arch collar, was presented to the deputation sent out to receive me. They were a very dazzling crowd, in gorgeous attire. They received me with great distinction, and I rode in at the head of a very gallant procession, one of the wonders of Bokhara; and I think I smiled frequently as I thought of the appearance I made, and contemplated the evident sensation I created.'"

Such tricks to inspire awe by what is not awful, are the stock in trade of religious orders and orders of nobility. It was by the absolute exclusion of the titles and toggery of nobility by State and federal constitutions, and making promotion depend on desert, that has placed the United States in the forefront in the race of nations; and if Europe was destitute of false titles and tinsel, Socialism and Nihilism would be as unpopular with the masses there as they are here.

Next to the approbation of God, human approbation is the dearest thing to the human heart. To win veneration by epaulets is easier than to gain it by the practice of virtue. Armies are held together by the hope of promotion; and the sham secret orders gratify this thing without either the toils or the dangers of war. Hence the lodges are thronged by inferior men, men who could never rise by open and honorable endeavor. The whole system is based on the falsehood of men seeming to be what they are not, and not seeming to be what they are. As Satan is "a liar from the beginning and the father of it," he is the god of all false, man-made systems; and this explains the ferocity of their penalties, oaths and inflictions. The head sorcerist of these shams was seen by John in Patmos, "DRUNKEN with the blood of saints!"

If the secret lodge-leaders had ability equal to their disposition, society would be uprooted by them. Their inferiority is the security of government and civil order. The French Reign of Terror, and the Mormon Mountain Meadow massacre are the natural product and brood of secretism and its oaths. The worst crimes ever committed by fiends are not as bad as the oaths of Masons swear them to be; and *missionary* Masons carrying the Gospel of Him who "in secret said nothing" do more to render Christianity contemptible than any class of felons. The Saviour likened such men to the contents of sepulchres, dead men's bones, worms, and rottenness.

DEATH OF CARDINAL M'CLOSKEY.

This occurred on Saturday, Oct. 10, 1885. We give below the *Catholic Review's* extended notice of the event. The *Cynosure*, anxious to do truth and simple justice, has credited the Catholic church, which existed centuries before there was a pope or popery, with the preservation of Christian doctrine; and with the sincerity of its communicants to this day. But no person of average sense who knows the Bible can avoid feeling sick at heart on reading this Cardinal's obituary, which we give entire. The idea of Mary, the mother of Christ, being the "Queen of Heaven," and the "powerful Patron" of a Romish priest dying in the city of New York, with the incantations over the dying man, are all melancholy mockeries, man-invented substitutes for the promise of Christ to come himself and receive dying Christians to himself as he did Stephen. John 14: 3.

The whole pageant is contrived to enslave the masses to a counterfeit priesthood. Cardinal McCloskey may have been an "old warrior of the Cross," but what battles he fought the record does not inform us; and the "solemn profession of the Catholic faith which the church exacts" from the dying, when too far gone to read or utter it, is a wicked absurdity contrived to compel obedience to the last gasp. A rational man would prefer the death of the beggar Lazarus at the gate:

"A great life went out yesterday. Quietly, painlessly, and in peace, the soul of a chief priest and prince passed to its judgment and reward. What that is, He who holds the balance, alone can say. Yet those who have so often witnessed the great things that Cardinal McCloskey, Archbishop of New York, wrought for Christ's kingdom may hopefully anticipate for them the hundredfold reward that belongs to even the modest service of good wishes. Certainly they may mourn that a great prince in Israel, a prudent counsellor and an apostolic priest, has departed from amongst them.

"The Cardinal-Archbishop's death was like his life, one of peace. His immediate preparation for it began last Sunday, the Feast of the Most Holy Rosary. Desiring to gain the indulgences specially granted for that day by Pope Leo XIII., and to manifest his sincere devotion to his powerful Patron, the Queen of Heaven, he arranged that shortly after midnight he should receive the Holy Eucharist, as he foresaw that it was impossible for him to remain fasting until the usual hour of even early Mass. He received the body of Christ with characteristic humility and desire. During the day his physician, Dr. Keyes, saw that he was rapidly losing strength. With a conscientiousness that is only proper in an honorable physician, but that unhappily is rare in days of unbelief, Dr. Keyes informed his illustrious patient and the attendant priests that the time had come at which it was prudent to administer Extreme Unction and to make the other preparations that a Catholic, particularly a Catholic Bishop, ought to make for his last moments. The Cardinal with that beautiful spirit of resignation to the Divine will which had always been characteristic of him, assented, and the Vicar-General, Mgr. Preston, was sent for and the last sacrament was administered. When the hour came for the solemn profession of the Catholic faith which the church exacts of her dying rulers, his Most Rev. Coadjutor, now his successor, the Archbishop-elect, his Secretary, Dr. Charles McDonnel, his former Secretary, Mgr. Farley, the Vicars-General and the priests of the Cathedral were present. Too weak to read the Profession, it was read for him, and he made manifest his assent to every article with great fervor. He received the Holy Eucharist again, this time as the Viaticum. The blessing of the Holy Father, briefly cabled by Cardinal Jacobini, brought consolation to him. The whole diocese—indeed, so far as the news could spread, the whole American church—was praying for the happy death of the old warrior of the cross. The Archbishop-Coadjutor left nothing undone to promote his comfort, and his former Secretary, Mgr. Farley, so long associated with him in the most filial and intimate relation, was hardly absent for a moment. At last, on Saturday morning, about 12:45 A. M., he quietly breathed his last. It was a happy coincidence that this most devout servant of Mary, who was Cardinal Priest of the Dominican Church of S. Maria, should have closed his life on this Saturday of the Rosary week."

WILL GEN. BUTLER JOIN THE AMERICAN PARTY?

Read the following from the Pittsburg *Dispatch*, Oct. 7th. The General who has taken thirty-three degrees, and been sworn all the way up, and, of course, is familiar with the murder of Morgan and the lodge-defiance of the laws, must have been sorely disappointed to find Masons capable of fraud and deception!

GENERAL BUTLER ON SECRET SOCIETIES.

General B. F. Butler, in a recent interview, explained the cause of his opposition to secret societies as follows: "I have no faith in secret societies. I lost confidence in them when I was in command at New Orleans. I had issued a proclamation forbidding all secret conferences among the citizens, for they were merely meetings of conspirators. I had succeeded in a tolerable degree in abolishing many of the meetings, although not without the application of strong measures, when I received information that the members of a lodge of Freemasons, under the guise of ordinary meetings, were conspiring to do harm to the Government. I am a Freemason myself, and one evening when I knew the conspirators were going to meet I cast aside my uniform, donned a civilian's suit and presented myself at the portals of the lodge. I knocked and gave the proper password and signs. Admission could not be refused and I entered and took a seat. I was probably the most familiar and the most talked of personage in New Orleans at the time, and I could plainly see that my presence was causing a sensation. When the 'good of the order' was called I arose and said: 'Brethren, I have positive proof that you have been holding meetings to devise plans to injure my Government and myself. I assure you that as a brother Mason I have the kindliest feelings toward you and yours, but I warn you that you must hold meetings for no such purpose in the future."

Addressing the two gentlemen who had called upon him, the General continued: "I reasoned with the members, and told them that the order of Masonry was not instituted for hatching conspiracies. I boldly expressed the utmost abhorrence of their conduct, and firmly but kindly gave them a proper warning. Some of the members expressed regrets at their course, and declared that they would not conspire further. I never heard of another Masonic conspiracy while I was in New Orleans, but when I left that lodge room it was with a sad and heavy heart, and I made a solemn resolutions that, if the high aims of secret societies could be thus perverted, I would never enter the portals of one again, and I have kept that resolution."

GIVING PLACE TO THE DEVIL.

EPH. 4: 27.

We give place to the devil when the sun goes down upon our wrath. Solomon gave place to the devil when he built a house and altar for his heathen Egyptian wife, though he put her and her idols away in a house by herself, for he said: "My wife shall

not dwell in the honse of David, king of Israel, because the places are holy." He also "appointed the priests according to the order of David, and the Levites to praise and minister before the priests." Thus having satisfied the claims of religion he gave "place to the devil" by allowing seven hundred altars of spurious religions to be brought in by his political wives. And he made his Egyptain princess's house and surroundings of "costly stones" of eight and ten eubits, splendors which took with the masses and, as is always the case with mixtures of human and divine in religion, the human beat the divine, so that his realm became without coherence, like melted snow. When his successor, Rehoboam, took the sceptre neither oath, nor law, nor authority were respected. The nation had seven hundred worships and as many devils for gods.

Churches with lodge-worship in them "give place to the devil." The English State-church has fifty fast days, and one hundred festivals all of human origin. All these are places given to the devil in the church of God. The oaths and blasphemies of drunken Irishmen in the Rocky mountains outside of law and government were awful: but there is more "place given to the devil" in this one sentence of Queen Elizabeth to her Bishop Maddox, than in the swearing belched from the saloons of a continent: "Make the liturgy as evangelical as you can and keep the popish people in the church."

THE MEMPHIS ASSASSINS.

The Monday morning dispatches tell of a new and more desperate and devilish attack upon Bro. Countee at Memphis. While going to his home in the outskirts of the city after Sabbath evening meeting, accompanied by some twenty members of his congregation, he was fired upon while passing a street corner, by some unknown lodge desperado. The charge was buckshot from a shot-gun, and as may be easily imagined created havoc and consternation in the company. Two of the bullets struck Mr. Countee, one in his head, the other through his chin, producing painful, bnt it is believed not dangerous wounds. His brother, S. L. Countee, was also struck by two shot, one in the back and one also through the chin. His injuries are regarded as or a more dangerous character. Ellen Wright, a sister of the church, received a painful wound in the hip. The assassin after firing fled, but threw away his gnn, which was afterward found by the police.

Thus passed another act in this tragedy of cutthroat secretism among the colored people of Memphis. After attempting first to destroy the preacher by the wiles and blasphemy of the lodge; then his church by choking out its spiritual life and robbing its treasury; it then assails the pastor and attempts to massacre him and his family by firing into his honse at night; failing in this they now attempt to shoot him dowa like a dog while peaceably going home from the divine service in which he had just ministered.

Not long since when Rev. B. A. Imes, pastor of the colored Congregational church in Memphis, and not a member of any secret order, was debating publicly the usefulness of the societies outside of the church, the moment he mentioned the secret societies and called attention to their nnlawful oaths, a lawyer sprang to his feet and interrupted the speaker, saying that himself and a large number of men present "*had sworn together and come there to prevent* Masonry from being exposed!" The crowd then began yelling, "Kill him! kill him! Put him out! Away with him!" The meeting immediately broke up in confusion.

Such revelations of the lodge spirit, along with the late Morganizing among the Chinese lodges of Oregon, are appalling. They show that nnless the National Christian Association and its friends redonble their efforts in the South, the doors of opportunity will be closing soon against them. How long before the lodges may gain snch control in every Southern city as they have in Memphis, and their power become too haughty to yield to reason and the Word of God. Let these horrors cause ns to redouble our prayers to God for the deliverance of his people; and as we pray well, so shall we act well in this crisis. The Memphis brethren mnst be snpported in this battle.

—Pres. C. A. Blanchard is engaged to speak in the Second German Baptist church, corner of Willow and Burlington streets, Chicago, on Thursday of this week.

—Bro. Geo. T. Dissette after some days in house-to-house personal work in Du Page connty, went on Friday last to Itasca, in Cook county, Illinois, to follow np the opening made a few weeks ago by Secretary Stoddard.

—Dr. Darius Wilson, the great head center of the Memphis rite of Masonry which is such a bug-bear to the Scotch rite men, writes himself as 33°, 90°, 96° of the United States of America. He has been lecturing lately to the Masonic lodges of Colorado. He is the reputed founder of the Knights of Honor, Royal Arcanum and American Legion of Honor.

—The meeting appointed by W. B. Stoddard in the German Baptist church on West Huron street, thiscity,last week Wednesday evening, was addressed by his father. A good audience was present, and nothing more could be asked by way of earnest attention to the truth. Pastor Meier, with Bro. Aldswede, and other prominent members are in earnest in their efforts to instruct their people so that they may not fall into the lodge snare of the devil.

—Our "Secret Empire" department, omitted last week because of more important matter, contains a rare record of Masonic assumption. It is hardly befitting to fill our space with such stale falsehood, did not Masonry often reiterate the claims set forth in this compilation of sixty years ago. While the claim that these ancient kings, etc., were Masons is of course nntrue, the attaching of such names as those of Cain, Nimrod, Sanballat, Cæsar, Herod, Nero, etc., is not inappropriate to the spirit of the lodge. What blasphemy, on the other hand, to put in the same class with these murderers and tyrants of history, the name of our blessed Saviour!

—Bro. W. B. Stoddard left Chicago, where he has been doing a good work for a month, for Ohio last Wednesday evening. He reached Columbus next day and engaged a room at No. 214 West Second St., in the house of K. A. Orvis, an old and earnest friend of the reform. He finds fifty-seven secret societies represented in the city. He found directly a Methodist and Odd-fellow who believed there was much more religion in the lodge than the church. He will soon find out other friends in Columbus and rally them to prepare for the convention soon to be held in the city as provided by the State Association.

—The General Agent started Saturday noon for the convention in West Union, Iowa, expecting to remain over the Sabbath at Lanark, Ill., and speak if there was an opportnnity. There were two other urgent calls for him this week—the State convention in Fairmount, Indiana, and the bretüren at Albany, Missouri. He may visit Missouri before returning to Chicago and set the wheels of reform in motion again. Bro. Needels encourages him to come and there is some hope that Elder Smith of Maryville, may be induced to undertake the the lecture work. His experience with modern Masonic argument at Humboldt, Nebraska, has warmed his zeal for re form several degrees.

—Friend Clark, promptly responding, furnishes some proofs of Jeff Davis s attempted escape at the close of the war which carry conviction, and even the ex-chief rebel cannot satisfactorily dispute. We should be glad if we had as satisfactory evidence whether Davis was a Freemason or not. Some of our Anti-masonic writers have claimed that he is, but we know not on what anthority. The lodge publishes that he is not; but so its orators always prate of the Revolutionary generals—all were Freemasons but the traitor, Arnold, they say. But the fact is, as their own records prove, Arnold *was* a Mason, and the other generals uniformly were *not.* Perhaps the *American*, in some old blue book of Congress, might settle the question.

—Some of the temperance workers of this city have reproduced in *fac simile* an old copy of the *Advocate of Freedom* published in Hallowell, Maine, October 29, 1840. This paper was published under the direction of the Maine Anti-slavery society, and edited by Anstin Willey, our old reformer friend yet living in Northfield, Minn., as earnest for Christian reforms as in his youth. Though an Abolition paper it rings true on the temperance issue also. Years ago when Lewis G. Clark (the George Harris of "Uncle Tom") was lecturing in New England before the war, Mr. Willey went with him through the State of Maine, arranging for the meetings and attending to every detail that could contribnte to their snccess. This interesting reprint is for sale at the *Cynosure* office at 5 cents per copy.

—The Detroit *Freemason*, describing a large proportion of the men who advertise themselves as lodgemen, says: "The Masonic emblem on others means I wear this to deceive the world, to use it to cover rascality, to cheat, wrong and defraud their brothers, backbite and slander them, trade on the square and make you pay twice as much as a thing is worth. But these kind of people, like Judas of old, sell themselves for less than thirty pieces of silver. They are like water, thin, and always find their level. They need not be afraid to die, for they have no souls to lose. They are generally narrow-minded, close-contracted, pin-headed, poodle-dog men, stingy and mean. They are to the human family what warts are on the human body—excrescenses. We have no patience with them. Life is too short to try to make anything of them or out of them." This is nearly a slander on the Hiramites.

Knox College at Galesburg, Illinois, since it has become a nesting place for college secret societies among the students, and has a Freemason for its president, has been preparing for the denouement of a few days since. A party of students broke into the college buildings intent on mischief, when they were discovered by the janitor. This officer, the gang believed, had the assistance of another student in discovering them, and upon him they vented their wrath. That same Friday night they gutted his room and strung his bed-clothing over the grounds. Sunday night they rendered his room uninhabitable by throwing a bottle of some villainous-smelling stuff through the window. They also hung him in effigy, and placed on the effigy a placard declaring him a spy. Then they scattered around handbills on which was a tombstone, with a skullbone, bearing a poetic inscription that was by no means flattering, yet a fair sample of Greek society literature. The young man is a quiet and well-behaved fellow and poor, working his way through college, and so a legitimate object for the spite of a contemptible college secret society, the only excuse for whose existence is some such scoundrelism as the above.

PERSONAL MENTION.

—The Northern Pacific road has been bringing to the *Cynosure* office a nnmber of welcome visitors of late. The call of Bro. Simpson of Garfield, Washington Territory, has been noticed. He is on a journey of many weeks, intending to make a circuit of the whole country. Mr. W. N. Phillips, the father of our publisher, has just returned to Oregon after a very agreeable visit in this city and vicinity; and from the same region, Eugene City, Oregon, Bro. Aiken called on us last week. He represents, in a very intelligent manner, the power of the lodge in the churches, and tells also of some encouraging efforts by individuals to maintain a pure testimony for the Lord Jesus Christ.

—Dr. Harris Jenness of Bunker Hill, Indiana, a long-time reader of the *Cynosure* is for a short time in Chicago.

—Rev. E. B. Graham of the United Presbyterian church, Omaha, and author of "In the Coils," is, it seems, Prohibition candidate for regent of the State University, and is preparing to make a few addresses in the State. The *New Republic* well says: "He is a campaigner worth going out to hear. He makes it a rule never to make a speech unless he has something to say."

—Rev. J. P. Richards, of Belmont, Wis., who spent some time lecturing for the Minnesota association last summer has lately been on a visit to his old home in Hancock county in Illinois, and on returning to Wisconsin spent a few days in Chicago, brightening our office by the cheerfulness of his presence. Bro. Richards presided with dignity at the State convention at Monmouth last year.

NEW HAMPSHIRE NOTICE.

The ninth Annual Meeting of the N. H. Christian Association will be held in East Rochester, Oct. 27–8–9, to commence Tuesday evening at 7 o'clock. H. L. Hastings, editor of the *Christian* of Boston, Rev. H. F. Wood of Dover, Rev. Isaac Hyatt of Gilford Village, Rev. Enoch Morrill of Rochester, Dea. E. Smith of Strafford, and other earnest and pious men have been engaged to speak on various religious and reform topics of pressing interest. We look forward to a glorious gathering, with the Lord in our midst. Beloved brethren, fail not to embrace this favorable opportunity to do good and get good. We need to see each others' faces at least once a year, and to cheer each other on in this glorious war against sin and evil. Let constant prayer go up for a special blessing on this meeting.

A. H. Lamprey, *President.*

S. C. Kimball, *Secretary.*

"Heart work must be God work. Only the great Heart-maker can be the great Heart-breaker. If I love him my heart will be filled with his Spirit, and be obedient to his command."

The Home.

THE FALLING OF THE APPLE.

As I stood in meditation
'Neath the orchard trees at night,
Where the moon and stars of autumn
Bathed the earth in pallid light,
Lo, the cricket hushed his music
At the dull, unwonted sound
Of the ripened mellow apple
Falling softly to the ground.

All the days of rain or sunshine,
Here had made their work complete,
Since the blossom dropped in spring-time
Till the fruit fell at my feet—
Loosened by the hand of Nature
With a touch that made no sound,
From the Father's hand of bounty
Falling softly to the ground.

Men have watched or men have slumbered,
Counted days, or laughed or wept,
But the upward flow of juices
God's great calendar have kept,
And the great machine of Nature
Onward moves without a sound,
Till we, startled, mark its fruitage
Falling softly to the ground.

Then my heart was dark and heavy
As I saw an iron hand
Moving in a sweep resistless
Through the air, and sea and land,
Ripening its plans gigantic,
Holding all things helpless, bound,
Till the full-grown curse or blessing
Falls as fruitage to the ground.

But the silver autumn splendor
Shone about my waiting feet,
Glistening on the golden fruitage
Sending up an odor sweet,
And I read a sweeter lesson
In the harvest spread around,
Of a God of patience ever
Show'ring blessings o'er the ground.

—*Utica Observer.*

THE REVISED BIBLES.

Practically the two University Presses are supplying the whole English-speaking world with revised Bibles, and the work, it need hardly be said, has been a gigantic one. As regards Oxford, the manufacture of Bibles involves a great deal more than printing and binding. The Clarendon Press makes its own paper, casts its own type, does its own electrotyping, repairs its own machinery, makes its own ink, and even the materials of which the ink is made, are manufactured on the premises. It has a large book-binding establishment in Aldersgate street, London; and at Amen Corner, Paternoster Row, it does its own publishing.

The paper on which all the Oxford Bibles are printed is made at the University's own mill at Wolvercote. Oxford Bible paper is a specialty. There is a great deal of print in the Old and New Testaments, and unless great care were taken, the volumes would be thick and "podgy." The thinnest paper that can possibly be made opaque is the desideratum, and rags only are used at Wolvercote. Old sail cloths, being made of linen, are in great request here, and they enter into the composition more or less of all the paper used in Oxford Bibles. There are huge piles of this old material gathered in here after battling with breezes in all the seas under heaven. They come in here to be torn into shreds, and beaten into pulp, and bleached, drawn out into beautiful white sheets, to be presently printed on, wafted off again to all the ends of the earth—certainly rather a quaint and curious metamorphosis.

The paper made here, as we shall presently see, is not exclusively used for Bibles, but for this year's issue up to the present time more than 300 tons of paper have been turned out, and of this no less than 120 tons of a specially thin description have been consumed in the printing of the smallest sized edition. Altogether not less than about 450 tons of rags must have been consumed in manufacturing the necessary paper for the new Bibles. It has been reckoned that the paper would cover about two and a half square miles. Laid out in a strip six inches wide it would more than go round the world. The sheets piled up in reams as they come from the mill would make a column ten or twelve times the height of St. Paul's Cathedral; and if they were stacked up after folding into books, but without binding, the pile would tower to more than a hundred times the height of the cathedral. The completed copies turned out by Oxford alone, if piled up flat, one upon another, would make a pillar some seventeen miles high.—*Leisure Hour.*

SOLAR ENERGY.

Did the reader ever consider that next to the mystery of gravitation, which draws all things on the earth down, comes that mystery—not seen to be one because so familiar—of the occult force in the sunbeams which lifts things *up?* The incomprehensible energy of the sunbeams brought the carbon out of the air, put it together in the weed or the plant, and lifted each tree-trunk from the soil. The soil did not lift it, any more than the soil in Broadway lifted the spire of Trinity. Men brought stones there in wagons to build the church, and the sun brought the materials in its own way, and built up alike the slender shaft that sustains the grass blade and the column of pine. If the tree or the spire fell, it would require a certain amount of work of men or horses or engines to set it up again. So much actual work at least the sun did in the original building; and if we consider the number of trees in the forest, we see that this alone is something great. But besides this, the sun locked up in each tree a store of energy thousands of times greater than that which was spent in merely lifting the trunk from the ground, as we may see by unlocking it again, when we burn the tree under the boiler of an engine; for it will develop a power equal to the lifting of thousands of its kind, if we choose to employ it in this way. This is so true, that the tree may fall, and turn to coal in the soil, and still keep this energy imprisoned in it,—keep it for millions of years, till the black lump under the furnace gives out, in the whirling spindles of the factory or the turning wheel of the steam-boat, the energy gathered in the sunshine of the primeval world.

The most active rays in building up plant-life are said to be the yellow and orange, though nature's fondness for green everywhere is probably justified by some special utility. At any rate, the action of these solar rays is to decompose the products of combustion, to set free the oxygen, and to fix the carbon in the plant. Perhaps these words do not convey a definite meaning to the reader, but it is to be hoped they will, for the statement they imply is wonderful enough. Swift's philosopher at Laputa, who had a project for extracting sunbeams out of cucumbers, was wiser than his author knew; for cucumbers, like other vegetables, are found to be really in large part put together by sunbeams, and sunbeams, or what is scarcely distinguishable from such, could with our present scientific knowledge be extracted from cucumbers again, only the process would be too expensive to pay. The sunbeam, however, does what our wisest chemistry cannot do: it takes the burned-out ashes and makes them into green wood again; it takes the close and breathed-out air and makes it sweet and fit to breathe, by means of the plant, whose food is the same as our poison. With the aid of sunlight a lily would thrive on the deadly atmosphere of the "black-hole of Calcutta;" for this bane to us, we repeat, is vital air to the plant, which breathes it in through all its pores, bringing it into contact with the chlorophyl, its green blood, which is to it what the red blood is to us; doing almost everything, however, by the means of the sun ray; for if this is lacking, the oxygen is no longer set free or the carbon retained, and the plant dies. This too brief statement must answer instead of a fuller description of how the sun's energy builds up the vegetable world.

But the ox, the sheep, and the lamb feed on the vegetable, and we in turn on them (and on vegetables too); so that although we might eat our meals in darkness and still live, the meals themselves are provided literally at the sun's expense, virtue having gone out of him to furnish each morsel we put in our mouths. But while he thus prepares the material for our own bodies, and while it is plain that without him we could not exist any more than the plant, the processes by which he acts grow more intricate and obsure in our own higher organism, so that science as yet only half guesses how the sun makes us. But the making is done in some way by the sun, and so almost exclusively is every process of life.

It is not generally understood, I think, how literally true this is of every object in the organic world. In a subsequent illustration we shall see a newspaper being printed by power directly and visibly derived from the sunbeam. But all the power derived from coal, and all the power derived from human muscles, comes originally from the sun, in just as literal a sense: for the paper on which the reader's eye rests was not only made primarily from material grown by the sun, but was stitched together by derived sun-power, and by this also, each page was printed, so that the amount of this solar radiation expended for printing each number of this magazine could be stated with aproximate accuracy in figures. To make even the reader's hand which holds this page, or the eye which sees it, energy again went out from the sun; and in saying this I am to be understood in the plain and common meaning of the words. —*Prof. Langley in the Century.*

A SUNKEN CONTINENT IN THE PACIFIC.

The fact is quite generally conceded among scientists that the probabilities are strongly in favor of the supposition that there formerly existed a large island, of continental dimensions, between the West Indes and the western coast of Africa. This continent is supposed to be the "Atlantis" of the ancients, whose recent discoveries point to the further probability that there also once existed a similar continental area of land in the Pacific ocean, between the west coast of South America and the present Australian continent, as it is sometimes called.

At a recent meeting of the Academy of Sciences of San Francisco, Captain Churchill read a very interesting paper in relation to this matter. His paper referred especially to the gigantic sculptured figures still to be seen upon Easter Island, and evidently the work of a different race from that which now inhabits the island, and one much more numerous, since the works referred to are on too large a scale to have been constructed except by many hands. He argued what a vast continent once existed where there is now nothing but a waste ocean, dotted with countless isles and islets of varying size and character, the majority showing in their formation the traces of that former volcanic action which either uheaved them from the depths of the sea or shattered and sunk the continent of which they are now the only vestige. Easter Island, it is believed, was once the home of a population numbering many thousands, of whom scarcely any now remain. Besides dwelling on the sculptured figures to be found there, Captain Churchill laid much stress upon the hieroglyphic tablets of wood discovered upon Easter Island, and which are the only instance of a written language in Oceanica. He thought sufficient attention had not been given them.

From other sources we learn that a German government vessel recently visited that island, and made a large collection of pre-historic remains, and made copious notes of other matters of scientific interest. The German government, it is understood, is making preparations to send another expedition to Easter Island with a corps of scientists and engineers to sketch the island, surveying the ground, and to make plans and sections of the pre-historic buildings and ruins.

Our own government has also taken steps to secure some of these valuable remains representing the pre-historic and known races of this hemisphere. Instructions have already been sent to Admiral Upshur, incommand of the South Pacific squadron, to sed one of his vessels on a cruise in the direction of Easter Island, and to make such explorations, collections, and reports as he may think important in the interests of his government. The government of France is also turning its attention to this island, with the view to the establishment of a protectorate.

It is reported in the accounts given by the German vessel that the island, which is small, is strewn with large stone images and sculptured tablets. The inhabitants of the island know nothing about the remains, and even tradition gives no account of people living there when their ancestors arrived.—*The Jewelers' Journal.*

The Garden of the Ancient World.—The Babylonia of the present day resembles a desert, out of which arise mounds and ruins, solitary and grave; nearly all the canals are choked with sand; the shepherds wandering alone, with their flocks nibbling the spare grass, are almost the only human dwellers over the whole plateau. How different was it in the olden times. Between B. C. 2000 and 500 Babylonia was the garden of the ancient world. The land, surrounded like an island by two of the finest streams in the world, the Euphrates and Tigris—the rivers of Paradise—is truly the gift of both. They flowed with swift current from the Armenian highlands to the sea now known as the Persian gulf. In the course of centuries large masses of loam were rolled down and heaped at their original mouths, and this is what we now call Babylonia. It was on this soaked, fat and fertile soil that the oldest authentic and civilization, not of Asia merely, but of the world, developed itself. The melting of the Armenian snows caused inundations which had to be checked by damming the river with dykes and walls. Canals served for navigation and also led off the superfluous waters to parts unaffected by the overflow, and developed to such a degree their fertility that wheat and barley often gave the laborer 200 or 300 fold. Near Bagdad the two rivers are

so near that only six hours are required to pass from one to the other. On this tongue of land, which was once a fourth narrower (for the Euphrates has since removed its bed further westward), the great canal system commenced, and by means of still smaller arteries the life-giving waters were distributed to nearly every tree. The distance between Bagdad and Hills (a three day's ride) was formerly strewed with the ruins of towns and villages. To its south, in the very heart of the land, lay Babylon, "the gate of God."

THE ROOTS OF THE ROSES.

The leaves are fading and falling,
The winds are rough and wild,
The birds have ceased their calling,
But let me tell you, my child,

Though day by day, as it closes,
Doth darker and colder grow,
The roots of the bright red roses
Will keep alive in the snow.

And when the winter is over,
The boughs will get new leaves,
The quail come back to the clover,
The swallow back to the eaves;

The robin will wear on his bosom
The vest that is bright and new,
And the liveliest wayside blossom
Will shine with sun and dew.

So, when some dear joy loses
Its beauteous summer glow,
Think how the roots of the roses
Are kept alive in the snow.

—*Alice Cary*

PERFECT FAITH.

A story is told of a street boy in London who had both his legs broken by a dray passing over them. He was laid away in one of the hospitals to die, and another little creature of the same class was laid near by, picked up sick with famine fever. The latter was allowed to lie down by the side of the little crushed boy. He crept up to him and said:

"Bobby, did you never hear about Jesus?"

"No, I never heard of him."

"Bobby, I went to mission school once, and they told us that Jesus would take you to heaven when you die, and you'd never hunger any more, and have no more pain, if you axed him."

"I couldn't ask such a big gentleman as he is to do any thing for me. He wouldn't even stop to speak to a boy like me."

"But he'll do all that if you ax him."

"How can I ax him if I don't know where he lives, and how can I get there when both my legs are broke?"

"Bobby, they told me at mission school as how Jesus passes by. Teacher says he goes around. How do you know but that he might come around to this hospital this very night? You'd know him if you was to see him."

"But I can't keep my eyes open. My legs feel so awful bad. Doctor says I'll die."

"Bobby hold up your hand, and he'll know what you want when he passes by."

They got the hand up. It dropped. Tried again. It slowly fell back. Three times he got up the little hand, only to let it fall. Bursting into tears, he said:

"I give it up."

"Bobby, lend me your hand; put your elbow on my pillar; I can do without it."

So one hand was propped up. And when they came in the morning, the boy lay dead, his hand still held up for Jesus. You may search the world and you cannot find a grander illustration of simple trust than that of the little boy who had been to mission school but once.—*Selected.*

NOVEL-KILLED.

Some years ago a young lady began to visit her pastor's study as a religious inquirer. It was during a revival, and on every hand her young friends were coming to Christ. But there she stood at the very threshold of the kingdom, wistfully looking over, as if her feet were chained. She made no advance. Her pastor and her friends were equally puzzled. Prayer was offered for her, and the plainest instructions given; but she remained unmoved, excepting to regret that she could not become a Christian. At last, after three months' labor and anxiety, her pastor said, "I can do nothing with Sophia L——; she is perfectly unmanageable. I doubt if she will ever yield to the claims of the Gospel."

"What is the trouble? Can you not discover the obstacle in her way?" was asked.

"I find she is an inveterate novel reader, and I have come to the conclusion that this will keep her out of the kingdom."

"Can she not be persuaded to give up her novels?"

"That is not the point entirely. She has wasted her sensibilities over unreal objects so long—so continually reversed right and wrong, looking at vice in the garb of virtue, and of virtue in that of unworthiness and injustice that she has destroyed her moral sense. She assents to truth, but seems to have no power to grasp it; she knows what is right, but has no energy of will to do it. Her mind is diseased and enervated, and I fear hopelessly so."

When we look at the young people daily flocking to the public libraries for the latest novels, or see them lounging away their best hours over the story-papers and the magazines, when we hear of this one or that one who "does nothing but read novels the whole day through," we think of Sophia L——, who is "perfectly unmanageable" on points of truth and duty, and wonder if they too must be given over to mental and moral disease and death.

"Not long ago I found a lad in an inquiry room. I spoke to him, and found, to my surprise, a degree of cold indifference to the subject of religion not often found in the young. He had come in with a school-fellow friend of his, who wanted to speak with me. He avowed himself as being a disbeliever in the Bible. I, amazed at this infidelity in one so young, asked him on what grounds he disbelieved the Bible. He replied, without a moment's hesitation, that 'the scientific difficulties in the book of Genesis made it impossible to believe the Bible was true.' Probing the infidelity of this lad of fourteen, I found that his teacher in the public school where he attended was a disciple of Herbert Spencer, and that he had managed to instil his skepticism into the minds of his pupils. Moreover the lad had an elder brother in the Scientific School at Yale College, and he alleged the opinions of one of the leading professors who was an atheist. In addition, I found that the boy backed up his infidelity by naming a large number of the prominent educators of the youth of our land as being among those who did not believe in the divine authority of the Bible. He evidently had been filled by his teacher. We hope that such cases are rare among teachers and pupils; but we fear at the same time that they are not so exceptional as we could wish. Thus does this kind of infidelity silently percolate from the higher down through the lower and younger classes."—*Pentecost.*

TEMPERANCE.

GENERAL GRANT'S USE OF LIQUOR.

So much has been written about General Grant's intemperate habits, both in Galena, before the war, during the struggle, at the White House, and especially during his trip around the country, that the following from Admiral Ammen's "Recollections and Letters of Grant" in the last *North American Review* should be put in evidence also:

"During all the years of his Presidency I was most kindly, I may say affectionately, received at the White House, and was there at such times as he had his recreations. His table was supplied with the wines usual with persons of position. During the earlier years of his administration he partook, but not at all freely, of what he furnished his guests. The winter preceding the expiration of his last term he was actually abstinent at his own table, and I have every reason to believe entirely so. Yet during that period one or more of the Washington Sunday newspapers, and other vile prints, informed the people of the disgrace they were suffering because of their besotted President, who was to be seen daily reeling through the streets! During all of these years I never saw General Grant in a condition that would give rise even to a suspicion that he had indulged too freely in liquors, and only on one occasion have I ever had a glass of liquor at the White House. On one of the many Sundays that General Grant invited me to walk before dinner, the weather was raw and the wind high. On coming into the house the General proposed a glass of liquor, and, going into the dining-room, we were waited on by the steward. Many of the friends and admirers of General Grant will read this statement with gratification and the more if they know me personally. They will at least feel assured that I would not present even a specious statement, much less an untruth, however much I might feel interested in the good name of any one. May not the gentlemen of the press well consider whether it would not be far better to do justice to the living than to adulate the dead? Adulation then cannot recompense the wronged, nor can 'flattery soothe the dull, cold ear of death.'"

SHERMAN AND GRANT.

The Rock Island *Daily Argus* contains an interview with Dr. Samuel Craig Plummer, a member of the medical department of the Army of the Mississippi, and one of the surgeons so cruelly maligned by Murat Halsted in his letter to Governor Chase in 1863. When spoken to upon the subject Dr. Plummer said: "I remember full well all the scenes and incidents of that memorable year. I was with Sherman long enough to understand him and his habits fully. I was medical inspector when Dr. Moore was medical director, and when he was transferred I was promoted to the medical directorship. This placed me in closer intimacy with General Sherman than I had ever been before, and having, as I had, the charge of all the liquors used for medicinal purposes, which were the best that could be obtained, I had every opportunity of knowing who were the inveterate drinkers. There never was a more sober lot of men than General Sherman, General Grant and their staff-officers. I know Dr. Kittoe, of Galena, and Dr. Rowler of Chicago, who took my place as medical inspector, and I never saw one of them under the influence of liquor in any particular. I never allowed a drop of liquor to pass my lips, nor did any of the other surgeons."

"Were Generals Grant and Sherman in the habit of being under the influence of intoxicants?"

"Never, sir. Being General Sherman's staff surgeon, I saw him almost constantly, and he seldom if ever touched a drop. He was particularly careful in this particular; and as for General Grant, I never saw him in the least intoxicated, and in fact never saw him even touch a drop until after the surrender of Vicksburg, when he drank a glass of wine on the flagship. We all knew the effects of overindulgence in liquor, especially at such a critical time, and none of our Generals, staff-officers, or members of the medical staff were given to intoxication or to drinking."

DEATH OF A NOTED MAN AND A LESSON.

While attending a meeting of Presbytery this week I had the opportunity also of attending the funeral of Hon. Edgar Cowan, of Greensburg. His age was seventy years, his disease cancer. It seated itself in the mouth, and he died very much as General Grant died but a few days before.

Mr. Cowan was elected United States Senator and took his seat at the same time that Lincoln was inaugurated President. These two gentlemen became very intimate, and during all the dark days of the Rebellion they worked together. A mutual friend stated to me that Cowan was one of Lincoln's confidential advisers. After the death of Lincoln, Cowan switched off from the Republican party in favor of the devious ways of that erratic gentleman, Andrew Johnson, and when articles of impeachment were preferred against Johnson, two honored sons of Franklin College locked horns over that impeachment—Hon. John A. Bingham was appointed by the House of Representatives to prosecute, and Cowan was the chief defender. Both these gentlemen had their bringing up in the Associate Reformed, now the United Presbyterian church. But politics seem to have an unfavorable influence on the religion of some men. It seemed to have been so in the case of the gentleman of whom I write.

Two things I mention as worthy of special notice. The disease of which Cowan died, he said, was induced by the use of *tobacco.*

Young man, take warning. Throw away that vile thing. This is the second distinguished victim lately of that same vice.

Then, to the credit of this gentleman I will only say farther, that neither Freemasonry, nor any other form of secrecy was ever countenanced by him. So much for the influence of early education.—*G. C. Vincent in United Presbyterian.*

Joseph Cook, in his recent temperance address at old Fort Ticonderoga, announced himself as having taken new ground against the traffic in strong drink since last May. He is ready to fight it now, tooth and nail, and to accept no compromise, nothing but unconditional surrender, no matter how long or hard the struggle may be. He has been led to this position by a careful observation of events and tendencies in the social, commercial and political world, and he urges his convictions with his usual sledge-hammer force, and his usual boldness.—*The Standard.*

The Churches.

—The Reformed Presbyterian church, with which for many years the late Rev. A. M. Milligan, D. D., held the closest and happiest relation as pastor, has called Rev. David Gregg, of the Third New York congregation to take up the work laid down by Dr. Milligan.

—The Philadelphia U. P. presbytery at its late meeting adopted the following on motion of Dr. J. B. Dales, pastor of the Second church:

Whereas, The subject of temperance has ever had a prominent place in the history and acts of the United Presbyterian church, and in the judgment of this Presbytery is worthy of special consideration at this time; therefore,

Resolved, That this Presbytery hails with joy the increasing attention to it in the public mind, and hereby most earnestly calls upon the people under our care to make special efforts by their prayers, by active co-operation, and, as opportunity may afford, at the ballot box to promote the immediate best interests of this great and momentous cause.

—Mr. Moody will hold meetings in New York in October in the church corner Broome and Centre streets.

—J. E. Gardner, son of Rev. N. E. Garduer of West Union, Iowa, lately entered Union Biblical Seminary, at Dayton, Ohio. He is described as a young man of excellent character and talents, and expects to take a complete theological course, with a view to active work in the ministry.

—The *Oregon Oracle*, of Philomath, Oregon, of the first inst., says: "Bishop Wright visited old friends and made many new ones during the few days he stayed with us. He preached a number of times in the tabernacle." Bishop Wright was connected with the United Brethren school at Philomath in its early history, many years ago.

—Rev. Dr. Samuel H. Kellogg of Pittsburgh has resigned his professorship in Biblical Literature in Western Theological Seminary, to accept the pastorate of the St. Johns Square Presbyterian church, Toronto. Dr. Kellogg was a missionary in India for about ten years.

—The Moravian missionaries among the aborigines of Australia say the "eventide" of their work is approaching. The blacks will soon be extinct. But in view of this fact, they increase their efforts that the departing race may know and trust in Christ.

—Rev. G. P. Hays, D. D., late of Denver, has at last consented to accept the call to the pastorate of the Second Presbyterian church, Cincinnati, and has removed to that city. He was one of the most popular of the moderators of the Presbyterian General Assembly.

—A new church was dedicated at Boyden, Iowa, on Sabbath, Oct. 11th., by Rev. Dr. Wm. Johnston, of College Springs. Another was to be dedicated by him on last Sabbath at Summerset, Iowa.

—The Rev. Robert Hardie of Mellette, Dakota, and president of the Dakota Wesleyan conference, is husband of the Mrs. Hardie who wrote the excellent little story, "A Woman's Victory," published by the N. C. A.

—The Evangelists Whittle and McGranahan were to have begun meetings in Lawrence, Oct. 7th, but the dangerous illness of Major Whittle's little daughter, in Northfield, Mass., has prevented, and the work is postponed for a time. The death of Major Whittle's little son last spring arouses for him a deeper sympathy in the present trial, and there are many prayers for the recovery of this child.

—Rev. W. J. Reid, D. D., pastor of the First United Presbyterian church, Pittsburgh, has resumed his position as teacher of the Sabbath-school Teacher's Saturday Bible-class, held in the Y. M. C. A. rooms, Pittsburgh. He is expected to conduct the class during the winter.

—An excellent evidence of the genuineness of the recent missionary revival in England is furnished by the following item: In connection with the Church Missionary Society, 105 young men have offered themselves for mission work during the past year, of whom forty-five have been accepted, more than half as many again as last year. Of these, eighteen go direct to the mission field, eight of the number being university graduates; two go out entirely at their own charges.

—Statistics of 1884 are said to prove that there are 76,960 evangelical preachers in the United States, 126,109 congregations, and 10,561,648 communicants. Of miscellaneous sects there are 38,791 preachers, 10,763 congregations, and 7,169,655 adherents. If each member of an evangelical church represents two even, including children, who are adherents, the evangelical population amounts to 31,684,944. On the other hand, the Romanists claim 6,905 priests, 7,663 congregations, and 6,800,000 souls, constituting the entire population adhering to Rome.

—Rev. Daniel Irving, Secretary of the Board of Foreign Missions of the Presbyterian church, died in Orange, N. J., Monday, aged 64 years.

—Temperance resolutions were discussed in an animated manner by the late Wisconsin Methodist Episcopal Conference at Waukesha, the scene at times being boisterous. Finally the body adopted a strict prohibition manifesto, with the proviso that the political doings of members should not be taken as the action of the entire conference. The sale or use of tobacco was also unequivocally condemned.

—The eighth anniversary of the Chicago Pacific Garden Mission was observed Thursday night at the mission rooms, corner of Van Buren street and Fourth avenue. The mission was founded by Col. George R. Clark in October, 1877, at No. 365 South Clark street, in what was formerly known as the Pacific Garden. The next year it was moved to a larger room at the corner of Van Buren and Clark streets, and about two years ago was transferred to the present spacious rooms, formerly one of the lowest beer gardens in the city. The work has been very successful from the first. A large choir furnished the music, over a hundred converts testified to their reformation, and Colonel Clark, the Rev. Dr. Goodwin, and A. M. Delight made brief addresses.

—The Chicago Sabbath Committee held their annual meeting at the office of Colonel R. B. Mason, Thursday afternoon. The members gave expression to their appreciation of the gratifying results so far accomplished. This committee endeavors to promote Sabbath observance, chiefly by laboring for the elevation of public sentiment concerning it. Action was taken authorizing a committee of five to make arrangements for mass-meetings in behalf of Sunday observance, to be held at American, Germau and Scandinavian churches.

—The American Board of Commissioners for Foreign Missions met in Tremont Temple, Boston, last week. Mark Hopkins, D. D., was re-elected president, having served in that capacity for twenty-seven years. The receipts for the year from churches, individuals, Sabbath-schools, etc., amount to $241,914, a decrease of $1,919; from the Womeu's Boards, $145,098, a decrease of $3,932; but in the total revenue of $517,593 there has been an increase of $121. The missionary force is about 2,600, and the additions to the mission churches is 3,000 on confession of faith. Charges were made by Rev. Leonard W. Bacon of perversion of the funds of the Board. An examination did not sustain them, but a committee was appointed to investigate the finances of the Board.

—The Edict of Nantes was revoked 200 years ago and the event is to be celebrated by French Protestants on October 18th, with a great effort to extend evangelical Christianity in France.

—The Rev. Dr. G. L. McKay, the missionary of the Canadian Presbyterians in the island of Formoso, has returned to the field from which he was driven out by the French during their invasion. He was welcomed by thousands, and found that all the converts had remained firm. He has ordained two as native pastors and wishes no more English missionaries sent, leaving the work henceforth to the native ministry.

—The Evangelical Association, a body of Methodistic character, and originally German in nationality with its headquarters at Cleveland, Ohio, reports twenty-six annual conferences, four of which are not in the United States. Of the four, one is in Canada, one in Japan, one in Germany, and a fourth in Switzerland. The number of communicants is 128,634, showing a net increase for the year of 4,080. There were 14,508 converts gathered in besides those received by letter. Nearly 1,400 died, 750 were expelled and 2,797 withdrew. There are 1,053 itinerant and 588 local preachers, showing a decrease in the latter class of thirty-four. The number of churches is 1,728, and their value is $3,939,799. It is noticeable that while only 1,888 adults were baptized, no fewer than 8,717 children received the ordinance.

—The 350th anniversary of the Reformation was celebrated in Geneva on the 23d of August, at which time Calvin and Farel were recognized by having two streets named for them. There were speeches and many sermons on the Sabbath, and a tablet was placed in the wall of St. Peter's Cathedral, the inscription upon which testified to the immovable attachment of the Genevese Protestants to the Reformed religion. This is all very well. But when one is in Geneva he is compelled to feel that the spirit of Calvin and Farel are there no longer. It is a city given up to worldliness—full, also, of scepticism and open infidelity—with but little to show, except in historic memorials, that it was once the center of religious thought and liberty for the world. —*United Presbyterian.*

—The Rev. P. M. Rudra, of North India, says, as the result of a tour in South India: "From what I have seen and heard, the prospects of Christianity in South India are so encouraging as to lead me to hope that in no very distant time the whole country will be brought to the feet of Jesus."

—Mr. Spurgeon, presiding lately at a religious service held in the Metropolitan Tabernacle, observed in the course of the proceedings that there were so many agencies, societies, etc., connected with that church that were each Monday evening to be devoted to any one in particular, a year would not be sufficient to get through them all. There were some fifty-four such agencies. He wished there were sixty-four, and if they possessed that number he should probably wish it increased to 104, such being the case, he desired as much help as possible with regard to Sunday schools and other church agencies.

MISSIONARIES FOR AFRICA.

In the *Earnest Christian*, Rochester, New York, Rev. B. T. Roberts tells of the departure of more consecrated workers for the great mission fields of Africa:

"Three more missionaries of the Lord Jesus, Bro. and sister Noyes, of Michigan, and sister Mary Carpenter, sister of one of our teachers at North Chili, have started for Africa. They sailed on Saturday, September 12, on the bark, Monrovia, for Liberia, on the West coast, near the equator. With brother Noyes we have but little acquaintance, but he bears the reputation of being a man of God. He is well-informed, a good preacher, a practical farmer of sound sense, and ready to adapt himself to circumstances. It is expected that he will go to King Tappa, whose call for a missionary helped to stir us up as a people to aid in sending the Gospel to the benighted millions of Africa. Sister Carpenter is a young woman of good education, sound sense, solid judgment and deep piety. She goes to assist sister Sharp in her school and in other missionary labors at Monrovia, Liberia. They all feel called of God for the sacrifices they have made and the labors they have undertaken. There were not sufficient funds in the treasury to pay their passage and purchase their outfit, but as a vessel sails from New York direct to Liberia only about once a year, and as their fare this way would only be one hundred dollars each, and two or three times that amount by way of England, the Board felt warranted in borrowing enough to make up the amount needed."

PROGRESS OF THE M'ALL MISSION.

Few schemes of evangelical effort have begun more quietly, grown more rapidly, or attracted more attention and sympathy than what is known as the McAll Mission in France. Less than fourteen years ago Mr. McAll and his wife entered Paris as strangers, hoping to find some opportunity of doing a little for the moral and religious welfare of the thousands in that gay French capital who live with little thought of Christ or his claims upon them. It was an humble beginning, but it has grown to be a great influence. The two workers have raised up other workers by the score in Paris and at the stations outside of Paris, and every year the circle of influence is widening. The little room in which the first services were held has given place to three central mission houses, called the Philadelphia, New York and Baltimore Salles. Around these are other salles —the Salle Boston in Montmartre, the Salles Washington and Cleveland, three salles supported by friends in Brooklyn, the Grenelle Salle sustained by the American Episcopal chapel in Paris, Salle Beach, recently opened near the Arc de Triomphe, and a whole series of remoter stations. Strong friends have been made in this country for this mission effort, and last year nearly $36,000 was raised for the work; and this year the amount will undoubtedly be increased.

The opportunities for extension are boundless. The only restriction is in funds. Every new station opened is welcomed by thoughtful persons who say: "This is what we have been waiting and longing for. These teachings meet our deepest needs." The audiences invariably listen closely to a searching and thorough presentation of the truth; and those speakers who keep most closely to the essential truths and extend the direct and loving appeals of the Gospel are most heartily welcomed, says Mr. McAll, and most eagerly listened to. The funds all go for rents and necessary expenses. Mr. McAll himself takes no part of them for his personal use, and his assistants get only a small stipend. Many earnest women in Paris give their time freely in work for the Mission, acting as doorkeepers, supplying books, conducting meetings, and helping in the singing.—*Independent.*

LODGE NOTES.

—It is reported in lodge journals that President Cleveland is a member of the Knights of Pythias.

—There are said to be 16,698 Masons in Wisconsin.

—The Royal Arch Grand Chapter of Washington Territory has declared that "traffic in intoxicating liquors is a Masonic offence." Every honest man knew that it was a crime against God and man generations ago. We are glad the lodge is learning, though late.

—The Grand Lodge of Scotland has been granting a charter for a lodge at Nagaski, Japan.

—The Detroit *Freemason* is responsible for the following: "There are 134,801 Royal Arch Masons in this country. They are not as strong as they were in the time of Judah, Ephraim, Reuben and Dan. They had four divisions with three tribes in each numbering 150,000, making in all 600,000 fighting men of war.

—A Milwaukee special to the Chicago *Times* says: The original trouble between the Patriarchal Circle and the Odd-fellows has developed into a wider breach than ever since the recent meeting of the Sovereign Grand Lodge in Baltimore. The Circle was organized in Milwaukee several years ago, and now has a membership of over four thousand, being especially strong in Illinois and Ohio. The Circle was never looked upon with favor by the Sovereign Grand Lodge, although every effort was made to placate that body. The Grand Lodge, at its recent session, refused to recognize the Circle. A special meeting of the Supreme temple of the Circle will be called to meet in Chicago Nov. 10th, when steps will be taken to establish the order as an independent organization. A prominent member of the Circle said to-day: "As the Sovereign Grand Lodge refuses to recognize us, the Circle hereafter will be an independent order. This will affect us little. We have as fine a ritual as any order in existence, a splendid insurance system, and pay liberal weekly benefits. The Circle, however, has been from the first a benefit to Odd fellowship, as members have first to become Odd-fellows. The members almost to a man are enthusiastic in maintaining the order on an independent basis in the future."

—The Illinois Grand Lodge of colored Masons were meeting in Springfield last week and had an exciting time. Quite a heated discussion transpired over the recognition of some of the members of the Grand Lodge of Iowa who were present visitors. John G. Jones, of Chicago, declared that he would not set in the Grand lodge at its present session unless Austin C. Bland and others of the Iowa Masons withdrew from the hall. Jones denounced the Grand Lodge of Iowa in a bitter speech and withdrew from the session, declaring he should never again be assocated with it.

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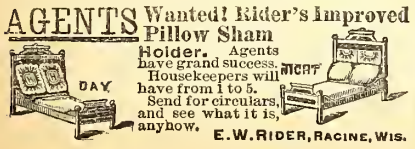
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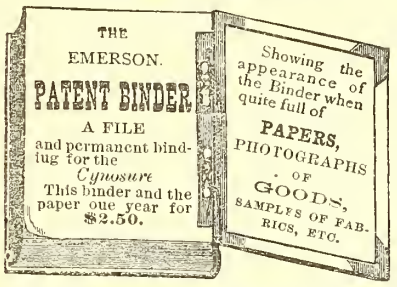
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Cheese	05	@10
Beans	1 15	@1 60
Eggs		17
Seeds—Timothy	1 63	@1 73
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Broom corn	02	@ 06½
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Hides—Green to dry flint	07½	@ 14
Lumber—Common	11 00	@18 00
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Cattle—Choice to extra	5 35	@6 00
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Wheat—Winter	92½	@1 05
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Corn	51	@53
Oats	27½	@39
Mess Pork		11 50
Eggs		16½
Butter	7	24
Wool	13	@37

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FARM NOTES.

Poultry should have plenty of light, and be kept warm in cold weather.

It is stated that there are 75 full blooded Holstein cattle within the near vicinity of Elgin, and more in Illinois than any other State in the Union.

California farmers raise sixty-two bushels of sunflower seed to the acre, and after grinding a gallon of oil from each bushel feed the refuse to the chickens and cows.

A farmer in Maine recommends in the *Home Farm* sprinkling air-slacked lime on potatoes, when being stored in the cellar, to prevent rotting. It is a cheap remedy and worthy of a trial, as it can do no injury.

Celery growing is very profitable in localities where there is a market. A family that would go into its culture would make a good part of their living off it. Near one of the large cities a few years ago, there was what was thought to be an irredeemable swamp. There were several acres in it. But one day a genius bought it for a song, a mere trifle. He drained it and went into the celery culture—that alone. In a few years he had made a comfortable fortune. The acres of hopeless swamp clear many thousand dollars every year. The heavy, stiff soil is of unknown depth almost, and it was just what celery needs.

Evaporating fruit is a growing industry. One machine turns out from seventy five to 100 bushels per day. A Jersey man says the profit on 100 baskets of peaches is $30. Black and red raspberries, strawberries, blackberries cherries, grapes, sweet corn, potatoes, beans, and pumpkins, are also evaporated. Cabbage and celery are bleached to a crispy white. The latest notion is evaporating finely chopped vegetables to be used in soups.

Neglected fence corners soon become worse than unsightly. As the weeds multiply and the roots of the bushes gain strength, these intruders crowd into the field, and in a large farm the aggregate of land thus occupied is a serious matter. Besides, these angles are nurseries for seeds of pestilent growths, which are distributed all over the field. Even when fences are straight and light, like board or wire fences for example, these dangerous corners exist. After long possession, sprouts and bushes are hard to eradicate. Sometimes it will pay to move the fence to get a clean sweep at them. But they must be outrooted if once established, and the sooner the better. When the fence corners are once clean—keep them clean.

Vick's Magazine says if one would have a good garden it should be free from foul weeds. Nine out of ten of the gardens among farmers are allowed to mature a crop of weeds the latter part of the season and usually. This is the result of carelessness. After June or when such early crops as peas, lettuce, and radishes have matured, no further use is made of the land, and, as it has usually matured in the spring, it grows a lusty crop of weeds and fills the soil so full of seeds as to quadruple the work of cultivation of such plants as come up delicately, and which must be kept clean by hand. The evil of ripening a crop of weed seeds is not short-lived, for the seeds will remain in the soil for many years, and germinate when the spring opens.

Says the *Germantown Telegraph:* There are probably few farmers who have not been perplexed, not to say provoked, at their failure to grow squashes. The young plant will start well, grow luxuriently for a time and then begin to show signs of decay. In most cases this appears to result from the ravages of a sort of maggot or insect that works at the surface of the ground, as effectual in causing destruction. We notice in an exchange what is claimed to be a remedy, which is so simple that it is worthy of trial at least. The writer says: "I put a handful of salt in each hill at the time of planting and not a vine was touched. They grew splendidly, and the squashes kept well through the winter. One hill was planted without salt, and that proved a failure." Farmers will do well to bear the above in mind at the time of planting squashes. Application of salt after planting will probably do just as well.

Chicks for Market.—If you are raising chickens to sell for market purposes, sell off the young roosters as fast as they get fit to kill, says a poultry fancier. The flock will be more quiet and grow better, and from this time out the price will be growing less. Put the old hens in market as soon as they stop laying, and before the pin-feathers start.

Chicken Cholera.—The *Stockman* says, that when cholera is said to be in a neighborhood, poultry keepers should watch their stock closely and remove sick birds, when first discovered. The feeding grounds and houses, should then be sprinkled with a disinfectant made by putting eight ounces of sulphuric acid in eight gallons of water. In old, infected houses the liquid must be used so as to saturate all the wood work and the ground where the fowls run. The remedy is comparatively inexpensive, and if promptly used as a preventive, will prove a good investment.

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Mr. S. P. Dennis of New York city, has invented and brought into a condition for practical usefulness an autographic telegraph instrument by which it is possible to send fac-simile copies of messages from place to place.

A new species of bear has been discovered on Mount Shasta which is found in no other part of the world. It is about the size of a shepherd dog, is white and very ferocious. Three have been killed lately.

According to a decision of the Iowa Supreme Court, a hotel-keeper who receives guests while knowing that there is a contagious disease in his house is liable for damages to any guest who may contract the disease.

A resident of Reading, Pa., on July 9, in housing wheat accidentally covered up a chicken in the grain. It was taken out last week and was found alive, after an imprisonment of 73 days.

A tender-hearted mother in Athens, Ga., has brought up a large family without ever subjecting one of its members to the discipline of the slipper or the rod. The only punishment was a dose of castor oil and rhubarb.

Miss Belle Franklin, a Dakota schoolteacher, saved a neighbor's wheat stacks and house from a prairie fire by harnessing the horses to the plow and turning several furrows, which created a substantial fire-brake.

Mrs. Cameron, wife of ex-Senator Angus Cameron of Wisconsin, is thought to be fatally ill, resulting from an injury to her spine, received in a collision between two ferry-boats at the Brooklyn and New York ferry last April.

An anthropological congress which is soon to be held at Rome, will have a curious feature in a collection of 700 skulls of criminals, numbered and classified. To these will be added the photographs of 3,000 and the brains of more than 150 convicts, thousands of autographs, poems, and special instruments, the work of criminals.

Col. Donn Piatt charges in a newspaper interview that there is no such thing as honest jury service in Cincinnati. He says that the paneling of a jury in Hamilton county is simply packing a jury, and he adds that the heirs in the Kirby will case—he being one—paid $50,000 to get away from a packed jury. Under the circumstances it is not surprising that the Cincinnatians burned their courthouse and killed a hundred people by the lurid flames thereof.—*N. Y. World.*

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NEWS OF THE WEEK.

WASHINGTON.

Reports received at the Marine Hospital Bureau show that yellow fever is epidemic in Caracas; that cholera is decreasing in Spain and is extinguished in Valencia; that small pox is raging in Buenos Ayres with alarming fatality, and the yellow fever has appeared in Acapulco.

Emanuel De Campo, an attache of the Chilian legation, was arrested last Thursday for being drunk. When brought into the station he exhibited his passport and was released. This is the third time he has been arrested. He was very abusive and demanded that Secretary Bayard be brought right around to the station to [illegible] him.

Twenty bridal couples are sojourning at present at the Ebbitt House. They come from all parts of the United States. It used to be that bridal couples went to Niagara, but of late years they seem to prefer Washington.

There are indications, say some of the Republican papers, that Attorney General Garland will not long remain a member of the Cabinet. While he has not resigned and has not been requested to do so, his relations with the President are at present somewhat strained, to use a diplomatic phrase.

COUNTRY.

The Chicago Exposition closed Saturday after one of its most successful seasons.

At the convent of St. Joseph, near St. Louis, Thursday evening three young ladies assumed the vows of the order and retired from the world. One of the postulants was Miss Maggie Montgomery, daughter of the late Hon. Zachariah Montgomery, Assistant Attorney General of the United States.

In investigating the Comptorller's office at New York Wednesday, the State Senate Committee discovered that heavy balances had been kept in the defunct Marine Bank; that money had been withdrawn from another bank and placed with the marine; and that Ferdinand Ward had requested the Chamberlain, or Comptroller, to make the city's deposit in the Marine Bank, at certain times, as large as possible. A letter from Ward requesting a special deposite of bonds, was also unearthed, the favor being asked two days before the great failure, at which time the city's funds in the Marine Bank reached $1,300,000.

Natural gas was found in Massillon, O., Friday at a depth of 560 feet. The strike was entirely unexpected, as the drill entered the vein, and the gas came from the well with a shrill, whistling noise. It was ignited from a stove in the tool room, and sent a flame of fire about twenty-five feet into the derrick, which was soon burned to the ground. Considerable excitement prevails throughout the city, and large parties of citizens visit the well hourly.

A natural gas well, the second largest in size in the country, was "struck" near Canonsburg, Pa., Monday evening. The use of natural gas for domestic and manufactoring purposes at Pittsburg has displaced from 8,000 to 10,000 tons of coal daily.

A rock on the track precipitated the engine, baggage cars, and smoker of a Baltimore and Ohio train into the river near Pyle Falls, Pa., early Tuesday morning. Several persons were scalded and bruised, none fatally.

The Troy and Boston railroad bridge near North Hoosac, N. Y., was burned Thursday, two firemen of North Bennington, Vt., being killed by falling timbers. O. F. Coy, a North Bennington merchant, was fatally injured.

The output of flour at Minneapolis last week reached 171,105 barrels—42 barrels in excess of the previous week's production, which was the greatest on record. The market is unchanged, but millers hold tenaciously to their figures.

There are 100 cases of dyptheria and typhoid fever at Kittanning, Pa., and fifteen deaths from these diseases have occurred within ten days. In many instances whole families are stricken down.

An explosion in the Cherry Valley furnace, near Leetonia, Ohio, Tuesday, dashed several tons of molten metal over four men, one of whom was burnt beyond recognition. The others will probably recover.

The house and barn of Peter Henger, living near Ithaca, Neb., were burned Thursday night. Henger's wife and child and his brother perishing in the flames. Sensational rumors are afloat that young Henger murdered his sister-in-law and her child, and then, before killing himself, fired the premises.

Contractor Ferguson, of Pennsylvania railway, who had been held prisoner for a week by Hungarian and Italian laborers near Gallitzen because he could not pay wages, was released Friday. At one time his jailers had prepared a rope to hang him.

John and William Kester, brothers, aged 50 and 54 years, residing at Seybertsville, Pa., refused Thursday night to give up their money to tramps who invaded their premises. The vagrants then bound the brothers, beat out their brains with clubs, and decamped.

In Franklin county, Georgia, the illicit distillers have assassinated one man and attempted the life of another. Notice has been served upon persons who have given information to the government to to leave the county.

Quiet prevailed at St. Louis early last week, and but few street cars were running. The Mayor said that he had exhausted his powers. The street railway people say they want no arbitration and absolutely refuse to recognize the Knights of Labor.

FOREIGN.

For the week ended Oct. 9 the deaths from small-pox at Montreal numbered 280, 263 of whom were French-Canadians. Fifty-four new cases and forty-one deaths were reported Tuesday.

Judge Taschereau has decided that the board of health is legally constituted; that the city is rightfully in possession of the Mount Royal hospital, and that magistrates and justices of the peace can convict for violations of the health laws. The French are furious with rage at the decisions, and it is feared that the exhibition buildings will be mobbed again.

The Italian government has received advices confirming the report of the death of Osman Digna. Four hundred Abyssinians, who were wounded in the recent fight with Osmau's followers, are camped at Ahmara. The march of the Abyssinians to Kassala has been checked.

The conference of ambassadors at Constantinople Wednesday considered the violation of the Berlin treaty by the union of Roumelia and Bulgaria. It was rumored in London that King Milan, of Servia, informed the powers that he must either abdicate the throne or go to war, and that he has decided to take the latter course. Turkey is concentrating troops at various strategic points.

The Balkan situation was reported Thursday as alarming. It is rumored that King Milan, of Servia, intends to issue a declaration of war against Bulgaria. If this is done—and the story is current and generally believed in all the capitals of Europe—it is difficult to see how a great struggle can be averted. The sultan continues his preparatious for hostilities, and throughout Turkey the war feeling is at its height.

The Servian army, with King Milan in command, crossed the Bulgarian frontier Friday afternoon, and at latest advices was advancing toward Sofia.

The trouble between Burmah and the government of India will probably lead to the annexation of the former to India. The matter was seriously discussed at the Indian office to-day. It is generally believed that a sufficient force will be sent to Mandalay to depose King Thebaw and annex the country to India in order to prevent further complications whenever the King of Burmah wants to raise money to give a great feast.

The Czar has issued a ukase forbidding the general celebration, March 3d, of the twenty-fifth anniversary of the emancipation of the serfs of Russia. He fears that it would be made the occasion for a general Nihilistic rising. The reported advance of Servians into Bulgaria is denied by the latest advances. The ambassadors have issued a collective note, stating that the powers had resolved to assist Turkey in quelling the Roumelian rebellion and upholding existing treaties. The Roumelians and Bulgarians have been warned not to commit excesses for which they themselves must suffer without hope of outside assistance.

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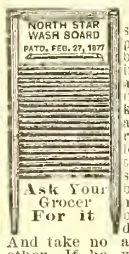
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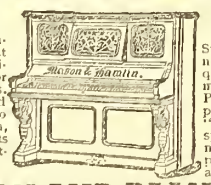
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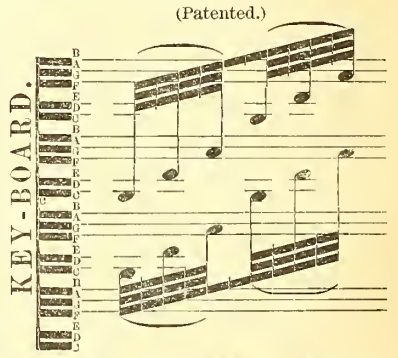
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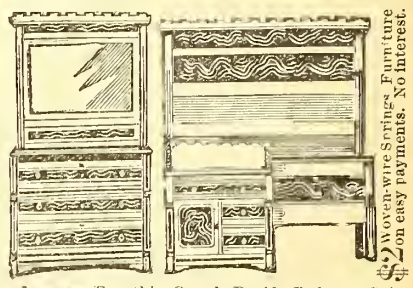
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The Illinois State Baptist Association concluded its convention at Rockford Friday evening and decided to hold its next meeting at Springfield. A resolution was unanimously adopted by a rising vote asking the Rev. George C. Lorimer, the celebrated Knight Templar, to take the Presidency of Chicago University. With its big debt and a Masonic management besides, the University will soon be swamped.

The Knights of Labor in St. Louis have been compelled to draw off their forces and declare the street car strike off. The manifesto first put forth by the men sets forth such a state of affairs as should have immediately aroused public sympathy, and thus compelled the companies to accede to their demands. Their strike was followed by such desperate rioting that their case should have been doubly sure. But the fact of their failure shows: first, that the public have not accepted their statement as true; and second, that the secret society management has been a total failure. The companies refused very properly to treat with any secret society, and have been able to resume their traffic satisfactorily. Mr. Powderly must do better with his lodge than in St. Louis and on the Union Pacific road, or it will not be worth maintaining.

The Iowa W. C. T. Union was noticed last week as in hostility to the National body in the matter of politics. The latter has resolved for two years, at Detroit and at St. Louis, to co-operate with that political party which should best represent its principles. The American party, we claimed at the time and still insist, is the one which should receive the favor of this magnificent woman's organization. But because they preferred to smile on the Prohibitionists we shall not join Mrs. Foster and Dr Dorchester in their National League, which the latter publicly confessed at Philadelphia was rather "anti-partisan" than "non-partisan." It seems after all that Mrs. Foster and the Iowa Union when they put their grievances on paper have not so much of a quarrel. They resolved to "recommend to the State union and its auxiliaries that they continue to co-operate with men in political action to secure such measures as shall advance our temperance work."

It remains for some of our English friends to explain the popular contempt for the royal family, which is not easily understood on this sidethe water. A stump orator of the Liberal party was lately hissed and hooted for a complimentary reference to the Queen's family. The Marquis of Lorne, Queen's son-in-law, has made his appearance as a Liberal candidate for Parliament with very radical opinions, advocating free education and immediate disestablishment of the Scottish church. He champions the Free Land League, encouraging a subdivision of the land into small lots. Now, the advocacy of such sentiments ought to be popular, and doubly so when maintained by a member of the royal family. It should be the occasion of popular rejoicing. But the other day when Lord Lorne went to Brentford, a town seven miles from London, to make a campaign speech, a mob assaulted him with rotten eggs, and some of them, gaining the platform, smashed his hat over his head. His friends rushed to his rescue and a fight ensued. The noble Lord now became so thoroughly frightened that he got through the crowd, ran through the streets in drenching rain to the railway station, and immediately departed for London. He will certainly have to be braver than that or he never will do for an Anti-masonic lecturer; and his family sorely needs a prophet of that vocation.

President Cleveland will begin to appreciate the opposition of the Roman Catholics. Mr. Kieley, a Catholic, was refused as our minister by Austria, probably for the expression of some liberal sentiments. He was a strong advocate of the public school system, and discussed that subject earnestly a few months ago with one of the Roman Catholic bishops, in the columns of the *North American Review.* Whether for this bold dispute with a member of the hierarchy Catholic influence prevented his going to Austria or not, the refusal cost the government much annoyance. And now the gentleman appointed to Spain, J. L. M. Curry, is opposed strenuously by the Romanists of Richmond, because he has indulged in hostile criticism of the Catholic church. Mr. Curry has had considerable and varied public experience. He was a graduate of the Harvard Law School, a Texas ranger, State legislator, national elector, member of Congress, of the Confederate congress, Confederate colonel, pastor of a Baptist church, president of Howard college, Alabama, professor in Richmond college, Virginia, and president of the Board of Foreign Missions of the Southern Baptist convention. He still holds this position. As general agent of the Peabody Education fund he has addressed every Southern legislature, and has labored assiduously to promote the establishment and improvement of public schools in the South. He has been specially distinguished for his bold and earnest advocacy of the education of the negroes. A gentleman of such rare experience ought to be acceptable to almost everybody.

The New York *Independent* lately commenting on the new version of the Bible thinks it is not beyond improvement, and would like to put the work into the hands of Matthew Arnold, James Russell Lowell, and John Tyndall, whose knowledge of the English language, not their religious character, would be the reason for the singular choice. Mr. Lowell has contributed an occasional public testimony for the Christian religion, as powerful as gracefully expressed; but nobody has yet forgotten Prof. Tyndall's notorious "prayer-test," and the Philistine scoff with which he propounded it; and as for Mr. Arnold, the *Independent* shall bear witness against itself. The next week after the remark noticed above, the *Independent* speaking of Matthew Arnold's "contemptuous treatment of the late Earl of Shaftesbury," calls him "the brilliant essayist, who does not know whether there is any God, or only a force and tendency" who says "the evangelical idea of God was of an almighty Lord Shaftesbury." The almost blasphemous flippancy of Arnold is no worse than the outrageous proposition of the *Independent* who would strain the Word of God through such minds as Tyndall's and Arnold's, or would give us the rays of the Sun of Righteousness distorted and obscured through their lenses. The interposition of such agents between men and their God is as much worse than the confessional as the *Independent* is more enlightened than the priest.

Dr. Galusha Anderson has just accepted a call to Salem, Massachusetts, after several years noble service, as president, amid the hopeless complications that have beset the Chicago University. The effort to secure him for Vassar College and its failure by one or two votes is too recent to be forgotten. This failure has served again to draw attention to those "harmless" college secret societies. A correspondent of the New York *Examiner* repeats what has been often said by others and accounting for the vote of the Vassar trustees: "The old offense was that Dr. Anderson, when a boy, consented to join one of the Greek letter societies on the express promise of the leaders that there were no oaths taken in the ceremony of initiation. When half through the initiation, and a terrible oath was about to be administered, he protested and refused to go through with the ceremony, and the persecution began." This charge against the college societies has been very persistently made, and as earnestly repudiated. Whether it is true in Dr. Anderson's case or no, the very fact that it has aroused such a controversy is proof that the character of these societies is not well enough understood, when so many able men, who must be supposed to know whereof they speak, accuse them of an act that deserves universal execration. This episode in the life of Dr. Anderson must remind every one familiar with the early career of the celebrated Nathaniel Colver, who for similar reasons marched out of a Masonic lodge. Only, Dr. Colver did not bushel his light, but made Tremont Temple flame like a volcano against the infamy practiced in the lodge. Would that Dr. Anderson would give us a like testimony.

MISSION CHURCHES IN THE SOUTH.

A VERY IMPORTANT LETTER.

EDITOR CYNOSURE:—I feel sure that if you fully understand the situation you would not disparage the good which is being done at the South in the midst of so many and formidable hindrances. You say (page 8, Oct. 15th,) inasmuch as none of our colored (Mission) churches exclude secret society members, "such churches are not worth supporting and the wonder is that sensible people give them support."

Now, it is true that none of our churches take the ground of excluding those who belong to secret orders, but walking and running usually follow the "creeping" period. Our feeble churches under the fostering care of the American Missionary Association have to make their way among the people, confronted by the deep-rooted sectarianism of other churches. The great numbers flock to those places in which they escape the efforts which we make to establish an intelligent idea of worship. Many of the more ignorant would have nothing to do with a church in which their rude ways are not tolerated.

We have had the period of political strife and trouble; we still realize the weight of these things; the recognition of our rights as citizens in certain important matters is still an open question. We Congregationalists are innovators—we are new and strange to the country. On the other hand it is generally true, I believe, that our pastors are in sympathy with the idea of reform on the society question. It is well known by the Grand Masters and secretists generally that the A. M. A., though conservative, is nevertheless, opposed to these oath-bound orders. Most of our A. M. A. churches have for pastors young men who are aware of the tremendous influence of the "societies."

What is the wise way to do the right thing? I have been for five years pastor of a church which was organized in 1868. For ten years it was under the care and teaching of a minister from New England, whose views opposed to secretism were well defined and known abroad: but it was not his policy to commit the church against them. Indeed, in his time, 1868–1878, there was less necessity than now. In five years the church has grown from 79 to 115 members, deducting all losses by death and removals. We have a few members who are adherents of the Masons, Odd-fellows, etc., perhaps about ten. At various times I have spoken against some of the prominent features of secret orders, but having other serious matters to deal with,—unity, co-operation, courage, discipline to promote—it has been a serious question with me what I ought to do about the society question. I knew of no other minister in the city who would sympathize with me. In private conversation with ministers who belong to the lodges, Methodist and Baptist ministers and in one case a bishop, I was more and more surprised to find a common assent to the fact that serious evils to the church and community were proceeding from a bad element in the societies. The churches were subordinated to the power and will of ambitious and selfish men. There are pastors here now who will confess these things, while from the pulpit they dare not say one word against the lodge.

Furthermore, I see how large a part ignorance plays in the power which the lodge has with our people. Given a few intelligent, crafty and selfish leaders, and they can control the masses with regalia, music and mysterious mummery.

I decided to speak as occasion might serve, not opening a regular campaign against the lodge unless the way opened for a chance to "go forward." When I found that Bro. Brinkley had taken a stand, and finally Mr. Countee was brought out, and began to speak openly, and they offered the columns of their paper to any one who would take up the subject, it seemed to me the time had come. I had no choice then but to bear witness to the truth more openly and fully. When the mob raised an alarm, quite a number of my people begged me to desist from the discussion, lest harm to our property or to myself might come. They were very much alarmed. I had no fear except for the church, and the grief of my family.

I changed somewhat my method but continued from the pulpit to show how much at variance the character and spirit of these organizations are from Christ and his Gospel: and also the duty of the ministry to try all questions, all institutions and teachings of men by the Word of God. This had a good effect which will not be lost. Meanwhile, I intend to enlighten the church on the subject, as soon and as clearly as the Lord shall show and help me to do.

The time must come when a more enlightened church can deal with this question as they cannot now, or certainly could not hitherto. I have had deep convictions all the while and many things to say to them which they were not able to bear. Gathering up the tares sometimes puts the wheat in danger. Our mission churches may be moving slowly as reformatory influences, but I remember the picture of Atlas with the world on his shoulders, and that famous character is rather in a lifting than a walking attitude.

Your readers, many of them, can have but a partial idea of how difficult it is to deal with both ignorance and prejudice, which are both allied with other evil spirits in this question. No, sir, if you would help us, please encourage the friends of this mission work to sustain it, and advance it, knowing what formidable obstacles the Association has had to contend with. From my views on the subject of secretism I wonder more and more at the silence of the religious press and of the pulpit. I cannot understand it.

The A. M. A. is dependent on the churches, yet stands fully committed in favor of this reform. I have interesting letters from two of the secretaries. Talladega as a centre of learning sends out her students well informed on this question, and I think they are generally opposed to secretism.

The question is not so much: Is it wrong? Shall we oppose? etc., as, How shall we wisely go about it? It is a new enterprise, with no present advantage apparent, only in case of conscience. Few of us are born heroes or reformers in the usual sense of the term: we lack experience.

But, sir, I think our work is not a failure. If we are not felling the larger trees, we may be making way for that by clearing off the underbrush and gathering out the stones. Our enemies, the secretists, would be glad to hear that your counsel is against sustaining our work. When so few older and wealthier churches among a more enlightened people are willing to commit themselves against the lodge some allowance should be made for poor and weak mission churches.

I am for no compromise with the evil, but some degree of toleration seems absolutely necessary at present. Solon made the best laws which could be executed among the Athenians in his time. He looked forward to better conditions and better statutes.

A comparatively few among our people can read well enough to understand the valuable literature which you publish to expose secretism, and in many cases the leaders who can read have their minds closed by self-interest and prejudice.

We must do the best we can to meet these things, while in the name of our God we set up our banners. Truly yours. B. A. Imes.

Memphis, Tenn.

WEEK-DAY SERMON.

BY E. E. FLAGG.

The feeding of the five thousand with the five barley loaves and the two small fishes is not a wonderful miracle merely, it is a parable with a golden truth at the heart of it. We see the thousands of hungry, fainting peasants, the Lord's compassionate yet untroubled face, the perplexed disciples, and the lad with his loaves and fishes; and straightway the picture becomes, if we will have it so, a divine prophecy for each and all of us.

What soul that has actually entered Christ's service does not feel at times depressed and sad at thought of the vast discrepancy between his abilities and the work to which he is called? What is his time, strength, money, or whatever other talent he may possess, among the great world's sinning, suffering multitudes? "Two hundred pennyworth of bread are not sufficient for them, that every one of them may take a little." The riches of Rothschild, the genius of Shakespeare, even the eloquence of Paul, if they could be combined in one man, would go but a short way towards filling up the great gulfs of human need. And we who have but five loaves and two small fishes are ashamed to set such a meagre contribution against immeasurable wants. Instead of putting it into the hands of Jesus to see what divine miracle of multiplication his grace can work, we hide it away in fear and unbelief; and the one panting soul to whom we might have ministered goes away unrefreshed because we have not the two hundred pennyworth!

There are Christians enough to evanlgelize the world, to put down every evil, and bring in Christ's millennial reign. Why is it not done? Is it not because we fail in this all-important point? We do not surrender our one talent to Christ, because it is only one talent, forgetting that the touch of his hand can multiply it a hundred fold.

In this autumn sunshine falling on reaped fields which have witnessed once again the earth's yearly miracle—of a world fed by that grand multiplication system of the Creator called seedtime and harvest, comes this autumn thought. The same needs that stirred Jesus's heart with compassion on the multitude, exist to-day. Our churchless masses hunger for the Word, and atheism stands ready to give them a stone in place of bread. Wherewithal shall we satisfy them? By each individual Christian surrendering his every faculty to be used in the world's redemption. Those faculties may be the humblest, the most ordinary, but once given up, freely, fully, heartily, and we shall see the old miracle renewed before our eyes. Again five loaves and two small fishes feed a multitude.

WHAT SAITH THE MASTER?

BY REV. ISAAC HYATT,

"One is your Master, even Christ." Therefore all our opinions, wishes, and acts ought to be subservient to his will.

Whatever he approves and loves we ought to approve and love. Whatever he disapproves and hates we ought to disapprove and hate. It is easier to assent to this intellectually, than to do it in heart and practice.

Yet to the best of our ability it can be done, and however much self-denial it may cost, it is the only safe and successful course for us to pursue.

Though men honestly differ in opinions our greatest danger does not arise so much from this as from the bias self-interest gives to our judgment. Hence the necessity for an unswerving standard that is not effected by circumstances of any kind. Such a standard is Christ.

With these thoughts in mind, what think you he thinks of Freemasonry and other oath-bound secret societies?

John Q. Adams was one of the most intellectual, scholarly, and pious of our Presidents. And it may surprise some of my youthful readers to learn that he said, "Secrets written in blood should be unveiled; a tree that bears such fruits should be hewn down.

"No butcher would mutilate the carcass of a bullock or a swine, as the Masonic candidate swears consent to the mutilation of his own, for the breach of an absurd and senseless secret. It is an oath of which a common cannibal would be ashamed."

But by careful investigation you will learn that similar sentiments have been uttered by many of the greatest and best citizens of our country. It is true you will have to secure the records of the past generations or the Anti masonic library published by the National Christian Association to learn these facts. Because for some mysterious reason they are seldom found in the histories or refered to in the popular addresses of this generation. However Anti-masonic opinions should not turn the balance a feather's weight against oath bound secret societies if Christ approves them. Contrawise, no matter who approves them, if Christ condemns them, so ought we.

Though Christ never spoke against Freemasonry, Odd-fellowship, Mormonism or any other secret society, he condemned the principles constituting the base and superstructure of them all. The whole force of his example and teaching is against organized secrecy. He only told his disciples to pray and give alms in *secret*. As a teacher he spake openly to the world and in secret said nothing. John 18: 20.

He taught no private or concealed doctrine. Just the same as teachers in our common schools and various institutions do—so he taught in private because he could do it to better advantage. But when they were assembled together as a school by themselves, he said to them, "What I say unto you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops." Mat. 10: 27; also in Luke 12: 2, 3.

Hence nothing is plainer than that if his example and teaching were universally adhered to, secret societies would universally cease to exist.

FREEMASONRY VS. CHRISTIANITY.

BY T. S. WALTER.

Whoever denies that Freemasonry is a religion confesses his ignorance of standard Masonic authors. Now, *every system of religion is opposed to all other systems of religion.* This is true in the abstract. If Freemasonry is a religion it must necessarily be opposed to the religion of our Lord and Saviour Jesus Christ. In all matters to arrive at a just conclusion the mind makes a comparison. A boy takes a stone in each hand and soon ascertains, by comparison, which is the heavier. Now let us compare some of the characteristics of Masonry and of the Christian religion.

The religion of our Lord and Saviour Jesus Christ invites the world—all men. "Ho! every one that thirsteth, come ye to the waters." "Look unto me all ye ends of the earth and be ye saved." Freemasonry splits the human family in two and leaves the female half (our better half) out, save in a mock side issue—a Rebecca degree.

Again, the religion of Jesus invites the little ones. Freemasonry says, *not in your* NONAGE. Jesus says: "Suffer the children to come unto me." Freemasonry says, After you can take care of yourself, come. God's great mercy still invites, so that the old may come. "Old men and maidens, let them call upon the name of Lord." Freemasonry says, "Not in your dotage." Jesus invites the poor, lame, blind, and halt. Freemasonry says, "None of these." Thus we see Freemasonry is only a "class" religion, and as to saving the human family it is not sufficient. It is split in two from end to end and leaves out our mothers, wives, sisters and daughters. It is too short at both ends, for it leaves out the old and young. It is broken in two in the middle for it leaves out the blind, lame, and poor.

In being removed from the "lodge below to the Grand Lodge above" we *leave our mothers, wives, sisters and children*; and instead of joining in the mighty hallelujahs of heaven and songs of the Redeemed—why—why, what? Why, we have a "*stag dance!*" No wife with her refining influence; no mother that taught us to lisp the name of Jesus in our evening prayers; no children of whom the Saviour said, "Of such is the kingdom of [Masonry!] heaven." How glad I am that I was born a man, and lived to be of a *saving age*—past 21, Masonically speaking. But I am thankful in the depth of my heart, that Jesus saves me with my mother, my wife, my sisters, and my children—yes, the religion of Jesus is for all.

Mankato, Kans.

WASHINGTON DEFENDED FROM THE CLAIMS OF FREEMASONS.

[By Hon. Richard Rush in a letter to the Mass. State Anti-masonic Convention, June 30 1831.]

When Masonry calls the name of Washington to its aid, it commits a profanation rivalling, in its way, the murder of Morgan as a public crime. It is difficult to speak of it and maintain a proper decorum; as if that matchless patriot and hero, he who founded our Republic and therefore gave it its laws, who led us through the countless trials of a seven years' war without a single violation of the law, as if he, could he have lived to see the day when a band of conspirators from the brotherhood would ferociously murder a citizen and then defy the law, under oaths and salvoes which but for Masonry they never would have dreamed of,—as if he would not have been the very first to uproot all its foundations, could he have witnessed this spectacle. As surely as he always vindicated the supremacy of the law, so surely would he have given up Masonry when he found it stronger than the law. As surely as he tore to pieces his oath of allegience to George III., that once bound him to monarchy, so surely would he have given to the winds all the extrajudicial and bombastical oaths that once bound him to Masonry. There are some persons belonging to this institution, who cannot or will not reason upon the subject of it; but from enlightened and candid Masons we may hope otherwise; and before the great body of the public we have a right to expect, that it will be considered and treated like any other source of danger to the public. Its charity, like all other virtue, would survive the stroke of death, and find other channels through which to diffuse its relief among the sons of men. Above all, Masonry is out of place in the United States. It is a hideous exotic. It is foreign in its original conception, and in all its present habits. Its complication and concealments are not American, nor its ceremonial, nor any part of its hyperbolical nomenclature. An atmosphere of political freedom and openness, is not its element. It has nothing fairly to do here, and as its spirit is active, it will be doing mischief. The wonder is, that it should have existed as long as it has done under institutions so totally opposite, in genius, to its entire creed and operations. It is too exclusive, too demanding, too intense in its sympathies within its own orbit, to have favor with a people jealous of all movements apart from their own body, where no oaths tie down, no mysteries darken the path of conduct. It has escaped the hand of American reform chiefly because, to the bulk of the people, it has remained unknown.

A RAILROAD MAN'S PROPOSAL.

The Pittsburgh *Despatch* reports Vice President King, of the Baltimore and Ohio Railroad, as saying: "I notice that the Christian Reform Convention is in favor of stopping the running of trains on the Sabbath, and proposes to ask the government to stop Sabbath mail transportation. The Sabbath train stoppage would not be objectionable to railroad men if one little arrangement was made. Let them stop the interest-earning power on railroad bonds and securities on the Sabbath, and then we can stop the trains. It is a question of stopping the earning power of money as well as the laboring power of money. If one is stopped the other should be, too."

The suggestion which is here made deserves attentive consideration. If we understand it correctly it is this: A railroad borrows money in large amounts, and gives bonds for it, bearing interest at a fixed per cent per annum. As the Sabbaths of the year are not counted out of the time for which interest must be paid, the railroad must needs prosecute its business on the Sabbath in order to earn the money wherewith to pay its constantly accumulating interest.

If this suggestion is sound, then it applies to every man who has borrowed money. The farmer who has given a mortgage on his farm, the merchant trading on borrowed capital, all the world's great commercial and industrial enterprises in which money is invested to secure returns of interest does not cease on that day. Every creditor who has loaned money, will, moreover, under this argument, be disposed to favor, or to urge, the continuance of labor on the Sabbath that he may not fail of his interest. This argument, therefore, at one sweep, practically abolishes all laws of divine or human governments in reference to the Sabbath.

There must be a fallacy here. The truth is, all existing business arrangements have been made under laws which recognize the Sabbath, and guard it from desecration. The Sabbath is a *dies non*, in the eye of the law. A note made on the Sabbath is void. A debt falling due on the Sabbath, cannot on that day be collected. The taeit but explicit understanding between the giver and receiver of a loan, unless they have conspired together to break the laws, is that labor and business are not to be carried on on the Sabbath. Mr. King seems to suggest legislation to the effect that, if the railroads be compelled to cease operations on the Sabbath, they shall pay less interest on their bonds. Our reply is that their interest rate has already been adjusted, under existing laws, to the observance of the Sabbath.

Besides, it has been amply demonstrated that human energy, in all its forms, meets in the long run, with better pecuniary rewards if it observes the Sabbath. The railroad system of the United States, if it would keep the Sabbath, would be not less able, but better able, on that account to meet all its pecuniary obligations. The same volume of business would be done, and would be better done. Employees, refreshed in body and mind, and strengthened against temptation by the moral and religious influences of the day, would render better service. The corporations would not set before their men a continual example of law-breaking, to bear fruit, now and then, in such outbreaks as the Pittsburg riots of 1877. The testimony of railroad men themselves on this point is very explicit. President Ledyard, of the Michigan Centfal Railroad, has said: "I do not believe at the end of the year, the loss in traffic would be appreciable if all Sunday work were stopped, and in the better morals of the men the railway companies would be abundantly repaid."—*Christian Statesman.*

FREEMASONS IN GUINEA.

When the cooler breaths set in from the direction of the river we set out once more to complete the circuit of the city of Abeokuta, on the gold coast of Africa. Outche was sent to gather up our baggage, while our guide proposed to lead us where we could find lodgings with a "tribe," as he termed it of very queer people. He described them as "having motions." This seemed very definite. We had already imagined that motions were incident to all animated beings. He persisted, however, in his statement, and added that they were motions different from those of other people. He also positively asserted that they could fly, and although no one could see them when they were in the act, yet they must fly, as they took messages down to the coast and brought back answers, doing the whole business in a few hours—always in the night.

He also declared that there was a tribe of these "motion" men up on the cannibal coast of Appolonia to the west of the Gold Coast. Now we would give no space to recording this gabble if subsequent developments had not made it worthy of note. To my question if they had no other name, he said, "Oh, yes, they are Freemasons." Now, we admit that this confession caused some perturbation in our hair. We had supposed that our experience with the mystic brotherhood had been a bona fide business, but we had never been initiated into this rite. Here was an opportunity to take another degree. The dividing distance was soon passed over, and the colony of "motion" men reached. They proved to be an industrious tribe, rather above the standard in intelligence, and were as a matter of fact accepted Masons. Various trials proved this, and an exhibition of work showed them well up in the craft. They claimed kinship under a dispensation from the East, dating back beyond their remembrance. But they were working an unmasonic scheme by practicing on the superstitious notions of the uninitiated, and quietly pocketing no small gains thereby.

They had some means of rapid communication with the coast, and when an order was given to carry a message they would put off the time of carrying ostensibly, but would set in motion their secret agents at once, and on the day when they declared the omens all right would "fly by night"—so thought the ignorant native—and in one night bring back an answer. They were acknowledged to be honest and faithful in carrying money and valuables, and were the expressmen for the residents in all their money transactions with the coast. We did not give them away, but very much astonished our interpreter when he saw us received by them as a brother. He ever after regarded his employer as a mystery.—*Guinea Correspondence Boston Commercial Bulletin.*

Many years ago, when Bishop Thompson of the Methodist Episcopal church was editor of the New York *Christian Advocate*, his son in school, at home in Delaware, wrote for money. The answer of the bishop gives us a hint of what he thought of secret societies and the expenditure for regalia. He says, "Yours of the 1st is before me. I cannot give you six dollars to be spent in such a vain and foolish way as the buying of a secret-society badge. Money is the gift of God, and in spending it I regard myself as his steward. I would much rather give you six dollars to give to the poor." There is that in these words which suggests much to any man, not only as to the waste of money in secret societies, but the general use of money as well.—*Telescope.*

SECRET DANCERS.

The high moral and religious tone of secret societies is often evidenced in their practical proclivity to the dancing business. The papers of the country are full of accounts of Odd-fellow and Masonic balls. The lesser orders are adepts at evincing the characteristics of their paternity. We have, from this fact, balls under the patronage of nearly, if not quite, all the secret brotherhoods and sisterhoods of the country. Who dares to say that these secret dancing fraternities are not just the place for our pious church members, including class-leaders, deacons and ministers? especially if they are good dancers, or desire to become such by these secretly approved methods. These dances are perfectly legitimate to the character of such ungodly and conglomerated associations. As bad as the common dance may be, it is not the out-cropping of the worst characteristics of secret societies, by any manner of means. The treasonable character of these societies as against the legal interests of the rest of the world, in sworn favoritism to members of the clan; the blood-letting and murder-breathing character of at least many of these obligations, leave dancing largely distanced by their barbarous brutality. This secret dance business is bad enough, one would think, to brand these institutions with moral infamy in the estimation of all true lovers of Christ and his salvation.—*Wesleyan Methodist.*

WAS PAUL EVER MARRIED?

Is there any evidence that Paul or Saul, before his conversion was a married man?

Certainly. He says (Acts 26: 10) of the disciples, "When they were put to death, I gave my voice (in the Revision, *vote*) against them." The Greek word here means literally *pebble*. The votes in the Sanhedrim were cast with black and white pebbles. This seems clear evidence that Saul was a member of the Sanhedrim, the only Jewish court which the Romans allowed to inflict death. But the conditions of membership in that body were numerous and strict. One of them was that the candidate must not only be a husband, but a father, "that he might be able to sympathize with the domestic life of the people." When, therefore, Paul says of the unmarried and widows among the Corinthians (1 Cor. 7 : 8) "It is good if they abide even as I," the inference is that he had lost both his wife and child or children; and that, in those times of persecution and peril, it was better that for a season a marriage should not be contracted.—*Advance.*

The action last week of the Virginia colored Republicans in withdrawing from the Republican party and announcing themselves as Independents, and so appealing to their brothers of color in the State, is of itself a large straw to show the veering winds of politics. But when we read their appeal including the statements that "the Republican party has repeatedly abandoned its colored supporters after gaining their votes, and that the outrages in the South, which have resulted in the murder of many negroes, have been due to a great extent to Federal mismanagement," we wonder what John Sherman and all his war-issue-reviving kind will say. Nor does our wonder cease, as we learn that on the same day [Wednesday] the Republicans of Massacusetts, in their State convention, appealed to an aroused public conscience to "prevent further suppression of the negro vote in the South."—*The Center, Detroit.*

When Garibaldi was going out to battle, he told his troops what he wanted them to do, and after he had described what he wanted them to do, they said, "Well, General, what are you going to give us for all this?" "Well," he replied, "I don't know what else you will get, but you will get hunger, and cold, and wounds and death. How do you like it?" His men stood before him a little while in silence, and then they threw up their hands and cried, "We are the men! We are the men!" The Lord Jesus Christ calls you to his service. I do not promise you an easy time in this world. You may have persecutions, and trials, and misrepresentations; but afterwards there comes an eternal weight of glory, and you can bear the wounds, and the bruises, and the misrepresentations, if you can have the reward afterward. Have you not enough enthusiasm to cry out, "We are the men! We are the men"?—*Talmage.*

Reform News.

FROM THE GENERAL AGENT.

THE FAYETTE COUNTY CONVENTION, IOWA.

Savanna, Ill., Oct. 19, 1885.

Sabbath with the "Brethren" at Lanark was a profitable and enjoyable day. Prof. S. Z. Sharp from Mt. Morris gave solid food to those who waited on his ministry. It was special service, with the "Lord's Supper" followed by "Communion" in the evening. I did not attend the baptism a mile and a half away, but the preceeding examination and instruction were radical and Biblical. Gaudy apparel, theaters, shows, church festivals, war and secret societies were reprobated, and a part of the 18th of Matthew read as the covenant of faith and practice. Here, as with the Swedish Lutherans, I noticed that the male and female membership was about in equal proportion, and there were many young men as well as women in the church.

Calling on some of our old subscribers I met a hearty welcome, and was especially pleased to learn that they had not "made shipwreck of their faith." I was disappointed in my efforts to re-enlist them, but still hope that when we get a little farther from the Presidential campaign they will place their names again on the muster roll of our weekly readers.

West Union, Iowa.—I fell in with Bro. Shimer on his way to the convention, and reaching here together at 11:30, we were soon in company with Bro. Hawley, who is looking hearty, and other brethren who are alive and active in the cause. Bros. Hunt of the Wesleyan, and Gardner of the U. B. church are efficient helpers, and Elder Winslow is pronounced and aggressive.

Oct. 20.—The dark and rain and the work of the emissaries of the "ruler of darkness," the god of this world, so far prevailed as to prevent a large gathering last evening, but we met the faithful few and fell back on the "precious promises." Some twenty gathered in the court room this A. M., and spent the time in prayer and conference. Delegations are expected this afternoon from neighboring towns, and business was delayed for their coming.

Oct. 21.—We were not disappointed in our expectations, but gladdened by the coming of our brethren. Bro. Morley, Father Babcock, and Judge Rodgers, with a number of others were on hand and added strength and courage. The day was variegated with snow, sleet, rain and sunshine, so wisely interspersed as to inspire hope and test faith, and the evening brought a fair audience in spite of a grand Republican rally, addressed by ex-Postmaster Palmer of Chicago.

Oct. 22.—Wednesday was the best day of the convention. The forenoon was given up to business and organization of the county, of which the secretary will furnish a report. At 3:30 P. M. Bro. Hawley gave a thoroughly prepared and forcibly presented lecture, and the evening was assigned to me. The audience was much larger than at any time preceding, notwithstanding there was a grand Democratic rally, addressed by Col. Cameron of Chicago. There were some who felt disturbed by unpleasant odors from sulphur or tobacco or some very offensive substance burned in the room below. I did not, while speaking, notice the matter, but others, especially those in the rear of the hall, report it quite offensive. After my talk of an hour, Bro. Hawley gave a clear and critical analysis of the oaths found in the secret system, and after a collection the convention closed with the benediction.

J. P. Stoddard.

A FEW FACTS FROM COLUMBUS.

Columbus, Ohio, has a population of about seventy-five thousand. Its saloons exceed its groceries—its lodge members are legion. There are fifty-seven different secret societies advertized: nine blue lodges and three Knight Templar commanderies.

The mayor, Col. Wolcott, a Knight Templar, Mason and Odd-fellow, and a man who gets drunk, says, "*Masonry is a good, moral institution. They even require their members to believe in a god.*" I asked him if the name of Christ was used in the lodge. He replied, "That is contrary to our rules." He said he thought that nearly all the city officers belonged to the lodge.

Many of the churches here are, as at other places, *bound*. Rev. Mauk, pastor of the United Brethren church, said to me on Sabbath, "*We have stood against the dam* (meaning opposition to the lodge) *as long as we can, and now we have got to go with the tide.*" Two-thirds of his members do not agree with him. He has got to take a different stand or leave this church, they say. Their pastor last year was an Odd-fellow, who, I am told by leading members, took an underhand way to make it appear at the last conference that the majority of the church were in favor of doing away with their rule against secret societies.

Brethren Turner, Brown, and others gladly subscribed for the *Cynosure*, and are arranging for meetings. Our Lutheran friends have many large and wealthy churches, a large university, and several papers which speak with no uncertain sound against the lodge. Dr. Loy will consult with the faculty of the University about having lectures before the students. Bro. Pettit subscribes for the *Cynosure* and will arrange for lectures in the Friends' church.

Bro. C. W. Hiatt is building up his church. Fourteen members were received recently, I am told. His position on the secreey question is generally known. He is guiding those to the light of life who are in darkness. The other Congregational pastors are generally nominally opposed to the lodge.

A prominent Methodist pastor preached against secretism on last Sabbath. While there is a terrible power here in favor of the lodge, there is a growing power against it. Political corruption can no longer be hid. The masses are tired and sick of the "wickedness in high places," but do not fully understand its cause. They do not know that when a man swears allegiance to unknown superiors, he ordinarily will no longer be a good citizen.

I have every evidence to believe that God is leading here and that the interest which is already manifested is "but as the sound of the going in the top of the mulberry trees." God opens doors, and I find friends everywhere. Will not every lover of light in the State of Ohio, labor and pray that our State meeting which is to ocenr here, commencing on the 15th day of next December, may be the most glorious victory for the right we have ever had?

I am stopping at the home of Bro. K. A. Orvis, who has long advocated the principles of the *Cynosure*.

Let me hear from you, friends. Address No. 214 W. Second Ave., Columbus, O. Yours for work,

W. B. Stoddard.

FROM THE ILLINOIS AGENT.

Bro. Geo. T. Dissette has been for a fortnight laboring in Du Page county round about his home. From his long report to the State Executive Committee we make a few extracts. At Prospect Park he could secure neither the Free Methodist nor Congregational churches, but rented the W. C. T. U. hall. The meeting was prevented by a heavy and continued rain. At Turner Junction he found the Congregational minister a strong temperance man and a nominal Mason; but a man of intelligence whose mind would naturally revolt from the lodge, if its true character were seen. The Methodist pastor, McGuffin, is a Mason and occasionally lectures for the lodge. For this prostitution of his powers he gets good pay, sometimes as much as $100.

The report continues:

At Lombard I could make no arrangements at present for a lecture, but Rev. Charles Caverno, pastor of the Congregational church and Dea. Isaac Claflin promised that we should hear from them when the way is open, as there are other matters which will interfere with an immediate arrangement.

At Elmhurst, had the honor of an introduction to Rev. Peter Goebel, Inspector of Pro Seminary of the German Evangelical Synod of North America, he informed me that they would on no account tolerate a minister in their Association, nor a student in their seminary who adhered to secret societies. He also said that the *Cynosure* was a welcome visitor in the reading rooms of the institution. He expressed quite an interest in our work and hoped soon to name a time when they could have a lecture or a course of lectures before their students which may impress upon their minds that their church wisely excludes from her membership those who are members of secret orders. Thus a lecture will supplement the work in which, they, as pastors and teachers, are engaged. The lectures by Pres. Blanchard and others in this institution are yet remembered. The cordial, open-hearted, outspoken reception which I here received I shall not soon forget. Rev. Daniel Irion, pastor of the Evangelical church, is in hearty sympathy with our reform. He was quite pleased to learn that there was a prospect of having a lecture there; would have me stay for dinner, and when I left, bade me a hearty Godspeed.

At Bensonville I was told: "There is one secret society man in town He is a saloonkeeper and an Odd-fellow."

At Itasca there is a new Presbyterian church. The acting pastor, E. R. Worrell, was absent. Dr. Smith, one of the trustees, assured me that I could have that church without let or hindrance: that I was welcome to preach or lecture in it any night during the week or on Sabbath if their pastor did not come.

Monday evening, after a rainy day, a larger audience than was anticipated attended the lecture and listened attentively; and though I was restrained from preaching on the previous evening by the will of an absent Freemason, this evening the presence of a number of Freemasons on the front seats gave zest to the occasion, and from their respectful attention we trust that they are interested and inclined to fairly consider this question.

Meacham is contiguous to Itasca, being but little more than a mile distant. I sent a notice of my lecture to the M. E. church in that place; the newly appointed pastor, Rev. Mr. Scarrow, read it in the morning to the people, but in the evening he read two others and taking it up said to the audience, "This notice I'll not read again. I take no stock in such things. Regarding such things I feel Mind your own business."

There is no church or hall in Roselle. But I reviewed the oaths of Freemasonry in the depot. A Master Mason who heard me through said that he was a member of the Presbyterian church, that he considered that all these secret societies were an abomination, Freemasonry pre eminently so; that he knew that the wealthy or moneyed men belonging to the secret labor organizations are all Masons, and that they control these working men all through these strikes. He was a Knight of Malta as long as that organization held together. He spoke of candidates being stripped, hoodwinked, hands tied behind them, and seated on the top round of a ladder, where they were compelled to confess the irregularities of their lives, at the close of which, the members would kick the ladder from under them, hurling them headlong into a vat of cold water; of their being hustled into boilers, on which the members would hammer and raise an awful din; of their being jostled from the top of a ladder into a canvass surrounded by men, who, by all pulling together would toss them high in air; of their being seated on ice devoid of clothes, to extort from them the secrets of their lives; and finally, of the death of one candidate, and with him the death of the order. "But we used to have lots of fun," he continued. "My! the big suppers! The most of the money went for big suppers—the initiation fees you know. It was hard work initiating candidates and took a long time, so we needed refreshment, and no expense was spared. I've been a traveling man for many years and know something of the benefits of these secret orders. I've had to carry extra baggage more or less all the time, and all I had to do was to put my knightly sign on my extra baggage, call for it when I reached my destination, and when others would have to come up and pay for the transportation of their extra baggage, the agent would say to me, 'It's all right, sir,' and even forward it to my hotel, without its costing me a cent!"

Rev. R. Mink, United German Evangelical pastor at Ontarioville, invited me to his home. He said, "We have no secret society men here. I do not think lecturing will do any good, for we are all opposed to secret societies.

It was after dark when I knocked at the door of our tried friend, Alexander Thomson, at Bartlett, where I was warmly greeted and welcomed.

In the morning we obtained the consent of the trustees of the Congregational church to my lecturing in it. After the lecture, I went home with Dr. C. H. Guild, a life-long Anti-mason, and as he is, so are all his family.

I had the pleasure of meeting our County Secretary, Edgar Wylie, at the close of my lecture, also W. R. Hench, Esq., Mr. A. J. Lyon, and Mr. Malaney, along with Mr. Rufus Guild, all of whom are staunch Anti-masons, and possess the courage of their convictions. Bro. Thomson closed the services with a few trenchant remarks, and did not forget the collection.

Altogether, from the cordial reception, I had, and the friends to these principles whom I met, this town seems like an oasis in our reform. Bidding them all farewell, I went to the depot, where, while waiting for the train, the only saloonkeeper with which the place is cursed, came over and eyed me very closely. From his watch chain dangled a Masonic emblem, in perfect keeping with the business in which he is engaged.

"By their fruits ye shall know them."

At Wayne I met Newton Smith, Esq., who assured me the use of the Congregational church, as he is one of the trustees. He advised me to leave bills and on Sabbath he would have the announcement made. This I did, naming Tuesday evening, Oct. 27th.

Geo. T. Dissette.

THE SECRET EMPIRE.

THE ILLINOIS GRAND LODGE.

The meeting of this body October 6 to 8, in Chicago, though not strictly of an historical nature, yet furnishes some facts of enough importance to be put on record, and for want of other space they are printed here.

The lodge was presided over by John R. Thomas, of Metropolis, member of Congress from the Cairo district. John C. Smith, whom the Republicans have for lieutenant governor, was senior grand warden, and Rev. George W. Scawthorn did the chaplin's part. Grand Master Thomas having to attend Congress his deputy, A. T. Darrah, of Bloomington, was entrusted with the care of the order. The reports of these officers speak:

1. Of the "schools of instruction." As the "work" or ritual of the lodge is sworn not to be printed, etc., it is committed to manuscript which is entrusted to a committee, who have held meetings at Centralia, Litchfield, Sterling, Champaign, and Roekford to post the Masons in the lectures, oaths, dialogues, Hiram Abiff tragedy, etc. The G. M. says these "schools" have cost the Illinois Masons two cents per member, or $900, and have the effect to cure "inaccuraeies and blunders in the work" which have got into the lodges.

At these schools, says the report, the ritual alone is not all that is taught. Besides eultivating the social virtues, inspiring a zeal for the institution, and a determination to know more of the ritual and symbolism of the degrees, many other points of interest are taught and exemplified—such as for example: How the officers of the grand or constituent lodges should be received and introduced; how the examination of a visitor should be conducted; how and by whom he should be introduced; and many other points of interest to the craft generally. The interest in the schools was never before so marked as as during the past winter. The desire for information on the various points presented, and the interest manifested for more light were all that the most exacting could ask or expect. The board of examiners and assistant grand lecturers have, by a long course of study and teaching, become proficient in the work to a degree not contemplated a few years since. All these brethren deserve credit for faithful and efficient services rendered. To their efforts is largely due the advanced condition of the craft in Illinois."

It is worthy of remark that the "more light" these Masons sought for was how to make the signs of Masonic worship to the "worshipful" officers, how to catch a "book Mason," if one should appear, and similar most valuble information. Note also that the lecturers are memorizing their rituals as they did not expect to be compelled to a few years ago. Why? Because then printed books or cypher rituals were accessible to every Mason, and the agony of memorizing the stuff was not necessary. But when the best rituals began to be printed by Anti-masons and used with such terrible power against the order, the ritual business is closed out for the country masters.

2. The Grand lodge laid but two corner-stones last year, but these were both for court-houses—at Galesburg and Winchester. One other Masonic affair of this kind only took place in the State. This is a decline in the advertising patronage.

3. The Grand Master decided that "It is not lawful in this jurisdiction for a lodge to receive the petition for membership of a Mason holding a demit from a lodge working under the 'Grand Orient of Sorono,' Italy." So by this act Masonry ceases to be a "universal brotherhood." There have been other and more violent infractions of this humbug "brotherhood" rule.

4. Eight new lodges received their charters, and the charters of five were given up. Among the latter was the celebrated St. Andrew's Lodge No. 703, chartered in 1873, and which was a very select body indeed. Among its few members were T. T. Gurney, Past Grand Master; Vincent L. Hurlbut, Grand Commander of the Chicago Knight Templar conclave; E. B. Myers, the law-book publisher; J. H. McVicker, theatre manager; R. R. Donnelly, publisher, etc.

5. The total membership in 1884 was 39,963; in 1885 it was 40,015, a gain of 52. But it appears that 110 were added "for error" and 32 deducte l for same cause; that is, last year's report is corrected by adding 74, so that there were really 40,037 last year. The Illinois Masons number in 1885, from the report, therefore, 22 less than in 1884. A still greater loss appears if we take the items of increase: raised, reinstated and admitted, and compare with the items of loss: suspended, demitted, expelled and died, by which it appears that the latter are greater by 46. There were 1,559 who took the first degree; 1,424 made Master Masons; and 355 wanted to be initiated, but were refused.

[*Continued next week.*]

—From a cheering letter by Rev. John Ross, translator of the New Testament into the Corean language, contained in the July *Monthly Reporter* of the British and Foreign Bible Society, we learn that as the result of Bible reading and the distribution of tracts and Testaments, there are besides those already baptized, over six hundred men, new applicants for baptism in the Corean valleys. As the result of the two years' labor of the colporteur Swi at the capital, he has now over seventy men who are applicants for baptism, some of them "remarkable men." One of his converts has opened a "preaching hall" in a city to the west of the capital, where he has eighteen believers, and another has over twenty applying for baptism in a city to the south. "The remarkable results" from the labors of the colporteurs, not in the Corean valleys only, but in Central and Southern Corea, seem to prove conclusively that this vernacular translation is just what was needed, being, "understood by all, including women and children." In Central Corea the majority of purchasers were women, who seemed to be literally "hungering and thirsting for the truth." And while a few learned men prefer the Chinese literary style, the vast majority of the men and all the women must depend on the vernacular translation for their Biblical instruction.—*Foreign Missionary.*

—Secret societyism has been agitating the institutions in the United States, the ecclesiastical, social and civil, so that it were well for people to make themselves better acquainted with the nature and workings of such fraternities. Possibly, it will be found on proper investigation that only three institutions, the domestic (the family), the ecclesiastical and the civil, have divine sanction and authority, as revealed in the Word of God. The multiplicity of societies unauthorized by divine revelation, must have a tendency to disparage and sap these divinely constituted institutions.—*Our Church Paper, organ of the Tennessee Lutheran Synod.*

—Detachments of the Salvation Army have found their way to the Tibetan border; but, to their great astonishment, they have been able to make no impression whatever on the people. Their drums were beat in vain, and their dress of saffron yellow, the sacred color of the Buddhists, attracted no attention to them. They visited a monastery, but the monks would not interrupt their litanies to greet them.

—The late meeting of the American Board at Boston was more largely attended than perhaps any former meeting of that body. Tremont Temple overflowed into Music Hall and other buildings. The crowd in front of Tremont Temple was so immense as to impede travel for half an hour, and the police were called out to clear the street.

—"Grand Keeper of Records and Seals" Pillsbury of the Knights of Pythias of New Hampshire reports for l past year: "Total receipts of subordinate lodges, 643.85; decrease during the year, $1,555.49; total expen tures, $9,708.53; increase, $234.81; total amount paid for relief, $3,504 58; decrease, $280 29.

CORRESPONDENCE.

BRO E. MATHEWS' STATEMENT.

Dear Cynosure Friends:—Our feelings of interest in you as "workers together with God" against systems that "love darkness rather than light," prompt this article. The trouble into which my utterances against all orders demanding an oath, affirmation, or promise of secrecy, as a condition of membership, precipitated me July 4, 5 and 6, 1885, has just ended. Wednesday, Oct. 21, I decided to let Judge Pealer sentence me, and finding that less money was demanded to pay fine and costs, than to get the case through the Supreme Court, and that the many friends East, West, North and South, among whom I have gone lecturing and preaching for these sixteen years failed to respond as they might, and I think should, to the call through the *Cynosure*; therefore I borrowed on thirty days' time $110 and paid in full, taking receipt therefor of the clerk. The knowledge of the lodge power in our courts of justice, gained through my trial has put a bludgeon in my hand with which I expect to deal some stunning blows on the head of the Beast ere long. It is expected that I assist Bro. Stoddard at Columbus, Ohio, in December, and now let me repeat a former statement made through the *Cynosure* in July last: "I am ready to go anywhere in the States, or Canada, my expenses being guaranteed, to shed light on this important question."

I am prepared to speak in doors or out, gathering my own congregations as hitherto in Michigan, New York, Illinois, Kansas, Iowa, Minnesota, and round about. It is true, I am chairman of districts in Free Methodist church, but be it known that the gist of the whole matter is in the question: "Will you keep yourself free to follow the will of God in all things?" I answered, Yes, when joining the church of my choice ten years ago, and I say, Yes, to-day.

Who will send immediately to *Cynosure* office a dollar, less or more, toward paying my note which is due on or before Nov. 21, 1885? Your Bro.

Ed. Mathews.

Spring Arbor, Mich., Box 67.

THE LODGE ASSASSINS AT MEMPHIS.

LETTER FROM BRO. COUNTEE.

Memphis, Tenn., Oct. 19, 1885.

Editor Christian Cynosure,

Dear Sir:—I was somewhat surprised to see in your issue of Thursday last an appeal for aid to assist us here in erecting a parsonage; first, a letter from me to Rev. Callender, and second, one from him to the readers of the *Cynosure*. You have no doubt learned through the dispatches of the Associated Press of a second attempt to take my life, last night, Sunday, Oct. 18, 1885. The particulars I submit to you.

After preaching, in company with about twenty-five of the members of my church (Tabernacle Baptist) I proceeded to my home, nearly a mile away, in the southern suburbs of the city. We had enjoyed a good meeting all day. The Spirit of the Lord attended us, and our hearts were filled with gladness and our lips with praise.

Thus we wended our way, and when within a quarter of a mile of my house, and entering the most dangerous part of our journey, I was suddenly alarmed by the snapping of a cap, and immediately a volley of buckshot was poured into our midst, five of the shot taking effect. I received two shots, one in my chin glancing and coming out under my right jaw. The second shot was right in the back of my head, and fortunately did not penetrate the cranium.

My brother, a young man of 25 years, was shot in the chin, the ball glancing downward and coming out, leaving an ugly wound. Another one lodged in his shoulder, the ball ranging toward the spine, which at this writing remains in him. The third person was a Mrs. Ellen Wright, who received a ball in the hip which cannot be extracted.

Our wounds are all very painful, and excitement is now at fever heat. We saw the men as they emerged from their ambush and ran swiftly down the street. In their flight they left their gun behind, an old-fashioned, muzzle-loading, double-barrelled shot-gun.

And now by grace I am once again saved from the power of the enemy, for how long I cannot tell. It becomes more apparent that I must have a house in town, and how to build is a question. We are all poor and have no money, and I now ask every one who may perchance read this article to help us, no matter how small may be the amount. Trusting God may open the hearts of all Christians, that while we wrestle with the power of Baal they will help and encourage us. We want to commence our house at once, and we can only lean on the strong arm of the Omnipotent and the benevolence of a Christian people everywhere. May God inspire every heart to lend us a helping hand, and any amount forwarded will be thankfully received and prayerfully acknowledged. Yours in much tribulation,

R. N. Countee.

161 Beale Street, Memphis, Tenn.

THE LODGE AND ITS CO-PARTNERS IN ST. PAUL.

St. Paul, Minn., Oct. 15, 1885.

Editor Christian Cynosure:—The secretists laid the corner-stone of the court house on Tuesday last, the 13th inst. It was gratifying to notice the almost total absence from that performance of the better class of citizens. A very few of the city officials were present, and some of them are Masons, but, whether from fear or shame I know not, they wore nothing on their persons to indicate any alliance with the "cut-throat" performers of their spiritual jugglery over the corner-stone before them. Both the mayor and the postmaster took part in the exercises, as members of the court house commission; and, although both are Masons, they wore no badges or regalia.

Except for the terrible disgrace entailed upon the city, I am rather glad that the Masons laid the stone,

because, besides exposing Masonry to the contempt of all true citizens, it has revealed the fact of a deep-seated antipathy to that order. Previous to this event all the city papers absolutely refused to print anything that I could write upon the subject, but now the popular feeling is such that they can treat the Masons somewhat slightingly. Our mayor pleaded that the Masons were "the only world builders," and that the ancient custom of laying corner-stones by Freemasons should be observed on the present occasion.

The mayor is one of the oldest and most popular citizens of St. Paul. As soon as he had accepted his nomination for the office of mayor, everybody knew he would be elected. Then all the rumsellers, harlots, gamblers and blacklegs of this city, and some in other cities, were jubilant over their future prospects of a rich harvest in their respective professions. The keepers of houses of infamy and the gamblers at once made preparation to return to the city and reopen their business with the public on a grand scale; and as soon as the inauguration had taken place the houses of infamy were ready for business and public receptions were given in them. Some of the more decent sort of citizens protested against such houses being located in their immediate vicinity. The gamblers opened their establishments, and one of the most notorious blacklegs in the country, being called away from the city for a season on account of illness in his family, called at the mayor's office, took his hand and bade him an affectionate farewell for a season. The merchants saw that their money drawers were not safe from the pilfering fingers of their clerks while the gamblers' dens were so easily accessible and so popular by reason of the mayor's "wide open policy." This merchants' danger reacted upon the newspapers, hence the newspapers fought against the mayor's "policy," and the grand jury has just driven off the gamblers with a light fine. Our late mayor, Mr. O'Brien, had insisted upon enforcing the laws against bad houses, in consequence of which we had a fair degree of outward decency, at least. But during the last summer the city has looked towards Sodom as I have not known it to do before.

I trust that the time will come when the churches will be ashamed of their policy. It will not come, however, until the popular sentiment of the world demands the suppression of the secret lodge system now supported by the churches. And when all of the gambling houses, houses of infamy, secret lodges and saloons are abolished, we shall not have then, necessarily, reached the seat of war. All of that infamy proceeds out of the heart. "The friendship of the world is enmity with God." James 4: 4. The Gospel of Christ saves a man from the Masonic penalty after he has broken his obligation that binds his soul to Satan and the lodge. But while there are elders, deacons, and members of churches bowed by those obligations we must suppose that the pastors of those churches do not know the Gospel of Christ: their Gospel is a spurious Gospel and their Christ a false Christ: else they would not be afraid to offer it to lost Masons in their churches, by proclaiming the sin of Masonry and other secret lodge devil-worships in the faces of those lost church members until they were either saved or driven out of the churches by the glory of Christ.

Let there be a fair test of the power of the Gospel a man preaches, and not as the seminary students used to say, "We know that the revelations of Masonry are true, but we must not mention the subject to the churches or they will not hear us; and if they did hear us we should divide them." Such preachers know little of Christ. Probably if asked their opinion of Masonry they would lie by saying they know nothing about it. That lie will satisfy a Mason so as to make him easy under the gaze of that preacher. The devil knows that Christ is not with that minister, and therefore does not fear him.

The true Gospel will be sure to proclaim the sin of Masonry in the faces of Masons, and that Gospel would take many a minister out of his fine pulpit and rich living and make him a humble follower of Jesus, the lowly man of Nazareth, making him a partaker of the sufferings of Christ. How much better that would be than for him to retain his fine position and rich living and bye and bye "lift up his eyes in hell tormented in the flame." In torment not only from the flame but from the mocking of lost Masons who went to hell under his false Gospel.

The writer of the epistle to the Hebrews said, "Let us go forth to Him without the camp, bearing His reproach." Heb. 13: 13. That Scripture may find an application to-day. If I understand it the Garrisons and the Phillips had to stand outside of the churches while they drove or shamed slavery and the principles of slavery out of the churches. And so it seems that if true Anti-masons do not get out of the churches they will be put out. And when out they must either fight for truth and righteousness or lose their own souls. A pastor of a church once asked the writer if he would help Ronayne work the Masonic degrees in public at a certain place, who, when asked if he would assist in the same, replied, "No, I cannot, for I am pastor of a church there;" but to the writer he said, "you can, because you are not a pastor, and therefore loose-footed."

Surely in eternity there will be a multitude of Freemasons cursing their cowardly pastors who, to get their approbation and their money, flattered them into hell. W. FENTON.

METHODIST NEGLECT OF THE POOR.

At the Local Preachers' Convention, in Brooklyn, N. Y., Mr. J. A. Richards, of Orange, N. J., showed, most *seriously*, in his address, the great need of local or free preaching for the poor; and that for want of this the church of the Wesleys would soon "lose its grip" on this class of people.

This warning comes too late. For many years back, strong efforts have been made to squelch out free preaching, in New England especially, till very few local preachers are here found in the denomination. The secret is, the *drones* want support as "professors" in "literary institutions;" and the way to get *that* support is to increase the number of these "institutions;" and the way to do that, is to compel every young preacher to patronize them! Well, that puts him into *debt* for his education; so they have to procure all the *pay*-preaching they can for these graduates, in order to pay their bills. And in order to do this, they make every small congregation—no matter *how* small—pay a "salary." What would John Wesley say to this sponging process on poor people? I have seen a good deal of this in different places of late years. How much need there is of a Moody church! AN OLD METHODIST.

HIS CONFESSION OF FAITH.

EDITOR CHRISTIAN CYNOSURE:—How can a man *outside* of the lodge glory in the cross of Christ declaring "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord," and while *inside* change "the truth of God into a lie?" Will not God in the judgment declare the latter as the man's confession of faith? *That link* in the chain will not stand the test; *that corner-stone* in the foundation will ruin forever the whole superstructure the man is building. Christ said, "He that is not with me," always and everywhere, "is against me," always and everywhere.

A READER.

BIBLE LESSONS.

FOURTH QUARTER.

STUDIES IN THE KINGS AND PROPHETS.

LESSON VI. Nov. 8, 1885.—The story of Jonah. Jonah 1: 1-17.

GOLDEN TEXT.—Arise, go to Nineveh, that great city and cry against it. Jonah 1: 2.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The folly of trying to flee from God's presence.* vs. 1–4. Any one who tries to drown the voice of duty in his soul by plunging into business or pleasure is trying to flee from the presence of the Lord. Perhaps, like Jonah's, the attempt will seem to succeed for a time but it will be found in the end that the path of wilful disobedience is *not* the path to true peace. Jonah, however, is more especially a warning to faithless ministers who refuse to deliver God's message;—who forget that their mission is not simply to present the Gospel, as so many seem to fancy, but to cry against those particular sins which prevent men from accepting it. The display of rich and fashionable dress in the house of God; that spirit of pride and exclusiveness which keeps the masses away from the sanctuary, and delivers them over to the grasp of infidelity is surely a terrible sin, yet how seldom is it preached against! The greatest revivalists, from Chrysostom to Savanarola, and from Savanarola to Luther, have always thundered against sin,—not sin in the abstract, but the particular individual sins of their individual hearers. And there must be a revival of this same pungent, personal preaching before there can be any genuine or lasting work of grace in the churches. Those pastors who see that secret societies are taking the money, the membership, the zeal, and the very life of the church, yet utter no warning cry against it, commit the sin of Johah; for the very fact that their eyes have been opened to see that Masonry is a sin, is in itself a command from God unto them to cry against the Nineveh of the lodge.

2. *Our sin is sure to find us out.* vs. 5–17. Jonah's manly, straightforward confession proves that for all his disobedience he was at heart loyal to God. On the other hand we see much to admire in the conduct of the seamen. They believe, each in his tutelary deity, they are full of heathen superstitions; yet their unwillingness to sacrifice Jonah, their blind groping after some surer stay in their distress and terror, the evident sincerity and depth of their conversion prove that all nations are indeed of one blood. God, by making Jonah an involuntary missionary to them, may have meant to take the first step in humbling his Jewish pride which could not brook the thought of divine mercy being extended to Gentiles. The most degraded savage bears in his bosom the priceless jewel of an immortal soul. How long before Christians arouse and possess the world for Christ?

LIGHT FROM THE WORD.

Can we ever flee from God's presence? Ps. 139: 8. Where are we given an epitome of ministerial duty? Ez. 33: 1–16.

"To flee." That is to make haste. The only instance of a prophet concealing his message. Explanations vary: (1) the long and dangerous journey (600 miles); (2) a dread of the cruel Gentile city; (3) unwillingness to carry a message of love outside his own nation.—*Geikie;* (4) Nineveh beneath his notice (Acts 10: 14); (5) his own reputation.—*Abbott;* (6) holy zeal for God's honor, fear lest by sparing Nineveh after unmitigated threatening, God be regarded as changeable.—*Martin;* (7) as the Assyrian inscriptions state, Nineveh had already made war upon Israel, and as Jonah may have known, was destined to conquer it (Hosea 9: 3; 11: 5). Commanded to call to repentance the country by which his own people—nay, the people of God—were to be carried captive, he rebelled.—*Pusey.*

"Unto Tarshish." Probably Tartessus, a Phœnician port in southern Spain. Sent to the extreme north east, he hastened to the furthermost west.

"From the presence of the Lord." He did not expect to hide from God (Ps. 139), who, as he told the sailors, made the sea and the dry land Going out of the king's presence, said of one retiring from office, does not mean going from under his law.—*Raleigh.* Supposing, in common with his countrymen, that the spirit of prophecy was confined to the land of Israel, he hoped to escape from its inspiring influences by flying into a foreign country.—*Payson.*

"Cried every man unto his god." He that would learn to pray, let him go to sea.—*Matthew Henry.*

"And was fast asleep." The sleep, not of heartlessness, but of heavy-heartedness.—*Chrysostom.* Drowned in stupor and stupid insecurity.—*Jerome.* In careless self-security.—*Keil.* Our Lord's sleep (Mark 4: 38) furnishes at once a comparison and a contrast.

"Arise, call upon thy God." This address of the ship-master is equally applicable to you who are yet in your natural, unregenerate state, for your situation is far more dreadful and alarming than Jonah's. Like him, you are exposed to the storm of divine wrath, which every moment pursues and threatens to overtake you; like him, you are asleep, and insensible of your danger.—*Payson.*

"The lot fell upon Jonah." One might see in the scene a terrible tribunal, for the ship was the court of justice, the judges were the sailors, the executioners were the winds, the prisoner at the bar was the prophet, the house of correction and prison of safe keeping was the whale, and the accuser was the angry sea.—*Kalisch.*

"Why hast thou done this?" The inconsistency of believers is the marvel of the young Christian, the hardening of the unbeliever. Faith without love, knowledge without obedience, conscious dependence and yet rebellion, are the strangest marvels in this mysterious world.—*Pusey.*

"A great fish." The Greek of the Septuagint, which our Lord quoted (Matt. 12: 40), is a generic term applying to any great fish. It was not a whale, which is exceedingly rare in the Mediteranean, but a shark or sea-dog. We have it on authority of Couch, Darwin, and others, that the formation of the jaws and throat renders it easy for the white shark (*carcharias vulgaris*, sometimes 36 feet long), to swallow enormous objects, and that they not unfrequently cast up their prey whole and alive. Blumenbach mentions a whole horse found in one; Ruysch, a man in armor; and Dr. Baird, of the British Museum, saw one swallow a bullock's head and horns. Entire men have been found in the stomachs of these creatures.—*Dr. Crosby.*

—The Kansas City car drivers are being discharged for belonging to the Knights of Labor.

—Returns made to the Japanese Government show 80,000 Christians in that empire.

—The right of suffrage has been granted to women by the municipal authorities of Madrid.

—The *Vermont Chronicle*, an old and influential religious paper, has a very able article against secret societies and sectarianism.

—The order of Sons of Temperance was instituted in New York City by eight Freemasons and eight Odd-fellows. Was temperance or lodgism the leading thought?

OBITUARY.

Mrs. Laura C. Whitcomb died suddenly at her home in Bloomington, Ill., Oct. 9th, 1885. She was regarded with the highest esteem in the city, being an earnest and influential worker in the Christian church and Christian reform, especially the temperance cause.

Bloomington, Ill., Oct. 16, 1885.

Dear Cynosure:—As I have noticed frequent obituary notices in my paper, I conclude it is your custom to thus apprise the dear friends of our reform of those of our number who will appear with us no more. My dear wife is gone, and although few of your readers knew her personally, yet in connection with the Master's cause they have enjoyed her sympathies, her prayers, and her labors for many years.

Her birthplace was historic ground in connection with the Morgan tragedy (Middleport, Niagara county, New York), and my hope is that this may fall under the eyes of some old friends in that region. If so, a card of recognition from them through the mail would be received by the undersigned with grateful pleasure. Her memory was stored with much history immediately subsequent to the murder of Morgan, and I believe she was under promise to Bro. Stoddard to write it out for the columns of the *Cynosure*.

Among the incidents were the deathbed horrors endured by one of the actual participants who drove the fatal carriage which conveyed him to his doom. The house of this wretched man stood near the canal and the croaking of the frogs could be heard in his room. Conscience exaggerated these innocent sounds into doleful reproaches uttered in a sing-song manner and tone, thus: "Old —, —, carrid off Morgan, old —, —, carrid off Morgan, carried off Morgan," over and over.

My wife was born in 1825, at Middleport, Niagara county, New York. Her maiden name was Laura C. Hurd. Eldest daughter of Dr. Eli Hurd, a well known physician of that place, having a quite extensive family connection of that name. She was a graduate of the Phipps Union Seminary of Albion, Orleans county, New York. She came West in 1850 and engaged in teaching. She formed my acquaintance at Mt. Palatine, Putnam county, Illinois. We both professed religion and were married March 1st, 1851, beginning a wedlock commended to God.

She was of a tender, sympathetic nature, and by God's grace was enabled to accomplish much good in a modest way among the poor and suffering around her. She always took an active and laborious part in church, Sunday school and open temperance circles, About fifteen years ago she received an accidental wound which hindered her public usefulnesss, and she has been slowly failing ever since.

She had warnings of apoplexy for some time and was calmly and beautifully prepared. As she had desired, she calmly fell asleep and is now laid in a spot she had designated a "restful place." It was a blessed end of a useful life. Her fully developed Christian character will appear in the white robed throng described in Rev. 7: 9, which was the theme of her funeral discourse. She has left a family of five children, all grown and professors of religion—three sons business men of Chicago, and two daughters, one a teacher and the other an artist, This surely is a visible fruit of her worthy life and example.

During our bereavement and sorrow we have received the most thoughtful and sincere sympathy and attention from kind-hearted neighbors and friends. This although we have never joined any secret or benefit association or paid dues to buy kind offices at such a time as this. "She was our best friend," said they, and their services were from the heart and not in obedience to previously taken fraternal obligations. From your unworthy brother, H. D Whitcomb.

BIRNEY.

The sketch of JAMES G. BIRNEY, candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office.

The American Party.

First Nomination for President at Oberlin, Ohio, May 23, 1872.

Platform Adopted at Chicago, June 28, 1872.

Name Adopted at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE

F. W. Capwell, New York; *J. A. Conant*, Connecticut; *E. G. Paine*, Minnesota; *G. W. Needels*, Missouri; E. D. Bailey, District of Columbia (*Ex. Com.*) James Kennedy, California; Robert Hardie, Dakota; J. F. Galloway, Florida; L. N. Stratton, Illinois; Israel Hess, Indiana; J. N. Norris, Iowa; H. Curtis, Kansas, S. A. Pratt, Massachusetts; H. A. Day, Michigan; E. Tapley, Mississippi; S. C. Kimball, New Hampshire; Robert Armstrong, New Jersey; E. A. Foldstrom, Nebraska; J. M. Scott, Ohio; Wm. H. Pruett, Oregon; A. M, Paull, Rhode Island; J. W. Moss, West Virginia; M. R. Britten, Wisconsin.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscienee by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following. as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differenees should be settled by arbitration.
11. That laud and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville. Henry Co., Mo.; Hoopeston, Ill; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. Browne, Berea, Ky.

Eli Tapley, Columbus, Miss.

J. F. Galloway, Okahumka Florida.

Wm. Hazenburg, Cape Town, S. Africa.

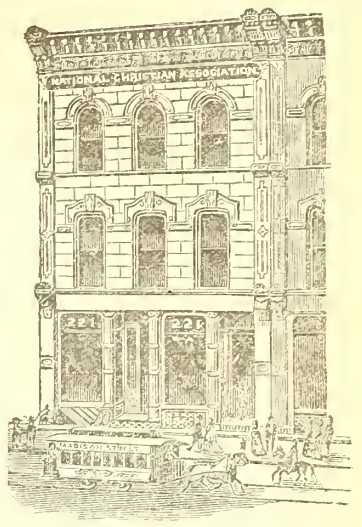
A. D. Zaraphonithes, Andros, Greece.

C. B. Ward, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. Please designate to which one such funds shall be sent.

☞Readers ordering goods, or making inquiries concerning articles advertised in this paper, will confer a favor by saying that they saw the advertisement in the CHRISTIAN CYNOSURE.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE,

221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

President.—F. W. Capwell, Dale, N.Y.

Vice-President—Rev. W. T. Meloy, D.D., Chicago.

Rec. Sec'y.—W. I. Phillips.

Cor. Sec'y and Geneal Agent.—J. P. Stoddard, 221 W. Madison st., Chicago.

Treasurer.—W. I. Phillips, 221 W. Madison Street, Chicago.

Directors.—Alexander Thomson, M R. Britten, John Gardner, J. L. Barlow, Joseph Travis, William Moerdyk, O. F. Lumry, M. C. Ranscen. L. N. Stratton, Thos. H. Gault, C. A. Blanchard.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

President.—Rev. S. Collins, D. D

Secretaries.—Rev. S. A. George. H. L. Kellogg and M. N. Butler.

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Indiana.—Pres., William H. Figg, Reno Sec., S. L. Cook, Albion; Treas., Benj. Ulsh Silver Lake.

Iowa.—Pres., Geo. Warrington, Birmingham; Rec. Sec., A. W. Hall, College Springs; Cor. Sec., T. C. Maughlin, Washington; Treas., J. A. Laird, Wayne.

Kansas.—Pres., J. P. Richards, Ft. Scott; Sec., W. W. McMillen, Olathe; Treas., S. Alexander, Linden.

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Michigan.—Pres., D. A. Richards, Brighton; Sec'y, H. A. Day, Williamstown; Treas., Geo Swanson, Jr., Jackson.

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New Hampshire.—Pres., A. H. Lamprey, Laconia; Sec., S. C. Kimball, New Market; Treas., George Crosby, Gilford Village.

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Wisconsin.—Pres., J. W. Wood Baraboo Sec., W. W. Ames, Menomonie: Treas., M. R Britten, Vienna.

West Virginia.—Pres., D.B. Turney; Sec. John Bosley, Grafton. Treas., H B. Higgia Petroleum.

The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, TUESDAY, OCTOBER 29, 1885.

Adam Crooks.—What memories thrill the soul at mention of that name! A fine portrait and sketch is promised of this noble reformer in our issue of November 12th; but Adam Crooks was so well and widely known, and not alone in the bounds of his own denomination, that we are confident that hundreds would be glad of the opportunity to add their tribute to the record of a good man. The friends who read this notice are, therefore, invited and requested to send in their own personal recollections of Adam Crooks, or procure such communications from as many as they can. As the time is short, act promptly and write without delay. Letters must reach the editor by Friday, November 6th, to be sure of insertion.

Prayer without ceasing was offered by the church while Peter was in prison. Brinkley and Countee in Memphis need prayer no less than that apostle did.

M. N. Butler of Missouri, has been appointed agent for the American party. Mr. Butler has done good work for American principles against the despotism of the lodge in the State of Missouri and adjacent States.

The Prohibition press begins to denounce secret political orders when they favor liquor. Are they any better in the shape of Good Templar lodges? How many Good Templars voted for St. John?

Mary Allen West was elected, at Jacksonville, President of the Illinois W. C. T. U., which the *Advance* handsomely notices; and both the *Signal* and the *Advance* are sharp on Judith Ellen Foster for opposing the Prohibition party. To be consistent, these papers should condemn those Good Templars who, pretending prohibition, plot and vote against the Prohibition party.

The study of the Bible has increased an hundred fold within the past few years in some branches of the church. This is a bright "sign of the times." But it is melancholy that mammoth sheets called religious, furnish reams of printed matter which have little to do with the Bible or religion; utterly unfit for Sabbath reading.

Calomel and Novels.—The ablest medical practioners say that the general use of calomel, while calomel was the fashion, affected the physical constitution of the masses, who became what was called "Calomel patients," on whom other and ordinary remedies lost their power. Novel reading seems to have an analogous effect. A novel at best is but a well told lie, and, like the lie, has its uses, especially in time of war. But the universal and perpetual habit of reading fiction destroys the ordinary effect of truth, and confounds the distinction between true stories and false. And close observers think this mental damage descends to children of the present day, so that their facts are, not indeed willful lies, but "works of imagination."

"Providence permits dreffle things," said Aunt Chloe in "Uncle Tom." One of the ablest lecturers in the world said to the *Cynosure* editor lately, "The difficulty lies not in want of argument, but in getting the secret lodge system before the mind of the American people." One almost wishes that Providence would permit the Masons to do some "dreffle things" as Aunt Chloe says. Once on the anvil of popular discussion that fearful system will be easily hammered to death." This great popular lecturer who has not committed himself against the lodge before the public, is just the man to handle such a subject; and the lodge system is the very subject for such a mind to handle. The late shooting of three persons, by procurement of the lodge, and the murder of a "Chinese Morgan" for revealing lodge secrets in Portland, Oregon, would seem to be things "dreffle" enough to waken a people not hopelessly drugged.

—The meeting in the Second German Baptist church last Wednesday, addressed by Pres. C. A. Blanchard was a very excellent and successful one.

THE AMERICAN BOARD.

This Board has just held its seventy-fifth anniversary. It is a stupendous body, a pride and ornament of mankind. It originated in a prayer meeting behind a haystack, held by four poor young men. It was a brave attempt to Christianize our entire globe, and its history makes boasting harmless in the few old men who have been with it from the first. It has received and expended for its work *more than twenty millions of dollars* without a defaulter; and its credit has equalled in extent around the globe, and its paper has been relied on as implicitly as that of Rothschild or the Barings. It has stood firmly and kept its identity and even the form of its close corporation, while leading European monarchies have been turned into republics, and back again to monarchies. It has colonized and sent off the Old and New School Presbyterians, then the Dutch Reformed; but the loss of these great bodies, taking more churches than they left, has not shaken the original organization. Since its birth, steamboats have reconstructed navigation, and steam prints and pumps and drives the workshops, and carries the commerce of the world. The sun has taken to making pictures, and electricity to talking across continents and seas; and

"Grim-visaged war"

has broken fetters by millions, and reconstructed States and bankrupted one-half of our continent.

But the American Board, a mere popular voluntary scheme, with no power but reason, and no force but argument, has kept a steady inflowing revenue for three-quarters of a century, and is out of debt in its seventy-fifth year with a balance in its treasury. And in all these social, moral, philosophical cyclones its orthodoxy has been such that Wickliffe, John Knox and the Lutheran reformers would have felt themselves at home in it.

We are sorry that there is another side.

In 1845, this great Board voted that slave-holding should be no bar to church membership; and in the hearing of the writer, the good Dr. Hopkins, who is now its president, ridiculed the Free Soil infant which became the Republican party, as "*Free Dirt;*" though at the Boston meeting, week before last, the Doctor deigned to enumerate the fall of slavery by Free Soil votes, as one of the moral wonders in which he had seen, with no sneer at the means by which it fell, and no hint that he had stood in the way of its overthrow. In 1848, in Tremont Temple, Boston, the senior editor of the *Cynosure* offered a resolution "*That*, Slave-holding is a practice which is not to be continued in the Christian church." This resolution was negatived by a unanimous "No!" by this venerable Board. That is to say, the Board voted that slave-holding was a practice to be continued in the churches of Christ, whose members of course were to own each other as property. Thus giving its great power to crush those of us who objected to propagate a slave-holding Christianity. The above resolution may be read in the Board's minutes of 1848. As the board has planted churches around our globe, and as secret lodges of sworn Satan-worships and murder-penalties for revealing them have been started as counterfeit religions equally world-wide, let us hope that this church-planting body will not include and endorse devil-worship along with the worship of Christ, to win the favor of the world of which Satan is the god.

Joseph Cook addressed, by invitation, the Boston meeting. He said, in his heavy-metal, characteristic address: "I am ready to be hospitable to new truths." "I believe that in the last age of the universe the kingdom of redemption shall be as an ocean of light; and that the kingdom of the lost will be only a speck of darkness in the midst of it." The whole anti-secret reform dwells in the mechanism and make-up of Mr. Cook's mind. Even the patriarch conservative, Dr. Hopkins, in his charming speech said that the obstacles to the world's conversion to Christ, though seeming to be many, are but one: "Something called religion, and substituted for holiness, has been and is among the greatest obstacles to the spread of Christianity;" and the Doctor went on enumerating false religions till one wonders how he could miss the secret, sworn lodge system which enwraps our globe like a poison shirt of Nessus. Dr. Hopkins has learning. Has he not read in Cudworth that Satan is captain against Christ; and in Bishop Warburton, that "every heathen god had his secret worship to which only the initiated could enter." Let us hope this good man may live to speak of the lodge as he now speaks of slavery.

Salmon P. Chase, in his first abolition speech to a handful of us in a little church near Cincinnati, said: "This cause must and will succeed. And when our country is saved by its triumph, will it irk us, think you, that we have borne the burden and heat of the struggle its triumph is to cost?"

THE SOUTH.

We call special attention to the letter of Rev. Mr. Imes, Congregational pastor in Memphis, Tenn., under the care of the American Missionary Association. It is an exceedingly able document, written in an eminently Christian temper.

If the American Missionary Association, from the time when they first began to plant churches had seen, as Bro. Imes now sees, the utter impossibility of building up two kinds of religion, Christian and Christless, in the same churches, and refused to allow the fellowship of "light with darkness," its growth might have been slower, but it would have escaped placing its ministers in the dilemma where they now are. If now, Bro. Imes should exclude Freemasons from his church, he would be arraigned as a fanatic, and proved to be so, because they would say, the American Missionary Association which founded and supports the church takes no such ground. Bro. Imes is thus between the upper and nether millstones. If he excludes the lodge, he censures the American Missionary Association by going beyond their orders; and if he receives the lodge, it will suck the life out of his church. He must therefore condemn the lodge and fellowship Masons. Thus he is in a strait betwixt two, like Mr. Lincoln "saving the Union with slavery," which was dissolving it.

But "wisdom is profitable to direct;" and as one cannot mend an old shoe on the same principle on which he can make one out of new leather, he acts wisely to do the best he can in the circumstances. But this Memphis business is making clear what Paul said eighteen hundred years ago, that Christ has no concord with Baal, neither light with darkness. Christians who belong to lodges are objects of compassion. Nobody tells them it is a sin to belong to a lodge and practice its human worships, and they see Masons whose general good behavior equals or exceeds that of many Anti-masons; and when they are told that the lodge takes time and money which belongs to the church, they feel injured and affronted. "What business," say they, "has the church to take away my liberty to join what associations I please?" And the church has no business to dictate in the matter if the practice of Christless worship is not sin. But if Masonry is idolatry practiced in Christian countries; if there is only "One God and one Mediator between God and man;" if worshiping God with none, or with false, man-contrived mediators, actually and literally divorces men from the only God; and if such comings to God are rushing upon the bosses of his buckler, as the horse into battle, then every man who has a soul to save, "a God to glorify," a sin to blot out, a government to maintain, or a shilling of property to be guarded by his neighbor's oath; every man, in short, who wishes safety here and salvation hereafter, has a right to protest against a Masonic lodge as an egg of treason against God and man. Masonry was what Washington meant by organizations formed to influence government yet not amenable to law, and which take away "*the sanctity of the oath.*"

If now there can be a national congress of churches to consider what is the worship of the true God, and whether counterfeit worships, meeting by night within tyled doors, under death penalties not to reveal what is said and done, are to be allowed in churches, our country may be saved from the "wrath to the uttermost," which fell on the dead idolatrous nations.

There can be but one result come from such a congress of churches. The lodge has no argument. It lives by a hoodwink. It is "speechless," like the fool in the parable who might have had the wedding garment but would not put it on. The United States population outside of lodges are opposed to them, as a conspiracy against the world of outsiders. But the sects become cities of refuge for the lodges and force each other to receive them. Let then the Gospel denominations meet in convention, and vote as Israel did at the fall of the fire: "*Jehovah he is the God.*" But, above all, since the age is come, when, not only here and there are Elijahs, but the "sons and daughters" of the church "prophesy," let us "restore the altar of the Lord which is fallen down," and we shall find him still "*Mighty to save.*"

—Brother E. Mathews gives us elsewhere the conclusion of his trial. Read it and lay the Golden Rule alongside it.

—Bro. Bancroft, the Wisconsin agent, has recovered his health and is again in the field, with head-

quarters at Waukesha, where the State convention is appointed next month. Stand by him, brethren.

—The *Living Way*, the weekly paper issued by brethren Brinkley and Countee, at Memphis, is $2 per year, not $1.50 as lately noticed. The lodges now propose to "boycott" this paper for its independent exposure of their wickedness. All who are opposed to this show your hands with $2.

—Rev. R. N. Countee's letter, written the day after the last attempt at assassination, will be read with deepest interest. All the wounded persons, we learn from a late source, are doing well and out of danger. We repeat the call of last week for an earnest and generous response to this appeal for help. A meeting is projected in Wheaton to discuss the Southern question next Friday evening, to be addressed by Rev. C. S. Harris, of Jackson, Miss.

—The Prohibition committee of Cedar county, Iowa, Bro. John Dorcas reports to be clean of the lodge and in favor of open work. Let all such Prohibition committees be reported; and by all means let us secure others so far as possible. When the local bodies are right the party will be right—Americanized. Look out for the pennies; the dollars will take care of themselves.

—Martin J. Englund, of Philadelphia, Pa., has translated "In the Coils," in an abridged form, into the Swedish language. It has been published in a newspaper and then in permanent form. It is published by the Augustana publishing house at Rock Island. Mr. Mine, a teacher and missionary, now living at Fowler, Indiana, is about to translate the same work into Norwegian.

—The *Industrial Press* of Galena, Ill., says: "The *Christian Cynosure*, of Chicago, is the organ of anti-secret societies, and is cranky enough to suit all those crooked sticks that find it impossible to lie still from very crookedness." Thanks for the compliment to the noble *Cynosure* constituency. They are "cranky," made to turn something; and they are too crooked to lie still—well may the lodge fear such reformers. Let unceasing activity for the honor of our Lord Jesus Christ more and more inspire us all, brethren.

—One of our most popular reform writers gives the keynote to a thousand of our friends in a recent letter: "In Miss Martineau's Autobiography I was much interested in her "Rules for Writing," adopted before she lost her early faith,—so much so that I have adopted them for mine, one in particular, "To strive earnestly to serve my day and generation." I know no better way for me to carry out this rule than in writing for a paper like the *Cynosure* whose work is so manifestly blessed of God." Let such a devotion possess all hearts, and as another year closes we shall rejoice in the wonderful work the Lord has performed for his name and truth's sake.

PERSONAL MENTION.

—A daughter of Rev. John G. Fee is very low with consumption.

—Rev. Halleck Floyd, agent of Hartsville College, Indiana, has raised about three thousand dollars for the institution.

—Bishop Milton Wright, former editor of the *Telescope* and of the Richmond *Star*, is now located in Oregon. He reached San Francisco on the 11th inst. on his way to the United Brethren churches of California.

—Old Father Catterlin, ninety-seven years old, and blind, is a saint whom God allows to linger long on this side Jordan. He lives with his daughter, Mrs. Harry Thompson, in Abilene, Kansas. He remembers Brother E. Mathews with a gift of $5.

—Rev. W. O. Tobey, who resided at Chambersburg, Pa., preaching part of the time in the independent United Brethren church, has removed with his family to White Pigeon, Mich., from which place he has received and accepted a call to take charge of a Dutch Reformed congregation.

—Rev. E. Y. Garrette of Paxton, Ill., whose address before the Society of Inquiry of Wheaton College last commencement will not soon be forgotten by those who listened delighted with it, has gone to California for a few weeks.

—Rev Woodruff Post, whom thousands of our readers will remember for his faithfulness to the truth although standing almost alone in the Genessee Methodist Episcopal conference, has lately removed to Allegany, Cattaraugus county. He holds fast to his faith, though sorely beset at times by lodge influences.

—Elder J. L. Barlow though suffering for several weeks from a severe sprain continues his work as pastor of the Baptist church in Wheaton. The increase of interest in the Sabbath services and especially in the prayer-meetings is very encouraging. Monday he read a paper on "Immortality" before the conference of Baptist ministers in this city.

—Pres. L. N. Stratton of Wheaton Theological Seminary, while rejoicing in the evidences of the usefulness of his work in a large increase in the number of his students, has yet to regret that a painful illness has not permitted him to begin the year so vigorously with them as he would desire. He is now recovering and hopes to be at full strength again in a few days.

—Rev. John Kemp, whose death at Dayton, Ohio, a few years since was mourned not only by friends in that city, but by fellow reformers throughout the country, has left a worthy representative in S. E. Kemp of Dayton, who was in the late Ohio election chosen State Senator by the people of Montgomery and Preble counties against a popular opponent and a political party majority. He was supported by the best citizens of this city, in which he had a large majority, running much in advance of his ticket. The canvass in the interest of his election was conducted on a high plane and won him many supporters.

LETTER FROM GREECE.

Andros, Greece, Via Syra, Sept. 26, 1885.

Dear Bro. K.:—In my last letter I said to you that I would say something about Bro. Filian, the missionary of your Society. I heard him preach in the Bible House in Constantinople for the first time. There we met each other and I introduced myself to him. He was very glad to see me and I to see him, for we had heard about each other.

Mr. Filian has married the neice of Mr. Minasian who resides in America. She is a very intelligent lady and speaks several languages. She seems a good Christian lady and devoted to the work, and is ready to follow her husband to any field he goes. He lives with his father-in-law for the present, and as I spent a night with them I had a chance to get acquainted with all the family. The brother of his wife studied medicine in New York.

Mr. Filian has a power in preaching and the people love him and he draws a good audience. In our talk I said to him that there is hope that he will do a great deal of good if he will not let pride or any worldly thing come in and destroy all his efforts for good. He had all the means and the opportunity in America to learn how to do good, and also being connected with Wheaton, he learned many things which he could not learn anywhere else in America. So he had all the opportunities to learn to do good, and now if he does not do good it will be because he does not want to. There were four places where they wanted him to go; but I have had so much to do that I have not corresponded with him and so do not know where he went.

Now I must say something about Turkey. Since the close of the war between Turkey and Russia there has been great poverty in the Turkish Empire. Everything is cheaper than anywhere else, but there is no money in the hands of the people to buy. That last war was a destruction and a calamity for the Turkish nation. All the servants of the king and many officers, as I was informed, are waiting indefinitely for their wages, getting only their board and a little money to buy clothes with. The soldiers have many years to receive any pay. And it is very unfortunate that there is another war coming which will involve that nation in a war with Bulgaria. We saw in the newspapers two days ago that Bulgaria has rebeled against Turkey and begins to take places from Turkey. If this war goes on, not only Turkey but Greece has to go into the war. The Greek king has been telegraphed to reach the capital as soon as possible, and congress has been called to meet before its time. We spoke of the misery which a war will cause in Turkey, but it will cause no less misery in Greece.

It is terrible how much sickness there is in this part of the world this year. Not only in the cities but even in these healthy islands there is a great deal of sickness. After I had so much to do looking after the building of our house, I had also to run here and there to visit the sick. Your brother in Christ, A. D. Zaraphonithes.

—Grand Secretary Ross gives 532,467 as the number of Odd-fellows in the United States. Total receipts for the year, $5,530,383.71; relief, $2,176,269.41, which shows that the brethren paid in during the year about $10 apiece and drew out for relief about $4.

LITERATURE.

Poems of the Prairies (Annabel and other poems.) By Ellen P. Allerton. Pp. 153. Price 70 cents. John B. Alden, New York.

A bright and naturaly refined mind is revealed in this neat little volume. Mrs. Allerton resides in Hamlin, Kansas, and the tone of her poems is genuine and true to their title. While singing of love and human passion, it is uniformly in the plaintive, sad, reflected echo of the broad and lonely swells of the prairie land, green with verdure or bright with flowers or sparkling with dew in a morning sun, but always its voices have a somber monotone. "Annabel," the longest of the poems, is now published for the first time, many of the shorter ones have appeared from time to time in the periodical press. The work is well done, but the story is melancholy, bad and improbable, one especially not to be put in the hands of a newly wedded pair. The shorter poems, about one hundred in number, are the best. They breathe the fresh life of the prairies, and feel the breadth of its touch, and are tuned to its one key also. The work is justly securing for Mrs. Allerton a worthy place among our Ameriean poets.

Letters from a Mother to a Mother on the formation, growth and care of the teeth. By the wife of a Dentist, Mrs. M. W. J., Honorary member Southern Dental Association. Pp. 106; price 25 cents. Welch Dental Co., Philadelphia.

The million mothers who have suffered, some of them months of distracting pain, and finally been compelled to undergo the expensive and sometimes dangerous operation of clearing the mouth for a set of artificial teeth, should hail this volume of letters. The few pennies invested in it may save them onee, twice or thrice as many dollars. The instruction it contains concerning the formation of the teeth will be invaluable to every mother, and the simple and natural methods of securing themselves and their little ones from the racking pains of toothache and the terrors of decay are so reasonable and inexpensive that the principles herein presented must be approved by every one. Dr. T. B. Welch of the publishers formerly lived at Vineland, N. J., and is well and favorably known the country over.

Happy Moments, a rare collection of secular and sacred songs for the school room, concerts, etc. By S. W. Straub. Pp. 176; price, 50 cents. S. W. Straub, Chicago.

The character of the music adapted for public schools has been studied in the preparation of this new song book. There will be found in Happy Moments songs new and old that are calculated to add materially to the "happy moments" of the school room. The words are designed to foster the noble aims of life, and teach industry, perseverance, hope, kindness, respect, duty, obedience, patriotism, temperanee, and trust in God. In writing and selecting the tunes for Happy Moments the following points seem to have been kept in view: Beauty of melody from the children's standpoint; tunes that will express the sentiment, and tunes that will not go too high for the safety of children's voices. This book also contains an elementary department at once so simple, easy, progressive, and interesting that any day school teacher, who can read simple music, can teach the pupils to read music intelligently. The publisher offers to send one copy for examination with a view to adoption to any teacher on receipt of 30 cents.

—Modern Freemasonry makes a poor appearance in comparison with the glories, achievements, and stern administration of mediæval Freemasonry as we see it in the pages of Mr. George F. Fort, whose "Early History and Antiquities of Freemasonry" is a standard work, not limited in its value to the particular end to which it is devoted, but which throws light on much that was peculiar to the customs of mediæval times.—*Independent.*

President Seeley, of Amherst College, is writing a life of Napoleon.

Samuel J. Tilden has had 187 books read to him within the last two years.

The trial of editor Stead of the London *Pall-Mall Gazette* is begun quickly after the indictment of the grand jury. The "influential personages" who have been instrumental in bringing about the prosecution may find that they have opened the door to such a sewer flood of revolting facts, as will leave them covered with odium. The Methodists of England have superceded the Salvation Army in this movement which is warmly advocated by their organs and pulpits. Large collections, amounting to thousands of dollars, have been taken to prosecute it, and it is proposed to inaugurate a general system of boycotting business houses, managed by immoral men. The separation of such social lepers would be a wholesome measure in America also.

The Home.

MY MASTER.

"I love my Master; I will not go out free. And he shall serve him forever." Ex. 21: 5, 6.

I love, I love my Master,
I will not go out free,
For he is my Redeemer,
He paid the price for me.

I would not leave his service,
It is so sweet and blest;
And in the weariest moments
He gives the truest rest.

I would not halve my service,
His only it must be.—
His only, who so loved me
And gave himself for me.

My Master shed his life-blood
My vassal life to win,
And save me from the bondage
Of tyrant self and sin.

He chose me for his service
And gave me power to choose
That blessed "perfect freedom"
Which I shall never lose.

For he hath met my longing
With word of golden tone,
That I shall serve forever
Himself, Himself alone.

"Shall serve him" hour by hour,
For he will show me how;
My Master is fulfilling
His promise even now!

"Shall serve Him," and "forever;"
O hope most sure, most fair!
The perfect love outpouring
In perfect service there!

Rejoicing and adoring,
Henceforth my song shall be:
I love, I love my Master:
I will not go out free!

—*Frances Ridley Havergal.*

FIVE FAITHFUL SAYINGS.

Repeatedly does the apostle Paul in his later epistles to Timothy and Titus, quote certain sayings, axioms, or proverbs, which he denominates "Faithful Sayings," and which seem to have passed into the current thought of the Christians of his time; possibly having been handed down from the earlier followers of the Saviour, and some of them, perhaps, having fallen from the lips of the Great Teacher himself. Paul quotes these sayings as worthy of all acceptation, as embodying truths which none could deny, and which all should receive and believe.

The following are the faithful sayings mentioned by Paul, which are well-worthy of being remembered by all serious minds. We quote them as given in the Revised Version, as follows:

1. Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 Tim 1: 15.
2. Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work. 1 Tim. 3: 1.
3. Faithful is the saying, and worthy of all acceptation, For to this end we labor and strive, because we have our hope set on the living God, who is the Saviour of all men, especially of them that believe. 1 Tim. 4: 9, 10.
4. Faithful is the saying, and concerning these things I will that thou affirm confidently, to the end that they which have believed God may be careful to maintain good works Titus 3: 8.
5. Faithful is the saying, For if we die with him, we shall also live with him: if we endure, we shall also reign with him: if we shall deny him, he also will deny us: if we are faithless, he abideth faithful, for he cannot deny himself. 2 Tim. 2: 11-13.—*The Christian.*

"LOOKING UNTO JESUS."

It is ever the Holy Spirit's work to turn our eyes away from self to Jesus; but Satan's work is just the opposite of this, for he is constantly trying to make us regard ourselves instead of Christ. He insinuates, "Your sins are too great for pardon; you have no faith; you do not repent enough; you will never be able to continue to the end; you have not the joy of his children; you have such a wavering hold of Jesus." All these are thoughts about self. The Spirit tells us that we are nothing, but that "Christ is all in all. Remember, therefore, it is not thy hold of Christ that saves thee, it is Christ; it is not thy joy in Christ that saves thee, it is Christ; it is not even faith in Christ, though that be the instrument—it is Christ's blood and merits; therefore look not so much to thy hand with which thou art grasping Christ, as to Christ; look not to thy hope, but to Jesus, the source of thy hope; look not to thy faith, but to Jesus, the author and finisher of thy faith. We shall never find happiness by looking at our prayers, our doings, or our feelings; it is what Jesus is, not what we are that gives rest to the soul. If we would at once overcome Satan and have peace with God, it must be by "looking unto Jesus." Keep thine eye simply on him; let his death, his suffering, his merits, his glories, his intercessions, be fresh upon thy mind; when thou wakest in the morning look to him; when thou liest down at night look to him. Oh! let not thy hopes and fears come between thee and Jesus; follow hard after Him, and he will never fail thee.

Whereby are given unto us exceeding great and precious promises.—2 Peter 1: 4.

He that cometh to me I will in no wise cast out.—John 6: 37. Whosoever will, let him take the water of life freely.—Rev. 22: 17. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3: 16. Whosoever shall call on the name of the Lord shall be saved.—Acts 2: 21. Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him and he with me.—Rev. 3: 20. Come unto me all ye that labor and I will give you rest.—Matt. 9: 28. Who his own self bare our sins.—1 Peter 2: 24. He was wounded for our transgressions.—Isa. 53:5. Believe on the Lord Jesus Christ and thou shalt be saved.—Acts 16: 31. Neither is there salvation in any other.—Acts 14: 12.

"Leave God to order all thy ways,
And trust in him whate'er betide;
Thou'lt find him in the evil days
A very present help and Guide,
Who trusts in God's unchanging love,
Builds on a rock that naught can move."

—*Sel.*

"A QUEER-SHAPED LUMP."

A young mother, while dressing a very young child, a short time ago, said rather impatiently:

"You are such a queer-shaped little lump of a thing it is impossible to make anything fit you."

The lips of the child quivered, and looking up with tears in its eyes, it said, in a deprecatory tone, "God made me."

The mother was rebuked, and the "little lump" was kissed a dozen times.

How many women there are who seem to forget that God made the human form, and that he had correct ideas of its true porportions. They are not at all willing to grow after the pattern which the Lord ordained. They cramp their feet, and compress their waists, they distort their bodies, ruin their health, and cut short their lives.

The apostle taught us that our bodies are temples of the Holy Ghost; and who is there that has the presumption to cramp and distort and injure forms which God has made to be temples for the indwelling of his Spirit? When once the sacredness of the human body is understood, a Christian woman will no more distort her form and ruin her health by yielding to the dictates of pride and fashion, than she would curse, swear, or get drunk.

How many poor women are to-day mouldering in the grave, who might have been in the enjoyment of health and streugth and happiness, had they thoroughly realized the truth stated by this little child, "God made me," and lived in accordauce with the law and will of Him who formed man in his own image. Said the Psalmist:

"I will give thanks unto thee, for I am fearfully and wonderfully made;
Wonderful are thy works; and that my soul knoweth right well.
My frame was not hidden from thee, when I was made in secret,
And curiously wrought in the lowest parts of the earth.
Thine eyes did see mine unperfect substance,
And in thy book were all my members written,
Which day by day were fashioned,
When as yet there were none of them." Psalm 89: 14-16.

Common People.

PEACE.

God has promised to keep them in perfect peace whose minds are stayed on him. Amid all the storms and conflicts of life, a deep and sweet calm pervades their breasts, and in the composure of their souls they can smile at the commotion and strife around them. They are at peace with God, being reconciled through the death of his Son; they are at peace with themselves, having the answer of a good conscience, and every thought being brought into subjection to the law of Christ; and they are at peace with all men through the spirit of Christian charity which they possess. No external opposition or trials can rob them of this sweet peace of mind, and no perseeutions or temptations can divert them from their course, or turn them aside from the path of duty.

Says the Psalmist: "Great peace have they that love thy law, and nothing shall offend them." "The peace of God which passeth all understanding," says the apostle, "shall keep your hearts and minds through Christ Jesus." This was the legacy which Christ left to his disciples, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." This is the portion of God's people—a portion of which the world can never rob them—a portion that shall never be taken from them.—*Methodist Recorder.*

HOW SHALL I DRESS TO-DAY.

"How shall I dress to-day,
To please my Lord?
For surely he does care
What kind of dress I wear,
And watches me prepare,
With helping word.

For all the Christian's dress
A mirror is.
Through it the world can see
What my soul's dress will be,
Pride or humility,
My robe or His.

What shall I eat and drink,
To please my Lord?
I must not take of all
My appetite shall call,
Earth's sweets that quickly pall
Can I afford?

A Christian's meat and drink
A mirror is.
The hungry world can tell,
If God supplies me well,
And makes my garners swell
With best of his. —*Sel.*

WHAT JESUS IS ABLE TO DO FOR YOU.

Able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work. 2 Cor. 9: 8.

Able to succor them that are tempted. Heb. 2: 18.

Able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy. Jude 24.

Able to save them to the uttermost that come unto God by him. Heb. 7: 25.

What he has promised, he is able also to perform. Romans 14: 4.

Able also to make you stand. Romans. 14: 4.

Able to keep that which I have committed unto him. 2 Tim. 1: 12.

Able to build you up, and give you an inheritance among all them which are sanctified. Acts 20: 32.

Able to do exceeding abundantly above all that we ask or think. Eph. 3: 20.

THE LITTLE SLAVE-MAKERS.

We told, in a recent number, of our young friend Karl's desire to see a battle between the red and black ants. Aunt Kate yielded to his wish, and on a warm, sunshiny morning went to the spot where he had found the red ant's hill. It differed but slightly in appearance from that of the black ants, who lived, as she found, about ten feet from the reds. How to make warfare between these neighbors was a matter of serious consideration, but that Karl might learn the habits of these earnest toilers, she was willing to make an effort to arouse their warlike feeling.

First, Karl crumbled sugar at the opening of the red ant's nest, which had a hole on the side, about which were tiny bits of straw and fine points that screened the hole from view.

As if to see from whose hand this manna had fallen, two large red ants ventured forth. They tasted the sugar and found that it was good. They went back to the hill, spread the news, and hordes of red ants came out of the hole, and busied themselves carrying home this spoil unexpected.

How to bring the black ants into the camp of the reds was the questiou, but Karl accidentally decided it. He made a line of sugar from one nest to the other, and thereby enticed the blacks to come forth to share the food. The reds attacked the skirmishers who came first from the black lines to spy out the land. Guerilla warfare ensued, each red fighting with a black, till, as was invariably the result, the red ants were in the end victorious. If a red ant conquered quickly he left his victim and went to the help of a fellow soldier who seemed to have more than a match in his antagonist. The battle raged all day and all night, and thousands of ants took part in it. Aunt Kate took home with her at sunset a number of the fighters, both black and red, and, observing them under the glass, she fouud that these soldiers did uot weary of the contest until every black ant had been destroyed.

In the morning Karl was up bright and early to

visit the battle ground. The fight still continued, and, when Aunt Kate went to the field later in the day, the scene of carnage was distressing. The black warriors had been overcome, and the red soldiers were in possession of the black ants' fortress. Guards of red soldiers stood before the red ant-hill and also before the late home of the blacks. Lines of red ants were passing in and out of the hill of the blacks, carrying in their mouths little black balls. Aunt Kate did not know what these were, so she put them under the magnifying glass and soon discovered that the black ants held in their mouths pupæ or unhatched ants of their own kind. To protect these from the touch of the intruders, the nurses doubled themselves up about them, just as little kittens roll themselves up in a soft ball when any one tries to sieze hold of them. Each red invader carried home a stranger ant, larvæ or pupæ, or small grey and little black ants, and all work seemed to cease until this capture of children to be brought up as slaves was ended. Then the organization of the captured forces ensued. Karl put leaves, wet with sugared water, near the red ants' nest, and also honey to tempt them. The black and red ants, with the young in charge, came out of the hill and sucked the sweets and fed their babies, and no soldier on duty attempted to prevent the passage of these nurses. These care-taking servants bring their charges out when the sun is warm and give them its benefits, and hastily carry them back to the nest if the weather is threatening. The large black ants were set to work, enlarging the entrances to the hill and repairing the outside which had been marred in the fray. Red soldiers superintended the work of these black captives, and red ants worked by the side of the newly made slaves. Aunt Kate saw blacks transferred by the ants in command, from one point to the other, as increased force might seem necessary, and no attempt to resist authority was made by these prisoners. The soldier in command simply touched the black slave with his antennæ, and at once he followed his captor wherever he led the way. The reds carried their wounded into the home, but left the most of their dead on the battle ground. And attempts were observed on the part of the honey-pouched ants to nourish the disabled soldiers, and, while the wounded were tenderly carried into the hill, the dead soldiers were afterward brought out by their comrades. Doubtless these were the soldiers who had died from their wounds.

Aunt Kate's sympathy was, of course, with the black ants, who had been so completely overthrown by the reds, and she found that, after a day or two, many stragglers returned to the old home to find it deserted and their children in possession of their foes. But even then these sufferers patiently went to work again to put in order their sacked dwelling place; and Karl said he hoped that in the next fight they would whip their enemies, and release all their captive relations and friends.—*The American Reformer.*

NEAREST WAY TO HEAVEN.

When Mr. Whitefield was preaching in New England, a lady became the subject of divine grace, and her spirit was particularly drawn out in prayer for others. She could persuade no one to pray with her but her little daughter, about ten years of age. After a time it pleased God to touch the heart of the little child and give her the hope of salvation. In a transport of joy she then exclaimed: Oh, mother, if all the world knew this! I wish I could tell everybody. Pray, mother, let me run to some of the neighbors and tell them that they may be happy and love the Saviour." "Ah, my child," said the mother, "that would be useless, for I suppose that were you to tell your experience, there is not one in many miles who would not laugh at you and say it was all a delusion." "Oh, mother," replied the little girl, "I must go over to the shoemaker's and tell him; he will believe me." She ran over and found him at work in the shop. She began telling him he must die, that he was a sinner, and she was a sinner, but that her blessed Saviour had heard her mother's prayer and forgiven all her sins, and that now she was so happy she did not know how to tell it. The shoemaker was struck with surprise, and his tears flowed like rain. He threw aside his work; and by prayer and supplication sought mercy and life. The neighborhood was awakened, and within a few months, more than fifty persons were brought to the knowledge of Jesus and rejoiced in his power and grace.—*New York Observer.*

The child who has learned to see bright, glad things in life will more easily catch the gleam of heavenly radiance which shall shine more and more brightly.

TEMPERANCE.

TEMPERANCE WORK.

It was our pleasant privilege to attend the annual meeting of the New Hampshire Woman's Christian Temperance Union as corresponding messenger from the N. H. Christian Association. Our reception was very cordial, and a lady messenger was appointed to the N. H. C. A. An account of the convention will be found in another column. It was our misfortune some years ago to trample under foot the plain dictate of reason and teaching of the Bible (Lev. 5: 4) by joining a Good Templar's Lodge, promising to conceal it secrets and obey its laws, both of which were concealed. We repeated the same sins on entering the Grand Lodge. We have confessed and forsaken these sins and obtained forgiveness.

We mention these things at this time to contrast the child's play, idle ritualistic babble, mimicry and nonsense of a Grand Lodge with the elevating, instructive, soul-inspiring, noble work of the annual meeting of the temperance Christian women of New Hampshire. In the former, with tyled doors, we were taught how a temperance man should grip the hand of a "brother," crook his finger, what angle to make with his arm, how to wear his lodge clothes and such other mighty lore. In the latter, with open doors and crowded audiences, we were taught the highest lessons of Christian philanthropy, the most approved methods of reform work. The high motives of love to God and love to man were presented with thrilling eloquence. We were encouraged by having set before us the promises of the ever-present and all-powerful Christ, and the co-operating influence of the waiting Spirit. Complete consecration to God would fit us for our work, and never failing grace would help us to success. Plans were devised to guard the innocent youth, to hallow the Sabbath, rescue fallen women and besotted men, and redeem the race under the leadership of the all-conquering Christ. How sharp the contrast between the lodge work of darkness and the Lord's work of light!

WHAT SENSIBLE WOMEN LIKE.

Sensible women like sober men, and they have good cause to like them. Wives like sober husbands, because a sober man can be reasoned with. A sober man is more companionable than an intemperate man. Sober men have self-respect, and self-respect is woman's great hold upon men. Sobriety means a comfortable home, a house of your own, good clothes for parents and children, evenings spent at home instead of in the bar-room, good health and the enjoyment of life, and an elevated view of human responsibility.

A sober man is an honor to his wife and children; and people who despise a tippler, respect a sober man. A sober man becomes a pattern to the young, an ornament to society, a man in whom communities take pride and wish there were more like him. A sober man is appreciated by his friends and family, and even respected by his enemies, and his reputation and good qualities grow with his years. On the other hand, the intemperate man shows in his indulgences a fatal, disgraceful weakness of character; and as the habit of intemperance grows upon him, he becomes wretched, degraded, debased, and finally goes down to ruin, dragging his whole family after him.—*Sel.*

DON'T STIMULATE THE YOUNG.

If you give to a healthy man of twenty, who has never tasted it, either a cup of tea or coffee, it will keep him awake all night. If you give to one who has never drank fermented or distilled liquors, a glass of beer, wine, or weak whisky and water, it will make him more or less dizzy, and perhaps give him a headache. If you persuade one who has never smoked to try a cigar, it will probably nauseate him, and for a time make him severely sick.

Now, what is the conclusion from these facts? Simply that tea, coffee, fermented and distilled liquors and tobacco are in their nature medicinal; are, in brief, drugs, and that, at least while the body is growing, while it still has a superabundance of vital force, it does not need either the preservative properties of tea or coffee, or the digestive and tonic ones of wine, beer or brandy, or the soothing power of tobacco, to keep it in health and well-being; but that, on the contrary, when the youthful system is in its natural state and either is offered it, disturbance, more or less pronounced, is the result.

What terrible responsibility, then, do mothers and fathers incur who from babyhood allow their little children to drink tea and coffee—nay, before the little things think of asking for it, tempt them to sip it out of their own teaspoon! Women, from high to low, are always anxious to be in fashion. They will dress their children as nearly as possible like the little aristocrats of Beacon street and Fifth Avenue, and why will they not feed them also as these little "swells" are fed? A Beacon street mother would be horrified at the thought of giving young children either tea or coffee. Plenty of the richest milk, with oat meal, or mush, or hominy, simple puddings, juicy meat, and cold bread and butter, form the principal diet of these rich children who look so rosy and so handsome. Tea they never get.—*Boston Post.*

THE COST OF INTOXICANTS.

It would not be fair to assume, as some of the advocates of temperance do, that the whole of this vast sum is a loss to the country. A large part of it is paid out to labor in the shape of wages and to the government of the country, as well as to those of city and township, as taxes which would have to be otherwise imposed if not paid by the depraved appetites of the people and the men who eater thereto. And there is also some plausibility in the plea that in the absence of such indulgence, either for want of the appetite or the means of gratifying it, the prices of wages would be reduced, owing to the greater competition for work and the smaller number of desires to be gratified by the average worker. But it is at least equally undeniable that a large part of the expense of government, including the machinery of our civil courts as well as the criminal, would have no reason to exist were it not for the use of intoxicants. It is drinking that makes men quarrelsome; and it is probably responsible for more than half the lawsuits properly so-called, as well as 90 per cent of the criminal trials in our courts. In the absence of intoxication, partial or complete, society would need few policemen or sheriff's officers, few judges and lawyers to argue and decide cases at law, few men qualified by utter ignorance to act as jurymen, scarcely half as many doctors of medicine, hardly any bridewells or penitentiaries, fewer insane asylums, and not a quarter as much legislation as now, while the character of the latter would be vastly improved by sobriety on the part of the average legislator. There might be a little more trouble than now in finding employment, owing to the closing up of so many channels of effort; but people would not need to work so long or so hard as they do at present while the increased leisure of the worker would not be a curse to society by fostering intoxication. Who can say that we should not at one step compass the greater part of the distance from this to the millennium by abolishing the use of whisky, beer, and tobacco?—*Chicago Tribune.*

PROHIBITION FROM A BUSINESS STANDPOINT.

Let any man who scoffs at prohibition and its material good, go about Des Moines to-day—even this early—and locate the former sites of saloons, sites then occupied by old shanties and rented by saloon-keepers who employed no clerks and no help, and and who robbed laboring men and their families daily of their earnings and then compare the same properties, their value to the city and to society with the large brick blocks erected on them in the last two seasons or since the prohibitory law went into effect, and inspect the business now being carried on on the same sites, the character of the business, the amount of capital invested to carry it on, adding so largely to the taxable wealth of the city, and the value of better paid employment, and then let him answer the question himself, which is best for the city, these brick blocks, and the new stores, and the large employment given by the new stores, or the old rotten shanties and the saloons in them that used to be?

Who in Des Moines would swap back to-day and give the fine new blocks on Walnut street alone, and the fine business now occupying them, mostly new ones to the city, to have back the license law and the shanties and saloons that went with them?

Saying nothing of the vast moral good prohibition has accomplished in Des Moines, of the men it has made sober, of the money it has saved to the families of drinking men, of the good the money thus saved has done to children by way of educating them and making them more comfortable, of the number of men it has restored to ways of industry and usefulness, or the men it has saved from crime, of the boys it has prevented from learning to drink, the material good it has already wrought before it has hardly started, is enough to commend it to the approval of all right-thinking people.—*Iowa State Register.*

The Churches.

—The first of a new series of Sunday afternoon temperance lectures was delivered, October 4, in Music Hall, Boston, by the Rev. Joseph Cook.

—The First church of Hartford, Conn., has published a full catalogue of its members from its organization in 1635, comprising about 10,000 names and making a volume of 272 pages.

—The American Inter-Seminary Missionary Alliance, whose membership represents fifty seminaries, held its sixth annual meeting at the Baptist Seminary, Rochester, October 22 to 25.

—All the Wesleyan Methodist ministers in London vacated their pulpits on a recent Sunday, in order that the local preachers might have an opportunity to address the congregations, and the number of laymen who discoursed was estimated at not less than 275.

—The annual meeting of the American Missionary Association is being held at Madison, Wis., this week. Dr. Reuen Thomas, of Boston, preaches the opening sermon. Mr. Geo. W. Cable of New Orleans, Gen. J. L. Chamberlin of Maine, and other attractive speakers are to make addresses. Next Sabbath, in Chicago, the secretaries of the A. M. A. and some of the other speakers will occupy several of the city pulpits and will give the churches a sort of second edition of the annual meeting.

—The Chicago Congregational ministers discussing Sunday Services, a paper by Rev. E. D. Eaton, on the Drift and Advance in the Sunday Services, said that the drift was, first, toward regarding the services as entertainment; second, away from the working classes; third, away from the evening service. Under the indications and possibilities of advance, he would make, first, the worship of God prominent; second, fill the services with reality; third, make the services full of variety; fourth, seek to come to a personal consecration to Christ.

—It was fifty years ago last Sunday since the first missionary landed on the Fiji Islands.

—Incendiaries burned the East Avenue Presbyterian church at Schenectady, N. Y., Monday night. The loss is $20,000, and insurance $14,000.

—The eleventh annual convention of the Women's Board of Missions of the Christian church of the United States, was opened last Tuesday in Cleveland, O. Between 500 and 600 delegates were present, besides many visitors. Delegates were present from twenty-one States. The addition of 153 auxiliary branches during the past year was reported. The receipts for the year were $16,620.09.

—The North Ohio U. B. Conference is one of the firmest against the insidious inroads of the lodge. At its late meeting Rev. W. Dillon, editor of the *Conservator* of Dayton, was elected bishop *pro tem*, and the conference resolved in disapproval of the action of the late General Conference at Fostoria, Ohio, in revising the church constitution, and also "That we will interpret the new law on secret societies in harmony with the constitution, to exclude all secret societies." Prof. L. Davis received the kindest Christian greetings and Bishop Weaver's ideas on the church rule against secret societies was repudiated.

—Berlin has over one million adherents of the evangelical faith and yet has but thirty-eight churches and thirteen chapels, with a combined seating capacity of less than 50,000. The St. Thomas congregation embraces 130,000 souls, but has only 1,700 seats; the Holy Cross congregation numbers 70,000, but has seatings only for 500; St. Simon congregation, with its 50,000 members, has seats for only 500; and the others in proportion. Such a state of affairs tells its own story, and it is not surprising that, under such circumstances, the well-organized City Mission Society cannot do justice to the task before it.

—The Moravians report for their twelve missions, 28,820 communicants. These missions have 115 stations and 282 missionary agents. The total expenditure last year was $96,800.

—The number of communicants in connection with the various evangelical missions in China is now reported at 26,287, of whom 10,541 are credited to American societies, 10,044 to British, and 1,700 to Continental. The Presbyterian Board stands at the head of the list, with 3,777; the English Presbyterian Board comes next, with 3,105; and the London Society is third, with 2,924. The Presbyterian Board has the greatest number of native helpers—213. The China Inland has the largest force of missionaries—113. There are in all 514 missionaries, including males and females, and 1,450 native helpers.

—There is a lady, a Presbyterian missionary on the West Coast of Africa, the only white Christian for some hundreds of miles around, and no means of travel but by a skiff up and down the river. She has the training of young men and women, not only in their education and Christian life, but in their every-day pursuits, and she is as happy as a mortal can be in this world, glad to be able to go where no one else with less of Christ wants to go. The Comforter is her constant companion.—*The Evangelist.*

—The Caroline Islands, which have been brought into prominence of late through the seizure of some of them by Germany and the consequent protest of Spain, are the field of important missionary operations. Secretary Judson Smith, of the A. B. C. F. M., writes to the New York *Herald* that American missionaries have been at work there for over thirty years past, that about fifty churches have been organized, with an aggregate of four thousand communicants, schools have been established, books printed in the native dialects, and civilized customs, dress, etc., introduced. "No European nation," says the doctor, "has had anything to do with these islands since American missionaries have labored there, and all that makes them valuable as possessions and profitable as centers of trade is due to what these American missionaries have done and are now doing."

FAITH TRAINING COLLEGE.

This college cannot rival Harvard and Yale in wealth of cash endowments or number of students, but its peculiarities so accord with the Gospel as to commend it to notice. It is located in Boston. Charles Cullis, M. D., is president and professor of Christian work; Rev. A. B. Earle, D. D., professor of revival work; Rev. Wm. McDonald, professor of Christian life; Rev. W. H. Daniels, professor of the doctrine of the Holy Spirit; C. W. Emerson, M. D., professor of oratory; D. G. Woodvine, M. D., professor of natural theology; Rev. L. D. Bates, D. D., professor of systematic theology; Rev. E. D. Mallory, professor of Bible study and exegesis; H. L. Hastings, professor of Christian evidences.

We venture to predict that the young men who graduate from this Bible school will not countenance church fairs, dancing, card playing, and other sins and follies now so common among church people. Neither will their throats prove too weak to allow them to preach more than one sermon a week. Neither will they refuse to preach unless promised a stated salary. Neither will they run in debt and sneak off to the lasting disgrace of the religion they profess. Neither will they enter the tyled doors of a secret lodge "to increase their influence" by joining profane men in the heathen worship of a Christless religion. In a word, we believe this college will send out for the work of the ministry, Christian men. No tuition is charged, and the only text-book is the Bible. We commend this school to the favorable notice of all young men having the ministry in view. For particulars, address Dr. Charles Cullis, No. 2 Beacon Hill Place, Boston, Mass.—*Christian Witness.*

AN APPEAL TO DISCIPLES EVERYWHERE.

Issued by the Northfield, Mass., Convention.

To Fellow-believers of every name, scattered throughout the world, Greeting:

Assembled in the name of our Lord Jesus Christ, with one accord, in one place, we have continued for ten days in prayer and supplication, communing with one another about the common salvation, the blessed hope, and the duty of witnessing to a lost world.

It was near to our place of meeting that, in 1747, at Northampton, Jonathan Edwards sent forth his trumpet-peal, calling upon disciples everywhere to unite in prayer for an effusion of the Spirit upon the whole inhabitable globe. That summons to prayer marks a new era and epoch in the history of the church of God. Praying bands began to gather in this and other lands; mighty revivals of religion followed; immorality and infidelity were wonderfully checked; and, after more than fifteen hundred years of apaty and lethargy, the spirit of missions was reawakened. In 1784, the monthly concert was begun, and in 1792, the first missionary society formed in England; in 1793, William Carey, the pioneer missionary, sailed for India. Since then, one hundred missionary boards have been organized, and probably not less than one hundred thousand missionaries, including women, have gone forth into the harvest-field. The Pillar has moved before these humble laborers, and the two-leaved gates have opened before them, until the whole world is now accessible. The ports and portals of pagan, Moslem, and even papal lands are now unsealed, and the last of the hermit nations welcomes the missionary. Results of missionary labor in the Hawaiian and Fiji Islands, in Madagascar, in Japan, probably have no parallel even in apostolic days; while even Pentecost is surpassed by the ingathering of ten thousand converts in one mission station in India within sixty days, in the year 1878. The missionary bands had scarce compassed the walls and sounded the Gospel trumpet, when those walls fell, and we had but to march straight on and take possession of Satan's strongholds.

God has thus, in answer to prayer, opened the door of access to the nations. Out of the Pillar there comes once more a voice: "Speak unto the children of Israel, that they go forward." And yet the church of God is slow to move in response to the providence of God. Nearly a thousand millions of the human race are yet without the Gospel; vast districts are wholly unoccupied. So few are the laborers, that, if equally dividing responsibility, each must care for at least one hundred thousand souls. And yet there is abundance of both men and means in the church to give the Gospel to every living soul before this century closes. If but ten millions, out of four hundred millions of nominal Christians, would undertake such systematic labor as that each one of that number should, in the course of fifteen years, reach one hundred other souls with the Gospel message, the whole present population of the globe would have heard the good tidings by the year 1900!

Our Lord's own words are: "Go ye, therefore, and disciple all nations;" and "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Peter exhorts us both to "look for and hasten the coming of the day of God;" and what if our inactivity delays his coming? Christ is waiting "to see of the travail of his soul;" and we are impressed that two things are just now of great importance; first, the immediate occupation and evangelization of every destitute district of the earth's population; and, secondly, a new effusion of the Spirit in answer to united prayer.

If at some great centre like London or New York, a great council of evangelical believers could meet, to consider the wonder-working of God's providence and grace in mission fields, and how fields now unoccupied may be insured from further neglect, and to arrange and adjust the work so as to prevent needless waste and friction among workmen, it might greatly further the glorious object of a world's evangelization; and we earnestly commend the suggestion to the prayerful consideration of the various bodies of Christion believers, and the various missionary organizations. What a spectacle it would present both to angels and men, could believers of every name, forgetting all things in which they differ, meet, by chosen representatives, to enter systematically and harmoniously upon the work of sending forth laborers into every part of the world-field!

But, above all else, our immediate and imperative need is a new spirit of earnest and prevailing prayer. The first Pentecost crowned ten days of united, continued supplication. Every subsequent advance may be directly traced to believing prayer, and upon this must depend a new Pentecost. We, therefore, earnestly appeal to all fellow-disciples to join us and each other in importunate, daily supplication for a new and mighty effusion of the Holy Spirit upon all ministers, missionaries, evangelists, pastors, teachers, and Christian workers, and upon the whole earth; that God would impart to all Christ's witnesses the tongues of fire, and melt hard hearts before the burning message. It is not by might nor by power, but by the Spirit of the Lord, that all true success must be secured. Let us call upon God till he answereth by fire! What we are to do for the salvation of the lost we must do quickly; for the generation is passing away, and we with it. Obedient to our marching orders, let us "go into all the world, and preach the Gospel to every creature," while from our very hearts we pray, "Thy kingdom come."

Grace, mercy, and peace be with you all.

Done in convention at Northfield, Mass., August 14, 1885, D. L. Moody, presiding.

Arthur T. Pierson, Philadelphia, Presbyterian, *Chairman.*

A. J. Gordon, Boston, Baptist.

L. W. Munhall, Indianapolis, Methodist.

Geo. F. Pentecost, Brooklyn, N. Y., Congregationalist.

Wm. Ashmore, Missionary to Swatow, China, Baptist.

J. E. Kquaston Studd, London, England, Church of England.

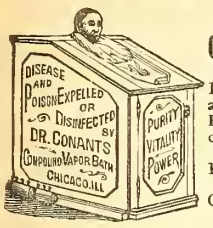
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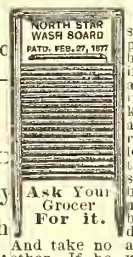
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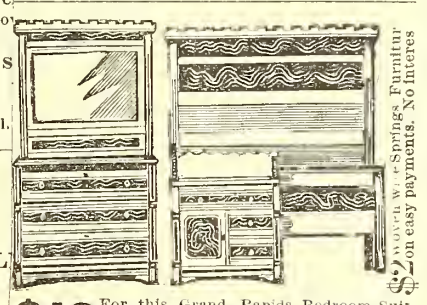
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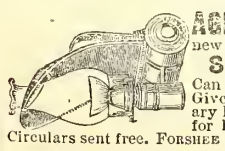
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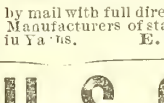
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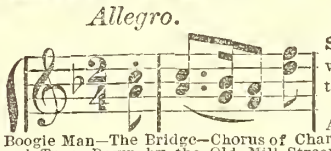
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FARM NOTES.

AMERICAN ROADS.

Let any one drive over most American roads in the spring with open eyes and wits, and see what unchecked destruction is at work—streams are running in the tracks that the removal of sod would turn into the drains; holes are lying full of water until May or June, being worked into lava beds by the sun; stones coming up by frost and lying to combat every passing wheel until they are actually worn out, as are the wagons that bump over them. And all this in the midst of men with libraries in their houses, modern tools in their barns, keen brains in their heads, and horses of value eating their heads off, waiting for the roads to dry up so that they can dance out after a long rest and lame themselves on the first round stone! It was a wise discovery of the late John Wilkinson, in his management of one of the first railways in the State, that $1 on the track was worth $2 in the shop, and it will be the era of better days in roads when it is understood that $1 25 in a day's work, at the proper time, on the road, will save many times that sum in wear and damage that only high-priced mechanics can repair.

But the road makers are not alone at fault. Our ordinary wagons were made to destroy roads, with round narrow tires and a uniform track, the latter the best possible arrangement for putting all travel in line and making ruts. If roads were railroad tracks, an even width of track would of course be the thing, but for roads it is just as far from a saving as any possible invention. Buying once a "trap" in England, as light "rigs" are called, the writer asked if it had the ordinary width of track. The honest maker scratched his puzzle head and confessed he did not know any such thing; when it was made plain to him, he said there was no rule of the kind, and just here is the secret of the small wear and tear of foreign roads—the wheel tread is all over the road.

Unless the roads are very favorably situated with regard to good gravel, all that are subject to a large amount of travel must in time be made of broken stone. This has been the result in all older countries, and time and a growing demand for good roads will force the practice upon us, and it need not be a costly process, if done gradually and with system. It is not worth while in ordinary work of the kind to dig out the roadway, when one exists. If it is hard it is well let alone; if soft, coarse stones can be pushed down from above, in the spring, until it holds firm, and any soft material that is crowded up can be removed when wet. *Country Gentleman.*

THE LAW OF THE ROAD.

TURN TO THE RIGHT.—The most important law of the road is, that when two persons in vehicles coming from opposite directions are about to meet, each shall reasonably bear to the right of the middle or travelled portion of the road, so that they can pass each other without interference. A traveller is not required to keep on the right side of the road all the time; he can drive where he pleases or where the going is best, so long as he turns to the right when he meets another vehicle. If the middle and usually travelled portion of the road is very muddy, and for this or any other reason persons are travelling along the side of the road, then the one who is on the left side of the road is in duty bound to turn out. In Massachusetts it was held that when the part of the road which is wrought for travelling is hidden by snow, and a path is beaten and travelled on the side of the wrought path, persons meeting on such side path are each required to drive their vehicles to the right of the middle of it. It should, however, be remembered that this law of the road is not an absolute and inflexible one. Circumstances may arise which would justify a deviation from it, and when they do arise, a traveller cannot stick blindly to the law and then claim damages if he is injured. In the crowded streets of a metropolis drivers are required to exercise very great care, and when this high degree of care dictates a departure from this law of the road, then it is not only justifiable, but a failure to observe it might cut off one's right to recover damages if he is injured. This turning to the right is just the opposite of that in England, which requires all drivers to turn to the left. The rule of turning in England is based on long-honored custom: our rule is establisred by statute in the several States of the Union.

FOOT PASSENGERS.—All persons have the same right to walk in the highway that they have to drive there, and they have the same right to walk in the middle of the street that they have to walk on the foot paths at the side. When one is walking in the wagon track, he must observe greater care to avoid collision with vehicles, but the fact of his being there is not of itself negligence. It is his duty to turn out for teams, especially if heavily laden, but teamsters have no right to run over him simply because he happens to be in the way. They would be liable for the injury if they did. Foot passengers have the undoubted right to cross the street at any time and place, and persons driving along it must use due care not to run into them, and must hold up to let them get by. The foot passenger must also exercise due care to avoid injury, for if he does not, he can recover no damage if injured. If he sees a team coming at a rapid rate he is not justified in attempting to cross ahead of it, or should he attempt crossing a crowded thoroughfare without first looking carefully both ways.—*H. A. Haigh, in American Agriculturist.*

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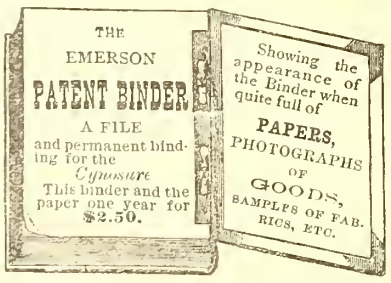
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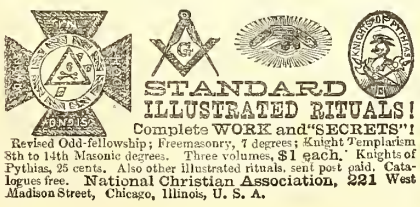
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NEWS OF THE WEEK.

WASHINGTON.

President Cleveland, Thursday nominated E. V. Long of Indiana to be Chief Justice of the Supreme Court of New Mexico, to succeed Judge Vincent.

It is positively stated that the President desires the election of the Democratic ticket in New York this fall, and that he and Secretaries Manning and Whitney have each contributed $1,000 to the party campaign fund in that State within a short time.

Judge Maynard, Second Comptroller of the Treasury, is making a thorough investigation of the accounts of Indian agents which are reported to be in a very bad condition. He has already referred about a dozen cases to the solicitor of the treasury for suit to recover balance found due the government.

An explosion of dynamite cartridges used in blasting the rock in the Washington aqueduct tunnel occurred one morning last week, one man being killed outright, another probably fatally injured, and several slightly injured.

COUNTRY.

An arch in the State Capitol at Springfield, Ill., on which several men were operating, suddenly collapsed Friday, killing one man instantly, and seriously injuring six others.

Jacob Kaufman, a well-known musician, committed suicide at Denver, Col., Friday night, by divesting himself of his clothing and crawling several times back and forth through a barbed wire fence. When discovered the body was shockingly lacerated, the wires being covered with blood and shreds of skin and flesh. He was insane.

Sixty five cows belonging to R. Sattenstine, who sells milk in New York City, were killed Friday, being found suffering with pleuro-pneumonia. They had been ailing for some time.

A year ago Judge Utt of Iowa decided against the prohibitionists' appeal to restrain the Dubuque saloon keepers from selling liquor. The prohibitionists appealed and the Supreme Court has just reversed the decision, holding that the law is constitutional.

Sixty Chinese cigar makers in a factory at San Francisco struck work Friday because the firm refused to discharge their white workmen. It is learned that the Chinese union of the city ordered the strike. This dictation by the Chinese that "white men must go" has caused no small sensation.

At St. Louis Friday evening an infernal machine was exploded by a street car on Washington avenue completely wrecking the vehicle. The four passengers were uninjured.

Four persons were burned to death in a cottage at No. 86 Vernon Park Place, Chicago, last Monday morning. The victims were Mrs. William S. Bates, her two boys, and her mother. Mrs. Bates rescued one child and rushed into the burning building to save the others.

A fast passenger train ran into the rear of an emigrant train near Jersey City, Oct. 18, and twelve persons were killed by the collision, and five of the injured will probably die. The telegraph operator who caused the disaster was arrested.

The spiritual condition of the United States Army is illustrated by the sentence of a chaplain, Rev. John Vaughan Lewis, who was recently tried by court-martial at Fort Omaha for drunkenness, and is to be confined to the limits of Fort Niobrara for two months.

An alleged infernal machine, a piece of gas-pipe filled with powder, was found on a street car track at St. Louis Wednesday, a cap having been arranged that a car-wheel would explode the missile.

Nearly a foot of snow fell Tuesday in the Ishpeming (Mich.) section. A mail train was blockaded at Summit.

The black citizens of Kentucky are going to hold a convention at Lexington, Nov. 26th, to discuss their exclusion from the jury box, the police forces and fire departments of the towns, and the passenger cars of the railroads.

The families of the striking miners in Fourth Pool district (Pennsylvania) are in a starving condition and it is expected that the men, to save the lives of their wives and children, must soon resume work. The strike has lasted seven weeks.

A mob surrounded a wooden building used as a jail in Murfreesboro, Ark., Tuesday night, in which one Churchill, a murderer, was confined. After saturating the structure with oil, they fired it, Churchill perishing in the flames. The victim made piteous appeals for mercy.

A miner who carried a naked lamp into a dangerous section of No. 2 slope of the Delaware and Hudson mine at Plymouth, Pa., Wednesday morning caused two explosions of gas and fire damp, sending a sheet of fire through the mine, shattering the houses at the opening of the shaft, and driving the debris hundreds of feet skyward. All the persons in the mine were dashed to the ground by the force of the shock, four being killed and twelve wounded. Many of the injured, who are shockingly burned and also inhaled the flames, cannot recover.

Squirrels are emigrating by millions from Mississippi to Arkansas, swimming the river in large bodies. A similar hegira took place in 1872.

The boiler in a steam saw-mill near Ridgeville, S. C., exploded, killing two men and a boy. Three others were terribly scalded, and one is missing.

A collision occurred Oct. 20th between two passenger trains on the Philadelphia and Erie Railway about two miles south of Williamsport. Two men were killed and several severely injured.

FOREIGN.

A desperate attempt was made Wednesday afternoon at Copenhagen to assassinate Estrupp, the Danish Premier. Two shots from a revolver failed to take effect, when the would-be assassin was seized by detectives and hurried to prison.

A dispatch giving details of the recent engagement between the French and the Hovas says that Admiral Miot, the French cammander, met with unexpected opposition and was compelled to beat a hasty retreat. The same dispatch says that if the campaign in Madagascar is allowed to drag the French will be driven into the sea.

Thursday the English Privy Council refused to grant the appeal in behalf of Louis Riel, the Canadian rebel under sentence of death.

Three thousand men employed in the state quarries at Lianberries, Wales, have been locked out because they committed a breach of the rules in holding a mass-meeting during working hours.

A special cablegram from London says the delimiation of the Zulfikar Pass region is finished. England has secured for Afghanistan the control of the complete military position.

All the European powers have accepted the Porte's invitation to attend a conference at Constantinople upon the annexation of Roumelia by Bulgaria. A body of Servian troops have crossed the Bulgarian frontier and an opposing force has been sent out to meet them.

MARKET REPORTS.

CHICAGO.

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No. 3		73½
Winter No 2		89
Corn—No. 2		41½
Oats—No. 2		25
Rye—No. 2		63
Bran per ton		11 25
Flour	1 75	@5 00
Hay—Timothy	8 00	@12 00
Mess pork per bbl		8 40
Butter, medium to best	11	@26
Cheese	05	@10
Beans	1 15	@1 65
Eggs		18½
Seeds—Timothy	1 63	@1 72
Flax		1 16
Broom corn	02	@ 06½
Potatoes	50	@ 60
Hides—Green to dry flint	07½	@ 14
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	4 90	@5 60
Common to good	1 25	@4 75
Hogs	2 70	@3 90
Sheep	2 00	@3 75

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Flour	3 00	@5 25
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Spring		93
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Oats	29	@38½
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Eggs		16½
Butter	7	26
Wool	13	@37

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Cattle	2 00	@5 40
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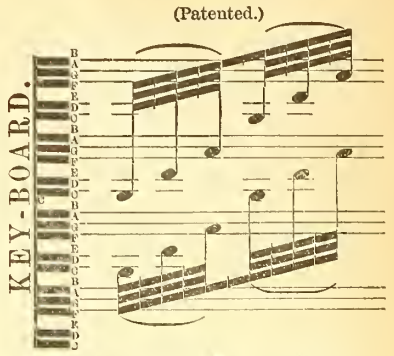
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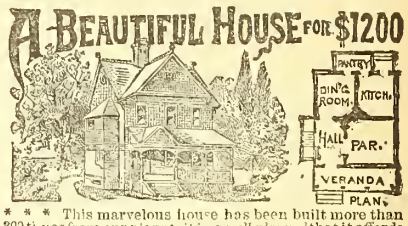
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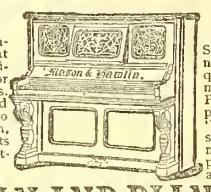


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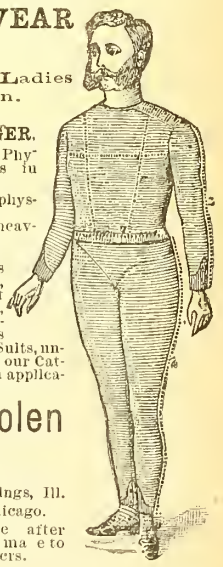
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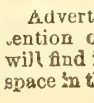
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The Quaker philanthropist of Philadelphia, Josiah W. Leeds, whose phamphlets against the theater and vicious literature have had a national circulation, has at length taken his case to the courts, and has come off in triumph. He procured the arrest of a theatrical manager for an obscene show-bill. The jury returned a verdict of guilty, and Judge Gilmore, accepting the statement of the manager that he would in the future be more careful, said it was time the business was stopped. The whole object was to get people into the place to see nude women. He wished it to be distinctly understood by everybody that the exposing of such show-bills and other pictures of such an objectionable sort must cease. The sentence in the present case would not be a measure of what would be likely to follow a repetition of the misdemeanor. He announced a fine of $100. Mr. Leeds deserves the thanks of the nation for his intrepidity in this matter, and now that he has opened the way, let the good work go on until the streets of our cities shall be cleared of these vicious and obscene invitations to schools of immorality. The evil is widespread and deep, and even ordinary concert companies seem to think it neccessary to use such appeals to draw the prurient crowd.

The Repbulican press carefully report the mortification of the Democrats with the President because of his independence of party amenities. Hon. Frederick Douglass, who has retained from the last administration the office of Register of Deeds in Washington, is looked after by some of the party men who want his place. Mr. Cleveland replied to their overtures in a very un-Democratic manner, by saying that if they would suggest the name of a good colored man he would appoint him! The deputation retired, confused and indignant. The President has also snubbed Mr. Voorhees, Senator from Indiana. The latter called to urge an appointment for United States Marshal, and was met by the cool remark, that it was to be hoped that the candidate was a better man than the others recommended by the Senator.

The revised returns of the Ohio election are reported: Foraker, Republican candidate for governor, 359,538; Hoadly, Democratic, 341,380; Leonard, Prohibition, 28,054; Northrup, Greenbacker, 2,760. Two years ago the vote of Foraker and Hoadly, both candidates as now, were just about transposed, and Ferdinard Schumacher, of Akron, received but 8,362 on the Prohibition ticket. These figures will do to remember. They prove at least that as many Democrats have joined the Prohibition ranks as Republicans. It must also be noted that Hamilton, the banner Prohibition county with 1,336 votes, is the county whose convention first raised the blue banner in favor of "OPEN METHODS" in temperance reform. What shall we have from the eleven States which hold elections this week?

President Cleveland has been forced to summary measures with the office-seeking horde at Washington and last Thursday issued a proclamation shutting them out from his presence when they come on that business. For eight months, he says a large portion of his time has been given to them, and he now concludes that the public welfare imperatively demands a change, in which all good citizens will acquiesce. Yes, and applaud the firmness and independence of the President who can set his foot upon this shameful business which has long enough disgraced the nation. It is an abuse never contemplated by the framers of the Constitution, and now that Mr. Cleveland has opened the way, let some patriot in Congress devise a plan which shall root out the evil.

Last week another act in a singular drama was closed in New York in the sentence of young Ward and his removal to Sing Sing penitentiary for ten years. There he will join Fish, the late president of the Marine bank, who is serving a like sentence, and who was brought into court to testify with a spiteful glee against his partner in crime. The country will never forgive Ward while they remember Grant. How much the latter's failing health was due to the swindling of Ward may never be explained; but none will say the judge was too severe when in pronouncing the sentence he said: "You seem to experience no remorse whatever over the ruin and sorrow which you have brought to hundreds of people in this country. You have done more to unsettle public confidence in public institutions than any other man in this generation. And yet through this entire trial you have shown yourself to be wholly unrepentant for the sins you have committed." But away from Wall street for ten years may make another man of this remorseless young villain.

The St. Louis street-car strikers and their Knight of Labor lodge is signalizing its defeat by repeated attempts to dynamite the cars, jeopardizing the lives of hundreds of passengers. This characteristic lodge warfare is justly denounced on all sides, and will not, of course, continue under such general approbrium; but it serves to inform the public mind of the nature of the tiger they are using for a plaything. "Jesse James," says the St. Louis *Republican*, "never put dynamite under street-cars to kill women and children in wholesale and indiscriminate murder. Yet Missouri set a price upon his head and hunted him to death in self-defense. Will less be done when acts are committed more dangerous and formidable than all the train robberies ever committed?"

The unpopularity of the British royal family, after the long and unexampled regard for Queen Victoria, has been noticed in these columns. There are some reasons which are valid, whether they are the correct ones or not. Mr. Wookey, secretary of the Gospel Purity Association, addressed, a while since, a crowded audience in the Corn Exchange, Luton, England, and referred to the trial of an infamous procuress, an old woman of 60, named Jeffries, who was indicted for keeping a number of human slaughter-houses, where the victims were young woman and girls, whose virtue was offered up to the lust of young aristocrats. Among the names of these male debauchees, which the prosecuting committee had obtained, were these: Lord Fyfe, Lord Douglas Gordon, Lord Lennox, Lord Aylesford, Sir William Eaton, Hon. Tyrwhit Wilson, Consul Hewett, the King of the Belgians and the *Prince of Wales!* Remembering that the movement to which the *Pall Mall Gazette* disclosures have given so great an impetus, has taken strong hold of the popular mind and feeling, this association of the name of their prospective king must arouse every latent feeling of indignation and abhorrence.

But this reason applies to but one member of the reigning family. Another more general one may be mentioned—a just reason for public reprobation. All the sons of the Queen are, we believe, enrolled in the Masonic lodge. The Prince of Wales, the great dancer and rake, has for repeated terms been elected Grand Master of English Masonry. This fact proves the order to be in complicity with his crimes, and justly suspected by the people as fostering the great curse of social impurity. The princes of the blood in becoming the patrons of Freemasonry have also erected a wall of secret oaths between themselves and the British masses, who for obvious reasons are unable to enter the order, even if disposed. It would be a satisfaction to know that the unpopularity of these young men was occasioned only by their unnatural and wicked lodge relation. It would prove a hopeful tendency in British society, and is an evil which they could readily put away from between them and the people.

GLIMPSES OF SOUTH AFRICA.

ESTCOURT, Natal, Sept. 7, 1885.

EDITORS CYNOSURE:—As some of your readers are aware, myself and wife landed here last June for mission work. We have found Natal to be more heathenish than we expected, and the natives very desirous of being taught. We were surprised at the amount of "caste" exhibited here among the whites. The American negro or the Indian would resent such treatment at once, but these Zulus sing on and care for nothing. They make songs for every occasion. If hunting a stray horse they sing about it, and when found, sing as they run home with it. As to the whites, they move in circles or grades, and in this place have more pride than piety.

I believe the experience of the Southern States of America will be repeated here within a few years, viz., "The blacks will put the whites to shame." We find the native children so thirsty for education that they will not keep at home when asked to, but come early and stay late, and study hard. We have beeu told they were all dull, but could show surprising copies of writing done by boys and girls whose education dated back but three weeks. One boy learned the alphabet in one night, and now reads in a second reader.

These bright boys and girls ought to be trained in some industrial Christian school, and after acting as pupils or teachers for some time at the school, and giving evidence of thorough conversion and deep piety, should be appointed to visit the "kraals," to preach to the raw heathen or to interpret for the missionary. We are planning to organize such an industrial school, and think we can get a grant of land in the "Native Reservation" for that purpose. I have sent word to the chief that each scholar must work one hour each day if we start a school for his tribe. I arranged with him before that uo scholar could use "utywala" (Zulu beer), or "gwae" (tobacco), while attending school. Such a proviso has made the natives wonder how it is that some other missionaries partake of these doubtful things. The explanation circulated is, that American Christians use neither beer or tobacco, and that the missionary means to make Americans out of them. I wish I could say that American Christians were straight on these things which to-day are a hindrance to the spread of the Gospel here.

Masonic lodges and other secret orders have regular meetings in the towns nearer the coast. Two of the Masonic lodges are advertised to meet "on or

before full moon." This would seem to change their name from "sun worshipers" to "moonshiners." There may be need of moonlight, as I see the "Masonic Refreshment Bar" advertises that "a long-felt want is now supplied" in their choice wines, spirits and cigars.

I need some tracts to open people's eyes. They must be of that kind to attract the attention of thinking men, and contain the oaths of Masonry, and show the duty of Masons to renounce the same.

I have loaned "Secret Societies Illustrated," and rejoice that it did good. The copy was presented me by Bro. W. B. Stoddard at Akron, N. Y.

The institution here is aristocratic, and at present not as bold or defiant as at home; yet true "Blue Masonry" is the same doctrinally and practically. One has to be cautious in assertions when away from home, as there is much difference in lodge rules. For instance: When in England I saw a notice that a certain number would be received in the Odd-fellows lodge "*without fees*," in order to replenish the lodge, and a Mason told me he paid no initiation fees: and that the name of Jesus was not *considered an innovation* in his lodge. I believe a little seed here would bring a harvest in short time. Pray for us and God's cause here. Yours in Christ,

ROBERT SHEMELD.

Estcourt, Natal, S. Africa.

ANOTHER PROBABLE EXODUS OF THE MORMONS.

BY PROF. S. M. HILL.

Mormonism cannot remain where Christian civilization has the ascendency. From Palmyra county, N. Y., Smith and his followers fled to Kirtland, Cayuga county, Ohio. That was their first exodus. Soon Kirtland became uncomfortably close, and an exodus was planned to western Missouri and a confederation with the Indians contemplated, that the Mormons might found a kingdom independent of the United States. But even Missouri was unfavorable, and when they were driven over its boundary lines by an enraged people, their pitiable condition awoke the sympathy of the citizens of Illinois, and a tract of land was offered them for a colony. Then they built Nauvoo and for ten years prosperity smiled upon them.

The polygamous practices of the leader then caused a split in the "Quorum of the Apostles." Two or three resolute spirits started a paper, the Nauvoo *Expositor*, as a means of redress for family wrongs and as a safeguard for the sanctity of family ties. This was mobbed by the leader; he was imprisoned and while in prison shot by an exasperated people. In less than a week's time they were forced to vacate their town, and crossed the Mississippi over to Iowa.

Now began their fourth exodus. It took them one year's time to cross Iowa. While in winter quarters in the vicinity of Omaha, one James C. Little went to President Polk and asked him whether 500 Mormons could not be enlisted for the Mexican war, as they contemplated going to California anyway. They were enlisted, their pay given in advance and they marched as U. S. soldiers across the plains. The rest of the company under Brigham Young's leadership went over and stopped in the Salt Lake valley, where a few of them had been the year before on a hunt for a location. Their plan was now to come so far west that the United States should never be able to reach them. But, alas! the very same year they made their first settlement there all that territory was ceded to the United States.

This same man, J. C. Little, has now called for another force of 500. This time they will take their familes with them and move down to Sonora, in Northern Mexico, to take possession of some 200,000 acres of land that he and one Samuel Brannan have purchased. It seems as if this would be the beginning of the fifth exodus of the Mormons, and now they might succeed in getting outside the jurisdiction of our government. They will, however, not be likely to leave Utah and the surrounding territories, but only arrange matters so that the Mormon leaders can have their headquarters outside of this country. The Utah Central railroad can easily be prolonged through Arizona into Mexico and to the head of the gulf of California. A confederation of the Yagoi Indians in alliance with the Mormons and the coveted goal of Mormonism, an independent, separate nation might soon enough be realized. The weak government of Mexico would not be as hard to fight as the United States government, and the pressure now exerted by Judge Zane's effective application of the Edmund law will very naturally make he Mormon look to some place of refuge. Will that be the end of the Mormon problem?

Wahoo, Neb.

CHEAP IMMORTALITY.

BY PROF. O. F. LUMRY.

Yesterday's mail brought me a cabinet photograph bearing on one side the shadows of old-time friends and relations, and on the back, at the top, a representation of the safe to contain "Mosher's memorial offering to Chicago," which is described below as follows:

"1976."

"By special request, this Memorial Photograph was taken by Mr. Mosher for his great collection of portraits of prominent men and women; and when the collection is complete the photographs will be classified according to the profession of the persons represented, and deeded by Mr. Mosher, with memoirs and valuable statistics, to Chicago, and carefully laid away in a memorial safe, with its thousands of historical likenesses of the honored dead and living, will become a priceless treasure, and preserved with the archives of the city in the great vaults of the court-house, where suitable space has been awarded for it and approved of by Mayor Harrison, January 21st, 1880, and there to be kept for the second centennial, 1976."

In the deed mentioned above there is to be a request to have a memorial service held in Chicago every quarter of a century, from July 4, 1876; and the mayor of the city will be requested to provide a place for these portraits, memoirs and statisties, in a Memorirl gallery at the second and third anniversaries of American Independence. The statement continues:

"As nearly all the members of the Masonic bodies in Chicago are represented by their photographs in the collection, it seems most befitting for them to lay these memorial shadows away, as their brothers in 1966 will be requested in the deed to unlock the safe, take charge of the secret trust, the invaluable 'souvenir.'"

After giving notice of price of photo's and other connected matters the card goes on to say as follows:

"The above offering is heartily approved by Ex-Governor Cullom, Gen. Sheridan, Wm. Penn Nixon, James B. Bradwell, John A. Logan, David Davis, W. F. Story, Joseph Medill, Andrew Shreman, Washington Hesing and forty other as prominent men of the State. The safe is to be encased in thick layers of charcoal, to absorb all the dampness and injurious gasses, so the likenesses will last forever.

Over 5,300 persons have had memorial portraits taken and registered their names for the second centennial."

Perhaps the exhibition of cheek manifested here ought not to astonish any one accustomed to see the advertisement of the *Ancient* and *Honorable* order printed gratuitously on all the currency of the country, but he can not help wondering if the city of Chicago would be willing to be at the expense of building vaults to do a like service for the Christian churches of Chicago or the thousand and one other organizations that have an equally good claim to the like favor.

It occurs to me that this is a risky experiment after all. Suppose that within the century Masonry should come to be seen in its true light as a system of idolatry and a conspiracy to rule the state. Scan carefully the names and observe how many of them have become U. S. Senators, and perhaps you may get some idea of how they reached what used to be an honorable and exalted station.

May it not be that the men of a century hence will regard this as a veritable rogues' gallery?

Wheaton College.

LODGE THEOLOGY HARD TO BELIEVE.

BY REV. C. F. HAWLEY

In the course of my visitatious in Fayette county, Iowa, I called upon a minister of the Gospel who had been accustomed to see lodge men received to the fellowship of the church. I set before him the religious character of Freemasonry. I told him that according to the highest Masonic authority a man when he is made a Mason receives the "*New birth;*" and that these same Masonic oracles tell us that a Mason who lives in strict obedience to the obligations and preeepts of the fraternity is *free from sin.* It was difficult for the minister to believe that these representative Masons, who must be intelligent in regard to the principles of the order, really meant to teach that a man by passing through the ceremonies and faithfully observing the obligations and precepts of Masonry is freed from sin and fitted for heaven.

"But," said I, "they tell us that in becoming a Master Mason a man 'is raised from the grave of ignorance to the faith of salvation;' and that it 'inspires him with a good hope of that final reward which belongs alone to the just made perfect.' They tell us that there is all in the first three degrees of Masonry 'that the soul of man requires.'"

Still this good man queried as to whether these Masonic teachers did not mean that Masons were saved by Christ, and that Masonry merely helped them to be Christians.

I replied, "You know that every Master Mason who has been faithful to his obligations is entitled to a Masonic burial if he requests it. And you know that Jews, and Mohammedans, and pagans, and deists, and spiritualists, are admitted to Masonry as freely as though they were Christians. And you know that Masonry in her burial service expresses the same hope for the unbelieving, Christ-rejecting Jew, that it does for the Christian Mason who dies. And that the Mohammedan and pagan Masons are sent forward by the Masonic burial service to the grand lodge above in company with Jews and Christians. Now, if Masonry means that the Christian Masou is saved by his Christianity, then Masonry also means that the Jewish Mason is saved by his Judaism, and the Mohammedan Mason by his Mohammedism, and the pagan Mason by his paganism."

"Take," I said, "which horn of the dilemma you please. Admit that Masonry teaches that men may climb up to heaven by the practice of its ceremonies and obligations and precepts, and is, therefore, the rival of Christianity, which affirms that CHRIST is the *only way* to God and heaven; or else admit that Masonry in league with Satan, is seeking to exalt the false religions of the earth to an equality with our holy Christianity."

Masonry originally, and by its representative men teaches that men are saved by Masonry. And the wise men of Masonry teach that its religion is pure theism; that is, a deistical religion in which the Christ of God is utterly ignored and rejected.

Christ says, "I am the way, the truth, and the life; no man cometh unto the Father but by me." He pronounced those who seek to climb up some other way, thieves and robbers! And the Holy Ghost affirms, through Peter, that there is salvation by no other; "for there is no other name under heaven, given among men, whereby we must be saved."

If, then, Masonry means to teach that salvation is by Masonic ceremonies and the faithful observance of Masonic obligations it is an anti-Christ, seeking to dethrone Jesus Christ, the world's only hope. And, if Masonry only means to teach that one religion is just as good as another; that a pagan, or a Jew, or a Mohammedan, or a spiritualist, or a deist, is just as sure of heaven as a Christian; then Masonry has become the mouthpiece of Satan; and is in agreement with hell, and seeking to dethrone Jesus Christ, and exalt the god of this world, by granting passports to his worshipers, and sending them forward to the Grand Lodge above.

Shall the Christian church endorse men as Christians and ordain them as ministers who are wilfully engaged in this horrible conspiracy to dethrone Christ, and give his kingdom to Satan? O, shame!

Let every loyal friend of Jesus Christ utter his indignant protest.

THE SAMNITE LEGION.

From a letter by Hon. Richard Rush to Hon. John C. Spencer, March 8, 1831.

On the point of Masonic oaths I must beg you to turn to Livy, 10th book, section 38. Reading him a few evenings ago, I was much amused with falling upon a passage, the whole of which I would copy, but that it is too long. It is one in which he describes the linen legion of the Samnites. From this legion, those who contend for the antiquity of Masonry, may if they think fit, date its origin. It may at least supply their antiquarian researches with some good hints, for although not making such a stretch into backward time as the days of King Solomon, it leaps over John the Baptist. The Samnites being at war with the Romans, assembled their whole force at Aquilenia. A piece of ground in the middle of the camp was enclosed with hurdles and boards, and covered overhead with a linen cloth, the sides being all of an equal length. Within this enclosure sacrifices were performed, according to directions read out of an old linen book. When these were finished, the general ordered a beadle to summon every one of those who were most highly distinguished by their birth or conduct. Besides other solemnities calculated to impress the mind with religions awe, there were altars erected, about which lay the victims slain, and centurions stood around with their swords drawn. The soldier was led up to the altar, rather like a victim than a performer in the ceremony, and was bound by an oath not to divulge what he should see and hear in that place. He was then compelled to swear, in a dreadful kind of form, containing execrations on his own person, on his family, and race, if he did not go to battle whithesoever the commanders should lead; and if either he himself fled from the field, or, in case he should see any other flying, if he did not immediately kill him. At first, some, refusing to take this dreadful oath, were put to death round the altars, and their mangled remains lying among the carcasses of the victims, served as a warning to others not to refuse. At length the requisite number was obtained, and this legion, says Livy, sixteen thousand strong, was called the linen

legion, from the covering of the enclosure. Its soldiers were furnished with painted and gilt shields, and plumed helmets. The Romans laughed at their empty parade, and were horror struck at their abominable oaths and sacrifices, polluted as the latter were with human blood mingled with that of cattle: and under Lucius Papirius Cursor, the renowned Roman leader, made quick work with the "linen legion," part were cut to pieces, and part put to flight.

May this prefigure the defeat of Masonry at the polls, under Wirt, as our Papirius Cursor; for surely it is alike ridiculous by its empty parades, alike odious by its abominable oaths, and has alike been polluted with human blood.

A DEFENCE OF THE BIBLE AS A SCHOOL-BOOK.

WRITTEN BY DR. BENJAMIN RUSH, FROM PHILADELPHIA, MARCH 10, 1791, AND ADDRESSED TO REV. JEREMY BELKNAP, BOSTON.

Dear Sir:—It is now several months since I promised to give you my reasons for preferring the Bible as a school-book, to all other compositions. I shall not trouble you with an apology for my delaying so long to comply with my promise, but shall proceed immediately to the subject of my letter.

Before I state my arguments in favor of teaching children to read by means of the Bible, I shall assume the five following propositions:

1. That Christianity is the only true and perfect religion, and that in proportion as mankind adopt its principles, and obey its precepts, they will be wise and happy.

2. That a better knowledge of this religion is to be acquired by reading the Bible than in any other way.

3. That the Bible contains more knowledge necessary to man in his present state than any other book in the world.

4. That knowledge is most durable, and religious instruction most useful, when imparted in early life.

5. That the Bible, when not read in schools, is seldom read in any subsequent period of life.

My arguments in favor of the use of the Bible as a school-book are founded:

I. In the constitution of the human mind.

1. The memory is the first faculty which opens in the minds of children. Of how much consequence, then, must it be, to impress it with the great truths of Christianity, before it is preoccupied with less interestiug subjects! As all the liquors which are poured into a cup generally taste of that which first filled it, so all the knowledge which is added to that which is treasured up in the memory of the Bible, generally receives an agreeable and uscful tincture from it.

2. There is a peculiar aptitude in the minds of children for religious knowledge. I have constantly found them in the first six or seven years of their lives more inquisitive upon religious subjects than upon any others; and an ingenious instructor of youth has informed me that he has found young children more capable of receiving just ideas upon the most difficult tenets of religion than upon the most simple branches of human knowledge. It would be strauge if it were otherwise; for God creates all his means to suit all his ends. There must of course be a fitness between the human mind and the truths which are essential to its happiness.

3. The influence of prejudice is derived from the impressions which are made upon the mind in early life. Prejudices are of two kinds, true and false. In a world where false prejudices do so much mischief, it would discover great weakness not to oppose them, by such as are true.

I grant that many men have rejected the prejudices derived from the Bible; but I believe no man ever did so without having been made wiser or better by the early operation of these prejudices upon his mind. Every just principle that is to be found in the writings of Voltaire is borrowed from the Bible; and the morality of the deists, which has been so much admired and praised, is, I believe, in most cases, the effect of habit, produced by early instruction in the principles of Christianity.

4. We are subject, by a general law in our nature, to what is called habit. Now, if the study of the Scriptures be necessary to our happiness at any time of our lives, the sooner we begin to read them the more we shall be attached to them; for it is peculiar to all the acts of habit to become easy, strong, aud agreeable by repetition.

5. It is a law in our natures that we remember longest the knowledge we acquire by the greatest number of our senses. Now, a knowledge of the contents of the Bible is acquired in school by the aid of the eyes and the ears; for children after getting their lessons, always say them to their masters in an audible voice; of course there is a presumption that this knowledge will be retained much longer than if it had been acquired in any other way.

6. The interesting events and characters, recorded and described in the Old and New Testaments, are accommodated above all others to seize upon all the faculties of the minds of children. The understanding, the memory, the imagination, the passions, and the moral powers, are all occasionally addressed by the various incidents which are contained in those divine books, insomuch that not to be delighted with them is to be devoid of every principle of pleasure that exists in a sound mind.

7. There is a native love of truth in the human mind. Lord Shaftesbury says that "truth is so congenial to our minds, that we love even the shadow of it;" and Horace, in his rules for composing an epic poem, establishes the same law in our natures, by advising the "fictions in poetry to resemble truth." Now, the Bible contaius more truths than any other book in the world; so true is the testimony that it bears of God in his works of creation, providence, and redemption, that it is called truth itself, by way of pre-eminence above things that arc only simply true. How forcibly are we struck with the evidence of truth, in the history of the Jews, above what we discover in the history of other nations? Where do we find a hero, or an historian, record his own faults or vices except in the Old Testament? Indeed, my friend, from some accounts I have read of the American Revolution, I begin to grow sceptical to all history except to that which is contained in the Bible. Now, if this book be known to contain nothing but what is materially true, the mind will naturally acquire a love for it from this circumstance; and from this affection for the truths of the bible, it will acquire a discernment of truth in other books, and a preference of it in all the transactions of life.

8. There is a wonderful property in the memory, which enables it in old age, to recover the knowledge it had acquired in early life, after it had been apparently forgotten for forty or fifty years. Of how much consequence, then, must it be, to fill the mind with that species of knowledge, in childhood and youth, which, when recalled in the decline of life, will support the soul under the infirmities of age, and smooth the avenues of aproaching death? The Bible is the only book which is capable of affording this support to old age; and it is for this reason we find it resorted to with so much diligence and pleasure by such old people who have read it in early life. I can recollect many instance of this kind in persons who discovered no attachment to the Bible in the meridian of their lives, who have notwithstanding, spent the evening of them, in reading no other book. The late Sir John Pringle, physician to the Queen of Great Britain, after passing a long life in camps and at courts, closed it by studying the Scriptures. So anxious was he to increase his knowledge in him, that he wrote to Dr. Michaels, a Professor of Divinity in Germany, for an explanation of a difficult text of Scripture, a short time before his death.

II. My second argement in favor of the use of the Bible in public schools, is founded upon an implied command of God, and upon the practice of several of the wisest nations of the world. In the sixth chapter of Deuteronomy, we find the following words, which are directly to my purpose: "And thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee shall this day be in thy heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

It appears, moreover, from the history of the Jews, that they flourished as a nation in proportion as they honored and read the books of Moses, which contained a written revelation of the will of God to the children of men. The law was not only neglected, but lost during the general profligacy of manners which accompanied the long and wicked reign of Manasseh. But the discovery of it, in the rubbish of the temple, by Josiah, and its subsequent general use, were followed by a return of national virtue and prosperity. We read further of the wonderful effects which the readiug of the law by Ezra, after his return from his captivity in Babylon, had upon the Jews. They hung upon their lips with tears, and showed the sincerity of their repentance by their general reformation.

The learning of the Jews for many years consisted in nothing but the knowledge of the Scriptures. These were the text-books of all the instruction that was given in the schools of their prophets. It was by means of this general knowledge of their law, that those Jews that wandered from Judea into other countries, carried with them and propagated certain ideas of the true God among all the civilized nations upon the face of the earth. And it was from the attachment they retained to the Old Testament, that they procured a translation of it into the Greek language, after they lost the Hebrew tongue by their long absence from their native country. The utility of this translation, commonly called the Septuagint, in faciliating the progress of the Gospel, is well-known to all who are acquainted with the history of the first age of the Christian church.

But the benefits of an early and general acquaintance with the Bible were not confined only to the Jewish nation. They have appeared in many countries in Europe since the Reformation. The industry and habits of order which distinguish many of the German nations are derived from their early instruction in the principles of Christianity by means of the Bible. The moral and enlightened character of the inhabitants of Scotland, and of the New Eugland States, appears to be derived from the same cause. If we descend from nations to sects, we shall find them wise and prosperous in proportion as they become early acquainted with the Scriptures. The Bible is still used as a school-book among the Quakers. The morality of this sect of Christians is universally acknowledged. Nor is this all, their prudence in the management of their private affairs, is as much a mark of their Society as their sober manners.

I wish to be excused from repeating here that if the Bible did not convey a single direction for the attainment of future happiness, it should be read in our schools in preference to all other books, from its containing the greatest portion of that kind of knowledge which is calculated to produce private and public temporal happiness.

We err not only in human affairs, but in religion likewise, only because "we do not know the Scriptures." The opposite systems of the numerous sects of Christians arise chiefly from their being more instructed in catechisms, creeds, and confessions of faith, than in the Scriptures. Immense truths, I believe, are concealed in them. The time, I have no doubt, will come, when posterity will view and pity our ignorance of these truths, as much as we do the ignorance of the disciples of our Saviour, who knew nothing of the meaning of those plain passages in the Old Testament which were daily fulfilling before their eyes. Whenever that time shall arrive, those truths which have escaped our notice, or, if discovered, have been thought to be opposed to each other, or to be inconsistent with themselves, will then, like the stones of Solomon's temple, be found so exactly to accord with each other, that they shall be cemented without noise or force into one simple and sublime system of religion.

But further, we err, not only in religion, but in philosophy likewise, because we "do not know or believe the Scriptures." The sciences have been compared to a circle of which religion composes a part. To understand any one of them perfectly, it is necessary to have some knowledge of them all. Bacon, Boyle, and Newton, included the Scriptures in the inquiries to which their universal geniuses disposed them and their philosophy was aided by thowledge in them. A striking agreement has been lately discovered between the history of certain events recorded in the Bible and some of the operations and productions of nature, particularly those which are related in Whitehurst's "Observations on the Deluge," in Smith's account of the origin of the variety of color in the human species, and in "Bruce's Travels." It remains yet to be shown how many other events, related in the Bible, accord with some late important discoveries in the principle of medicine. The events and the principles alluded to, mutually establish the truth of each other. From the discoveries of the Christian philosophers, whose names have been last meutioned, I have been led to question whether most harm has been done to revelation, by those divines who have unduly multiplied the objects of faith, or by those deists who have unduly multiplied the objects of reason, in explainiug the Scripfuers?

The Hebrew word which is translated prophesy meant to bubble up and pour forth as a fountain. The enthusiast bubbles up with the Spirit of God within him, and it pours forth from him like a fountain. The word prophecy is misunderstood. Many suppose it is limited to mere prediction; that is but the lesser portion of prophecy. The greater work is to reveal God.—*Walt Whitman in the North American Review.*

In closing the eyes for the nightly rest it is good to say, "He giveth his beloved sleep;" and in opening them, when night is past, to say, "When I awake I am still with Thee."

THE TEMPERANCE CAUSE IN MASSACHUSETTS.

BY REV. HENRY T. CHEEVER.

WORCESTER, MASS., Oct. 28, 1885.

What may possibly prove to be a tidal wave in the temperance reformation, has been recently set in motion at a crowded meeting in this city, addressed by Principal Roe, of the Worcester High School. He briefly reviewed the century since the pampelet of Dr. Benjamin Rush, of Philadelphia, in 1785, dwelling largely upon the semi-centennial epoch in 1835, made by the Deacon Giles' distillery affair in old Salem, and the street outrage upon, and incarceration of Rev. George B. Cheever in the Salem jail for that famous dream.

Mr. Roe read with marked effect the two world-known articles entitled "Deacon Giles' Distillery," and "Deacon Jones' Brewery," and then supplemented those notable documents of the young Salem divine with an interesting address; in the course of which he spoke of the great advance of public sentiment within the last fifty years on the temperance question, as manifested in social and church life, in politics and legislation. In closing, he strongly advocated the keeping up of an uncompromising agitation till the liquor traffic is thoroughly outlawed, and the liquor curse fairly lifted from burdened humanity.

Your correspondent offered a declaration deprecating the present lamentable temperance apostasy in the commonwealth of Massachusetts, and urging that the policy of the State be changed from legislative license to constitutional suppression, and pledging the large assembly to continual agitation for the prohibition, by amendment of the State Constitution, of the baleful traffic till its downfall is secured.

The admirable article of the late Rev. George Allen, of this city, the noted Anti-mason, was referred to in defense of Dr. Cheever against the charge of intemperate writing. Some of its incisive sentences of fifty years ago will bear repeating here:

"Many have been, and more have affected to be, shocked at the rash hand which Mr. Cheever has put on 'Deacon Giles' Distillery,' who have ever been calm as clocks, and whose placid tempers could never have been ruffled by any amount of evil, however near or long continued, which that distillery may have brought on individuals, or on the community.

"That distillery may eat up the bread of poverty, dissipate the treasures of the rich, wreck the hopes of skillful enterprise and patient industry. It may bury the hardy children of the sea down in her fathomless caves; it may bring under the hammer the shop, the farm, the once happy dwelling. It may scatter the loving family, once grouped with mutual joy around the cheerful fire, but now to have no more a common home and the accustomed sweets of home-bred life. It may suck out, with a vampire's grasp, the life-blood of whole households, and lay waste the noblest gifts of mind. It may people the poor-house, the dreary refuge of the maniac, or the gloomy walls where crime is bound in fetters and doomed to still more fearful solitude. Or, not content with its desolations and woes on this side the grave, it may send them onward into the invisible domains beyond it. But no voice may lift up a cry of alarm; or if cowering fear shall give leave to speak at all, it must be in accents so bland, in words so courteous, in phrases so abstract and circuitous, that nobody shall know who, or hardly what, is meant. And if one thunders out, or writes in blazing fire, '*Thou art the man*!' he who thus rashly ventures to lay hold on another's conscience, and rouse the slumbering from their fatal rest, is stigmatized 'as the chief of sinners,' and is made the scape-goat for all subsequent sins which an incensed press may choose to lay on his devoted head.

"Mr. C. has done, so far as taste is concerned, what the great masters of the human heart have always done. Homer, Virgil, Dante, Tasso, Spencer, Shakespeare, Milton and Bunyan took counsel of their own genius when they personified the vices which beset our race, and fixed in the mind unsteady images of evil by endowing them with the attributes of supernatural agents.

"After all the bluster about the cause of temperance going back, its friends have nothing to fear but cowardice in their own ranks. They ought to expect the final battle to be the hardest fought, remembering that

> 'Evils which take leave,
> In their departure most of all show evil.'"

In this connection let me offer for the *Cynosure* a report, yet unpublished, which your correspondent was led to make at the late Conference of Congregational churches, in Worcester county, after these terms:

"There is one department of Christian work by the churches of this Conference, upon which I beg leave to report a minute, supplementary to the general report to which we have just listened; my own mind being greatly burdened in regard to it, as doubtless the minds of others in the Conference may be likewise. I wish to offer a minute in reference to one of the greatest evils in society that now confronts, not merely our Congregationalism, but Christianity itself, in terms follows:

"'Whereas, in our work as churches the domestic liquor traffic is found to be the deadliest foe to the success of Christianity and to the well-being of the common people, which Christianity has now to meet; therefore, loyalty to Christ, on the part of the churches of this Conference, requires an earnest and continuous agitation for the thorough suppression of this anti-Christian traffic. And this Conference holds that the act of city aldermen, and of selectmen of the towns in licensing such a demoralizing traffic, is deserving of gravest rebuke in the pulpit and of discipline in the church.'

"Let me say in support of this, that enthusiastic loyalty to Christ should be as lightning from heaven to the institution or practice, whatever it be, that keeps men from coming to Christ. Fervent zeal for God and man is consuming fire to whatever agency dishonors God and destroys man. The church and the liquor traffic are in deadly antagonism because, while the one is the body of Christ for man's salvation, the other is Satan's chief agency for human corruption and the ruin of men's bodies. Protection or indulgence to the liquor traffic is, therefore, treachery to Christ; while fidelity to Christ means nothing short of overthrow and annihilation to that infamous business. It is, therefore, for the Christian church and ministry everywhere to lead in the temperance reform, and to carry it on to victory, both by moral and legal suasion, and by constitutional and statutory prohibition, in the interest of humanity, morals and true religion."

While on the general subject of church obligations and benevolence, it is in place to say that a report lately presented to one of the churches of this city on benevolence and benevolent societies, comparing the charities of the church with the most extolled and boasted of the secret orders, finds that the cost of running the American Missionary Society is but five per cent. of all the receipts, while the cost of running the Odd-Fellow's society is forty per cent. Let their thinking men judge where it is safest and most economical to invest what they have to bestow.

N. C. A. BOARD MEETING.

A called meeting of the National Christian Association was held Saturday morning at 10 o'clock. There were present J. L. Barlow, O. F. Lumry, John Gardner, T. H. Gault, Alex. Thomson, M. C. Ranseen, and C. A. Blanchard. The chairman, Rev. Joseph Travis, being absent, Prof. Lumry presided.

The principal business was financial, respecting the settlement of an estate in Iowa, the General Agent being instructed to examine particularly into its condition immediately. Rev. E. Mathews was donated his account for books and subscriptions, amounting to nearly $9. Rev. C. S. Harris of Jackson, Miss., spoke, by request, briefly of his acquaintance with the Memphis pastors and Rev. H. Woodsmall, the agent of the Baptist Missionary Society, whom he regarded as an excellent man, and well fitted to undertake work for the N. C. A. in the South. That work he believed must be now to turn back the Baptist and Methodist churches, and especially the former, from the lodge. Elder Barlow was requested by vote to correspond with Bro. Woodsmall. The Board also recommended the case of Rev. R. N. Countee to the friends of Christian reform.

PERSONAL MENTION.

—Rev. C. S. Harris, who spoke eloquently at the Madison meeting of the American Missionary Association and at Wheaton, has held the offices of Grand Lecturer and Deputy Grand Master of the Mississippi colored Masonic Grand Lodge.

—Bro. Henry G. Foster, our correspondent at Bellefontaine, Ohio, was not long since called to mourn the loss of a beloved wife, who died at the early age of twenty-four years, after a brief but painful illness.

—Rev. E. J. Grinwell, long located in Iowa as pastor of Wesleyan churches, has lately removed to Kishwaukee, Ill., where he preaches in the Wesleyan church.

—Rev. Joseph Travis, president of the N. C. A. Board, was once a member of the Masonic lodge, and was present in lodge and assisted at the initiation of Louis Kossuth, the Hungarian patriot, who was not made a Mason until most of his work was done and he got to this country.

—Rev. H. D. Inman, well known among the Wesleyan churches of Michigan, has been engaged as associate editor of the new denominational monthly, the *Missionary Enterprise*, published by Rev. Joel Martin at Pittsford, Mich. This paper is true to the reform principles of the Wesleyan brethren.

—Rev. C. S. Harris of the American Missionary Association church in Jackson, Miss., and well acquainted with brethren Elliott at Selma, Burke of Mobile, and the brethren at Memphis, has arranged to speak Monday evening at Wheaton on the Memphis outrage and the lodges that cause it.

THE MEMPHIS PASTORS.

Masonic Ku-Klux Warnings—The Wounded Persons Improving—Aid Needed for Bro. Countee's Church—The Press and Authorities Ignore Assassination and Outrage.

MEMPHIS, Oct. 28, 1885.

Editor Cynosure:

DEAR SIR AND BRO:—You will pardon me for again asking space in your valuable paper, to say a few words relating to our present condition, and the state of affairs in our city, which is of late gaining considerable notoriety by the secretists assuming the role, first, of midnight mobbers, and secondly, of midnight-premeditated, cool blooded murderers; and we look forward by the grace of God and ask, "what next?"

At the time of the first assault we concluded I was not safe so far away from my church, and that continual walking to and fro to my suburban residence would give them a chance to ambush me; but we had no idea that they were so low and degraded as to attempt an assault on me in company with so many. But it came, and we rejoice in the power of God that we escaped fatal injury.

It is now determined that I should, and must, live in town. No one wanted to rent a place, and after hard trial the members have succeeded in getting me a temporary shelter until our parsonage is erected, upon which they commenced work this Wednesday morning. The work will cost $1,600; one thousand of which we can raise among ourselves, and would be glad to have our friends help us about $600, in the next 30 days, and then would be in a place of comparative safety, in the churchyard. We were moved yesterday, and are now in the city. Already they are trying to induce the man, from whom the house is rented, to put us out; but he is a Catholic, and so far he has refused to do as they wish.

The city papers, with only one exception, to a certain extent seem to endorse all that has been done. Scarcely anything is said about bringing the perpetrators of these inhuman monsters to justice, and they seem to be growing worse and worse. They have sent to Rev. W. A. Brinkley two notices; one threatening him with death, and the other ordering him to leave the city in two weeks. Rev. B. A. Imes has also been ordered to go away. But they, like myself, have resolved to stand up and hew to the line, let the chips fall where they may. God nerves me, it seems, for battle. Several of the members of the church have quit, and others will leave. When I brand all the secretists as murderers, they become angry; but I do not fail to give them the truth as it is in Christ Jesus, our blessed Saviour, who spoke nothing in secret. I am engaged in this work and I am content that the battle is the Lord's and he will see that it is carried on to victory; and the fact is the victory is already ours.

I am suffering considerable to-day with pain from the wound in my head which heals very slowly. My brother also is quite feeble. It is cloudy, and threatening rain, and we suppose this accounts for our ills to-day. The lady is getting along nicely, and we believe by the grace of God and the prayers of a Christian people that we will soon recover.

I thank you and all good people for your sympathy, and the interest you have taken in allowing contributions to be sent you for us. Bro. Sutton, a subscriber for your paper, wrote me to-day, enclosing $5.00; which makes $38.50 I have received. He advises that I state how much we need to complete our work, through your paper, believing it would do much good. So I comply with his request.

May Christians everywhere pray for us.

R. N. COUNTEE,
161 Beale St., Memphis, Tenn.

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness and small obligations, given habitually, are what win and preserve the heart, and secure comfort.—*Sir H. Davy*

REFORM NEWS.

—Bro. Hawley, the Iowa agent, is planning county conventions in Morning Sun, Louisa county, Nov. 16th and 17th, and in Crawfordsville, Washington county, Nov. 23 to 25.

FROM THE GENERAL AGENT.

WASHINGTON, Iowa, Oct. 26, 1885.

Friday and Saturday last I spent at Fairfield with our friend, Wm. Elliott, whose long and useful record entitles him to the respect of his neighbors who with him have developed the agricultural wealth of Jefferson county and grown up with the country. No attention was wanting on his part, or on the part of his most estimable wife to render my brief stay in every way enjoyable. This aged couple are now living alone aud find that the eare of more than two thousand acres of farm land is a burden to which they feel inadequate at "three score and ten," and are prepared to divide their responsibilities with any who wish to purchase good improved land in this State.

Sabbath morning I attended Bible-class and preached in the Free Methodist church, and after an interval profitably spent with Bro. Geo. Heaton and family, spoke in the evening. The house was filled, and all seemed attentive while I spoke an hour and a quarter from the text, "He hath a devil and is mad, why hear ye him." Duty seemed to forbid my going to meet and greet our friends at Birmingham, and I came on to this reform center by a short hour's ride. Bro. Geo. Brokaw is absent with his afflicted companion, but Dr. McCelland, James Dawson, and Dr. Maughlin extend a hearty welcome and have shown me much kindness.

After my evening discourse there came to me a young man studying in Parsons College, and asked for tracts such as I had heen distributing on the street. I was glad to furnish the limited supply I had, and hope they will prove good seed sown among the one hundred and more pupils in that institution. Having completed the object of my call at this place, I am waiting for a train to give me the luxury of an all-night ride to Chicago. J. P. STODDARD.

IOWA.

FAYETTE COUNTY ORGANIZED.

DEAR CYNOSURE:—The week after the Wesleyan Methodist conference at West Union, I began to work up the Fayette county couvention. In company with Judge Rogers, a friend of our reform, I visited the county officers and secured the court house. I visited also the friends in various parts of the county, distributing literature and encouraging them to rally to the convention.

While doing this work I passed through the adjoining county of Chickasaw and preached two sermons and gave two lectures.

The Fayette County Convention was a success. A County Christian Association was organized to continue the discussion of the relations of Freemasonry and kindred orders to the Christian religion, the family, and the state, which was begun in the convention.

The Association is also formed for radical temperance and prohibition work, and for the promotion of all Christian reforms in church and state. It is well officered, and no doubt, with the blessing of God, will have a vigorous life, and do a good work.

Secretary Stoddard wrought wondrously in the convention. I was led to ask in my heart, "What meat doth this our Cæsar eat, that he hath grown so great?" I was delighted, and at times surprised at the beauty and grandeur and strength of his efforts. He will find a warm welcome in Iowa, while I conduct the campaign against the lodge here.

Let all the friends of Jesus pray for the success of the Fayette County Christian Association. Will not those who love righteousness and hate iniquity co-operate with me in getting up conventions and organizing county associations to carry forward the work of Christian reform all over the State of Iowa? Do not fear that it will hinder successful revival work. If we do our duty in exposing and withstanding and removing the twin curses, the lodge and the saloon, and actively favor all Christian reforms in church and state, and are not personally sinful, we may expect to have access to God through Christ the Mediator for the outpouring of the Holy Spirit, and a general revival of the work of God. There is no conceivable reason why God will not hear prayer and pour out his Spirit and flood the land with salvation, only, that sin has hid his face from his church, that he will not hear them.

Let us then hold conventions and organize associations to promote in every right way all Christian reforms, that our prayers be not hindered, and see if God will not rain righteousness upon us until the beautiful State of Iowa becomes the garden of the Lord, and this great country becomes Immanuel's land.

Brethren, pray for me. C. F. HAWLEY.

OHIO.

CHEERING NEWS FOR THE COLUMBUS CONVENTION.

COLUMBUS, Oct. 28, 1885.

DEAR CYNOSURE:—Since my last report I have been very busy looking up new friends, enlisting old ones, and arranging for a series of meetings. My appointments are as follows: Friday and Saturday evenings, in the United Presbyterian church, Reynoldsburg; Sabbath and Monday evenings in the United Brethren church, southeast of Reynoldsburg; Tuesday and Wednesday evenings in the Wesleyan Methodist church near Alexandria. I shall ask each of these churches to appoint delegates to attend the December State convention.

I listened to a most excellent sermon on Sabbath morning preached by Bro. C. W. Hiatt: his text, "Thy kingdom come." Among other things, he said, "Before Christ's kingdom will come, there will be a great unyoking of those who are unequally yoked together." He spoke with great power.

Yesterday I had the pleasure of calling on the President and several of the professors in the Capital University. They were all pleased to know of of our anticipated meeting here, and said they would do all they could consistent with other duties, to help forward the work. They have a good school. The attendance is reported increasing.

Last evening I spoke to a few of our United Brethren friends who gathered at the home of Bro. C. D. Evaus. They also are enlisted for the war. Mr. C. M. Strickler of Clearport cheered us by a eall. He has been a reader of the *Cynosure* for several years, and is doing what he can to promote our principles in his section. He accompanied me to the office of the *Home Gazette*, which is the leading Prohibition paper of this section. Mr. L. E. Murphey, the publisher of this paper, made us very welcome, assured us that *he did not believe in having any fellowship with the unfruitful works of darkness*, and kindly consented to advertize our meetings and assist the work in any way that he could. Mr. A. Ream, of Ada, O., was in the office. He will attend the meeting and get all that he can to come from his section. Rev. McFarlin, pastor of a Baptist church here, said, "I am in sympathy with you and will try and attend the meeting."

Please write me, friends, what you are doing in your section. If you have delegates appointed from the churches where you attend please send me their names, so that we can arrange for entertainment as far as possible. Let us commence to work for the success of this meeting in time and God will give us a grand victory over the powers of darkness.

W. B. STODDARD.

Address 214 W. 2d avenue, Columbus, O.

THE REFORM CONVENTION AT WEST UNION, IOWA.

The State agent of the Iowa Christian Association, Rev. C. F. Hawley, after attending the Wesleyan conference at West Union remained a short time in Fayette county to work up the cause of reform. Arrangements were made for a county convention, and the services of Rev. J. P. Stoddard were secured.

The attendance was not large, but was mostly persons of considerable influence over the couutry, as Rev. J. P. Wilson, presiding elder of this district of the United Brethren church; Rev. N. E. Gardner, pastor of the United Brethren church of West Union; Judge J. W. Rogers; W. R. Morley, of Brush Creek, and C. N. Fox and others from Elgin. The General Agent of the National Christian Association spoke with his characteristic clearness, and showed the utter incongruity of this self-declared "ancient" and "honorable" institution with the divinely appointed institutions of the family, the Christian religiou and the state.

Rev. C. F. Hawley gave the false religions a heavy bombardment by selecting from the best Masonic authors their own professions which were of sufficient weight to cause the lodge to tremble as these solid shots were discharged against its ancient (?) walls.

A county association, auxiliary to the State Christian Association, was formed in which the following officers were chosen: President, Rev. J. P. Wilson; Vice-president, Mrs. W. R. Morley; Secretary, Chas. R. Hunt; Treasurer, J. A. Iliff.

The committee on resolutions, consisting of Revs. J. P. Stoddard, N. E. Gardner, and J. P. Wilson, gave the following report which was adopted:

Resolved, 1. That we reaffirm our devotion to the cause of constitutioual prohibition of the mauufacture, importation, sale, or use of intoxicating liquors, and we pledge ourselves to use all lawful means to secure their entire abolition from our county, State. and the Nation.

2. That we believe the secret lodge system to be anti-Christian and anti-republican and, by the covenant of partiality existing between its members, a fruitful source of corruption in our civil courts and a strong ally of the liquor curse, which we are in duty bound to oppose and expose.

3. That we heartily commend the proposed Christian couference of evangelical churches to consider the character of the system of Secret Societies and its influence upon the church of Christ and civil government, and to recommend such action as may be deemed proper for its removal.

The report of the committee upon permanent organization was received and adopted item by item, and it is hoped will secure co-operation and unity amoug the friends of Prohibitiou, Government Reform and opposition to secret societies.

If we now will but use this ingenious organization as is designed, we cannot fail to accomplish good. Let us adopt as our motto in this work the words of Tertullian, bishop of Carthage, in oue of his bold Christian apologies addressed to the Roman Emperor: "What you call our obstinacy is an instructor. For who that sees it does not inquire for what we suffer? Who that inquires does not embrace our doctrines? Who that embraees them, is not ready to give his blood for the fullness of God's grace?" The conflict is forced upon us and we cannot render our own position secure without comprehending, assaulting, and disclosing to all the position of the foe arrayed against the kingdom of Christ. CHAS. R. HUNT, *Sec'y.*

CORRESPONDENCE.

OTSEGO LODGES AND CHURCHES.

The assertiou that seeret societies are destructive of the church is apparently eonfirmed by the experience of Schuyler's Lake, N. Y., as traced in the "History of Otsego County" and the statements of other writers. The Baptist church in that village eontained forty-five members at the time of the Morgau assassination, and 235 were added during the twenty-five years preceding 1853, embracing the period the Masonic lodge was extinct or dormant, indicating a membership of upwards of an hundred at that date. During the twenty-five years subsequent to 1853, at which time the lodge began to revive, but twenty-two were added, and in 1878. the date of the work, it was reduced to thirty-three members. Nor have other denominations fared better, for four of them, although formerly prosperous, now contain but seventy-nine members, making a total of 112 professing Christians in a village of 300 inhabitants and three or four miles of surrounding country. The Christian sect has beeome extinct; the Freewill Baptists merely retain their organization to hold church property, while the Methodists and Baptists are supported by reciprocal attendance at services and the contributions of the general public. On the other hand the lodge attained a membership of seventy-two in 1878, but as the family is usually represented by its head alone, therein, and in the church by two or three of its members, it is apparent that the former embraces more families than the latter, and that the predominant religion of Schuyler's Lake and vicinity is Masonic with Christless prayers and sun-worship formulas.

That the condition is not better iu the whole country is evident from the following comments of the *Freeman's Journal* of Cooperstown, on the Baptists of Otsego:

"The association now numbers seventeen churches—Bridgewater, not having reported for several years past, and last year estimated as having only twenty members, is this year dropped from the list. Three other churches this year make no report and were not represented. The total membership is given at 1,593, of whom not less than 200 are non-residents, leaving scarcely 1,400 resident members not all of whom are regular attendants on church meetings, or contributors toward church expenses. . .

"Too many of late years seldom, if ever, put in an appearance at any religious service, except occasionally to attend a funeral. The churches are sustained by the few, and for the beuefit of the many. Close their doors for one year, and all the material interests of Otsego county, agricultural included, would deteriorate and in time be utterly ruined."

If the writer will state the damages which will be entailed by the total ruin of the church in the country, the loss to Schuyler's Lake from the lodge may be computed, for in numbers and spirituality there has been a great diminution. Mr. Cook, one of its pastors, after ordination was here initiated into fellowship with a prominent Mason, the secretary of the lodge, who boasts himself a deist and places a well-worn copy of Payne's "Age of Reason" before the Bible, and another who denies man a soul and a future life.

Full statistics are not given, but in 1835 one of the Baptist churches of Burlington contained as many members as the three at the present time. As

the township contains two prosperous Masonic besides other lodges, the cause is obvious, but blinded by custom, the journalist is unable to see that such associations are destructive of the church by their multiplied expenses, distracting pageantries, and substitutions for Christian religion, and that its present state is due to their prevalence and influence as in the justification of assassins and dynamiters. Not only in Schuyler's Lake, but throughout the whole country, the Anti-masonic period was a season of protracted revivals, which proves that the lodge is an incubus on the church, as among the Jews, when even the priests were captivated by Baalism. The school-house meetings are becoming traditions of the past or being substituted by granges or Good Templar lodges. Fat lodges make lean churches.

This same paper, though adverse to the war, presumably to pander to public opinion, urged veterans to join Grand Army posts. Yet many are withdrawing as in the Oneonta post, which initiated seventy-eight between 1871 and 1878, but merely retained its original number of twenty at the end of that period—a strange abandonment of purchased benefits and apparently conclusive evidence of fraud.

It is said that the corner-stone of a Baptist church at Clarksville, built in 1825, bears the emblems of Freemasonry, which should be a warning to those who seek pecuniary gain or political influence by the flattery of the lodge, for in one brief year it was in disgrace for the murder of Morgan, and the Baptists of Schuyler's Lake among others subscribed to the Whitesbury resolutions against the order. And that all these secret associations are substantially identical or have a common directorship is shown by the election to its offices by the United Workman lodge in Unadilla of half the high priests and other titled members of the chapter of Royal Arch Masons, proving the organization of the former an expedient for the acquisition of universal dominion without sacrificing Masonic caste—as remarkably as the initiation to the seventh degree in the same place in 1822 of three ministers in a three days' session at a cost of two dollars each.

On the other hand, notwithstanding the admission of the necessity of home missionaries, it condemns the Salvation Army as a nuisance to be abated, although it is a useful, if not a necessary expedient to reach the masses in many places, as some are repelled from the churches by poverty or otherwise; and although Christ was a revivalist, preaching in open places, and cleared the temple of money lenders in the same manner as his modern followers are purifying London of moral lepers. Their parade and music are not more objectionable than those of the Masonic corner-stone laying, the original signification of which is said to be the propitiation of evil spirits; but paganism is approved, and indignant Christianity reproached. It is safe to castigate the weak!

This paper published Weed's letter, but as if appalled by its boldness, it apologizes with the assurance that the Morgan affair was the sole blot on the otherwise fair escutcheon of Freemasonry. As the public instructor and guardian of liberty it violates every obligation by statements which mislead and are refuted by the assassinations of Smith of Vermont, Hunter of Massachusetts, Murdock of New York, Ritchie of Pennsylvania, Gavil of Ohio, Hammond of Kentucky, Neil of Tennessee, Brownlee of Illinois, Forgee of Canada, Miller of Ireland, the author of Jachin and Boaz of England, in 1775, and of Priest and Pritchard in 1730, and others, which with the French Revolution attest uniformity and universality. Likewise in the denunciation of socialism, the fact is ignored by this sheet that it is a copy of older societies, which practice legal robbery and murder by more secret means. But the press is blind to lodge drills and murders of higher classes, because patriotism is subordinated to profit.

In noticing anti-natal infanticide it states on the authority of a "leading physcian" that the evil is far more prevalent than commonly supposed. Before the rise of Christianity the exposure or destruction of infants was so common and so disregarded, as in heathen countries at the present time, that in combatting the practice the new religion was compelled to coin a word for its designation (Bishop Trench on the Study of Words, Sec. V.). Consequently the inference is that there is less of the substance and more of the shadow of Christianity than formerly, and that the fosterage of the Masonic lodge,—self-confessed paganism, with burials, baptisms, dedications and temples, and its progeny, Jack-mason manufactories by the press, has borne fruit. Num. 25. Jer. 7, 31. Gehenna and Tophet, (see Webster's Unabridged.)

The "History of Otsego County" has been condemned for paucity of fact, but closely studied it contains much food for reflection. In its pages the name of an ancestor has been made to adorn the first Masonic lodge in the county, but, taught by the lessons of the Morgan tragedy, the stigma has been removed by two generations of Anti masons. *

LODGE FRUIT.

A member of the G. A. R. tried to induce my boy to join the Sons of Veterans. He said, "Bring your father's discharge papers to show you are the son of a discharged soldier." The boy told him, "Father is opposed to secret societies and would not lend his papers for such a purpose." Then he tried to persuade the boy to take my papers secretly and join without letting me know anything about it.

I have no feeling of personal hatred toward this or any other man in or out of a secret society; but must say that he was actuated by the principles of the G. A. R., and shows one of its fruits to be to teach children to be "disobedient to parents." Little secret societies are like the little foxes that destroy the tender vines. The fruit of all the secret societies is every evil work. They are all dominated the lodge. It is the synagogue of Satan, for it rejects Christ and has no respect for the family, church or state. CYRUS SMITH.

BIBLE LESSONS.

FOURTH QUARTER.

STUDIES IN THE KINGS AND PROPHETS.

LESSON VII. Nov. 15, 1885.—Effect of Jonah's Preaching. Jonah 3: 1–10.

GOLDEN TEXT.—The men of Nineveh shall rise up in judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas is here. Luke 11: 32.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The fruits of Jonah's discipline,—a new spirit of faith and obedience.* Jonah proved his repentance to be sincere by the alacrity with which he obeyed God's second call—the only touchstone by which to test a genuine sorrow for sin. Note the wording of the message:—"*Preach unto it the preaching that I bid thee.*" Every pastor, every Sunday school teacher, every man, woman or child enlisted in Christ's service, may feel that this command is personally directed to themselves. We must speak the word *God* gives us though popular opinion should forbid, and command us to speak another. It must be the word given to *us*. There were other prophets in Israel, yet Jonah, and Jonah only, is singled out to go and preach to vast, wicked, idolatrous Nineveh. Many Christians are so zealous in some one particular branch of service as to forget that others may be equally called of God to very different work. One takes up foreign missions, another chooses to spend his time and money in home evangelization, or labors for temperance, or in the anti-secrecy cause; while still another works for the bodies of men in schemes of philanthrophy and practical benevolence. All, if animated by Christ's Spirit, have one end in view. Difference in talents, in mental bent, or the environment of circumstances must give to each one a different mission, and the only important questions to be raised are these: Is it *God's* call that I hear? Is that call to *me?*

Only national repentance can avert national punishments. vs. 5–10. The king's proclamation, "Let them turn every one from his evil way, and from the violence that is in their hands," proves that Jonah actually *preached* to the Ninevites. His warning cry would have been meaningless to their ears unless accompanied by plain declarations of their sin as the cause of the threatened judgment. We know not what punishments may be prepared for our own guilty nation, but it is certain as if a Jonah had come and preached to us that only a revival of national righteousness can save our Republic from the many disintegrating forces which are now at work against her, and in view of which the Christian patriot can only "cry mightily to God." A religion that is kept for private life and never carried into public affairs has no conserving power. It degenerates into practical atheism.

LIGHT FROM THE WORD.

How is Nineveh described in the Bible? Na. 3–1. Is one department of Christian work really any more honorable than another? 1 Cor. 12.

NINEVEH.—The capital of Assyria. It was situated on the Tigris and was founded by Asshur (Gen. 10: 11; marginal, nimrod). It was to Western Asia what the Paris of Louis XIV. was to Europe; not to imitate it was to be provincial.—*Geikie.* Against its luxury and corruption the prophets testify—Isaiah, Jonah, Nahum, and Zephaniah. Rawlinson fixes the date of its downfall, 625; Layard, 606 B. C. A great flood in the Tigris undermined the wall (Nahum 2: 6). The king, Sardanapalus VII., after a stout defence against his enemies, destroyed himself, with his wives and treasures. So completely did it fall into decay before the historic era that no trustworthy ancient description of it or its monuments is found. *The ruins of Nineveh.*—The city may almost be said to stand before us again in the light of the remains restored by modern discovery.—*H. B. Hackett.* Excavations made by Layard, Botta and others, have revealed buildings, obelisks, sculptures, colossal figures, pottery, ornaments, cylinders, seals. Many inscriptions have come to light, including whole libraries of baked clay cylinders and stone tablets. All these discoveries of things hidden for ages confirm the Bible. *Religion.*—A sort of star or sun-god worship; like the religion of all of Western Asia, it was profoundly gross and sensual. Their chief divinity was the deified patriarch, Asshur. *Character.*—The race was war like, cruel, treacherous, proud and insolent.

"The second time." The first time he disobeyed the word of the Lord. Now, humble, repentant, he is much better fitted to do the work appointed him. God gave to Jonah what he often withholds from others—a second opportunity to perform a neglected duty.—*Keil.* Like St. Peter (John 21: 15–17), Jonah is not only forgiven, but restored to his office, and receives anew his commission.—*Perowne.* He shall best preach salvation who has known his own need of it. The result of Jonah's experience under trouble was, salvation is of the Lord (2: 9). —*Spurgeon.*

"That great city." Calvin explains this repeated expression as intended to prepare Jonah for the magnitude of the task before him. But perhaps the true key is to be found in Jonah 4: 11, where the same expression occurs as an argument for God's compassion.—*Perowne.*

"Three days' journey." About 60 miles. This must refer to the circumference of the city and not to the length. Two ancient historians have described Nineveh as 50 miles in circumference, and surrounded with a wall so thick that six chariots could be driven abreast upon its top, and having 15,000 towers each nearly 240 feet in height. These statements have been supposed to be gross exaggerations, especially as these historians have been convicted of misstatements on other points; but the present indications are that the statements of these historians are not altogether unworthy of respect. Four great heaps of ruins, two of them 20 miles apart, have been explored; and there has been much discussion as to which of them represents Nineveh. The latest tendency of scholars is toward the belief that they were different palaces included within the same city limits. Rawlinson himself admits that all the ruins may have formed part of "that group of cities which in the time of the prophet Jonah was known by the common name of Nineveh." The circumference of the area within which these heaps of ruins lie is nearly 60 miles; this exactly corresponds with the statement of Diodorus Siculus, that the circuit of the walls was nearly 60 miles.—*Todd.*

"Yet forty days, and Nineveh shall be overthrown." Day after day he stood and preached that terrible word of the Lord. Ah! the Jonah who at last went to Nineveh was a glorious man, a sublime man, a giant in moral stature, and should fully atone in our regard for all the defects of the Jonah who did not go at first, and who afterward exhibited human weakness.

"Believed God." It was not necessary to the effect of his preaching that Jonah should be of the religion of Nineveh. I have known a Christian priest frighten a whole Mussulman town to tears and repentance by publicly proclaiming that he had received a divine commission to announce a coming earthquake or plague.—*Layard* Three things their faith certainly embraced. They believed in the God of the Hebrews as the true God. They believed in his power to execute the threat which he had held out. They believed in his mercy and willingness to forgive the penitent. "So great faith" had not been found, "no, not in Israel."—*Perowne.* Their consciences responded to the charge of guilt. Remorse for the wrong and robbe y and violence of many generations was awakened.—*Stanley.*

"Let man and beast be covered with sackcloth." This fast has probably no exact parallel in history. Yet in all ages men have been wont to extend the outward signs of their joy or sorrow to everything under their control—dress, equipage, etc. The gorgeous caparison of horses, mules, and camels was part of the Eastern magnificence. Men forget how, at the funerals of the rich, black horses are chosen and are clothed with black velvet.—*Pusey.*

"Let them turn." The prominence of the moral element in this repentance is very striking, and to this it was that God had respect, as we see in ver. 10. Compare it with the formal fasting and mourning of the Israelites (Isa. 58: 5–7; Zech. 7: 5–10).

"God repented of the evil. This was "a change, not in his unchangeable counsel, but in his act." "Known unto God are all his works from the beginning of the world, and with him there is no variableness or shadow of turning" (see also Num. 23: 19). Yet we find him presenting himself to human effort and prayer, "entreated of those who call upon him." When they repented, the position in which they stood towards God's righteousness was altered. So God's mode of dealing with them must alter accordingly if God is not to be inconsistent with himself. What was really a change in them and in God's corresponding dealings is, in condescension to human conceptions, represented as a change in God —*Fairbairn.*

"He did it not." Israel had now a practical proof that he was the God of the heathen also, and could prepare for himself a people even among them. Of what was he asign to the Ninevites? Of God's justice and God's mercy. The typical teaching of the book may be summed up in the words of St. Paul, "That Christ should suffer and that he should be the first that should rise from the dead, and should shew light unto the people (of Israel), and to the Gentiles."—*Perowne.*

OBITUARY.

E. S. LIVINGSTON died at his home in Reynoldsburg, Ohio, Sept. 7, 1885, aged 82 years, revered and esteemed for his Christian character and fidelity to principle in all the region about. He was a prominent member of the Presbyterian church and an earnest worker in the Sabbath school. His death was occasioned by a chill which came upon him while at church and whose effect was quickly fatal. Though his last change came suddenly he was found ready to go hence when it was God's will, and so he fell asleep in Jesus. His long and useful life of activity in the Master's work made him like a full ripe sheaf ready to be garnered. He was consistent in his Christian profession in that he earnestly embraced the cause of Christian reforms, no matter though unpopular with the world. He ardently hoped that he might live to see the triumph of the reforms against the lodge and intemperance, and by faith anticipated that glorious day. He loved the *Cynosure* and worked for its circulation, often remarking that he would sooner miss his dinner than a number of the paper. His physician encouraged him during his last sickness by urging that he must get well to continue his work in this reform and promising that he would himself distribute some tracts. The thought revived the aged Christian and for a time he seemed better. The laborers in this reform will miss his counsel and enthusiasm. May there be some man of faith and youth upon whom his mantle of consecration shall fall.

LODGE NOTES.

The order of the Knights of Labor of the United States and Canada on Monday elected T. V. Powderly, of Scranton, Pa., to be Grand Master Workman, and Richard Griffiths, of Chicago, to be Grand Worthy Foreman, for the ensuing year.

—The session of the general assembly of the Knights of Labor of the United States and Canada at Hamilton, Ontario, continued about two weeks. The growth of the order was reported as follows for the year ending June 30 last: Assemblies organized, 7,041; re-organized, 31; lapsed, 164; district assemblies organized, 19; lapsed, 2; local assemblies in good standing, 1,610; members in good standing, 104,066; in arrears, 7,329; total members, 111,395. The balance sheet shows: Receipts, $48,781; total expenditures, $39,502; balance on hand July 1, $9,279.

—There are reported in America, 532,467 Odd-fellows in good standing, being and increase during the past year of 10,359. The revenue of the lodges during the year amounted to $5,274,307 89. There was paid during the year for relief $2 111,926.86. From the year 1880 to 1884 there were initiated into the order, 1,364,381 men; and 1,151,893 members and 151,222 widowed families have been relieved, and 112,268 members buried. Total relief paid, $38,914,406.16.

—The Uniform Rank of the Knights of Pythias, the Knights Templar of that order, is instituting what they call a "sacred" day. It is reported that "General Brand will order soon the inauguration of an annual church parade, accompanied by religious services, to be held Nov. 8. All the divisions in and contiguous to the city will be ordered out to take part in the exercises, and it is intended to make the occasion a solemn and impressive one. The religious services will be held in the cathedral of SS. Peter and Paul, corner Washington boulevard and Peoria street, at 4 o'clock in the afternoon. The services will be conducted by the Very Rev. W. T. Whitmarsh, Dean of Carrollton, who is the Brigade Chaplain. He will deliver a sermon appropriate to the occasion, accompanied by the customary Episcopal services."

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawiug, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE

F. W. Capwell, New York; *J. A. Conant*, Connecticut; *E. G. Paine*, Minnesota; *G. W. Needels*, Missouri; E. D. Bailey, District of Columbia (*Ex. Com.*) James Kennedy, California; Robert Hardie, Dakota; J. F. Galloway, Florida; L. N. Stratton, Illinois; Israel Hess, Indiana; J. N. Norris, Iowa; H. Curtis, Kansas, S. A. Pratt, Massachusetts; H. A. Day, Michigan; E. Tapley, Mississippi; S. C. Kimball, New Hampshire; Robert Armstrong, New Jersey; E. A. Foldstrom, Nebraska; J. M. Scott, Ohio; Wm. H. Pruett, Oregon; A. M, Paull, Rhode Island; J. W. Moss, West Virginia; M. R. Britten, Wisconsiu.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clanuishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; aud having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispeusable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testameut, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a merc usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as merc swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to beuefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregatioual, Lelaud, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Moudovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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Who depend on voluntary contributions of Christian people in whole or in part for their support:

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ELI TAPLEY, Columbus, Miss.

J. F. GALLOWAY, Okahumka Florida.

WM. HAZENBURG, Cape Town, S. Africa.

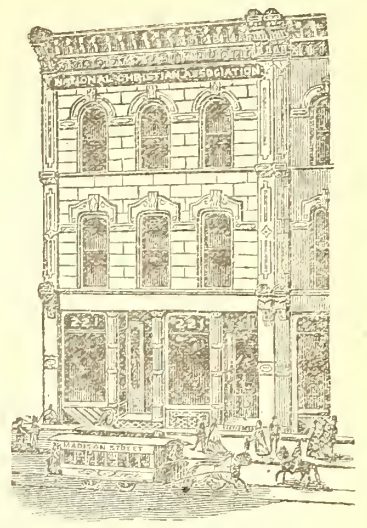
A. D. ZARAPHONITHES, Andros, Greece.

C. B. WARD, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

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221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, NOVEMBER 5, 1885.

This number is given largely to the meeting of the *American Missionary Association*. Every word of it should be read. Its field is the South, and the key of the White House is in colored hands for the next four years; and this Missionary Association, Mr. Cable showed, to-day teaches the teachers of the colored population.

W. B. Stoddard has scarcely yet arrived in Ohio but he has sent already twenty-five subscribers to the *Cynosure*. Rev. Mr. Loggan has begun to obtain subscribers, and other agents are learning this necessary art and will soon be heard from. When the *Cynosure* has twenty thousand paying subscribers, no mission board, political party, or other organization, either can or will desire to resist the truth as opposed to the secret lodge system, which is the common enemy of mankind.

PRESIDENT HOPKINS of the American Board, in his late address to that august body, said: "The obstructions to the spread of the Gospel of Christ over this earth seem to be many, but are really but one, viz., something called religion. Emotion is considered religion. Men will groan and shout in their meetings, and steal chickens on their way home. Orthodoxy is made a religion. Men will stand by their creed, but will drive hard bargains and rent houses for liquor and infamous uses." Here Dr. Hopkins stopped. It is amazing that a man of his undoubted goodness and great capacity should be silent concerning the Satan worships, denounced by Moses in Deut. 32: 17, and by Paul in 1 Cor. 10: 20, 21, and which have covered and still cover this earth in Christian as well as heathen lands. This same great and good Dr. Hopkins, though cordially hating slavery, brothered with slaveholders and ridiculed the Free Soil party as "Free dirt."

PHILLIP, THE FATHER OF ALEXANDER THE GREAT, said he could take the strongest walled cities into which he could introduce a mule loaded with silver. Let us invade the South with money in our hands and love in our hearts. Peter Howe is a Baptist of the first water; and he can build Bro. Countee's house for him and not wince. Let that house be built. The Lord willing, the senior editor of the *Cynosure* will start for Memphis in a few weeks, and if the Masons have not Morganized Bro. Countee he will put your money into his hands.

EDITORIAL CORRESPONDENCE.

THE AMERICAN MISSIONARY ASSOCIATION.

MADISON, Wis., Oct. 28, 1885.

This body met yesterday and is now in session. Dr. Thomas, of Brookline, Mass., preached a very able discourse from the potter and the clay, Jer. 18. The doctrine drawn from it was that God deals with men as nations, and they depart from his ways to "their own devices," God will break that nation in pieces and use it in some other way, for his own glory, though haply for baser ends. The doctor said: "The Puritans brought good clay from England and began well, a nation recognizing God's rights and man's; but marred their work with slavery and caste. God has broken our marred vessel, wiped out slavery, and is wiping out caste." The discourse was earnest and good, but "marred" by totally ignoring the cause that did the "marring," as given by the prophet in verse 15th, thus: "Because my people have forgotten me; they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up," etc. (Read the whole chapter.)

The thing that broke the Hebrew commonwealth was their system of false, man-invented worships, of which our secret, Christ-excluding lodge worships are an exact copy and continuation. And yet, though Harris of Jackson, Miss., and others, are here who can tell us of the late attempted murders in Memphis, and of the heart-wrung pastors of the colored churches in the South, who are crying out against the secret orders which are paying thousands on thousands in lodge dues and starving pastors' wives and children, the speaker seemed in perfect ignorance, both of the meaning of the text-chapter and the counterfeit religions of the South, with their sham altars, priests, high and grand high priests, rituals, liturgies, and promises of heaven to worshipers, dying sober or drunk! This dastardly state of things is not to last. The American Missionary Association has spoken out against the lodge. Their Secretary Roy has two speeches in print against it; and perhaps this meeting may yet find time and strength to blow a blast on the silver trump of God for Christ against these worships of Baal, which the old Hebrew prophets gave their lives to resist.

AMERICAN CASTE.

Rev. Dr. Ross, of Port Huron, Michigan, has just read a forcible, learned and Scriptural paper against caste which ought to be circulated by thousands North and South. It had two blemishes. Dr. Ross admitted that "Abraham held slaves, and the law of Moses tolerated slavery." Whereas, my venerated teacher, Dr. Lyman Beecher, exclaimed, "D'ye think Moses dragged the poor creturs" (slaves of surrounding nations). "D'ye think he got ropes on them and dragged them over the lines into the liberty of the sons of God! No. No. 'Twant slavery! It's a mockery to call it so!" I took Dr. Ross aside and giving hearty praise to his paper begged him not to allow that concession to appear in print, and he made the alteration.

The other defect was that in describing the kingdom of Christ, as making no discriminations against Greek or Jew, barbarian or Scythian, bond or free. The writer stopped short and omitted the words "male or female." I told Dr. Ross that I hoped he would put the women in, as Paul did, and leave us to say whether that means woman suffrage.

George W. Cable speaks here to-morrow night. I shall stay and hear him. I have seen Hon. S. D. Hastings. He is an active and able man, an officer in the church. I write this *currente calamo*, and will give as full an account as I can. The meeting is large and intensely interesting.

BETTER AND BETTER.

OCT. 29th.—I last night saw President Bascom of the Wiscousin University, and stated to him our desire for a general congress of churches opposed to the secret lodge system. His reply, condensed, was, "I am opposed to that whole thing. I hope you will have your convention." I took tea with the Presbyterian pastor, Rev. Mr. McAtee. George W. Cable is his guest. I remain to-night to hear him speak. Mr. Cable is not larger in stature than Dr. Watts or Alexander Pope, but much finer looking than either of those great-souled men. By his suggesting these men, you will see that I think Mr. Cable a Christian gentleman and a genius. Born and reared in New Orleans, he has not had the advantages of Wheaton College, but the secret lodge system has nothing to hope but much to fear from Mr. Cable. He has removed his family from New Orleans to Northampton, the intellectual metropolis of Massachusetts, as Worcester is its political and Boston its commercial center. In this he shows sound judgment and wide observation. The country is to hear from him. It does already. Rev. Mr. McAtee was, for a time, pastor of the Fifth Presbyterian church in Chicago. I did not converse at large with him on the subject; but he had seen the *Cynosure* and was loving and courteous to its editor. His church has built him a beautiful parsonage, and they have a clear-thinking pastor who believes the Bible and abhors a razeed Gospel, cut down and shaped to the taste of a world-ridden church and its Masonic creed.

THE AMERICAN MISSIONARY ASSOCIATION

was originated by Abolitionists and is now sustained by their children. Its make-up is out of the earnest human material, and its field of labor—the Freedmen, Indians, Chinese and Southern mountaineers—is pre-eminently "the bottom of the grate" of American society. There is where the Gospel always kindles its fires to regenerate our race. Its members now see that the secret orders are ruining the Southern churches, and they are, perhaps, ignorant of the fact that the Indians and Chinese have their secret lodges as well as the negroes, whose secret oaths and their diabolical penalties are the greatest obstruction to bringing them to Christ. Their missionaries fight these snakes in their bosoms, of whose ways and even of whose existence they may be ignorant. No Indian chief sits down to have his long locks cut off in order to put on civilized clothing and take up manual labor without trembling in every limb as he remembers the secret oaths of his religion! and the Chicago dailies report the late murder of "the Chinese Morgan" in Portland, Oregon, for violating lodge oaths; and also the shooting of anti-secret ministers and people in Memphis, Tennessee, which the mass of godly men and women here met "do not know anything about," as many of them promptly tell us. Worst of all, Prof. Morris (colored) of Fisk University, Tenn., made us a fine speech last night on "the present state of the negro;" but after mentioning every other embarrassment he stopped short when he got to the secret lodges, which he knows are starving the colored pastors, and the wives and children of the blacks, while paying thousands on thousands to the men who run the secret lodges. Within a few stone's casts of Prof. Morris's home lives a keen, capable colored man who keeps up his "lodge dues" in five different orders, and his wife takes in washing to earn his bread. Now one word from Dr. Strieby or Dr. Roy or Secretary Powell would have led Prof. Morris to say, "And, brethren, I must say the darkest cloud in the horizon of the negro is the craze for secret societies, which is now spreading like a pestilence over all the South; and, besides the money loss and loss of time which it brings us, there is something in those secret lodges which sucks all the Christianity out of those who frequent them." We send this little speech to Prof. Morris, and I mistake if he does not put this or a better one into his next public performance.

But let us not be severe or uncharitable. Drs. Strieby, Roy and Powell are in the condition of Obadiah, who "feared the Lord greatly," and "fed his prophets by fifty in a cave," and thus helped Elijah to bring on the issue against Baal worship, and call down fire from heaven. The mistake was made at Mt. Vernon, Ohio, when the A. M. A. was beginning to plant churches. But the mistake has been made. Then was the time to have sealed their churches against Christ-excluding and Christ-rivaling lodges. Now the cure must come from a national convention of anti-secret churches.

"THE MOUNTAIN WORK."

There is here a woman from the Tennessee mountains, a Mrs. St. Clair, who is converting the half savage whites of the central mountain belt in the South, as Queen Bertha converted our German and French ancestors to Christianity at first. These "poor white trash," ground out by a slave-holding aristocracy into mountain peasants, with all the Southern haughtiness, retaining nothing of slavery but its hatred of the negro and love of whisky and tobacco—these poor whites have still the blood of the old cavaliers, who settled the South, in their veins; and when converted to Christ they will equal Cromwell's Iron-sides. This lady spoke to us at large. She is a fine-looking, fine-spoken woman; a born missionary. Her husband preceded the railroad to saw timber in those mountains, and this wife of his who pined for a foreign mission when a girl, found her mission field in those mountains; and by God's guidance and help diminished the distilleries simply by planting Sabbath-schools in her neighborhood from twenty-five to three. Among the converts there is "one of Morgan's thieves," who owned two saloons, an infidel and gambler. This man is now a deacon and Sabbath-school superintendent, and sent his greetings to the Association and his thanks for his conversion to Christ. Dr. Roy, in looking up this mountain population and their lady apostle, has done a noble work. But

"LO, THE POOR INDIAN!"

There are five of them, two young men and three girls, modest, witty, and even saintly in their faces. They sing hymns in the soft, sweet Dakota dialect and in English as well; and the speeches from young Riggs, an old graduate of mine, and the young, vehement Indian secretary from Connecticut, and others, have "fired all our hearts." And now since we are troubled to know what to do with our surplus national revenue, there wants but the national convention of anti-secret churches, followed by a "powerful" Methodist convention of this American Missionary Association and its sisters, the American Board and American Home Missionary Society, and these again followed by Joseph Cook's lecture delivered in Boston, and read from the Florida Gulf to Puget Sound, to place voters enough on the American party platform to make the United States a "Christian and not a heathen nation."

THE ASSOCIATION'S MISSION.

Secretary Tompkins led the prayer meeting Wednesday morning. He called on the *Cynosure* editor to lead in prayer, who complied and followed his prayer with the following remarks:

"Brethren, an old Greek philosopher was asked, What is the occupation of Jupiter? Neptune rules the sea; Terra the earth; Mars is busy with wars; but what does Jupiter do? The wise man answered: 'Jupiter busies himself in lifting up the lowly, and abasing the proud.'

"That, brethren, is the mission of this Association. In adjusting relations with the American Board and the American Home Missionary Society the crippled and the crushed races were given to the American Missionary Association. The cross-bearing African,

the hated Mongolian, the Indians, the original proprietors of the soil, now ground down between our vices and our greed, now ready to bury the hatchet and take hold of the plow,—these oppressed races are the ones in which our Saviour takes the profoundest interest. Christ's parish was "the poor," and these are the parish of the American Missionary Association. And surely, it is sublime to be moving with Christ, to kindle the fire of God in the bottom of the human grate. When these fires were kindled in the slave-prisons where the negro lay, the flames soon burst out, and enveloped the whole continent in its blaze, and melted off the last fetter from the slave.

"Some one has said that society is like a kettle of water heating. The lowest layer of particles, next to the fire, expanded by the heat, are all the time ascending to the top, and the upper layer is cooling and sinking to the bottom. The founders of this Association were Abolitionists. Some of us are here to-day, with our whitened locks, and some of us with few locks to whiten. A brother on my left has taken us back twenty years to the time when the slave's shackles fell. Let us go back seventeen years farther. In 1848, in Tremont Temple, Boston, I moved before 2,000 people in the American board what you will find in the minutes of that year:—

"*Resolved*, That slave-holding is a practice which is not to be continued in the Christian church."

"This resolution was voted down! It was equivalent to declaring that slave-holding is to be continued in the Christian church. And the work in some of the mission schools was then being done by slaves; and the schools were teaching to young Indians a slave-holding religion. The American Home Missionary Society about that time increased its Slave-State churches twenty in a single year. At that time this Association was struggling into birth and being. We Abolitionists were the bottom layer in the kettle of society then; and as some of you know, it was exceedingly hot. At that time the American Board and the American Home Missionary Society represented the popular Christianity of the United States. They led the missionary hosts of other denominations; and we were called Free Missions, because these great bodies did not dare touch the Mendi Africans. Now behold the change! Why our king-bee, Secretary Strieby, whom this Association has so happily and harmoniously followed, was the other day elected a corporate member of that august American Board. So the bottom layer has already gotten to the top, so far as this body is concerned. Let us bring these crushed races up to the same summit level. But, brethren, let us not forget that to redeem mankind, and burn up its vices we must keep the *lower layer hot*, by the fire and hammer of reform.

PERSONAL PANORAMA OF THE MADISON MEETING.

Dea. Lamb, for his pastor, gave the address of welcome in behalf, he said, of not only Congregationalists, but Presbyterians, Baptists, Methodists, and *Roman Catholics*, all of whom opened their houses to entertain the Association. His address was neat and pertinent. Awhile since Dea. Lamb's pastor, in a prayer meeting where secret orders were censured, took their part and said: "If the churches would not take care of their poor he respected secret societies for doing it." Mr. Lamb was excited. His remarks were not reported, but we hope they might have run thus:

"Brethren, this praising the lodge and disparaging the church, the Bride of Christ, is as if a man should allow a harlot in his house, and then reproach the good old mother who had borne and nourished his children, because she was not so much of a flirt as the mistress." The Presbyterian minister, McAtee, would not have made such a speech as that.

GEO. W. CABLE

has been already noticed. He is taller than his slender make indicates. His lecture will not be printed, as it is to be repeated. The large church was packed below and above; chairs filled the aisles, and when the lecture closed the applause was loud and prolonged, and Mr. Cable rose repeatedly and acknowledged the applause. He is a singular compound of delicacy and strength. The drift of his discourse, backed by letters from all parts of the South, was that the American Missionary Association had done a noble work; that contracting it would be disastrous, and dropping it fatal to the welfare of the ex-slaves. His statistics of contribution to the work from the Southern churches, contrasted with what was given from the North, fully sustained the doctrine of the lecture. Genius is always radical, and Mr. Cable is a genius. The American lecture field will be advanced by him, as it is strengthened by Joseph Cook.

JAMES GARVIE

is a half-blood Indian whose father was killed in the Sioux outbreak. His mother then took him with her to the woods and he "ran wild" for ten years, when he was picked up and put in the schools. He is now a teacher in the Santee Normal Training School at the Santee Agency in Northern Nebraska. He goes East to speak to the churches in behalf of the Indians. His brief speech was manly and Christian. He said he was not accustomed to speak to audiences like this. But he wished to thank the American Missionary Association for what it has done and is doing for his race.

"The missionary last night said that the white man's heart might be blacker than the colored man's. I should like to know what color you heart really is. Is it not red? And surely the red man ought to have a share in it.

"A few of us held a meeting just before we left the agency to come down here. Some of them thought we could not meet again, and one who had lately believed in Christ wept, and we all wept with him. There was not a dry eye in the room. Now you may cut an Indian into inch-pieces without getting a tear. But the Holy Ghost can draw tears from an Indian." He plead that the schools might be enlarged, and the Indians protected from the vices of the low whites.

EX-GOV. WILLIAM B. WASHBURN

is president of the Association. He is "one of the Washburns," left by the early death of their father to the prayers of a mother and the promises of God. They have all been Governors, Congressmen, and Elihu B. would have been President of the United States, perhaps, but for a single letter in which he said of the "salary-grab:" "When we had eight dollars a day I laid up some money. When we were paid three thousand a year I laid up some more. But no amount of pay will comfortably support a member of Congress who keeps three or four fast women, and bucks the tiger every night."

The *Cynosure* editor met this Governor Washburn a few fears ago in the prayer meeting in the east wing of the Capitol. He was serving out the unexpired term of Senator Sumner.

The last night of the meeting, after Mr. Cable's speech, Mr. Washburn arose, and gave a calm, statesman-like, Christian speech. He began with a humorous account of his stay over Sabbath in the Palmer House, Chicago, where the head clerk did not know who the Congregationalists were, and could not direct him to the New England or Plymouth church, though the Congregational ministers held their weekly meeting in the parlors of that hotel. Christ and the apostles, or their successors, the Puritans, were not so fortunate in escaping public observation.

Mr. Washburn then endorsed the objects, and plead for the extinction of the debt of the Association. He said the interest of a church in the mission cause was graded by that of their pastor; though he lamented that only about one-third of a church were willing to give for good objects. It reminded him of an old lady, who doubted the story of Samson's foxes because her son John only caught three or four foxes in a winter. "Well," suggested her husband, "I believe two-thirds of them must have been skunks and woodchucks." If Gov. Washburn will examine closely he will probably find the "skuks and woodchucks" pay to the lodge.

Gov. Washburn, like all great-souled, Christian men, has no fellowship with secret societies, and never would join one; and but for the Aarons among the Congregational clergy, he would, like John Quincy Adams and Richard Rush, take an open stand against them. He can remember when the Andover faculty, Woods, Stuart, Emerson, etc., came out in a pamphlet against the lodge, and the churches of Massachusetts generally cast out the followers of strange worships from their communion. He knows when the huge "Temple" on Boylston street, Boston, built by the money of the Masonic masses, was sold to the United States for a round sum and the money went to the pockets of the few who made Masonry their trade. The *Cynosure* begs this statesman, gentleman, American and Christian to turn his thoughts on this grave, national, *fundamental* theme. He will doubtless find even in his Puritan town of Greenfield, that many times more money goes to the lodge, and its children, than to the church of the Living God, "the pillar and ground of the truth;" and since God has given him the hearts of the people, especially the churches of Massachusetts, they would hear and would be glad to know the reasons why he has kept out of the dark lodges. Will he not see and say that the lodge has come back into power from the public abhorence which crushed it, without answering an objection or an argument? and that the dykes which the churches threw around them when he was young are now swept away, and the inky dragon's flood is driving God and goodness from those churches? If men like the Washburns, the very embodiment of American principles, will stand in silence and see the oath lose its sanctity, and the court house sink into popular contempt, and God turn away his face because Christ's worship is allied to and mingled with the devil's; then indeed the wrath of God, which has sunk the dead nations must fall on us, and our beloved Republic follow the fate of the once glorious Hebrew commonwealth.

THE WISCONSIN STATE MEETING:—As no further communication has been received from the officers of the Wisconsin Association, we suppose the original notice is yet good, and repeat: The annual meeting of the Wisconsin State Christian Association will be held in Waukesha, Tuesday, Wednesday and Thursday, Nov. 17 to 19th. Bro. Bancroft is laboring in the vicinity, preparing the way, and Pres. C. A. Blanchard is engaged among the speakers.

—The N. C. A. Treasurer reported nearly $30 in his hands for Bro. Edward Mathews, including the canceling of the account with the N. C. A. Board. The *Free Methodist* reports nearly $70 sent in, $25 of which was from Father Catterlin, of Abilene, Kansas, instead of $5.00, as incorrectly reported by us last week.

—The case of lodge murder among the Chinese lodges, in Oregon, receives a little further explanation from an item in the Philadelphia *Ledger*, which says: "A Chinese Morgan case, now on trial at Portland, Or., is attracting considerable attention. Mah Yim is being tried for murder, and his council claims that he is innocent, and is being put forward as a scapegoat for the real malefactor, a prominent Chinese Mason, who committed the deed in vengeance upon the victim who had divulged secrets of the order. The killing was done during a session of the lodge, and the members are all trying to secure Mah Yim's conviction."

—Our thanks are due Mr. G. Sisson, of East Boldon, Newcastle-on-Tyne, England, a reader of the *Cynosure*, for a copy of the *Sentinel*, a monthly organ of the Social Purity movement in England, and an extra of the *London Christian*, on the same topic.

—Bro. Dissette and Secretary Stoddard addressed a meeting in the chapel of Pro-Seminary, Elmhurst, Ill., Saturday evening last. As a storm of rain and snow was driving without, the audience was mainly composed of the faculty and students of the institution. The latter are an earnest, enquiring class of young men, who are awake to the evil influence of the lodge.

—Our readers will greet eagerly the letter of Bro. Robert Shemeld, who went last year with his wife as an independent missionary to Africa. The other members of the company were brethren W. W. Kelley and Harry Agnew, one a Free Methodist preacher, the other a member of the Salvation Army in St. Paul. Their purpose was to penetrate toward the interior of Africa from the east coast by the river Zambesi and the great inland lakes. Political changes in eastern Africa altered their plan, and Bro. Shemeld is now laboring among the Zulus in the province of Natal, while the others are located farther to the north, in Umzilla's kingdom, and are addressed at Inhambane.

—The "Masonic Refreshment Bar" referred to by Bro. Shemeld, advertises itself with a square and compass thus:

"At last a long felt want is now supplied. The 'Masonic Refreshment Bar' is now under new management, where you can get ham sandwiches, bread and butter and cheese, Anchovy sandwiches, boiled eggs and Bengal oysters every morning. Oysters, mussels and pawns in season. Biscuit and cheese always on the counter at your disposal, free. Only the best wines and spirits. Only the finest draught ale and stout. Only the choicest cigars kept at the 'Masonic Luncheon and Refreshment Bar.'"

We commend this feature of Masonic temperance to the the prohibition press.

—The American Humane Association will meet on Wednesday, Nov. 19th, in St. Louis, and will continue three days. Among the interesting topics to be discussed are "Humane Education," "Transportation of Stock," "Humane Methods of Killing," "Education of Lower Animals," "The Over-check rein," "Prosecution of Offenders," "Co-operation of Police." The useful and necessary work of this society demands the co-operation of every reasonable man and woman. It is to be hoped that large delegations will attend at St. Louis.

The Home.

TEACH ME TO LIVE.

Teach me to live! 'Tis easier far to die—
Gently and silently to pass away—
On earth's long night to close the heavy eye,
And waken in the realms of glorious day.

Teach me that harder lesson—how to live,
To serve thee in the darkest paths of life,
Arm me for the conflict now—fresh vigor give,
And make me more than conqueror in the strife

Teach me to live!—thy purpose to fulfil;
Bright for thy glory let my taper shine!
Each day renew, re-mould this stubborn will:
Closer round thee my heart's affections twine.

Teach me to live for self and sin no more;
But use the time remaing to me yet,
Not mine own pleasure seeking, as before—
Wasting no precious hours in vain regret

Teach me to live! No idler let me be,
But in thy service hand and heart employ;
Prepared to do thy bidding cheerfully—
Be this my highest and my holiest joy.

Teach me to live!—my daily cross to bear;
Nor murmur though I bend beneath its load.
Only be with me. Let me feel thee near;
Thy smile sheds gladness on the darkest road.

Teach me to live! And find my life in thee—
Looking from earth and earthly things away;
Let me not falter, but untiringly
Press on and gain new strength and power each day.

Teach me to live!—with kindly words for all—
Wearing no cold, repulsive brow of gloom;
Waiting with cheerful patience, till thy call
Summons my spirit to her heavenly home.

A WORD WITH WORKING WOMEN.

There are no persons more economical or more wasteful than women. The most valuable possession that a woman has, is time, and this is frequently most sadly wasted. Says Elizabeth Cummings: "I am convinced that at least *one quarter* of the work performed by women is unnecessary, and that the world would get on quite as well without it. It is like the ottoman cover I once saw a lady working. She was all bent up and putting her eyes out counting stitches. 'I don't get any time for reading,' she said plaintively, as she picked up some beads on a needle. 'You must have a great deal of leisure.' But yet she had spent more time embroidering a ridiculous dog on a piece of broadcloth, than would have sufficed to read twenty good books. It did not have the poor merit of being economical, for the price of the material would have bought enough handsome damask for two covers. The meanest work that makes home a lovely, sacred place, is consecrated, and fit for the hands of a queen: but delicate work that ministers to no human need, even if it has artistic merit to recommend it, if it consumes the hours a woman ought to use in training her mind to think, and her eyes to see, is busy idleness and a waste of time. I hope the day will come when every woman who can read will be ashamed of the "Columns for the Ladies" printed in some of our papers, which tell with more sarcastic emphasis than any words of mine how some women choose to spend their leisure. Surely if they have time to follow intricate directions for making all sorts of trimming, not so good as that sold in the shops for two cents a yard, they may, if they will, find a few moments in which to read a book."

It is a pitiful sight to see women squandering their precious time on miserable trumpery, and wasting their lives on needless and worse than useless frivolities. And this same wastefulness is visible in various departments of household life. Women who cannot find time to read the Word of God, will pore over a library of well-thumbed cook-books and occupy whole hours in compounding and cooking indescribable mixtures of fanciful and unhealthful food, killing themselves cooking what other people kill themselves by eating.

Trouble came into this world by a woman's tempting a man to *eat*; and the practice has been pretty thoroughly kept up. Men supplied with plain, wholesome food are quite sure to eat all that is for their good, and more, without urging; but if in addition to the force of their natural appetite, the women devote their energy and skill to compounding and preparing tempting articles of food, and then coaxing them to eat them, they are quite likely to yield to the snares that are spread before them and become gluttonous and dyspeptic. All such useless work occupies the time, exhausts the strength and wastes the energies that might be devoted to the good of humanity and the glory of God. An old lady once said to the writer, that when she was young she could cook for a family of a dozen as easily as she could for a family of three now, when there were so many different dishes to be prepared. Gluttony is one of the sins of the age, and while multitudes are pining for daily bread, Christian people are contriving to see how much money they can spend, how much material they can use, how much time they can waste in tempting persons to eat what they do not need, and in stimulating the jaded appetites, which need nothing so much as plain living, fasting, and prayer. And as a result of their luxury they derange their digestive organs and ruin their health, so that probably ten persons die of over-eating where one dies for want of food. The poor also ape these miserable fashions, and the means which would supply them abundantly with wholesome food are squandered on nicknacks and ill-cooked luxuries until means are exhausted and destitution stares them in the face.

Our Lord Jesus warns his people against "surfeiting," or *over-eating*; saying, "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21: 34. The days before the flood were days of gluttony and intemperance. They ate, they drank, they bought, they sold, "and knew not until the flood came and took them all away." At the foundation of the sins of Sodom lay luxury, "pride, fullness of bread and abundance of idleness." Ezek. 16: 49. And in the gluttonous habits of the present day may be found the root of the temptations to sensuality and sin which overcome so many.

Women are almost universally overworked, but if they would omit the *useless* work they do, the rest could be performed with a reasonable expenditure of strength. But all the appliances and conveniences of modern life fail to give woman the rest she desires. Much of the work done by woman's hands in the days gone by is now done by machinery. The spinning-wheel and the hand-loom have given place to the powerful machinery of the factories, and the sewing machine has relieved the weary needle-woman of much of her work; but though a sewing machine will take twenty stitches while a woman can take one, it sometimes happens that they put twenty times as many stitches into their clothing as they did before, and so gain nothing by the improvement. Thank God there are some whose hearts are devoted to higher things, who follow the example of Dorcas of old,—the only woman who was brought back from the grave, and whose life was lengthened out to bless the church and the world; and who will not waste their energies upon trifling things while humanity suffers and souls are perishing around them. May their tribe increase.—*The Common People.*

A WORD WITH WORKING MEN.

The thinking man who has noticed the two late meetings of the labor societies in Chicago must necessarily be impressed with the fact of such gatherings, and will be unable to pass them by without serious reflection. We will neglect the communist gathering at present, for there is no possible discussion with them. But for the sober, honest, industrious men who marched out to Ogden's Grove, passed vague resolutions, consumed some beer, and had a good time generally, a few words may be of interest. To begin with, these men should elevate their condition if they can. They should earn all they can, and live as well as their means will permit. But, with human nature as now constituted, there is no one to help them but themselves, and the only practical remedy lies in their own hands. It is not in the province of governments to make any man rich or poor. All any government can or ought to do is to open the race-course and keep it open, provide rules for fair play, see that they are enforced, and then keep its hands off. That the strong, the cunning, and the well-educated, will in this race surpass the weak, the simple and the ignorant, goes without saying. It always has been so, and it always will be. The sober and industrious, other things being equal, will always succeed. The drunken and the idle will invariably fail, and *no legislation* can alter these ancient truisms. "But," says a mechanic, "I am not a drunkard; I am not lazy; I work hard, but my pay is small and my family large; I cannot earn barely more than a subsistence, and, if taken ill, my family suffer. I cannot get ahead even if well and steady at work." This is unfortunately the case with a great number of the laboring people. If such an one had had the sagacity when young to avoid an overworked trade, to keep out of a crowded city where every avenue is choked up, and to seek some place where he could get a piece of land, to avoid an early and imprudent marriage, to study his chosen vocation scientifically, and to seek to raise himself above the common level, he would have been differently placed. Unfortunately, this programme requires intelligence, labor, economy and self-control, and just here is where the pinch comes. At least nineteen out of the average of mankind do not possess these qualities in a sufficient degree to overcome the every-day temptations which beset us all. Young men will not study and work, labor and save, and those who do not will certainly be poor, unless rich by inheritance or luck, and most of these latter persons will easily lose the money that comes to them easily. No processions, no meetings, no resolutions, *no legislation*, can uproot these fundamental principles which underlie human nature. And if by any law the money of the rich could be taken from them and divided up, in ten years a new class of plutocrats would arise. And if the leveling process could be kept up long enough all riches would disappear, and the poor would be the first and worst sufferers.

The incentive to the acquirement of riches is human selfishness. Men work for themselves and their families. Take from them the assurance that they will enjoy the fruits of their labor, and no one will work, and anarchy sets in under the law of the survival of the fittest. The majority of mankind will never gain more than daily bread, and but few of the minority will ever be really rich. An ordinary mechanic, with a large family, in a city, has absolutely no chance to improve his condition unless he can contrive to quit the hopeless struggle. If he has boys able to work, and marriageable daughters, let him leave the city if he has to walk. In this new and rich country the best hope for the poor man is to become a land owner. It will be hard and dull work. There are no city pleasures or excitement out on the prairies. Everybody will have to work and save, but the end is absolutely certain to be a comparatively independent position for the second generation at any rate. *After* the free land is all taken up in America, then we shall have to face the problem which agitates Europe, and that time is not far off. In the meantime some little amelioration of certain things may be had. The convicts, instead of working at honest men's trades, should be set to work making roads in Illinois, of which we are in sad need. This would relieve one complaint, though a mere drop in the bucket. Co-operation will, under some circumstances, succeed, though many such enterprises have failed. And here, as elsewhere, the cunning and *dishonest* manage somehow to get the advantage.

Technical education will enable the studious and intelligent to do a kind of work that pays well, but the idle and dull will not or cannot avail themselves of its opportunities. Universal education will naturally tend to help the people, and yet such a smattering of learning as makes a man too proud for handicraft, and yet inefficient in brain labor, is often a curse rather than a blessing.

Shall we laboring men then sit down to endure our impoverished condition; live miserably, die poorly? By no means. In this new and rich country no healthy man of good ability and average sense ought to fail of a sufficient and decent livelihood. If he is in a business too crowded or uncertain, or overdone, get out of it. No matter what the sacrifice, make a change, and your family will reap the benefit if you do not. But do not waste your time striking, or organizing unions for such a purpose. Count the hundreds of failures of strikes to the one successful. Fit yourself for some other vocation, and in this country there are plenty of openings for *able* hands. If too old to make the change, then submit to the inevitable, but strive to give your children an environment more favorable than your own. Remember, above all, no one will help you but yourself.—*The Building Budget.*

THE CHAIN-GANG.

Uncle Fred sat in his easy chair with all the children about him; Dot on his knee, Belle and Harry on the arms of the chair, and even tall Walter sprawling on the rug before the fire. Such wonderful tales as he was telling them of the long voyage that had bronzed his face like an Indian's, and of the strange lands that he had seen in his travels!

They were talking of California, and the children were trying to fancy how it would seem to eat strawberries in December, or gather from the fields great sheaves of Easter lilies taller than Dot.

"I mean to go there when I am a man," said Harry; "that's the county to live in, where you can raise such fruit and flowers the year round."

"What was the best thing you ever saw, Uncle Fred?" asked Bell.

"How can he tell?" said Walter. "If a man was half starved the best thing he could see would be a good dinner, and if he was tired to death I

suppose he would rather see a shanty, where he could rest, than the Yosemite Valley."

"There is a good deal of truth in that, Walter," said Uncle Fred, "but I think I can tell you what was the *worst* thing I saw—at least the thing that made me feel saddest. It was the chain-gang."

None of the younger children knew what a chain-gang might be, and Dot's blue eyes were full of horror as Uncle Fred told of the gang of men and boys, chained two and two, that toiled day after day upon the streets near his hotel—never unchained for a moment, at work or at rest, to eat or sleep, and several of them with a heavy ball attached to a chain dragging at their ankles.

"I don't know as I pity them much," said Walter; "they brought it on themselves, breaking the laws."

"Yes, and that is one of the worst things about it; they might as well have been free men, living by honest work, and they themselves chose to do what made them worse than slaves. There was one boy, only eighteen years old, who had spent nearly half his life in prison. It seems a strange choice to make."

"I suppose," said Harry, "they don't think about that part of it. They expect to steal and do bad things and not get caught."

"Oh! no; they don't expect to get caught. It would be odd enough if a boy should spend his time making a ball and chain, and fastening it upon himself, just for the sake of belonging to the chain-gang."

"Nobody would do that." said Harry.

"You may think so," said Uncle Fred, "but boys have been known to do that very thing; in fact, I have often seen it done."

"Fasten chains onto their feet!" exclaimed Bell in astonishment.

"Yes," said Uncle Fred. "It was done in this city last year; it has been done about every year since I can remember. There is more than one man in this city dragging about a ball and chain that he took the greatest pains to fasten upon himself when he was a boy."

Dot and Harry looked at Uncle Fred to see if he were perfectly sober, but Walter turned uneasily on the rug and muttered: "Pooh! I knew Uncle Fred would get in a sermon."

"Some of them spent the money that would have bought books and clothes in buying stuff to make the chains of. When they put it on it hurt badly and made them sick, but they persevered till they learned to walk and drag the heavy ball just as the rest of the chain-gang did. I dare say some of them would be very glad now to get rid of it, but when it is once fastened on it is no easy matter to cut it off."

"What foolish boys!" said Dot, shaking her head.

"There goes one now," said Uncle Fred, and the children rushed to the window; but instead of a man dragging an iron ball along the sidewalk they only saw Tom Canby in his new winter suit, with a long cigar in his mouth.

"I don't see any chain," began Dot, but Belle exclaimed with great disapproval:

"Why, Tom Canby is smoking!"

"Most all the fellows smoke," said Walter.

"Then," said Uncle Fred, "most of the fellows are spending their time and money in trying to fasten upon themselves a ball and chain that they will have to drag after them all their lives. Every bad habit and every foolish habit is a weight to hinder us. Good habits are wings to help us on, bad habits are fetters to hold us back. Which are you going to have for your journey?"

"I'll have wings," said Belle; but Walter said:"

"There's no harm in smoking."

"Is there any good in it, my boy? Suppose we agree that it will not hurt you; do you think it is good policy to fasten upon yourself a habit which is expensive to your pocket, disageeable to the majority of your friends, and of no possible use to you?"

Walter drew up his long legs and rested his chin on his knees, but did not answer.

"Let's be honest, Walter. Suppose it was something besides cigars—say onions, raw onions—and a set of fellows had started the fashion of carrying them around in their pockets, and eating, say, three or four a day; until their clothes and their hair and breath were so scented that they carried the odor everywhere, and fairly filled the streets and the depots and the cars with it."

"Faugh," said Belle, with a shiver of disgust.

"And then to make the case somewhat more a parallel, suppose that only gentlemen ate them, so that all ladies must endure the perfume, and that the onions cost from five to twenty-five cents apiece, and made you deathly sick when you first began to use them—what would you call a boy, who, against the wishes of his best friends, was trying to acquire the habit of eating them?"

"A fool!" said Walter emphatically.

"So I say, and if we put it just on that ground, and say nothing about the mischief the habit is sure to do him, it seems to me a sensible boy needs no other arguement. And so I say again, every bad habit and every foolish habit is a ball and chain to keep us from runuing and climbing. Good habits are like wings to help us to mount up; and when a boy has a chance to choose he must be very short-sighted to spend his time in fastening a chain upon his own feet. I might say a good deal more about it. I might tell you that the ball, even though it is very small at first, grows heavier every year, and that it is pretty sure to pick up something else as it is dragged about; but I'm sure none of you have any ambition to join the chain-gang."

"I choose wings," said Belle again, and Walter nodded to Uncle Fred and added:

"At least I'll not have *that* ball and chain." The children did not quite understand, but Uncle Fred and Walter did.—*Emily Huntington Miller, in Congregationlist.*

THE KETTLE'S SONG.

The kettle sang a merry song,
And timed it with its lid:
"Men say that liquor makes them strong;
It never, never did."

"The steamer ploughs the ocean wide,
What moves the wheel and beam?
She steams against the wind and tide,
And water makes the steam.

"You see the locomotive draw
The crowded train of cars,
With heated water, nothing more,
To pull them o'er the bars.

"The mill, the engine, boat and man,
And beast, (except the sot)
Derive their strength and motive power
From water, cold or hot.

"Then if you would be well and strong,
Drink only from the stream,
And work for right with prayer and song,
And 'use a little steam.'"

—*From "Stories and Sketches."*

FISHING FOR WATER.

"Did you ever hear of a place where the people are compelled to fish in the ocean for all the fresh water they use?" asked Ben Gormley, a sailor who has cruised in every water on the face of the globe. "There is such a place and I've been there. It's the hottest place I was ever in, and I've been to all the hot ones. Rain never falls there and the atmosphere never changes. I think it stands 120 degrees all the year round. Your thirsty when you go to sleep, you wake up in the night thirsty, you're thirsty all the day. Yet the people that live there appear to think they are in the garden spot of creation. That's natural, though, for it isn't likely one out of a hundred of them was ever in auy other place. This delightful spot is on the Persian Gulf, at Babrin, where they fish for the water they drink. I had the pleasure of staying there three days, ten years ago.

"I don't know who discovered the fact, but there are numberless springs of ice-cold water at the bottom of the Gulf, near the shore, where the water is about sixty feet deep. This must have beeu known when they first set up the town, of course, or it wouldn't have been started there. This fresh water gets to be salt enough, though, before it gets far from the bottom, and so they have to send down after it. When a man's wife calls him to go after a pail of water, he grabs a goatskin bag, calls the first neighbor he sees stretched out in the sand, and the two jump into a boat and row out a short distance. The man who is after the water wraps the goatskin about his left arm, with the mouth of the bag in his hand. Then he takes in his other hand a heavy stone. This stone is tied securely to the end of a long and strong line, for stones are valuable property there. Without them no one could go out and fetch a pail of water, and they are very scarce. With the stone firmly clutched in his hand the man dives into the water, and down he goes to the bottom. When he reaches the cool, fresh water gushing up from the sand, he opens the mouth of his goatskin bag, drops the stone, and floats upward in the strong current. The bag quickly fills and the mouth is closed again. When the man reaches the surface his companion lifts the bag into the boat and the diver follows. The stone is then carefully drawn up and the men go home.

"The water is cold and refreshing when it first comes up from the depths of the sea, but it soon gets flat and warm. The more you drink of it the thirstier you get, but the natives can get along on a few swallows of it now and then. The requirements of the climate keep the divers at work in the submarine springs for all they are worth, and the shore is lined with their boats all day long. The springs are said to be the outlet of large natural aqueducts in a range of mountains more than 500 miles from the coast, but I guess they would have a hard time to prove the theory if they were called upon to do it."—*New York Sun.*

TEMPERANCE.

THE WORK OF RUM.

Milwaukee, Wis., Sept. 3.—The attention of Judge Mann, of the Probate Court, was this afternoon given to an examination into J. P. C. Cottrill's mental condition, his brother, C. M. Cottrill, having made application for the appintment of a guardian. A number of wituesses were examined, and the opinion of medical experts was taken to show that Mr. Cottrill was a victim of alcoholism. Painful as is this sad termination of a career which once seemed destined to be one of the most brilliant, it is not entirely unexpected to the legal fraternity of the Northwest, among the members of which Mr. Cottrill has been known for years. It was not long ago that the gentleman ranked among the foremost in ability, and his colleagues have noted with sorrow his rapid decline of mind and body during the last few years. His memory is fast failing him, it being quite impossible for him to recall the most important events of very recent occurrence. Physically, he has also experienced a most alarming decline within the last six months.

Williamsport, Pa., Oct. 9.—"I have wasted my life and don't want to live any longer" was the contents of a note lying by the side of the dead body of Mrs. Annie Johnson, who had comitted suicide by taking opium, in an old shanty, yesterday afternoon. It was the last act in a truly wasted life. Twenty years ago she was Annie Johnson, the daughter of the oldest and best family in Pennsylvania and the acknowledged belle of Wilkesbarre. She was sought by all and her accomplishments were many and pleasing. She married Clarence Clark, a successful young business man. They lived in good style for awhile, until the husband commenced drinking and neglected his business. The wife, following in his lead, was soon a victim to the opium habit. Their friends tried to reclaim them in vain, and deserted them. The couple went to Bellenfonte and continued drinking and lived in au old house. At last, driven to dispair, he committed suicide. His wife was still devoted to him, and by selling a diamond ring, which she had managed to keep during their troubles, she gave him a decent burial. She drank worse than before after his death, and no one knew how she obtained money on which to live, but it is thought it was furnished by relatives. Her death yesterday was not a surprise to those who kuew her.

PROHIBITION VICTORY.

Judge Wagstaff, in the Wyandotte district, Kansas, lately rendered a decision in the case of Chas. Hohn, restrained by an injunction from selling liquors in his saloon at Kansas City, Kans., holding the injunction process is good and the prohibitory law is constitutional. This was made a test case by the saloon keepers and was ably argued with great confidence of success. The case will be carried to the Supreme Court. The Prohibitionists claim this a great victory.—*Ex.*

The school teachers of new Jersey are making an organized effort to exterminate the practice of cigarette smoking in schools, a perincious habit which has grown to an alarming extent. The superintendent of the schools iu Newark says there is scarcely oue boy in twelve of those who have reached their teens who does not smoke. That the use of the impure cigarettes which are sold to lads is productive of lung and throat discases is well knowu. Fortunately New Jersey has a law under which both sellers and consumers of the poison can be effeetually dealt with.

An entire block of buildings, including Hamilton's Opera House, at North Manchester, Ind., were destroyed by fire Monday night, causing a loss of $40,000, with but $10,000 insurance. The upsetting of a lamp by drunken men started the flames.

LITERATURE.

BETWEEN TWO OPINIONS.—The first edition of this new book is now ready. We need say nothing of the work itself. It has been before the readers of the *Cynosure* during the past year; shorn somewhat of its interest to be sure because of its appearing in brief weekly portions, but to the careful and critical reader showing a capability in the talented author to deal with great power and fidelity with the most difficult questions of our reform. It now appears in a beautiful volume, surpassing all others of its kind in fine, clear typography and neat binding. It should be on every Anti-mason's center-table. Before the book had left the bindery orders began to come in. Mrs. M. W. Bingham of Mallet Creek, Ohio, has the merit of purchasing the first volume. Mr. J. A. Conant of Connecticut orders fourteen copies. Let the whole edition be called for before the holidays. As this is the first bound volume issued by the N. C. A., it will be a pleasant souvenir of our publishing house.

THE WORKS OF JOHN RUSKIN: A Joy Forever—Munera Pulveris—Two Paths—Unto ThisLast—Storm Cloud of the 19th Century. Price, postpaid, $1.80. John B. Alden, New York.

This handsome volume, the second of the series of Ruskin's work now issuing by Mr. Alden, comprises five separate works, and under their enigmatical titles we have as many treatises upon some of the gravest questions in social and economical life. These treat successively upon the political economy of art, the elements of political economy, on art, decoration and manufacture,and the first principles of political economy. The first of these treatises, "A Joy Forever," consists of two lectures on the discovery, application, accumulation and distribution of art, with "Munera Pulveris," which may be translated "The Gifts of the Dust," and may be considered a synonym for wealth. Ruskin uses the secondary title, "Essays on the Elements of Political Economy." The author valued this work highly. Of it he says: "These pages contain, I believe, the first accurate analysis of the laws of Political Economy which has been published in England. Many treatises, within their scope correct, have appeared in contradiction of the views popularly received; but no exhaustive examination of the subject was possible to any person unacquainted with the value of the products of the higher industries, commonly called the 'Fine Arts:' and no one acquainted with the nature of those industries, has, so far as I know (1863), attempted or approached the task."

This work and "Unto This Last," were received by the British public with reprobation. The former began publication in *Fraser's Magazine*, the latter in *Cornhill Magazine*. The editors of both were obliged to discontinue because of the tumult, much as Theodore Tilton, then editor of the *Independent*, was forced to stop the Anti-masonic letters of President Finney. In either case the outcry was proof that the nail was hit on the head.

The November *North American Review* is a strong number. Emilio Castelar, the learned and eloquent Spanish patriot, whose voice was first during the brief days of the Republic which succeeded the corrupt Bourbon dynasty, writes on the "Progress of Democracy in Europe." Eugene Schuyler, whose investigations of the Turkish atrocities in Bulgaria aroused Christendom and gave Russia a pretext for the late war with the Porte, contributes an account of the treaty-making process which preceded the settlement of San Stephano which the meddlesome ambition of Lord Beaconsfield in the Berlin Congress marred with such measures as have now borne fruit in the present attempt at revolution in Bulgaria. "Slang in America," by Walt Whitman, is a popular account of some parts of the growth of our language. Admiral Ammen concludes his "Recollections and Letters of General Grant," and Hon. E. B. Washburne his interesting historical account of "Abraham Lincoln in Illinois." "Style and the Monument" is a keenly satirical critique upon our American style in architecture and decoration, and urges the round Roman tomb as the model for a great Grant monument. "Statecraft and Priestcraft," by Dr Philip Schaaf, "Race Prejudice" by Gail Hamilton, and a symposium on the demonetization of silver, complete the number.

The *Missionary Review* opens its current number with an instructive review of Prof. Fairbairn's lectures at Andover Theological Seminary on "Comparative Religions," followed by an account of the International Missionary Union held this year at Niagara Falls. The evangelization of the world and the plans for bringing the churches to a realization of the primary importance of this work are again discussed, and the suggestions of Dr. Pierson of Philadelphia are also confirmed and supplemented by by other Christian workers. The mission reports are of part of the Independent Foreign Missions, which numbered seventeen in 1884, with $113,280 collections and 400 workers, including women and native helpers. The interesting resume of European missionary societies is continued, also of the Women's Boards. Independent, fearless, just and earnestly Christian, the *Missionary Review* is a power in the cause of the world's evangelization not to be despised. Published at Princeton, N. J.

THE CHURCHES.

—Rev. Joseph Travis, editor of the *Free Methodist* and chairman of the N. C. A. Board, is absent in Kansas on a preaching tour.

—Rev. C. W. Hiatt of the High Street church, Columbus, O., received fourteen persons on profession of faith at the first communion service after his recent ordination.

—The mission work begun by brethren Loveless, Walker, Shaw, and others in the N. C. A. building is succeeding beyond all expectation. Nineteen meetings had been held up to last Thursday and over sixty conversions from all classes, and nearly all adults, are reported.

—Miss Gertrude Cunningham, of Centralia, Ill., and a Chicago lady, who within a few days went South as missionaries to labor among the blacks, stopped at Birmingham, Ala., but would not be received into any boarding-house as soon as their mission became known, a Baptist clergyman—one of their own denomination—even refusing to admit them into his household. They were told that, their work being among the negroes, they should confine their associations solely to that race.

—At Philadelphia last week there was a meeting of the General Board of Managers of the Woman's Home Missionary Society of the Methodist Episcopal church. Mrs. Rutherford B. Hayes persided at the meeting. The subjects considered were: "Work Among theIlliterate Whites," "The Savannah Work." and the "Work in the South," etc.

—Rev. A. W. Hall, of College Springs, Iowa, when he engaged as general missionary agent for the Wesleyan churches, his pastoral work was taken up by Prof. A. R. Dodd. The church has lately been repaired and remodeled.

—The annual meetings of the three national missionary organizations of the Disciple church—the Christian Woman's Board of Missions, the Foreign Christian Missionary Society, and the General Christian Missionary Convention—were held in Cleveland, Ohio, Oct. 20–23, at the Franklin Avenue Christian church. There were representatives from twenty-four States, the District of Columbia, and Ontario, Canada. They came from as far east as Massachusetts, as far north as Canada, as far south as Florida, and as far west as California, numbering in all about 500.

—Bro. A. J. Bell, the evangelist, has been continually employed since his visit to Wheaton early last Jannary. His last meeting at Manchester, Iowa, closed last week amid the rejoicing of some 300 converts of all ages. The meeting was held for thirty-five nights continuously—and no night without a conversion—in the skating rink, which held 1,200 persons, yet the congregation sometimes overflowed into the adjacent church. Among the rejoicing ones is the daughter of the Rev. B. M. Amsden, an aged Congregational minister, whose name was formerly often in the *Cynosure*, and who yet takes the warmest interest in religious work.

—The last Berea *Evangelist* contains the report of the annual meeting of the State Association of Christian Ministers and Churches of Kentucky which met at Berea, Oct. 9th, and, after the opening sermon disbanded and dissolved. The members of the defunct organization continued their meeting as a convention of Christians simply. The reasons for this dissolution are not given by the *Evangelist*, but may be inferred from a letter of Rev. John G. Fee to the *Cynosure* last year, wherein he mentioned that the affiliation of one of the churches connected with the Association with the Masonic lodge would make either the discipline of that Louisville church necessary or compel a dissolution.

—The daughters of President Bascom, of Wisconsin University; of Dr. Cyrus Hamlin, late President of Middlebury College, Vermont, and of Dr. Lyman Abbott, editor of the *Christian Union*, have all gone this fall to the Hampton (Va.) school to teach the colored people and Indians.

—The Christian people of Cincinnati, represented by the members of the Noon-day Prayer Meeting Committee of that city, send forth to the Christian world, a request for their prayers for Cincinnati, its ministers and people. Several evangelists will occupy the field and supplement the work of the pastors during the coming fall and winter. Let every child of God breathe a prayer to heaven for divine favor upon this city and its special work.

—The church at DeKalb, Ill., laid the corner-stone of a new house of worship Oct. 22, the ceremony being performed by I. K. Ellwood, Esq., in the presence of a large company. An original hymn by the pastor, Rev. J. P. Hutchinson, was sung, and the poet Whittier sent Mr. Hutchinson a beautiful letter expressive of his good wishes. The church will be stone and when completed will be the finest building in the city.

—The week beginning Sunday November 8, will be observed throughout the civilized world as a season of prayer for young men, and Young Men's Christian Associations. This season had its origin in a resolution adopted by the International Convention of the American Associations held in Albany, N. Y., in 1866, and has been observed every year since at the recommendations of the subsequent conventions. There are now 2,900 of these associations in the world.

Mr. Moody will conduct services at Dartmouth, N. H., November 3rd and 4th.

—The Rev. Griffith John, of the London Missionary Society in China, has completed his translation of the New Testament into Wehli, and the Bible Society of Scotland desires him to make a similar translation of the Psalms.

PERSECUTIONS IN CHINA.

A report has been received by the Secretary of State at Washington, from Consul Charles Seymour, at Canton, China, inclosing pamphlets issued by the Shanghai and Hankow committees describing the persecution of Christians in China. Mr. Seymour says the material in the pamphlet is from the pens of eminent American, English, and German missionaries, and is published with the purpose of disseminating information that may lead to better provision being made by the Western powers for protecting native Christians from persecution in China. "The subject," he continues, "is one of importance, and, although such persecution is clearly forbidden by treaty stipulation, there seems to be no prescribed manner for enforcing the prohibition, or for obtaining indemnity for losses sustained by its violation. I have tried to avoid troubling the department with the details of many cases of trouble in which missionaries from the United States of America and Europe and the native converts and co-workers, native preachers and helpers, have been involved, in this, the most turbulent consular district in China or in the world, but have labored faithfully and somewhat successfully in getting the difficulties adjusted as fairly and quietly as possible.

The persecutions of which the missionaries complain, comprise robbery or destruction of chapels; robbery, beating, blackmailing, and boycotting of native Christians, often with the encouragement of local authorities, and the refusal of the authorities to punish the offenders, protect the Christians, or take measures to seek restitution. It is not intended to leave the impression that the Chinese authorities have in every case been unwilling to deal justly by native Christians. On the contrary, the not infrequent aid rendered by local officials in suppressing outbreaks is gratefully acknowledged."

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2. Because it emphasizes the fact that political action should be directed by *conscience* enlightened by the WORD and SPIRIT of God and that Christ must be acknowledged KING of NATIONS, and presents a platform epitomizing the science of civil governments based on the supreme authority of the DIVINE WORD.

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HOW PEAT IS GATHERED FOR FUEL.

The gathering of the peat harvest in many parts of Ireland and Scotland is a matter of much importance to the inhabitants, a wet season seriously interfering with the necessary operations. The cutting commences early in the season, as soon as the Winter and Spring rains have drained off the surface. In Ireland a long, narrow slip, measuring from three to six feet across, is cleared to the depth of a foot or so of the light, spongy peat and heather which form the surfaee. Extending back from this a certain space of surface, called in some districts a swarth, is levelled and prepared for the reception of the blocks of peat, which, as they are cut, are spread closely upon it to dry. The peat, or turf, as it is almost invariably called in that country, is cut into narrow, rectangular blocks, from one foot to eighteen inches in length. The instrument used in cutting, called a slanc, somewhat resembles a spade, with a flat piece of steel attached to the bottom, at the right side, and turned up at right angles. The blocks are cut from the mass with a downward thrust of the implement, the arms alone being used, without the use of the foot, as in an ordinary spake. After the blocks have lain for some time, and the sides and upper surface have dried somewhat, they are turned and then placed on end in small stacks, which are piled together in larger heaps as the drying process advances. The work of cutting, turning and stacking the peat is not such an unpleasan occupation as might be supposed. It is cleanly work enough. There is no need to handle the peat in a wet state, though even then it does not stain or stick to the hand or person, and has no unpleasant smell. When it is dried somewhat, it is light, clean, and easy to handle. It is unusual to cut the peat down to the level of the sod beneath, the produce of the lower layer, although most valuable as fuel, drying into hard and brittle frag ments, which do not bear handling or removal, When the upper matter is exhausted, the remainder is sometimes dug out, mixed with water, and kneaded together with the hands and feet. It is then cut in square blocks and dried in the ordinary way. The peat bogs of Ireland ought to be a source of considerable profit to that country; and but for the low heating power of peat, which renders it unfit for use as fuel for manufacturing purposes, they would no doubt have long ago led to the development in that country of industrial and manufacturing activity similiar, on a small scale, to that produced by coal in England. To remedy this defect in peat as a fuel various proprocesses have been tried for compressing it so as to get rid of the large percentage of water always present in the best dried samples. These experiments have not, up to the present, met with any great success when tried on a large scale. Well dried peat contains as much as twenty per cent. of water; and even when most of this is expelled, unless the peat is rendered compact and water-proof by some process, its spongy texture causes it to reabsorb a large proportion of moisture from the atmosphere —*N. Y. Times.*

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"BETWEEN TWO OPINIONS."

The issue of this book at this time is opportune, for it provides for reformers a beautiful and timely gift for the holidays. President J. Blanchard says: "At the risk of being deemed an enthusiast, I would rather have written this book of Miss Flagg's than to have written Gray's Elegy, conquered Quebec or written Uncle Tom's Cabin, and we risk the opinion that every careful reader of Miss Flagg's volume who votes with the American party will concur with us in this estimate of it, extravagant as it may seem."

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HOME AND HEALTH.

DOMESTICITY AS A CAUSE OF INSANITY.

There is a "moral" worth pondering in the following brief extract from the "report of the Hartford Retreat for the Insane:"

Mrs. M——, aged forty-four, mother of eight children, acute mania. The husband, when asked if he could suggest any cause for her illiness, exclaimed with much animation, that he could not conceive any reason: "She is a most domestic woman; is always doing something for her children; is *always* at work for us all; *never* goes out of the house, even to church on Sunday; never goes gadding about at the neighbors' houses, or talking from one to another; has been one of the best of wives and mothers, and was *always* at home." The superintendent, in commenting on this case, says: "This appreciative husband could hardly have furnished a more graphic delineation of the causes of his wife's insanity, had he understood them never so thoroughly."

SORE THROAT.—Everybody has a cure for this trouble, but simple remedies seem to be the most effectual. Salt and water is used by many as a gargle, but a little alum and honey dissolved in sage tea is better. Others, a few drops of camphor on loaf sugar, which very often affords immediate relief. An application of cloths wrung out of hot water and applied to the neck, changed as often as it begins to cool, has the most potency in removing inflammation.

Another. Beat up the whites of two eggs with two spoonfuls of white sugar and add a pint of lukewarm water. Grate a little nutmeg into the mixture. Stir it well and drink a small portion frequently. The remedy is pleasant and certain.—*National Independent.*

CURE FOR LOCKJAW.—A correspondent of the *Baltimore Sun* says that when any one runs a nail or any sharp iron into any part of the frame, take a common smoke pipe, fill it with tobacco, light it well, then take a thin cloth or silk handkerchief, place it over the bowl of the pipe, and blow the smoke through the stem into the wound. Two or three pipes full will be sufficient to set the wound discharging. He has tried it on himself and five others, and found it to give immediate relief. If the wound has been of some days' standing it will open it again, if the tobacco is good.

REMEDY FOR HEADACHE.—A new remedy for the headache has been found by Dr Haley, an Australian physician, who says that for some years past he has found that minimum doses of iodide of potassium of great service in frontal headache, situated over the brow, and accompanied by languor, or chilliness and feeling of general discomfort, with distaste for food, which sometimes approaches nausea, can be completely removed by a two grain dose dissolved in half a wineglass of water, and this quietly sipped in about ten minutes. In many cases, he adds, the effect of these small doses has been simply wonderful—as, for instance, a person who a quarter of an hour before was feeling most miserable and refused all food, wishing only for quietness, would now take a good meal and resume his wonted cheerfulness.

A physician of a London hospital writes to the *British Medical Journal*: "There is no recognized reason why of late years neuralgia of the face and scalp should have increased so much in the female sex, as compared with our own. There is no doubt that is one of the most common of female maladies—one of most painful and difficult treatment. It is also a cause of much mental depression, and leads more often to habits of intemperance than any other. This growing prevalence of neuralgia may, to some extent, be referred to the effects of a cold upon the termimal branches of the nerves distributed to the skin; and the reason why men are less subject to it than women, may to a certain extent, be explained by the much greater protection afforded by the mode in which the former cover their heads when they are in the open air. It may be observed that the surface of the head that is actually covered in man, is at least three times that which fashion allows to woman; indeed, the points of contact between the hat or bonnet and the head of the lattter are so irregular as practically to destroy any protection which might otherwise be afforded."

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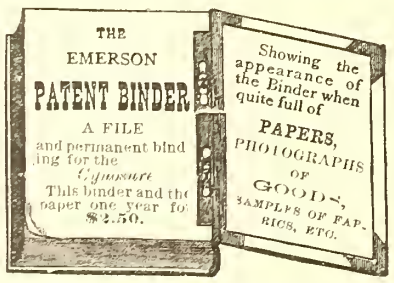
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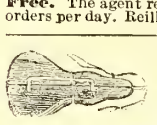
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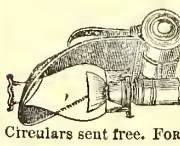
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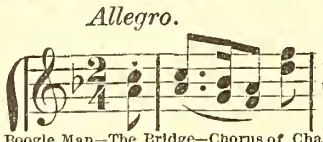


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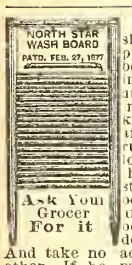
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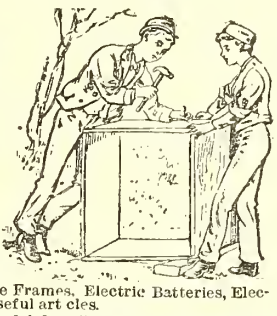
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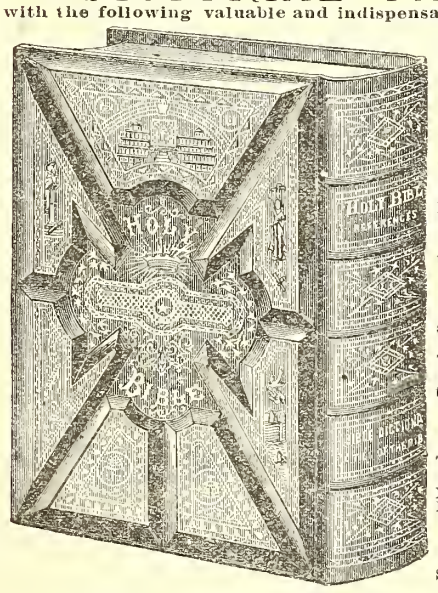
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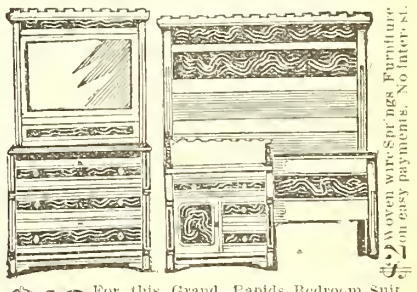
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NEWS OF THE WEEK.

WASHINGTON.

President Cleveland Thursday appointed Frederick H. Winston, of Chicago, to be Minister Resident and Consul General for the United States in Persia.

Secretary Bayard does not contemplate making any changes in the consular service in the countries south of us for some time yet. It is the policy of the State Department to cultivate more friendly relations with Mexico and the South and Central American people, and to extend our commercial intercourse in that direction.

The work of reorganizing the civil service commission is found by President Cleveland to be one of great difficulty, especially as the salaries are limited to $3 500 per annum. Among a number who have declined to serve are M. L. Saltonstall and Charles Codman of Massachusetts.

COUNTRY.

Preparations are being made for a fine exhibition of fat stock and dairy products at the Chicago exposition building Nov. 10 to 19. The produce exchange has appointed a committee of thirty members, and the governors of all the States have been invited.

The colored citizens of Mississippi have opened at Jackson a State fair which is highly creditable in the line of needlework, farm products and blooded stock. The exhibition is said to have received every encouragement from the people of the State.

A squash 85 inches in circumference, and weighing 173 pounds is on exhibition at Brooklyn, Iowa. A farmer near Tolono, Ill., found on one vine six pumpkins with a combined weight of 512 pounds.

Gen. George B. McClellan died of neuralgia of the heart at his residence at St. Cloud, Orange Mountain, N. J., early on Thursday morning aged 59.

Dr. Noah Porter, President of Yale University, tendered his resignation on Thursday, to take effect next commencement.

An explosion occurred on the propeller Myles at Duluth Thursday afternoon, the 1st and 2d engineers being killed and the vessel badly damaged. The steam cooked the bodies of the victims.

A. P. Burrus shot Miss Lillian Walter and her sister, Mrs. Ray Good, on Wednesday evening as they were leaving Dun & Co.'s office in Chicago, where they were employed. The day before Burrus had been dismissed because he gave utterance to slanderous remarks about the characters of his victims, and the shooting was done through revenge. Burrus was chased by a crowd who would probably have lynched him but for the timely arrival of an officer. The women were conveyed to the hospital and at last report were improving, although at first their wounds were pronounced fatal.

George Washington, a colored citizen of East St. Louis, paid no attention to threats of tar and feathers unless he separated from his white wife. Wednesday evening he awoke to find a mob tearing down his house, and he was compelled to flee for his life.

In a foundry at St. Louis a moulder named Scott Thomas undertook to pour five tons of molten iron into a pit fourteen feet deep, and met a horrible death by the breaking of a manila rope supporting the ladle.

The meteor which recently fell near Owatonna, Minn., has been blasted with dynamite, and half a ton of fragments are being sent to various parts of the country.

The fall of a horse on the Jerome Park track Thursday caused three others, with their jockeys, to tumble over her. The horse was killed and a rider fatally injured.

The trial of Ferdinand Ward, the swindler who ruined Gen. Grant, last year, was concluded Wednesday. The jury returned a verdict of guilty of grand larceny, the maximum penalty for which is ten years imprisonment, and which sentence was pronounced upon him by the court on Saturday. He was at once sent to Sing Sing and on Monday set to work in the stove factory. His term may be reduced three years and a half by good behavior.

A difficulty has arisen at Eau Claire, Wis., owing to the closing of the schools by the Mayor and Board of Health, who feared a spread of diptheria, thirty-four cases of which have been reported. The School Board and school officers protest, and threaten to prosecute the policemen who prevented pupils and teachers from entering the buildings.

A dense fog at New York Wednesday morning retarded navigation, and the ferryboat Hackensack was in collision with the steamer Servia, causing a panic among the passengers of both vessels, several persons jumping overboard in their fright, among them a sailor, who was drowned. The bow of the ferryboat was carried away.

At E. Saginaw, Mich., Wednesday evening a tug took fire at the dock and a large crowd gathered on an adjacent bridge, when a piece of walk on the bridge five feet wide and forty-five feet long, containing about sixty people, gave way with a crash precipitating them into the river, which is fifteen to eighteen feet deep, with a strong current. The night was dark, but the greater number were rescued after a terrible fright. Some thirteen were reported missing.

FOREIGN.

The premier of Servia has sent to the powers a note expressing a desire for peace on the basis of the treaty of Berlin, with a restoration of Turkish authority in Bulgaria and Eastern Roumelia. Thirty Greeks who were found in an open boat at the entrance to the Bosphorus claimed to have fled from Bulgaria to avoid military service.

M. De Freycinet, the French minister of foreign affairs, while being driven to the door of his office in Paris, was fired upon by a man in the roadway. The first shot failed and the would-be assassin was seized before he could fire a second time. He is a Corsican.

The famous "Great Eastern," the largest vessel in the world, was sold at public auction Wednesday for £26,200.

The conference of the great powers for the adjustment of the Bulgarian-Roumelian controversy is meeting at Constantinople.

The German liberal party carried the elections for delegates to choose members of the Prussian diet.

A dispatch from Rome states that the Pope has decided entirely in favor of Spain in the Carolines question.

The hurricane on the Labrador coast from October 11th to 15th was unprecedented. Over seventy fishing vessels and 300 lives were lost. There is no telegraphic communication and the particulars are meager. The bark "Nellie" returned to St. John's with 200 shipwrecked men, women and children. Several women died from exposure and others were drowned.

The steamship Canadian reports considerable distress on the Labrador coast, on account of a failure of the fisheries. At Esquimaux Point, out of a population of 150 families, only twenty have supplies for winter; thirty more expect to get advances from the merchants to pull them through but the remaining 100 families have nothing, and it will be necessary to send supplies or bring them off the coast. The failure of the fisheries is attributed to the ice last spring. The fall fishing has been poor owing to rough weather.

Three thousand Frenchmen have died from cholera in Tonquin within the last nine months.

Turkey has decided to await the decision of the great powers on the question of the Bulgarian union before sending troops into Roumelia. Meantime warlike preparations continue on every hand.

The grand jury has found a true bill against Mr. Stead, editor of the *Pall Mall Gazette*, London, and the other prisoners for abduction, conspiracy, and indecent assault.

The action of Mr. Ross Winans, the Baltimore millionaire, who owns an extensive deer park in Scotland, in closing a roadway on his property, so angered the people in that vicinity that they mobbed and stoned him on Sunday last. Mr. Winans has offered a reward of £500 for the capture of the culprits.

A powerful committee composed of Lords Bandon and Castletown, and other prominent gentlemen, has been formed in London, to assist the people of every class in Ireland who have been boycotted, and to advance funds to all persons or corporations willing to oppose boycotting.

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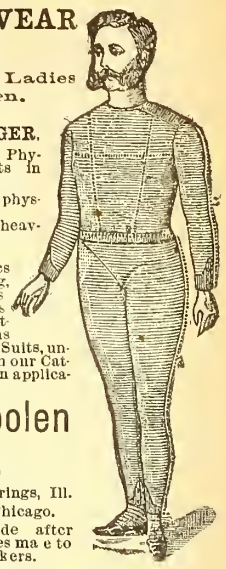
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Christian Cynosure.

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ADAM CROOKS.—It must be regretted that unlooked-for circumstances prevent the appearance of the portrait of this loved and honored man, as promised two weeks ago. The postponement will make it more eagerly welcomed next week. How many of our readers will meantime secure a new subscriber who will be blessed in reading the story of that good man's life and his sufferings and victories for the truth?

President Cleveland was visited the other day by a company of Presbyterian ministers who were attending presbytery in Washington. He received them with more than ordinary cordiality, and in his response to their address referred to his early training. He had been taught the Catechism when a boy, and could still repeat it. If any are inclined to doubt the statement they may read a confirmation of it in the Thanksgiving proclamation issued last week, which appears elsewhere. Since the time of Lincoln we do not remember a document of the kind so fervent in its religious tone. If we do not find a cause for thanksgiving in Mr. Cleveland, let us in his mother.

The sudden death of General McClellan from heart disease is giving another lesson to our tobacco-using Americans. His case, like that of General Grant and Senator Hill, seems to be one of tobacco suicide. The neuralgia of the heart was brought on, his physician, Dr. Seward, thinks, from this cause—"possibly, too much smoking may have weakened the action of the heart." A writer in the *Independent* quotes General Grant as having given a careful advice to our young men against the tobacco habit, but not until he felt that it had given him a death blow did he cease himself. Would that these striking examples might begin to speak more powerfully even than the words of warning, which we regret these great men refrained from uttering while they could.

Less than three years ago John F. Burrill, of Springfield, Ill., was sentenced for five years in the penitentiary for embezzling several thousand dollars from the Grand Lodge of Illinois Masons. He had served for several terms as secretary, and though his thieving might have been easily discovered, he was not brought to justice for some time, when he had removed from the State and had shown his capacity for devilish deeds in his treatment of his wife and family. The beautiful doctrines of Freemasonry in which he was so well instructed had the effect of developing in his case adultery and theft. Though he was tried by procurement of the lodge, we never learned that he was ever expelled for un-Masonic conduct, or for any other reason. Now when his term is about one-half expired, Governor Oglesby intervenes with a pardon, which, if the truth were to be known, we believe would be found to have originated among his brother Masons, who concluded that his punishment satisfied the demands of the order; and Governor Oglesby was very obedient to the order, no matter for the courts, or law, or justice.

The Philadelphia meeting of the National Woman's Christian Temperance Union was a wonderful gathering, magnificent in its enthusiasm, its numbers and its devotion to the temperance reform. As John Wannamaker, the great Philadelphia merchant, said of it, "To see the meeting only, is answer enough to those who criticise and condemn its support of the Prohibition party." Francis E. Willard was again re-elected by an almost unanimous vote; the headquarters, heretofore at New York, were voted to Chicago, the "hub of the American universe," as one of the delegates exclaimed. The directors of the *Union Signal* reported that they had circulated 13,000,000 pages of reading matter. The resolutions favor woman suffrage, and reaffirm the sympathy of the body to be with the Prohibition party, in these words: "We reaffirm the position taken at the St. Louis Convention in 1884 pledging our influence to the party that will furnish the best embodiment to prohibition, that we will continue to lend our influence to the party that declares for prohibition and home protection." This was not without a contest. A minority report was presented, but the vote was 243 to 29. To read the report of this convention, so full of prayer and so full of power, it would seem as if Dr. Storrs, in his apostrophe to woman's work before the American Board, had by forecast borrowed inspiration for these eloquent words: "Their delicate hands hold at this hour, I firmly believe, the levers which must lift the moral and Christian civilization of the world. It is theirs to set in swifter motion the wheels of beryl, vivid with life, which are under the throne. It is theirs to open for tribes and people the gates of light."

New York has raised nearly a hundred thousand dollars for a Grant monument, Chicago about one-half as much, and other cities, States or societies have been gathering together their funds for this purpose. But General Grant in his own spirited account of the battles of Lookout Mountain and Mission Ridge, in the November *Century*, suggests the memorial which would be most enduring, most appropriate to the character of the man and most honorable to the nation whom he served. He writes: "There was no time during the rebellion when I did not think, and often say, that the South was more to be benefited by defeat than the North." And with the passing away of the conquering mind the South begins to realize how true are these words, for defeat cut off the burden that was sinking the South into vandalism. When this great conception of Grant's shall be fully received, as it must be, both North and South may join in doing honor to the memory of the two men whom God raised up to be the instruments of his providence in removing this incubus—Lincoln who gave the order and Grant who executed it. Then may the whole nation, without regard to sections, or classes, or race, join in a memorial to Grant and appropriately also to Lincoln at once: and what better than a memorial day, ranking with the fourth of July, and what better day than the 22nd of September, the date of the Emancipation proclamation? Lincoln's monument is already tumbling in pieces, but a national holiday for Lincoln, Grant and Emancipation, would be a monument imperishable as the sentiments of patriotism, honor and liberty in American bosoms.

It is said that lately four thousand Chinamen, frightened and driven away by the outrages to which they are subjected by Irishmen and other foreigners in this country, have lately embarked in four steamers for home. No wonder they regard our shores as most inhospitable. Following the Rock Spring massacre and the mobs of Seattle, the Chinese were last Tuesday driven from Tacoma. The time had been set, and hundreds of whites marched coolly to the Chinese houses, ordered the occupants to pack up; their goods loaded on drays and taken miles out of the city with the owners. At Pasadena, California, twenty-four hours were given Saturday for the Chinese to leave; and the Knights of Labor in San Francisco have called a mass-meeting, November 28th, to demand the removal of the hated Mongolians from that city. But the mobs and lodges are not to have their way unchallenged. President Cleveland ordered the rioters at Seattle to disperse by noon of the 8th and sent ten companies of troops after the order, with a revenue cutter and a battery of artillery. The grand jury at Tacoma has indicted thirty-two citizens of that city, including the mayor, city editors, and other prominent persons; and possibly the government will follow up the matter so vigorously as to suppress what appears to be a general uprising against the Chinese. Suppose, ignoring treaties, our English and American traders in Chinese cities should be assailed and driven out. They are aliens in that land, making money to spend in retirement at home; their habits and probably their religion offensive to the natives. The prompt declaration of a war of reprisal would show how Christian we are! But what of the labors of our missionaries when these 4,000 return? These will be missionaries, too, and their message will have a vehemence that must prevail against the other. Surely our Chinese promises to be more disastrous than our Indian policy.

PROFESSOR JOHN MORGAN ON THE GIFT OF THE HOLY GHOST.

BY REV. C. CONKLING.

A true, effectual and proper answer to how to deal with a wrong, would excite opposition. Christ gave such an answer, and had to die for it. So did John the Baptist. So did Owen P. Lovejoy, the Abolitionist. So did all who laid down their lives for the Union. Where they do not die, they have always to suffer. Witness the taunts, jeers and railery suffered by Christ! "He hath a devil and is mad." John 10:20. "Behold a gluttonous man and a winebibber, a friend of publicans and sinners! But Wisdom is justified of all her children." Luke 7:34, 35. "He saved others, himself he cannot save." Mark 15:30. "Prophesy unto us, thou Christ, who is he that smote thee?" I use the name of Christ as representative. Being faultless did not save him from attack. Witness at all times, then, the result of announcing the answer to the question how to deal with any moral wrong whatsoever,—opposition in every conceivable manner and degree, from a curl of the lip, to the infliction of death. Recall the epithets applied to the Abolitionists: "Black Abolitionists," "D—d Abolitionists," "Amalgamationists," "Negro worshippers." Recall those applied to the Prohibitionists. "Lunk-heads," "Disgruntled office-seekers," "Boodles," "Fanatics."

The same manifestion is often witnessed in the Christian world. A true and proper answer to how to deal with a wrong starts a commotion. The effort is to suppress the answer, to put it down, to reject, misrepresent and falsify it, the authors often never suspecting they thus evince a horrible unfitness for the kingdom of heaven.

I have written the foregoing to introduce, as far as possible, to the attention of the Christian church the answer to the question of all wrong at its rise—an answer transcending, therefore, any other knowledge in importance of which I am aware, and one that receives (for the reason I have already given, and for no other reason that a true and proper answer to

how to deal with a wrong excites antagonism), and always will receive the concentrated opposition of all, in the church or out matters not, until they receive it, and are transferred from the army of the opposition to the side of peace. This answer is found in a small book, costing twenty-five cents, written by John Morgan, co-worker with President C. G. Finney, and professor of Biblical literature in the theological department of Oberlin College. The book is entitled "The Gift of the Holy Ghost," contains from seventy to eighty pages, and an introduction by President Finney, who says, page 5: "It was, and *is*, one of the ablest articles upon that subjet that has ever been published here." Though written years since, as Oberlin thought on the great answer which was moving the world, it is yet the newest of the new, as much so as if written an hour ago, and yet is the oldest of the old as it spreads out an integral part of the Gospel from the great day when Christianity was first promulgated.

The book in the first instance is for the heart, and not for the intellect. A mistake at this point, substituting the intellect for the heart, or looking into it, only ends in opposition and illustrates all I have said. Without the heart to accept the answer it contains, we are all a company of opposers every time the answer is given; and on the announcement of none so quick as upon that announced in this work. And yet, secondarily, the book is for the intellect—the very strongest—as thus only can the heart to receive the great answer be served aright, and clothed with humility and power. It is not, therefore, written for controversy, but to conduct the church over and beyond controversy, into God. "He that hath ears to hear, let him hear."

The fundamental propositions of the book are that after men are converted to God, or born again, or have become believers, there is a special divine endowment for them that ends the old life of sin; that this endowment of them was commenced and illustrated in full for the first time in history at Jerusalem ten days after Christ ascended to heaven; and that when received by them they are fruitful unto good works and zeal in this life. Have you, reader, as a believer, received this endowment?

It is impossible that the leaven of the answer in this book should not yet leaven the world.

CHRIST AN IMPOSTOR IF NOT GOD.

BY WM. BROWN.

Some Unitarians believe that Christ was a mere man: others think he was more than a man; but not God. We will quote his own words (John 8: 58): "Before Abraham was, I am." Mark, he does not say, Before Abraham was, I *was;* but "Before Abraham was, I AM." The use of the present tense denotes, not only that he existed before Abraham, but that he exists through all time.

The same expression occurs in Ex. 3: 13, 14: "And Moses said unto God, Behold, when I come unto the children of Israel and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

Here God distinguishes himself by the name, "I Am," because all time centers in him as the self-existent and eternal Jehovah. Also in the next verse God says, "This is my name forever, and this is my memorial unto all generations." Hence, for the same reason, Christ declares that he is "I AM." In John 8: 24 he says, "For if ye believe not that I AM, ye shall die in your sins." Christ is therefore, according to his own testimony, *the self-existent and eternal God*, which if he is not, it is evident that he was a deceiver, and well might the Jews accuse him of blasphemy because that he being only a man, made himself God.

How wicked it was in Mohammed in pretending to be a prophet, and also that by night he had visited the heavenly Jerusalem, in order to deceive a whole world, if he could, for the selfish reason of thus obtaining a great name and being called a prophet; but on the supposition that Christ was a mere man, I ask, is there any comparison between the sin which was committed by him and the sin of Mohammed? Evidently there is not, and for these reasons:

First. Mohammed never claimed to be greater than a prophet, while Jesus declared that he himself was the *Almighty*, the *self-existent* and *eternal Jehovah.*

Second. Mohammed never demanded such honor as we owe to God; but Christ says that "all men should honor the Son, even as they honor the Father," and in the third chapter of John he calls himself "*the only begotten Son of God.*" He thus distinguishes himself from both men and angels, and says that we should honor him even as we honor the Father.

Now in what way is it possible for Unitarians to justify Jesus in making such a claim, and demanding of us such honor as we give to God? If he is not God, he is but a creature, and such a claim was blasphemy; because he attempted to rob God of the honor which is his due, deceive man, and cause him to bestow such honor upon a mere creature as should be cheerfully given to "Him in whom we live, and move, and have our being."

Third. Mohammed never permitted any of his fellow-men to worship him. Let us see if Christ had any scruples on this subject. "Behold there came a certain ruler and worshiped him." "Then they that were in the ship came and worshiped him." "And he said, Lord, I believe, and he worshiped him."

There are numerous instances in which Jesus was worshiped. Now had he been but a man, how could he be justified in permitting his equals to worship him without a word of correction? Once Peter rebuked Cornelius for worshiping him. Paul and Barnabas were shocked when the people at Lystra wished to pay them homage. An angel, in heaven, felt unworthy to be worshiped by John. But this Jesus whom Unitarians are constantly holding up as our model, in word and practice, and at the same time denying him to be God, permitted the leper, his disciples, the blind man, and many others, to worship him without ever intimating that they did anything wrong in so doing; but so far from it that he actually says that all men should honor him *even as* they honor God. Hence Jesus not only claims to be God, but he also demands our worship.

On the supposition that Christ was only a man, it is evident that if he was justifiable in what he said, so would we be justifiable in speaking the same things. Such being the case, I will repeat a number of statements which were made by him. "I am the living bread which came down from heaven." In what sense can Christ be the living bread which came down from heaven if he was only a man? If he was not more than man then we are his equals, and could any of us truly say; "I am the living bread which came down from heaven"?

Again Jesus says that "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." But, "Who by searching can find out God? Who can find out the Almighty unto perfection?" God only can know himself. Yet Christ, whom Unitarians say was only a man, declares that he knows God as completely as God knows him, and, also, that no man knows God except him to whom he pleases to reveal him.

In the twenty-fifth chapter of Matthew, Christ exalts himself above all other men, insomuch, that he says, he is to be their final Judge, separate them one from another as a shepherd divideth his sheep from the goats, and give unto each his final destiny—eternal punishment or reward as he sees fit. On that occasion he says he is to be accompanied by all the holy angels, and that they are to be his ministering spirits.

But, I imagine, that Unitarians will ask how we know that Christ ever made these statements; because they say that the evangelists were only partially inspired, that they were imperfect men; that the Bible has been translated by prejudiced minds, and in many ways corrupted: hence we do not now see the Scriptures in their original form.

It is true that the sacred historians were imperfect men, and that the Bible has often been translated, and, perhaps, by prejudiced minds; but if we do not see the Scriptures as they were formerly written it is because of our ignorance—not because they do not remain in their original form. Thousands of copies of the New Testament have been printed in Greek, also copies nearly as ancient as Christianity itself have been preserved in many countries, in many languages, and by every sect. Hence to speak of the Scriptures as having been corrupted, is only an excuse.

Christians have been formed into sects from the commencement, and their mutual jealousies and watchfulness over each other must have made the corruption of the Scriptures impossible, because as soon as one party would make an alteration it would have been observed and exposed by another. One remarkable proof of the superintending care of God over his own Word in preventing its corruption by prejudice or sectarian interest is this: the Roman Catholics worship God by images, yet they have not dared to alter those passages that forbid such worship, though their own Bible condemns their practice. The corruption of the Scriptures is, therefore, *impossible.*

But it may be said by Freethinkers that they were corrupted by the early church before the many different denominations were formed. To this I will make a short reply by asking, What was the early church? It will doubtless be said by Unitarians that it was what is now called a Unitarian church, and that Jesus was himself a Unitarian. Now if such is true—if the first church was Unitarian, and if the Scriptures were corrupted before the different sects came into being—then they must have been corrupted by the Unitarians; for who else could have corrupted them if *they* were the only Christian church of that age?

Cascade, Iowa.

SOCIETY AND GOVERNMENT.

BY CYRUS SMITH.

Society is benfited by Christianity the same as "righteousness exalteth a nation." This nation has been "exalted" above many evils. It was "righteousness" that gave us our "Declaration of Independence." "All men are born free and equal, and have a right to life, liberty, and happiness." This Declaration, investigated in the light of God's Word, is a beacon light to the oppressed of the world. Free thought, free speech, and free investigation, are the American freeman's birth-right; eternal vigilance in this respect is required of us to maintain our liberties. The investigation of the Declaration of Independence has benefited the world, and good society and good government are benefited by a free and open investigation of their principles; the examination of institutions of opposite principles is demanded to protect that which is good, and that we may avoid being controlled by their form of government and society. This government and Christian society has been blessed by the application of just principles, and patriots are glad that our light has blessed other nations. But if our government was founded upon principles that could not be investigated, it would prove a curse to us, and would blacken the history of the world. The more the principles upon which this government is founded are investigated by master minds, the brighter will shine our part in the world's history, if we are loyal to her principles. Righteous principles, the better they are known, the brighter they shine. Secret societies are founded upon principles opposed to "free thought, free speech, and free investigation."

What is a secret society? A society that could not be investigated would be a genuine one; but such a society is an impossibility. Every society claiming to be secret is a fraud, a deception, a swindle.

If there was anything good in a secret society it could not let it out and remain secret. Freemasonry, the most prominent (so-called) secret society has been exposed by good men who have renounced and left it forever; but they tell us such men are bad and cannot be believed. If they are, Masonry has made them so, for the order "receives none but good men;" so if they cannot tell the truth, Masonry is to blame for it.

According to the Word of God it is impossible for society or government to remain founded upon the principles of secrecy, "For nothing is secret that shall not be made manifest; neither anything hid, that shall not be known and come abroad." Luke 8: 17. "For there is nothing covered that shall not be revealed, neither hid that shall not be known." Luke 12: 2. "For there is nothing covered that shall not be revealed, and hid that shall not be known." Matthew 10: 26. "For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad." Mark 4: 22.

The attempt to found society and government on the principles of secrecy has caused more harm to the cause of Christ than all other evils combined because they seek to control the church. If the church was free from the lodge there would not be so much danger. If the church should be fully controlled by the principles of secrecy, she would be debased as was the church of Rome by the society of the Jesuits, and the Stars and Stripes would shield only corruption.

INDIAN NAMES FOR THE SUPREME BEING.—Dr. Brinton thinks that the term "Great Spirit" was probably learned from white intercourse, as it is not found in the oldest forms of worship. The mistranslated Algonkin word for this, *Manito*, is really the wonder-worker, wonder-actor. The Aztec's expression for deity means, "He that is and has been," an identification with time. The Shawnees' word means, "He who causes all." In the Cherokee it is "The Master of Breath" (a nearer approach to the Latin idea of spirit). The Quitchee god, among the Incas of Peru, "came among men doing good."

REFORMATION.

O God! look down from heav'n, and see
A sight that well may move thee!
Thy saints, how few! How wretchedly
Forsaken we who love thee!
Thy Word no more shall have its right;
And faith itself is vanished quite
From all this generation.

Fictions they teach with cunning art,
And lies of man's invention;
Not grounded in God's Word, their heart
Is full of strange dissension:
One chooses this, another that,
And while they make us separate,
They cant of love and union.

May God root out all falsehood's love,
And such as thus betray us;
Whereto their proud tongue all the more
Yet mocks: "Who dare gainsay us!"
"We, we have might and right alone,
What we prescribe must stand; we own
None as our lord and master."

Wherefore, saith God, I will arise!
My poor they are oppressing;
I hear their crying and their sighs,
Their wrongs shall have redressing;
My Word, endued with saving might,
Shall suddenly the wicked smite,
And be my poor ones' comfort.

As silver sev'n times furnace-tried,
Is found for it the purer,
So doth the Word, whate'er betide,
But prove itself the surer:
The cross reveals its worth aright,
'Tis then we see its strength and light
Shine far in earth's dark places.

O God! keep thou it pure and free
From this vile generation,
And let us too be kept by thee
From their abomination:
The wicked walk about at ease,
When loose, ungodly men like these
Are in the land exalted.

—*Martin Luther.*

SOCIETIES OF VENGEANCE.

A correspondent of the *Inter Ocean*, about the time of the shooting of Captain Phelan by Richard Short, in O'Donovan Rossa's office in New York, wrote that the assault would "certainly have the effect of directing public attention toward the true character of the Irish secret societies, which are said to exist in the principal cities of the United States. In many quarters the Fenian Brotherhood has already been identified with the assassination. The theory is that Captain Phelan was a traitor to the cause, and that Short was merely the instrument of vengeance employed by O'Donovan Rossa and the other members of his secret society.

"People may deplore the existence of secret associations which are prepared to enforce their principles by the rope, the bullet, or the knife, but such societies have existed in all times and doubtless will exist so long as men think they have grievances to redress. One of the most famous organizations of this description is the one which really gave us the word 'assassin.' As described by Gibbon in his 'Decline and Fall of the Roman Empire,' it was founded about 1090 by Hasan-ben-Sadah, whose followers were devoted to the duty of murder in whichever direction was indicated by their chief. To inspire them with desperate ferocity he gave them hashish, the well-known deadly decoction of hemp. Hence they were called hashisheens, which by an easy transition became 'assassins,' as the word is now known throughout the world. Under the guidance of their chief, whose title was the Old Man of the Mountain, they overran Persia and Syria, sacking cities, and killing and maiming wherever they went. Their name became a terror throughout a large portion of Asia. Their audacity was marvelous—a fact which they exemplified in the manner they murdered the Marquis de Montferrat, Lewis of Bavaria, and the Khan of Tartary. It was not until the middle of the thirteenth century that the assassins were finally extirpated.

"The most famous European secret society was undoubtedly the Holy Vehmgericht, which executed its decrees in Germany with inexorable severity for centuries. It was so powerful that kings, princes, nobles, and people of all classes acknowledeged and bowed to its decrees in silence. Founded in the reign of Charlemagne, ostensibly to maintain religion and the public peace, the great Vehmic tribunal attained its greatest power in the twelfth and thirteenth centuries. It was no respector of persons. The most exalted, as well as the poorest, were seized, tried, and executed by it with merciless severity. It was not suppressed until the sixteenth century, although an attempt was made to revive it in Westphalia, near the beginning of the present century. Those who have read Scott's "Anne of Geierstein" will remember the thrilling account which he gives of the mysterious proceedings of the Vehmic tribunal, which met in caves and forests under a president, the grim emblems of whose office were the sword and cord which hung by his side. In the fourteenth century the Rosicrucian Mystics became a powerful secret organization throughout Europe, and they, too, were known to enforce their principles by secret assassination. In our times Nihilism has become a very terrible secret organization.

"The Fenian Brotherhood, established somewhere about 1858, promised at one time to become an exceedingly powerful secret organization, but internal jealousies and discords have hitherto prevented it, as they did Ribbonism, from becoming a formidable homogeneous political engine. That assassination is held by the brotherhood to be justifiable under certain circumstances there is abundant proof. To prove this one need only recall the assassination of Burke and Lord Cavendish in the Phœnix Park, the assassination of Carey, and the mysterious triple assassination in Dublin, when the victims were men who had been denounced as traitors to the brotherhood."

LIFE ASSOCIATIONS.

That inasmuch as the associations of life have a powerful influence in moulding character, all who would live holily should not enter into marriage relations or business partnerships calculated to hinder them; nor become connected with secular or secret societies, which are prohibited by such Scriptures as the following: "Have no fellowship with unfruitful works of darkness, but rather reprove them."—*Declaration of the Chicago Holiness Assembly.*

Let us comment a little on the points enumerated.

1. *Unholy Marriages.* Marriage is holy, but there are marriages which are unholy. Many marriages, we all know, are entered into from impure motives, such as money, and worldly advantage, and lust. The holy will not intend to err in either of these particulars; but without looking carefully to Jesus, and keeping all their desires in the hands of the Lord, they will go astray and fall. And though they may possibly recover in spirituality, the results will be disastrous; there will be great trouble in the flesh. David's case is a conspicuous example. "He that soweth to his flesh shall of the flesh reap corruption."

The young disciple needs warning on this marriage question; and so, of course, do many others. Many are spoiled for life, so far as special influence is concerned, because of an unhappy marriage. The apostolic injunction, and none other, is the safe one —to marry only "in the Lord."

But it will not be out of place to admonish the married, that if they begin at any time to think themselves mismated, they have no Gospel liberty to let their affections run out after others. This is mischief and sin. It is hypocrisy and rebellion against God. It is a silent free-loveism, alike discreditable to decency and holiness.

2. *Unholy Business Partnerships.* We discover these all around us. An attempt, in the person of his desciples, to yoke Christ and Belial together. We are in no wise disposed to call all partnerships of the pure and the impure, unholy partnerships; for in some circumstances they are so very well arranged that goodness is not unevenly yoked. But such is not the case where a holy man's money is put into a pile that is all more or less to be governed and used unholily. Take, for instance, stock in a Sunday-running cheese-factory, a horse-racing fair, and a Sabbath-breaking railroad; also any business, either as joint-proprietor or laborer, though of a more private nature, where Sabbath-breaking is made necessary. There are kinds of business that are totally dishonoring to God, which the holy man is expected to let alone; but there are other kinds that are equally dishonoring to him in some of their branches, and are equally to be avoided. We may reach a curse by giving our children money to use in an unholy business. Two things require our care; the first that the devil and unholiness do not get our money; and the other that none of the money of Satan and unholiness is allowed to dirty our own pockets.

3. *Secular or Secret Societies.* Jesus the Christ, when finally arraigned, testified, "In secret have I said nothing." The closer we keep to his method the better. He had no secret principles, and no secret following, and no secret oaths, and no secret ceremonies; all was immediately or in short process of time revealed. There were the common prudences of intercourse—and these continue in his church to the present day—but how changed is all this in the close clans around us. They can underhandedly destroy a reputation, a property interest, and even a life, with none to stay the foul hand of desolation and death. Their obligations, if good, may well be submitted to holy scrutiny; if bad—and in some cases they are simply terrible—they should not exist at all. As for Christianity, we find many of them ignoring it, and far worse, for they reject the name of our Christ, and are conclaves of deism

There is a class of hangers-on to secrecy in the form of sick benefit and insurance societies. When Christians learn to trust God fully, they will let these subterfuges alone.

Many think the secret temperance lodges are doing a good work. But this is the work they are doing: they are debauching the public on secrecy in general, and preparing the way for the worst secret combinations, up (or down) to Nihilism. And if their temperance work be good, let them throw open their doors for its general diffuson and enjoyment.

Charles Jewett, of Massachusetts, is a widely known temperance advocate. We heard him thirty-six or thirty-seven years ago. He says: "I have worked in good faith for years with and for the Sons of Temperance and Good Templars, believing all the while that open societies would serve our purpose better, and that their re-establishment, with the addition of a proper financial feature, would be found to be a necessity before a triumph can be reached. I saw, however, that close organizations must have a trial, and a thorough one before the earnest and excellent brethren, working in and through them, could be made to see the necessity of other forms. They have been tried for nearly twice the period which we worked in open organizations; and for one, I think it is time to look at the facts as they are, and instead of an obstinate adherence to existing and partial methods only, see if some methods cannot be devised for bringing our whole force into the field." Sensible advice, truly.

As for "secular" societies not secret, they may or may not glorify God, according to their specific character. There is a whole brood of them that were hatched out in the pit. They reek with corruption, and their touch is death. Let them alone forever!—*D., in the Christian Harvester.*

KNIGHTS OF THE GARTER.

The suit which a man named Goldsmith brings against Jay Gould for services rendered, has developed the fact that in 1882 an aristocratic society known as the Knights of the Golden Garter was organized. Its primary object was to secure the re-election of Governor Cornell, and beyond that the witnesses in the present action say not. From the general character of Mr. Cornell's associates, and the fact that he was interested with several prominent capitalists in a blind pool at about that time, the personnel of the Knights may be imagined, but it is of more interest now to know whether the organization has been continued and what its present objects are.

Americans are justly suspicious of secret political societies. The Knights of the Golden Garter may be harmless millionaires who desire nothing but peace and justice, but that is what the Knights of the Golden Circle claimed that they wanted, and yet they were everywhere abhorred and feared. The name of the new society has an aristocratic sound which will grate harshly upon the ears of the average citizen, and there will be a desire to know more about the men who bear it and the aims which they have in view. The Knights supported Cornell in 1882 and were beaten. Who are they working for this year? Citizens anxious to know how not to vote would like further information on this point. —*Chicago Herald, Oct. 24.*

Upon the subject of conferring honorary titles or degrees, a practice which is certainly not on the wane, the *Moravian* expresses the opinion that if it continues at the present rate of acceleration, there will be before long more doctors of various kinds in the land than people without degrees, and that "soon it will be more of a distinction to have a plain name without any appendage, than one ornamented and adorned with prefix and suffix." I remember to have seen it stated, years ago, that it was altogether distasteful to the excellent and learned Presbyterian minister, the late Albert Barnes, to be addressed as "Reverend." The like statement has been made with respect to the eminent Baptist preacher, Charles Spurgeon. Within a few years there have been quite a number of religious journals established in this country as exponents of the views of those who have come out from the Methodists, Congregationalists, Wesleyans, etc., and who are opposed to clerical titles, to secret societies, fashionable attire, and similiar alliances with the world's spirit. Nevertheless, it is not now uncommon for our own members to use clerical titles in connection with ministers of other denominations, and themselves submit to be so styled, without correction or rebuke.—*Josiah W. Leeds.*

THE SECRET EMPIRE.

THE ILLINOIS GRAND LODGE.

The conclusion of our review of the late meeting of Illinois Masons was unavoidably postponed last week. It had been shown that the actual number of Masons in the State was less by some 46; but there are other indications also of the lapse of Masonry. From the secretary's report it appears that 132 lodges, or one-fifth of the whole number, have done no Masonic work during the year, that is, have worked not a single degree. They are, therefore, losing their interest in the affairs of Masonry, and fast losing that peculiar qualification of Masons, which in lodge parlance is called "bright." There is also a pecuniary loss to the order through these inactive lodges which is thus noted in the report:

"Among these lodges which have conferred no degrees are twenty-five which have an aggregate membership of only 460, which pay altogether Grand Lodge dues of only $347.25, and which draw for mileage and per diem $671.10. These twenty-five lodges cost the Grand Lodge on the average 70 cents per member. Among these twenty-five lodges is one that has not conferred a degree for over ten years, which pays $10.50 dues, and receives over twice as much for mileage and per diem. This lodge costs 76¼ cents for each member. But this lodge is not alone, for another lodge has conferred no degrees in over seven years, and draws $12.75 more a year from the Grand Lodge than it pays to it as dues. This lodge costs 60 cents a year per member. Another Lodge has conferred only one third degree in seven years, and draws $1.44 more per member for mileage and per diem than it pays for Grand Lodge dues. Still another lodge, which has raised but one Master Mason in six years, draws $16.50 more than it pays. In this case each member becomes an annual tax of $1.27 on this grand body. So another lodge, of a membership of but fifteen, which has done no work for more than four years, draws so greatly in advance of its payments, that each member of it taxes the Grand Lodge $1.37 a year.

"There are at least seven more of these lodges which have conferred no degrees for over three years, and many of them draw from the treasury of the Grand Lodge sums so greatly in excess of the dues which they pay, that the aggregate membership of these seven lodges must burden this body at the rate of nearly $1 a member. One lodge is kept in existence at an annual expense of $1.77 per member."

The treasurer's report showed that the Grand Lodge is rich enough to carry the burden of these dormant lodges for some time to come. Last year there was a balance on hand of $34,703.89; this year there is remaining in the treasury $36,379.67. Of the expenses the meeting of the Grand Lodge itself is the greatest, footing up to $17,944, other expenses, $11,126. The Grand Lodge is spending much breath in resolutions over a contemplated Masonic Orphan's Home. The fund for this enterprise is to be made up by individual Masons. But though two years have past the fund gains little, and enthusiasm languishes. Well it might when $36,000 is accumulated in the Grand Lodge treasury which would easily erect the building. This talk of an asylum is only forced upon the order as a measure of self-vindication. It must prove that its boasting is not in vain. But if really a charitable or benevolent society it would long since in every State and city have had some memorial of its work. There are a thousand proofs that it is not slow to proclaim its gifts to the unfortunate—who are its sworn members. It should be stated that a large number of Masons are in favor of less frequent meetings of the Grand Lodge. The public has not their reasons, but may surmise them. They voted strongly for this retrenchment and for discontinuing the schools for instruction in the initiation ritual.

OTHER MEETINGS.

During the same days when the above meeting was held the Grand Chapter of the Eastern Star, or women's Masonry, was held in another hall. There are about 2,500 women in Illinois engaged in this debasing business, but only 35 lodges were represented. On the first evening of the meeting, a lodge hall on Kinzie street was used, and the women went through the work of one or more degrees in the presence of the members of the Grand Lodge of men Masons, and all joined in a banquet to close.

The annual meetings of the Knight Templar, Royal Arch and "Royal and Selected Masters" were held in Chicago, in October. Little of interest was given to the public press of their business. The K. T. Grand Commander regretted that many subordinate bodies had failed to show much interest in the lodge business, and few had been initiated.

The Royal Arch Treasury is overflowing, there being a surplus of $17,000. The expenses were $11,000, and there are 11,816 Masons in Illinois who have taken this degree.

—Prof. A. J. Schem, one of the chief authorities on statistics, has published the following computation. He reports the population of the world at 1,396,752,000 souls; of whom 685,459,411 are under the Christian governments, and 711,383,589 under non-Christian governments. The total area of the earth he reckons to be 52,092,470 square miles; of which 32,419,915 square miles are under Christian governments, and 19,942,555 square miles are under non-Christian governments. It is only about eighty years since the Christian church began to endeavor in earnest to win the world to Christ, and so great has been the success that already nearly half of the population of the world is under Christian influences. The superior vitality and power of Christian governments is shown in the fact that nearly two-thirds of the area of the earth is under their sway. The sure promise of God is, Dan. 7, 27: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

—Mr. Mangassarian, an eccentric Armenian preacher, has for some time been preaching to a Presbyterian church in Philadelphia, but has lately renounced Presbyterianism, and after the manner of such radical liberalists as Prof. Swing of Chicago, he has organized a creedless church. On a recent evening he met about two hundred of his old congregation and organized a new church. He submitted the draft of a covenant to be signed by those who desire to become members. This remarkable document, which furnishes its own commentary, reads as follows:

"We, whose names are hereto subscribed, associate ourselves together as a Christian church for the purpose of moral and spiritual improvement and of promoting truth and righteousness in the world, through the study, practice and diffusion of pure religion, as taught and lived by Jesus Christ, love to God and love to man.

"Recognizing the right of private judgment and the sacredness of individual conviction, we require no assent to any other doctrinal statement as a basis of Christian fellowship, but welcome all who desire to co-operate with us in advancing the kingdom of God."

"All that is required of any one who desires to join our church," said Mr. Mangassarian, "is that he shall sign that covenant. When he does so he is a member."

—Dr. Storrs, of Brooklyn, thinks it is no part of a minister's business to manage the finances of his church, and so he charged Rev. W. F. Price, the new pastor of the Madison Avenue Congregational church.

—The centennial of the Moravian Seminary for Young Ladies, at Bethlehem, Pa., organized October 2d, 1785, but originally founded January 5th, 1749, was enthusiastically celebrated by its pupils, alumnæ and friends. Bishop de Schweinitz stated that the school had educated more than 7,000 young ladies, and ascribed the cause of its success to its threefold golden cord, which is, to raise the mind, the character, and the soul to the highest type of womanhood.

—The Board of Bishops of the Methodist Episcopal church, in session last week in New York, approved the appeal of the Freedman's Aid Society for $250,000 a year for Christian education in the Southern States among both white and colored people.

In the old country boycotting may yet prove a great blessing. Mr. Michael Davitt is in favor of this measure in relation to liquor and tobacco, as one of the most effectual ways of reducing the revenue of the English Government; and Mr. Bogg, another Irish radical, calls upon his countrymen "to shake off the English yoke," by having nothing to do with whisky or porter, tobacco or shoddy. This is a sort of boycotting to be commended, and, if generally adopted, would work a grand social and political revolution in Great Britain. As the Irish Christian *Advocate* says: "A country that with all its poverty expends in ten years nearly a hundred and twenty-eight millions sterling in spirits and beer alone, could be greatly benefitted by a course of abstinence from drink, and if tobacco were included in the pledge the result would be nothing short of prodigious."—*Baptist Weekly.*

REFORM NEWS.

THE WISCONSIN STATE CONVENTION will meet in the Town Hall, Waukeska, Tuesday evening, Nov. 17, and continue through Wednesday evening. Among the speakers announced are President C. A. Blanchard, of Wheaton, J. W. Wood, of Baraboo, and Rev. Isaac Bancroft, State Agent. Revs. Isaiah Faris and W W. Ames will also be present to assist. It is necessary that the Wisconsin brethren attend this meeting as largely as possible. Bro. Bancroft has been urging that some assistance be given him, and an earnest co-operation on the part of all the friends in the State is their just due to the State Agent whose devotion to reform and willing self-denial are a record of which Wisconsin may be proud. Let the attendance at Waukesha prove that he will be sustained by sympathy and aid from all parts of the State.

"IF," AND "PROVIDED."

If those friends of our reform in Wisconsin to whom circulars were sent would all respond as liberally as the thirteen did who did respond to the call for funds to support an organizing agent in the State, there would be enough to pay $200 per month, *provided* some Bro. Bancroft would add $10 per month to the amount paid by every thirteen donors of the 190 to whom circulars were sent. Only thirteen have responded with pledges and money enough, with Bro. B.'s $10 added, to make about $15 per month. One week yet remains before the meeting at Waukesha. Let all send a good contribution forthwith to my address here or to Waukesha, Nov. 17th. Money or pledges for the year to come—who will respond? W. W. AMES.

Menomonee, Dunn Co., Wis.

NEW HAMPSHIRE.

NINTH ANNUAL MEETING OF THE STATE CHRISTIAN ASSOCIATION.

The ninth annual meeting of the New Hampshire Christian Association was held in East Rochester, Oct. 27th to 29th. The following officers were elected for the ensuing year: *President*, Elder Isaac Hyatt, Gilford Village. *Secretary*, S. C. Kimball, New Market. *Treasurer*, George Crosby, Gilford Village. County Vice Presidents: Belknap, Elder J. G. Smith; Carroll, B. M. Mason, Esq.; Cheshire, Dea. F. S. Wood; Grafton, Prof. J. K. Lord; Hillsboro, Rev. S. L. Jerould; Merrimack, J. F. French; Rockingham, Rev. E. C. Cogswell; Strafford, Dea. Moses Pierce; Sullivan, C. W. J. Fletcher; Coos, Elder T. L. Lang.

Executive Committee: Isaac Hyatt, S. C. Kimball, Geo. Crosby, Dea. S. Rowe, Dea. E. Smith.

The following is a summary of the resolutions adopted:

1. That Elder S. C. Kimball be continued as Home Missionary and State Agent.

2. That we discountenance all secret societies and warn Christian people to keep entirely aloof from them.

3. That we heartily commend the work of the N. H. Woman's Christian Temperance Union, and pledge our earnest co-operation.

4. That we advise all Christian churches to use unfermented wine at the Lord's Supper.

Also a resolution of sympathy for Elder R. N. Countee of Memphis, Tenn. Eight dollars were contributed for his relief.

The opening sermon by Elder J. G. Smith was a very able presentation of the several reform agencies now at work fulfilling the prophetic Scriptures and preparing the Bride of Christ for his promised return. Sister C. W. Bixley, of North Weare, presented the greetings of the N. H. W. C. T. U. Dea. S. Rowe of Gilford Village, Dea. E. Smith of Strafford, and Dea. Moses Pierce of Barrington, explained the duty of the church towards moral reformers. Dea. Rowe said it was a disgrace to the church to be the fag-end of a great reform. The Lord's people should be in the forefront of every great moral conflict. Elder Enoch Morrill of Rochester proved from the Bible the oneness of Christ's church.

Elder H. F. Wood of Dover gave an illustrated temperance lecture, both interesting and instructive. Sister Anna E. Smith of New York, missionary and evangelist, presented the Bible doctrine of physical healing by Jesus Christ. Nine persons testified to having experienced healing in answer to prayer. They were Mrs. Anna E. Smith of New York, Mrs. A. A. P. Caverly of Strafford, Ansel B. Sawyer of Gilford Village, Elder Isaac Jackson and wife of

Harrison, Me., Mrs. Caroline Bixby of North Weare, Mrs. Ednah Shaw Kimball of New Market, Elder S. C. Kimball of New Market, and Elder Enoch Morril of Rochester. Elder John C. Shorey, who has been wonderfully healed by the Lord, was also present. The cases of healing were similar to those recorded in the Bible, and were nearly all overwhelmingly proved by present witnesses. Sister Bixby was healed during the service.

Wednesday evening I lectured on secret societies, showing their character and relation to the church. Thursday evening Elder H. L. Hastings lectured on infidelity. It was the most powerful defense of the Gospel to which I ever listened.

The attendance from abroad was larger than at any former annual meeting. We take this opportunity to express our thanks to the Advent brethren for the use of their house of worship, and for their generous, abundant and cordial hospitality; also to other friends who entertained our delegates, and to the Free Baptist Society for the use of their larger house for our last evening meeting. Let it be no longer thought necessary to say of our meetings that the order was perfect. The presence of the Lord was powerfully manifested from first to last. It was the most successful annual convention we have ever held.

Want of space forbids me to mention the many good things said and done. Anti-secrecy was powerfully presented at nearly every session, and I think much more effectively, being in company with all the leading reforms that agitate the public mind. Measures were set on foot to keep a State missionary in the field the whole year, or nearly so. Steps were also taken to organize a N. H. Woman's Christian Association auxiliary to the N. H. C. A. The *Christian Cynosure*, *Christian Witness*, and *The Christian* were commended to public favor. This report gives but a faint idea of the remarkable advance during the past year of our three distinctive principles, anti-secrecy, scriptural holiness, and faith healing. No words can describe the added impulse given to our reform work since so many of our leading workers have experienced the healings of their bodies and enduement of power from on high. It is scarcely necessary to add that not only souls and bodies are laid on the altar, but our stewardship in property is recognized. No words can express our gratitude to God for his presence, guidance and help. S. C. Kimball, *Secretary N. H. C. A.*

OHIO.

THE LINES CONVERGING ON COLUMBUS.

Columbus, Nov. 5.

Dear Cynosure:—Once more I pause to chronicle the events of the week, which are by no means few. The weather in this section has been quite unsettled. Rain and sunshine have followed each other in quick succession. The evenings have generally been quite dark. Notwithstanding the changes in the material world, our work has moved steadily on. On last Friday and Saturday evenings I had the pleasure of addressing fair audiences in the United Presbyterian church in Reynoldsburg. The following named gentlemen were here appointed as delegates to the State convention: W. W. Johnston, J. G. Graham, James Olden, Robert Boyd, D. L. Graham, and A. P. Henderson. It was voted that this delegation be impowered to add to their number as many as they should see fit. We shall expect a strong delegation from that place. I feel greatly indebted to brethren Johnston, Graham, Boyd, and others for their encouragement and assistance.

Bro. Johnston kindly hitched up his horse and took me through the rain to Bro. Hizey's on Sabbath morning, a distance of some four miles. I supposed arrangements had been made for me to speak in that neighborhood. But found some of the trustees of the church (United Brethren) objected. Peter Houser, a trustee, the oldest member in this church, and one who has given more than any other member, I am told, toward its support, expected to have made proper arrangements. He naturally does not like to have the truth shut out in this way, and will arrange for a lecture at some future time. Brethren Hizey and Houser subscribed for the *Cynosure*, and will attend the State convention with as many more as they can get to come.

My next stop was at the home of Rev. Mr. Bovey, Pataskała. He is reported as being one of the ablest clergymen in his section. He said, "Never in all my life have I seen the spirit of the lodge manifested as of late." Bro. McDaniel, of this place, is a presiding elder in the United Brethren church. He will help our convention in every way that he can. Bro. Bovey took me in his carriage to Bro. J. M. Scott's, a distance of some seven miles. Bro. Scott is one of those live men, who always make things move. Some say he is a crank. We saw his prohibition bills sticking to the sign boards and fences for miles before reaching his home. Rev. Teter, pastor of the Wesleyan church here, welcomed us to his church, where I spoke to a good audience, considering the night, on Tuesday evening. At the close of the lecture the following gentlemen were named delegates, with the same power as those at Reynoldsburg: Rev. Geo. Richey, Rev. J. H. Teter, J. M. Scott, Edward Eggleston, G. E. Thompson, and Luther Richey. Rev. Geo. Richey was not able to attend our meeting on account of poor health. We hope the Lord will restore his health, and that he may labor in this cause as he has in other days.

On Wednesday morning six of us Anti-masons started in Bro. Scott's light wagon for Newark. When we got about half way one of the springs gave out. If we had not been a temperance crowd, folks might have thought there was something wrong. At Newark Rev. J. Zartman, a reformer of the old stamp, subscribed for the *Cynosure*, and will see what arrangements can be made for lectures in his church.

Returning to Columbus I found several letters calling for lectures. This begins to look like business. Don't wait for me to come to your towns, friends, but get your delegates appointed for the State meeting, and report their names to me. Remember the time is short. I start for Xenia on the morning train. From here I shall go to Dayton, where Bro. John Rasor, of Janetown, Montgomery county, is to meet me and take me to his home. He writes, "The friends here give you a cordial invitation. Come prepared to stay a week." The Masons say they have friends when traveling. If they can find any better friends than I find, or any more of them, they are welcome. W. B. Stoddard.

KANSAS.

WORK ENOUGH TO DO.

Dear Editor:—On the 13th ult. I went to the Reformed Presbyterian Presbytery, which met at the Hebron church, ten miles southwest of Clay Center. I was warmly welcomed by them as a visitor and the Kansas State agent, and was kindly permitted to speak to them, nearly one hour, principally on the religion of Freemasonry, showing it to be the legitimate descendent or offspring of "Baal," "Tammuz," or ancient sun worship: as Mackey says, in "Symbolism of Freemasonry," pp. 27, 28: "Many, indeed all of the Masonic symbols of the present day, can only be thoroughly comprehended, and properly appreciated by this reference to sun worship."

The Presbytery passed a resolution of hearty sympathy with the anti-secrecy reform work, and promised material help when I should visit their fields of labor. I received five new subscribers for the *Cynosure* for the year, sold some books, and distributed tracts.

It is very pleasant and cheering to me to meet with fellow-soldiers in the Master's service, who will not blanch, or falter in the presence of the prophets of Baal; such as Rev. J. Dodds, with whom I became acquainted, and associated in the anti-secrecy reform work at Winchester, Kansas, first at a State Convention, and then in a public discussion with two prominent Masons of Leavenworth city in which I assisted him. Again it was a feast of good things, to hear the Rev. Dr. McClurkin preach from Haggai 2: 4.

From the Presbytery I started to go to a ministerial association of the East Nebraska Conference of the United Brethren church, Oct. 20th, but while I proposed, the Lord disposed otherwise. I got to Bro. J. Livingstone's Saturday evening, found the Free Will Baptists holding a meeting at the schoolhouse, but intending to close after the 11 o'clock service the next day, and I could have the Sabbath evening. But it rained all day so there was no meeting; and the roads were so muddy I did not go to the association, but circulated appointments to lecture Tuesday, Wednesday and Thursday evenings. Had a fair attendance the first evening and an increased attendance each succeeding evening. Rev. P. O. Hutton made some very appropriate remarks after the close of the lectures. He is the pastor of the Mill-creek circuit United Brethren church. He and his charge will stand firm on the original and anti-secrecy principle of the church.

I now have twelve appointments, commencing tomorrow evening, with only two rest days; nine at five school-houses, and three in the Presbyterian church in Clyde, in Cloud county.

There are openings on every hand, and I anticipate interesting times. A sister who subscribed for the *Cynosure*, at the Presbytery, noticed above, told me of a young man who belonged to the Masons and unfortunately got a leg broken, and lay for eight weeks at her house. During the whole time he received but one visit from his "brother" Masons. When he got so he could go on his crutches, he visited the lodge expecting to get some of the boasted charity to help pay his doctor's bill, and expenses. But they had none for him, and he left the lodge intending never to return. R. Loggan.

CORRESPONDENCE.

AN IMPORTANT SUGGESTION.

Dear Cynosure:—In view of the multiplied brutal assaults perpetrated by the "Secret Empire" upon the peaceful, godly citizens of our free (?) land, I propose a tract which shall group together in convenient form the leading outrages known to the public since the days of Morgan. Or perhaps the tract should begin with the bloody record from the time of the revival of lodgery in this country.

Let the facts be thrown together for the use of lecturers and information of the people. There are enough of these fiendish attacks, since that cowardly one on D. P. Rathbun, to make a large and soul-stirring tract that must convince all decent, candid people that the lodge is no friend to freedom anywhere. By such a presentation of the facts, known and read of all men, let the patriot blood be stirred till he that can run can see that the lodge is poisonous to state and church.

Just as I had written the foregoing lines, and paused to do some chores, another letter came to me from Bro. Countee, dictated by him, he not being able to write on account of gun-shot wounds received on Sabbath evening, October 18th, on his way home from church. This is the second brutal attack upon this godly man by lodge assassins; and now the usual fiendish threats are posted against this brother and any who may be good and brave enough to sympathize with him in his afflictions, and seek his protection. Is not this the established record of the secret empire? How *benevolent*, how *patriotic*, how religious! Do we not need these brave knights (midnight assassins) to defend the Christian faith? How do they defend Christians in Memphis? Just as they will anywhere, if they get the power.

By the time the proposed tract it compiled, you will probably have more lodge outrages if not more martyrs to put on record. This tract is made necessary by the cowardly silence of both the secular and religious press. If the newspapers would become the impartial organs of the news, scores and hundreds of revolting facts, of purely Masonic outrages, would go to the people, which are ignored and covered up by a time-serving, and truckling press. Though our persecuted Brother Countee, of Memphis, Tenn., is one of the prominent Baptists of the South, I presume, judging from the past, that our leading Baptists, North if not South, will ignore the repeated fiendish attempts to take his life. If not I shall be pleasantly surprised.

While a thousand events of far less importance to our Zion and to our Republic are blazed abroad, our religious presses are silent as the sepulchre on any event that would be likely to reflect dishonor to the lodge. Should they expose the Satanic spirit of the "order" they would probably cut off lodge ears and names from their lists. Shame on a time-serving press and ministry. Yours for the truth,

Nathan Callender.

ACKNOWLEDGMENT FROM BRO. MATHEWS.

Spring Arbor, Mich., Nov. 3, 1885.

Cynosure Friends:—To expedite matters, I send this open letter, which is an acknowledgment, with gratitude, for the following sums sent me by W. I. Phillips, treasurer of N. C. A:

C. A. Blanchard, Wheaton,	$10.00
Rufus Stratton, Chicago,	5.00
J. S. Hickman, Goodwine, Ill.,	5.00
Ansel Lake, Graywillow, Ill.,	3.00
A Friend, Sabetha, Kans.,	3.00
Elder J. L. Barlow, Wheaton, Ill.,	1.00
John Gardner, Aurora, Ill.,	1.00
Conrad Stegner, Northfield, Minn.,	1.00
Total,	$29.00

To be added to this cash donation, is an account I owed the N. C. A. of $8.95, which by vote of the directors is canceled; so making in all $37.95.

Thank you, brethren; you can hardly realize what a load it has lifted off my heart. I noticed in the *Cynosure* of October 29th, mention made of Father Catterlin, of Abilene, Kans., and of his remembering me with $5. Let me say it was $25 that I reported. Please correct so that every man may get his due. Yours for truth, Ed. Mathews.

A WARM HEART FOR THE REFORM.

GALVESTON, Texas, Oct. 31st, 1885.

DEAR EDITOR:—I am a foreigner (Swede), having been here in America but a little over five years, yet I desire to inform you, my dear brother, that your work is God s and mine. I detest, yea, abhor and hate all secret societies; they are performing the works of darkness of which the Lord says, "Have no fellowship with the unfruitful works of darkness, but rather reproving them." I am, through the grace of God, striving to do that. I can better speak than write, therefore I am speaking loudly against them, both in public and in private, and how can I do otherwise. I regard it as a pleasant duty to bring in my testimony against such an evil which threatens to overthrow that which is dear to us. Secret societies are striking at the very root of our national, municipal and religious government, and in its stead erects *altars* for *Baal*. I lament and weep when I remember how many ministers of the cross of Christ are in their firm grip, chained and doomed. They are not bound in chains for the Gospel of Christ, but because of *carnal lusts*. O, that the God of all grace would permit his Son Jesus Christ to be revealed to those ministers. Remember, dear brother, that no *sanctified* person ever was a Mason[?], nor ever can be, because of innumerable reasons.

I speak against those societies from a deep-felt necessity and from a burning soul desire, "God being my helper." I love freedom based upon a foundation of *truth* and *real* love, not on pretentions and humbug. I am in heart and soul fully sympathizing with you and your noble work—tearing down the altars and strongholds of Moloch, erecting the altar of the God of love. Wishing and praying for God's and your success, I remain yours in Jesus,

P. A. JUHLIN.

(*Pastor Scandinavian M. E. Church.*)

WHAT WOULD BECOME OF THE WORLD WITHOUT REFORMERS.

MARYVILLE, Mo.

To the Reformers of America:—In the fierce conflict all along every reform line, I have only time to give you one word of cheer. It is a thought that should dwell richly in all our hearts. But few realize the great importance of the natnre, influence, and result of all true reform work. There can be no doubt that long before our day,—had there been no reformers, our world would have gone down. Hence how this thought must cheer, and greatly comfort all God's reformers in these last days, as they learn by investigation their vital relationship to our fallen world. Let us all come to the front, and stand nnited, with the happy thought reigning in our minds, that we can afford to endure abuse that we may, by any means, save some of the many on their way to death and hell; to save the so-called church from all kinds of divisions and corruptions; the nation from all secret, and rnm powers; and the family to its true relationships to God, and that our good God, and his Holy Word, may not only be respected, but duly esteemed, in the family, church, and nation, yours till the work is faithfully done.

R. SMITH.

KILLING OFF LODGEMEN.

RICHLAND, Iowa, Nov. 2, 1885.

A sad tragedy has just been enacted in our town. On last Thursday evening two of our citizens, Dr. G. T. Barto, a resident of the city, and Mr. David Duke, a farmer living three miles out, met in Mr. Goodwin's store, and had hard words regarding post-office troubles. Barto asked Duke to come out and they would settle it. After some delay Duke went out, keeping his hand in his pocket. When outside the store, Barto struck at Duke. Duke drew his revolver and commenced firing. Barto also took out his weapon and began shooting, Duke having in the meantime fired two or three shots. He soon emptied his revolver, when the firing ceased. Barto said to his son, who had just come up, "He has killed me." He walked some distance, was put in a carriage and taken home; and upon examination his injuries were found to be fatal. He died the day following, and the funeral services took place on Sabbath morning. He being a member of the Masons, Odd-fellows and also of the Grand Army, the orders were all out in full regalia, the latter leading off in the ceremonies. Duke was taken in charge, and lodged in jail. He is said to be a Royal Arch Mason, so it may be a matter of some interest to keep an eye on this case in the future. A.

PITH AND POINT.

EFFECT OF AN ARTICLE ON THE G. A. R.

Since the publicatiou of that article there has been a bitter opposition to me personally in the little villiage where I live. The lodge has *twice* published a request to retract. The spirit manifested in their whole proceedings against me, has confirmed me that they are determined to hem in *my* civil liberty, and if this is done in one case, why not in another? Their religious character and moral tendencies I shall be able to bring out more fully now. We have uo late publication of the ritual, and why do we need such an exposition? Are they not demonstrating all the while that they are just what the old ritual shows them to be? God, the Father of our Lord Jesus Christ, bless every effort put forth against wickedness in high places!—D. S., *Prospect, O,*

RECOLLECTIONS OF A VETERAN.

I must tell you that I am one of the *old "Anti masons" of 1832*, from near Rochester, N. Y., with family relatives at Batavia, (where I visited the monument erected to the memory of Capt. Wm. Morgan, and attended the burial of a second cousin in the same cemetry, on the day of my visit there two years since); in fact I know all about the Morgan capture, and trip to Canandaigua, and on Old Ridge Road to Fort Niagara, and drowning in Niagara river: was well acquainted with Thurlow Weed, editor of the first Anti-masonic paper in Rochester. Though but a boy at that time, I attended the mock lodges in our town with my father, Hon. Geo. Brown, who was an intimate friend of Thurlow Weed, and used to invite him to our house to dine; so I became a strong Anti-mason—as I was also able to read Weed's paper, and attend political Anti masonic meetings. That the Masons captured and drowned Wm. Morgon, there is no doubt in my mind, as I have crrefully examined the evidence, and was right on the ground at the time.—J. T. BROWN, M. D., *Kearney, Neb.*

Dr. Brown must write more fully of his recollections. All such testimony is of great value, and year by year the number of those who can give it is becoming sadly less.

MEMORIAL-DAY SERMON.

I think there was at least one exception to Bro. Hinman's estimate of the character or drift of the memorial sermons on, or about, the 30th of May last. An Episcopal clergyman spoke in this place somewhat in the following strain: "The use the people make of moral freedom, determines the question of the life or death of the nation. If they practice good morals, and govern themselves by the higher law, they will so perform the duties devolving upon them, that the nation shall be prosperous and permanent; but if an opposite course be pursued, the lovers of vice becoming the majority and obtaining the supremacy, ruin and death of the nation will result."—R. D. NICHOLS, *Mich.*

BIBLE LESSONS.

FOURTH QUARTER.

STUDIES IN THE KINGS AND PROPHETS.

LESSON VIII. Nov. 22, 1885.—Hezekiah's good reign. 2 Kings 18: 1–12.

GOLDEN TEXT.—He did that which was right in the sight of the Lord. 2 Kings 18: 3.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The characteristics of a righteous ruler.* vs. 1–6. Hezekiah is given a just prominence in sacred history. Next to David, he was the noblest and best of the Jewish kings; his life affords singularly fine illustrations of God's dealing with his true children; while his character is a profitable study for its combination of those qualities which make a righteous and successful ruler. His reign was what it was because of the fact so simply recorded in v. 3: "He did that which was right in the sight of the Lord." He did not pay his court to Expediency, that brazen-faced idol so worshiped by the rulers and legislators of to day. He did not take human counsel when about the great work of destroying idolatry. He did not say, as so many do in reference to the lodge, the dram-shop and other great evils. "We must 'make haste slowly' in this reform business, and wait till the people are educated up to it. Better leave at least a few of the high places standing, for if we go too fast there is danger of revolt and possibly of revolution, and we shall lose all the advantage we have gained." No such weak temporizing with Hezekiah. There had been kings before him who had instituted partial reforms, but they always stopped half way, seeming to fear radical measures for probably the same reason that many good men fear them now. They have not faith enough to do as Hezekiah did—do right and calmly leave the results to God. He was a true Christian iconoclast, striking down everything which stood in the way of a pure worship. Even the brazen serpent with all its sacred associations he boldly destroys, and in sarcastic rebuke of the superstitious reverence paid it by the people calls it *Nehushtan*, a piece of brass. The root of his courage was trust in God, the basis of that trust, conscious integrity. His life was consistent with his role as a reformer. "He clave unto the Lord and departed not from following him."

2. *National prosperity and righteous rulers closely connected.* vs. 7–12. Hezekiah prospers whithersoever he goes, and achieves national independence for his country while the neighboring kingdom of Samaria falls helplessly beneath the Assyrian yoke, her long successions of wicked kings having at last filled up the cup of her iniquity. The execrable doctrine that the private life of a man has nothing to do with his fitness for office should be frowned upon and as far as possible voted down by every Christian patriot. To elect a man of doubtful morals or irreligious life to the Executive chair is the same thing as for the nation to write itself practically Godless. It is to tear down the very foundation of law, and open the way for license and anarchy to do their ruinous work.

LIGHT FROM THE WORD.

What kind of rulers should we always elect? Ex. 18: 21. How did one wicked king, after he was himself dead, bring destruction on the whole Jewish nation? Ki. 24: 3, 4. What should rulers be? Ex. 18:19. m. c. Ro. 13: 4. f. c.

"Hezekiah (strength of Jehovah) the son of Ahaz king of Judah. Hezekiah was the thirteenth king of Judah, and one of the best. He had a prosperous reign of 29 years (B. C. 726–698). He was the good son of a bad father. (1) Perhaps a good mother, the daughter of a prophet, counteracted the evil example of his father. (2) Perhaps also the excessive evil of his father and the results of his wickedness proved a warning to the son. (3) Isaiah the prophet, who began to prophecy in his father's reign, may have exerted a good influence over him. The Jewish rabbis say he was his tutor. But (4) even if these things exerted their influence, we must, with Lange, "recognize here, if anywhere, a dispensation of divine Providence."—*Peloubet.* He was one of the noblest princes who ever adorned David's throne. His reign of 29 years offers an almost unmarred picture of persevering warfare against the most intricate and most difficult circumstances, and of glorious victory. He was very noble, not unwarlike or wanting in courage (2 Kings 20: 20), yet by choice more devoted to the arts of peace (2 Chron. 32: 27–29; Prov. 25: 1).—*Ewald.*

The condition of Judah when Hezekiah ascended the throne was sad in the extreme. The political situation was humiliating. The kingdom had been invaded by the Edomites and many people carried away captives. The king of Assyria distressed the kingdom, and the temple and the palace were robbed of their treasures to buy him off. And the kingdom was expected to pay a large annual tribute to Assyria. Ahaz, with a daring impiety, had closed the temple altogether, broke up its sacred vessels, altered or removed part of its costly furniture, and marked his full adoption of polytheistic worship by setting up altars "in every corner of Jerusalem," as well as throughout the land. The Jews still commemorate by a yearly fast this time of affliction.—*Green.*

"Images." These were, no doubt, originally memorial pillars or stones erected to commemorate some divine manifestation, and with no thought of idolatry (see Gen. 31: 13; 35: 14, 20; 28: 18). But the Canaanites erected pillars, which were also statues or images, to their god Baal in the same places, or used the old pillars for Baal worship.

"Groves." These were wooden pillars to Ashtoreth, as the images were stone pillars to Baal. Some of them may have been effigies of that goddess, and all were consecrated to her impure and revolting worship.

"And he called it Nehushtan." Rather, "And it was called Nehushtan." This was its popular name down to the time of its destruction. The people called it, not the serpent (nahash), but the brass, or the brass thing (nehushtan). Probably they did not like to call it the serpent on account of the dark associations which were attached to that reptile (Gen. 3: 1–15; Isaiah 27: 1; Ps. 91: 13, etc.).—*Cook.*

"To the fenced city." The reign of Hezekiah is the culminating point of interest in the history of the kings of Judah. He gives the first distinct example of an attempt to collect the sacred books of his country. By his orders a large part (Prov. 25: 1) of the Proverbs of Solomon—to which Jewish tradition adds the prophesies of Isaiah, the book of Ecclesiastes, and the Canticles—were written out and preserved. The palace at Jerusalem was a storehouse of gold, silver and jewels; the porch of the palace was once more hung with splendid shields (2 Chr. 32: 27). The towers and enclosures sprang up for the vast herds and flocks of the pastoral districts. The vineyards, olive-yards, and cornfields were again cultivated. The towers and fortifications of Jerusalem, the supply of water to the town, both by aqueduct from without, and by a reservoir hewn out of the solid rock, were for centuries connected with his name. "Peace and truth" were the watchwards of his reign.—*Stanley.*

The Law and Order League of Cincinnati is a society having some vitality and force. It has begnn an effort to close the theatre on the Lord's day. First, notices were sent to all the managers, which were disregarded. Then four offenders were arrested, who pleaded guilty and were fined. The effect has been salutory, as the managers say they will be glad to close if the law is uniformly enforced.

LODGE NOTES.

—The American Legion of Honor was organized about September, 1879. It now has 1,050 councils and 57,005 members, and has paid to the widows and orphans of deceased companions $4,556,676.21. Five thousand dollars is the highest amount paid by this order on the death of a member.

—Grand Master Speed holds that belief in the existence of God and the immortality of the soul qualifies one for Masonry, that it is a mistake to suppose that the Masonic institution is founded upon the Bible. As a symbol Masonry regards it with the greatest veneration, but there are lodges in which it is not to be found at all, the Koran or the Vedas being substituted.—*Toronto Mail.*

—The Detroit *Post* tells of a new order, the "Knights of St. John and Malta," which, it says, is in no way connected with or substituted for the old society known as the "Sons of Malta," which created no end of amusement a few years ago. It is a beneficial organization for the purpose of securing a payment of $5 to $7 per week in case of sickness, and also an endowment of $1,000 or $2,000, as the case may be, payable at the death of a member to his family. It is an unsectarian secret association and contains several degrees or orders, each of which has a symbolical meaning and reference. Like all quasi military organizations they have a distinctive and highly picturesque uniform and are exercised in a drill peculiar to themselves. There are numerous encampments in the United States, Canada, England and on the continent of Europe.

—A Mason, in the *Inter Ocean* some time since, wrote that the French Masons had introduced a novelty—the initiation of women into the lodge. The writer thinks the French are thus making themselves ridiculous "in the eyes of all right-thinking men. We can hardly conceive anything more outrageous, we might say, indecent. However, Masons have nothing to do with Le Grand Orient and its atheistical adherents, so we need not trouble ourselves about the matter."

—It was not until July 1, 1882, that the Odd-fellow lodges were obliged, in obedience to a decree of their Supreme lodge, to transact all business in the third degree, or degree of truth. This change was not made without some opposition on account of the expense, some previous legislation having imposed the expense of half a million dollars on the order.

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J. F. Browne, Berea, Ky.
E. Barnetson, Jackson Valley, Pa.
Wm. R. Roach, Pickering, Ont.
D. A. Richards, Brighton, Mich.
R. J. Williams, Winnebago City, Minn.

The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.
PLATFORM ADOPTED at Chicago, June 28, 1872.
NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.
1876—James B. Walker and Donald Kirkpatrick.
1880—J. W. Phelps and Samuel C. Pomeroy.
1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

F. W. Capwell, New York; *J. A. Conant*, Connecticut; *E. G. Paine*, Minnesota; *G. W. Needels*, Missouri; E. D. Bailey, District of Columbia (*Ex. Com.*) James Kennedy, California; Robert Hardie, Dakota; J. F. Galloway, Florida; L. N. Stratton, Illinois; Israel Hess, Indiana; J. N. Norris, Iowa; H. Curtis, Kansas, S. A. Pratt, Massachusetts; H. A. Day, Michigan; E. Tapley, Mississippi; S. C. Kimball, New Hampshire; Robert Armstrong, New Jersey; E. A. Foldstrom, Nebraska; J. M. Scott, Ohio; Wm. H. Pruett, Oregon; A. M, Paull, Rhode Island; J. W. Moss, West Virginia; M. R. Britten, Wisconsin.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

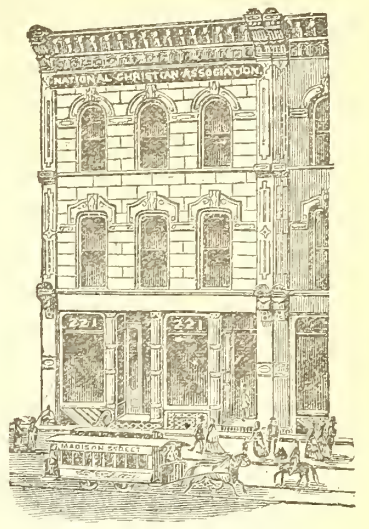
Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. BROWNE, Berea, Ky.
ELI TAPLEY, Columbus, Miss.
J. F. GALLOWAY, Okahumka Florida.
WM. HAZENBURG, Cape Town, S. Africa.
A. D. ZARAPHONITHES, Andros, Greece.
C. B. WARD, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

☞Readers ordering goods, or making inquiries concerning articles advertised in this paper, will confer a favor by stating that they saw the advertisement in the *CHRISTIAN CYNOSURE.*



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE,
221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—F. W. Capwell, Dale, N.Y.

VICE-PRESIDENT—Rev. W. T. Meloy, D.D., Chicago.

REC. SEC'Y.—W. I. Phillips.

COR. SEC'Y and GENEAL AGENT:—J P. Stoddard, 221 W. Madison st., Chicago.

TREASURER.—W. I. Phillips, 221 W. Madison Street, Chicago.

DIRECTORS.—Alexander Thomson, M R. Britten, John Gardner, J. L. Barlow, Joseph Travis, William Moerdyk, O. F. Lumry, M. C. Ranseen, L. N. Stratton, Thos. H. Gault, C. A. Blanchard.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. S. Collins, D. D

SECRETARIES.—Rev. S. A. George. H. L. Kellogg and M. N. Butler.

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MICHIGAN.—Pres., D. A. Richards, Brighton; Sec'y, H. A. Day, Williamstown; Treas., Geo. Swanson, Jr., Jackson.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, NOVEMBER 12, 1885.

ANTI-SECTARIAN.—Dr. Hopkins, President of Williams College, and of the American Board, in his late address to that body, said: "What Christians need is loyalty to Christ and direct responsibility to him. Let all Christians have this, and they would be united to each other. Their narrowness, bigotry, jealousy and distinctive names would fall off of themselves. They would become simply Christians, as were the disciples at Antioch, and would move on with an unbroken front to the conquest of the world."

Hardly. No evil like sectarianism has been cast out of the church without a struggle.

GEN. MCCLELLAN'S DEATH received due official notice. The comments of the press, as a whole, are somewhat worse than silence. The Madison (Wis.) *Daily Democrat* excuses him because he "*was intimidated*" thus: "During the greater porton of his struggle the position of the Confederates was infinitely more faulty than that of the Union forces, and to explain why McClellan did not support Porter's corps at Mechanicsville, Beaver Dam Creek and Gaines Mill with his whole army, or throw the seventy thousand men on his left wing against the defenses of Richmond, all that can be said is that he wildly overestimated his opponent and was afraid. It was a time when he could have offered to have staked all upon the chance of success. Of course it was early in the war, and the very spirit of dash of the Confederates, intimidated the Union general." But many impute to him something worse than cowardice. An old and careful observer says, "McClellan's actions all pointed one way, and indicated that his mind was fixed on the hope of promotion at the end of the war."

MRS. GEN. BIRNEY'S BOOK.—We somewhile since noticed "The Grimke Sisters," a volume by Mrs. Catharine H. Birney, wife of Gen. Wm. Birney, son of the first Liberty candidate for President of the United States. The history in which men are most deficient, is that of the age immediately preceeding them. Mrs. Birney's book sheds an agreeable light over that period for us, and those who buy and read this book, will see how the United States shook and shuddered under the compound blow-pipe of slave labor and free. We are glad to learn that the press greets this volume handsomely, and we recur to it that none of our readers may miss the opportunity of reading it.

The Catholic Review, Oct. 31, says: "It is announced that the Pope is about to grant a Jubilee in honor of the Queen of the Rosary." Will this great church organ tell us who is "the Queen of the Rosary?" Where is her realm? Who are to join in the "Jubilee?" and for what?

The Irish correspondent of the *Review* thus speaks of the late Cardinal McCloskey's visit to Ireland: "Your correspondent had the honor of a pretty long interview with his Eminence at the residence of the late Cardinal Cullen on that occasion; the educational question, Catholic journalism, and kindred American topics being the chief subjects." Irish Roman Catholic priests meet a Cardinal in Ireland and the topic of chief interest is the overthrow of the Free School system in this country. Are these men successors of Peter and Paul? What are they doing for the illiterate and criminal masses of Romanists which run our saloons and fill our prisons?

> "That in the captain's but a choleric word,
> Which in the soldier is flat blasphemy."
>
> —*Shakespere.*

Some of our Southern correspondents write that Rev. Mr. Countee was rash in his speech, and treated those who opposed him with irritating language. Allowing this judgment to be true, it is a poor justification of attempted murder. While the Abolitionists were mobbed and murdered, the one standing charge against them was, "Violent and abusive language." And the changes were rung on this charge by men who never provoked opposition because they did nothing effective against the slave system. The presumption is, that when Rev. Mr. Countee spoke against the lodge, he was met with a volley of abuse, and may, in some cases, have answered "fools according to their folly." But neither Masons nor slave-holders care about harsh language. What enraged the latter was making slavery unpopular. So with the lodge. Rev. B. A. Imes is guarded and choice in his words, yet his life is threatened, and he is warned, in letters with black border, to leave the city of Memphis.

We are in receipt of letters concerning the proposed General Church Congress against the lodge. Hon. Halleck Floyd writes: "I have consulted my committee, and we recommend Dayton, Ohio, as the place, and next May as the time.

Dr. J. W. R. Sloane, professor in the Reformed Presbyterian Theological Seminary, endorses and will do all he can to render it a success.

Dr. David R. Ker, editor of the *United Presbyterian*, proffers the use of his large and influential paper to aid it.

Rev. H. Woodsmall, of Mississippi, is strong for it.

We give these glimpses that our readers may know that things are moving. We will give full details ere long. There are other important facts.

THE INTER OCEAN CATERING TO THE LODGES.

One of the most offensive pieces of writing which we often see, lately appeared in the Chicago *Inter Ocean*. This paper says: "The attraction of the lodge is not confined to locality;" nor is it "racial in its manifestations." We do not object to the word *racial* because manufactured by the editor, but because it conveys a glaring untruth. No black, or yellow, or half-yellow descendents from Africans can belong to Albert Pike Masonry. The colored people had to go across the ocean for their charters.

But the drift of the article is to draw men and money into the upper degrees of the various secret orders. The writer says:

> "The men who are to be proficient in these degrees have no boy's play before them. They are subjected to long, patient, thorough drills, under competent drill-masters and the result of this regular and persistant training is seen in the splendidly equipped and drilled men who are the pride of the drill-hall and armories, and who are greeted with unmistakably favorable notice when they pass down the streets, gay in their showy uniforms, with bright banners."

And he bids us to look to the "military degrees" in these lodges, for help "in case of war, and a sudden unlooked-for call for men to take arms.' These "military degrees" in the different lodges this editor specifies as: "in Masonry, Templarism; in Oddfellowship, the uniform degree, which it is now proposed to unite with the Patriarchal Circle; in Pythianism, the uniform rank; among the Ancient Order of United Workmen, their Select Knights, and so on."

Thus this *Republican(?)* Chicago daily seeks to swell these secret orders which are in sworn affiliation with the profligate princes of Europe, who gave their influence in our slavery war, to dismember this Republic,—orders, which are themselves of foreign birth and origin, whose constitution is despotism, and their religion blasphemy. If the *Inter Ocean* had spoken thus before the American lodges were turned inside out, before Seward had declared them "hostile to every government which they cannot control," before Daniel Webster had declared that "their oaths should be prohibited by law," and before *two hundred and twenty-eight thousand* votes had been given for Wirt in 1832, who likened the lodge to "the Spanish Inquisition," and the brigand "society of the Black Hand," the insult to our intelligence would have been less.

But right under the *Inter Ocean's* eyes, in Farwell Hall, Chicago, the Past Master of the Keystone lodge, has lately exemplified and exhibited the degrees of these lauded lodges; and showed them to be a detestable compound of human degradation and imposture; what, indeed, John Wesley called "*a banter on the human race!*"

We have been proud of the Chicago daily press, and of the *Inter Ocean* as a part of it, but we are perplexed and pained at this article under review. Does the editor suppose his readers ignorant of the writings of John Quincy Adams, of Richard Rush, and hundreds of noble Americans who declare and show the lodge to be in the words of young Fred Seward, "hostile to every American principle." Does this great American daily really mean to set aside, as sources of national defence, West Point, Anapolis, and the organized militia of the States, and direct our hopes of national security to a system of secret lodges, of which Confederate General Albert Pike is the "Sovereign Grand Commander," and acknowleged head!—a general who brought Cherokee and Choctaw Indians to Washington, initiated them in Masonry, and by their aid raised two regiments of them to fight and scalp our Union troops at Pea Ridge? We beg and hope the *Inter Ocean* will explain, and relieve the embarrassment of the large portion of its readers who know the facts and history of the American lodge.

In France, prior to the Reign of Terror, Europe, but especially the French part of it, was covered all over with secret sworn lodges, Christian, infidel and mixed. Adepts joined all these lodges, little and large; and, by adding degrees, as the the *Inter Ocean* tells us our American lodges are doing, tied them together at the top by running them together into a degree of ingenious savagery. The blindfolded candidate's hand was gloved, and laid, he was told, upon the beating heart of a brother or near friend of his, who had forfeited his life, and he was appointed to kill him. If he struck boldly the dagger into the heart whose throbs he could feel through his glove, he found he had killed a lamb, substituted for his brother; but he had proved his readiness to assassinate his bosom friend at the bidding of the lodge. He, being thus proved worthy, was admitted to the secrets of the Revolution, which made the rivers of France run thick with gore! These and like facts are given in a book published in New York in 1798, for the present of which Rev. Frederick Snyder received the thanks of Washington.

What assurance can the *Inter Ocean* editor give us, when he has joined the secret lodges together by additions at the top and put the whole dire system into the hands of such men as planned to burn down Chicago in the slavery war, leaving all the decent men below,—what assurance can this editor give us that the historic fate of France will not become ours? Do light and darkness, right and wrong change nature by continuance?

There are some thirty thousand Swedes and Norwegians, and multitudes besides, in Chicago, who know and believe the facts and ideas set forth in this writing to be true. May we not hope that the Hon. Philo Carpenter and his thousands of associaties may receive from the *Inter Ocean* the candor and courtesy of a reply; and that the great paper, if in error, will put itself right with the American people?

TO EDUCATE CHILDREN IN COLLEGE.

A multitude of parents having children to educate, have from the first, sold or exchanged property and removed into towns of American colleges, so as to board their children during college course. This is so eminently wise that no parents, probably, ever regretted it. For children during the combustible period of life, it is truth as well as poetry, that "*There's no place like home.*" There is the father whose wrinkles smooth out when his children "do well;" there is the mother with a streak of flour on her apron, and a smile on her face when the children "come home." Ex-Gov. Washburn said the other day, "It is a universal and profoundly interesting fact, that fathers rejoice to be out done by their sons; and mothers feel proud that their daughters are having better advantages than they had when they were young." We have read of exceptions, where old mothers wish to be gay like the witch-hazel which blooms late in autumn; and some old sparks who have "Frisked beneath the burdens of fourscore;" but these are not Christians.

We are led to these reflections by the application of some citizens who wish to sell or exchange their property to remove to Dakota or elsewhere, and would give advantageous terms to parents wishing to bring their families to Wheaton, Ill. There is a neat house and barn, with two acres of good land, near our own residence, for sale cheap for cash. It is near the College, and near the depot, with sidewalk leading to both, and good neighbors, excepting, of course, ourselves. The *Cynosure* editor would not refuse to answer letters to persons wishing to purchase. But this article contains all we could say, and the best thing to do is come and "see for your selves."

One day two young men came to the College, one born in Greenland, the other by the coast-range on the Pacific. One is now a Danish government officer, and the other a lawyer in California. There is now in Wheaton College a nephew of a late governor of Honduras, Central America, and in any good college the ideas of the world contrive to cluster and blend, like the colors of the spectrum, in white light, and where thought is free, instruction thorough, discipline diligent and truth fearlessly spoken, there wants only the blessing of God to make a college like an illuminated ice palace in everything but its cold. A good student in such a college, and watched over by godly parents, may become brightness within brightness, like the angel of the apocalypse standing in the sun.

This article is written without fee or reward, and intended as a work of benevolence. But the property mentioned will be found all that it is set forth and more. And as the railway is to make almost a continuous village to the Mississippi, property in Wheaton will never be cheaper than now.

—The *Hebrew Standard* of New York published a while since a large part of Rev. B. T. Roberts' powerful tract on Masonry entitled, "A False Religion," and charges those who want to Christianize Masonry to please its enemies" with placing the lodge between two fires.

—Generals Chetlain and Logan will not feel themselves complimented when they read in the Birmingham, Iowa, *Free Press* of last week an illustrated description of their Masonic performance around on the corner of Halsted and Randolph streets from the *Cynosure* office.

—Bro. William F. Davis, of Chelsea, Mass., the missionary of the Michigan lumber regions and the associate with H. L. Hastings and Dr. Gordon in preaching on Boston Common, is visiting Block Island and finds the lodge setting its foot upon that summer retreat. He asks for literature to follow and confirm the testimony he has been giving lately.

—A local politician died in this city last week and was buried from the Roman Catholic cathedral in a Catholic cemetery. Yet the obsequies at the house were under the direction of a lodge of the "Independent Order of Foresters." The reason for this marked departure from the uniform practice of the Catholic church is not explained.

—The Grand Army of the Republic held a fair at La Fayette, Ind., last week which realized some $2,000. In response to this liberal patronage on the part of the public, the *Grand* Army voted to donate *a cord of wood* to each of the four widows of deceased comrades. This is lodge charity.

—A minister who has been enough inside the lodge to become impregnated with its philosophy in commenting on the Sabbath-school lesson, said of the sailors of Jonah's ship who called upon their various gods, that there was no such thing as false religions, but only false systems or false theories of religion. Religion itself is one, but men differ in their intelligence and instruction, and some get on the wrong track. But a religion implies a worship and an object of worship. If there is no false religion, there is no false worship or false god.

—The determination of Weaver, Shuey and Co. to break down the testimony of the United Brethren church, and make it more wealthy and popular with the world by bringing in the lodge, is already proving at what cost they will succeed. We hear of one and another, among the best men in the church, leaving for some other fold where duplicity and cunning are not yet the controlling influences. A letter from one of the best of the United Brethren ministers in Illinois just now tells us that he has left them, with sorrow, yet under a sense of duty, and is now pastor of a Congregational church in Hancock county, which is free from lodge fellowship and will hear the truth on this subject candidly. The commission secured by the Dayton managers to revise the United Brethren constitution and confession meets this week, and is to complete its work before January.

—Bro. H. R. Holsinger, of the Brethren church, and corresponding editor of the *Progressive Christian*, is now raising a fund to pay the debt of Ashland College, Ashland, Ohio. He called lately at the *Cynosure* office to renew an old acquaintance, and kindly notices our work in his paper, and gives his own people a warning note likewise: "I also visited the *Cynosure* office, and was favored with a copy for perusal. I used to get it in exchange as long as I was in the office, and was employed on the paper several months, while we lived in the city, so that its pages look very familiar to me. It is the leading anti-secrecy organ of the country, and is published by the National Christian Association. Our Brethren can read it with much profit to themselves and to the cause. We must guard vigilantly against the intrigues of Masonry and its pernicious influences, if we would have the church prosper. We fear too much has already been lost by indulgence. Our position upon all such questions should be clearly defined and faithfully administered. This is one of the unfruitful works of darkness, with which we should have no fellowship, but rather reprove them, 'for it is a shame even to speak of those things which are done of them in secret.' Eph. 5:11, 12."

PERSONAL MENTION.

—Mrs. J. S. Collins, an occasional contributor to the *Cynosure*, and wife of Dr. S. Collins, president of the national convention, has written a book which will soon be published by the United Presbyterian Publishing House at Pittsburgh.

—Rev. William Wishart, D. D., of Haysville, a reform "pillar" in Ohio, has been visiting Illinois. He preached recently for Dr. T. H. Hanna in the First U. P. church of Monmouth.

—The friends of our cause everywhere will grieve to learn of the recent death of Mrs. A. E. Jenks, of Cheshire, Mass., whose devotion to the name and honor of her Saviour led her to unusual and zealous labor to bring men out of the darkness of lodgery into Gospel light and freedom.

—Rev. B. F. Worrell, of Beloit, Kan., on a recent visit to his former home, at Olathe, was permitted to rejoice in knowing that his only unconverted child, the youngest, had accepted Christ.

—Dr. W. T. Meloy, of the United Presbyterian church in this city, has lately been visiting the scenes of his earlier ministry about Cadiz, in eastern Ohio.

—At the meeting of the U. P. Synod of Ohio, Oct. 20th, Dr. J. P. Lytle of Sago, O., delivered a "masterly" address on secret societies, reasoning that they are unnecessary, selfish, profane, anti-Christian, arbitrary and despotic.

—Mrs. L. H. Plumb, of Streator, is one of those rare and noble women who put the name of Christ first, and so are willingly identified with every reform movement which exalts him. She is well known among the friends of the N. C. A. for her activities and her gifts, and in the woman's temperance movement she is a leader as well as worker. On her return from the National W. C. T. U. at Philadelphia last Friday, she stopped over night with a daughter at Wheaton College. She was filled with the enthusiasm of the meeting, which she regarded as one of the most wonderful ever held by that body.

—The sixtieth anniversary of the marriage of Isaac J. Gilbert, our well-known reformer friend of Derby, Connecticut, was celebrated Monday, October 26th, at his home in Derby, on the banks of the Housatonic river, Connecticut. His wife was Miss Elizabeth Hyatt, who is two years his senior, he being eighty-one years of age. His children, grandchildren, and relatives, to the number of about fifty attended the anniversary. There were present also seven old people, whose aggregate ages amounted to 599 years. Mr. and Mrs. Gilbert have long been known as a couple who were models of conjugal happiness and confidence. The aged husband was in extremely good spirits, and laughed and told funny stories of old times with the joviality of a boy. After a banquet, Rev. John Pegg, a son-in-law, and pastor of the Methodist church at Port Chester, read an original poem. The couple were married in Ridgefield, by the Rev. Marvin Richardson, in 1825. The groom's brother, James, one year his senior, and his sister, Mrs. Daniel Lovejoy, aged seventy-nine, were present then, and also on the present occasion.

LITERATURE.

The advance sheets are received of a new book by Rev. Henry T. Cheever, of Worcester, Mass., entitled "*Correspondences of Faith, and Views of Madame Guyon*, including the study of faith as a mental discipline and its regal position of power and direction in the theology and church of the future." In the preface the author gives some glimpses of the scope of the work which will be sure to excite interest and kindle a desire to read the whole. We quote a few sentences:

"Savonarola says: 'One only knows that which he practices.' All a man really knows of faith is measured by the faith which he himself exercises. But strong, enthusiastic believers have something like a magnetic power of moving and mastering others, and of inspiring their own faith in minds that become familiar with their experience and writings.

"The author confesses to such a healthy magnetism from the writers with which this volume deals; and although one or more of them be little known and less commended by the *literati*, they have made their powerful mark upon the mind of Christendom.

"In the mind of the author there is no manner of doubt that an all-wise Providence and the motions of the Holy Spirit are rapidly bringing in the period when the anticipations of Chalmers, more than fifty years ago, are in swift process of fulfillment.

"He presaged the day when what he termed the Theologia Elenctica, after having performed a most important temporary service, would be dispensed with. 'Its technology,' he says, 'will fall into desuetude, because, framed as it was for the special object of neutralizing the heresies which then will no longer exist, its employment will be uncalled for. God's own truth, expressed in God's own language, will form the universal creed of intelligent and harmonized and happy Christendom. Men's faith and their affections, when this intermediate and temporary apparatus is at length taken down, will come into more direct contact with heaven's original revelation, and the spirit of good-will to men which prompted heaven's message, will be felt in all its freshness and power, when the uproar of controversy is stilled and its harsh and jarring discords have died away into everlasting silence."

The voluminous table of contents is full of suggestive titles, whose promise, if fulfilled, will make the volume well worth a careful study, and from the pages before us a paragraph like this will show how well the hope will be answered:

"In the age to come of holiness by faith alone, the high-water mark of present sanctification, hitherto reached only by the select few at wide intervals, may prove by the grace of Christ to be the common level for the multitude, without number, of heaven's elect! The upward gravitation of grace will be stronger than the downward drawing of depravity; and men will be everywhere rising, as by a law of Christian evolution, from the death of sin unto the life of holiness, by the uplifting power of faith. The glorious liberty of the sons of God will then be no vanishing dream of a future heaven, but the present realized possession of a victorious life on earth, through faith in the Crucified!

"And then will the melancholy wail of Wordsworth,—

> 'Tis the most difficult of tasks to keep
> Heights which the soul is competent to gain,'

give place to the apostle's exultant pæan, 'THANKS BE TO GOD WHICH GIVETH US THE VICTORY THROUGH OUR LORD JESUS CHRIST.'"

The November *Century* begins the thirty-first volume of this popular magazine. "A Photographer's Visit to Petra," which opens the magazine, is one of the most attractively illustrated articles ever printed in the magazine. Edward L. Wilson contributes a narrative of his daring journey to the decayed city of Petra, and of his adventures with the Arabs. Edmund Gosse contributes a second illustrated paper on "Living English Sculptors." Several fine illustrations accompany the paper on "Setters," in the "Typical Dogs" series. General Grant's paper describing the campaign and battle of "Chattanooga" is a feature of the number which will excite world-wide interest. It is, perhaps, the most finished article by him which the *Century* has thus far published. With it is given a full-page portrait of General Grant, from a photograph taken at Mount McGregor; and two fac-simile pages of a part of one of his letters to Dr. Douglas. A discussion of the question of possible unification of American churches is begun in this number by the Rev. Dr. Charles W. Shields, Professor of the Harmony of Science and Revealed Religion at Princeton. Under the heading, "The United Churches of the United States," he deals especially with their existing agreement in doctrine, polity, and worship; but his labored and unconvincing argument for the adoption of the English prayer-book as a church ritual weakens the whole paper. Representative men in the different denominations will continue the discussion. A fine full-page engraving of Robert Koehler's painting, "The Socialist," accompanies a striking essay on socialism by the Rev. Dr. Lyman Abbott, entitled, "Danger Ahead." Edward Everett Hale contributes a pleasant account of the Chautauqua Courses for home study; and questions of interest are discussed in "Topics of the Times" and "Open Letters."

The *English Illustrated Magazine* is replete this month with choice bits of old English scenery in the articles "Newcastle-on-Tyne," "London Commons," and "Cheese-farming in Chester." One is able during the year by a careful study of the articles of this character in the *Magazine* to gain an intelligent and vivid idea of English out-door life and scenery.

A new volume of *St. Nicholas* magazine is adorned with a new cover of far more tasteful design than the old. Three articles are in continuation of series begun in the last volume: "Schumann," in the musical composers' series; "Great Rome again," in the entertaining tour of Europe by Frank R. Stockton, and "Among the Lawmakers." Louisa M. Alcott teaches little people that bread is better than candy, in an amusing illustrated paper, and "Giant Turtles" and a portion of the "Jack in the Pulpit" department tell of some things in natural history with pen and pencil. The story of "Our Joe" is almost as good as owning a parrot.

Vick's Magazine for the month discourses of the "Profits of Horticulture," "Tree Planting and Tree Protection," "Salad Plants," "How to Start a Timber Plantation," and a score of other things in which our farmer friends should be interested; and the illustrations brighten the pages through the whole.

Mr. L. S. Metcalf, who has been office editor of the *North American Review* for nine years past, has retired from that publication

THE HOME.

SONNET.

Glory to God! and to that Power who came
In filial duty, clothed with love divine,
Which made his earthly tabernacle shine
Like ocean, burning with purpurial flame
Or like that Alpine mount which takes its name
From roseate hues; far kenned at morn and even,
In quiet times, and when the storm is driven
Across its nether region's stalwart frame.
Earth prompts, heaven urges—let us seek the light,
Mindful of that pure intercourse begun
When first our infant brows their luster won.
So, like the mountain, may we glow more bright,
Through unimpeded commerce with the sun,
At the approach of all-involving night.

—*Wordsworth.*

THE VOICE AT MIDNIGHT.

BY AMELIA E. BARR.

"It is the King's highway that we are in: and know this, His messengers are on it. They who have ears to hear, will hear: and He opens the eyes of some, and they see things not to be lightly spoken of."

It was John Balmuto who said these words to me. John was a Shetlander, and for forty years he had gone to the Artic seas with the whale-boats. Then there had come to him a wonderful experience. He had been four days and nights alone with God upon the sea, among mountains of ice reeling together in perilous madness, and but little light but the angry flush of the aurora. Then, undoubtedly, was born that strong faith in the Unseen which made him an active character in the facts I am going to relate.

After his marvellous salvation, he devoted his life to the service of God by entering that remarkable body of lay evangelists attached to the Presbyterian church in Highland parishes, called "The Men," and he became noted throughout the Hebrides for his labors, and for his knowledge of the Scriptures.

Circumstances that summer had thrown us together; I, a young woman just entering an apparently fortunate life; he, an aged saint, standing on the borderland of eternity. And we were sitting together in the gray summer gloaming, when he said to me, "Thou art silent to-night. What hast thou then on thy mind?"

"I had a strange dream. I cannot shake off its influence. Of course it is folly and I don't believe in dreams at all." And it was then he said to me, "It is the King's highway that we are in, and know this. His messengers are on it."

"But it was only a dream."

"Well, God speaks to his children in dreams, and by the oracles that come in darkness."

"He used to do so."

"Wilt thou then say that he has ceased to speak so to men? Now, I will tell thee a thing that happened: I will tell thee just the bare facts; I will put nothing to, nor take anything away from them.

"'Tis five years ago the first day of last June. I was in Stornoway in the Lews, and I was going to the Gairloch Preachings. It was rough, cheerless weather, and all the fishing fleet were at anchor for the night, with no prospect of a fishing. The fishers were sitting together talking over the bad weather, but, indeed, without that bitterness I have heard from landsmen when it would be the same trouble with them. So I gathered them into Donald Brae's cottage, and we had a very good hour. I noticed a stranger in the corner of the room, and some one told me he was one of those men who paint pictures and I saw that he was busy with a pencil and paper even while we were at the service. But the next day I left for the Preachings, and I thought no more of him, good or bad.

"On the first of September I was in Oban. I had walked far and was very tired, but I went to John MacNab's cottage, and after I had eat my kippered herring and drank my tea, I felt better. Then I talked with John about the resurrection of the body, for he was in a tribulation of thoughts and doubts as to whether our Lord had a permanent humanity or not.

"And I said to him, 'John, Christ redeemed our whole nature, and it is this way: The body being ransomed, as well as the spirit, by no less a price than the body of Christ, shall be equally cleansed and glorified.' Now, then, after I had gone to my room. I was sitting thinking of these things, and of no other things whatever. There was not a sound but that of the waves breaking among the rocks, and drawing the tinkling pebbles down the beach after them. The ears of my spiritual body were opened, and I heard these words: 'I will go with thee to Glasgow!' I began to argue with myself thus: 'Whatever for should I go to Glasgow? I know not any one there. No one knows me. I have duties at Portree not to be left. I have no money for such a journey—

"I fell asleep to such thoughts. Then I dreamed of—or I saw—a woman, fair as the daughters of God, and she said, 'I will go with thee to Glasgow!' With a strange feeling of being hurried and pressed I awoke—wide awake, and without any conscious will of my own, I answered, 'I am ready. I am ready now.'

"As I left the cottage it was striking twelve, and I wondered what means of reaching Glasgow I should find at midnight. But I walked straight to to the pier, and there was a small steamer with her steam up. She was blowing her whistle impatiently, and when the skipper saw me coming, he called to me, in a passion, 'Well, then, is it all night I shall wait for thee?'

"I soon perceived that there was a mistake, and that it was not John Balmuto he had been instructed to wait for. But heeded not that; I was under orders I durst not disobey. She was a trading steamer, with a perishable cargo of game and lobsters, and so she touched at no place whatever till we reached Glasgow. One of her passengers was David McPherson, of Harris, a very good man, who had known me in my visitations. He was going to Glasgow as a witness in a case to be tried between the Harris fishers and their commision-house in Glasgow.

"As we walked together from the steamer, he said to me: 'Let us go round by the court-house, John, and I'll find out when I'll be required.' That was to my mind: I did not feel as if I could go astray, whatever road was taken, and I turned with him the way he desired to go. He found the lawyer who needed him in the court-house, and while they talked together I went forward and listened to the case that was in hand.

"It was a trial for murder, and I could not keep my eyes off the young man who was charged with the crime. He seemed to be quite broken down with shame and sorrow. Before McPherson called me, the court closed and the constables took him away. As he passed me our eyes met, and my heart dirled and burned, and I could not make out whatever would be the matter with me. All night his face haunted me. I was sure I had seen it some place; and besides, it would blend itself with the dream which had brought me to Glasgow.

"In the morning I was early at the court-house and saw the prisoner brought in. There was the most marvellous change in his looks. He walked like a man who has lost fear, and his face was quite calm. But now it troubled me more than ever. Whatever had I to do with the young man? Yet I could not bear to leave him.

"I listened and found out that he was accused of murdering his uncle. They were travelling together and were known to have been at Ullapool on the 30th of May. On the first of June the elder man was found in a lonely place, near Oban, dead, and, without doubt, from violence. The chain of circumstantial evidence against the nephew was very strong. To judge by it, I would have said myself to him, 'Thou art certainly guilty.'

"On the other side the young man declared that he had quarrelled with his uncle at Ullapool and left him clandestinely. He had taken passage in a Manx fishing smack, which was going to the Lews, but he had forgotten the name of the smack. He was not even certain if the boat was Manx. The landlord of the inn at which he had stayed when in the Lews, did not remember him. 'A thing not to be expected,' he told the jury, 'for in the summer months, what with visitors, and what with the fishers, a face in Stornoway was like a face on a crowded street. The young man might have been there'—

"The word Stornoway made the whole thing clear to me. The prisoner was the man I had noticed with the pencil and paper among the fishers in Donald Brae's cottage. Yes, indeed he was! I knew then why I had been sent to Glasgow. I walked quickly to the bar, and lifting my bonnet from my head, I said to the judge, 'My lord, the prisoner was in Stornoway on the first of June. I saw him there!'

"He gave a great cry of joy and turned to me, and in a moment he called out: 'You are the man who read the Bible to the fishers. I remember you. I have your likeness among my drawings.' And I said, 'I am the man.'

"Then my lord, the judge, made them swear me, and he said they would hear my evidence. For one moment I was a coward. I thought I would hide God's share in the deliverance, lest men should doubt my whole testimony. The next, I was telling the true story; how I had been called at midnight—twice called; how I had found Evan Conochie's boat waiting for me; how on the boat I had met David McPherson, and had been brought to the court-house by him, having no intention or plan of my own in the matter.

"And there was a great awe in the room as I spoke. Everyone believed what I said, and my lord asked for the names of the fishers who were present in Donald Brae's cottage on the night of the first of June. Very well, then, I could give many of them, and they were sent for, and the lad was saved, thank God Almighty!"

"How do you explain it, John?"

"No, I will not try to explain it; for it is not to be hoped that any one can explain by human reason the things surpassing human reason."

"Do you know what became of the young man?

"I will tell thee about him. He is a very rich young man, and the only child of a widow, known, like Dorcas of old, for her great goodness to the Lord's poor. But when his mother died, it did not go well and peaceably between him and his uncle; and it is true he left him at Ullapool without a word. Well, then, he fell into this sore strait, and it seemed as if all hope of proving his innocence was over.

"But, that very night on which I saw him first, he dreamed that his mother came to him in his cell, and she confronted him and told him, 'To-morrow, surely, thy deliverer shall speak for thee.' He never doubted the heavenly vision. 'How could I?' he asked me. 'My mother never deceived me in life; would she come to me, even in a dream, to tell me a lie? Ah, no!'"

"Is he still alive?"

"God preserve him for many a year yet! I'll only require to speak his name"—and when he had done so, I knew the secret spring of thankfulness that fed the never-ceasing charity of one great, good man.

"And yet, John," I urged, "how can spirit speak with spirit?"

"'How?' I will tell thee, that word 'how' has no business in the mouth of a child of the God. When I was a boy, who had dreamed 'how' men in London might speak with men in Edinburgh through the air, invisible and unheard? That is a matter of trade now. Canst thou imagine what subtle secret lines there may be between the spritual world and this world?"

"But dreams, John?"

"Well, then, dreams. Take the dream life out of the Bible and, oh, how much thou wilt lose! All through it, this side of the spiritual world, presses close on the human side. I thank God for it. Yes, indeed! Many things I hear and see which say to me that Christians now have a kind of shame in what is mystical or supernatural. But thou be sure of this—the supernaturalism of the Bible, and of every Christian life, is not one of the difficulties of our faith, it is the foundation of our faith. The Bible is a supernatural book, the law of a supernatural religion; and to part with this element, is to lose out of it the flavor of heaven, and the hope of immortality. Yes, indeed!"

This conversation occurred thirty years ago. Two years since, I met the man who had experienced such a deliverance, and he told me again the wonderful story, and showed me the pencil sketch he had made of John Balmuto in Donald Brae's cottage. He had painted from it a grand picture of his deliverer, wearing the long black camlet cloak and handkerchief of the order of evangelists to which he belonged. I stood reverently before the commanding figure, with its inspired eyes and rapt expression; for, during those thirty years, I had also learned that it was only those

Who ne'er the mournful midnight hours
Weeping upon their bed have sate,
Who know you not, Ye Heavenly powers.

—*Congregationalist.*

WONDERS OF THE SEA.

If we knew all about everything around us, what a dull home this would be. The fact that there is a world of things to discover, a mine from which to take unknown and priceless jewels, is a stimulus that makes life worth living. The great fields in science and astronomy have scarcely been entered; and the sea, which occupies three-fifths of the surface of our earth, may be said to be still a mystery. The turbulent waves are like sentinels which guard the secrets of the deep; under their cover there are vast forests, exceeding those on the earth both in grandeur and beauty; there are mountains by the side of which our snow-capped summits are as children, and great plains, like those west of the Mississippi, or the pampas of South America. Our plains are covered with tall grass; but the lands of the sea

are overgrown for miles with white, pink, and red coral, while here and there beautiful anemones wave their delicate feelers in the current, or great fields of lacelike seaweed of all kinds and tints sway back and forth.

At the depth of about thirty-five hundred feet the waves are not felt, and the temperature is the same, varying only a trifle from the ice of the pole to the burning sun of the equator. Through this calm water, warm currents, like rivers, flow for thousands of miles. In this vast arena, myriads of the finny tribe live, some in one place, others wandering about in bands a million strong, fighting, marrying, forming nations, building houses; and then die, or perhaps fall a prey to the hungry whale or shark. While the sun is forming rainbows in the white-cap waves, there may be a carnage going on below, to which Austerlitz and Waterloo are not to be compared. There are snakelike fish, twenty feet long and an inch or two in breadth, sliding along in the mud, and others, resembling the cod, which swallow fish four times their size. then lie imbedded in the mud and weeds for days, until the food is digested. A mile down the water has a pressure of over a ton to the square inch, and there may be found fish bearing a pressure of more than fifteen tons, which, if brought quickly to the surface would burst, from want of force on the outside to balance that within.

One of the first things a boy will do, on arriving at the seashore, is to taste the water to see for himself if a whole ocean can be salt. If a box six feet deep were filled with sea water, and allowed to evaporate under the sun, there would be two inches of salt left on the bottom. Taking the average depth of the ocean to be three miles, there would be a layer of pure salt 230 feet thick on the bed of the Atlantic. If all the seas could be dried up, there would be 1,000,000,000 cubic miles of common salt. Where a fresh-water river empties into the sea, the surrounding water is of course more free from salt; and where there is little outlet and continual evaporation, as in the Dead Sea, and Salt Lake, Utah, there is correspondingly more sediment to a thousand parts. In the Dead Sea, the water is so dense that a man's body will easily float. Salt is composed of little cubes, like crystal, which appear white when a number are laid on top of each other and the sunlight is kept from passing through. There are many other substances in sea water, as silver, arsenic enough to poison the whole world, chlorine, nitrogen, carbon, sulphur, and so on.

The water is colder at the bottom than at the surface. In Madagascar, near Africa, where it is 75° at the top, down 420 fathoms the thermometer lowers to 51°. In the many bays and fjords on the coast of Norway, the water often freezes at the bottom before it does above; and sometimes, as the fishermen are out in their boats, the sea for miles will be suddenly filled with cakes of ice which have broken up and risen from the ground, endangering and often proving fatal to the frail boats which happen to be cut.

One of the greatest perils or the Atlantic is its icebergs, which are very hard to see on a dark night until too late to be avoided. Not long ago an ocean steamer suddenly came upon one in the dark, and only a few boards were left to tell the story. Where it is very cold the water freezes as it comes down the rivers. The ice at the mouth is pushed out into the sea by that above, until it breaks off, when it floats south, sometimes as far as New York. The greater part is under water, so that, if you see a cake of ice one hundred feet high, there will very likely be seven hundred feet below the surface to balance. As it moves on, the heat beneath melts away the bottom until it can stand no longer; then the great berg turns over and over, like a wheel, until it finds its equilibrium.

Waves are very deceptive. To look at them in a storm one would think the water traveled. The water stays in the same place, but the motion goes on. Sometimes in storms, these waves are forty feet high, and travel fifty miles an hour; more than twice as fast as the swiftest steamer. Off the Cape of Good Hope, where the Indian and Atlantic meet, the waves rise to the height of fifty or sixty feet, when vessels near each other are shut out of sight by a wall of water. The distance from valley to valley is generally fifteen times the height; therefore, a wave five feet high will extend over seventy-five feet of water. The motion of a wave has wonderful power. Instances are given where cannon have been wrenched from their places in the mud, and thrown upon the beach, and where a full rigged man-of-war has been left high and dry upon the sand. The force of the sea dashing on Bell Rock lighthouse is said to be seventeen tons for every square yard.

Perhaps you wonder where all the water comes from that fills our great rivers. The sun shows its wonderful power in its work upon the sea. The sunbeams draw the water out into the middle of the sea, then let it run back. That is the tide. It keeps a continual motion throughout the ocean. But a more splendid current is that by evaporation. Every year, a layer of the entire sea, fourteen feet thick, or a cube of thirty miles (27,000 cubic miles) is taken up into the clouds. The winds bear their burden to the land, and the water comes down in rain upon the fields, to flow back at last through rivers, making a circuit of many miles.

The two most interesting problems of the present are, the depth and the life at the bottom of the deep. If the Atlantic were lowered 6,564 feet, the distance from shore to shore would be but half as great, or fifteen hundred miles. If lowered a little more than three miles (19,680 feet) there would be a road of dry land from New Foundland to Ireland. This is the plain on which the great Atlantic cables are laid. The depth is about the same all the way, and the land is some four hundred feet wide, as though it was constructed purposely for the cables, and is called Telegraph Plateau. The Mediterranean is comparatively shallow. The drying up of 660 feet would leave three different seas, and Africa would be joined with Italy. The British Channel is more like a pond, which accounts for its choppy waves. Imagine a miniature of the channel, 547 yards long, and from 36 to 240 yards wide, growing narrower as it reaches the Straits of Dover. On this scale, the average depth would be two inches, and the greatest only two and a half —about 200 feet deep. That 200 feet saved England, and probably London, from Napolcon, who waited weeks for a chance to cross, while the British ships sailed up and down, ready to destroy his transports.

It has been found very difficult to get correct soundings of the Atlantic. A very calm day must be chosen, or the boats will drift and the line not be vertical. Again, great care must be taken lest there be currents below, to drag the line, aud so mislead. Until a few years ago no way could be found to bring up specimens of the bottom; for the weight used to carry the line down, combined with the weight of the soaked rope, was too great. A midshipman of the navy has overcome this difficulty. A shot, weighing thirty pouuds, carries dowu the line. A hole is bored through the sinker, through which a rod of iron is passed, moving easily back and forth. In the end of the bar a cup is dug out, and the inside coated with lard. The bar is made fast to the line, and a sling holds the shot on. When the bar, which extends below the ball, touches the earth, the sling unhooks and the shot slides off. The lard in the eud of the bar holds some of the sand, or whatever may be on the bottom, and a trap shuts over the cup to keep the water from washing the sand out. When the ground is reached a shock is felt, as if an electric current had passed through the line.

In latitude 36 degrees 49 minutes South and longitude 37 degrees 6 minutes West, the depth was found to be eight and three-fourths miles. The clay-like substance brought up was sent to Europe and America, and found to be entirely composed of shells. The little animals probably lived on the seaweed in Saragossa Sea until they died and dropped off. Then they floated along, sinking farther and farther until the gases were all out of their bodies, and finally sank to the ground. It is supposed that the whole ocean is covered with a layer of these delicate little animals. Near the Fiji Islands *Foraminifera* are found over a mile below the waves. An ounce of the same life from the Adriatic contained six thousand, and D'Orbigny estimates in one pound from the Caribbean Sea nearly four million individual animals. Rear-Admiral Denham made soundings in latitude 20 degrees 45 minutes South and longitude 37 degrees 47 minutes West, and found a plateau eighty miles long and twelve wide, and anchored in mid ocean. When other vessels came by, the men could not believe their eyes when they saw a ship, with all sails furled, lying at anchor in the middle of the sea. The place was called Victoria Shoal. Here great numbers of whale raise their young, and sport in the shallow waters.

Sometimes the water for thirty miles around looks like a sea of fire, or again like milk. This effect is made by little insects swimming on the water, 300 of which make but a single inch. Another beautiful sight is sometimes seen in the Bay of Biscay. The sea for miles around is tinted a light red. This is caused by a marine plant, so small that in one square inch there are as many as 25,000,000. One of the smallest animals in the ocean is the infusoria. It is round, like a globe, and one two-hundred-and-fifty-millionth of an inch in diameter; that is, if 250,000,000 were laid in a row, they would make only an inch; yet Ehrenberg says that they have great appetites, some being the possessors of two hundred stomachs. Think of there being 200 stomachs in one two-hundred-and-fifty-millionth of an inch!

There are shapeless masses of brown sponge, beautiful coralline, waving their slender arms to and fro; long ribbon fish that gleam like burnished silver, and others with rows of phosphorescent light to brighten the depths; parrot fish, with gaudy feathers, browse upon the the young tips of growing coral. "Fantastically-formed little shrimp-like beings almost as transparent as the water itself, and invisible but for the crimson and violet marks that bedeck their bodies, are sailing or shooting through the weedy groves. . . . Then, like the demon of the Paradise, comes stealing along the grim and hateful shark, with his little green eyes of concentrated malignity."—*Chas. K. Bolton in the Independent.*

TEMPERANCE.

FATHERS AND MOTHERS, TAKE WARNING.

A few years ago there lived in an inland town of this Province a wealthy merchant; a benevolent, Christian man, deacon of the church, and teacher of the Bible-class in the Sabbath school. He brought up a family of healthy, intelligent children; but, as they came of age, all showed a strange liking for alcoholic drinks. Of his three sons, one is dead; the others are confirmed drunkards. The father, discouraged, neglected his business, and failed. One of his daughters married well, but found it impossible to let the curse alone. She became so besotted as to be the victim of delirium tremens. Only about three weeks ago, disgusted with herself, and probably feeling one of the attacks coming on, she committed suicide by taking a large quantity of laudanum. She left two boys and a heart-broken husband behind her. And now, fathers and mothers, what was the cause of this misery? A lady brought up in the same family tells me it was the custom to keep beer in the house at all times, to which the whole family had access. The stronger liquors were also kept for special occasions. The children helped themselves to the beer and pilfered the other liquors. She tells me that she herself acquired so strong a taste for it that she found great difficulty in breaking off the habit, but being younger, and thus forewarned, broke the habit before it was too late. This story is an actual fact, and points its own moral.—*Montreal Witness.*

Power of Appetite.—An illustration of the dangerous tendencies of the habitual use of intoxicants is furnished in the case of Chaplain John Vaughn Lewis, of the United States Army, who is to be tried by court-martial for drunkenness. He was once a rector of Trinity church in Norwich, Ct., and was much esteemed for his social qualities and active labors. But the "dead fly in the apothecary's ointment," was the wine on the dinner table. He became rector of St. John's, Washington. There something stronger than wine was used, and he was compelled to leave on account of drunkness. Friends procured for him a chaplaincy in the army under a promise from him to reform; but he has yielded to the temptation and fallen. Drinking in the army is not under ban; but to get drunk is a disgrace. It is a poor place for a drunkard to reform, unless he is a soldier from whom liquor is kept away. Not so the officers who can readily obtain it. The lesson in this case is,"Look not upon the wine when it is red," etc.,a lesson given in the days of Solomon.—*Christian Secretary.*

A Few Facts About Whiskey.—Onc bushel of the best corn will only make three gallons of whisky; but a little strychnine easily raises the quantity to four gallons. This is so universal, that four gallons is now an average yield. One drug house in London, in 1867, sold more strychnine to a liquor house than the whole city could use medicinally. Mark the progress in evil. A distiller adds one-fourth by the use of strychuine. The wholesaler takes this adultrated stock and doubles it, by the use of strychnine and opium. The retailer gives it another turn. He doubles it by the use of belladonna. This brings ten cents a driuk, and here is the motive power. This is the practice all over the land. —*Dr. Fowler.*

The Decatur (Illinois) *Sentinel* says: "Cornell, a town in Livingston county, during a dram-shop rule of ten years, paid a pauper bill of $1,100 a year. Then it changed to prohibition, and at the end of four years the pauper expense was reduced to $2.50, which was paid for medicine. Yet some people claim that prohibition doesn't pay."

THE CHURCHES.

—Rev. B. A. Imes of the Congregational church, Memphis, Tenn., preached a powerful sermon on Sabbath, October 25th, the week following the last assault on Rev. R. N. Countee, upon that attempt at lodge assassination. The character of secret organizations he shows makes them liable to be used for such infamous purposes.

—Chartiers Presbytery, on the day of prayer for Sabbath schools, took a collection for the mission to the Warm Springs Indians, Oregon. Rev. R. W. McBride, son of Bro. Wm. McBride, Elmira, Ill., is the missionary at this station.

—Rev. R. A. McAyleal, D. D., of Lawrence, Mass. was appointed synodical missionary by the Boston Presbytery of the United Presbyterian church.

—Rev. W. H. French, D. D., Cincinnati, lately addressed the students of the U. P. Theological Seminary at Allegheny, Pa., on the principles that should govern the United Presbyterian church in co-operating with other churches. The address is to be published, and will be read by thousands with interest who know how firmly Dr. French maintains those principles that separate the United from the other branches of the Presbyterian family, especially the testimony against the lodge and the use of the divine Psalms.

—Rev. D. S. Kinney, agent of the Wesleyan Methodist churches reports that none of the fall conferences which he has visited since Augnst, have passed without conversions. Some 300 persons in all had professed Christ during these meetings.

—Bro. Garabed Kevorkian, an Armenian who studied medicine in this city, several years ago, in preparation for missionary work in western Asia, was engaged by the Missionary Societyof the Disciple-church. In July 1884 he came to the villiage of Hajee Keny, where his labors were blessed and he organized the believers into a church. They send an earnest letter to the home society.

—Rev. J. D. Potter, the evangelist of Westboro, Mass., has been holding services at the Trnmbull Avenue Congregational church, Detroit.

—For a number of years Mr. Spurgeon has been forced to flee from the English winter with its fogs and east winds and other provocations of rheumatic ills, and find refuge in Mentone, on the Mediterranean. As a result of rigorous adherance to a strictly vegetable diet, he finds himself, this antumn, able to brave his old enemy, and so proposes to keep at his post in London the winter through.

—A multitude of people attended the meetings, held last week in the new Tabernacle, at 395 Broome street, corner of Centre Market Place, New York, by Messrs. Moody and Sankey. The Tabernacle was dedicated the previons Saturday evening by the City Mission. Religious services especially for the benefit of the people of the neighborhood will be held every evening.

—The sixth annual convention of the Inter-Seminary Alliance was held at Rochester, N. Y., Oct. 22d and 25th. It was largely attended, thirty-fonr seminaries out of the fifty-three belonging to the Alliance being represented. There were upwards of 300 delegates from the principal seminaries, the stndents of the Rochester Seminary, of conrse, attending in a body.

—While Rev. Dr. C. H. Parkhurst, of the Madison Square Presbyterian chnrch New York, was preaching Sabbath evening, Nov. 1st., on the subject "Is Life Worth Living?" his voice gradually failed, and when he had reached the middle of his sermon he was obliged to ask the congregation to excnse him from finishing it.

—In the Missionary Society of the Methodist Episcopal church last week, Bishop Bowman presided, and delegates were present from all parts of the country. A resolution was passed in which it was voted to raise $1,000,000 for missionary purposes during the coming year.

—The reports of the American Missionary Association show that the receipts for the year aggregated $290,894, and expenditures $306,345, leaving a debt of $15,451, which added to the debt of last year, $13,785, makes a total debt of $29,237. Endowments and special funds yielded in addition $11,000. Receipts for the support of Berea College were $19,378; of Hampton Institute, $79,080; of Atlanta University, $19,460; making the grand total of receipts for the society $419,813. The Association has in charge 112 schools and 119 missionaries in the South; membership, 6,881. Seventeen churches have been organized within the year and numerous successful revivals have been held. In education in the South the Association has six chartered institutions, fourteen normal and graded schools, thirty-six common schools, 250 instructors, and 8,253 pupils. The mountain white work in Kentucky and Tennessee has been prosecuted with somewhat remarkable success. Among the Indians they have five churches, seven ministers, 301 church members, fifteen schools, fifty-three teachers, and 706 pupils. The work is chiefly in Nebraska and Dakota, among the Sioux. Among the Chinese there are eighteen schools, thirty-eight missionaries and 1,457 pupils; 171 Chinese have ceased from idol worship dnring the year.

—A letter has been published from a lady connected with Bishop William Taylor's African mission, which speaks of the remarkable health of the company. She writes from St. Panl de Loando, where a number of men and women have been waiting for some time to take a steamer up the Coanza river for the interior. She says she has regained her usual weight, while her husband has gained 33 pounds in six weeks. "It is remarkable," she says, "that a company as large as we were should have suffered so little on the west coast of Africa. The traders who came on the Biafra with us, and stopped at different points above us, prophesied and told us that it was folly for us to come to Africa; that we would all die, etc. And, as for bringing women and children here and expecting them to live, that was simply absurd. We have heard from a reliable sonrce that two of them died, and also a clerk of one of the traders, while two or three are going home for their health, cannot stay, and some of the others have fared worse than we in regard to sickness. I think one reason is that they are a high-living, hard-drinking set, and when sickness seizes them, they become immediate victims to its ravages. They did not number half as many as our company; and while they—strong men—have succumbed, the *women* and *children* have, by the help of God, stood it."

—The Indian Baptists of the Choctaw and Chickasaw Association report no fewer than 200 baptisms in the past year. One Indian church reported thirty-eight baptisms, with a membership of ninety-nine. Two new churches were received, and six were dismissed to form another association. The Association has kept a missionary among the wild tribes of the plains, besides paying the board and tuition of one Indian ministerial stndent at Indian University. The members come nearer paying one-tenth of their income into the Lord's treasury than most of the churches of the States.

—The manifesto of the "Chnrchmen's Disestablishment League" has appeared in England. The churchmen of the Leagne declare that, having "no hope of reform of the church by the chnrch for it is in the hands of those who wonld be dispossessed by the reform," and, being nrgently desirons of securing for it "freedom from Parliamentary interference," and from the "hideons train" of evils associated with the existing system, their urgent advice to chnrchmen is unitedly to "vote for Disestablishment candidates."

—The General Conference of Seventh-day Baptists held its session this year at Alfred Center, N. Y. Nearly 1,000 delegates and visitors were in attendance. Sixty-five churches reported to the Conference, leaving twenty-nine not reporting. There were reported 234 baptisms; and five new chnrches, with a total membership of fifty-seven, were admitted. The amount raised for denominational missionary work of all kinds averages over $2 for each member of the denomination, while the total funds reported (incomplete) make the average abont $4.50 per member. Abont 6,000 are in the Bible schools of the churches, and 282 baptisms are reported among Sabbath school scholars. The Conference passed a resolution favoring prohibition as a principle, and also one against the anti-Chinese law. The Memorial Board reported over $82,000 held in trust for varions (mostly edncational) purposes. The report of the Missionary Board included the following points of interest: Receipts, $9,886.87; expenditures, $9,524.38; a debt (for the first time in many years) of $1,392.62; a church in Shanghai, China, of eighteen members, with three missionaries, and several native helpers; two chnrches in Holland, with one missionary, and some helpers; nine additions, and a new church organized; Scandinavian missions in Iowa, Wisconsin, Minnesota, and Dakota, with two missionaries, eighty-seven chnrch members, four churches, six baptisms.

THE CONGO COUNTRY.

The *Independent* says: The Rev. George Grenfell, of the London Baptist Mission on the Congo, has made a trip, in the mission steamer, on the Upper Congo, which will add materially to our knowledge of the geography of Central Africa. He started from Stanley Pool with a small party, October 13th, and was gone five months. His turning point was Stanley Falls, near the point where the Congo returns from its northern debouche to cross the equator to the south. He was accompanied by his wife and child, and by Dr. Sims, of the American Baptist Missionary Union, two-thirds of the way, besides the crew and several school-children. The party was in peril many times from rocks and storms, and from the savages. They were attacked a score of times with sticks, stones, spears, and poisoned arrwos; but managed to escape unhurt. In the course of the expedition, six hundred miles of water way, previously unvisited by white men, was explored. The most important discovery was that the Mobangi river, which enters the Congo from the north, nearly opposite the Equatorial station, is the largest tributary of the great Congo water course. He spent five weeks on it, and ascended it a distance of four hundred to fonr hnndred and fifty miles. It is believed that the upper part of it is identical with the Welle river, which has been so long an African mystery. The banks of the Mobangi are very populons. He also explored, for some distance, the Ikelemba river, and visited Danda, a cnrious town. At Bangala, a hundred or a hundred and fifty miles above the mouth of the Mobangi, Mr. Grenfell came face to face with cannibalism. He says:

"At the time I commenced this journey I conld scarcely bring myself to believe the terrible stories which reached me from time to time. Since coming first to the Congo the farther I traveled the farther cannibalism seemed to recede; everybody had it to say that their neighbors on beyond were bad; that they 'eat men,' till I began to grow skeptical; but here at Bangala I absolutely caught up with it, and was obliged to allow what I had hoped to be able to maintain as 'not proven.' I will not sicken yon with the details of the preparation, as some of our boys gave them when they came to tell me in the hope that I shonld be able to interfere; but, before they reached the steamer, the big drum's dum-dum announced the final act. Neither will I tell yon of the horrible things they saw when they afterward returned to the scene. The natives conld not, or at least appeared not to, nnderstand why the white man and his people should take exception to their proceedings. 'Why,' said they to one of onr boys, 'do you interfere with us? We don't tronble you when you kill your goats. We buy onr Nyama (meat) and kill it; it is not your affair.' Lieutenant Coquilhat has tried his utmost, and placed himself in no small difficnlty by his attempts to put a stop to these cnstoms; but he says, and I quite realize it, that it cannot be done without fighting for it, and that to buy the intended victim would only be to give them the price for three others. From this point on the evidences of cannibalism were continually recnrring, thongh the reluctant manner in which at some places the people acknowledged being 'men eaters,' leads us to hope that a sentiment against it already exists'

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THANKSGIVING.

WASHINGTON, NOV. 2.—The following proclamation was issued to-day:

By the President of the United States of America:

A PROCLAMATION.

The American people have always abundant cause to be thankful to Almighty God, whose watchful care and guiding hand have been manifested in every stage of their national life, guarding and protecting them in time of peril, and safely leading them in the hour of darkness and danger. It is fitting and proper that a nation thus favored should on one day in every year, for that purpose specially appointed, publicly acknowledge the goodness of God, and return thanks to him for all his gracious gifts.

Therefore, I, Grover Cleveland, President of the United States of America, do hereby designate and set apart Thursday, the 26th day of November instant, as a day of public thanksgiving and prayer, and do invoke the observance of the same by all the people of the land.

On that day let all secular business be suspended. And let the people assemble in their usual places of worship, and with prayer and songs of praise devoutly testify their gratitude to the Giver of every good and perfect gift for all that he has done for us in the year that has passed; for our preservation as a united nation, and for our deliverance from the shock and danger of political convulsion; for the blessings of peace and for our safety and quiet while wars and rumors of wars have agitated and afflicted other nations of the earth; for our security against the scourge of pestilence, which in other lands has claimed its dead by thousands, and filled the streets with mourners; for plenteous crops which reward the labor of the husbandman and increase our nation's wealth; and for the contentment throughout our borders which follows in the train of prosperity and abundance. And let there also be on the day thus set apart a reunion of families sanctified and chastened by tender memories and associations; and let the social intercourse of friends with pleasant reminiscence renew the ties of affection and strengthen the bonds of kindly feeling.

And let us by no means forget, while we give thanks and enjoy the comforts which have crowned our lives, that truly grateful hearts are inclined to deeds of charity, and that a kind and thoughtful remembrance of the poor will double the pleasures of our condition and render our praise and thanksgiving more acceptable in the sight of the Lord.

Done at the City of Washington, this second day of November, one thousand eight hundred and eighty-five, and of the independence of the United states the one hundred and tenth.

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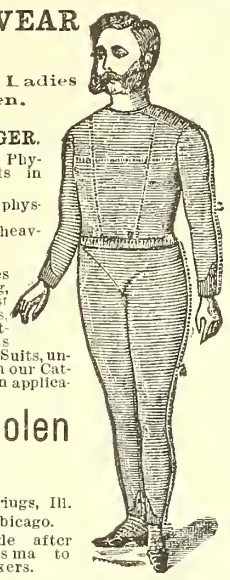
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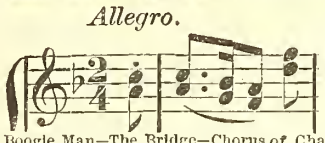


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HOME HINTS.

THE FEET.

At this season of the year it is usual, especially for the aged, to suffer in bed with cold feet. The usual remedy is the use of hot bricks and the like, carried to bed with more or less regularity, for about five months of the year. This of necessity aggravates the difficulty, compelling one to depend more or less on artificial heat, instead of preventing the escape of the heat by conduction.

Let it be remembered that the great principle is that the human body generates its own heat, the only object in this respect of the use of clothing being to prevent the too rapid escape of such heat generated by the lungs, etc. These heat-generating powers, like all others of the system, will do much if compelled to, or they will lie dormant just to the extent that artificial heat is applied.

It is very injudicious for the aged and for those whose powers are reduced from any cause, to thrust the feet into cold water, as a means of increasing the heat, since the shock is too great, and since the temporary gain, if any, will be followed by a loss of power, which this class can not afford.

Instead of this injudicious course, let something be done to increase the circulation of the blood, that the warm fluid in the heart—warmed in the lungs, by an actual combustion of the waste and worthless matter in them—may reach the extremities doing their appropriate work. This may be effected by friction of the whole surface, as by a flesh brush, a crash, etc., or by exercise. It is a good idea to rub the bottoms of the feet on a coarse rug, or its equivalent, just before retiring. If this is not sufficient, instead of the constant use of the hot brick, it is well to be sure to have the feet warm on retiring, and then put them into a warm and thick rug, allowing the two to come in contact. This will ordinarily prove all that may be needed.—*Justice.*

OILING SHOES.

A one-armed bootblack having taken the contract to oil the shoes of a reporter, after the preliminary brushing began by rubbing the leather with a wet cloth. When asked what it was for he explained: 'When I began this business," said the operator, pausing a moment to cast an admiring glance at the high, aristocratic arch of the news gatherer's instep, "I used to keep on rubbing the oil into the leather until a man told me to stop. I thought they'd know when they had enough, and I wanted to give satisfaction. Some of my customers complained that the oil soaked through their boots and saturated their socks. I thought perhaps I had been putting on too much oil, but the same fault was found in several cases where I had been more careful. Finally an old shoemaker whom I knew came along and I asked him what I ought to do to save my trade. He told me never to oil a shoe until I had first wet it. The reason was that the water would penetrate the leather, and, remaining there, keep the oil from soaking through. Besides the water would soften the leather and open it so that the oil would do the leather more good. My trade has prospered ever since.

"I was oiling a man up one day and he asked the same question you did. When I explained the reason he said that was on the same principal as that of painting kerosene oil barrels. I told him I thought they were painted blue just to look nice. He said it was to prevent the barrels from leaking. During a long voyage or a journey by rail sometimes half a barrel would leak through the pores of the wood and evaporate. So some sharp fellow began to study some way of preventing such loss. He first painted the barrel blue on the outside and then filled it with water and allowed it to stand until it had soaked up all it would. Then the oil was put in. The water kept the oil from soaking into the wood, and the paint on the outside kept the water from coming out. He got a patent on his discovery and now sits in his office and draws his royalty of one cent on every barrel made to hold kerosene oil for shipment. He's got a mighty soft thing on oil barrels."—*News.*

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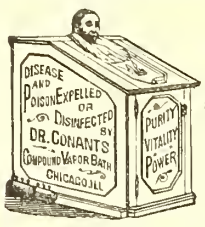
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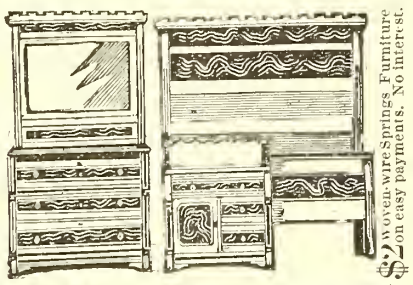


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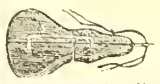
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FARM NOTES.

BUSINESS METHODS ON THE FARM.

Farmers might do worse than take a little note of how other business men manage their affairs, and learn something from their observations. A farmer should not be like a clam and shut himself up within the hard shell of his own ways and notions, nor think it matters nothing to him how the world moves, or to the world how he gets along. He may learn a good deal by studying the ways of people in cities that will do him good in his own business. For instance, if he should go into a city workshop, and find one or two men at work in one corner, but all the rest of the great building empty, or, if filled, the machines running empty or wearing out with dust, he would be struck with wonder and amazement. If he were to interview the owner, whom he would certainly think to be crazy, and were told that he had not sufficient means to run the factory, that he could not afford to hire labor, or that he was doing well enough, that he made a living and was well satisfied with what he was doing, our farmer would be more and more amazed. That is, if he were not struck with a similarity between the case of this man and his own, when his thoughts were turned to his own farm, where the larger part of his fields was overrun with weeds; where the crops yielded little more than the seed, for want of tillage or fertilizers; where half his cows failed to pay for their feed; where his crops were destroyed by insects, his land poisoned by stagnant water for want of drainage, and all this was excused because he could not afford to hire labor, or buy fertilizers. or procure good stock, or that he was doing well enough.

If we could only see ourselves as others see us, how differently we would act! It helps us thus to see ourselves to watch closely other men. It helps the farmer to become acquainted with other business men by whose industry and enterprise markets are found for farm products. Competition, too, spurs him to greater efforts or to better methods, but, unless he knows more about what his competitors are and what they are doing than the bare fact that they are growing wheat more cheaply than he is, or are making substitutes for his butter and cheese from cheap lard and tallow, he will be poorly able to keep ahead in the race, and will find himself left behind. In observing the ways of other business men, a farmer will find that each man makes his special business his life's work, and studies it thoroughly inside among his own machinery and work, and outside among his customers, both actual and prospective, and sticks to it through good times and bad; that economy in every way is most strictly enforced, no work or means of any kind being wasted, no opportunity missed, no dead stock being carried, and everything that does not pay being inexorably and immediately cut off. And if he learns no more than this he will at least discover that in a general way the business man who should run his store or workshop as the majority of farms are run would very soon be without any business at all. No doubt it is true that a large proportion of business men fail to succeed. But all these failures are due to the want of the strict business methods which alone insure success, and it is simply an indication that the farmer's business is an excellent and profitable one that so few farmers fail in it, rather than that their methods are the best. So that we see very few farmers succeed in other business, while a great many business men make excellent and successful farmers.—*New York Times.*

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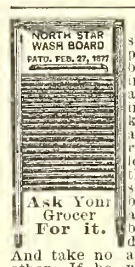
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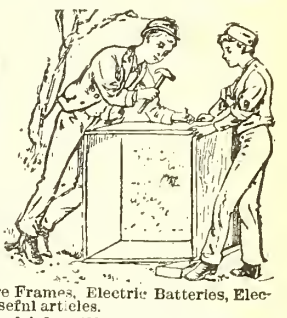
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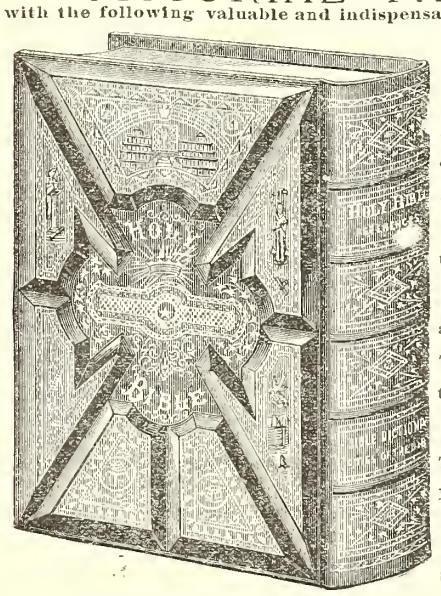
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NEWS OF THE WEEK.

WASHINGTON.

Col. Casey, of the Army, in charge of the New War Department Building, reports that it will cost when completed, $2,447,000, of which amount $1,663 000 have already been spent. The building will be thoroughly fire-proof, and will form a safe depository for the valuable army records.

New York merchants have petitioned the Postmaster General to re-establish regular mail connections with Mexico and Central and South America.

President Cleveland Tuesday appointed Alfred P. Edgerton, of Fort Wayne, Ind., and William I. Tremholm, of South Carolina, as Civil Service Commissioners. The resignation of Dr. Gregory of Illinois has been accepted, and Dorman B. Eaton will be re-appointed temporarily in his place.

The purchase of the dispatch boat Dolphin by the government has been completed, the negotiations between Secrtary Whitney and Mr Roach having been carried on privately for some time.

COUNTRY.

A fire in the old J. V. Farwell wholesale store in Chicago Friday morning did damage to the goods of the various occupants to the extent of $200,000 to $300,000, without greatly damaging the building.

A storm of wind, thunder and rain at Bloomington, Ill., Friday night tossed hacks about and carried away the roof of the Hungarian roller mill. High wind also prevailed at Duluth, stopping all business in the harbor. The country to south of Springfield, Ill., was reported swept by a cyclone.

Near Aurora, Ind., early Friday morning the steamboats Mountain Girl and James W. Gaff were in collision, the former sinking immediately. She carried a circus and variety show, two of the members of which were drowned. The concern also lost ten valuable horses and a number of snakes.

Master Workman Pinkerton, of the Knights of Labor, and three others have been arrested at St. Louis for causing recent explosions on the street car tracks. It is alleged that dynamite and caps were found at the headquarters of the Knights, and that the prisoners have confessed being implicated in a plot to destoy railroad proptery.

Mrs. Trump, postmistress at Corning, Pa., was arrested for opening letters, her purpose being to keep informed of her neighbors' business and the love affairs of the young people. She did not know that she was violating the laws.

During Saturday and Sunday, of last week, in Montreal and its suburbs, ninety persons died from small-pox

John Hebrew (colored), for soliciting a colored man to vote the Democratic ticket at Baltimore, was shot and fatally wounded by a negro who escaped.

Near Morrisonville, Ill., Tuesday forenoon, a cow partially wrecked a Wabash passenger train, the locomotive falling on its side, the mail-car being wrecked, and the baggage and smoker being derailed. The engineer and fireman were badly hurt, but the passengers escaped with a severe shaking.

Apples in the vicinity of Salisbury, Conn., are so plentiful that they are rotting on the ground. Recently a suggestion was made that the waste be sent to the poor in New York city. The suggestion has been acted upon, and a large number of institutions have applied for a portion of the apples for distribution, and any surplus after these are supplied will be distributed among charitable organizations. It is hoped that other towns will follow the good example of Salisbury.

Fifteen years ago Evansville, Ind., gave bonds amounting to $1,500,000 to aid the Evanville, Henderson and Nashville and Evansville and Paducah Railways. The interest was paid regularly for ten years, at the expiration of which time Evansville repudiated the bonds. Judge Ayers has rendered a decision that the bonds—amounting now, with interest, to $1,900,000—are valid and legal obligations. The case will be taken to the United States Supreme Court.

Every Knight of Labor (save those in the morning newspaper offices) at Galveston, Texas, struck Tuesday, causing a virtual suspension of business. The strike was caused by the refusal of the agent of the Mallory Steamship Line to restore white 'longshoremen recently superseded by colored laborers.

Within a short period 5,000 hogs have died of cholera in Logan county, Illinois, and the disease shows no signs of abating.

Cyrus Yandes was found dead on his father's grave at St. Paul, Wednesday, having committed suicide by shooting. The father, who left an estate estimated at about $1,000,000, had been dead but a few days. It is supposed the son became insane through grief and in brooding over his responsibility in settling the estate.

The Andre monument, near Tarrytown, N. Y., was blown up by an explosion of a dynamite cartridge at 10:20 o'clock on Tuesday night. Both bases were blown to atoms, and the iron fencing that enclosed the monument completely demolished. The shock broke the glass in all houses for a mile around, and in a hotel half a mile distant the globes on the lamps ware shattered. The West Shore depot was jarred and several panes of glass broken.

Two laborers on the new Croton aqueduct were killed while drilling rock by the explosion of an old cartridge that had been left in a drilled hole. Since last May twenty-six men have been killed and the same number more or less injured by accidents on the new aqueduct.

Terrific storms visited many parts of the West and South from the 5th to the 7th inst, often becoming cyclones. At Pierre, Dak., snow fell nine inches deep, street car and railway travel being impeded. At Paris, Ill., rain fell in torrents, followed by hail big as walnuts. A cyclone destroyed several buildings near Peoria. A tornado passed over Spartanburg, S. Carolina, and rains flooded the low lands. At Decatur, Ga., a tornado destroyed buildings, steamboats and other property. A cyclone almost totally destroyed Brownsville, Sumpter county, Ala. Many were injured but no lives lost. Near Dangerfield, Tex., five persons were killed and others injured by a cyclone. As the lines are down in many directions full reports will probably tell of other fatalities.

FOREIGN.

Reports from Winnipeg say the Dominion government, knowing that the medical commission will report adversely to Riel, have ordered the authorities at Regina to hang Riel Tuesday. The same train which carried the doctors also bore the death warrant.

A woman took her boy who was suffering from small-pox, on board a train at Bonaventure, province of Quebec. Becoming frightened at the mutterings of the other passengers, she took the boy to the platform and threw him from the train while it was running sixteen miles an hour.

Six persons were arrested near Belgrade Friday, charged with conspiring to kill king Milan and to overthrow the Servian government.

The Balkan conference meets in Constantinople Tuesday. The attitude of Servia and Greece is causing much uneasiness in diplomatic circles. Turkish military preparations continue. The total strength of their army now mobilized is 350,000 men. The Servian troops will not enter Bulgaria pending the decision of the Balkan conference.

A dispatch from Rangoon says that at a meeting of his generals in Mandalay, King Theebaw declared that he would personally lead his army against the English. It is believed in Rangoon that the Indian Government will decide to depose King Theebaw, whether he accedes to the English demands or not. Further advices from Burmah say the Shans have risen against King Theebaw.

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The issue of this book at this time is opportune, for it provides for reformers a beautiful and timely gift for the holidays. President J. Blanchard says: "At the risk of being deemed an enthusiast, I would rather have written this book of Miss Flagg's than to have written Gray's Elegy, conquered Quebec or written Uncle Tom's Cabin, and we risk the opinion that every careful reader of Miss Flagg's volume who votes with the American party will concur with us in this estimate of it, extravagant as it may seem."

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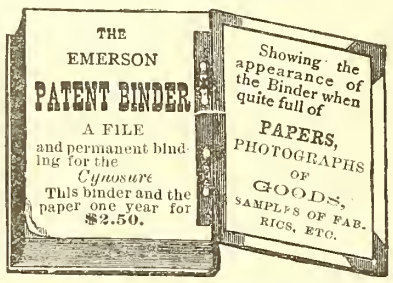
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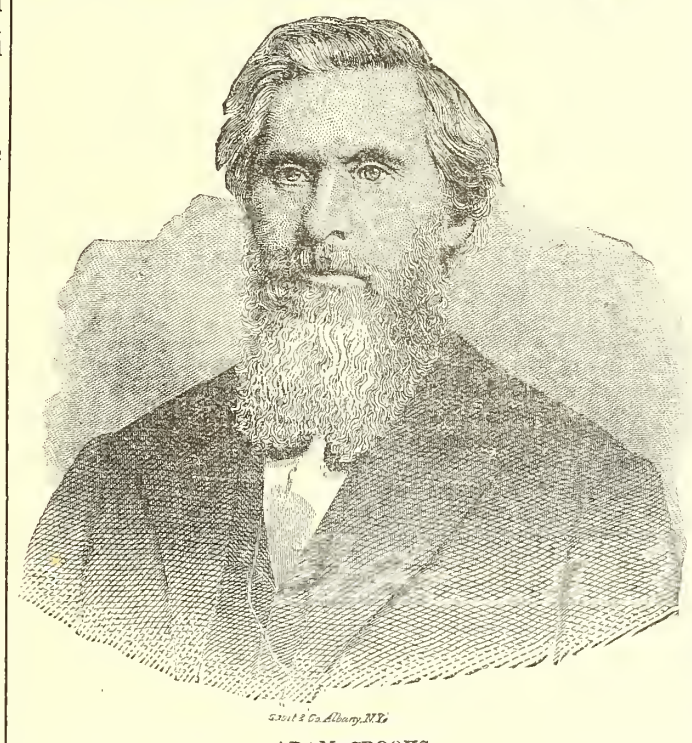
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Bishop Ireland preached a sermon in St. Martin's Catholic church, St. Paul, before a large congregation last Sabbath to show that the progress of the nineteenth century outside of the Catholic church was not real progress, because it ended in its benefits to mankind at the grave; it was directed to the temporal and not to the eternal happiness of man. The ideal men and women were those who were taught and who practiced Catholic principles and teachings. There were fragments of Christianity outside of the Catholic church, but true Christianity, and therefore true progress, was to be found only within her teachings. Probably the eloquent Bishop forgot to say where the Catholic church got its patent for Christianity, and so secured such a monopoly. But Protestants yet have a little hope. Everyone may hope that he is one of the fragments at least. Few would care to attempt the proof of the Bishop's declaration about ideal men and women. Set all the Catholic priests in a row, and if there is any character portrayed in the countenance, the Bishop would be ashamed of his ideal. Or, go over to the county jail and look through the cells: the Bishop will find plenty of Catholics, as the three wretched Italians who were hung Saturday, but they are bad for his argument. His arraignment of modern charity is most uncharitable, unless he means the cartloads of spurious stuff palmed off by the lodges. The charities of the Christian church are among the noblest proofs of its faith; and we have great encouragement that it is yet to show its most glorious results as the Spirit and Golden Rule of the Lord become more the spirit and rule of his disciples.

The visit of King Kalakaua of the Sandwich Islands to this country a few years ago will be remembered by all the metropolitan Masonic lodges. All along his route his Hiramite "brethren" feasted and entertained in honor of their royal guest, and grand initiations, with spectacular accompaniments, were provided to please his Masonic fancy. An invitation to one of these performances intended only for faithful Masons found its way into the *Cynosure* office, and may yet be seen here. But King Kalakaua, though a worthy and accepted Freemason is also a disciple of R. G. Ingersoll, and is using his influence to turn back his people from the state of civilization, to which they have made a most wonderful progress from a cannibal state within two generations, into the darkness of idolatry. His sister, who stands next in succession to the throne, and the sister of his wife, we learn by a recent letter, have lately been offering their heathen sacrifice of pigs, chickens, and whiskey to the goddess Pele, who was supposed by the former Islanders to have her abode in the awful craters of Mauna Loa. The Masons of Michigan and the Canadian provinces have been assuming superior virtue, because they have cut off two or three "agnostics." But if Kalakaua were to visit us again they would embrace him on



Gault & Co. Albany, N.Y.

ADAM CROOKS.

[See pages 4 and 8.]

the five points, Ingersollism, heathenism and all. What say Drs. Thomas, Fallows, Lorimer, Quint, Locke, Perry, *et id omne genus* to their brother Kalakaua?

The Cathedral church of the Protestant Episcopal diocese, of which Chicago is the center and Bishop McLaren is the head, is located a few steps from the *Cynosure* office. It is an old building, erected "on the prairie" when there were comparatively few residences in the vicinity, and Mr. Carpenter's great property in the region was yet "a farm," so to speak. It is regarded as inclined to "high church" practices, and for a Methodist or Baptist service to be held within its walls would be certain desecration. None of the "sects" can ever expect to use it for their worship. The thought would arouse a holy horror; and for the Bishop to allow such a service would be worth his official head. Yet in spite of all the guards of tradition, and custom, and ritual, and decree, and reason, and dedication, and sanctity, Bishop McLaren opened the doors of his holy cathedral last Sabbath to a service *as unholy as the Mormons'!* It is a human propensity and failing for inferior men to try to imitate those who are in their esteem great. Thus a number of the secret orders, which have been humble because of their recent beginning and the poor estate of their members, are trying to vie with the toggery and parade of the wealthier Freemasons of the Knight Templar degree; just as a cobblar's wife apes the dress of the woman with a million, and the mission church vies with the temple on the boulevard. The Knights of Pythias, Odd-fellows, United Workmen, etc., have taken to drilling, and gauntlets, and swords, and chapeaux, and fuss and feathers generally, because, to their weak minds, the Knight Templars have nearly reached human perfection. And now, further to copy their model, the first-named of these orders has appointed a day for doing up its religion for the year. Last Sabbath five hundred of them marched with bands through the streets of Chicago for over a mile *to Bishop McLaren's cathedral*, and there had their worship, conducted by an imported minister—but of course an Episcopalian.

The French are preparing for their "South Sea bubble." A circular has been issued in France by the Panama Caual Company, intended to allay the apprehensions of stockholders, who have recently been assessed 125 francs a share. This circular announces that the final period of work on the canal will commence on Jan. 1st, and De Lesseps pronounces its completion in 1888. He promised at first to construct it for $110,000,000. With the utmost confidence in their great ditch-digger the French people subscribed liberally. Some facts that have come to light as the result of an investigation conducted in the interest of the French shareholders indicate that $100,000,000 has already been expended on the ditch; that not one-tenth of the canal is yet finished, and that at the present rate of cost and of progress it will take twenty-five years and a thousaud millions of dollars to complete the work. Lesseps's claim that the work will be done on time, aud at a cost not much in excess of his original estimate, naturally awakens a great deal of suspicion. Although less than oue-tenth of the excavation has been accomplished, thousands of lives have been lost and nearly the entire amount of the original subscription has vanished. If the French people can be induced to meet the enormous outlay, which seems to be inevitable if the canal is to be finished, it is certain that thousands of them will be ruiued, as no possible tonnage could make the canal profitable on such an investment. Naval officers who have recently arrived in Washington from Panama say that but six miles of excavation have been completed, leaving forty-one miles more to build, and the most serious part of the problem, the regulation of the water of the Chagres river, has not yet been solved. De Lesseps's circular is understood here to be a piece of deception to beguile ignorant stockholders into sinking more money in a hopeless undertaking. He has not yet the consent of the French government for his lottery scheme by which he promises to raise the needed funds, and if the investigation proceeds he probably never will. It is announced in Washington that the matter will come before our next Congress for examination also. It is thought that some two million dollars were sent to a French agent in America to use in Cougress to defeat the Nicaragua scheme of which General Grant was president.

THE HOLLANDERS OF THE REFORMED CHURCH.

THEIR REASONS AGAINST THE LODGE.

BY REV. WM. MOERDYK.

Why do we oppose secret, oath-bound societies?

1. Because we firmly believe that union with them tends to withdraw energies and influences from the church which rightly belong to her. These are God-given trusts. Should not the church be first in the hearts of her adherents? It is not a matter of abstract opinion, but one of experience, that a division of interests but causes to draw the heart away from life's highest duties. A prominient minister of the Reformed church volunteered the statement, derived from his personal experience iu his own charge, that a man devoted to the interests of secret societies is lost to the church. Should not this incite to a serious inquiry into relations which are so damaging to the one great cause?

2. The tendency of secret oath-bound societies is to satisfy men with a Christless religion. Statements by eminent, active Masous, which we have no reas o

to doubt, testify as to the good promised from connection with the orders; things which, in the light of revealed truth, are only a delusion and a snare. To quote from Mackay (*Ritualist, Art. Preparation, page 44*) in reference to the secret order of Masonry: "Masonic Symbolism is intended to remind the candidate of his ignorance, which Masonry is to enlighten; *of his evil nature, which Masonry is to purify*; of the world, in whose obscurity he has been wandering, and from which Masonry is to rescue him." Are these and other similar statements meaningless, or are they intended to delude men from the ways of God's revealed truth.

3. The benevolence of said societies is of a character which it behooves every church member to examine well before he encourages it by his support. The scriptural idea of benevolence is as broad as the wants of suffering humanity. All are our neighbors. These societies inculcate a doctrine contrary to this. Their benevolence is circumscribed by the limits of their own organizations. They know no world except the one of their own circle. Is not every member of the visible body of Christ called upon to leap the bounds of all humanly instituted societies, and show by word and deed and example the glorious character of the Gospel of Christ? Its chief glory and its crown is its condescending and helping love to all classes of people. No man or society should be allowed to rob unprotested the church of her crown. "For if ye love them which love you, what reward have ye? Do not even the publicans the same?"

4. The oath which binds the members to secrecy is one which cannot be defended on scriptural grounds. The Bible is plain on this point. An oath to maintain the cause of truth in human society is allowed and inculcated in revealed truth. But an oath to keep secret voluntarily assumed relations which have no bearing upon the administration of justice and which often defeat the ends of justice before human tribunals is condemned by the plain letter of the law: "Thou shalt not take the name of the Lord thy God in vain."

5. The secret oath-bound societies introduce practically a division in the church, and destroy, though not openly, the unity of the body of Christ. Who that is at all informed of the claims set up by these societies will deny that in many cases the interests of the lodge take preference to those of the church. The lodge is a power, which from its very spirit is feared in the church, because antagonistic to her prosperity. Reasons like the above might be multiplied. The presentation of them should result in earnest investigation of a subject which demands more than a passing thought from every member of the Christian church.

THE WAR FEVER IN GREECE.

ANDROS, Greece, via Syra, Oct. 16, 1885.

DEAR BRO. K.:—We think to write to you and tell you something of the condition of Greece just at this time. Farther back we told you that Greece might come into trouble with Bulgaria. But now we have to say that the trouble has already begun. It is some time since Bulgaria insulted Greece in different ways again and again. Now Bulgaria, about three weeks ago, made an attack against Turkey and took a state from her, which state Greece had hoped to take some day. Now Greece, seeing the progress which Bulgaria has made, thinks it is time to stop her from going any farther. But the question is that Greece has to go through Turkey to meet Bulgaria. Turkey is making preparations for war on one side to keep Greece from going through, and on the other side to keep Bulgaria from coming farther down. The Greek government has sent circulars around through Greece, on eight days' notice, that all the young men from 21 to 26 years old are to present themselves, and also for all from 26 to 31 to be ready to present themselves on a moment's notice.

We cannot express the sadness of these days. All the people are panic stricken. Fathers, mothers and wives are crying on every side. These few days are days of great lamentation. Whether Europe will leave Greece to fight with Bulgaria and Turkey only God knows. But we see that Greece was not so excited even in 1821, when she freed herself from the Turkish yoke, as she is now.

Now while we are writing, late in the night, the young men are about the streets, some singing, some crying, and some firing guns; for they leave their homes, but they do not know whether they will return or die in the war.

It may be that before you get this letter everything will change and become peaceable. Would to God that peace may come. But the time seems rather cloudy for Greece. Immediately the prices of everything were raised. The king was away in another part of Europe, and was telegraphed to come home immediately. He came and was received with great enthusiasm, and his short speech to the people was for war. He gives half of his salary toward the expenses of the war, and also the nation borrowed 26,000,000 francs immediately to get ready for the war. This is the condition of Greece; pray for her. Yours in Christian love,

A. D. ZARAPHONITHES.

HELL ANNIHILATED.

BY ELDER NATHAN CALLENDER.

A little time since I was showing the revised Bible to some gentlemen, among whom was a nervous old man of 70 years or more, who, with a trembling hand, seized the book, and anxiously turned to see if hell was in the revised text. Finding Hades in the place of hell he grew composed and joyful. Sure enough, thought he, the "great gulf fixed," is securely bridged.

That Hades does not *necessarily* designate the future eternal fate of the finally impenitent, is accepted as evidence quite adequate to establish the *non-existence* of a hell for such as reject the only way of salvation and eternal life. What arguments have been used on this effort to span the chasm ever yawning between the ungodly of earth, and the "saved from sin" in glory. Neither suspensions of older make, nor cantilevers could meet the emergency. Dives and Abraham's bosom are too "far off" from each other to make suspension structures possible. There is not half material enough in our solar system to construct one pier for the needed bridge,—the material universe is too small, all told, to make one safe tower of a bridge across this wide, yawning gulf. No angel could fly across it in a hundred ages. The infinite "Angel of the Covenant" *did* span the chasm for all who embrace and trust him. Jacob's ladder reaches all the way—long enough *at both ends*.

Report says that while a shrewd infidel (can infidels be shrewd?) was descanting on "*no hell*," a bloated debauchee—no exceptions in his auditory—anxiously exclaimed, "Bob, be sure ye're right, for piles of us are depending on ye?" Whether such a fact ever actually occurred or not, it is in the range of probabilities. We may fancy *no-soulists, no-hellists, no-heavenists*, materialists, vieing with each other, either to annihilate hell, or to build a bridge across the infinite abyss, yawning ever and eternally between the righteous and the wicked' To do this they must condemn Jesus as emphatically as did the Jews, then descant on the mistakes of the Moses of the Old, and true Moses of the New Testament. Then with the great "muck rake" of the infidel legions, they plunging to ocean's bottom to resurrect "*monera*" enough out of which to put a bridge clear across the infinite gulf! So-called scientists, including the Christian clergy, come to the aid and the fellowship of confirmed and pronounced infidels, and swell the cry, "liberal, advanced thought," "evolution hath found it!"

At first sight all this may seem foreign, and even random talk; but we must not forget that the strife of the ungodly is, and always has been, against *Divine retribution*. Though a sense of this is inborn with us, it is an unwelcome one, and ever and anon men combine to fight it off, though the battle overturn heaven itself. Yes, away with the idea of a future hell, "though the heavens fall," is involved in this unholy strife. Sooner than have "a pit for the wicked," as God, the triune One, teaches both in the book of nature and Revelation, let there be no *personal* God, i. e., *no* God, no *anything* worth the room it occupies. Thus saith Evolution. Animalism, materialism, run mad, will manufacture a first-class Dives; and Dives will continue to ignore retribution till brought face to face with it, when "in hell he lifts up his eyes, being in torment," he realizes the situation, and pleads, too late, for a remedy. The Christian clergy are accused of creating all the hell there is; but infidelity creates more hell-fire for *both* worlds than all the agencies combined, existing this side of the pit for the wicked. Animalism, materialism, infidelity run every single factory of the pit, today, from the politest gambling and drinking saloon, down to the foulest and deepest den that infests our sin-cursed world. How much infidelity with its multiform agencies *enlarges* hell, and how much faith in, and fidelity to God *abates* it, can never be known till the "Depart ye cursed" and the "Come ye blessed" shall be uttered from the burning throne of the great Judge of all the earth.

To the righteous, confiding soul, hell is annihilated by the sacrifice of the Son of God on the cross combined with the Christian ministry; while to the unbelieving and riotous rebel against Christ, hell is intensified and enlarged by every infidel act, from the least to the greatest. Sin made Satan and all other sinners, and sinners make the sinners' abyss. Hell is the aggregate of sin and of persistent sinners, God's great prison-house for all those who *will not* come to him and have life. Apostate men are ready to do anything but *stop sinning and repent*. They would sooner raze from its foundation the universe and convert the debris into a bridge to span the awful gulf, "count the atoning blood of the Covenant an unholy thing," rob Jehovah of his personal being, hurl the mansions and the crowns of the redeemed to nonentity, and their own being into *animal ape-hood*, than to pass up to mansions of the sanctified in God's chariot of life, to eternal glory.

STORY OF A KANSAS SUFFERER.

Not long ago in conversation with a lady who lived in Kansas during the "hard times," I remarked that I believed that God would always provide for our real wants in every time of need, if we fully trusted him. She quickly replied, "I know it, I know it," and then related the following, which I give in her own words as nearly as possible.

"During one of those hard seasons there, when everything had failed and our money was all gone, we came down to just corn meal thickened in water, and that without salt, on which we lived for about three weeks. There was a railroad town about three miles away and my husband would go every day trying to get work, but being a timid man and somewhat deaf, he was always crowded out. At last I told him we must starve. He said he would try once more. This time he was told if he would come real early in the morning they would give him work.

"Morning came; he started early without any breakfast, leaving the little that was left for the rest of us; but when he got there, and the managers learned that he was deaf, they said they were not allowed to hire him on the road as they were responsible for all accidents. When he came home and told me, my courage began to sink. I felt as though we must starve if God did not send us help. A neighbor sent to know if I would do her washing as she was sick. I was not well, being weak from hunger and nursing a young babe, but the thought of earning a quarter to buy bread nerved me to undertake it. So I left the last handful of meal for the children and went without eating any thing. When dinner time came I found my neighbor was but little better off than we were, and before the clothes were on the line I gave out and had to quit. When I started home my friend told me she was sorry to tell me she had no money to pay me. I was so weak I could scarce get home with my babe, and when in the house dropped down on the lounge crying, 'O God, send us help or we'll starve!'

"Soon a rap was heard at the door, and two gentlemen entered, one a physician and minister whom I knew. He asked how we were getting along, I told him bad enough. I broke down and began to cry, and said if God didn't send us help we must starve. 'God has sent you help, he has sent Gov. St. John here to help you,' he said, turning to the stranger.

"They had a buggy at the door loaded with provisions and carried in and loaded the table with every thing we needed. They said they would see that my husband got work, and they did so, offering to furnish more provisions; but my husband told them if he could get work that was all the help he asked. They helped others also.

"Gov. St. John took teams and went all over that country with supplies for the suffering. He lectured in town that night and told them it was a shame to let people starve right in their neighborhood; some who had been soldiers and fought for their country at that, and now let them starve because they had no money!"

"And that is the kind of a man that St. John is?" I asked.

"He was a good man then, I always shall believe; but they say he has turned out bad."

"Do you know that he did wrong?"

"No, only what the papers tell; and sometimes I tell my husband I don't believe it; am afraid it was told only to injure him politically. I shall always remember his kindness to us in our time of need."

This she told while the tears streamed down her face, and the simple story touched the hearts of those who listened, and we thought, no wonder St. John is willing to risk his all in trying to save his fellowmen from the depths of woe and drunkenness; it is because he has a human heart.

No, this great cry against St. John is raised, for one reason, because he accepted the votes of the American party, a party whose aim is to place all men free and equal on their own merits. May such men and such principles triumph. A. B.

Avalon, Mo.

SHERIFF GARLINGHOUSE OF CANANDAIGUA. JAIL.

A letter to the Geneva *Advertiser* dated Geneva, N. Y., Dec 31, 1883.

Not so many, now, know who Joseph Garlinghouse was. He was once a noted man in Ontario county. Of great natural shrewdness and sagacity, of untiring mental and physical energy, he had great power in the politics of the country. In the days of the Whig party, he was the trusted and consulted adviser of Granger, Sibley, Wooden, the Roses, the Doxes, Howell, and the other leaders of that party in Ontario, and the executor of their plans and purposes. In the party vocabulary of those days, "*Joe, Jonas & Co.,*" were a firm of political workers who seldom met defeat. The "Joe" stood for Garlinghouse, the "Jonas" for Jonas M. Wheeler, of Canandaigua, and the "Co." for men in all the towns, of lesser ability and power.

The fame of Garlinghouse, for coolness, energy, good judgment, courage, and perseverance went beyond the county lines. And when the Morgan outrage so excited the people of Western New York, and many of those implicated in that transaction had fled beyond the Mississippi, Garlinghouse was selected by the Governor of this State to go to Arkansas and other States, with requisitions for the fugitives, and to bring them back for trial. This he accomplished as to some of them at least. In those days travelling was slow, on horseback, in stage coach or hired vehicles, and it was a travel of many days that Garlinghouse had with the persons whom he had in custody. He was a man of humor and cordiality, and ingratiated himself with them mightily and drew from them from time to time as they journeyed homeward, many of the incidents of that strange abduction of Morgan, and at last a revelation of his final fate.

The story as he told it to me is this: After Morgan was taken from the jail at Canandaigua, he was passed westward through Rochester, and over the Ridge Road to the Fort at Niagara River, where he was kept awhile. At last four men of the Masonic order received separately a behest, to go on a given night, at a given hour, to a vacant lot in the neighborhood of the fort, and to give a watchword to and receive another from whomsoever should be met there, by which each would know that he had met the other for a common purpose. They met accordingly. They received Morgan into their charge. They took him among them to the river bank. There were found two skiffs. Into one was placed Morgan with one end of a rope fastened about his neck, and two of the men got into the skiff with him. Into the other was placed a heavy stone, fastened to the other end of the rope that led from Morgan's neck. Into that skiff got the other two men. Both skiffs were rowed out into the river. At a signal, Morgan was thrown from one skiff, and the stone from the other, the stone dragging down the man. The skiffs were rowed back to the shore, and the four men separated, neither knowing who was either of the other three.

Such is the tale as told to me by Joseph Garlinghouse, when in 1862–63 he was janitor of the Chamber of the Senate of the State of New York. He was then an old man, inclined to be garrulous of the past, but of sound mind and in possession of his faculties.

MORAL REFORM AND REFORMERS.

Since man's first disobedience brought sin into the world, and death and all our woe, the work of moral reform has been called for at every period of human history, to cure the deep moral maladies of our race, to expose and remove the great wrongs that in every age and in every land have oppressed the souls and bodies of men, and have been so grievously destructive to human happiness. There is nothing more needful and more legitimate among men than the voice and work of reform; and of all reforms those that look to the moral ills and moral interests of men are the most needed, the truest, the noblest, and the most potent to meet the manifold, widespread and deep wants of mankind. Moral reform, in its truest sense, compreheuds, as its highest form, the work which religion proposes to accomplish on the earth.

It is not strange at all that the sincere and enlightened moral reformer feels and assumes that his office is clothed with a peculiar dignity and elevation, a sacredness and weight of right and authority which it can claim as it own, and to which reforms in pure politics, in science, in the development and application of the material resources and powers under man's control and employed in his service, can have no pretensions. * * * *

The high office of a true moral reformer should be borne and executed with wisdom; in a consciousness of its great obligations and its exalted aims; of the difficulties in its path, and, above all, of the purity of purpose and all the great qualities of mind and heart it demands on the part of him who assumes it before God and men. It is not every man who is called to be a prophet, above all, a royal leader in so holy a crusade.

Nowhere is the virtue of *patience* more necessary than in the advocate of a great moral or religious reform. The error, the wrong, the evil that is to be revealed to men and rooted up in such a case, is almost always deeply imbedded in the opinions and habits of men—consecrated often, as we have said, by many years,sometimes centuries or ages, of religious and legal sanction. The reform can not be thorough and effectual until the convictions, the conscience and will of men have been won to its justice and its support. This is not the work of an hour; what has taken years and centuries to grow, it will take more than a few years to remove from the minds and affections and the habits of men. He who has been so fortunate—

"To whom our Lord has given grace"—

to see the better light of truth, should be for himself profoundly grateful for what has thus been granted to him to see and to receive. But while he must not hide this light under a bushel, nor, in disobedience to the divine call, fail to "cry aloud and spare not" to show to wrongdoers their trangressions, and to the oppressed and wronged the treasures of liberty, of happiness and a better life that are their due, he must also, at the same time, understand what is just to those yet in the darkness of error and wrongdoing. It is often very difficult for such men to come promptly to the light and receive it. Be patient with them!—with these unfortunate victims of long-enduring darkness, of centuries of false teaching and evil training. Be never weary of *teaching* men;of giving them the light of better knowledge; of seeking to bring conviction to their minds; of winning their hearts to the radiant brightness, the beauty,the joy, the claims to obedience, of truth and righteousness. "Gain thy brother;" win men wherever you can by untiring, persistent, patient labor—the labor of love and hope. This patience is not always exercised by reformers, by the men engaged in great moral or religious movements; what *we* have had the good fortune to see, we feel and insist that all others must as promptly and as clearly see as ourselves. And yet the world does not so move, and a wise judgment of men does not allow us so to think and to demand. The experience of the long and richly historical past, as well as of the present, of our own times, does not justify such au expectation. God has wonderfully shown this long-suffering patience in his own dealings with men. It is a very marked characteristic of our Saviour's conduct with his generation. He was very patient with the ignorance, the slowness to understand, to believe and do, of the Jewish people, of "his own," to whom he came, to teach and to save them. He was wonderfully patient with the dullness of apprension of his own disciples—those of them, even, who were nearest to him.

The true reformer should strive earnestly to purify his soul from *intolerance*—that odious sin that so very easily besets men who have assumed the work of discovering and rebuking and correcting the errors and sins of the world. The work of moral reform has certain dangers connected with it which are almost inseparable from it. One of the most common of these is this sin of intolerance. It is the peril, the weakness and vice of certain strong, positive, but ill-adjusted, ill-guarded, undisciplined natures. These have a strong instinct for reformatory enterprises. They have a powerful impulse within them to assail the sins of men, and a high regard for the supreme obligations of truth God-ward and man-ward, which leads them often and very easily, if not enlightened and softeued and sanctified by grace, to the extreme of self-righteousness and uncharitableness and intolerance. Many otherwise noble characters have been sadly darkened by giving play to this sad weakness.

The vice of intoleraunce—and it is a real sin—can not be too strongly condemned and too carefully guarded against in the advocates of reforms. It is manifested in several ways. First, against all who do not promptly accept our particular reformatory plea. These must all be denounced as "dishonest" men, as rebels against truth and light, to whom no mercy nor charity of judgement is to be shown. Their pretence of conscientious difference from the reformer is not to be allowed for a moment. Sincerity of convictions, uprightness of motives, conscience—all these are denied them; denunciation is all they deserve. Then the same intolerance is shown to fellow-reformers, men engaged really in the same field with the same purpose, but whose views do not altogether square with our own, and who work not exactly our way. No toleration, no fraternal appraciative charity and fellowship are to be granted to these; they "are not of us." This is certainly a very ugly spirit, wholly unworthy of lofty generous souls. To say that this is a spirit altogether uncharitable, is quite unneccessary. Every precept of the Gospel, every better instinct of a regenerated nature, the whole life of Jesus condemn it. Every great moral reform of our age has been darkened and injured by this spirit of intolerance.

It is a noble, divine virtue which leads us to respect the uprightness of purpose, the conscientiousness of conviction, the honest, and often very honorable, sensitive feelings, and the reputation of others. A brave advocacy of a just cause neither demands nor justifies a violation of this virtue. To urge men to fidelity to truth and right, is one thing, and it is a most holy office; inquisitorial intolerance toward others, a disregard of the justice due to their sincerity of motives, their worthy deeds, their good reputations,under the plea of a zealous devotion to truth,of service to God, is quite another thing. And it is with ungenerous, untutored, extravagant natures that this vice runs wildest riot; with such it not seldom becomes the very fanaticism of intolerance. C. L. L.

THE LORD'S DAY ON THE CONTINENT.

No desideratum of the social and religious world is now being more actively agitated in Central Europe than the project of a better observance of the Lord's day. It seems that the so-called "Continental Sunday" is doomed "to go;" and no friend of public and private morals will do other wise than rejoice that its day of doom appears to have come. For years an international association, organized for the purpose of educating public sentiment on this point, has been busily at work, with headquarters at Geneva, and by means of branch associations, publications, annual delegate meetings, petitions, and the like, has managed to keep the subject constantly before the public. The movement is just now assuming a new character, and is entering upon a new stage that promises some healthy results. The political authorities are beginning to recognize the agitation, and are taking active steps in the right direction. In various cantons of Switzerland—such as St. Gall, Berne, Aargau, and others—more stringeut laws have been enacted. In Austria such laws went into force a few months ago, and already good results are reported. Now the German goveruments have taken hold of the matter, and are trying to find out what to do in the premises. Prussia is leading in the movement. The Minister of Cultus has issued a circular letter to the presidents of the various provinces, directing a stricter obedience to the Sunday laws already in existence—namely, that, during the principle services Sunday morning and afteruoon, and also on the great church festivals, all work that could interrupt the devotions must cease, and promising that, in the near future, further laws would be passed by the government. The Imperial Government is takiug similar steps for the whole German Empire. During the past winter lively debates were held on the subject in the Reichstag, or Imperial Parliament, which gave occasion to many classes of the people to express their sentiments on this burning qucstion. These facts have influenced the governmeut to issue a circular letter to representative manufacturers and other "work-givers," and also to workmen, asking answers to the following questions: 1. Is Sunday work common in all branches of industry? 2. Is Sunday work the rule or the exception? 3. Is this work done (*a*) in the whole business, (*b*) for all the workmen, (*c*) for the whole Sunday or for a part? 4. What causes this work (*a*), technical reasons or (*b*) economic reasous? 5. What results would the forbidding of such work have (*a*) for the capitalist, (*b*) for the workingman, in regard to his income? Would this loss find a compensation in any gain? 6. Is it possible to carry out laws forbidding work on Sunday, (*a*) without any exceptions, (*b*) with what exceptions and for what reasons? The answers received to these questions by the government officials will have a great deal to do in shaping the proposed legal measures in regard to Sunday observauce to be introduced into the next German parliament.—*Independent.*

The annual catalogue of the Law Department of the University of Michigan is received. This is oue of the most popular law schools in the country, and is attended this year by 266 students. If this fine body of young men would combine to overthrow the ring rule of their fraternity and bring in a new era of simplified statutes and settlement of disputes without suits, they would reflect unwonted glory on the institution.

NOVEMBER THOUGHTS.

BY ALEXANDER THOMSON.

The dull November's sky is dark
With tempests that are yet to be,
But through the gloom of low'ring storms,
Father, I look to thee.

Above the clouds clear, shining day
Maintains its everlasting reign,
And mild-eyed moons look ever down
Upon the world of men.

Though honor here is seldom pure,
And love for love is not returned;
Though often like a coal of fire
Ingratitude has burned;

Though tempests sweep the trembling soul
Till like a landscape, cyclone-riven,
There seems no beauty on the earth,
No mercy in the heaven.

We thank thee, Father, ever then,
Thy holy covenant is sure;
And even in the wreck of worlds,
Forever shall endure.

And oh! when in our human hearts
The Spirit holds his glory reign,
How can our souls uneasy chafe
At any slight of men.

Our Father, King, Lord of our life,
By thee upheld—our pathway guide;
And make us like a blessing move
Among the ranks of pride.

The look unkind, the word severe,
The evil deed for good returned.
In thy love's flame, O living God,
Let all, let all be burned.

Bartlett, Ill.

PERSONAL RECOLLECTIONS OF REV. ADAM CROOKS.

I.—BY PRES. L. N. STRATTON OF WHEATON THEOLOGICAL SEMINARY.

It is said that the Sphinx, looking with mute and stony gaze across the misty sands and centuries of Egypt, exhibits from a distance a finely formed head and features, but upon close inspection the stone shows many a flaw and seam. Not unlike this, to the distant observer, the life and character of Adam Crooks, but totally unlike it in the close inspection. To one who dwelt for a long time under the same roof, and occupied the same office, and had in charge many of the same interests, such were his life and conduct that it seems difficult to find a flaw in his character, or point to a case in which he was not a full-grown man.

He was confiding, his judgment cool, collected and good, so that many came to him with their privacies of burden and sorrow, and he gave them his counsel and consolation. He was a close observer of men and things, and read character and circumstances as most men would read a book. He came to his more weighty conclusions slowly, and when he reached an opinion it was usually correct. This Napoleonic method of studying character was observed in his movements. He saw circumstances and considered contingencies which others failed to observe, and marched up to victory at points and on occasions when many others would have slept or thought nothing about it. Of all his reading aside from the Word of God, he "read the signs of the times." He knew and felt the weight of infidel organizations in the land, and took great pains and made great outlays with tongue and pen, strength and means, to oppose them. He wrote an introduction to a work against Freemasonry and Odd-fellowship, and made an arraignment of secret fraternities, especially Freemasonry which is so clear and cogent that a defendant might as well think to stand before the mouth of a firing columbiad as before his arguments. After his arguments he concludes in the following characteristic style:

"The power we oppose is mighty. The peoples and princes of all provinces fall before it, as before the image of gold upon the plains of Dura. The populace have learned to list with silent awe and bated breath to its thundering laudations. It has superinduced its potent influence upon tongue and type, pulpit, press and platform, colleges, courts and congresses—every formative force in society—and thus well-nigh bound both church and state as with fetters of iron. There is no time to be lost in taking coward y counsel of unmanly fears. If this foe is *mighty*, truth is ALMIGHTY. Enough to know that our cause is just, and that immortal interests are involved. If we can innocently ignore Christ in prayer *once*, we can *always*. There is no neutral ground. We must take sides. *To surrender Christ is virtually to surrender Christianity.* In the name of all that is sacred in human destiny, these pages plead against a surrender so costly. For such a cause shall we plead in vain? Ministers of the Gospel, with the vows of God upon your souls, what do you say? Reader, the one question for you to settle is: WILL YOU AT ANY COST BE LOYAL TO JESUS CHRIST? He is appointed our final judge. If we deny him he will deny us. The verdicts of time are of little account. Be sure that your answer is such as the decisions of eternity will approbate. Heaven in mercy impart the grace needed, to fearlessly and by all legitimate means antagonize banded treason against the purity of the church, the integrity of the state, and the world's only Saviour."

Had he been a military man he would have been hard to conquer; but he *was* a general on the moral battle field and seldom knew defeat. He never leaped at conclusions. He often measured swords with the ablest leaders of heresy, but could never be drawn into ambush, nor strike a blow at a shadow. He never under-estimated the strength of an enemy, and if he found occasion to strike, those who knew him best would look for a blow of masterly power and execution.

He was always hopeful. He was never disheartened at a seeming failure. His face never grew long and gloomy at the seeming backward turn of the wheel of fortune. If an honest effort failed of its anticipated results, and covered other souls with clouds, it did not his, for he would say, "This is God's work; to do our best to save, the day is ours, results are with Him to whom the work belongs." This trait of hope, and a well-grounded fidelity, put every one in his company at ease. No such man ever sat down in despair, or sold out at half-price, or sought to shift his pain of heart to his stomach by a dose of ratsbane or stramonium. Labor was rest, pain was comfort, long midnight rides over rough roads, or through drenching rains, were to him trifles not worth mentioning the next day. To mortal fear he seemed a stranger, and, Spartan-like, he confronted physical suffering and braved even death itself to do the cause of truth a service. Whether surrounded by armed enemies in the South and dragged to loathsome prisons, or going to a distant church service, through difficulties, exposures and pains which would have turned back a man of less courage, he filled the measure of his duty and surpassed the expectation of his friends. This grew out of his unwavering Christian hope in Him who said, "I will never leave thee or forsake thee," and "All things work together for good to them that love God." He *knew* these were the words of God, and he *depended* upon them.

He was somewhat portly; his figure was straight; his height five feet eleven inches, and his weight from two hundred and five to two hundred and fifteen pounds. His eye was a bluish hazel, and his fine dark hair, by toil and age had turned to an iron grey. His long, full beard, his round, full face, his clear, intelligent countenance, his erect and manly from, his scrupulous neatness, short, quick step and well chosen words—all showed that character which made an impresson of his manly dignity and worth. A crowd of persons on the street or in a railway train would have the impression at once that a man of unusual ability was among them.

His habits were steady, his methods uniform, his course one day, or in one case of business or advice, all things being equal would indicate his course on the next day or occasion. He did not do things just as it happened. People would not say of a cause he was about to decide—"It will be just as it happens to strike him." But to the law and the testimony were his constant appeals made.

He never sought to put himself ahead. Men who found him seeking seclusion in a congregation, would urge him to the front. His voice was clear and deep. Few men could be so clearly heard in in large halls and amidst the rising tumult. His clear and measured utterances calmed every sound to silence but that of his own voice. His speeches and sermons on reform were perspicuous and cumulative, and were far in advance of the graded roads where public sentiment will travel for a quarter of a century or more. His mind was methodical, and his texts were his sermons in a nutshell. He preached about the truths wrapped up in the text, from notes carefully and logically arranged on slips of paper, and which, taken from his long pocket-book, would do credit to any homiletical journal published in the English language.

His articles for the press were written with a care which would stagger the credulity of every one save a most careful intellectual reader. Sheet after sheet would be written and re-written, until, when the manuscript left his hand for the printer, it was *finished*, and, as it is said of Gray's Elegy, no improvement in any particular could be suggested.

He led the Wesleyan Methodist connection through a season of the greatest rebellion and disintegration ever known in its history. Many of the founders and leaders of the denomination, supposing the work of the little anti-slavery, anti-secret, anti-rum church was ended, determined to lead the body entire into the Methodist Episcopal church. They held that our mission was ended. Adam Crooks was editor and publishing agent most of the period of this rebellion and the storm raged fierce and strong. He seemed raised up on purpose to meet the exegencies of the hour, and but few of our brethren have ever seemed to wish his memory to perish.

A small and beautiful edition of his biography, prepared in excellent taste by his wife, was issued, and the five hundred copies exhausted soon after leaving the bindery. It has been estimated that he was personally acquainted with from thirty to forty thousand people over whom he exercised a most salutary influence.

His home-life was as marked in its little amenities and tokens of affection, as were his acts in the more important obligations of private and public life. His wife was the worthy ideal of womanhood and of his affections. They were very much attached each to the other, and she was to him a true, capable, intellectual aid in all his self-sacrificing labors, which she cheerfully shared. They had no children.

While at home he had many duties and did much writing. He could not come home to visit long. After supper he would take his pen to write for a supply for some church, or for the encouragement of some who were desponding, to sympathize with the bereaved, to reprove in love, or to make peace among brethren. He was a peace-maker of rare and long-polished natural gifts. He spoke well of all whom he could, and was confided in by all parties. He made no brother's cause his own so far as to break friendship with an opposing brother. He felt that it is human to err, and divine to forgive, and knew the blessedness of being a peace-maker. He hated sin, but in Christ's stead loved the sinner.

For some ten years he annually visited the States of New York, Pennsylvania, Ohio, Michigan, Indiana, Illinois, Iowa, Kansas, Minnesota, and Wisconsin, and repeatedly went to these or other States to attend dedications and meetings of reform like the National Christian Association. Often riding on freight trains or on a gravel car or with the engineer to make sure an engagement. He felt that the Lord helped him to do his work. In one letter to his wife he said, "There is nothing like being used to the rough and tumble of travel. You would have thought so could you have seen me riding all last night in a freight car, lying on a board for a bed and my satchel for a pillow." Is it any wonder that one who could do everything cheerfully for Jesus, should say as in his last same words to me, "*My soul has been riding all night in a chariot of fire.*" And a little later when the heavenly train was halting for him, he said to his wife, with an intense look upon his face, "Be quick!" and nervously drawing her to him he said, "Be quick!" and pressing a fervent kiss upon her lips he said, "There is rest beyond the skies," and with this his spirit left its exhausted clay tenement and joined the company with the "chariot of fire" and soon entered the land of fadeless day. This occurred a little after noon, Tuesday, December 15th, 1874.

II.—BY JOHN THOMPSON, SABETHA, KANSAS.

I see in the *Cynosure* of Oct. 29th a request to persons to send for publication their own personal recollections of this great and good man.

I had the pleasure of forming his acquaintance in Senecaville, Guernsey Co., Ohio, in the year 1846 or '47. I was introduced to him by Rev. George Richey, at that time of Senecaville, now of Pataskala, Ohio. Both were at that time comparatively young men. It was, I believe, the first year of his ministry. Revs. G. Richey, A. Crooks and Samuel Thompson organized the Wesleyan church in that place.

Those were times that tried men's souls. One circumstance that took place at the organization I shall never forget, as long as memory serves me. My brother James and myself at that time were partners in a mill. Being very busy we had no time to change our working clothes before church began, and so went from the mill to church just as we were, all over flour. At the end of the sermon there was an opportunity offered for charter members—as the secret orders would call it. My brother rose in the back part of the house with his bearskin cap in hand, came to the front seat, and presented himself for membership. He was the only member for some little time. The M. E. people were watching with a jealous eye, laughing at him, wanting to know of him whom he would elect class leader.

Bros. Crooks and Richey preached for us some two years, built up quite a strong church in Senecaville, that remains to this day, a living and true witness for Jesus, unalloyed with secrecy and intemperance, proving the truthfulness of the Scriptures that "Blessed is the dead that die in the Lord, for they shall rest from their labors and their works do follow them."

The conference that sent Bros. Crooks and McBride to Grason county, North Carolina, was held that year in Senecaville, Ohio, near where the writer

then lived. The mode of travel at that time in that country was on horseback. I had the care of the horses of these two brethren. At the close of the conference I saddled their horses, put on their old-fashioned saddle-bags, and bade them a sad farewell, almost confident that I never should see them again in this world. Neither have I. They have both gone on before, where no doubt they are singing hallelujas to God and the Lamb, who hath washed them in his own blood and made them kings and priests unto God forever and ever.

III.—BY EZRA A. COOK, CHICAGO.

Rev. Adam Crooks, the editor and publisher of the *Wesleyan*, was a whole-souled, genial Christian gentleman. An uncompromising foe of secretism, as well as of all other sins, and unsparing in his denunciation of hypocrisy and sham, yet he was so cheerful, even under adverse circumstances, that I delighted to be in his presence.

He seemed never to forget a favor. On one of his conference tours he stopped at my home in Chicago, *sick*. He ought to have rested a week, but it was impossible to detain him longer than for a night. We did what we could for him in the brief time he stayed, and by his earnest, cheerful piety and courage were as much refreshed as he was. Some canned cherries were particularly relished by him, and when he left he was persuaded to take a can along. I met him repeatedly afterwards, and I think he never failed to speak of his gratitude for those cherries.

He threw himself into the work of reform as if he loved the work as well as the reform. Was money needed at a convention, he had a most wonderful faculty of making it a privilege for those present to give, for he always gave as if he enjoyed it himself. "I haven't any money, but I will give 100 copies of "Masonry a Work of Darkness," said Bro. Wallace, its publisher. "And I will advertise your book in the *Wesleyan* free," answered Bro. Crooks, with a heartiness that made us all want to do our part.

The number of reform books that he would sell at a denominational conference was marvelous, especially as he represented and managed the other business interests of the denomination also most ably at these conferences. "Here is a book that cost the author his life—for twenty-five cents," he would exclaim, holding up a copy of Morgan's Exposition of Freemasonry, and a score respond, "I want one."

In his departure we lost a man of rare business ability, a forcible as well as a pleasing speaker, and a humble, conscientious, enlightened Christian.

Reform News.

ILLINOIS STATE MEETING.

By vote of the Executive Committee the Illinois State Christian Association will hold its annual convention in Chicago Dec. 1st and 2d, opening on the evening of the 1st. The evening meetings will be in some of the West and North Side churches, the day meetings in Carpenter Hall, N. C. A. building. Able speakers will attend.

Wm. H. Chandler, *President.*
H. L. Kellogg, *Secretary.*

KANSAS.

BRO. LOGGAN PUSHING ON THE HOLY WAR.

Dear Cynosure:—Sabbath evening, Nov. 1st, I spoke to quite a good, and appreciative audience at the Berger school-house, on the religion of Freemasonry. I think there was no lodge element present; for all seemed pleasant and sociable at the close.

Next day I went to Clyde, where I had three appointments in the Presbyterian church. There is no anti-secrecy church organization in the town, or nearer than four miles; and but two consistent anti-secrecy men in the place or vicinity—Mr. N. Whitinger and H. Ince. Mr. J. Roop is seemingly a strong Anti-mason, but a member of the G. A. R., and thinks we could do more good to say nothing against the minor orders. I tried to show him that his foundation was sandy, and silenced him, in my presence at least. I visited the M. E. minister, Rev. Mr. Baker. I asked him what he thought of the anti-secrecy reform; but he said he did not feel it his duty to say anything on the subject, and he would not commit himself. Father Whitinger, who was with me, (and it was election day) asked him if he had voted the Prohibition ticket. He replied, "I guess I had better not say anything, for they would be down on me." "O! that my head were waters, and mine eyes a fountain of tears, that I might weep" for Zion, when she is imposed on by such cowardly, time-serving hirelings who flee when they see the wolf coming. He came out one night and heard me on the religion of Freemasonry, and when asked by one of his members what he thought of the lecture, he said, "Oh, he has given his attention to the subject and knows more about it than I do." He would not in any way commit himself. I trust the seed sown will bear fruit.

The last day I was at Clyde, I drove out to Ames station—about four miles, and visited the Wesleyan Methodist minister, Rev. Mr. Stilwell. I had a pleasant visit. He is heartily interested in the anti-secrecy reform work, and I left appointments for two lectures. Next I went to the Page school-house, but a continuous rain hindered the people from turning out; and rain, snow and wind hindered the next evening at the Join's school-house. Just got home to-day. Have six appointments for next week. More anon.

Nov. 12.—I closed a very well-attended series of lectures last night with good results, as expressed by a number of the best citizens, although it set the kettle to boiling; and some bubbles came to the surface to the disgust of the mass of the hearers.

I unveiled the fountain of idolatry from which Freemasonry flowed; and its connection with the church of Rome, from which, as Mackey says in his Lexicon, it received its speculative element, and which "now occupies it entirely to the exclusion of the operative;" thus showing its paternity to be Romanism and heathenism combined. I also spoke of its despotic and idolatrous character, showing its antagonism to republicanism and Christianity.

The second night I directed attention to the oaths or obligations, and some of the preparatory and monitorial ceremonies and instructions which were calculated and doubtless designed to degrade and unman the candidate, and to make him "tame and governable," (see Webb's Monitor, p. 33,) and make him both ashamed and afraid to tell what he had passed through; although they teach that in the funeral process he had been "regenerated," and had obtained "*a claim to life everlasting.*" I also gave some of the teaching in the twenty-eighth degree, "Knights Adepts of the Eagle or Sun," the philosophical degree in which the infidelity of the order is taught with all plainness.

At the close the merchant of the place, Mr. West, asked what about the G. A. R. Before answering him I asked if he did not believe that the military army of these United States was the Grand Army of the Republic? and it choked him; he would not answer. I then said, the secret organization calling themselves the G. A. R. is not what they call themselves, it is a false name assumed for popularity.

Another man (without the gentle attached) said, "You don't know what you are talking about. If you did you'd keep your mouth shut." Three or four stamped a little, but the first speaker rose and said as I had spoken courteously I should be so treated. I then gave my views on the G. A. R. more at length, and there was quiet at the close.

The third evening I spoke on Odd-fellowship, Good Templars and the Grange; and when Bro. McConnel attempted to take up a collection, Mr. West rose and advised them not to give anything. This was getting down the lowest I ever witnessed, and it will be like to come down "upon his own pate." Some said, "I don't know about the Good Templars, but I do about the Grange, and he was right on that, and I expect he is on the Good Templars."

But I must close. I am to speak to-night at another school house. I expected to go farther east before this time, but there are so many openings I do not see how to get away yet. I have four appointments in Cloud county and two in Washington; and the Friend Quakers desire me to give them two or three lectures in their church, four miles north of Haddam.

R. Loggan.

MISSOURI STATE CHRISTIAN ASSOCIATION.

The political meeting at Stanberry, Missouri, Nov. 11th, 1885, adjourned at one o'clock for one hour to give the friends opportunity to reorganize the Missouri State Christian Association opposed to secret societies. Rev. B. F. Miller was chosen chairman and M. N. Butler secretary *pro tem.* The election resulted as follows: Rev. B. F. Miller, Eagleville, president; Rev. A. D. Thomas, Avalon, secretary; vice-presidents: Revs. Wm. M. Love, Osceola; A. B. Lipp, Martinstown; I. W. Bears, Newpoint; and E. A. Rowly, Maryville; J. S. Wright, Mt. Moriah; J. M. Ferguson, Grant City.

Considerable discussion prevailed as to the relation of the religious and political work. The nomination and election of Elder R. Smith, of Maryville, as State agent and lecturer, led to not a little inquiry and debate as to the relation of this Association and its agent to the N. C. A. of Chicago. Motion that the clerk of the meeting report the election of officers to the *Christian Cynosure* prevailed.

Clerk.

OHIO.

DAYTON VISITED—A DEBATE ON ODD-FELLOWSHIP ON THE BILLS.

{ Office of the Conservator,
{ Dayton, O., Nov. 12, 1885.

Dear Cynosure:—I am now seated in the office of Rev. Wm. Dillon, a gentleman who has been for many years a pastor in the United Brethren church. He has recently started a paper, which bears this quotation at its head: "Remove not the ancient landmarks which thy fathers have set." This paper is intended especially for those who are endeavoring to maintain the rule of the United Brethren church in excluding lodge worshipers from their communion. We can recommend it as an able advocate of our principles.

Since I last wrote I have visited the cities of Xenia and Dayton, and the towns of Harrisburg, Clayton, Phillipsburg and Union. In all of these places I have found many warm friends.

At Xenia, father Patterson, though over four-score years of age, hitched his horse to the carriage and took me to see friends, who subscribed for the *Cynosure*, and will doubtless attend the State convention. I had hoped to have met Dr. Carson, president of the United Presbyterian Seminary located here; but found he was away from home. Many of the students of this institution gave me a cordial invitation to meet with them some Friday evening and represent our work. I hope to meet them to-morrow evening.

While passing along the street I chanced to meet a colored man, who said he was a member of a secret society. He said this society was organized to bury their brethren. I asked him if he was a member of any church. He replied that he was. I then asked which cost him most, his church, or the burying society. He answered, "The burying society."

At Dayton we made the acquaintance of many of those grand men who are nobly contending against the powers of darkness. Dr. Davis, though well advanced in years, is still advocating with untiring zeal those truths which have made his life a success. I can not describe my feelings as I talked with this father in Israel. Said he, "Bro. Stoddard, you cannot know the trials I am called to pass through. I feel like one from home. Many in the church of my choice are seeking to overthrow the principles which gave it birth. The *liberal* element in our church have proposed that I sit down with the young men and frame a constitution and confession of faith worth the attention of Christendom and the ages. Virtually asking me to overthrow those principles I have been endeavoring for the last fifty years to teach, and declare my life work a failure. They could not ask a more cruel thing." The Dr. will endeavor to attend the Columbus meeting and encourage us who are younger in the work. Revs. French and Dillon should be mentioned among those who will attend from Dayton.

On Monday, Tuesday and Wednesday evenings we addressed large and attentive audiences in the Harrisburg church. There were at least two hundred and fifty persons present each evening. We never spoke in a place where the people turned out better. When we take into consideration that the farmers are all working hard to secure their corn, this is remarkable. Bro. John Rasor had made every prepperation for the meetings. I feel especially indebted to him for his assistance in securing *Cynosure* subscriptions.

On Tuesday evening I took occasion to speak somewhat upon Odd-fellowship, as I found there were a number of Odd-fellows in this section. Mr. Schaffer, a prominent member of this order, seemed to think I misrepresented their charity, and challenged me to a debate. Of course I at once accepted, and we drew up the following paper: "We, the undersigned, do hereby agree to meet in the Harrisburg church, on the evening of the fifth day of January, 1886, and debate the following question:

"*Resolved, That Odd-fellowship is a charitable institution.*
"We furthermore agree to use as authority the constitution and standard works of the order." Signed,
Aff., Millison Schaffer.
Neg., W. B. Stoddard.

I hope Mr. Schaffer will make the best preparations possible to defend this "glorious charitable institution." I hope to reach Columbus to spend the Sabbath, and shall start the first of the week for New Concord, Muskingum county, where Bro. Farris has a week's work waiting for me. The following delegates were appointed at the Harrisburg meeting: John Rasor, Rev. Y. Swank, Noah Swank, S. Hoffman, David Stoner, Christian Herr, and Rev. S. Lambert. Others will doubtless attend.

W. B. Stoddard.

CORRESPONDENCE.

MINISTERS THAT HINDER.

ST. PAUL, Minn., Nov. 7, 1885.

EDITOR CHRISTIAN CYNOSURE:—The leading Presbyterian church of the Northwest, (the "House of Hope,") has just called to its pastorate the Rev. Dr. R. Christie, late of Louisville, Ky., at a salary of $4,000. It is Dr. Christie's opinion that Rev. R. N. Countee, of the Tabernacle Baptist church of Memphis, ought not to be supported if he is opposing the the Masons or Odd-fellows. He thinks Freemasonry and Odd-fellowship are benevolent institutions. He does not believe that his life would be in danger were he to preach against them from his pulpit; but feels he would only excite their contempt and indignity by so doing (perhaps this is not his exact language, but it is the sense of it). Dr. Christie appears to be a very amiable, kind-hearted man, but is he so ignorant as to think Freemasonry and Odd-fellowship benevolent? He is a portly gentleman of fine appearance, and can preach a very smooth and beautiful sermon; and his church is the most influential of the Protestant English churches in the city. Does he want the brethren of the lodge pirates around his communion table, to go ahead, unmolested, and carry out their lodge obligations by shooting all who, like Bro. Countee, repent of their covenant with death and agreement with hell in the lodge, and make a public confession of their sins; and others against the lodge?

Has it come to pass that, "all tables are full of vomit and filthiness, so that there is no place clean," and the prophets do not know it? The time will come that all the lodge pirates will have to say, "We have made a covenant with death, and with hell we are at agreement. * * * we have made lies our refuge, and under falsehood have we hid ourselves." How literally the prophet's description applies to a Masonic lodge. Probably the prophet had in his mind the very abomination that the Freemasons revived at the Apple Tree Tavern in London in 1717, A. D. Is it not quite plain that if the lodge people will not allow God to disannul that covenant and overthrow that agreement by yielding to the Spirit of confession and repentance, that they will be found secreted under their falsehood and in their refuge of lies at the judgment day? And then they must reap the fruit of their iniquity in their "Grand Lodge Above" in the bottomless pit, "Eternally tiled in," as the lingo of the lodge expresses it. I have seen the dreadful agony in a Freemason's eyes as he writhed in the grip of the lodge serpent, "Silence and Secrecy," until the word of Christ set him free. Confession and repentance is a boon from God as priceless as the unspeakable gift of his Son Jesus Christ.

Oh, these hireling pastors do not realize how they are torturing the souls of their hearers of the secret lodge by refusing to testify against the power of Satan over their souls. They roll up iniquity, hide it away, and cover it up from the sight of men, but God sees it all and will bring it all to light at the judgment day. Then the righteous will be vindicated, and all the people will know that we have told the truth about the lodge.

Mr. Yandes was a member of the House of Hope church, but he was most thoroughly disgusted with a puerile pulpit that truckled to the infamous blasphemy of Freemasonry, and dared not rebuke it.

Yours truly, W. FENTON.

BOUND UP FOR THE JUDGMENT.

CLEARFIELD, Iowa.

"Behold I come quickly and my reward is with me, to give every man according as his work shall be," says the Lord in Rev. 22: 12. It is a question whether human instrumentality is to root up every plant our Heavenly Father hath not planted, or whether Christ is to destroy them by his personal appearance. Either way may be rightly termed the brightness of his coming. We cannot know the exact time when he will make his second advent. We know he will sometime, but how soon we do not know. We may expect him at any time. Every plant which our Heavenly Father hath not planted grows in the dark and cannot live in the light of the Son of God. You may plant seed in a shade and they will grow; remove the shade in the hot days of August and the plants will die. Before Christ comes again the tares which grow in the dark shade are to be bound in bundles.

Now there are many secret societies which grow in the dark, and the many different organizations are bound, each one by oaths and obligations as compact as bundles. That the many secret societies stand for as many bundles of tares it is easy to prove, and if the tares are already bound in bundles to be burned the end must be near. It is our duty to warn people not to be bound up in these bundles. The world may laugh at us and say we have a big job on our hands. If it was our business to save we would have a heavy task; but as it is, our duty is all that is required of us. Our arm is too short to save. We can only by the grace of God do our duty, then we will be clear. God is still extending his mercy, and whosoever will may come; but how soon Jesus may step down from the mediatorial throne no one knows. When he does there will be no more mercy; his eye will not pity. May God save us in Christ, then we will not be bound up with the tares, and we will love his appearing in reform work or in the clouds.

CYRUS SMITH.

HOLINESS TO THE LORD.

ENNIS, Texas, Oct. 23, 1885.

DEAR CYNOSURE:—I love your reform principles and think that you are doing a great deal of good. But there are two things I see in your columns which I very much deplore. Now I am your brother, and wish to say in brotherly love, that such subjects as these of which I complain should have no place in a paper which is published for the cause of Christ. I mean old war hobbies, such as your articles about Jeff. Davis and others who took part in the late war on the Southern side and the color line. I know that Radicals, both Northern and Southern, brought about the war. I have no sympathy for the one or the other, and about the colored people, I believe all Southern people are willing for them to have their legal rights; but to mix and mingle the two races they will not allow, nor is it right. Those who wish may enjoy eating and sleeping with the colored people, and also intermarry with them, but do not try to force others to do so, for we never will. Death is preferable to that. Yours in love,

W. H. RICHARDSON.

NOTE.—We print this brother's letter, title and all, as a matter of instruction. The late article on Jeff Davis was a simple vindication of history, which Davis has lately attempted to deny. There was no bitterness in it; but we are sorry, as Bro. Richardson should be, that men should commit such crimes against God and humanity as Davis has done. As for the colored people, we see thousands of white people almost daily who would be just as objectionable as associates. Christ died for the colored brethren as well as for us. There will be no separate apartment for them in the mansions of heaven. Genuine "holiness to the Lord" recognizes this fact, and Christ's law of love must settle all questions. A colored cook or waiter will not poison our victuals any the more if she sits down with us to eat them. —ED.

BIBLE LESSONS.

FOURTH QUARTER.

STUDIES IN THE KINGS AND PROPHETS.

LESSON IX. Nov. 29, 1885.—Hezekiah's prayer answered. —2 Kings 20: 1-17.

GOLDEN TEXT.—The Lord hear thee in the day of trouble. —Ps. 20: 1.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Love of life, so far from being wrong, is a duty.* vs. 1–3. Hezekiah had come to the throne when the nation was at its lowest ebb, sunk in idolatry and oppressed by foreign foes. He had delivered his people from the Assyrian yoke, and not only inaugurated a great reform, but carried it through successfully. He had too much reason to fear that with his death they would relapse again into the old condition, and his desire to live longer was due in part to the natural feelings of a patriot. But it is also a Christian desire. The ancient pagan philosophy taught that a miserable existence had better be ended by one's own hand, and in consequence Greek and Roman history abounds with instances of suicide. True religion on the contrary makes life worth living, because it gives man an object for which to live. To undervalue existence, to part from it without regret is not Christianity,—it is stoicism; or worse still, a kind of spiritual selfishness which would enter rest before rest has been fairly earned. To be over anxious to quit our earthly service argues a lack of delight in that service.

2. *The answered prayer.* vs. 4–7. There is no separation between the doctrines of the Old and New Testament;—that is, we can never say of any divine truth, that it belongs to this or that particular age. Thus we see that "faith healing," as we call it, was known long before apostolic times, which leads us to infer that it has always been present in the world as a living, spiritual power, though rendered latent for long periods, by lack of belief. But to rely on prayer without the use of proper and reasonable means is to tempt God. True faith has always a basis of common sense. The natural and supernatural are never at variance. Our ignorance creates the seeming feud in this matter as in many others.

3. *Great mercies do not save us from great errors.* vs. 8–17. Hezekiah restored to life and favored with the most wonderful sign from God ever granted to man, would seem to be lifted on a plane above errors and mistakes. But there is a solemn lesson for us in the fact that the next thing recorded of this great and good man, is his lapse into gross pride and vainglory. Great gifts and distinguishing mercies call for especial watchfulness, without which they may only prove a snare.

LIGHT FROM THE WORD.

Of what is verse 5 an illustration? Ps. 103: 13. Is long life one of God's greatest blessings? Pr. 3: 2, 16; Ps. 91: 16. How should we feel in reference to its shortness? Ps. 90: 12.

"Was Hezekiah sick unto death." God sends illness upon the good, not in punishment for sins past, but as a trial of their faith and patience (Rom. 5: 3).—*Lange.* Prof. Birks thinks that this sickness occurred "very soon after the sudden overthrow of the Assyrians, and was an unexpected lesson of weakness and mortality in the very hour of exultation, when he incurred the great danger of secret pride."

"The prophet Isaiah." The leading prophet of Hezekiah's reign, and author of the Book of Isaiah.

"Came to him." There is no species of cruelty greater than to suffer a friend to lie on a dying bed under a delusion. There is no sin more aggravated than that of designedly deceiving a dying man, and flattering him with the hope of recovery when there is a moral certainty that he will not, cannot recover. And there is evidently no danger to be apprehended from communicating to the sick their true condition. It should be done tenderly, and with affection; but it should be done faithfully. I have had many opportunities of witnessing the effect of apprising the sick of their situation, and of the moral certainty that they must die. And I cannot now recall an instance in which the announcement has had an unhappy effect on the disease. Often, on the contrary, the effect is to calm the mind, and lead the dying to look up to God, and peacefully repose on him. And the effect of that is always salutary. Nothing is more favorable for a recovery than a peaceful, calm, heavenly submission to God; and the repose and quiet which physicians so much desire their patients to possess, is often best obtained by securing confidence in God, and a calm resignation to his will.—*Barnes.*

"I have walked before thee . . . with a perfect heart.' Though, as a man, he might be deeply conscious of imperfection, yet, as a king, his influence had been wholly on the side of religion, and he had not declined from the ways of God.—*Barnes.*

"Behold, I will heal thee." Means were used (ver. 7), but the healing was God's direct gift. Who can tell but that he often thus spares useful lives when worn down with toil, and when the frame is apparently sinking to the grave, in answer to prayers? He may direct to remedies which had not before occurred; or he may himself give a sudden and unlooked-for turn to the disease, and restore the sufferer to health.—*Barnes.*

"A lump of figs." It is usual in the East, even at the present day, to employ a poultice of figs as a remedy for ordinary boils. But such a remedy would not naturally cure a dangerous tumor or carbuncle. Thus the means used in this miracle may be compared with those adopted by Elisha when he raised the Shunammite's child (2 Kings 4: 34), or by our Lord when he satisfied the hunger of the multitudes, means having a tendency towards the result wrought by them, but insufficient of themselves to produce that result.—*Cook.*

"What shall be the sign?" Asking for a sign is a pious or a wicked act according to the spirit in which it is done. No blame is attached to the requests of Gideon (Judg. 6: 17, 37, 39), or to this of Hezekiah, because they were real wishes of the heart expressed humbly. The "evil generation" that "sought for a sign" in our Lord's days, did not really want one, but made the demand captiously, neither expecting nor wishing that it should be granted.—*Cook.*

"Let the shadow return backward." The retrograde movement of the shadow upon the sun-dial indicated that Hezekiah's life, which had already arrived at its close by natural means, was to be put back by a miracle of divine omnipotence, so that it might continue for another series of years.—*Keil.*

THE SIN OF THIS DISPLAY. God, from whom nothing is hid, saw in his joy (1) ingratitude, because he was unmindful of the distress which lately pressed him down; (2) pride, that he sought to gain reputation by magnificence and riches. But (3) his chief fault was ambition, which almost entirely banishes the fear of God from the hearts of men.—*Calvin.* (4) It was seeking an alliance with the world, heathen idolatries, contrary to the frequent warnings of God through the prophets. Hence (5) it was a failure in faith and obedience.—*Peloubet.*

Gunpowder is the emblem of political revenge, for it biteth first, and barketh afterwards; the bullet being at the mark before the report is heard, so that it maketh no noise, not by the way of warning, but of triumph.—*Fuller.*

OBITUARY.

MR. JAMES W. YANDES died at his residence in St. Paul, on Friday, October 30th, at the age of 68. He was in the enjoyment of his usual health on Monday morning, but on that day was stricken down with paralysis and died from its effects on Friday following. Mr. Yandes was of one of the most influential families of Indianapolis, from which city he came to reside in St. Paul about twenty-five years ago. Although not in public life he took a deep interest in public matters; and he was a man of strong character and positive convictions. As soon as the subject of secret societies was fairly before his mind he saw at a glance their antagonism to all the best interests of social, political, and religious life, and he was ever after a consistent Anti-mason. Those who knew him best will regret his loss the most. He was liberal in his benefactions to the church and to what he thought was right. But his knowledge of the power for evil of Freemasonry, Odd-fellowship, and such like institutions in church matters did much to abate his zeal in behalf of churches and ministers. He was buried on Monday beside his wife, on his own private grounds. He was a subscriber to the *Christian Cynosure* and had a high appreciation of its worth.

F.

ANN ELIZA JENKS, wife of Jesse A. Jenks, died at her home in Cheshire, Berkshire county, Massachusetts, October 23d, 1885, aged 71 years.

Mrs. Jenks was born February 13th, 1814, in the town of Norway, Herkimer county, New York. Experienced religion in 1831, and ever found it a precious treasure through life. She was an earnest Christian and an active worker in her Master's vineyard and died in the faith. Her funeral was largely attended at the Methodist church, of which she was a highly esteemed member until some few years ago, when a preacher was stationed in the place, who was a Freemason, named Haff. As she was strongly opposed to Masonry, she could not allow herself to hear him preach or give him any thing for his support. The result was Haff took her name from the church book. But still she trusted in the Lord and served him faithfully.

She acted as agent for the *Cynosure* for a number of years, getting a club of ten or more every year, and sending papers to many people far and near where she thought they might be the means of doing some good and advancing the cause of reform.

She selected the text for her funeral sermon from Paul's second epistle to Timothy 4: 18: "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory forever and ever. Amen." The pastor gave us quite a history of St. Paul, but made no application of the text to the life and belief of the one who selected it for him. In his remarks relative to her he said: "Perhaps she was like to many professing Christians, having her peculiarities and making too much of one or two things. (Referring to her hatred of Masonry and its kindred evils, without doubt.)

Her last words written to me were, "I want every hungry soul to seek the pearl of great price, be true living Christians, and walk the precious narrow way." It may truly be said of her as of one of old, "She hath done what she could."

D. J. PRINCE.

[From another friend.]

In accordance with a request made a short time before her death I send you the following notice:

Mrs. Jenks was a member of the M. E. church, and an active Christian, though during a long illness she was unable to attend public worship. She looked upon Masonry as the greatest error of the age, and her dearest wish was to see the monster hurled from the hearts of men.

The funeral sermon was preached by Rev. Mr. Davies of Adams. The text was chosen at her request from 2 Tim. 4: 16–18.

While many who profess allegiance to the King of Heaven sat smiling grimly at her, this soldier of the Cross carried her standard bravely forward at the Divine command, till she has reached Immanuel's land, where it shall be said unto her, "Well done, good and faithful servant: enter thou into the joy of the Lord."

The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE'

F. W. Capwell, New York; *J. A. Conant*, Connecticut; *E. G. Paine*, Minnesota; *G. W. Needels*, Missouri; E. D. Bailey, District of Columbia (*Ex. Com.*) James Kennedy, California; Robert Hardie, Dakota; J. F. Galloway, Florida; L. N. Stratton, Illinois; Israel Hess, Indiana; J. N. Norris, Iowa; H. Curtis, Kansas, S. A. Pratt, Massachusetts; H. A. Day, Michigan; E. Tapley, Mississippi; S. C. Kimball, New Hampshire; Robert Armstrong, New Jersey; E. A. Foldstrom, Nebraska; J. M. Scott, Ohio; Wm. H. Pruett, Oregon; A. M, Paull, Rhode Island; J. W. Moss, West Virginia; M. R. Britten, Wisconsin.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Calcdonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. BROWNE, Berea, Ky.

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J. F. GALLOWAY, Okahumka Florida.

WM. HAZENBURG, Cape Town, S. Africa.

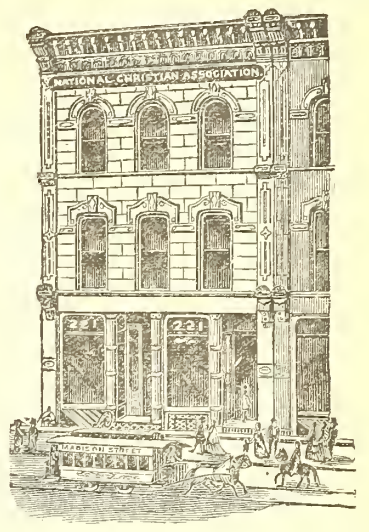
A. D. ZARAPHONITRES, Andros, Greece.

C. B. WARD, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

☞Readers ordering goods, or making inquiries concerning articles advertised in this paper, will confer a favor by stating that they saw the advertisement in the *CHRISTIAN CYNOSURE*.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE,

221 WEST MADISON STREET, CHICAGO

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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SECRETARIES.—Rev. S. A. George. H. L. Kellogg and M. N. Butler.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, NOVEMBER 19, 1885.

THE PRESENT NUMBER OF THE *Cynosure*, though it fails to meet the desire of the editors in the number of contributors to the Personal Recollections of ADAM CROOKS, is otherwise a paper that we regard with some satisfaction. Many friends will receive this as a sample number. They are earnestly requested to read carefully and follow the bidding of their convictions in sending on a year's subscription, or getting a friend or neighbor to do so. Besides a valuable table of Masonic statistics next week there will be an able article from the pen of an esteemed Lutheran pastor on the Grand Army of the Republic, which will show the result of original and thorough investigation. We can promise also something entertaining for Thanksgiving day for our little readers—and great ones too. It is a good time to subscribe for the *Cynosure* any day of the year. Why should not your neighbor be reading it also?

Words not followed by consistent action, lose their force. Hence all those thousands who say they are opposed to secret societies, and speak against them when convening with those who are opposed to them, but take no action, attend no meeting, pay nothing, enforce no discipline against them; these will have a terrible account at last.

"Ye knew your duty but ye did it not."—POLLOCK.

An "Inter-denominational Church Congress" on the menace of cities to the Republic is called to meet in Cincinnati, December 7–11. Converting the sworn disloyalists in cities while ignoring their secret oaths, is like converting secession regiments by missionaries preaching the United States Constitution to them, but saying nothing of their rebellion.

ADAM CROOKS.

The noblest Roman of them all.

—*Shakspere.*

The furnace-blast which re-forged our American Republic and consumed its dross, purified its gold: and the man whose portrait looks on our readers today, was "fine gold tried in the fire." He began his ministry when twenty years of age, with a poor little colored church in Erie, Pa., the "least" and lowest of Christ's human brethren, when those who associated with negroes shared their social ostracism and popular contempt.

When, as they soon did, white people began to covet his preaching, his conference sent him 650 miles across the country into North Carolina, where the Friend Quakers had divorced slavery from Christianity, and a Methodist conference had refused to go with the South, when that denomination was split by the case of a fair-spoken bishop, (Andrews) who had married slave property and held it in violation of its rules. Slavery took care to save itself in both ends of the split; as it had already done with the Presbyterians and Baptists. The radical anti-slavery Methodists came off and organized as Wesleyans. They held their first denominational meeting in the sixth Presbyterian church, Cincinnati, of which the writer was then pastor. This was March 19th, 1843. And the address delivered by Rev. Edward Smith at that time, in the present *Cynosure* editor's pulpit, was published by Friends, and circulated in North Carolina, which opened the way for the mission of Rev. Mr. Crooks. His work grew rapidly, and he was soon followed by Bacon and McBride. They were persecuted. McBride was driven off, and Crooks was seized and dragged from his pulpit by four men, in a crowd of seventy-five, some of whom were Methodist preachers; cast into jail; released and driven North by men who sought his life. Eighty thousand dollars worth of slaves were manumitted and sent North; and North Carolina was the last State to go into secession and rebellion. Multitudes of the noble men, who had learned to hate slavery and love the Union, fled to the mountains in time of the war, and were hunted with bloodhounds to compel them to enlist.

Mr. Crooks and the Wesleyans protested, not only against slavery in the Methodist Episcopal church, but against the absolute appointing power of the bishops; the exclusion of its lay members from equality in the government, making it an ecclesiastical despotism; against three orders of ministers, instead of one equal brotherhood; against their denial of the right of the local church to manage its own concerns, and the choice of their own ministers; against a color line, separating the African Methodist from the American;—in brief, the Wesleyans undertook to fashion their church entirely "after the pattern shown them in the mount" of God's Word. More material still, they excluded the sellers of liquor, and the minions of the lodge, which the Methodist Episcopal church had ceased to do; as it had ceased to exclude the buyers and sellers of men.

MR. CROOKS AS EDITOR.

One year after Mr. Lincoln's proclamation freeing the slaves, while yet the war was raging, Mr. Crooks was chosen by his conference editor of the *Wesleyan*. The slave system fell; and, Lee, Prindle, McEldowney, and Matlock, recognized Wesleyan leaders, went back into the old church; and Mc Eldowney took the ground that those who refused to follow them were guilty of the sin of schism. The excitement was intense, and Mr. Crooks's editorial labors began in this furious whirlwind. He looked steadily to Christ and "the storm became a calm unto him." Was he right? We answer, undoubtedly.

There is not a sect or denomination of Christians on earth which has not come off from another. The Christians separated from the Jews; Rome from Carthage, Alexandria, and Antioch, and her bishops revolted against their lawful sovereign, the Greek Emperor. England and the Germans and Scandinavians withdrew from Rome, following Knox and Luther; and a multitude of sub-sects have withdrawn from each of the above. So that if separation is necessarily unlawful schism, there is not a lawful church on the globe. Leaving an impure, to unite with a pure church is not going out of the church, as going from a dirty room into a clean one is not quitting the house. Schism is forsaking a church without sufficient and justifying reasons. A church covenant is mutual; the church agreeing to walk in the ordinances of God, and the members agreeing to walk with the church; not perfectly, for nothing human is perfect. But if a church allows fundamental immoralities, or false worships, it justifies the protesting member in leaving it; as drunkenness, or commanding sin exhonerates a child from obedience to the parent, so far forth as the disqualification or sinful command extends. If either becomes permanent, the child is free. He must obey God rather than man. He must not steal, rob, murder, or practice idolatry to please his father.

Now the General Conference of the Methodist Episcopal church censured George Storrs and Orange Scott in 1836, for attending and praying at an anti-slavery meeting; and continued that censure thirty-two years, the whole church acquiescing. In 1868, when they repealed the censure, the resolution assigned as their motive, "*the honor of the church;*" that is to say, they condemned two good ministers for a Christian act, to avoid unpopularity with slaveholders and their friends; and thirty-two years later, after the good men were dead they rescinded the unjust condemnation for the same cause, viz., worldly popularity! Now in this, the Conference and the whole church which endorsed them turned away their ear from hearing the law: and "*He that turneth away his ear from hearing the law, his prayer shall be an abomination.*" Pursuing the same evil course, Crooks, McBride, and Bacon were hounded, imprisoned and their lives threatened and attempted, by Methodist preachers and class leaders among others, for preaching the original doctrines of the Methodist church, and circulating a tract called "The Ten Commandments." And the Methodist Episcopal church, neither then nor since, has raised a voice against it, or against slave-holding, selling, etc.

But besides setting at naught all the foundations of law and morals, the Methodist Episcopal church has admitted, and endorsed by its silence, a multitude of false worships, which is against the plain and positive commands of God, in the Old Testament and the New. The apostle expressly declares worshiping God without Christ to be Gentile worship or

THE WORSHIP OF DEVILS. 1 COR. 10: 20, 21.

And lodge worship is such worship.

These secret worships are declared by, made and intended for the masses, irrespective of Christianity; for Jews, deists, Mohammedans, and pagans, necessarily exclude Christ. Nor is it possible to combine and practice both kinds of worship. Paul is explicit—"*Ye cannot be partakers of the Lord's table and the table of devils.*"

Mr. Crooks, led by the spirit of truth, once having been put out of this fearful mixture, by the hands of a North Carolina sheriff, by no act of his own, it would have been sin for him to have gone back to break bread with the worshipers of Baal. But, as editor, he allowed full and free discussion in the church organ. But excepting a few prominent leaders, and a handful of their followers, the Wesleyans decided to stand by their principles, and remain together.

Mr. Crooks was appointed agent as well as editor, and, by wisdom, self-denial, and almost superhuman exertions on his part, and industry and liberality on the part of the members, a fine church and printing house were built and *paid for* at the head quarters in the city of Syracuse. And when American principles shall have triumphed; when the dark system of lodges, which now sends up its murky miasms from one border of Christian civilization to the other, shall be where the war which it organized now is, among the things of the past, the name of ADAM CROOKS will be written in shining characters on the flag of "the new heavens and new earth wherein dwelleth righteousness," among that innumerable multitude who in all things have "given Christ the pre-eminence." And when the reform which the Wesleyans advocate shall have swept from the visible church everything not commanded of God; there will be but "one Lord, one faith, one baptism;" the Lord's Prayer will be answered, his "kingdom come," and fact and right become one.

CHURCH IDOLATRY.

Bishop N. Castle was once a reformer. So was Solomon. But the use of power slowly corrupted him. He began to prefer his Palestine kingdom, to the kingdom of the Infinite God, which is "righteousness, peace, and joy in the Holy Ghost." "And Solomon loved the Lord, walking in the statutes of David his father, only he sacrificed and burnt incense in high places;" Kings 2: 3. Now these high places were lodges. Bishop Warburton, in his "Divine Legation of Moses," says, "Every God had his secret worship to which none were admitted but the initiated." Solomon loved and worshiped Jehovah, but allowed both kinds; and the false worship ran down the true, so that soon after his death the whole nation worshiped idols; and ten tribes (States) sank out of history.

The Kansas Conference, Bishop Castle presiding, lately resolved,

"2. That we look with disapprobation upon any movement anywhere in this church which tends to dissuade our people from giving their hearty support, financially and in every other way, to the general interests of the church.

3. That whether with or without law, it will be an auspicious hour for the kingdom of our God when Christian men and women in all our land shall see the evils of secrecy in its various forms, and shall separate therefrom for Christ's sake."

That is to say, Bishop Castle will rejoice if Christ is worshiped; but the church must be supported whatever worship prevails in it. This is a caution to Floyd, Dillon, Davis & Co., and this spirit will run Christ's religion out of the U. B. church unless God sends a Hezekiah, Josiah, or Asa; perhaps a Jehu.

"BETWEEN TWO OPINIONS."

The National Christian Association has just issued a finely executed volume of 389 pages, with the above title, from the pen of Miss E. E. Flagg, of Wellesley, Massachusetts. This young lady has written several small books already, all of which have been good, and some have drawn prizes. Hers is one of those intense natures which always yield important results. Her mind was early fixed on foreign missions; but the providence of God set distinctly before her mind the secret lodge system, spreading over this country and Europe, as an outburst of pagan, idolatrous worship, transferring itself into the Christian countries; its names and forms changed, while its nature and results remain the same—priestism, unmixed despotism, secrecy, lying legends, cruelty and lust. Miss Flagg was not an heiress, and her pen had begun to give her an income. She dropped the thought of going to pagan lands when she saw paganism coming to us; and, without looking for income or reward, she set herself to enlighten and move the American mind against the lodge. She began to write for a handful, but that handful has increased. Mr. Graham's book, "In the Coils," the papers say, has sold beyond any other book issued within the United Presbyterian church; and if, as we think it will, Miss Flagg's present book shall be purchased and read by all whose minds have already been roused by the anti-secret discussion, she will achieve a magnificent success.

Horace says, "It is difficult to speak common things eloquently." Yet this is precisely what Miss Flagg has done. She has held up "common people" both as "patterns to imitate and examples to deter." She does not present counts, lords and dukes, or even aristocratic slave-holders, to be wondered at and admired, but just what we meet with all around us in every-day life—saints to copy and

serpents to shun; not imaginary but real saints, and aetual serpents.

Nor does her book come unheralded. It has been read as a serial, and has many admirers in advance. But a good story, broken into parts, is like a comely face painted on separate pieces of canvass: an eye on one, a cheek on another, and nose, chin and eyebrows on others still. We have just taken up this book to congratulate our readers on its arrival. We shall now sit down to it as a child to a kaleidoscope, knowing that we shall be pleased, but sure to be pleased much better than we know; and not pleased only, but profited, instructed and exhilerated at her slaughter of the sly, cruel and remorseless foes of our country; as when one reads the story of Mrs. Dustin, who tomahawked and brought away the scalps of the Indians who invaded her New England home, murdered her infant child, and dragged the mother captive into the forest by the Merrimac river, where the spot still awaits a monument of her wonderful achievement, whose story thrills us still.

SOUTHERN LODGERY.

The visit and address of Rev. C. S. Harris, at Wheaton, was interesting and important because of the imformation he was able to give of the secret orders among the colored people of the South. This brother is pastor of a colored Congregational church in Jackson, Miss., and is well acquainted at Selma, Mobile and Memphis. He has been twenty years a pastor and teacher, much of the time in the employ of the American Missionary Association, and has been a member of the Masons, Odd-fellows, Immaculates, etc., holding among the former the offices of Grand Lecturer and Deputy Grand Master

The societies came in among the blacks through the Union League which was widely organized by politicians,as may be seen in Judge Tourjee's"Fool's Errand." The blacks thought they must belong to this society to be free, and drifted from that to a multitude of other orders. The influence of some Northern ministers was even used to get them to become Masons, etc. He was thus led to join the Masons in 1871, and went into others, but found that they interfered with his religious duties, and he could not keep up both. He bravely and honestly decided to quit the lodge altogether; and did so.

In Mississippi he knew of these societies: Masons, Odd-fellows, Knights of Pythias, Independent Order of Sons and Daughters of Jacob, do. of Zion, do. of Adam, Benevolent Society No. 1, do. No. 2, Sons and Daughters of Ham, True Reformers No. 1 and 2, Good Templars, Immaculates, Knights of Wise Men, Brothers and Sisters of Love and Charity.

The Knights of Wise Men alone raised in five years $97,000 insurance money, not including dues. After them the Immaculates raised $87,000 insurance fund.

The lodge rooms were always finely furnished with chairs, tables, carpets, but the school-houses were dilapidated and neglected—not one was sustained by the colored people. The churches were also much neglected. Lodge meetings were held all the week and no place left for religious meetings.

He was not personally acquainted with Bro. Countee, of Memphis, but knew of him by corespondence and through others. A Baptist minister told him that Countee ought to be shot; that was evidence to him that Countee was a good man. Two-thirds of the ministers in the Baptist and Methodist churches were members of the lodges. He narrated some of his own experiences with the lodges which were wonderful, showing not only his moral courage, but that firmness and independence in the pulpit would under God yet save the colored churches from the lodge.

There was a collection of $16 taken for Bro. Countee, and $12.50 given to Bro. Harris.

Bro. Harris attended the Congregational ministers' meeting in this city and addressed them on the same subject as Rev. A. J. Bailey reports to the *American*. He told them among other things:

"The Masons say that no slave can become a Mason: and they claim that the first colored lodges were organized by slaves and hence were clandestine. And as every lodge of colored Masons has been organized by representatives from the first lodges, they were all clandestine.

"I knew one man who was hung to a tree because it was claimed that he had revealed some of the secrets of the lodge. He was left to die but was cut down by a friend. Another man refused to let his wife attend a lodge to which both men and women belonged. Complaint was made against him. He withdrew from the lodge. He was taken to a tree and hung, but was cut down before he died."

—In the Secret empire department next week we hope to print an array of Masonic statistics which will be of great value to Anti-masons. Every reader of the *Cynosure* is requested to send in any item or article that will be of value in making up the record of the secret orders.

—The United States Commissioner to Alaska reports concerning the needs and character of the people in that peninsula. An increased appropriation for schools is asked for. The children are said to manifest more than an average aptitude in study, and the Aleuts are especially anxious for the establishment of English schools. A careful estimate of the population of southeastern Alaska places the number of whites at 1,900 and the natives at 7,000. The native Alaskans are said to be educated to some extent in the elementary branches, and to be members of the Greek, Presbyterian, and Roman Catholic churches. They are not Indians and differ in appearance, habit, language and other respects from the Indians of the United States.

—A grand new Music Hall or People's Tabernacle" has just been completed in Cleveland, Ohio, by the generosity of Mr. W. H. Doane. It was dedicated on Sabbath, the 8th inst., to the service of God and presented to the people. A grand Gospel temperance meeting was held on the evening of the same day by the W. C. T. U. and Francis Murphy. The place is designed for a rallying place for noted evangelists and for all other moral reformers. It has a seating capacity for 5,000, is well appointed in every respect. What a place this would be to hold the proposed Church Congress against the lodge!

In New England, where Thanksgiving Day originated, as did many other excellent customs, it is suggested that on the approaching Thanksgiving Day ministers should preach on the family, the divine laws by which its purity is guarded, the dangers by which it is menaced, and the precious interests involved in the issue. There is an appropriateness of the theme to the domestic character of the Thanksgiving observance. It is a subject on which there should be "line upon line, precept upon precept."

A PLEA FOR THE ARMENIANS.

In the midst of the Mohammedans Providence has placed an old Christian nation, composed of 5,000,000 people, whose ancient history and early acceptance of Christianity is worthy of regard. While many ancient nations ceased their existence, leaving their names on the dry pages of history,this nation has kept its place amid the violence and revolutions of the world. The ancient zeal of the Armenians for Christianity is prominent to all those who are acquainted with their history. I will confine myself to one instance. Persians, whom you all know, are worshippers of fire. In the 5th century, A. D., they urged Armenians to accept their religion, but Armenians refused their proposal. Upon this the Persians declared war against them, and the two nations began to fight. The priest and the King were present on the battle-field, the former lifting up the brilliant cross as a banner of victory, and the latter encourging the soldiers to fight for the cause of the Lamb. Thus they overcame the Persians and established the spirit of Christianity in power, and we are told that beginning at that time they have sent missionaries to the heathen land.

Now a question meets us, why God does preserve such a small Christian nation amid the Mohammedans, who do not recognize the Blessed Trinity, and believe the false Prophet. What is his design? The answer is short and prompt. To raise up missionaries from her people and evangelize the whole of Turkey. No matter what others think, I sincerely and positively do believe it. Yes, the time will come that Armenians will send ministers to them to reap the harvest; and who knows whether that glorious day is not at hand? The time is near when the power of the Prophet shall be weakened. Their minarets with their half-moon, which now are towering against the sky, will be overthrown; and instead of them, the steeples of magnificent churches will be erected for the glory of the Lamb.

While this I believe, I entreat you, dear brethren, to encourage the work already begun among them. Believe me your work will not be in vain. If you do not see the result now, your children will see and speak gently over your tombs of the glad tidings. Bear patiently their mistakes, hear sincerely their petitions who sometimes are presented you; they truly desire the progress of the church. They plan those things essential for the groweth of the kingdom of peace. Though they are poor, yet are they rich in spirit. Who will encourage them?

MINAS GARABEDIAN,
Chicago Theological Seminary.

LITERATURE.

THE LIFE AND TIMES OF JOHN TOMLIN WALSH, with biographical and historical sketches and reflections on contemporary men and things. Edited by a member of his family. Pp.171. Standard Publishing Co., Cincinnati.

It is with pleasure that we take up this little volume containing the record of a man of strong and original thought, and of firm convictions bravely maintained. The revival of the Anti-masonic reform had no sooner been announced than up from far North Carolina came a clear-toned, manful response. Dr. J. T. Walsh soon became, through his correspondence, well known to thousands of Northern Christians who blessed God for a man who had faith to discern the truth and maintain it, though standing alone. His contributions to the *Cynosure* showed a profound study of the lodge system, and were written in a terse, forcible, earnest style. He was for years elected vice-president of the N. C. A. for North Corolina; and also for years published a paper, *The Watch-tower*, in which he firmly maintained the argument against the lodge.

Dr. Walsh is still living, though in enfeebled health. He was appointed in 1884 an evangelist at large in the Disciple church, and is still at work for his Master. A fine lithographic portrait adorns the volume, and the same appears in the current number of the *Disciple of Christ* issued by the same company. The magazine contains a sermon by Dr. Walsh on "The Pre-eminence of Christ."

Among the attractions of the December fine art number of the *English Illustrated Magazine* will be a "Study of a Head," by Sir Frederick Leighton; "Fortune," also a "Study of a Head," by E. Burne Jones; "My Sweetheart," by G. L. Seymour; the "Wife of Pygmalion," by G. F. Watts, R. A.; the "Confession of Love," by F. A. Delobbe, and a "Scene in Heligoland," by Hamilton Macallum.

The senior partner in the great publishing house of Oliver Ditson & Co. (Mr. Oliver Ditson), has recently celebrated his seventy-fourth birthday. The foundations of this house were laid in 1835, and Mr. Ditson, who has been identified with its growth from the beginning, takes as active an interest in its affairs as ever. He is a rare example of the physical and mental vigor which may accompany the closest application to business.

Educators who believe in the value of the Kindergarten system, will welcome Miss Kate Douglas Wiggins "Kindergarten Chimes," recently published. Its hundred pages contain eighty-seven pretty and beautiful songs, admirably suited to this system.

"The Republican party will never become a Prohibition party. It may be trusted to support a more stringent regulation of the traffic than the Democratic party, but nothing more."—*Harper's Weekly.*

At a meeting of the Executive Board of the University of Chicago last week, a communication was received from Rev. Dr. George C. Lorimer, in which he declined to become the president of the institution, believing his vocation was the pulpit. But after consultation he agreed to take up the duties of the office for the time being. Should this arrangement become permanent the Masons would be called upon and the debt of the institution probably be paid, but with some arrangement which should put it permanently under lodge control.

An aged resident of Westport, Connecticut, will celebrate his ninety-fourth birthday this month. His wife is aged ninety-two. They celebrate their seventy-fourth wedding anniversary Thanksgiving week, when a son seventy-one years old, and a daughter nearly sixty, with a large number of grand and great-grand children propose to honor themselves by becoming the guests of the aged couple. Captain Taylor commanded a military company seventy years ago. His first votes, in 1812, were cast for Madison for President, and Roger Griswold for Governor of Connecticut. He has voted at every Presidential election since.

The St. Louis *Advocate* says: "One secret of the long life of Judaism is to be found in the fact that through centuries after centuries the law of Moses has been the first and deepest in the instruction of the children, and due and proper attention to the children is one of the most effectual means for building up the kingdom of Christon earth. The Catholics understand it. Within the first month of the child's existence, the hand of the priest is upon its head, and ever after a watch is kept over it. But many Protestants often manifest a strange blindness or stupidity in reference to the matter, and neglect the proper care of their children and wait till they have almost grown to maturity for them to become religious, acting as inconsistently as would a gardener who attempted to transplant trees instead of shoots or saplings."

THE HOME.

PRAYER.

When prayer delights the least, then learn to say,
Soul, now is greatest need that thou should'st pray.

Crooked and warped I am, and I would fain
Straighten myself by thy right line again.

Oh, come, warm sun, and ripen my late fruits;
Pierce, genial showers, down to my parched roots.

My well is bitter; cast therein the tree,
That sweet henceforth its brackish waves may be.

Say, what is prayer, when it is prayer indeed?
The mighty utterance of a mighty deed.

The man is praying who doth press with might
Out of his darkness into God's own light.

White heat the iron in the furnace won,
Withdrawn from thence 'twas cold and hard anon.

Flowers, from their stalk divided, presently
Droop, fall and wither in the gazer's eye.

The greenest leaf, divided from its stem,
To speedy withering doth itself condemn.

The largest river, from its fountain-head
Cut off, leaves soon a parched and dusty bed.

All things that live, from God their sustenance wait,
And sun and moon are beggars at his gate.

All skirts extended of thy mantle hold
When angel hands from heaven are scattering gold.

—*R. C. Trench.*

TYPICAL EXCELLENCE.

In purging Judah of abominable idolatries, and carrying forward other great and important reformations, King Josiah is said to have "turned not aside to the right hand or to the left." There was, in his times, a pressing demand for a straightforward reformer. The places and arrangements for idol-worship were abundant. Even in the Lord's temple were to be found "vessels made for Baal, and for the grove, and for all the hosts of heaven." Idolaters stood in the two courts of the Lord, and at the very doors were stabled "the horses that the kings of Judah had given to the sun." Incense was burned to the sun, and to the moon, and to the planets. Just beyond the eastern gate of the city were altars used for the worship of Ashtaroth, Chemosh, and Milcom, gods of the neighboring Zidonians, Moabites, and the children of Ammon; while in the valley bounding the city on the south, the devotees of Moloch were offering their sons and daughters as bloody sacrifices upon the most horrible of all the altars of idolatrous worship.

To the work of thorough reformation, Josiah applied himself with unyielding resoluteness. Nothing could turn him aside from his determined purpose to abolish idolatry and restore the worship of God in the desecrated temple, and throughout the ungodly land. Though a young man of scarcely more than a score of years, he engaged in the most unpopular and unwelcome of all the undertakings of his degenerate times, with a zeal which could not be dampened, and an energy that could not be in the least abated. Nothing could turn him aside from the course upon which he had conscientiously entered in his endeavors to remove existing evils of appalling magnitude. His perseverance was truly heroic, all honor to those who, like him, keep right on in the path of duty, regardless of all obstructions, so as to have for their commendation the testimony which he had, that "turned not to the right hand or to the left."

Certainly, if not obviously, more Josiahs are needed at the present time, to fearlessly do what is right in the sight of the Lord, if not of man, without turning aside to the right hand or the left. Hardly need it be said that churches are suffering deplorably for want of the Josiah type of piety, in the general prevalence of which, among professed Christians, there would soon be seen a new era in the cause of Christ. It would work as great a reformation in Christendom as was wrought in Judah when Josiah banished multiplied idols, repaired and beautified the temple of the Lord, and restored the neglected services of Jewish worship.

Piety of this stamp would introduce the most desirable changes into all religious movements, and give a new character to every Christian enterprise. Too evidently, there is not enough of unswerving devotion to the claims of Christian duty, but rather too much turning to either the right or the left, if not to both, in the discharge of the most imperative of all obligations; and thereby, religion suffers much reproach, and its prosperity is lamentably hindered. Of all worthy aims, none can properly be regarded as more worthy than that of doing right conscientiously and undeviatingly.—*Watchman.*

TURNED TO GOD FROM IDOLS.

Chang Tsu T'ai is a native of Chang-shan. Although forty-six years of age he is our junior helper in the Kinchau work of the China Inland Mission. He is at once an instance of the earnest seeker finding, and a monument of God's mercy. For eleven years, after one of the most straitest sect of their religion, he lived a Buddhist. He was both a celibate and a rigid vegetarian; and so thoroughly did he give himself up to that form of idolatry, that he invested 36,000 cash—£6 10s.—a large amount for a Chinaman—in the temple of his choice, and went to live there, not as a priest, but as a seeker after salvation. In order that he might attain the highest bliss offered him by this form of Buddhism, he underwent a long period of penance, by which he supposed he was accumulating great merit. For three years did poor Chang sit—with folded hands and closed eyes—in a small room "contemplating." He would only occasionally walk out into the small yard opposite his room, and would speak with no one but vegetarians of his sect, and with them only upon the *one* subject of their teachings.

These Buddhists suppose that according to the way in which the soul leaves the body, it will be hereafter happy or miserable. If the soul should leave the body by the crown of the head, it would then go to Nirvana, the Buddhist's Western Paradise; if it departed by the ear, it would be turned into some animal; if by the eye, into a bird; by the mouth, into a fish; by the nose, into an insect; but should it make its exit by the lower parts of the body, it would go to hell. It is, then, with a view to insure the soul's certain journey to Nirvana, that so many hard and strange things are done by the vegetarians. During the whole time Chang was engaged in his "contemplation," he was sad and unhappy, always fearing that after all he should not attain the object of his hope. A vegetarian friend of Chang's has never slept lying down for fourteen years, but always in a sitting posture, as that attitude is considered best calculated to cause the soul leave the body by the head. Numbers of these vegetarian devotees will regularly awaken about midnight, and sit up in their beds for an hour or so "contemplating," and this will be continued for years, until, indeed, the soul does leave the body; but, poor things, they know not the *how* nor the *whither*.

When Chang first heard of the Gospel, he held it in aversion, but in God's mercy he was at length led to think more seriously of the strange way of getting to heaven by resting on the merits of another —One most holy and most mighty, able to save to the uttermost, One who had full control over the other world, and was willing to receive poor sinners from this. . . . Chang's testimony for Christ is invaluable, and most men that he comes into close contact with for some little time hear the Gospel from his lips. One catechumen whom I hope to baptize soon, and two or three inquirers at Chang-shan, are all Chang's vegetarian acquaintances. May our gracious Lord lead them also into his truth, which alone can make them free.—*Gospel in all Lands.*

HOW RELIGIONS DIFFER.

The Missionary Herald mentions an illustration used by a heathen hearer to show the substantial equality of all religions. He said:

"Look you! From this spot, if I wish to go to Sewry, I can go by three routes,—there is the highway, there is a foot road, and there is a winding path by the river. Now just in the same way there are three roads to Heaven—you Christians go one way, Mohammedans go another, and we Hindus go a third."

The missionary, after showing that an illustration in itself did not prove anything, gave this one:

"Who does not know that good bread is made from a white sort of powder called flour? But chalk powder is also white, and so is arsenic. Does it follow, therefore, that chalk powder or arsenic will do to make bread with?

—There is much to be learned from the history of words. Julius Cæsar once declared that, with the whole Roman army at his back, he was not powerful enough to put a new word into the Latin language. But Daly, the manager of a Dublin theater, put one into our English tongue. He offered a wager to some friends that he could do it. They accepted the wager. He sent out men in every direction to mark with chalk on houses and fences, the letters *Q-u-i-z*. At once every one was enquiring, with puzzled look, what *quiz* meant, and the word passed into the language. But a different and much more interesting fact is, that the Greek word *agape*, rendered "charity" or "love" in our Bibles, is nowhere, in all Greek heathen literature, to be found. It occurs only in the Septuagint, and in the New Testament and other Christian writings. What a disclosure of the vileness with which the most cultivated and refined of all pagan nations of antiquity was saturated have we here! No word for love could be found in their language that was not so sodden in impurity as to be unfit for Christian use. As our missionaries dare not use the word for God in the heathen tongues, so the new conception of a pure and heavenly love must be clothed in a new word coined expressly to convey it.—*Advance.*

THANKSGIVING EVE.

A TRUE INCIDENT.

Hand in hand through the city streets,
As the chill November twilight fell,
Two childish figures walk up and down—
The bootblack Teddie, and sister Nell.
With wistful eyes they peer in the shops,
Where dazzling lights from the windows shine
On golden products from farm and field,
And luscious fruits from every clime.

"O Teddie!" said Nell, "let's play to-night
These things are ours, and let's suppose
We can choose whatever we want to eat;
It might come true, perhaps,—who knows?"
Two pinched little faces press the pane,
And eagerly plan for the morrow's feast
Of dainties their lips will never touch,
Forgetting their hunger a while, at least.

The pavement was cold for shoeless feet,
Ted's jacket was thin; he shivered and said,
"Let's go to a place and choose some clothes."
"Agreed!" said Nell, and away they sped
To a furrier's shop, ablaze with light,
In whose fancied warmth they place their hands,
And play their scanty garments are changed
For softest fur, from far-off lands.

"A grand Thanksgiving we'll have!" cried Nell,
"These make-believe things seem almost true;
I've most forgot how hungry I was,
And Teddie, I'm *almost* warm, arn't you?"
O happy hearts that rejoice to-day,
In all the bounty the season brings,
Have pity on those who vainly strive
To be warmed and fed with imaginings!

—*Congregationalist.*

A THANKSGIVING DREAM.

The hired men were just rising from the table, where, after the usual California fashion, they had eaten their breakfast with the family.

Mr. Aiken looked up. "Jim," he said to one of them, "I think we ought to get through that job on the flat by Thursday night."

"Yes, sir," was the answer, "if we keep at it pretty steady."

"Well, there is nothing to hinder. I don't think the weather will change. Then there will be time to finish hauling the wood this week."

"All right."

"As the door closed Mrs. Aiken said to her husband, "John, Thursday will be Thanksgiving."

"Will it?"

"Yes; and I meant to ask you if you couldn't take a holiday, and let us all keep it as it ought to be kept?"

Mr. Aiken leaned back in his chair. "I don't see how I can without upsetting all my plans, Harriet. Holidays are very well for idle people who don't know what to do with their time, but they are a nuisance to a busy man."

Mrs. Aiken said nothing, and he went on:

"Besides, I don't see that we have had much to be thankful for this year. It has been one series of misfortunes—first your sickness, then Willie breaking his leg, and last of all, the barn burning up. No, I think we may leave it to other people to keep Thanksgiving Day."

And so saying the farmer rose and went out, quite satisfied that the matter was settled.

His wife sighed as she began to clear away the breakfast dishes. "Not much to be thankful for," she said to herself, with a strange wonder that she and her husband should see things in such different lights.

She had been ill in the spring, very ill indeed, but was it not cause for gratitude that her life had been spared, that she had been given back to her husband and children almost from the verge of the grave? Willie had broken his leg, but even in the midst of her distress and anxiety at the time she had been unspeakably thankful that he had escaped some worse injury, and the fracture had been so skillfully treated that it had left no sign of weakness. Then the burning of the barn in broad daylight, when there was no living creature inside, and on a calm morning when there was no danger of the fire spreading, even that, although it had been a loss in

dollars and cents, had not seemed a very great calamity.

She was not much given to sighing. Life to her was a bright and pleasant thing, full of blessing and joy. A more cheerful and contented little woman it would be difficult to find. But now she sighed again, and wiped away a few quiet tears. She had set her heart upon keeping this Thanksgiving, and to give it up she felt to be a needless pain.

Was her husband growing hard and worldly—learning to care for nothing but mere outward prosperity? She ehecked herself with a sudden sense of shame. "Dear John," she said, remembering his tender care for her when she was ill, his sorrow for the little baby, who had lived but a few short days, his devotion to the children, his open-handed generosity to every one about him. How could she wrong him by such thoughts as these? If he worked early and late, and grudged himself a holiday, it was not for the mere love of gain nor for his own advantage. The shadow passed away from her heart, and she began to arrange another plan for the coming Thursday. A Thanksgiving dinner they should have at any rate; and in the afternoon she would go with the children for a ramble over the hills, if the day proved fine; in the evening she would ask the men to come into the parlor, and play and sing for them and try to give them a pleasant hour. So she said nothing more about a holiday, and Mr. Aiken gave the matter no second thought.

But sometimes even yet the angel of the Lord speaks to men's hearts in dreams and visions of the night. When the day was ended the farmer went to bed, and slept the deep, quiet sleep of a man in perfect health resting from honest work. Toward morning he awoke, and then for awhile he lay in that half-waking half-sleeping state where dreams are apt to visit the mind.

Was it a dream? Was it a memory? Or was it not something composed of both? Again the house was darkened, cautious footsteps moved lightly through the silent rooms, voices were never heard above a whisper, for the wife and mother lay dangerously ill. He came in from the barn just as he had eome on that sorrowful afternoon in the spring to find that the feeble spark of life in the little newborn daughter had suddenly gone out. But now it was not the baby that was dead; the kind neighbor who had been taking care of it sat beside the fire holding it in her arms, and tears were running down her cheeks as she tried to soothe its wailing cries. "Poor little baby," she murmured, "poor little motherless thing!"

With a deadly fear clutching at his heart he passed her and went into his wife's room. A rigid form lay on the bed, covered with a sheet; but even as he sank on his knees with a bitter groan a soft voice seemed to whisper in his ear, "She is not gone; she is given back to you. This is only what might have been."

"Thank God!" he fervently exclaimed; and suddenly the vision faded.

It faded, but gave place to another. He stood at the gate watching his eldest boy training his favorite colt. The pretty creature was full of life and spirit, but Willie was a good rider and kept his seat easily. Up and down the road they went several times, but at last, just as they were passing the gate, a hunter concealed by the willows in the creek unexpectedly fired his gun.

The frightened colt gave a leap to one side, and the boy was thrown. Had his head come in contact with the gate post? The father sprang to raise him with a dread he could not have expressed; but the boy looked up in his face with a brave attempt to smile. "Don't be frightened, father; it's only a broken leg, and that will mend; my neck wouldn't." And again, as he lifted the lad in his arms, he whispered, "Thank God! thank God!" And now it was midnight; he stood upon the hill overlooking his home; all was still; the inmates of the house were locked in slumber. Suddenly a bright light flashed from one of the windows, and in another moment he could see the curling flames filling all the rooms. He tried to shout, but his voice died in his throat; his feet were rooted to the spot; he could not move. With unutterable horror he saw the fire stealing from floor to roof; yet the sleepers did not awake. His wife and children—must he see them perish before his eyes? With a mighty effort he broke the spell that bound him, uttering a cry of agony, and at the same instant his wife's hand was laid upon his arm. "John! John! what is the matter?"

"Nothing," he answered, with a deep sigh of relief. "It was only a dream. Thank God, it was only a dream."

After that he slept no more. The words he had spoken three times echoed in his heart. "Thank God! thank God!" Had he anything to be thankful for?

"Harriet." It was not the imperative tone in which he sometimes spoke when she overslept herself in the morning. It was more like the voice of one who years ago had never uttered her name but in tones of tenderness. She was awake in a moment.

"Is it time to get up?"

"No, not yet; but I have something to say to you. I think I made a mistake this morning, dear. We will keep Thanksgiving, as you suggested."

"Oh, John, I am so glad!"

The unmistakable tremor in her voice smote him to the heart.

"Why, you foolish little woman, if you cared so much about it why did you not say so?"

"Beeause"—and now she had conquered the momentary emotion and spoke lightly enough; "because I never was a spoiled ehild. I was taught to take 'yes' or 'no' for an answer, without teasing, and I have never lost the habit."

"I don't think you have. But now make all your arrangements, and your programme shall be faithfully carried out."

If the men were surprised when they were told there was to be no work done on Thursday they did not say so, and they readily agreed to Mrs. Aiken's conditions that they should eat their Thanksgiving dinner and spend the evening with her.

It was a day to be long remembered, for from its dawn to its close everything went right. Such a cloudless sky, such a glorious sunshine. The drive to the neighboring village was delightful, for the large double-seated wagon was brought out, and the whole household went to church, to join in the service of praise and thanksgiving there.

Whether it was the late hour, or the previous drive, or whatever may have been the cause, never was a dinner a more complete success; from the splendid turkey to the mince pies everything was pronounced delicious. And when evening came a merry party gathered in the parlors There were games and songs in which the children took part; there were illustrated books and magazines to be looked over. Mr. Aiken read a short but beautiful and touching story; his wife played and sang unweariedly, and when the happy circle at last broke up there was a pleasant surprise for the little woman to whom the day had been so full of content.

Jim had worked for Mr. Aiken for more than a year, and no one had heard him speak an unnecessary word; he was a faithful worker, and that was all; if he had a heart he had always kept it out of sight. But now he came up to Mrs. Aiken and held out his hand.

"Good night, ma'am," he said, "and thank you very much. This is the first Thanksgiving I've had since I came to California, and that is ten years ago."

"That is not much to the credit of those you have worked for, Jim," said Mr. Aiken, "and I take part of the blame to myself; but there is one ranch in California where Thanksgiving is always going to be kept hereafter, and wherever you are you may count upon your welcome if you will come and keep it with us."

Mrs. Aiken's eyes were suspiciously bright. Were they sparkling with unshed tears? Her husband turned to her as they were left alone.

"Dear little wife," he said tenderly, "if all else were gone and you were left to me, I would have cause enough for a Thanksgiving Day." And then the tears overflowed, but they were tears of gladness.—*Rural Press.*

TEMPERANCE.

LINCOLN ON LIQUOR.

Mr. Luke C. Grimes, formerly City Librarian, and an aetive politician, has for thirty years taken a deep interest, at intervals, in temperance movements. During the Washingtonian temperance excitement, about 1853 or 1854, he was present at a meeting where the late President Lincoln made a speech, and the story of the interesting event, as told by him, is as follows: "One Sunday afternoon, in 1853 or 1854, I am not certain of the year," began Mr. Grimes, "I attended a meeting in the large hall on the top floor of the building on the southeast corner of Broome street and the Bowery. After an opening address by the presiding officer, the audience was called upon for

FIVE-MINUTE SPEECHES.

Many were made, but the material giving signs of being exhausted, Mr. Walford resorted to direct personal appeals, and addressing a person who was modestly seated in a remote corner of the room, said: 'Perhaps our friend in the corner will make a few remarks.' The audience instinctively, of course, gazed in the direction indicated by the speaker, and saw the gaunt, uncouth figure of a very tall man slowly arise from a seat. A half-suppressed titter ran through the assemblage at the appearance of the individual. He was clad in home-spun garments of a grayish color, which added to the quaintness of his aspect. So leisurely did he rise from his chair that it seemed he must be about 7 feet high. His complexion was sallow, his cheeks sunken, and his hair and beard were black—the latter slightly grizzled. But the most remarkable feature was his eyes; they were deep sunken in the soekets, jet black, and they glowed like coals afire, and impressed me with the fact that their possessor was no ordinary man. Well, at last he had risen to his full height, and he was seen to be of much more than average statue, but slightly stooped. After a deliberate survey of the audience for a minute or two he began to speak, and I tell you it was not long before the titter I spoke of gave place to

MURMURS OF APPLAUSE

and admiration, and he wasn't restricted to ths five-minute rule either. I can only give a mere outline of the address. He dwelt, of course, upon the evil effects of liquor-drinking, and illustrated his speech by many amusing anecdotes, but one feature I recall very distinctly, and that was a tribute he paid to his mother, in which he said that what success he had attained, and whatever force he had brought to bear to resist temptation he felt was due to the principle of self-reliance inculcated by his mother; that she always taught him that he was responsible for his acts, and could do either right or wrong, as he should choose. He said furthermore: 'In the far West, whence I come, rum has not yet made the ravages which mark its dread path in the crowded cities of the East, and I trust there shall never be found wanting earnest men to warn the pioneer that his labor will be useless unless he excludes from his presence the dread destroyer, rum!' These were the words of the speaker as near as I can recollect, but I reeall distinctly the concluding sentence of his speech, which was as follows: 'I am from the far West, on my way to Washington, and my name is Abraham Lincoln.' None of his hearers had ever heard the name before, but all realized that the owner was an able man. When the meeting broke up Mr. Lincoln passed out with the crowd, and I never saw him again till I was introduced to him at the Astor House in 1863, when, as he said, perhaps, prophetically, he was on his way to Washington to the Presidency and to his death."—*New York Telegram.*

SAD FATE OF A BRILLIANT MAN.

A brother of Mr. William Stead, the editor of the *Pall Mall Gazette*, lies in a nameless grave in the town of Clayton, Ala. "It was in 1872," says the *Atlanta Constitution*, "that Stead made his appearance in Clayton. He was a tramp, but gave evidence of having seen better days. Penniless and friendless, he gladly accepted odd jobs, and soon went to work as a landscape Gardener. To Prof. Johnson, then a teacher in Clayton, Stead confided the story of his life. It was the old story of drink and the train of evil which followed it. Rum had robbed him of family, fortune, and friends, and made him a vagabond upon the face of the earth. Again the demon seized him, and this time death put an end to his struggle and temptations. Prof. Johnson wrote to the great London editor, informing him of his brother's sad fate, and in due time a reply came acknwledging the relationship, and giv- the history of a brilliant but uncontrollable man. The prosperous editor begged the professor to communicate anything of a pleasant nature he might know about the outcast, but not to write any unpleasant tidings."

The druggists of Chicago, Ill., strenuously object to the special license tax which they are obliged to pay, and have submitted to the city council a pledge and protest, signed by nearly the entire trade, in which they set forth the indefensibleness on moral or legal grounds, of the selling liquor as a beverage, and denounce the practice, pledging themselves to guard carefully against the sale for other than medicinal and sacramental purposes, or alcohol for mechanical use; pledging also to assist, through their representative organization, in the prosecution of all druggists who shall violate these rules.

—Dr. Sheldon Jackson and the Rev. Alonzo E. Austin, on the 27th of September, received into the Presbyterian Mission church, at Sitka, Alaska, eleven members on profession of faith and baptism. Four of these having lived together, according to their Indian customs, as husbands and wives, sought and received Christian marriage.

THE CHURCHES.

—Bishop Milton Wright has been spending some time in Woodbridge, California, assisting in a revival.

—The Christian Convention conducted by Messrs. Moody and Sankey at Newburg, N. Y., for three days, closing Nov. 2, was very successful, and has led to a deep religious feeling throughout every church in the city.

—The principal of the Theological Seminary at Kioto, Japan, recently addressed the students of the Yale Divinity School. He informed them that thirteen churches have been formed in Japan within the last year.

—The ninth annual meeting of the Woman's Christian Association of this city was held last week at Farwell Hall. The report of the treasurer showed receipts, $12,550.13; current expenses, $7,024.34; deposited in permanent building fund, $5,356.86; balance in the treasury, $345.48; unpaid subscriptions to the building fund, $22,379. The Employment Bureau Committee reported 305 persons wanting employment, and that 158 employers had called. The president, Mrs. Leander Stone, in her annual address, urged the importance of continuing, with unabated energy, the work of securing subscriptions for the proposed building. It should be located, she thought, down town. She advocated the stationing of a Christian woman at every depot in the city to look after young girls coming to the city for employment.

—Rev. John A. Wilson, pastor of the First United Presbyterian church of St. Louis, having been elected synodical missionary, tendered his resignation as pastor, but the presbytery of Southern Illinois, after hearing the argument of the church committee, unanimously refused to break up the relations of the church and pastor.

—Rev. Dr. Robert Armstrong presented a paper before the late United Presbyterian Presbytery of New York on promiscuous dancing, which was read and adopted by presbytery. In this paper the presbytery warns all members and young people in our congregations and Sabbath-schools to avoid not only the practice of promiscuous dancing, but the places where it is practiced. It enjoins pastors and sessions to use all proper means to instruct the people of the evils of this practice, that in no circumstances will they engage in it. That as co-presbyters, we pledge each other our hearty support in endeavoring to entirely remove this evil from amongst us; that a committee be appointed to determine the extent of the evil and to report in regard to the necessity of any additional measures for its suppression; that pastors and elders of vacant congregations be instructed to inform their congregations in regard to the import of these resolutions and urge universal compliance with the same.

—The King of Siam has proclaimed the freedom of all religions tending to the moral improvement of the people.

—*A notable fact!*—While there was last year about seven converts to each preacher in the United States, there were seventy to each of the missionaries in Asia.

—The Emperor William, of Germany, has a chapter from the Bible read to him every day, immediately after dinner.

—There are fifty-four agencies and societies of various kinds connected with Rev. C. H. Spurgeon's Tabernacle, London.

—A nephew of the King of Corea, a son of its prime minister, and the son of a military mandarin, have entered the Southern Methodist College at Shanghai.

—Two ladies 68 years of age collected the entire last year's salary of Rev. S. Earngey, pastor of the Methodist church at Morris, Ill. Mrs. Earngey graduated at Wheaton as Miss Hewes in 1869.

—A call has been issued for a meeting of the Baptist pastors of Iowa, to be held at Washington, Iowa, Nov. 17, and to continue two or more days for earnest prayer for a blessing upon themselves and churches.

—Sam Jones is preaching in Birmingham, Ala., and the reported conversons for the week ending Saturday night Oct. 31, are given at a round 600.

—The grand total of appropriations made by the general conference of the Methodist Episcopal church this year, is $1,250,000. On Dec. 17 a grand missionary meeting will be held in New York Bishop Harris will preside, and Bishops Hurst and Fowler, and the Revs. Dr. Reed and Buckley will deliver addresses. Three hundred singers have been engaged.

—Pastor Seguin is continuing his mission among the Romanists from Detroit. He lately visited Schofield, Mich., where he was assailed by a mob during the night, which was finally dispersed without doing any personal injury. He writes of this trouble: "I spoke there four times last week on the subject of the Good Samaritan, and taking for my text. "What readest thou in the law?" I went on to explain the absolute necessity for us to read the Bible. I spoke of its clearness to uneducated people. The church (M. E.) was crowded every time. A mob was organized. Two Frenchmen and one Irish, all Roman Catholics, hired the services of forty drunken Irish beasts, and came to the house where I was stopping. Mr. Milford Preston, the owner of the house, told them they had better go to bed, otherwise they would find themselves in a grave the next morning. We scared them telling them we were well provided with arms." Next morning he made an effort to have several of the mob arrested, but the prosecuting attorney, being a Roman Catholic, would make no move in the matter of punishing the authors of the outrage.

—Our readers will remember that sometime ago Dr. Hays, then of Denver and now of Cincinnati, was sued for libel by Mr. Graham, the sheriff of Denver, for saying that the sheriff was the ally of lawbreakers. In the course of time the sheriff paid the costs and withdrew the suit. Since then the people of Denver have expressed their opinion of both these gentlemen. When Dr. Hays proposed to leave, not only the church and the presbytery, but the Chamber of Commerce, the newspapers and the other denominations presented their remonstrances. Three hundred convicts in the penitentiary sent him their plea to stay for their sake, and the Chinese begged him to stay as their friend. Last Tuesday the election came off, and Mr. Graham was a candidate for re-election. The county usually goes Republican by about 3,000 majority. This time Mr. Graham was buried under a majority of over 2,500 for his opponent.—*Interior.*

—Rev. Joseph Neesima, of Japan, addressed the [Chicago] Minister's Union last Monday. Referring to the progress of Christianity in that country, Mr. Neesima spoke of the favorable attidue of government, of influential men and of the press. This land, with its 37,000,000 of people, has its door wide open toward Christianity. The missionary is not only unmolested, for the most part, but welcomed, and police protection afforded him. In the sixteen years of missionary labor, between nine and ten thousand converts to Christianity have been made. While millions of dollars are still expended in idol worship, rearing new temples, and caring for old ones, the decay of idol worship is very evident. The days of bowing down to wood and stone are well nigh ended. There is a small remnant in the land of the Catholic movement of three centuries ago. Though so nearly extinguished for several generations, it yet serves to distinguish its adherents. They are more loyal to the government than their pagan neighbors. Later importations of Catholicism were reported as having made considerable progress throughout the empire. The government has provided 30,000 primary public schools, and made education compulsory for both sexes. Japanese scholars have done little as yet of original thinking. European literature is being freely translated, and unfortunately chaff as well as wheat goes into the literary hopper. Darwin, Huxley, and Spencer are read, and their pernicious influence is felt. Mr. Neesima sees peril in this that must be met. He urges higher Christian education and appeals for aid. —*Advance.*

—A very important conference on city evangelization is to be held in Cincinnati the second week in December, beginning on the 7th and closing on the 11th. It is to be interdenominational, and is designed to bring together, in the terms of the announcement, for discussion and suggestion, those who have given the deepest study to the various perils with which the cities threaten our civilization, and those who have been most successful in reaching the masses with Christian influence. The programme, so far as arranged, provides for ten papers, five on the evils and five on the remedies, as follows: Evils—"The Menace of the Modern City to our Civilization;" "Socialism;" "The Homeless Classes;" "Church Neglect, as Caused by the Strife between Labor and Capital;" "Sabbath Desecration." Remedies—"Christian Work for the Population of Foreign Parentage;" "A Religious Census;" "Sunday-school Mission Work;" "Evangelistic Methods;" "The Organization of a Church for Work;" "Question Drawer." Among those who are to participate in the discussions are Drs. Washington Gladden, E. P. Goodwin, R. M. Hatfield, R. S. Macarthur, A. H. Bradford, and A. F. Schauffler.

—The Swedish Lutherans celebrated the anniversary of Gustavus Adolphus on the 6th of November. Anniversary celebrations were observed throughout the Swedish synods on that day, the grandest, however, taking place at Augustana College, at Rock Islad, Ill. Probably no Lutheran institution in the land evinces such energy and can record such a success as this school. It is but a few years since Professor Weidner has been called there to the English theological chair, but now he states that about one-fourth of all the members of the Augustana Synod have been students at the school since he has been teacher.

—The opponents of Christianity in Japan have banded together to resist the spread of the Christian religion. Several such associations exist in different cities; but in no case do they appear to be numerous. In one instance, about twenty of them, carrying flags, inscribed: "Expel Christ, the Robber." entered a Greek Chapel; but caused no disturbance. In Osaka and Yokohama they have held public meetings; and in the former place, violence was used toward those who took the part of the Christians. Not infrequently the Buddhist priests are roused by the progress of the Christian religion to try to refute its doctrines. In one case, when Christian services were announced in a town where there is no church, the priests secured a room adjoining the building in which the missionary was to speak. A celebrated Buddhist orator was secured to defend Buddhism. The people went in large numbers to hear him; but when they found that his whole speech was to be a violent attack on other religions, they left, and went to hear the missionary who, without reference to Buddhism, preached a plain Gospel discourse. The people were pleased with it, and said: "If that is Christian teaching, Christianity is good. The priests," they said, "have a losing cause; they are not able to defend their religion.

SUSTAINED BY HIS CO LABORERS.

RESOLUTIONS OF SYMPATHY FOR BRO. IMES, OF MEMPHIS.

Whereas, Rev. B. A. Imes, pastor of the Second Congregational church of Memphis, Tenn., because of his using his liberty to declare God's word, as he understands it, in reference to the evils of secret societies, has been repeatedly warned of danger to his person, and has also been notified to leave the city in two weeks; therefore;

RESOLVED, 1. That we express our sympathy with brother Imes in the case: that we approve the stand he has taken for the liberty of the pulpit and the press; and that we denounce this assault upon free speech as an assault upon all liberty, and as coming with an ill grace from a people, who, as Bro. Imes says, "owe all their freedom and citizenship to those, who under God, gave their lives in defence of free speech and of free manhood."

2. That we would repeat the admonition sent out by the American Missionary Association to all its teachers and preachers, asking them to give attention to the evils of secret societies among the colored people, and by all appropriate means to seek to avert them.

Adopted unanimously by the Central South Congregational Association, meeting in Little Rock, Nov. 5–8th, embracing the churches of Tennessee, Arkansas and two in Alabama. JOS. E. ROY.

THE
CHRISTIAN CYNOSURE
A NEATLY PRINTED SIXTEEN PAGE WEEKLY JOURNAL, UNSECTARIAN AND OPPOSED TO SECRET SOCIETIES.

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2. Because it is *uncompromising* on ALL questions of the day. On temperance, tobacco, Sabbath desecration, Mormonism, the Southern and Indian questions, civil-service reform, monopolies, the rights of labor, and every other question, its only aim is to be RIGHT, and advocate the TRUTH. It is hence FEARLESS and OUTSPOKEN.

2. Because it emphasizes the fact that political action should be directed by *conscience* enlightened by the WORD and SPIRIT of God and that Christ must be acknowledged KING of NATIONS, and presents a platform epitomizing the science of civil governments based on the supreme authority of the DIVINE WORD.

4. Because, in addition to these features, it contains a choice selection of wholesome reading for the family, from oldest to youngest, with religious and secular news, market reports, etc.

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LODGE NOTES.

—The Chicago papers announce "Mrs Sarah E. Fuller of Boston, president of the Woman's Relief Corps, the auxiliary to the Grand Army of the Republic," at the Grand Pacific hotel looking after lodge matters, in consultation with the president of the Illinois department, Julia T. Sine, and her staff.

—Geueral John C. Smith, Lieutenant Gevernor of Illinois, Past Grand Commander of the Knight Templars of Illinois, and who holds high office among the Odd-fellows, has just been made Brigadier General for the State, of the "Patriarchs Militant," the new degree for Odd-fellow aristocrats, the "military and religious" department of the order.

—Pennsylvania Odd fellows have the largest number of lodges and the largest number of encampments, with the largest membership in each body, of any State in the Union. The lodges number 904; encampments, 204; brothers, 80,504; patriarchs, 11,864. Ohio comes next.

—The number of Odd-fellow's lodges in Germany, according to the official report of 1885, is eighry-five in forty-eight cities.

—The "Home Circle" is a new order, a branch of the Royal Arcanum. It is said by its members to be more of a social order than the Arcanum, because it admits the wives and lady friends of the Royal Areanum members, and also insures them, if they pass the medical examination. If they do not pass they may become social members and enjoy the meetings with their friends. There are now four councils in this city with a membership of about 300.

—The Supreme Temple, Patriarchal Circle, in a meeting held in this city last week, resolved not to unite with the Patriarch Militant, an order created by the Sovereign Grand Lodge, F. O. O. F., at a meeting recently held at Baltimore. The resolution was adopted after a heated discussion and a vote of 38 to 25. The Patriarchal Circle was a kind of "upper ten," Knight Templar degree, and met the antagonism of influential Odd-fellows, local lodges, of grand lodges, and was commanded to terminate its existenee by the Supreme Grand Lodge. So bitter was the antagonism that two years ago the Supreme Lodge ordered the expulsion from Odd-fellowship of all who retained their connection with the circle. The Patriarchal Circle then continued as a distinct order.

—The National GrangePatrons of Husbandry assembled in its nineteenth annual session, and was opened in the sixth degree, in Boston, Nov. 11th. The Committee on Credentials reported that twenty-nine States were clear upon the treasurer's books and entitled to representation. One hundred and fifty dormant granges have been revived during the past fiscal year throughout the country.

—The appeal of the Grand Lodge of the Ancient Order of United Workmen of Pennsylvania, to amend its charter so as to better control subordinate lodges, is denied in an opinion delivered by Justice Sterrett in the Supreme Court.

—The active membership rolls of the Grand Army of the Republic contain over 290,000 names, a somewhat larger number than generally is supposed. In addition to this number it is thought that there are now living nearly 50,000 veterans of the civil war not enrolled in the Grand Army.

—Henry E. Sharpe has begun a libel suit for $50,000 at St. Louis against P. V. Powderly and the executive board of the Knights of Labor. Sharpe alleges that Powderly et al. had published at Scrantou, Pa. that he had been expelled, for unbecoming conduct, from a lodge of the K. of L.

—In Grand Army "General Order, No. 7," just issued to the various posts throughout the country from headquarters at Washington, the purposes and work of the "Veterans' Rights Union," as existing in New York and Pennsylvania, are commended, and they recommend the organization of similar agencies throughout the several Grand Army jurisdictions. The circular also calls attention to the fact that this action of the National Encampment intimates no purpose to relax the settled and determined policy of the Grand Army of the Republic to hold aloof from every form of political action or alliance; but that it invites such proper organization and persuasion as may seem necessary to secure the execution without equivocation or evasion of those laws of the land, which, alike honorable to those who enacted them and just to the intended beneficiaries, remain among the most cherished of our testimonials, and are the assurance of benefits fully earned and which ought to be maintained." This as an official declaration, plainly enough indicates that the mission of the G. A. R. is political enough for any emergency. Gen. Logan evidently so understands it, and so did "Dick" Oglesby a year or so ago when he joined, in order to get elected Governor of Illinois.

Until January next we will send five *sample* copies of the *Cynosure* to one address for TEN CENTS! Has the *Cynosure* been a household blessing to you? then we want you to help us make it such to your relatives, friends and neighbors. We are dependent on your good will, good word and good work for that which will make this paper what you wish it to be, and give it the circulation you wish it to have. How many homes will you introduce the *Cynosure* into in the next two months?

☞The above is not clearly understood by some. Just five *sample* copies of the *Cynosure*, and no more, will be sent to one address for ten cents. This offer will be continued until January.

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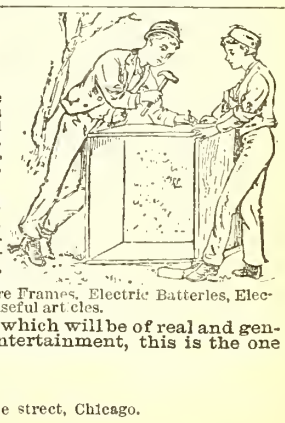
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"For more than fifty years my drink, night and morning, has been boiling water sweetened, and with a small quantity of milk or cream, and not unfrequently at dinner also, especially after preaching or after public speaking.

"I did not begin this practice from any scruples as to the using of other drinks, but from a regard for my health. When a lad in my seventeenth year, and a member of the senior class, in the college here, from hard study and close confinement I became dyspeptic, and suffered much from this cause. The dyspepsia continued to trouble me for several years, affecting not a little my nervous system. Thinking that this might in a measure be due to the use of tea and coffee, of both of which I was very fond, I resolved to give them up, at least for a time, and to return to the use of my drink in childhood. I did so, and with the happiest result. Since that time, the year 1829, I have not taken a spoonful of tea or coffee.

"If exhausted by speaking in public or by mental effort, my usual resort is to a cup of boiling water, not only because it is a safer means of recruiting my impaired energy than the use of exhilerating drinks of any description, but for the further reason that it is as effective as any other, since by its heat and moisture it diffuses a pleasant warmth through the system, often removing the necessity for a stronger stimulant and all desire for it.

"Some years ago I happened to mention to a friend, one of the leading physicians of Philadelphia, what was my customary drink, upon which he replied that if one was unwell and knew not what ailed him, he could not do a better thing than sip a cup of boiling water as hot as he could take it, and upon repeating this remark to an eminent surgeon of New York City, he gave me to understand that he was fully of the same mind."

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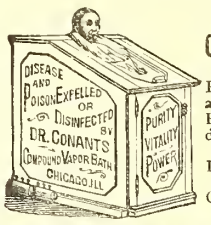
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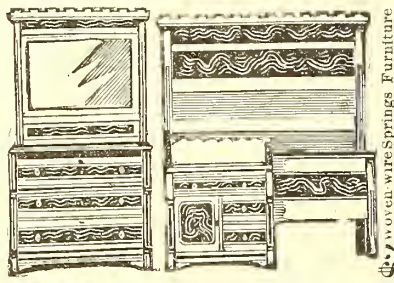
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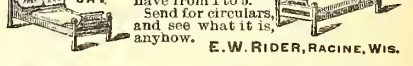
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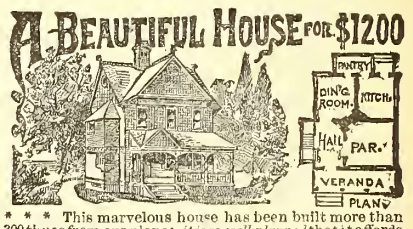
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IN BRIEF.

Maj. Powell of the geological survey, has discovered in New Mexico, near California Mountain, what he pronounces to be the oldest human habitations upon the American continent.

It is estimated on a rough calculation that there are at least 2,000,000 single men in France who have means to marry, who are of an age to marry, and who have no special reason for not marrying.

Prof. Maria Mitchell of Vassar College celebrated her 67th birthday a few days ago. The undergraduates presented her with a jelly cake of sixty-seven layers—one for each year—which was raised to the lady's room by means of a derrick.

General Grant's pocket knife, presented to the New York *World* for the benefit of the Grant memorial fund, sold for $100 to Dr. C. B. Webster, of Sheffield, Eng. Dr. Webster presented the knife to Gen. Grant while on his trip around the world, and it was lost at Long Branch several years ago.

Miss St. Pierre, the Tennessee heiress, thinks she can elevate the poor white people of the South. She intends to form colonies and give them houses and work. She will give each family timber to build a house and a ten years' lease of twenty acres of land.

Mr. Bronson Alcott was lately asked by an eminent writer what he had meant by once saying in a lecture: If I, who am is ing I, think things, I am really thinging the thing that things things." "Did I say that?" asked Mr. Alcott. "The newspapers report you as saying it." "Well," said Mr. Alcott, "if they reported it I suppose I said it, and I know it meant something at the time. But I am sure I don't know now what I did mean."

A lady living on the Blue Ridge in Rappahannock county, Virginia, had 12 stands of bees which were very valuable until a distillery was started in the neighborhood. Since that the bees fly over there and get very drunk and are now of little profit. Too much "peach and honey."

It is said that the chart prepared in the Forestry Division of the Agricultural Department at Washington shows that the United States contains 455,000,000 acres of forest, which are disappearing at the rate of 25,000,000 acres a year.

The colored people have nearly 1,000,000 children in school; publish over 80 newspapers; furnish nearly 16,000,000 school teachers; have about 15,000 students in high schools and colleges; 2,000,000 members in the Methodist and Baptist churches; own 680,000 acres of land in Georgia alone, and over 5,000,000 in the whole South. The increase in the production of cotton since emancipation has been 1,000,000 bales per year, or one third more than that raised while working under the lash; and they had in the fraudulent Freedmen's bank $56,000,000.—*Christian-at-Work.*

Doctors say that mothers who take pride in the weight of their newly born children should weigh them as soon as possible after birth. Children lose weight during the first three days of life, sometimes amounting to twelve ounces or more. It takes nearly a week to regain the weight they bad at birth.

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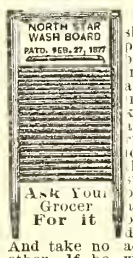
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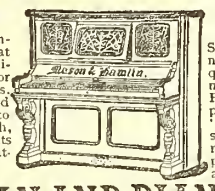
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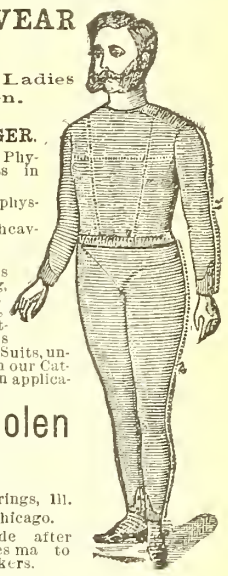
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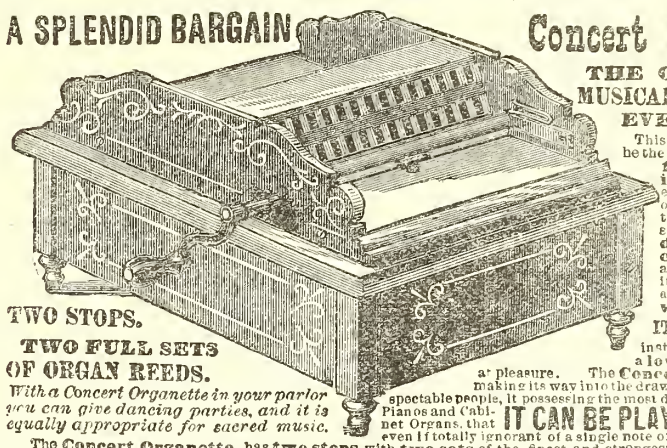
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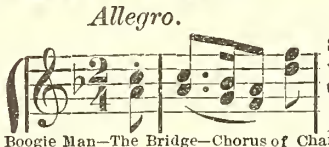
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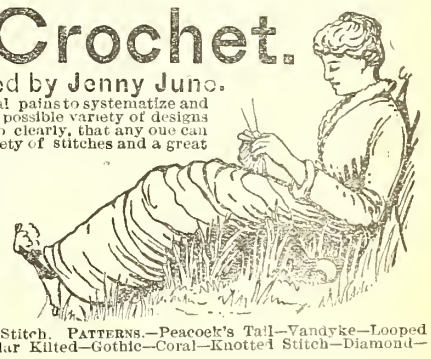
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NEWS OF THE WEEK.

COUNTRY.

The fat stock show opened in this city last Tuesday evening in the presence of an immense crowd, estimated at 15,000. Gov Oglesby made a speech. The show continued to attract large crowds all the week. The Hereford cattle led in the prize-winning this year. Large numbers of the prize cattle were sold at high prices. The poultry exhibit was the largest that has ever been seen in the West. The butterine interest, after a bitter fight, was admitted to a place in the building, where several of the leading manufacturers of the article made a showing on Saturday.

The Chicago city council passed a resolution to set apart so much of the fourth story of the City Hall as may be deemed necessary for the public library, also authorizing the Library Board to expend $25,000, or as much as may be necessary, to fit up the rooms for the library.

Three Italians who horribly murdered a companion of the same nationality in this city last spring were hung Saturday in th jail yard. The day before Mulkowski, who murdered a woman for her money, was sentenced to be hung.

The corn crop of Nebraska is estimated at $150,000,000 bushels

Fire started on the Strand at Galveston, Tex., early Friday morning and swept southeastward with great rapidity, destroying 400 dwellings and residences, many of the inmates narrowly escaping. A high wind which prevailed at the time aided the progress of the flames, which found easy prey in the wooden structures covering the burned district. One thousand families were rendered temporarily homeless, and the financial loss will approximate $2,500,000, with less than $1,000,000 insurance. Already the leading citizens have taken measures to relieve the sufferers, and telegrams tendering assistance and sympathy have been received from many cities. The buildings on forty and one-half blocks, or 100 acres were swept away by the fire.

At Rockfield, Wis., Thursday morning, the little daughter of Jacob Dhein threw a dynamite cartridge into the kitchen stove, the explosion wrecking the house, killing the child, fatally wounding her mother, and dangerously wounding the father and other persons. The head of the family dog was blown off.

On his Palo Alto ranch, near Menlo Park, Cal., Senator Sanford proposes to establish a great university, which he will endow to the extent of $20,000,000.

In August, 1884, Joseph Dyer, aged 20, of Cape Elizabeth, Me., was thrown from a wagon and killed, the remains being interred a few days later. Recently the parents received word that their dead son was alive and well. They resolved to exhume the coffin, which was done, and removed it to the family residence. As the lid was about to be removed the supposed dead man walked into the house. It is surmised that medical students dug up the body, found that life was not extinct, and treated Dyer until he fully recovered.

The mysterious murder of Dr. Allen at Sandwich, Ill., six years ago, is recalled by the full confession of James Young, a convict in Joliet prison, from Carroll county. On the evidence of a female detective William Thomas was convicted of the murder, and has already served six years of a sentence of seventeen. Young was taken to court at Sycamore, Ill., and reiterated his former statements, detailing how the murder was committed. A jury reported that Young was neither an idiot nor a lunatic; and Judge Kellum imposed a sentence of life imprisonment.

An explosion of giant powder in Bulldoning's mine, at Silver Cliff, Col., Friday evening, resulted in a fire which destroyed the shaft-house and hoisting works. Twelve men are imprisoned in the mine, and Superintendent W H. Foss is missing. There is great excitement at the scene of the disaster.

Reports of the late cyclone in the South say that in Coos county, Texas, it moved with awful velocity and a terrific roar, crushing dwellings and out-buildings, scattering the contents far and wide, and carrying death and destruction in its pathway. Hardy Pitman and three children, 6, 7, and 8 years old, and also a 9 year-old boy, were all instantly killed, the head of one child was instantly twisted off and carried 200 yards from the body. The storm, accompanied by torrents of rain, started on the Cahaba river, passed through Dallas, Perry, and Bibb counties, Alabama, leaving a dead waste of forests, plantations, houses, and villas. The track of the cyclone was half a mile wide. Thirteen persons have been found killed outright and forty or fifty dangerously wounded. A number of persons cannot be accounted for.

Ten of the twelve Mormon apostles sign a notice in this evening's church organ, the *Deseret News* that Albert Carrington, one of the twelve apostles, "after a full and patient trial" by the authorities of the church, has been excommunicated from the Latter-day Saints for adultery and lascivious conduct. No particulars are given.

The Illinois Supreme Court rendered a decision refusing to grant a new trial to Mackin, who was convicted of perjury in connection with the Eighteenth Ward election frauds of a year ago. The court held that the finding of the indictment was proper, and that the Criminal Court made no error in the trial.

At Bellarie, Ohio, Saturday night, Kate St. John, aged 19, fell while skating, and was pronounced dead by physicians. She was removed to her home and preparations for her burial begun. On Sunday signs of life were discovered, and it was thought she would recover. Syncope was attributed to tight lacing and over exertion.

A dispatch from Regina states that Sherwood, Chief of the Dominion Police, arrived there Sunday morning, bringing the Governor General's warrant for the execution of Riel.

There were 235 deaths of small-pox in Montreal and the adjoining municipalities last week and 304 the previous week.

The dispute over the annexation of Roumelia by Bulgaria has been brought to a crisis by a declaration of war by Servia against Bulgaria. The Servian army crossed the frontier in three divisions, and meeting little opposition occupied a number of Bulgarian villages. The Bulgarian troops are advancing by forced marches to meet them. The war forces of Servia are 170,412 men; of Bulgaria, 60,000 and of Eastern Roumelia 64,000.

The expulsion of Russian Poles from Prussia continues unabated. In one settlement alone 2,000 Poles were ordered to settle up their affairs and at once quit Prussian territory forever. While Prussia is driving thousands from their homes Russia has issued an edict refusing to receive them unless they can prove that they were born on Russian territory. Many of those expelled have resided in Prussia so long that they have forgotten their native language. The cruelty inflicted on these unfortunate subjects has produced a widespread feeling of bitterness against Bismarck.

FOREIGN.

The British government has declared war against Burmah, King Theebaw of that country having issued a proclamation declaring that he will not accept the proposals of the Indian government, at the same time calling on the Burmese to defend their country. The British troops were to cross the frontier Sunday.

Advices from Mandalay state that the Burmese have detained the steamer which was sent there to bring away Europeans, and threaten to burn her if she attempts to leave. Foreigners are not allowed to leave Mandalay.

The Burmese envoy at Paris has gone to ask Prince Bismarck to arrange with England for a settlement of the dispute between Burmah and Great Britain.

It is stated in Paris that the French government has resolved to summon the Prince of Monaco to prohibit gaming-tables at that place.

Seventy-five thousand men have been raised in Eastern Roumelia. Duelling is going on continuously. Prince Alexander and Premier Karaveloff will remain at Phillippopolis until a final decision has been reached by the Balkan conference.

The Mexican government is building a sewer for draining the Valley of Mexico. The plans involve the construction of a canal from Lake Tezcoco to Lake Zumpango, then the water is to pass through a tunnel five and a half miles long. The estimated expense of the work is $4,000,000. Local sanitary authorities estimate that the drainage of the valley will reduce the death-rate one-half.

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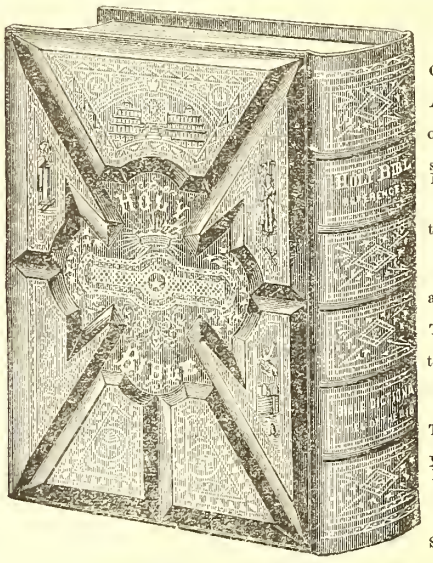
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It was a just recognition of public sentiment at the North, we hope, that led President Cleveland to withhold the appointment of Israel Green as Indian agent. Green lives at Mitchell, Dakota, and is the man who struck down old John Brown at Harper's Ferry in 1859. It may seem to many a severe penalty that this man should wear the brand of Cain through life. But his deed should at least be considered dark enough to cast a shadow over every hope of a government appointment.

The intention of the Kansas authorities to push the prosecution of liquor-sellers in the State must be regarded as an earnest acceptance of the prohibition amendment. The condition of Kansas has wonderfully improved since the adoption of that amendment, but the liquor business is run by an enemy who must always be watched. From localities in the State come excellent reports. In Coffey county every druggist known to be guilty has been arrested on various charges of violation of prohibitory law, and their cases will be tried at the next term of the district court. The movement is being conducted by the prohibitionists. In Rice county the out-and-out prohibition voters elected two of their candidates and made this year a gain 631 on the hightest votes quoted in 1884 and 1885. These are the voters who will give effect to prohibition.

Fashion has strange freaks. The colored people who till lately were unacquainted, as George W. Cable says, "with the evil charms of secret orders," have rapidly come to embrace that which at first they abhorred, and following the fantastic fancies of the whites have fairly outdone them in the game of lodgery. The fair Caucasian ladies, however, have fallen in love with the kinky hair given by the Creator to the African, and for fear it shall not be observable, pull it down into their eyes as if a Shetland pony were their model of beauty. But the daughters of Ham are also dissatisfied with the work of God and have invented an "anti-curl" nostrum which fills the columns of some of the religious papers edited by colored brethren at the South. How much better if we all made Christ our model and were content with the meek and beautiful adornments God has given us!

A settlement has been made by arbitration between the Knights of Labor lodges in Galveston Texas and the steamship company operating at that port. The strike effected the whole business of the city. Under orders from their lodges men deserted their work, and at one time twelve large foreign steamers lay idle in port, while the lodges determined to "boycott" all the railway lines that took freight from the steamers. The "Master" of the Knights theatened in short, a general strike that should effect every interest in Texas and Louisiana. A general suspension of business was threatened at the dictation of the lodge. This picture of Galveston's distress may yet be again realized throughout the country, as in 1877. The lodges are more numerous, powerful and strong in organization than then—a social volcano, but we are all indifferent to its mutterings.

The result of the trial of editor Stead of the *Pall Mall Gazette* is a surprise to American readers. We can hardly with the record of our courts before us understand either how a jury could convict, or why Mr. Stead should not have fought off the execution of the sentence. Though the evidence was plain that he was guilty of nothing which an ordinary detective, employed by the courts, would not have done, he was remanded to prison for three months, and instead of fighting he accepted the verdict and submitted to the humiliation. Some of the London papers, organs of the nobility, can say nothing too severe in their condemnation; but this is another drop in their cup which is fast filling. When the masses shall have enough of this barter in the virtue and life of poor girls, enough of land taxes, of supporting an expensive state church, and of immense outlay for military and naval service there will be a change. Already there is an immense demonstration preparing for Mr. Stead when he shall be released in January, and he promises to be more popular then than ever.

The British elections began Monday and will continue till December 10th. Though not so much appears on the surface, it is quite probable that a defeat of the Liberal party will be a decisive call to Gladstone to lay down the weary strife of politics in which he has been so long a leader—and one of England's noblest. Neither Liberal nor Tory party has a strongly defined policy, and two or three vital question have nearly split the Liberals irretrievably. Disestablishment has long been asked for by Scotland and Gladstone promised to take it up whenever it was generally demanded. Gladstone has lately been addressed by 1470 dissenting Scotch clergymen, declaring that they look to him to overthrow the state church. But this agitation has its effect in England, and the radicals began to ask that disestablishment be made general. The Tories were eager to make this an issue, for it would give them the victory. Mr. Gladstone, however, has given the word that English disestablishment is not now a question in polities. "Fair trade," a term for a modified tariff is one of the Tory measures, while Parnell has put Irish Home Rule to the front, and asks his friends to support Tories. Mr. Gladstone is confident of the reinstatement of his party, and in any event the next year is to be an important one in British politics.

When we read of the filing of the articles of incorporation in Washington for the new Catholic University the mind naturally turns to the million of ignorant people who submit their religious hopes to a priest. How will the three millions of dollars to be put into this institution enlighten the poor of this country? Will it put an end to such sacrilege and outrage as is reported in Brazil, where the Vicar-General of one of the Roman Catholic dioceses considers the Bible a dangerous book. In a circular to clergy, says the *Independent*, he says that Protestant missionaries are overrunning the diocese and distributing books, fair in appearance, but which are "designed to instil poison into the minds of the unwary. Among these books," he continues, they bring the Bible in the vernacular, without notes, without the ecclesiastical authorization, and mutilated, with which they sacrilegiously endeavor to combat the truth." He exhorts the priests to warn the people not to buy these pernicious works; and if they have already fallen into "unwary hands" the priests are to take them and "burn or destroy them." One of the missionaries saw a priest burn a New Testament, which he snatched from the woman who had purchased it. He burned it in the presence of a missionary, declaring that it was a Protestant book and false. Rev. W. M. Brown, the Superintendent of the American Bible Society's work, says one of his colporteurs in the north (Parahyba) had a box of Bibles and Testaments, weighing one hundred pounds, taken from him forcibly and burned; and the authorities would not listen to his complaint, replying that he was a Protestant and the government would not protect heretics.

NEITHER CAN THEY DIE ANY MORE.

Luke 20: 36.

BY JOEL SWARTZ, D. D.

O how the heart leaps up to hear
That somewhere lies a happy shore,
A radiant and immortal sphere
Which they who reach can die no more,
But equal to the angels are!

If no more death, then no more pain,
No parting sighs, no sad farewells,
No mourner's tears, no funeral train,
No open graves, no tolling bells,
O thus to die is nought but gain!

Yea, dying thus is not to die,
'Tis but to drop in dreamless sleep,
To close on earth the tear-dim'd eye;
And, ceasing evermore to weep,
Awake to life and bliss on high.

'Tis but the pilgrim's going home
To greet the lost on earth again;
To cease these desert wilds to roam
And reunite Love's severed chain
And hear the welcome plaudit, Come!

Grieve not that in the grave must lie
The severed links of wedded love;
No need of fleshly bond or tie
To people those pure realms above,
For they who enter cannot die.

Our family ties in Christ are wed,
The church is his own spotless bride,
By him she rises from the dead,
By him the saints are glorified,
He is their Bridegroom and their Head.

Gettysburg, Pa.

THE GRAND ARMY OF THE REPUBLIC.

BY REV. D. SIMON.

When this society was yet in its infancy, people generally were under the impression that it was a perfectly harmless institution. Many people are still under this impression. This is evident from the fact that persons frequently ask whether this society is to be put into the same category with secret societies? Then again we are asked respecting its religious character, the persons asking having the impression that this society has no religion at all. It may be well for us all diligently to inquire into the actual character of this institution, and that all the more because of its present rapid growth.

The G. A. R. was exposed perhaps as much as ten years ago. The exposition is to be had at the office of the National Christian Association in Chicago, Ill. It is called "Ritual of the Grand Army of the Republic." Members of the order will, however, not acknowledge that this is the ritual used in the lodge room. Even respectable persons, whose veracity we can hardly question, positively declare that this ritual is not correct.

We will admit that it is not in every particular correct. We will admit that certain changes have been made since the "Ritual" was published. The question remains, has the *institution* changed, or is it not just what it was when the ritual was adopted in Phil-

adelphia in 1868? If the ritual has been changed, of what character were the changes? I feel satisfied that no material change has been made.

A few weeks since, I had occasion to speak with a seceding Mason of the book entitled "Richardson's Masonry." He remarked that said work was substantially correct: that he who understood this book understood Masonry. This book might, however, be committed to memory, he informed us, and the person still be detected as a book Mason, for a number of changes have been made in late years of which Richardson knows nothing. Who would dare to say that Masonry is not to-day what it was at the time when Richardson published his book?

Now as secret orders are all cast in the same mould, may we not conclude that their tricks are similar. If Masons can change a few non-essential words in their books that they may be able to say that what is published to the world is incorrect, may we not expect other secret orders to do the same? A Grand Army man may, therefore, truthfully say that the published "Ritual" is not correct, and yet, if he would come out with the full truth would he not be forced to acknowledge that it is substantially correct.

But suppose we should press upon a member of this institution to acknowledge this we could not expect it. The ritual belongs to the matters that are to be kept secret, as this is stated in the "Rules and Regulations" of the order. Now when a member is asked to give a definite answer respecting the ritual we can hardly expect him to do so. For example, you read the oath, as given in the ritual, to a member of the order and ask him whether that is correct or whether the penalty of death is to be meted out to those who become traitors to the order. He must do one of two things, either say that there is no such oath or obligation administered or acknowledge that it is correct, and thus virtually reveal the secrets of the lodge: for one who acknowledges an exposition might as well reveal the secrets himself. But they have agreed under the penalty of being "dishonorably discharged," not to divulge "any of the private affairs of the Grand Army of the Republic." Can we expect a member of the order to forfeit his membership in the lodge by acknowledging the ritual or any portion of it? Will he not be apt to consider it *a lie of necessity* to reject the published ritual? Will he violate his obligation to the lodge, or will he violate veracity? Let flesh and blood answer.

I had thought that this institution had little or nothing to do with religion, and objections holding against other secret orders could not be made against the G. A. R. But after closely examining into the matter I have become convinced that they have something to do with religion. They have a chaplain, regularly appointed, whose duty it is to conduct certain religious exercises in the lodge. The Bible is not only lying open upon the altar, but the chaplain reads from this book, as I am informed by a member of the order. The chaplain also offers prayer during the opening services. Religious ceremonies are used on decoration day. They express the hope of the resurrection from the dead in these ceremonies, and members of the order are free to speak of their comrades who have gone to a better life.

A G. A. R. editor recently said in his paper: "As the boy's heads become grayer, and as they gradually pass away to join the Grand Army above, their place in the hearts of the American people will increase in appreciation for the sacrifices they made that the country might live."

The editor who published the above is no professed Christian, but rather despises public preaching and the Word of God. And yet on Grand Army principles he expects "to join the Grand Army above" when he passes away. What is the ground of his hope? Is it Jesus Christ and him crucified? Verily, no. He made sacrifices that the country might live, and as this is about the only virtue said editor possesses, his services in the army must constitute the grounds of his hope.

A member of the G. A. R. writes to a friend: "In regard to religious ceremonies (in the G. A. R.) I say that if the reading of a chapter from the Bible at the beginning of the session, or the open Bible on the pedestal during the meeting of the Post, is any argument against the order, then it can be used with the same force, as I belong to four different orders, and I find it is about the same in them all." The religious ceremonies of the Grand Army are about the same then as those in the Odd-fellow's lodge to which the writer of the above also belongs. But the religious ceremonies of the Odd-fellow's lodge are Christless and wicked. What then shall we say of the Grand Army religious ceremonies?

The Grand Army encourages hero-worship. The soldiers who died in defense of their country are lauded to the skies. What Christian has not been disgusted with the decoration speeches and ceremonies in commemoration of the dead comrades? It matters not how vile a soldier may have been in his life; and though he was a fornicator and drunkard, if only he helped to save his country he is lauded to the skies, and spoken of as being at rest. Inasmuch as the decoration ceremonies are now altogether, or at least nearly so, under the management of the G. A. R., they too must have the honor or dishonor connected with them.

This hero-worship, or this honoring the dead, without regard to character, is so altogether improper, so contrary to all Christian decency and principle, that we cannot understand how a Christian can take part in it. Would not the participation on the part of Christians in such laudations stand as an approval, possibly, of a depraved life, and thus give encouragement to those very vices now so prevalent in our beloved land of the free?

The following editorial written by the above-mentioned Grand Army editor, shows the spirit of the Grand Army demonstrations:

"The veterans of the war of the rebellion are slowly passing away. Yet a little while, and the all-beholding sun shall see no more of these grizzled heroes. One by one they will be summoned to other fields. The new generation asserts itself, but not unkindly. It is more ardent in its hero-worship than were the contemporaries of the heroes."

Whilst the soldier deserves credit, respect, and honor for what he has done, we have no right to worship the departed hero. Or to use the word worship in a modified sense; we have no right to speak of the departed hero as saved simply because he was a hero. Heroism does not save the soul, and who depends on the work performed in the defence of his country for his salvation will certainly open his eyes in disappointment on the day of judgment. "Believe in the Lord Jesus Christ and thou shalt be saved," applies just as much to the soldier as to any one else.

Soon after the assassination of Abraham Lincoln, the condition of the departed President was illustrated by representing George Washington in the kingdom of glory embracing Abraham Lincoln. Both of these men certainly deserve great national honors, but as neither of them was particularly noted for devotion to the Christian church or faith in Christ the Saviour of men, it was not proper thus to glorify them. They had national virtues, they were morally good men and deserve to be honored by our nation to the end of time. But to speak of them as being at rest, or as having entered the Grand Army above, with no other foundation than that of national or moral virtue, is certainly not according to the Scriptures. Much less Scriptural is it to make such allusions where moral virtues are wanting, as this is done by the Grand Army at the graves of comrades who died as drunkards. We know whereof we speak, and facts can be given to confirm this statement.

We shall proceed now to examine the "Rules and Regulations and Rules of Order of the National Encampment Grand Army of the Republic."

As an object to be accomplished by the G. A. R. we are informed as follows:

"To preserve and strengthen those kind and fraternal feelings which bind together the soldiers, sailors, and mariners who united to suppress the late rebellion, and to perpetuate the memory and history of the dead."

A careless reading of these words is not sufficient to secure their import. We must not lose sight of the fact that these soldiers, sailors, and mariners are bound together in a *secret* organization. The outside world is to know nothing of their *private* affairs. In other words, we are not to know anything about the way in which these kind and fraternal feelings are to be preserved and strengthened. And yet we happen to know something about it. Days that are gone are reviewed, the deeds and conversations of war-life brought back to the mind and the sins of the soldier's life laughed over.

Not many months ago I was an eye and ear witness at a Camp-Fire demonstration of the G. A. R. About all, outside of the fires, that was of a character to remind one of the life of the soldier, was an entertainment given by the members of the G. A. R. One of their members acted as chairman and stated the order of the exercises. A few war and national songs were sung and played, after which the chairman said substantially the following: "I have in my hand a hatchet handed to me by Mr. ——— to be presented to the comrade who can tell the biggest army lie." One comrade after another stepped forward and lied to the best of his ability. The language used was not of an elevating character. Some remarks there made were literally indecent. Not a word was said of the good actually accomplished by the civil war, not a single heroic deed was mentioned, nothing in fact that would tend to gain respect for those who risked their all in defense of their country. Judging from this public demonstration, the tendency of the order is to degrade the morals of the people and to destroy the respect which people have, and *should* have, for the soldier.

The spirit of hostility towards those who had taken up arms against the government is fostered, as is evident from the fact that none who ever bore arms in the rebel army can ever enlist in the G. A. R. Is it well after peace has been declared to keep up a hostile feeling between the parties? The G. A. R. stands in the way of making this peace permanent. The war put away the apple of contention, and why not consider the matter settled and have peace in every sense of the word? The very fact that the Northern soldiers bind themselves together to the exclusion of those against whom they fought in the South, indicates that there is a feeling of jealousy on the part of the Northern soldiers, for which reason they organize themselves, and thus keep ready for trouble.

Quite recently I was informed by a member of the G. A. R. that there exists in the South an association in which no person is eligible to membership unless he served in the confederate army. This was stated to show us that there was nothing wrong in excluding rebel soldiers from the G. A. R., seeing that the rebel soldiers exclude from their association all Union soldiers. The information furnished is of value to us, but the argument is simply childish. In fact, the existence of two Grand Armies in the land, bound together under the cover of secrecy, makes conditions even worse than if there were but one. And the fact that there is here and there friendly intercourse between members of the opposite societies does not remove the suspicion that one is carefully watching the movements of the other, and that the spirit of opposition and even enmity is fostered in both societies.

The G. A. R. is an army under its own control, ready to take up arms against others who may not agree with them, whenever they may think it necessary. I say they are an army under its own control, because they have their own commander-in-chief, whose orders they are bound to obey. Is not this presumptuous office in the G. A. R. an imposition on the Presidency of the United States? Is not the President commander-in-chief, not only of the people in general, but also of whatever army may exist in the nation? Why should one not chosen by the people usurp the authority indicated by this imposing title? or shall we consider the whole thing child's play, so that although they are men they have not put away childish things?

[*Concluded next week.*]

REFORM AT THE SOUTH.

CORPUS CHRISTI, Texas, Nov. 12th, 1885.

DEAR CYNOSURE:—I have been for quite a while a reader of your more than interesting columns. In truth, I know of no paper in which I am more engaged. First of all, I am interested in it on account of the varied information which it brings to me weekly; secondly, the moral courage to speak against the wrong whether that be found in high or low places; thirdly, the stand which it has taken against the greatest evils of the age, viz., intemperance, and secret societies of every name.

There cannot be too much said for the discouragement of both of these great evils. So long as secret orders and intemperance are allowed unchecked, home and fireside, love and virtue, truth and justice, are at the mercy of these foes to all good government. If it were criminal under the old Jewish law to own and allow a dangerous ox to run at large, such a crime being punished by death both to the owner and the beast, how much more should those who make and sell strong drink which, associated with secret orders, is destroying thousands every year, be held guilty before both the law of God and the law of the land! No home, no sons or daughters, church or state, are safe so long as these beasts are allowed to run at large. If home is not and cannot be protected, the government is a failure. "For the hand that rocks the cradle rocks the world," and that hand must be protected. Young men and fathers, you who are voters, must in a large measure answer the question being asked by our dear mothers, wives and sisters. Yea, even the drunkard, the abandoned and the prostitutes all over this land are calling loud and long to you to remove those things which have worked their ruin. Will the Christian voter of this nation refuse to hear those voices calling for help?

You cannot be too strong in your denunciation of the rebels against God, man, and good government. But in our zeal to do good let us not make the mistake of shooting into the ranks of our friends. Did you know, as I do, of the spirit and power that are being raised up here in this section of the country by the American Missionary Association through her mission churches, you would be the last to ad-

vise the good people of the North to give no more to that good old society. You have one part of the problem to solve and the A. M. A. another. As one far toward the front I can see that the shots fired from both your guns are doing telling work in the ranks of the foes of the Gospel of Christ.

I am one of a class of seven young men who finished a course of study at Talladega College in 1880. I am thankful, indeed, to be able to speak in terms that will do credit to any school or class of men. Not a one of the class belong to a secret order of any kind. Not one uses tobacco, wines or whisky. Two neither use tea nor coffee. This is the result of the training given at Talladega. Now I want to add that each of these young men are pastors of growing churches under the care of the A. M. A. The writer is in a town of ten churches, representing almost every denomination, and he is the only minister that uses neither tobacco, wine or whisky, tea or coffee.

I wish to say in the behalf of the A. M. A. that it would not be a rebuke for the churches under her care to take the step or stand indicated by you. It might be unwise, however, for her to demand of all the churches under her care to take such a stand at once. The real law of all nations and people is public sentiment. The truth is, when the A. M. A. began work in the South public sentiment was strongly in sympathy both with secret orders and whiskey making and selling. Had the Association undertaken to do years ago what she is doing to-day her room would have been better than her company. Wisdom is justified of all her children.

It will take time and judgment to supplant the evil influences of the lodge and intemperance, for two or three reasons:

1. The first is, the people have been led to believe that the lodge is a protection against the injustice too often practiced in our courts when a man of color is brought before them. It is generally understood and believed among the colored people that to be a Mason means liberty to violate the law of the land without fear of being found guilty by the law and thereby punished. This error—and yet there is too much truth in it—acts like a charm upon the mind of the colored people generally. For, the truth is, they are about the only class that get justice before the courts in this section. The white people of the South do not get justice in the courts. The colored men who go round getting up these orders tell those whom they wish to deceive that the failure of the whites to be dealt by justly is to be imputed to the fact of their belonging to secret orders. Hence, you see at once the force and power of such an argument. The lodge then means in the first place to the colored people, as they understand it, self-defense; which is one of the first laws of nature. There is still another idea which the lodge men are not slow to teach, which is this: "Orders can and will do more for their needy members than the church." Now, as a general thing, the colored man is always in need, if not for whisky, it is tobacco; or else he has been up all night and therefore needs a little sleep. Remembering, as he can never forget it, that for every day he is ill the society promises to pay his doctor's bill and allow him two and a half dollars per week while thus confined. This amount is to pay his board bill. This plot of the lodge to deceive the poor and ignorant is about as successful as the first, if not more so. The whole is no better than gambling.

I have so far been able to keep the members of the church of which I am pastor from joining the secret orders. The course pursued by me has time and time again brought down upon me the displeasure of the orders generally. Members of secret societies never visit the church of my charge. In truth, they have done many things against my work here. I have the smallest congregation in town, and all because the church is not full of orders.

I wish to say in conclusion that you are not alone in fighting these great and popular evils.

Yours in the work, J. W. Strong.

[*Pastor Congregational Church.*]

Too Radical.—It is commonly said of earnest holiness workers, "they are too radical." How radical ought one to be? and what is it to be too radical? Is it too much to oppose every sin, and to oppose them *all* the time? If not, how can one be too radical? If so, how many, and what kind of sins should be opposed, and how much should they be opposed? Will some good Christian, who is not too radical, answer? Perhaps some modest religionist, who sins a little every day just to keep himself humble can give light on this question, which is more important than you may at first imagine; for surely no one should be too radical; and unquestionably every one ought to be just radical enough. Lift up the standard, please, or hold your peace.—*Pentecost.*

THANKSGIVING.

For what? For blasted crops and wasted seed?
For days of toil unpaid?
For weary weeks of unrequited pain?
For months that yielded not but aching limbs,
And disappointed hopes?
For years of effort all in vain?

For fields where grow but vile and noxious weeds?
Whose widely gaping seams
Beseech the brassy skies for needed rain?
For barns where bats hold undisputed sway?
For empty bins, where plays
The wind a mournful, sad refrain?

For ships we fondly trusted to the seas,
With precious freight of hope,
Now deep beneath its treach'rous waters lain?
For friends we knew and loved in years gone by,
That now we know no more,
Nor e'er shall welcome here again?

For silent friends, and enemies that speak
To all our own weaknesses?
For giants met, and Lilliputians slain?
For wasted opportunities?
For love and trust betrayed?
For envy's and slander's stain?

Is there cause for thankfulness,
When almost every hour
There comes a bitter cup for us to drain?
Where pain and sorrow constantly abide
Can aught for gratitude,
Or love, or praise, or hope, remain?

"For what?" Enough to eat each day;
Refreshing sleep at night;
For loving hands to charm away our pain;
For rest unknown to all but aching limbs;
For buoyancy of hope,
For strength to labor though in vain.

For laughing brooks, and fragrant springing flowers;
For brilliant autumn leaves;
For golden clouds; for sunshine after rain;
For all sweet sounds; for songs of happy birds;
For childhood's merry laugh;
For soothing notes from sacred fane.

For ships returned in safety from the seas,
With hope's fruition stored,
And others treading yet the trackless main;
For faith, that leads our hearts to look beyond
The tearful parting here,
And hope 'mid brighter scenes to meet again.

Yes, every cause for thankfulness exists;
For love, and praise and hope.
Full many gracious blessings still remain,
And ever will, till on the golden shore
We sing the songs of praise
To Christ, "The Lamb for sinners slain."

—*Selected.*

THOUGHTS FOR THANKSGIVING DAY.

Here is a fact—church services on Thanksgiving Day are poorly attended. This is almost universally true. A principal reason for the union meetings that are held on that day is, meeting separately, the congregation would be chillingly small. And even these union meetings of two or more congregations scarcely equal the numbers present the average Sabbath day congregation in any one of the churches represented.

It is then undisputably true, that large numbers of professed Christians who are habitually in their pews on the Sabbath do absent themselves from the public worship of God on this annual occasion. This is a fact meriting consideration. It is a grave fact. It is a fact which not only merits, but which even demands inquiry into its cause. This inquiry is the object of this paper.

How then shall we account for this fact? What is the cause of such large absence on the part of members of our churches from the house of God on this day annually set apart for the the special and public acknowledgment of divine mercies? It is not caused by the demands of secular work or business. On other occasions of week-day worship—such as the services preparatory to the Lord's Supper—these demands do compel many to leave their seats in the house of God vacant: but on this day, either by law or by custom, there is a general release from these. It is a day scarcely less free from compulsory, or even possible, secular engagements than the Lord's day. Neither is this absence caused by any unwillingness to recognize the day as an appointment of the civil magistrate. There was a time when not a few of the Christian brotherhood refused their recognition of any day appointed, or even recommended, for religious observances by the civil authorities, lest by so doing they should give encouragement to the State to make encroachments upon the prerogatives of the church. But the men of that generation have nearly all passed away, and they have left behind them very few heirs to their convictions upon this point. It would not do to suppose as the cause of the fact in question the lack of genuine Christianity on the part of the absentees. Such a *supposition* even would be rash and uncharitable in the extreme. We should not probably err were we to suppose that these brethren are not fitly sensible of their dependence upon God for life, and health, and all things; and that they are not duly thankful for his benefits. And yet we might be mistaken in assuming their absence from the house of God on this day as a proof of such lack on their part—at any rate in assuming it as a proof of such lack in any measure above that which is to be found in the Christian brotherhood generally.

I believe that the *occasion* of the fact in hand is the festive character of this day, and that its immediate *cause* is the lack of ability on the part of many Christians to happily join together in their experience the pleasures of the house of feasting and the pleasures of the house of God. I believe if this day were set apart wholly for religious exercises, technically so-called—if there were given to it the sacredness of the Lord's day—our assemblies for worship would be as large as they are on that day. But this mixing together of holiday and Sabbath, of feasting and worship, is a thing too hard for many of the Christian brotherhood. They must choose between the two, and, naturally enough under the circumstances, they elect the holiday and the feasting.

But is there any necessity for making choice between these two? Is there any necessity in the things themselves? Are the relaxation and the festivity of the holiday incompatibility with the enjoyment of the worship of God? Or is not their apparant incompatibility owing to incorrectness of view and wrongness of habit, on the part of Christians themselves? The view held by the writer is that there is no incompatibility between these things themselves—that that which appears, is *only* apparant, and has its origin and existence wholly in the mind of the observer.

These things cannot be contrary the one to the other, else God would never have joined them together as he did, for example, in the feast of the tabernacles. This feast was a grand harvest-home, extending through eight days; to be observed not only in offerings at the alter of God, but in social feasting and rejoicing as well. It was at a celebration of this feast that Nehemiah and Ezra rebuked the people for mourning and weeping, saying, "Go your way, eat the fat and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength." Still more clearly, these things cannot be contrary the one to the other, else we should not find it written that "*The Son of man came eating and drinking.*" This is a declaration by himself of a prevading fact in the life of our Lord. He was not a recluse. He was not an ascetic. His home was not in the wilderness, but in the throngest part of densely populated Galilee; and through the years of his ministry his walk was constantly amid the people in city or country.

It is not all feasting that is in harmony with divine worship; it is not all holiday observance that is in accord with the exercises proper to the house of God. There is the sorrow of the world, which worketh death; and there is a godly sorrow, which is unto life. So there is the joy of the world, which is only evil in itself, and its fruits; and there is the joy of the Lord, which is holy and blessed. The difference between them is simply this—the one is godless both as to its cause and end: the other is godly as to both. The one is caused wholly by the created good thing, and is sought and cherished for its own sake: the other is caused by the apprehension of God manifesting himself in the good things of his creation, and is sought and cherished for the sake of him from whom it springs. * * * And it is only such feasting and such pleasure that are proper to the Christian. For did not Jesus set us an example that we should walk in his steps? Is it not written, "Let the same mind be in you which was also in Christ Jesus"? And has he not commanded us through the chief of his apostles—"Whatsoever ye do, whether you eat or drink, or whatsoever ye do, do all to the glory of God"? Let Christians take to themselves holidays in the spirit of this command, let them feast as Jesus feasted; and they shall feel neither necessity nor inclination, because of these things, to absent themselves from the house of God and its appropriate services.—*Rev. W. L. Wallace, in The Evangelical Repository.*

—The Methodist Episcopal church has forty-five great presses, running ten hours a day, sending out religious papers and books.

THE SECRET EMPIRE.

STATISTICS OF MASONRY.

The *Voice of Masonry* published in 1879, the remarkable report of Josiah H. Drmmond, of the committee of correspondence of the Grand Lodge of Maine, under the ominous title, "What Shall the Harvest be?" Mr. Drummond having held the place of "Most Puissant Sovereign Grand Commander" of the "Supreme Council 33°, Northern Jurisdiction, U. S. A." his authority was unquestioned. That report showed a remarkable falling off in the Masonic ranks, no less than

ONE HUNDRED AND FIFTY THOUSAND

Masons having left the lodge in the ten years from 1869 to 1879, the initiations during the same time having fallen off one-half.

A catalogue issued by Redding & Co., New York, Masonic publishers and furnishers, reports the non-affiliated or withdrawn Masons in the United States in 1883 as 453,670, the names remaining on the books being only 546,365; and since it is well known that the names of many Masons are kept on the roll long after they have abandoned the order it is a perfectly fair estimate to say that there are as many actually seceded Masons as affiliating in this country. Yet Masonic journals occasionally boast of the immense membership of the order. "Freemasonry, the world over, embraces 14,160,543 members," said the Detroit *Freemason* a while since, while in fact nearly or quite one-half the Masons of the world are in the lodges of our States.

Mr. Drummond's report was printed in the *Cynosure* for July 10, 1879. We reprint the main figures below for the years 1877, 8, and 9; his comment is as follows:

"It will be seen that the total membership has fallen off again, the decrease being just about the same as the preceding year; some of the Grand Lodges have increased, however. Those which have increased are Alabama, Arkansas, California, Canada, Colorado, Dakota, Indian Territory, Iowa, Kansas, Manitoba, Minnesota, Mississippi, Missouri, Nebraska, New Brunswick, New Hampshire, New Jersey, New Mexico, Oregon, Quebec, Rhode Island, Texas, Utah, Washington, West Virginia and Wisconsin. Those which have decreased are Connecticut, Delaware, District of Columbia, Florida, Georgia, Idaho, Illinois, Indiana, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Nevada, New York, North Carolina, Nova Scotia, Ohio, Pennsylvania, Prince Edwards Island, South Carolina, Tennessee, Vermont and Virginia. The suspensions for non-payment of dues have increased about one thousand. The suspensions within the last ten years, aggregate the enormous amount of one hundred and fifty thousand. Our report in 1869 shows that forty Grand Lodges returned over fifty thousand initiates, against about 24,000 shown by our report of 1879, to be returned by fifty-three Grand Lodges. "What will the harvest be?"

JOSIAH H. DRUMMOND.
Com. Mas. Cor., G. L. of Maine.

In the report of the Grand Lodge, of Kansas, quoted by the Grand Secretary, of Iowa, in 1882, occurs a paragraph of similar import:

"Disguise it as we may, the integrity of Masonry is threatened within the ranks of the brotherhood itself. One twentieth of the whole fraternity in the country has been suspended, within the past year, for non-payment of dues. These things are not the outcome of chance or accident. There are causes for both, which are not far to seek. They are the organizing of lodges where the material is scarce, in districts far from wealthy; and to pay the cost incident to dispensation, charter, and furniture, candidates are admitted whom no old lodge would venture to accept."

The figures quoted by Drummond were for the years 1877, 8 and 9. They are included in the following table which is continued down to 1884, the totals for that year in Drummond's report being exactly the same in each particular as in 1883. How this singular coincidence should have come about we do not attempt to explain, and have not time for verification:

	Masons	Raised	Gain	Suspended	Total Loss
1877	602,089	30,695	45,676	18,325	45,386
1878	592,443	23,261	40,605	21,821	47,526
1879	582,556	21,885	38,668	22,770	47,499
1881	567,128	21,785	40,631	19,507	44,576
1882	566,149	22,829	41,459	16,036	38,841
1883	579,830	28,374	49,252	14,896	43,182
1884	579,830	28,374	49,252	14,896	43,182

In addition to the above statistics, Rev. Henry R. Coleman, of Kentucky, in his Masonic Calendar for 1879, page 96, says of the losses in lodge membership: "Here is the sum total of 100,000 Masons who have *gone back* upon their fraternal pledges within the little period of three years."

Continuing till the latest report printed, as given in our table, it appears that during the seven years of which we have a record, from 1877 to 1884, no less than 123,758 Master Masons left the order forever. The reasons for this immense secession are not far hidden. They are in the character of Freemasonry itself, as well as in the effectual promulgation of Christian truth against the system. A single instance of the operation of Gospel principles is given by the Iowa Grand Lodge itself in explaining the demise of the lodge in the Morning Sun in that State, and the same story could be told of many other places:

"The Worshipful Master of Doric Lodge, No. 171, at Morning Sun, has advised us of the surrender by that lodge of its charter, which has not, at this date, been received at this office. This lodge is located in a sparsely settled community of farmers, excellent citizens, but members largely of churches opposed to secret societies, so that the population does not afford suitable material upon which the lodge can draw for its support."

As these statistics were being compiled the *Voice of Masonry* for December came in, containing the following:

"Some years past the *Cynosure* gloried in the fact that there was a decrease in the Masonic membership in North America, and went so far as to predict the final disintegration of the fraternity. Now the tide is the other way, there being a net increase in nearly all the jurisdictions. How will this strike the leading cynosureans? What will they do about it? Will they herald it as fully and freely as they did the decrease? We think they will treat it as a *secret* which, under no circumstances, shall be revealed to their dupes, as that is about the full measure of their fairness."

No reply is needed to this insinuation. If the *Voice of Masonry* will give us the correct returns of the lodges, they will be promptly given to our readers. The fact of their suppression in all publications accessible to the public, has naturally been understood to mean that they were so unfavorable that the lodge was ashamed to have them known.

He that runs may read the anti-Christian spirit of the institution of Masonry. It is *the* enemy of the church. And yet the church is hugging to her bosom this very deadly enemy. Take out of the M. E. church all the ministers and members connected with lodges and where would she be in numbers, wealth and popular influence? Echo answers, Where? She would become a little one, and a thousand times better it would be for her. A like thing may be said of others, but, perhaps, not to the same degree. We praise God that Christians are being made to see this great evil, and are earnestly working for its destruction.—*Law and Gospel, Paris, Ill.*

—Bro. C. B. Ward, of Secunderabad, India, in the last number of his monthly, the *India Methodist Watchman*, notices a new work on "Self-support" in missions, by Rev. C. H. Carpenter, for eighteen years a missionary among the Karens of Burmah, and says:

"Before William Taylor ever became known outside of his home community among the mountains of Virginia, God had two men, Rev. E. L. Abbott and Mr. Beecher, at work in Burmah, with a self-support theology as orthodox and definitely expressed as any thing written by William Taylor between 1870 and 1885. We do not know that William Taylor ever knew of the principles on which the above mentioned Baptist missionaries spent their energies in the founding and upbuilding of one of the most gracedly successful Christian missions the world has ever seen. God was the teacher of the Baptist brethren as he has been of William Taylor. The latter applies the principle further than the Baptists in Burmah. * * * Our conviction is there are resources enough in India to support 10,000 Christian missionaries and an indigenous Christianity as big as the land itself, on the New Testament pattern—and be a thousand-fold richer than to-day under her load of idolatry and lust."

REFORM NEWS.

THE ILLINOIS CONVENTION.

The annual meeting of the Illinois Christian Association opposed to secret societies, will be held in Chicago, Tuesday and Wednesday, December 1st and 2nd, beginning Tuesday evening. The business meetings of Wednesday will be held in Carpenter Hall 221 W. Madison street. Addresses from several of our ablest speakers will be given in the evening sessions, which will be held in the Free Methodist church on Morgan street just north of Lake. The discussions of this meeting will be practical and interesting, and will be well worth an effort from friends of the reform to attend from all parts of the State and participate. Entertainment will be provided for all delegates from outside the city. By order of the Executive Committee. H. L KELLOGG, *Sec'y.*

W. H. CHANDLER, *Pres.*

IOWA.

LOUISA COUNTY CONVENTION.

There will be a county meeting held at Morning Sun, Iowa, commencing at 2 P. M. on Monday, the 30th of November, to continue over the following Tuesday.

The relations of Freemasonry and kindred orders to the Christian religion, the family and the state will be discussed. The friends in Louisa and adjoining counties are earnestly invited to be present. Rev. J. P. Stoddard, the General Agent of the N. C. A., will be present and take a leading part in the discussions. C. F. Hawley, Iowa State Lecturer, and others who may volunteer, will also address the meeting. C. F. HAWLEY.

WASHINGTON COUNTY CONVENTION.

There will be a county meeting held at Washington, Iowa, commencing at 10 A. M. on Thursday, the 3d of December, and continuing with three sessions each day for two days. The relations of Freemasonry and kindred orders to the Christian religion the family, and to civil government will be discussed by Rev. J. P. Stoddard, C. F. Hawley and other speakers. C. F. HAWLEY.

THE WISCONSIN STATE MEETING.

SECRETARY'S REPORT.

The thirteenth annual meeting of our Wisconsin State Christian Association assembled at Waukesha Tuesday evening at the town hall. After devotional meeting, led by Bro. Dissette, who followed by short opening address, Pres. C. A. Blanchard of Wheaton College delivered a deeply interesting and instructive address, first reading numerous quotations from eminent men in reference to Freemasonry, and then reviewing the well-known replies of the craft to those quotations.

Full liberty was given to any who were disposed to ask questions or to make remarks. A Royal Arch Mason and a prominent Good Templar responded, and by their questions and remarks gave Pres. Blanchard a splendid opportunity to say many things, and of shedding much needed light on these systems of darkness and deception, and of pointing out Christ and his way of salvation and reformation. We are more and more convinced that the Christian standpoint is the one from which to view and agitate this question. Profound attention was given, and it is confidently expected that great good will result by the blessing of God. There was an audience of about 125, enough to reflect the light into many other minds.

Wednesday morning after prayer meeting the convention was called to order, and Rev. Isaiah Faris of Waukesha was appointed temporary chairman, and Bro. Dissette, secretary *pro tem.* The permanent officers elected were: *President*, J. W. Wood; *vice-presidents:* Rev. Isaiah Faris, Rev. N. Wardner, Capt. Wm. Wilson, S. E. Orvis, Rev. E. Collins of Coloma, and Rev. Mr. Galloway of Vernon. W. W. Ames of Menomonie was re-elected secretary, and M. R. Britten, treasurer.

By invitation visiting brethren, Wm. Fenton of St. Paul, and Bro. Dissette, State agent of Illinios, took active part in the business of the convention, and being appointed Committee on Resolutions, reported the following which were adopted:

Resolved, That having carefully, prayerfully and conscientiously examined the claims, fruits and workings of secret orders in general and Freemasonry in particular, we regard them as a standing menace to good government, and anti-Christian in character.

Resolved, That we regard the existence, claims and fruits of secret orders to be of such magnitude and importance as to demand attention and investigation by this entire nation; and that the following questions are worthy of careful analysis by every citizen:

1. Do any of them claim to be religious institutions?
2. Do they teach salvation by faith in Christ?
3. What is the nature of their oaths or obligations?
4. Are they of such a nature as would be sanctioned and administered by a court of common law?
5. Is the existence and perpetuity of secret orders necessary to good government?

Resolved, That it is our opinion that the secret temperance societies would be more efficient in promoting the cause of temperance were they open instead of secret; that they would be more accessible to classes designed to be benefited by such societies, and that the religious creed demanded of the candidate is a commandment of men and not of Christ, and should be abandoned.

Resolved, That we are in favor of heartily co-operating with the movements of the Woman's Christian Temperance Union in so far as they are untrammeled by the principles of secrecy, and a false religious creed, as held in the secret temperance orders.

Resolved, That in view of the pernicious and destructive effects of tobacco on the human system, as seen in the shortening of the lives of many of our distinguished men, and the failure of a large number of candidates for admission to the naval academy, we manifest our disapprobation of the use of tobacco, especially in the case of pastors and church members.

In the absence of the president, treasurer and State agent, the secretary was instructed to hold special correspondence with them concerning the matter of the employment of another agent, as an organizer. Resolutions in appreciation of Bro. Bancroft's services and of invitation to continue his work were passed. During the year the lost records of the annual meetings have been recovered in outline from the files of the *Cynosure* and placed in another book.

In the afternoon of Wednesday Bro. Dissette gave his Masonic experience, and Bro. Stoddard gave a rousing address in the evening to a deeply interested audience. As he was describing the entrance of a young man into the lodge where, according to the assurances of the good old deacon of whom he had

asked advice about joining the lodge, he was to learn "piety, morality and science," a grey-headed man went out of the hall in high dudgeon and slammed the door in a very lively manner. So when he described by use of a chart the "woodshed degrees" of Odd-fellowship, into which the wives, sisters and daughters of Odd-fellows get by climbing up the back stairs, not being permitted to go in from the house with the men, two young ladies went out of the hall in the same manner. As it is impossible to remove a cancer from the stomach without piercing the flesh, so to exhibit secretism it is inevitable that secretists be somewhat hurt, as the exhibition of resentment clearly proves. Let them come boldly out and God and man will forgive and their sore will be healed.

In a word, we had a very profitable time. Great light was shed upon the minds of those present, and the friends of the cause felt to "thank God and take courage." It was decided to have Bros. Fenton and Dissette remain and address the people Thursday afternoon and evening.

W. W. Ames, *Secretary.*

OHIO.

LECTURE AT MUSKINGUM COLLEGE.

New Concord, O., Nov. 18, 1885.

Editor Cynosure:—We had a very interesting address on last evening in College Hall from Mr. W. B. Stoddard, on the subject, "How to Make a Mason." By means of a carefully prepared diagram he showed the position of all the officers in the lodge in each of the three degrees of "Entered Apprentice," "Fellow Craft," and "Master Mason." He then traced the candidate from his introduction into the preparation room, where most of his clothing was removed, *up* or *down*, as his progress may be viewed, till he had breathed into his ears the secret word "Mah-hah-bone."

The lecture was both interesting and instructive, and was listened to by a large and appreciative audience.

Mr. Stoddard is an agent of the Ohio State Christian Association and is doing the preparation work for an anti-secret convention, to be held in Columbus, on the 15th and 16th days of December. Those opposed to the lodge would do well to send for him, addressing him at Columbus, Ohio.

F. M. Spencer,
President Muskingum College.

THE COLUMBUS MEETING WILL BE A SUCCESS, GOD WILLING.

New Concord, Nov. 20th, 1885.

Dear Cynosure:—I have just come from the home of Dr. J. P. Lytle, pastor of a large U. P. church in Bloomfield. I had the pleasure of addressing something over two hundred persons in his church last evening. The Dr. is one of the old line Anti-masons.

I am now at the home of Rev. J. M. Faris, a man who does not fear to declare the whole counsel of God. He has very kindly arranged for the series of meetings that I am now holding to the best of my ability. I shall start as soon as I finish this hurried note for Rix Mills church, where I am to speak tonight.

Last Friday I met Drs. Carson, McDill and Morehead at Xenia. These brethren all hope to be with us at Columbus. Dr. Carson will make some remarks, "*which means a speech at least an hour long.*" The young men of the Theological Seminary requested me to speak to them, respresenting our work; which I did under the following heads: "*What we have done, What we hope to do, and what we ask you to do.*" The following gentlemen handed me their names as among the number who hoped to attend the Columbus convention: A. B. Dickey, J. M. Ross, James Parker, J. H. Martin, J. A. Littell, G. G. Wilson, W. R. Gray, J. A. Shaw, J. A. Greer, G. I. Findley. We shall expect a large delegation from each of the churches in sympathy here.

At Cedarville I met friends everywhere. The pastors of the three reform churches will see that delegates are appointed from their churches. I think Rev. Mr. Morton was away from home; but Rev. Mr. Sproull said, "Of course we will appoint delegates." We shall expect to see at least twenty from Cedarville. I was sorry to be compelled to pass through S. Charlestown without calling on friends there. Sabbath and Monday were spent at Columbus.

On Sabbath morning I listened to Rev. Mr. Mauk, who preached an excellent sermon on Jonah's disobedience. The thought which came to me with the most force, while listening, was, Jonah did not have a very easy task given him by the Lord. He did not like to go down and tell those Ninevites that they were going to the devil and would be destroyed. He doubtless thought he would like to preach something that would be more popular with the masses He would like to have a big church and a big salary.

Tuesday evening found me in the U. P. church, Norwich, where Bro. Faris had arranged for me to speak. The evening was dark and stormy, but the congregation good. Over one hundred were present. President F. M. Spencer is supplying this church. He together with Rev. J. H. Leiper and others gave me a cordial welcome and listened to me patiently. I am indebted to these friends for much kindness and hospitality. Bro. Leiper is an agent and secretary of the National Reform Association. A whole-souled man who makes you feel "*as homely as possible.*" I enjoyed a very pleasant visit at his home.

On Wednesday evening I was greeted at the Muskingum College by perhaps one hundred and fifty young and old, a very good audience, as the night was dark and rainy. At the close of my remarks, the following were appointed delegates: James Nelson, John Miller, Rev. J. H. Leiper, Samuel Harper, Pres. F. M. Spencer, Rev. J. M. Faris, Rev. Faris and Brown. The delegates appointed at Bloomfield are: Rev. J. P. Lytle, Wm. McCoy, Dr. Lane, Squire Smiley, Thomas H. Wilson and Finley Bain. Of course these delegates will be expected to bring their wives, sisters, daughters, and all the other friends they can to this meeting. Delegates from Norwich were referred to Pres. Spencer, who will see that they are duly appointed.

Every body that is opposed to the lodge in the State of Ohio, should be preparing to attend this convention. We have hired the largest hall in the city of Columbus for their meeting, and will send notice of R. R. rates, entertainment, etc., later. Let us come as one man to the help of the Lord against the mighty, and strike a blow that shall echo through all the States. W. B. Stoddard.

CORRESPONDENCE.

LETTERS FROM MEMPHIS.

THE LODGE STILL THREATENING.—THE NEW PARSONAGE.—THE MURDER SPIRIT.—BOYCOTTING BRO. COUNTEE'S CHURCH.—ANOTHER BAPTIST PASTOR STANDS UP FOR JESUS.

Memphis, Tenn., Nov. 3, 1885.

I am now living in a hired house in town, and the proprietor has already received thrilling and threatening letters ordering him to put me out or his house would be burned down. The insurance companies have given him notice that if the house is burned while I occupy it they will pay him no insurance. Thus hounded I sometimes almost give down. Our parsonage is started; the foundation is laid, and now we have stopped; but we have hope in the Lord. Oh! how much I need prayer to help me and sustain me. My dear wife and children realize our state. I try to be cheerful in their presence, but sometimes I give way. God has been with me and his right hand has sustained me.

Nov. 9.—I could but shed tears when I read and gazed at the contents of your letter, and my wife helped me to rejoice, and on bended knee we praised the name of the Lord and asked his blessings on the dear friends who sent us aid through the *Cynosure.* I am so glad to know that there are so many who have like faith, and are with us in contending for the truth of the blessed Christ. I attended church yesterday and was able to take my place and talk for the Master. I felt my effort to be a feeble one, but it is said by many who heard my talk that it was the most potent talk I had made yet on the society question. I do not stay out to night service. I am in town, but in a poor locality for traveling; in returning home I have to pass by a den of four whiskey dives which are generally surrounded by a gang of low, worthless fellows; sometimes nearly 200 men are on these corners.

When my afternoon services closed yesterday, my little boy eleven years old, came running and said, "Papa, don't go home that way. Go around." Some of the brethren of the church said, "Go around another way." But I told them, No, that was my way home, and if I started to running around I would be kept at it; but by God's grace I should take him as my stay and walk boldly through the crowd; and I did so.

Nov. 17.—[A later date than below.] Yours of the 12th containing donations from Bro. Capwell and wife was received yesterday. I wrote them an acknowledgement of the same. I am unable to express myself, my heart is full of thanks for the many kindnesses shown me by friends from afar. May God bless you all.

I am still struggling and ever intend to be. Last Sunday morning there were a large number of Masons at my church, and I used the opportunity to give them the truth, and at the close of the service one of them, secretary of the lodge to which I belonged, said to me, "You are the scape-goat, and if you would just return to your lodge, I think it would stop all your persecution or at least have a tendency to do so, you know." I looked at him and fire seemed to kindle within me, and I told him, No, *never! never! never!* Let the persecutions go on, God could and would stop them. Praise his name. What, seventeen years among them, and then be freed by the power of God and go back! Oh, no! I mean by God's grace to turn on the light.

"Thy saints in all this glorious war,
Shall conquer though they die."

The victory is already gained; it was gained when they shot me on the 18th ult. I may yet die but the victory is complete in Christ. Some of the Baptist ministers here urged the assassins on. One said in his pulpit, "There are three men who want to run this town; they are Countee, Brinkley, and Imes. They are trying to break up our societies, and they ought to be stopped, I believe they can be stopped, don't you, brethren?" and to this the brethren responded with a hearty "Yes! Y——e——s!" A Methodist minister said, "The societies are a good thing. Go on with your societies." I thank my God that nearly all of that class are out of three churches at least. Bro. Brinkley has none, Bro. Imes and I have yet a few, and by the help of the Lord they will either leave the lodge or the church before long.

May God bless you, and may I not ask an interest in your prayers. My house is progressing nicely, the brick work will be done by Saturday, at which time I have $600, or the price of two-thirds of the brick work, to pay, and unless help comes from an unknown source, we have to stop awhile, but we are trusting in His name.

Nov. 13.—I had just paid out last night all I had, and hence your letter was timely: and then I am kept in a better state of mind, knowing I am cared for, and thought about. The secretists say, "He has no friends in the world. No man," say they, "ever did as he has done and lived." And they terrify my friends and some of them are dropping away from fear; 195 of my church members have severed their connection with the secretists, and ten have left the church. Members of other churches are coming to us. Another minister (Baptist) has commenced to preach the same gospel of separation, but as he has no charge, they do not mind him. They threaten Bros. Imes and Brinkley, but execute their vengeance on me, for neither of them know anything in particular about the temples of Baal. They want me, and hence they are constant in their threats—I get them almost daily. I begin to find my nervous system considerably impaired, and the strain is so heavy I am being compelled to lie down some in the day; but God my Heavenly Father sustains me. He does not leave me comfortless, though at times I am very despondent. I get to thinking of how I am hunted, and how I am abused, and the suffering of my wife and my little ones, and then I can only fall on my knees and pour out my soul unto God in prayers and in tears: and God helps me. He just comes to me and helps me up and I praise his name and glorify him. A great many people call to see me and they do me harm; but they do not mean it. They break down and weep over me, and pity me, they can't help it, I know they can't; and sometimes if I am not careful they carry me away with them, but I get back and I say with David, "In thee, O Lord, do I put my trust."

In our last regular church business meeting—Friday night—the church passed the two following resolutions:

Resolved, 1. That no person belonging to any secret society or worldly organization shall be admitted to membership in this body, known as the Tabernacle Baptist church.

Resolved, 2. That the dead body of no persons should be allowed brought into this church edifice, to be attended in funeral with the turn-out or parade with any secret society.

These have again fired the camp of the enemy and they are very bitter. Three members of the church arose from their seats and left the church as soon as the above were adopted. These people outside of the church desire to rule the house of God; and out of twenty Baptist churches they have all but two; and ten or twelve Methodist, they have them all. But the leaven, thank God! is in, and I trust all will become leavened.

My wound in the head is still open, and is a painful, running sore. I give it very little rest, that is, I try to keep busy so as not to think of my troubles and sorrows, and only stop when my nervous sys-

tem breaks down. I then lie down and sleep. Jesus gives me rest. My brother is out at his usual vocation, and the lady is doing well: able to walk about. We have tried to help her along. She is a widow, a faithful Christian worker, and asserts that she intends to do more than ever.

Our house is now one story high and work has been stopped since Tuesday for lack of funds; we thought that we could raise $1,000, but things in that line seem to be—well these secret folks are undermining our people. When they are working as cooks and housemaids and other branches of labor, they are being supplanted. There appears to us to be a kind of underground work that intends to starve out our churches. We rely on God who took care of Elijah. We are not entirely dismayed, but they are not all strong. I have received from abroad to date, $115.50, for which I thank God and the many dear friends. Again asking the prayers of all Christian people. I am yours in the work of Christ,

R. N. COUNTEE.

A FEW HINTS ON TEMPERANCE.

ONTARIO, O., Nov. 13th, 1885.

MR. EDITOR:—A few words from a temperance man who has worked for the cause for over forty years, and rejoices that we have the salt and cream of both the Democrat and Republican parties in the temperance cause. There is yet a great amount of salt in both parties that we want to win over to us; now if those good men that are in the two old parties can be persuaded to come and go with us and help us put down one of the greatest evils in the land, it would give us the power to put it down by ballot. Let us look for a little while and think of sixty thousand that go down to a drunkard's grave and a drunkard's hell, yearly. Now if fifty thousand of these have wives and children, there would be fifty thousand widows and one hundred and fifty thousand children, which I think is a small estimate of the average family. These are left widows and orphans without husband and father to care for them. They are generally left in poverty, no one to care for them, to see that they go to school. They are in rags, not fit to be seen; and they soon feel themselves debased and degraded, and prefer the low dens of crime and sin rather than the society that would be likely to raise them to usefulness or respectability.

UNCLE JOHN FINNEY.

BEAR YE ONE ANOTHER'S BURDENS.

Enclosed please find two dollars in aid of Bro. E. Mathews and Bro. N. Countee, one dollar to each, and my prayer is that our Heavenly Father will hasten the time when his professed disciples shall neither give countenance or have fellowship with such unfruitful works of darkness as Freemasonry and its kindred abominations. Brethren who sympathize with those who suffer for Christ's sake, contribute your mites to help those who thus suffer. "Whoso hath this world's good and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." 1 John 5: 17.

Let us do as did the good Samaritan to the man traveling from Jerusalem to Jericho, recorded in the 10th of Luke. The characters who assaulted Countee, Mathews, Rathbun and others, are no better than those who assailed the stranger traveling from Jerusalem to Jericho.

I am 76 years old, and well remember the time of Morgan's abduction, and have always abhorred the accursed system, since his abductors were worse than the thieves. They did not leave him "half dead" but *dead*, and so were murderers in every sense of the word. Righteousness exalts individuals as well as nations. Will the Masonic fraternity in its secret plottings ever learn to do right?

JACOB W. COLE.

GENERAL BUTLER AND FREEMASONRY.

EDITOR CHRISTIAN CYNOSURE:

Allow a reader to recall attention to your extract in issue of 22d ult. General Butler is "*a thirty-three-degree Mason*," and declares himself now in these words: "*I have no faith in secret societies!*" Why? Because, when in command of the army in New Orleans he had "*positive proof*" that his brother Masons, "*under the guise of ordinary lodge meetings, were conspiring against the Government!*"

Well, what does he do? Doubly oathbound, to Masonry and the Government, as he regarded himself, he will try to serve his two masters! But how? Did he at once arrest the conspirators? Oh, no! But he doffed his regimentals, hied into the lodge, and assured his Masonic brethren of his "kindliest feelings towards them;" "kindly gave them a proper warning" against their conspiracy proceedings, and was apparently content with an assurance from some of the culprits that they "would not conspire any further" (whatever that may mean).

Be it remembered that the General had already loyally "issued a proclamation" indicating "strong measures" against the foes of the Government, while he was thus, as a sworn brother, so farcically playing into the hands of the "positive proof" conspirators.

But all this kindness seems to have been labor lost. He could not serve two masters, and so the General preferred to continue as commander of the army rather than as a fool private in the "Masonic lodges" of the rebels. Not until then did he finally resolve to abandon lodgery and condemn its organisms. So convinced was he that the good of secret societies could be thus perverted" (as if this was any thing new!) that he "*never entered the portals of one again!*"

There is something fantastically melancholy in seeing one of our generals (and many others probably were in the same fix), in the critically dangerous period of our war, so fettered by the delusion of the oaths of Masonry. Satanic, every one of them, because contrary to those of God, and all tending alike to subvert civil government, the guardian of our civil and religious liberty. It would be otherwise comical and amusing to see this breed of human hermaphrodites as double officials trying to serve two masters. However, the long and short of the matter is, that General Butler is now another witness to the truth that secret societies are in their nature inimical and hostile to our free institutions, and therefore their triumph among us would be the signal for a despotism instead of a republic.

We close by congratulating General Butler for his courage in making these statements, and on his return as we hope to the enjoyment of his personal manhood, rights resulting from his repudiation of *all secret societies*. Yours truly, A READER.

BIBLE LESSONS.

FOURTH QUARTER.

STUDIES IN THE KINGS AND PROPHETS.

LESSON X. Dec. 6, 1885.—The sinful nation. Isaiah 1: 1–18.

GOLDEN TEXT.—Cease to do evil; learn to do well. Isaiah 1: 16, 17.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Sin, unnatural.* vs. 1–3. It is said that in some localities of Switzerland the goitre prevails to such an extent that the few persons not thus deformed are ridiculed and called goosenecked. In like manner moral deformities are so common in the human race that the world does not recognize them as deformities. Sin is so universal a malady that to quote the marginal reading in chapter 59, v. 5, "He that departeth from evil is accounted mad." They who shape their conduct by the unworldly standard of Christ's teachings are often called fools and fanatics, when the truth is it is their contemners who are really in an abnormal state. The unnaturalness of sin is shown by the example of the brute beasts who know and have an affection for their owners, while men, so much more higbly endowed, show no gratitude to God, nor consider that he is the author of all the blessings they enjoy.

2. *National iniquity means national degradation and wretchedness.* vs. 4–9. A nation may be in the height of its power and splendor when its sins call loudest for judgment, as with the great empires of antiquity; but the seeds of national ruin are always planted and ready to bring forth fruit when a whole people become as it were drunk with the wine of mere material prosperity. The splendid reign of Solomon was the beginning of Israel's downfall. The false worships he introduced sank her lower and lower with every succeeding reign, till now her fate was to be devoured by strangers, and only saved from a destruction as complete as that of the cities of the plain by the small remnant of Godly men and women left in her midst.

3. *The greatest corruption may exist where there is the greatest outward show of religion.* vs. 10–17. For all their many sacrifices, and particularity in observing all the Sabbaths and feast days, Isaiah can find no other terms to describe the national corruption than "rulers of Sodom and people of Gomorrah." With all our multiplied religious services and great show of Christian activity the tide of iniquity rises fast. How shall we stem it? God places but one alternative between a sinful nation and destruction, and that is repentance. While the government licenses rumselling our hands as a people are red with blood. When the impure rites of the lodge are allowed to be practiced in the very house of God, will he hear our prayers for a revival of national righteousness? Indians starving through the criminal neglect of Congress; the Chinese murdered at Rock Spring, are terrible stains on America's escutcheon. Isaiah's counsel, "Learn to do well, seek judgment, relieve the oppressed," is no less applicable to us than to ancient Judah.

LIGHT FROM THE WORD.

What were the causes of Israel's ruin? Isa. 2: 6–8; 3: 14, 15; 28: 1, 7; Jer. 11: 13; Amos 5: 10–12; Hosea 4: 1, 2. Are nations who commit the same sins amenable to the same judgments? Amos 1st ch.

"I have nourished and brought up children." The Hebrew verbs "nourished" and "brought up" express the correllated ideas *to cause to grow up* and *to lift high in greatness.* From a single forefather the Lord had built up a great nation.—*Cowles.* They are represented as being weak, and ignorant, and helpless as children when he took them under his fatherly protection and care.—*Barnes.*

"Have rebelled against me." Essentially this very sin of cold ingratitude, and rebellion against God's authority, charged here upon Israel, lies at the door of all ungodly, unrepentiug sinners in every age and in every land, with only the difference of greater guilt in the case of the more enlightened. For who of us all hath not been nourished and brought up as a child by our great Father above?—*Cowles.*

"My people." Who of all others should consider, having had such an experience in the past, and being bound by an everlasting covenant.

"Children that are corrupters." Or, "that corrupt themselves" (Deut. 4: 16, 25; 31: 29). It is a strong word, implying that they had violated the order of the moral world or the fundamental provisions of the divine law.—*Cook.*

"The whole head is sick, and the whole heart faint." This does not mean the *whole* head, the *whole* heart, but *every* head, *every* heart.—*Lange.* The nation is here compared to a sick person. The two noblest parts of the human body are here selected to represent the body politic.—*E. Henderson, D. D.* The head the source of ideas, the heart the source of feelings and motives, the fountains of thought and life were both defiled.

"Wounds, and bruises, and putrefying sores." Nothing less than repentance and return to God could heal them. This is a vivid picture of the moral state of the nation under Ahaz (see 2 Chron. 28: 1-4, 19-25). It is a picture of the state into which unrepented sin brings the human soul.—*Peloubet.*

"And the daughter of Zion." Zion was the fortified part of Jerusalem, and the residence of the king, and hence the name was often applied to the whole city. "Daughter of Zion" means Jerusalem and its inhabitants. The fresh and youthful beauty of the city is included in the term "daughter."—*Pel.*

"Ye rulers of Sodom." That is, of the kingdom of Judah, which was like Sodom. What Sodom-judges and a Gomorrah-nation may be, can be learned from Ezek. 16: 48 *et seq.*—*Lange.* The Jews say that Isaiah was slain on two accounts; one of which was, that he had called them princes of Sodom and people of Gomorrah. —*Cook.*

"Sacrifices.... burnt offerings.... incense.... sabbaths, etc." These were all commanded of God, and were part of the original law obligatory upon the Jews. Why, then, are they condemned? They in themselves are not condemned, but only the false use of them. They were used as mere forms, without the love and devotion of the heart, as magic rites, as substitutes for true religion and sincere obedience. It was a hollow, heartless, hypocritical use of good things that was condemned. So in Christ's time, prayer, and gifts to the poor and to God's treasury are commended; and yet the Pharisees were condemned for praying and giving to be seen of men, and as substitutes for obedience to God. So men, in these days, may make the forms of religion and some one phase of morality a substitute for loving service and true religion. —*Pel.*

"Your hands are full of blood." The greater crime includes under it rapine, injustice, oppression, etc. The supposition is that these men come to God with their prayers, incense and sacrifices, to avert from themselves the punishment they consciously deserve. They come with these offerings as an atonement for their horrible sin, as if they could buy an indulgence, or at least a dispensation from punishment, after the crimes by these acts of professed worship! But shall the Holy One of Israel disgrace his throne by becoming a party to such horrid crime? Will he take incense and sacrifice as a bribe to pervert judgment and justice? Never!—*Cowles.*

"Seek judgment." Justice, equity. *Seek* it; strive to know and do exactly right, and to give others their rights. We shall fail in this unless we earnestly seek it.

"Judge the fatherless." See that they have justice (ver. 23; Ps. 10: 18; 72: 4); that their inheritance be not taken away by fraud.

"Plead for the widow." And vindicate her claims (comp. 2 Kings 8: 3–6; Luke 18: 3–5). The orphan and widow were from the first taken by God under his special tutelage; (Ex. 22: 22–24; Deut. 10: 18; Ps. 68: 5. Comp. James 1: 27).—*Cook.*

"Though your sins be as scarlet.' Glaring, habitual, firmly imbedded in the nature, such as no human power can eradicate or forgive. The Hebrew for scarlet radically means *double dyed;* and implies the deep fixed permanency of sin in the heart. Of all dyes, red is the most difficult to remove, and in many substances it cannot be removed without destroying the substance itself.

"They shall be as white as snow." Perfectly white and clean. Snow is white not only on the surface but through and through.

OBITUARY.

JAMES ROBINSON died at his residence on South Fourth street, Aurora, Ill., on Monday, Oct. 12th, in the 75th year of his age. He had been confined to the house for four weeks, and from the first his peculiar disease was pronounced incurable. He was born in Yorkshire, Eng., removing to Aurora thirty-five years ago, where he has resided ever since. Until within a few years he was employed in Stolp's woolen mills. He leaves a wife and five children, one of whom, W. B. Robinson, is a resident of Duluth, Minn. The other four, Chas. W. Robinson, F H. Robinson, Mrs. John Dyckman, and Miss Ella Bobinson, reside in Aurora. He was one of the first members of the First Congregational church, at the services of which he was always a regular attendant and will be sadly missed by that society. He was recognized throughout the city as a quiet, earnest, Christian gentleman who had the respect of the entire community. Mr. Robinson was a warm supporter of the reform represented by the *Cynosure*, of which he was from the first a constant reader.

SANFORD WARD died August 29, 1885, in Adams Village, N. Y., aged 95 years. Gone "like a shock of corn fully ripe." Born in Middletown, Conn., in 1790, he came to Leyden, Lewis county, New York, in 1815, and to Adams in 1817, where he spent the rest of his days. When a Godless young man, the Spirit led a young Christian lady to ride several miles to invite him to meeting and to Christ. He promised and came, the Spirit arrested him and he was saved. He united with the First Adams Baptist church in 1818, but became a constituent member of the Adams Village church at its formation in 1846, remaining a member till his death. He was especially jealous for the purity of the church and from settled convictions firmly opposed all secret societies. Positive in belief and utterance, his loving spirit precluded offense. His venerable form, kindly greeting, and fervent prayers are greatly missed but will be found above. His afflicted wife has the sympathies of all and the strength of the arm divine.

Mr. Ward was in hearty sympathy with the cause in which the National Christian Association is engaged, not only with his influence but his means as well. We pray God to fill up the ranks thus depleted. Rev. E. P. Maine, of Sandy Creek, ably officiated at his funeral, selecting appropriately, 2 Tim. 4: 6, 7, 8. The good old hymns, "Why do we mourn," "Thou art gone to the grave," were peculiarly harmonious with the great age and character of this veteran soldier of the cross.

R. I. HILL.

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National Christian Association.
221 W. Madison St., Chicago, Ill.

FREEMASONRY AT A GLANCE

BY

E. RONAYNE,

Past Master of Keystone Lodge, No. 639, Chicago.

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National Christian Association,
221 West Madison St., Chicago, Ill.

The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

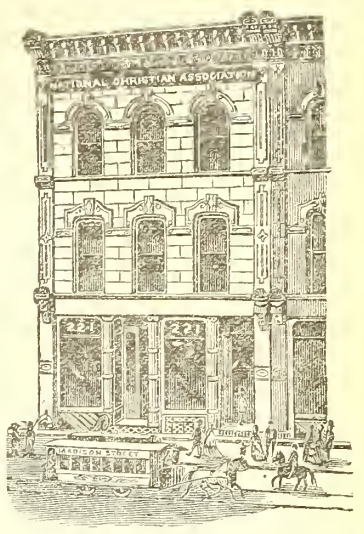
11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE,
221 WEST MADISON STREET, CHICAGO

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, NOVEMBER 26, 1885.

GLADSTONE is strong in himself and in the weakness of the Tories. They acknowledged his greatness when they refused to take power unless he would promise to support some of their leading measures: and now the whole Tory ministry has less influence than that single man. No minister since Pitt has been like him.

Letters continue to arrive from influential men favoring a congress of churches, or rather Christians, against the lodge, but as yet there are not enough outside of the N. C. A. to make a truly national convention. This is desirable, and will doubtless come as early, if not before, our annual meeting next. No stone will be left unturned.

MR W. B. STODDARD writes us a very encouraging letter from Ohio. He is full of hope for the Ohio State meeting at Columbus, Dec. 15th. Dr. L. Davis, of the Theological Seminary at Dayton, and a strong delegation of his friends purpose to attend and take an active part, with other prominent and devoted men. When things appear most favorable there is always need of humiliation and prayer. The Ohio meeting at the State capital is vastly important.

DR. NEWTON BATEMAN, President of Knox College, Illinois, lately attended and spoke at a Knight Templar's glorification of one of their "Sir Knights," who was a promoter of Polk's Mexican war, waged for the extension of slavery, a decided opposer of prohibition, a denier of the divinity of Christ, and a consistent adherent to all implied in the above. And yet Dr. Bateman manages to convince the honest Christian Anti masons of Galesburg that he is more than half on their side. Will Miss Mary Allen West, of the *Union Signal*, explain this puzzle?

RIEL IS EXECUTED.—The half-breeds, of Manitoba, had been out-witted and oppressed like our Indians. They mutinied under Riel, and the English Canadian government conquered, condemned and executed him, though it had failed to redress and remove the grievances of the half-breeds. It is difficult getting at the truth of the whole case. Doubtless this war, like all wars, had "suspended all the rules of moral obligation," and outrages were committed on both sides. Riel's execution has excited French Canadians to white heat. But the French are Catholics, and Cardinal Manning is an Englishman, and while the Pope has little to hope from republican France, he has much to fear from England. There will probably be no rebellion in Canada.

HOW TO DEAL WITH BALAAMISM.

Balaam was a soothsayer, trance-preacher, enchanter, and medium. (See Numbers 22d and onward.) Whoever has heard a trance-preacher speak while thoroughly mesmerized will at once recognize Balaam as one such. But when he used enchantments against the people of God, he found among his spirits one whom he could not control but who controlled him, and compelled him to bless, not curse, Israel. But though God met and thwarted him, Balaam made the Israelites to commit whoredom with the daughters of Moab, and worship their gods. Josephus gives an extended account of this terrible religious, national debauch. "And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal Peor." Num. 25: 5. And they cut off the heads of the offenders and hung them up before the sun.

The present state of the American churches corresponds to that of Israel, when the worship of the gods of Moab was mingled with the worship of Jehovah. We read "The people did eat and bowed down to their gods." Num. 25: 2.

The dealing of President Cleveland with Mormonism is the only thing which approaches to the method of Moses. The majority of the Christian ministers are to-day opposed to the false worships, but content themselves with giving a feeble testimony against them, instead of enforcing "a godly discipline," excluding them. When the Grand Lodge of Illinois meets in Chicago, the women Masons of the Eastern Star Lodge are sure to meet nightly a few blocks off, and, by their constitution, men Masons have access to their meetings!

WILL THE JEWS ACCEPT CHRIST?

We give our readers the following abstract of proceedings of the national rabbinical convention of the Reformed Hebrew church held in Pittsburg last week. It is interesting and significant. Our Saviour said (Mat. 23: 37) to the Jews, "Ye shall not see me henceforth till ye shall say, blessed is he that cometh in the name of the Lord." Eighteen centuries have passed since that, and they have not seen him, though their liturgy has all that long time been a wailing moan for his coming. This convention of learned and influential rabbis now almost say, "Blessed is He!" They hail his coming in the reign of "justice and peace." They give up the idea of a human, bodily reign in Jerusalem, turn to the Jerusalem which "cometh from God out of heaven, (Rev. 21: 2) and even vote to observe the Lord's day by holding religious services:

"We recognize in the Mosaic legislature a system of training the Jewish people for its mission during its national life in Palestine, and to-day we accept as binding only the moral laws, and maintain only such ceremonies as elevate and sanctify our lives, but reject such as are not adapted to the views and habits of modern civilization.

"We hold that all such Mosaic and rabbinical laws as regulate diet, priestly purity, and dress originated in ages and under the influence of ideas altogether foreign to our present mental and spiritual state. They fail to impress the modern Jew with a spirit of priestly holiness; their observance in our days is apt rather to obstruct than to further modern spiritual elevation.

"We recognize in the modern era of universal culture of heart and intellect the approaching of the realization of Israel's great Messianic hope for the establishment of the kingdom of truth, justice and peace among all men. We consider ourselves no longer a nation, but a religious community, and therefore expect neither a return to Palestine nor a sacrificial worship under the sons of Aaron, nor the restoration of any of the laws concerning the Jewish state.

"We reassert the doctrine of Judaism that the soul of man is immortal, grounding this belief on the divine nature of the human spirit, which forever finds bliss in righteousness and misery in wickedness. We reject as ideas not rooted in Judaism the beliefs both in bodily resurrection and in Gehenna and Eden (hell and Paradise) as abodes for everlasting punishment or reward."

The question of the admission of proselytes without the rites of circumcision was taken up and a committee of five was appointed with instructions to report at next year's meeting. A resolution declaring in favor of Sunday services instead of Saturday provoked a heated discussion. The idea of holding Sunday services was generally favored, but the abolishment of Saturday services met with determined opposition.

WAR AGAIN.

The breaking out of hostilities among the Balkan states and the invasion of Independent Burmah by Great Britain renew the sounds of conflict that for a little time had ceased from the earth and promise to make another revision of the maps of those countries necessary.

The late unexpected but peaceful revolution of Eastern Roumelia from the Turkish rule and union with Bulgaria was to be expected. As Eugene Schuyler shows in the *North American Review*, the natural subdivision of the country after the Turko-Russian war would have placed the two states under one government, and the treaty of San Stephano was so drawn; but the meddlesome Beaconsfield and the Berlin Conference spoiled an arrangement natural and convenient for the people. The revolution was an independent movement, a purely patriotic uprising. But once the lines of the Berlin treaty broken over, and Servia demanded a strip of territory from Bulgaria and Greece armed for the annexation of Epirus and Macedonia which were refused her at Berlin. Servia wishes, moreover, to dominate among the Balkan states, and is jealous of the Bulgarian union, which would make the new kingdom under Prince Alexander the most powerful. Austria is believed to be behind Servia, while Russia, from dislike to Alexander and the thwarting of her ambition by the establishment of an independent Bulgarian kingdom, is not unwilling to see these petty States fly at each other's throats. With Austria she can gather up the remnants and make another Polish division. Turkey, for fear of the treaty powers, is slow to interfere, while England favors the union because of Alexander's relationship to the royal family and is not unwilling to see patriotism and independence have a voice in the settlement. The latter reason is strong also with France. The Servian declaration of war made a complicated case for the conference called by Turkey to decide whether the settlement of Berlin should be maintained. The contradictory reports of its meetings were conclusive evidence that diplomacy and intrigue were at work. King Milan, of Servia, was for a few days successful in his advance toward Sofia, the Bulgarian capital, but he met a terrible reverse. The last report is that Alexander will appeal to Turkey to reinstate the Berlin boundaries. A future conference may decide to give to the whole Bulgarian people that united and independent government they so much desire.

The British government is hardly relieved from threats of Russian invasion from Afghanistan when war is declared with Burmah. The pretext is that Theebaw, King of Burmah, has, under French influence, been endeavoring to extort unlawful taxes from British traders. The Bombay-Burmah Company, a British corporation, having very important interests in Independent Burmah, was ordered by the Burman government to pay twenty lacs of rupees (about $1,000,000) in respect of their forest leases. The company replied that it was unable to pay such an enormous sum, and, furthermore, that no such payment was required under any reasonable construction of the grants from the Burman king. Judgment was accordingly entered against it. The company appealed to the British government, which asked for a suspension of judgment and an arbitration. The Mandalay despot replied haughtily refusing any concessions. His answer would be ridiculous were not the consequences so vital to his kingdom and involving the possible loss of life to many of his subjects. He soon received an ultimatum from Lord Dufferin, Viceroy of India, but heeded it only to urge on a preparation for war among his 4,000,000 subjects. The British invading force has already gained signal advantages, and will no doubt soon complete the subjugation of Theebaw and the annexation of his kingdom.

The ambition of England to secure more territory for the Indian Empire; or to maintain her "honor" among the barbarous peoples of that remote region; or to check the aggressions of France—unworthy though her objects may be, and not justifying the cruelties of war, yet it must be confessed that it will be a mercy to his poor people to deliver them from the power of this drunken, debauched murderer and tyrant, Theebaw. The Baptist missions in Burmah will find their work mightily increased with English occupation, and the change will be a step foward in the progress of civilization.

Burmah has an area equal to about four times that of the Maritime Provinces, is flanked on the west and south by British Provinces, and on the east by the several independent and tributary States of Shan. Still further east lie the half dozen Provinces wrested from Annam by the French twenty years ago. The soil is fertile and productive, but the country is more particularly remarkable for its wonderful mineral resources. Gold, silver, iron, and other minerals are found in great quantities, but owing to the disorganized state of government these mines have never yet been properly worked. The natural outlet of Burmah is down the Irrawaddy through British territory, but the French hope to divert this trade eastward by way of the River Mekhong. Could Burmah be brought under French domination, the Shan States would speedily be absorbed, and French rule on the Indo-Chinese peninsula would become an accomplished fact. This, Britain cannot allow, and it is therefore probable that the result of the present expedition will be the annexation of Upper Burmah to the British Crown.

—The first part of the able review of the Grand Army of the Republic, by Rev. D. Simon, of the German Evangelical Lutheran church, appears in this number. Pastor Simon uses in connection with the review a copy of the "Rules and Regulations and Rules of Order of the Grand Army of the Republic," by John S. Kountz, Commander-in-chief of the order, published at Toledo, Ohio, in 1884. The headquarters of the order are now removed to Washington, where the present commander resides.

—Through a misunderstanding, Bro. Bancroft, believing he would have to hold the Wisconsin State Convention at Waukesha all alone, postponed the meeting and went elsewhere where his services were needed. But bills were already circulated for the meeting from the *Cynosure* office and speakers engaged, so Bro. Dissette was sent to asssist in the preliminary arrangements and Bro. Bancroft notified.

—Rev. W. W. Ames, secretary of the Wisconsin State association, attended the Board meeting Thursday and passed several succeeding days with his son at Wheaton College, preaching Sabbath forenoon in the Chapel.

—At Waukesha Bro. Dissette found Bro. S. E Orvis true as steel as he used to be years ago when in the National Soldier's Home near Milwaukee.

—Pres. L. N. Stratton attended the Board meeting last week though so unwell as to make it doubtful if he should not have been confined to his room. He had an appointment on the Sabbath also to dedicate a new Wesleyan Church near Pittsburg, Pa. He went east Friday night on that important mission.

—Rev. F. L. Grundtvig, Danish pastor at Clinton, Ill., whose interesting letter reporting the action of the Danish conference at Neenah, Wis., September 18th, was printed in our Oct. 8th number, called at the *Cynosure* office last Thursday and cordially in-

vited Secretary Stoddard to speak in his church. Pastor Grundtvig himself has lately been speaking to the Danish congregations in Racine and other points, presenting them the Gospel in opposition to the lodge.

—The committee of the Wisconsin Classis of the Reformed church, appointed at the meeting last spring in pastor De Bey's church, on Harrison street in this city, has prepared a tract for general circulation among the Hollander churches. An edition of 5,000 has been printed in English, besides others in the Dutch. It has also been printed in *De Hope*, the Dutch organ of the church. It is a strong argument for the separation of the church from all secret orders. May the blessing of God go with the truth.

—The convention of the Associated churches of Christ in Mississippi, will meet at Cedar Grove church on the first Wednesday of December next. This church is about nine miles from Memphis and contains about 200 members. The friends connect with that body invite brethren Countee and Woodsmall to be present and address them.

—Bro. E. Z. Derbyshire, of Ypsilanti, Mich., writes that his beloved wife died on the 3d of November, after an illness of three or four years. Many of our readers who have known of friend Derbyshire and his great liberality in sustaining our reform work, will hear of his loss with sympathizing regret.

—Brethren Dissette and Fenton have both reported in the *Cynosure* office since the Waukesha convention, and consider the Thursday evening meeting which they remained to address as better attended than any previous one. They found the Milwaukee papers very favorably disposed toward the meeting, publishing very fair reports each day of the meeting.

—The addresses at the late Missouri Siate Convention were by Bro. M. N. Butler, Rev. H. R. Bowerman, a seceded Mason, and Elder Rufus Smith. The appointment of the latter as State agent, will be the beginning of a glorious revival for the putting down of the lodge enemy.

—The Worshipful Master of a lodge in Kansas is authority for the statement that the Younger brothers, the terrible highwaymen of St. Clair county, Missouri, who were in their day even more feared than the James brothers, were Freemasons. He explains the reason for their conviction to be that they shot down brother Masons just as heartily as cowans, and the lodge was forced to do something to protect itself. So they were allowed to have the sentence of imprisonment for life, though their murders were numbered by the score. They are now boarding at Stillwater, Minn., expenses being paid by the State. They have, it is reported, a carpeted room, good fare, and nothing more laborious than sorting nails.

—Bro. Bancroft, in a letter from Cambridge, Dane county, Wis., regrets exceedingly the misunderstanding which prevented his attending the Wisconsin State convention. He had an appointment for last Sabbath at a Freewill Baptist church a few miles east of Cambridge. He fears he shall not be able much longer to continue in the lecture work, but most earnestly desires to see a good man "full of faith and the Holy Ghost" in his place.

N. C. A. BOARD MEETING.

A meeting of the Board of Directors was held Thursday morning last. The principal business was action on the report of the General Agent upon the settlement of the estate of Bro. Elliott, of Iowa, who proposes to make a donation to the N. C. A. after such settlement is made. The matter was fully discussed and placed in the hands of a committee associated with the General Agent, with such instructions as could be made at the time. A proposition to pay royalty to Miss E. E. Flagg on her book "Between Two opinions," was deferred until the Board had further information respecting the details of such an arrangement. A letter from Bro. H. H. Hinman accepting the appointment of the Board voted July 6th, 1885. The condition of the treasury, it was objected, would not permit the expense of a Southern agent at present, and the Board voted to so inform Bro. Hinman and defer the matter for a few days—until the next meeting, hoping for a better prospect meantime for funds for such work.

—As the inauguration of reform in his life and habits, George Gash, a gambler of Clinton, Ill., took all of his sporting paraphernalia to the public square Tuesday night and set fire to them.

"PLEASE GIVE ME ONE."

Columbus, Miss., Nov. 3, 1885.

I beg leave to hand over, for the colored people, to the friends of the reform this oft-repeated request for anti-secret tracts. Please take into consideration this fact stated in a late *Cynosure* by the Rev. B. A. Imes of Memphis, Tenn.: "A comparatively few among our people can read well enough to understand the valuable literature which you publish to expose secretism."

Doubtless the *Cynosure* tracts have done great good among the colored people, but numbers of them are beyond the comprehension of the very illiterate. What shall we do to enlighten the thousands who are asking for information concerning the secret organizations which are consuming their means and deluding them with false hopes of good when only evil can come? Let us have more tracts written in plain style, easy to be read and understood, for warning the people against secret orders. Let them be nicely illustrated. It is very observable how attractive illustrated tracts are. I am assailed with the request, "*Please give me one with a picture.*"

I have opportunity to distribute a great many among the illiterate and cannot supply the many hands extended for them. My heart aches as I look over the streets of Columbus on public days and see the vast crowds of colored people, spotted here and there with white, and think how so many of them are defrauded of their hard-earned money and kept in poverty and ignorance and irreligion through the power of secret orders, and cannot even be supplied with literature suited to their knowledge to show them where their letters are forged.

Let us have a series of pictorial tracts for the colored people. As I have long been conversant with them and know what language they can read and understand, should opportunity offer, I would gladly write and endeavor to enlist the pens of others who can write in a plain style, in case there is a sufficient amount of money contributed to the N. C. A. for their publication. Can you aid in this work? What answer do you give to the request of the colored people, "*Please give me one?*"

Friends of the reform, some of you are doubtless compelled to refuse them for lack of means. Will you join me in prayer that the Lord will by some instrumentality supply this much needed literature? Let us all be much in prayer for the speedy completion of the anti-secret reform work. "Not by might nor by power, but by my spirit, saith the Lord."

M. A. F. Tapley.

LITERATURE.

The Works of John Ruskin: Poems: *The Eagle's Nest—Sesame and Lilies—The King of the Golden River—Pleasures of England* Pp. 520. Price $1.30. John B. Alden, publisher, New York.

This third volume of the Ruskin series issued by Mr. Alden will be, perhaps, the most popular and entertaining of all. The collection of poems, edited by James Osborne Wright, were written by Ruskin during his early days, from his sixteenth to twenty-seventh year. Most of them were published in the annuals of that day. They are of high excellence, though a wierd and melancholy strain pervades them. The author understood that his genius was for poetry in prose where it would not be restrained by the fetters of rhyme. Though not the best of his work it is not undeserving popular esteem. In 1850 Ruskin collected these poems into a moderate volume, of which he had a few copies printed for private circulation. The volume became very rare, and was much sought for by collectors, but was rarely to be got hold of. Not many years ago a stray copy was sold at auction in London for 41 guineas—or $230.

The title of the second work suggests whether anybody but Ruskin would have imagined a connection between an eagle's nest and the relation of natral science to art. It is a series of lectures delivered before the University of Oxford in 1872, developing the idea that the worker in art should beware of the effect of the study of anatomy, or in wider phrase the artist as well as the poet is great as he knows the power of generalzation. He quotes Blake:

> "Doth the eagle know what is in the pit,
> Or wilt thou go ask the mole?"

Sesame and Lilies are suggestive essays on education. "Of Kings' Treasuries" is especially valuable in its judgment of books; "Of Queens' Gardens" is especially appropriated to what is most useful in letters for women. Ruskin says of this production that it will stand longest and surest of all his works, and is properly the only book he has written. Carlyle admired it greatly, and used to say he had read nothing for years that pleased him better. The clever little fairy story of "The King of the Golden River" was written in 1841 when the author was twenty-two, "at the request of a very young lady, and solely for her amusement," but not published until ten years later, with clever illustrations by Richard Doyle; a work which proved more "popular" than anything else put forth by Ruskin. Six successive editions were rapidly called for by the public.

The Library Magazine for November presents a very popular table of contents, discussing topics of current interest upon which every intelligent man is seeking information. Among these are: "Catholic Italy and the Temporal Power;" "The Future of the Soudan;" "General Grant and the Indians;" "Solomon Spalding and Joseph Smith," a contribution to the present critical inquiry into the origination of Jo Smith's Mormonism; "Thibet," that great Asiatic region which the campaigns of Russia, England and France are bringing into public notice; "The New Star in the Andromeda Nebula," an article by Prof. R. A. Proctor on the stellar phenomena which some people associate fancifully with the star of Bethlehem; "The Anglican Church Establishment," an interesting discussion from an American standpoint of the great question now profoundly stirring the British politics, and compelling the most careful attention of Gladstone. General Booth writes a brief history of the Salvation Army. There are, besides, nine or ten articles of a more purely literary character; the whole making a valuable month's reading.

The *India Methodist Watchman*, edited by Rev. C. B. Ward, a self-supporting missionary of Secunderabad, Deccan, India, is an excellent missionary magazine. Being conducted upon the mission field, its pages glow with a holy fervor which we regret is not often seen in home publications. In the midst of an excellent table of contents in the October number we see reprinted Elder James Williams's powerful sermon against Freemasonry.

The December *Century* will contain two or three papers of general interest relating to the war, viz., 1. A description by Captain John Ericsson of the construction and work of the monitors, illustrated strikingly by pictures of these vessels in action. 2. "The Loss of the *Monitor*," a graphic description by a survivor, Francis D. Butts, and 3. "The Private History of a Campaign that Failed," by Mark Twain, being his personal experience (and not altogether an untypical one), of war in Missouri in 1861, with war maps by the author, and illustrations by Kemble. In the January number will appear a fully illustrated paper by Gen. John Pope on his campaign against Lee in Northern Virginia. The Confederate side will be described by Gen. Longstreet in the February number, where Gen. Grant's fourth paper will probably appear.

This office has received from The Travelers Insurance Company, of Hartford, a copy of their latest engraving, entitled "Leading Parisian Journals and Journalists." The Travelers display great judgment in the selection of subjects in carrying out this novel method of advertising their business. Prominent among these admirably executed portraits are those of Emile de Girardin, one of the strongest personalities of France under the Second Empire and the Republic; Paul de Cassagnac, the handsome and talented hero of a dozen duels; John Lemoinne, the French "Thunderer;" Henri Rochefort, the Parisian Geo. Francis Train; and Escoffier, who, controlling "*Le Petit Journal*," possesses the unquestioned distinction of the largest circulation in the world, the average daily issue of his paper being some three-quarters of a million copies.

There were 26,000 books written and copyrighted in the United States last year according to the records of the Library of Congress, an increase of 250 per cent in ten years. They embrace books on every possible subject and of every conceivable description, from the twenty-volume encyclopedia to the dime novel. In addition to the 26,000 books about 350,000 musical compositions have been copyrighted, and about the same number of works of art, lithographs, chromos, maps, engravings, etc. As two copies of every publication come to the Congressional Library, the accumulation there will soon be the largest in the world. Mr. Spofford, the librarian, says that the publishing business was never so extensive or prosperous as now, and that in no country in the world are so many fine books issued as in the United States.

George W. Cable, the celebrated writer and lecturer, has organized in Northampton, Mass., a large Sunday-school class of young men and women, of which he will become the regular teacher.

A London dispatch states that the complete correspondence of Carlyle with Goethe has been discovered in the Goethe archives.

THE HOME.

LESSONS FOR THE DAY.

SONG OF THANKSGIVING.

When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.

O how shall words with equal warmth
The gratitude declare,
That glows within my ravish'd heart!
But thou canst read it there.

To all my weak complaints and cries
Thy mercy lent an ear,
Ere yet my feeble thoughts had learnt
To form themselves in prayer.

Unnumbered comforts on my soul
Thy tender care bestowed,
Before my infant heart conceived
From whence these comforts flowed.

Through hidden dangers, toils, and death,
It gently cleared my way,
And through the pleasing snares of vice,
More to be feared than they.

Ten thousand, thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart
That tastes those gifts with joy.

Through every period of my life
Thy goodness I'll pursue;
And after death, in distant worlds,
That glorious theme renew.

Through all eternity to Thee
A joyful song I'll raise:
But O! eternity's too short
To utter all thy praise.

—*Addison.*

FOR WHAT TO GIVE THANKS.

I. *For God's goodness.* O give thanks unto the Lord; for he is good; for his mercy endureth forever. 1 Chro. 16: 34; Ps. 107: 1; 118: 1.

II. *For his holiness.* Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. Ps. 30: 4; 97: 12; 140: 13.

III. *For revealing himself.* Unto thee, O God, do we give thanks, unto thee do we give thanks; for thy name is near, thy wondrous works declare. Ps. 75: 1; 138: 2; 1 Thess. 2: 13.

IV. *For the gift of his Son.* Thanks be to God for his unspeakable gift. 2 Cor. 9: 15. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3: 16; Rom. 6: 23.

V. *For a present salvation.* Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the darkness, and hath translated us into the kingdom of his dear Son. Col. 1: 12: 13; John 6: 47.

VI. *For victory.* The sting of death is sin; and the strength of sin is law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Cor. 15: 56, 57; Rom. 7: 25.

VII. *For everything.* In everything give thanks; for this is the will of God in Christ Jesus concerning you. 1 Thess. 5: 18. Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God. Phil. 4: 6; Eph. 5: 20.—*Rev. J. H. Brookes.*

OUR THANKSGIVING DAY.

There is no American festival so closely allied to our early history as a nation, as our annual Thanksgiving Day. Coming, as it does, in the cold and bleakness of the winter's desolation, it is a fit time to recall the hardy virtues and stern characteristics of those who became the progenitors of our staunch Republic.

They were verily a "peculiar" people, inflexible in will, heroic in the defense of what they deemed right, uncompromising as fate in the upholding of their religious belief; silent—men of few words, it would seem impossible for the softer graces of home love and domestic affection to find love in their iron natures. But so gentle and tender are the glimpses that we catch of their simple home life, so strong and true were their ties of friendship, that we find that next to their love of God grew the fragrant blossoms of home love. Dearer than even freedom itself. For home meant liberty, country, yea, all that rendered life sweet and desirable.

All struggles for religious liberty have been marked periods in history. France and Switzerland have been rocked as by a volcano in religious agitations, but it was in England that the question of individual conscience produced the throes that gave America its great birthright of freedom.

The first indications of the storm appeared in the fourteenth century, Wycliffe, himself an honest churchman and true Catholic, protested against the immorality and corrupt practices of the mendicant priesthood. A scholar of the University of Oxford, his words took strong hold on the people, who were fearful of the influence of the dissolute priests upon their children. At this time he joined actively with the House of Commons and part of the nobility in refuting the claim of Urban V. to further tribute from England in support of the Holy See, and was one of the delegates sent to Bruges to remonstrate with the Holy Pontiff.

His eyes were opened to the unscrupulous demands of the church, and he attacked with vigor the selfish ambition of the higher clergy, and preached that the duty of the church was to advance spirituality and not worldliness upon the earth.

Then followed the advocacy of individual religious freedom, a doctrine more fatal to the groweth of the Romish church than the thunderbolts hurled at its heirarchy. Prosecution followed. The church was alarmed, and the Pope ordered him to be seized and his teachings suppressed. But the people were his adherents, and the mother of the king forbade further proceedings against him. Deposed from his high offices, Wycliffe and his converts promulgated their doctrines upon the streets, at the merry-makings of the people, speaking boldly the truth of their convictions.

Then came the blow that shook Rome to its very citadel—the translation of the Latin Bible by the old reformer into the language of the English people, thus setting at defiance the false teachings of the bigoted priesthood, and ushering the people into the full light of religious freedom. A bill for its suppression was introduced into Parliament, but failed to pass. And the church could only show its anger and indignation by citations, and condemnations, and effecting his expulsion from the University at Oxford.

But Wycliffe's work was nearly done. On the last day of December, 1384, he died, and was laid to rest in the chancel of his own church at Lutterworth. But the spite and malice of the Romish church followed him even to the grave. Nearly fifty years after his death the Council of Constance decreed that his heretical opinions rendered him unfit for Christian burial. And thirteen years after, with great ceremony, his poor bones were raised and burned, and the ashes thrown into the river Swift, to be finally lost in the illimitable expause of the boundless ocean. "And thus," says one, "the ashes of Wycliffe are the emblem of his doctrines, which are dispersed the world over."

Whilst the tenets of Wycliffe slowly spread over England, Germany was trembling beneath the denunciation of clerical abuse by Martin Luther.

Switzerland was startled by the teachings of Zwingli, who strove to banish the superstitions and emblems of the Romish faith, and introduced the simple forms of primative Christianity.

Calvin, his successor, accepted Zwingli's teaching of predestination (as advanced by Augustine in the fifth century), and insisted upon simplicity of form in religious worship. But to this he added a code of living that banished all amusement and lawful recreation from their midst. His doctrines found lodgement in the Southern part of France, and extended north into the Netherlands.

In Scotland the earnest preaching of John Knox introduced the tenets of the Reformation, and Papacy was literally driven from the country.

In the early part of the sixteenth century, the great English Bluebeard, Henry VIII., severed his relations with Rome on account of the refusal of Pope Clement VII. to sanction his divorce from the unfortunate Catherine of Aragon.

He had hitherto borne the title of "Defender of the Faith," bestowed upon him by the church for the zeal with which he had defended the doctrine of the sacrament against Luther's heresy. Upon his withdrawal from Rome he assumed the title of "Head of the Church," taking upon himself the entire control and guidance of the faith of his people. Parliament confirmed his title in these words: "That our sovereign lord, his heirs and successors, kings of this realm, shall have full power and authority to visit, repress, redress, reform, order, correct, restrain and amend all such errors, heresies, abuses, contempts and enormities, whatsoever they be, which by any manner of spiritual authority or jurisdiction ought or may be lawfully reformed, repressed, redressed, ordered, corrected or amended, most to the pleasure of Almighty God and increased of virtue in Christ's religion, and for the conservation of peace, unity and tranquility of this realm, any usage, custom, foreign authority, prescription, or any other thing or things to the contrary notwithstanding." But at heart a Catholic, his reign was intolerant, and marked by bigotry and cruelty towards those who differed from him in belief, or doubted his right to the supreme leadership in the church.

The Anglican church was adopted in the time of Edward VI., under the protectorate of the Duke of Somerset and Archbishop Cranmer. In this were united the elements of the Catholic and Protestant faiths.

But in 1553, when Mary ascended the throne, all was reversed. Reared to the Catholic faith, true to the church of her wronged mother, she abolished the Anglican form of worship, and reinstated Romish ritualism in all its power, ceremonies and magnificence. Strengthened by her alliance with Philip of Spain, thus becoming the daughter-in-law of the Emperor Charles V., who was a devoted son of Rome, her fury and zeal against the Protestants waxed hotter. Crowds of Dissenters fled to Germany and Switzerland. Some recanted. Cranmer was burnt at the stake, and four hundred people were publicly burned or executed in defense of their faith.

With Elizabeth the Anglican church was again restored. The Calvinists besought her to adopt their simple mode of worship. But having in her heart a love for the pomp of the Catholic ceremonial, she refused to yield to their wishes.

Foiled in their efforts to rid the National Church of its ritualism and pompous splendor, the Puritans (for so they were now called) withdrew as nonconformists, and established their own gloomy, stern mode of worship. No art treasure was suspended from their church walls, or elaborate decorations graced their altars. They courted the extreme limits of severe simplicity, and this austerity was carried into their conversation and daily living. But sincere, honest, just almost to a fault, their lives were not without influence upon the careless, loose morals of their opponents, and their numbers constantly increased. Elizabeth and her Court became alarmed, and it was resolved to compel them to enter the Church of England. But it was like forcing obedience from the wind. The more timid found a safe refuge in Holland, but the number of those who remained were augmented, and their influence was felt in Parliament, and their voice heard in the Government. Bancroft says, "Popular liberty, which used to animate its friends by appeals to the examples of ancient republics, now listened to a voice from the grave of Wycliffe, from the ashes of Huss, from the vigils of Calvin."

The Puritans looked hopefully upon the incoming of the Stuart dynasty. But James had no love for the belief of the nonconformists. His weak nature yearned after the magnificence of the English Church, which acknowledged the ruling sovereign at its head, and he early determined upon the suppression of Puritanism and the introduction of the English Church into Scotland, his old home.

The celebrated Council of Hampton Court was called, at which the King presided. His bishops and councilors urged on the contest boldly. The grievances of the Puritans were heard with impatience, James declaring, "If this be all, I shall make them conform themselves, or I will harry them out of this land, or do worse."

Again Holland became an asylum for the persecuted people. But their hearts were hungry for a place in which they might found a permanent home, free from the encroachments of tyranny, and they turned their eyes longingly towards the unknown wilds of America.

Stronger than the fear of untried danger was the desire of peace. It was a long way, far beyond the gray horizon that touched the wintry sea, but it was a pathway that led to home and freedom.

Every school-boy and girl in the country is familiar with the story of the Pilgrims. How a solemn fast was held ere they embarked! How the friends left behind cheered them with words of love and encouragement! How the ship Speedwell was found to be unsafe, and was detained at Dartmoor for repairs! Yes, even the second time are they delayed by the same cause, and its company are put on board the staunch Mayflower! For sixty-three days were they at the mercy of the bleak winds and tossing waves. But before they set foot upon the new world they drew up a form of government for their promotion in order and harmony. To re-quote Bancroft, "In the cabin of the Mayflower, humanity recovered its rights, and instituted government on the basis of 'equal laws' for the 'general good.'" It is said that this compact was drawn up on the lid of a chest that is now preserved in the Athenæum at Hartford.

History presents no more pathetic picture than the landing of the Pilgrims on the cold, desolate coast, against which the waves throbbed out their

dreary moan, and the wind swept down from the sighing pine lands of the north. Who can tell of the suffering of the women and children, many of whom were of gentle birth, during that long New England winter? Many of them sickened and died from want and exposure. And when the flowers of spring peeped from the crevices of the rocks, but forty-six souls remained of the hundred brave hearts that had sailed with such hopes to the new world. But their number was slowly added to, by other colonies that came as refugees from royal tryanny. The first authorized Thanksgiving was celebrated in 1622. The fields had been planted with corn, which was to be the coming winter's sustenance. The long rows were carefully watched and protected from the greedy birds.

The brown earth was soon carpeted with the young shoots of living green, but they wilted and turned yellow, for no rain fell to moisten the earth. For six long weeks—from the last of May, till the middle of July—the sun hung like a blazing fire in the heavens. Strong men turned pale, and the bearded lips trembled as they thought of the suffering that pinching famine would bring to their loved ones when the winter snow should fall. Morning and evening eager, questioning eyes scanned the horizon for a cloud. In their trouble they turned to Him who had been faithful in the days that were past. A fast day was appointed, and in the early morning hour, side by side knelt brave men and true-hearted women, entreating God to come to their rescue. But on rode the sun in his triumphal glory. The waves laughed as if in derision, as they threw their spray against the scorched rock. But clouds met the sun as he neared the west, and soon soft, grateful drops fell on the parched ground, and the earnest trust of the Pilgrims was not unrewarded. A day of Thanksgiving was appointed by the grateful colonists, and has since been a day of special regard in New England.

But we miss the charm that hangs over it in New England. And not even our good dinners and pleasant meetings can fully equal the stir and joyous associates that cluster around the thought of a New England Thanksgiving. There, it is often the only day in which the "best room" is opened during the year, and the merry fires that are roaring in the mammoth fire-places, or huge stoves, kindle a feeling of good-fellowship that is felt even to our Western boundaries.—*Selected.*

HOW WE BOYS TRIED IT.

A THANKSGIVING STORY FOR BOYS WHO HELPED FATHER THIS SEASON.

"Bill Brayton's father came one spring and rented a farm near us. Father said we'd better not have much to do with 'em at first, till we found out what sort they were, but they got so neighborly all at once we couldn't help it very well. They came 'most every day to borrow something, and then if they didn't bring it back—and they 'most always didn't—I used to have to go for it, so I saw a good deal of Ned and Bill.

"They had a cousin that came out for a week in harvest time. He was in business in New York, and wore light-colored plaid clothes. He was very sociable, too, and would come around about lunch time in the hayfield, and would eat with us as free as anything, which seemed very good of him when you'd hear him talk of his hotel in the city. He was very fond of the plums and harvest apples, too, and praised up everything we offered him, but did say that as for him he had no taste for farming. The city was the place for boys of spirit. And the Brayton boys thought so, too, and said they had no taste for farming, and they meant to go into the city as soon as they could. And when I came to think it over, I really began to see that I had no taste for farming either. And I thought it strange that father and mother had never concerned themselves to find out what my tastes were, for I had read in a book that it is a solemn duty for parents to study the tastes of their children, and that their success in life depends a great deal on such things.

"Tom Bly—that was the city chap's name—had a lot of splenid little books he lent the Brayton boys, and they lent 'em to me and told me not to tell. They were regular rip-roaring stories, *I tell you!*—all about fights, and scouts, and death struggles, and dark mysteries, and bold adventures. The fellows in them were so brave that one of 'em would think no more of riding up to a lot of fellows, and stabbing one and shooting two or three with his revolver, and knocking down another with it, and putting spurs to his horse and galloping off in a perfect hailstorm of bullets, than of eating breakfast.

"Bill Brayton thought he'd try being one of these heroes out on the plains, and come back in a few years rich—owning a cattle-ranch and no end of gold mines and things. But Ned Brayton and I thought we'd go into business in the city, like Tom Bly.

"I spoke to father about it. He laughed when I told him about my tastes, and said I didn't know when I was well off. That is just the way the fathers in the books did—'keeping your lives crushed down by uncongenial surroundings' they called it. And Bill and Ned's father said he hoped they'd grow up to something better than such a hand-to-mouth life as Tom Bly's.

"So it was easy to see how the boys in the books had been driven to run away from their homes. We talked a great deal about it, and made up our minds that if we wanted to have anything of a career, we must run away.

"It was an August morning very early, when I tiptoed down stairs in my stocking-feet. As I passed mother's door I did wish I could have wished her good-bye, and told her how I'd remember my promise to her never to smoke or drink a glass of beer till I'm twenty-one. (She thinks, you see, that if a fellow lets it alone that long, he'll have sense enough to keep on letting it alone.) I almost felt like giving it up when I knew she'd feel badly about it; but I'd left her a note telling her I was just going to New York to make my fortune, and I'd write to her. And I thought of the splendid things I'd do for her when I got to be a great merchant, and so I stole into the parlor and and got a card picture of my two little sisters and wrapped it up (there wasn't any of mother) and went on. We had three miles to walk to the railroad station.

"'No more milking cows or piling wood or dropping corn or plowing—Hurrah!' says Bill, as we rattled along in the cars.

"Each of us had money enough to take us to New York, and a little over. We found it a sight better to be flying along that way in the fine morning than to be turning out for a day's work. We were going to look for Tom Bly—he had told us to be sure to come right to him if ever we came to town, and we thought it likely he could find places for us at once either in his own business or among his friends. As we walked along the handsome streets, we couldn't help wondering how soon some such splendid stores might belong to us.

"Bill had Tom Bly's address—he was a grocer—and we soon began to look for him. The street they told us to go to didn't look so nice as we thought it would. But at last we found Tom Bly's store, and that didn't look nice at all. We went in and looked for him. I was looking for the plaid clothes; for I'd a known 'em anywhere, but I couldn't see 'em and nobody seemed to know about Mr. Bly. But soon Bill sung out 'Hello Tom'—and I saw a wagon drive up and Tom was driving it. He hadn't on the plaid clothes, and he hadn't any coat or collar on, and he didn't seem so very glad to see us.

"'Well Tom,' Bill said, 'here we are, you see. We're in for it. Ready to have you get us into something right off—'jes as you said, you know.'

"'The—old scratch you are!' said Tom. 'You haven't been such fools as to come 'way down here for work, have you?'

"'Isn't that what you told us?'

"'Well—may be I did, just to be polite, but I'm blessed if I thought boys as well kept as you'd 'a' come pokin' down here where there's more folks a'ready than's wanted. Where there's one situation there's ten fellows after it.'

"This was a wonderful take down. We thought he'd ask us to go to his hotel, but he didn't. We said we'd stroll 'round a little, and we strolled 'round; and we asked in some places if they wanted a boy, but nobody seemed to want any boys. We went into a park to eat all we had left of the lunch we'd brought from home.

"'Be off there—you rascals!' some one shouted, and the first thing we knew a big policeman was hustling us out, and telling us if we ever set a foot there again we'd be locked up.

"All for going on the grass!

"'There's lots o' grass to home,' whimpered Ned. Ned was smaller'n me and Bill. 'Let's go home *I* say!'

"We laughed at him, but not very hard. Bill said he was going to start for the plains to-morrow, going to work his way out somehow. We went back to Tom Bly and asked him if he knew where we could sleep, and he s'posed they'd take us in where he slept, if we had any money.

"We all thought it would be very grand to put up at a city hotel, but it wasn't. There wasn't half enough supper, and the beds were awfully crowded up in one room. In the morning a man came along and said we were to pay thirty cents each for our supper and our beds.

"Me and Ned had given Bill our money to take care of, all but a few cents, because he was the biggest. And now he felt in his pockets and it was gone! He felt and felt, and then he hollered out:

"'I've been robbed! Thieves!'

"The man swore at him, and asked him if he meant he'd been robbed there. He took all the money me and Ned had, and then he gave Bill a kick and told him to be off.

"Tom Bly gave us a lot of crackers at his store, and said we'd better go home. But I was too much ashamed, and thought I'd try yet to get work. I walked till I was footsore, and all the work I found was carrying a parcel, and I got ten cents for it and bought a loaf of bread. Bill said he was going to the depot to go West. Ned went with him, and when night came I waited till it was dark, and then I sneaked into a pretty yard where there were trees, and crawled into a hammock there and fell aslcep.

"I woke very early, and saw a gentleman in the yard looking at me. I was afraid he was going to have me taken up for going on his grass, and I jumped up. The hammock stuck to one of my buttons, and I didn't wait, but tore away from it and ran away without my hat. The gentleman called me to stop, but I jumped over the fence and ran as hard as I could a great way, till I was clear out of breath.

"When I stopped to see where I was, a boy came rushing up to me and says he: 'Isn't this your pocket-book?' Then he ran away. I thought at first it might 'a' been mine that was stolen, but in a second I saw 'twasn't, and I hollered after him to tell him. But he didn't stop, and while I was looking at it and seeing 'twas a very handsome one, two men ran up and took hold of my arms. I says:

"'You le' go me, now!'

"But they says: 'Come along my fine fellow,' and they snatched the pocket-book and went to hauling me along. There was a crowd 'round me in a minute. I kicked and fought at 'em, but they held me tight, and they slipped some iron things on my wrists, and there I was—jerked along that way, and a big lot of boys hollering after me! They took me into a great building and locked me up, and I didn't know what 'twas for more'n the dead.

"I lay down in a corner and wondered if I'd ever get out, and if I'd ever see home again. I wondered what mother'd say if she could see me. I wondered what they were doing on the farm. After a great while they took me out.

"'Where are you going to take me?' I said.

"'Before the magistrate.'

"Then folks came and told how last night I'd stole a pocket-book from a lady, and they'd been tracking me ever since, and just found me with the pocket-book in my hands. I broke right out, and told how the fellow'd given it to me, but they made me stop till they'd examined a lot of witnesses, and they all said I'd stole it. Then they let me tell how I'd slept all night somewhere else, but they wanted me to bring some one to say if it was so, and wouldn't believe me when I told 'em it was the solemn truth. Just then I saw the gentleman standing in the door that had seen me in his hammock. I hoped he wouldn't see me, for I was afraid he'd come to see about getting me punished. But he did see me, and came up to me. He took a button from his pocket, and laid it against my coat. It had a bit of the coat hanging to it that I had tore out when I jumped from the hammock, and it just fitted in.

"'This boy was in my grounds all night,' he says, 'I was up preparing important papers, and waiting for telegrams. I saw him several times.'

"They asked him some more questions, and then the magistrate says: 'The prisoner is discharged.'

"The gentleman took my arm, and led me out. I says to him:

"'I'll never do it again, sir. What *you* going to do with me?' He laughed, and says:

"'Haven't you got astray, my boy?'

"I thought I had the worst way, you'd better believe! And I told him so, and I told him all about it and he thought I'd better go home. I'd given my eyes to get there that moment, I hated to tell him I had no money to go on, so I told him as I'd come I'd like to try doing something, if I had a chance. He took a long look at me, and said perhaps that would be the best, and he'd write to my father.

"He was a real good friend to me. He talked lots to me, and got me a situation. They told me they never paid much to green hands. I slept under a counter, and got enough to pay my board and a little over. I ran errands, and swept and scrubbed floors, and worked harder'n ever I'd done in my life. My clothes got shabby, but I saved up every cent.

"And on Thanksgiving day I got a holiday, and then I told the boss I had no taste for the city. And I took the early train for home.

"As I got off the cars to walk home a train came in from the other way, and I saw a lanky-looking

chap get off. I didn't know him at first, and then I saw it was Bill.

"'Just gettin' home?' said he.

"'Yes,' said I.

"'Paid your way?'

"'Yes.'

"'You've done better'n me,' says he, 'I've been as fur as Indiany, and I've been down with the chills-and-fever six weeks, and some one wrote to father for money to send me home.'

"'Where's Ned?' says I.

"'Home. He started to walk back the day I started West. Footed it all the seventy miles 'cept lifts he got.' I found father just putting up the horses after they'd come home from church. I went up to him and says I:

"'Do you want to hire a boy, sir?'

"He dropped the halter on the barnfloor, and grabbed hold o' both my hands and looked into my eyes.

"'The Lord bless you Sammy,' says he, 'we've all been looking for you. Well—yes, I do want a boy—if I can get one that has a taste for farming.'

"I shouted out 'I'm the boy!' and then I rushed in and got my arms around mother's neck, and nearly made her drop the great big turkey she was just getting out of the oven. I guess 'twas some time before she or the little girls knew whether they were laughing or crying, and then father came in and—if I hadn't been a boy I'd 'a' hardly known either when I told 'em how sorry I was I'd given 'em so much trouble, and how glad I was to get back.

"I tell you, boys, if there's anything to be thankfuller for on Thanksgiving than anything else, it's for having a home and having a chance to stay there.

"Me and Bill and Ned thinks there's lots o' worse work than plowing or feeding stock or digging potatoes, or doing anything we're likely to do on any farm.—*Sidney Dayre, in N. Y. Examiner.*

THE CHURCHES.

—Dr. Edwin B. Webb, after a pastorate of twenty-five years, retired from the pulpit of Shawmut Congregational church of Boston.

—The colored people of a Kansas town began a protracted meeting in August, 1884, which has continued ever since without omitting a single night.

—Rev. J. D. Nutting, of the Congregational church, Wanseon, Ohio, late recording secretary of the N. C. A., has begun the publication of a neat little monthly, "*For Everybody*," devoted to church work, education, temperance, etc.

—Rev. S. S. Calkins, who was connected with the underground railway in slavery times, and about 1870 came to Chicago and practiced law, died Thursday at Chatham, Ohio, where he was pastor of the Congregational church.

—C. P. Huntington, of New York, the great railway owner in the Southwest, is about to build a granite chapel, costing about $20,000, for the Congregationalists of Harrington, Conn., as a memorial of his deceased mother.

—President Hitchcock, of Union Theological Seminary, stated at the unveiling of Wm. E. Dodge's statue that the Christian merchant had helped nearly 300 young men into the ministry.

—Joseph Cook discovers that "more than $500,000 a year in the American board, and $1,500,000 of property in Andover Seminary, the New Departure men are bent on controlling."

—Mr. Moody will conduct special meetings for young men in the large hall of the Brooklyn Young Men's Christian Association, from the 9th to the 15th of December.

—The Lutheran church in the United States preaches the Gospel in the following twelve languages: German, English, Swedish, Norwegian, Danish, Icelandic, Finnish, Bohemian, Polish, French, Siberian (or Serbian), Slovakian (or Hungarian), and the Indian dialects.

—The McAuley Mission of New York has closed another year of fruitful work among the poor and degraded classes. The attendance at the mission for the year aggregated 28,295. The average number of requests for prayer were twelve per meeting. Many were converted.

—The American churches which call themselves evangelical claim 11,318,287 communicants. In a year they have contributed $3,830,931 for foreign missions. The number of missionaries in the field is 2,393; and these are assisted by over 10,000 native workers, representing nearly 570,000 converts.

—Of the 42,972 new members who came into the Presbyterian churches last year on confession of their faith in Christ, 20,778, or nearly one-half, were from the Sabbath-schools of the church. These Sabbath-schools contributed $98,581 to the various Boards of the church, and gave to other benevolent objects $157,116.

—The last *Missionry Chronicle* of the London Missionary Society has acknowledgments of $4,264, received from the churches and schools at seven of their stations in the South Sea Islands.

—One result of the visit to Pekin of the Cambridge athletes who have gone as missionaries to China was the establishment of a daily noon prayer-meeting. The request has now been sent to all the mission stations in China that their members would unite in this daily noon meeting for the baptism of the Holy Spirit on their own hearts, and for the outpourings of the Spirit on China.

—The Freedman's Aid Society of the Methodist Episcopal church has just held its eighteenth annual meeting. Dr. Rust's report showed that the work of the past year exceeded that of any previous year. There are twenty-two institutions supported among the colored people of the South, with 112 teachers and 4,243 pupils. In many of the districts the churches are used during the week for school purposes. Five colleges for the whites, with 1,822 pupils, are supported by the Society. The expenditures for the year were $174,752, of which $70,000 was put in real estate.

—The evangelists, Sam Jones and Sam Small, were lately conducting a mammoth revival meeting at Birmingham, Ala. Three services are held daily. Never in the history of the city has there been anything like the present enthusiasm. People and churches that have heretofore opposed excitement in religious matters are giving a hearty support to the movement, and freely assert that God's blessing is upon the meeting. Special services are held for the colored people.

—Careful statistics compiled by the *Missionary Herald* show that there are in China connected with American societies 235 missionaries with 707 native helpers and 10,541 communicants, with British societies 280 missionaries, 647 native helpers, and 14,044 communicants; and with Continental missions, 29 missionaries, 96 native helpers, and 1,700 communicants. Including the wives of missionaries there are 857 foreign laborers.

—The nineteeth annual convention of the Long Island Baptist Association was held in the First Baptist Church, Brooklyn. The Rev. Dr. A. G. Lawson said that there were many good people willing to labor among the heathen and to go to the Congo country, but there was no money on hand with which to send them, and further, that the Union, was already $50,000 in debt. The average amount contributed by each member of the Baptist churches last year was thirty-eight cents.

—The Protestant Church of Hungary, which receives no aid whatever from the State, is one of the most active and energetic in the Protestant family of Europe. With her own resources she has built up an educational system, from the primary school to the thoroughly equipped universities, that challenges the admiration of all, while great zeal is shown and energetic work done in missionary enterprises, both home and foreign.

—Of all the missionaries of the American Board, fourteen per cent. are children or grandchildren of missionaries. This speaks well for the missonary spirit in such families. We wish that this spirit was more clearly manifest in all the churches. It is not creditable to us to be told that the young men are not as ready as they were fifty years ago to offer themselves for this work. And yet it is now a time of ingathering rather than of seed sowing. Where are the young men for Japan, for China, for Africa, and all the foreign fields? We can not but believe that they will hear God's call and obey.—*Golden Rule.*

A. M. A. SEMINARY BURNED.

[From the *Inter Ocean*, Nov. 18.]

The Connecticut Seminary at Quitman, Ga. was burned on Tuesday night. It had been a winter-resort hotel. Last Summer a Connecticut lady who owned it made a present of the property, furniture, carriage and team to to the American Missionary Association for a boarding-school for colored girls. Connecticut Congregational ladies had assumed the support of the school. The Rev. John H. Parr and his wife, lately of Wilmette, Ill., were put in charge.

When he went down to get things in order the citizens sought to secure an old cotton factory to exchange for the hotel. They failed to raise the necessary funds, and so they said they could find no fault with the going on of the school.

On the first of October the school was opened, with an enrollment the first two weeks of 107. Several times the house was assaulted with stones and mud balls. Insults were heaped upon Mr. Parr on the streets. The lighted windows were shot into. Writing of this, under date of Nov. 5, to the A. M. A. office, in this city, Mr. Parr said: "I have a suspicion that some of my worthy superior officers would tell me to 'glory in tribulations.' But it is apt to cool one's ardor when the bullets begin to rattle against the side of the house." The burning of the house has been threatened. The deed has been accomplished. It was in the night. No lives were lost.

The Beach institute in Savannah, Ga., was burned by the same Kuklux incendiarism. It was rebuilt, and is doing a grand work. The same was true of the Lewis High School in Macon, Ga., named for the Union General Lewis, who carries an empty sleeve. The Emerson Institute, of Mobile, Ala., named for a patron, Ralph Emerson, of Rockford, Ill., was burned down *twice* by the torch of hate; the last time the Congregational church adjoining was also consumed. Twice the premises have been rebuilt; and the people of Mobile have learned that this missionary association has come to stay.

The Straight University in New Orleans was burned unmistakably by the same incendiary brand. It, too, has been rebuilt on a much grander scale, upon a whole block in Canal street, with three commanding structures. Many school-houses have been burned, but the work goes on.

The American Missionary Association has expended at the South, since the war, as much as $6,000,000, raised by contributions from the Congretional people. This last year it had 9,000 students in its institutions under its 250 instructors, and as many as 250,000 colored children have been taught by the teachers trained in these schools.

The Quitman school will doubtless be rebuilt, and the people of that place will learn in due time to respect this work, as have the citizens in the other places where such buildings have been burned. The Rev Mr. Parr is known in this region as one of the most gentle and considerate of gentlemen. There has, we are sure, been no rashness on his part. One of the lady teachers, Miss Beard, is a member of Dr. Goodwin's church.

—A Christian conference for Christian life, work and hope, and divine healing, conducted by Rev. A. B. Simpson, of New York, editor of the *Word, Work and World*, will be held in the First Methodist Episcopal church, corner of Clark and Washington streets, Chicago, December 1st to 3d, 1885. Rev. A. B. Simpson and Rev. John E. Cookman, D. D., of New York; Mrs. M. Baxter, of London, Mrs. E. E. Stroud Smith, Liverpool, England; and Miss Carrie F. Judd, Buffalo, N. Y., with other Christian workers and teachers are expected to take part in the services.

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FARM NOTES.

WHEN AND HOW TO FEED HORSES.

A horse ought to be fed when he is hungry, and he ought to be hungry every day. What makes him hungry? The constant waste of the system. The muscles when brought into use waste somewhat, especially exercise or labor is a draft upon the muscular system, in fact upon the whole system. After the system has been taxed, and if the tax is sufficient to partially exhaust or fatigue the animal, rest is more important than feed; hence the horse should stand and rest awhile before he is fed. Digestion demands a flow of blood to the organs then at work, and as the blood has been drawn away from them to sustain the muscular exertion during labor, it should not be suddenly withdrawn and turned in upon the organs of digestion—hence let him rest, and after an hour or so, he will be found keen and "sharp set."

There is probably no food so good for recuperating exhausted muscles as good, sound, heavy oats. They are easily digested, nutritious, muscle-building and blood-making in a high degree. They are little heating, do not tend to making horses sweat, and on the whole are the best food a horse can have. Barley is very good, not equal to oats. Indian corn is a poor substitute, not so easily digested, heating, and causing the animal to sweat. As to system, a horse should have hay first, then grain, and water when these are digested, or water should be given half an hour at least before feeding. Horses often have dyspepsia, induced by feeding when warm, or being worked after a full meal. The practice of feeding hard-worked horses at noon and working them immediately after, is of doubtful utility. Horses will go eight and probably ten hours without food if properly fed at evening and morning. They should have water more frequently, but never when hot.—*American Agriculturist.*

FATTENING SHEEP IN WINTER.

Comparatively few farmers succeed in fattening sheep in winter. A neighbor told me yesterday that last fall he bought one hundred and fifty sheep, fed them straw, hay, corn stalks, and grain, all winter, and sold them for forty-five dollars more than he paid for them. "I got a lot of good manure," he said, and that and the forty five dollars is all I have to show for the feed and labor. It does not pay."

If you can buy sheep in the fall for three cents a pound, and sell them in the spring for six cents a pound, it will pay. It will pay still better to buy them for four cents, and sell them for eight cents per pound. We can sometimes do even better than this. One thing is certain: it does not pay to try to fatten poor sheep in winter. If sheep are not in good growing condition in the fall, get rid of them.

If you are going to buy sheep to fatten, select the very best that can be found. You do not want old sheep, you do not want lambs. If the sheep are long-wool, or Southdown grades, select those that are yearlings, or two-year-olds; if merino grades, then year-old wethers are best. Buy more than you want, if need be, and select out the best to keep over winter, and sell the poor ones now for what you can get. Careful selection is the main point.

With good sheep, liberal and regular feeding, dry, comfortable quarters, fresh water every day, and salt once a week, fattening sheep in winter is decidedly profitable to the farmer and beneficial to the farm. In other words, it will provide both money and manure.—*Joseph Harris in American Agriculturist.*

CROP REPOTS.

The potato crop is smaller than that of 1884, in consequence of injury from rot, which has reduced the New York crop nearly one third. There is much complaint of rot in Wisconsin and Iowa and in some counties of Michigan, Illinois, and Minnesota.

The reported yield of hay per acre averages one and one-fourth tons, and indicats a crop of over 47,000,000 tons, nearly as large as last year.

The present crop of corn is the first full average in rate of yield since 1880, which was the last of a series of six full crops of 26 to 28 bushels per acre. The present crop, grown on an area of 53,000,000 to 54,000,000 acres, is slightly above an average for a period of ten years, or 26¼ bushels per acre. The highest rate of yield is 36½ bushels, in Nebraska and Ohio. The three corn-growing States which produce four-tenths of the entire crop—Illinois, Iowa, and Missouri—each average several bushels per acre less than in the census year. Illinois averages 31, Iowa 32, Missouri 30, Utah 36, Massachusetts, Connecticut, and Colorado 35, New Hampshire and Rhode Island 34, Michigan 33, Wisconsin 32, Kansas 31. The southern States make an average yield. The quality of corn is very good in the east and south, medium in the central parts of the west, and somewhat depreciated on the northern border from Michigan to Dakota.

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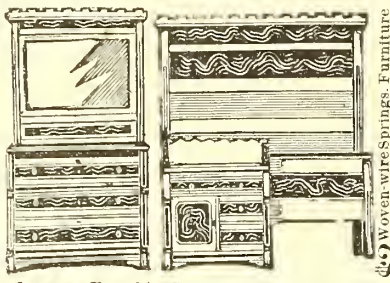
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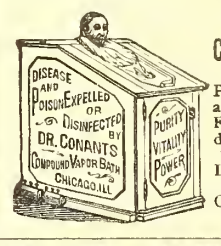
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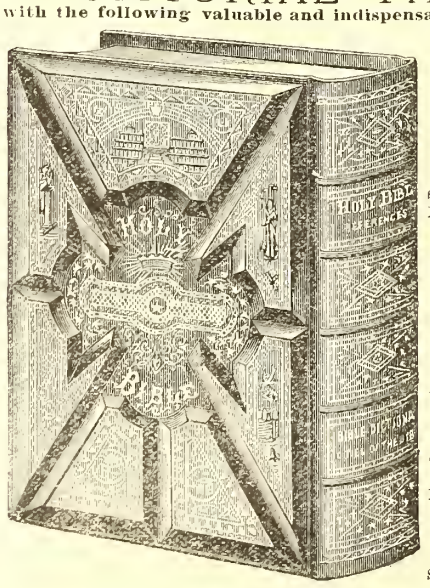
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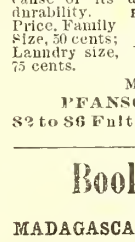
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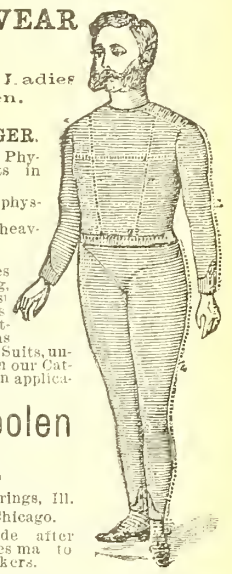
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1 sprig of Forget-me-nots, 1⅝x2 in.	1 Braiding Vine, 2 in. wide
1 bouquet of Daisies & Forget-me-nots 5x6 in.	1 Braiding Vine, 1½ in. wide
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Edited by Jenny June.



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NEWS OF THE WEEK.

COUNTRY.

At the Edgar Thomas Steel works in Pittsburg a process has been discovered for improving Bessemer steel, rendering it equal in quality to crucible steel, at one-tenth the price of the latter.

Fire Friday night destroyed the County Infirmary near Sandusky, Ohio, five women perishing in the flames. The superintendent was fatally injured.

John Legnard, of Chicago, is on trial at Omaha for conspiracy by which he secured nine quarters of government land in Cherry county, Nebraska.

The ocean off San Francisco was on Thursday afternoon the scene of earthquake waves, thirty-five minutes apart, rising as high as those during the upheaval in Java some years ago.

The boiler in a grist mill at Richland City, Ind., exploded Friday afternoon, and parting from its surroundings, passed through the mill, a store, a blacksmith's shop, and a barn, bringing up against an oak tree 300 feet distant. A woman and a man were killed, and five other persons wounded, one probably fatally.

While repairing a furnace at Johnstown, Pa., Monday night, a workman, J. B. Smith, being overcome by gas, fell into the red hot receptacle. It attempting a rescue seventeen men were rendered unconscious by the gas and had to be dragged away to places of safety.

Mr. and Mrs. Fordbrooke were killed Tuesday morning at a railroad corossing in Bloomington, Mich. Their horses were also killed and the buggy reduced to splinters.

Merritt F. Pease, of Des Moines, now claims to be the first inventor of the telephone, and states that he filed in the patent office in 1857 a method of transmitting sound by means of electrical currants.

A corrected report shows that 568 residences at Galveston were destroyed by Friday's fire, and that the loss is fully $2,500,000. At a mass meeting Monday it was resolved to accept proffered aid from other cities, the distress being greater than at first estimated. Thus far $68,000 has been received, of which $23,500 has been paid out.

James Dempsey reported at Helena, M. T., Wednesday, that his two companions —John Hoag, of Cleveland, and Jacob Scheller, of Lafayette, Ind.—had been devoured by wolves while crossing the mountains. From his position in a tree Dempsey saw the men torn to pieces and devoured.

While repairs were being made in the Philadelphia Lubric Company's works Wednesday morning the manhole of a still containing 150 barrels of crude oil blew out, the explosion sending the flaming fluid in all directions. One man was killed, five persons were fatally injured, an elderly man, name unknown, was found near the scene of the explosion unconscious and terribly burned.

The walls of the burned Empire Mills at New York suddenly collapsed Thursday afternoon, instantly killing a woman and wounding six men, four of whom will not survive their injuries.

FOREIGN.

Dispatches from Belgrade state that the Servian troops Monday captured four Bulgarian redoubts. The Servians are marching on Sofia, but the Bulgarians are contesting every inch of the ground. Turkey refuses to interfere in the quarrel. The London press severely criticises Servia for issuing the declaration of war. The Russian Press, in commenting on the Balkan question, abuse Austria equally with England. The Servians gained a decisive victory over the Bulgarians near Widden, Tuesday. The loss was heavy on both sides. The Servians captured 1,000 prisoners. Turkey will not interfere in the quarrel until after the capture of Sofia by the Servians.

A new emancipation act has been introduced in the Brazilian Parliament favoring an early liberation of slaves.

Louis Riel was hanged at Regina at 8:23 o'clock Monday morning, and died almost without a struggle. The execution caused great excitement in the province of Quebec. At Quebec and Montreal men were seen on the streets wearing crape on their hats and on their coat sleeves, and incendiary hand-bills calling for meetings were distributed. Students paraded the streets execrating Orangemen, but no breaches of the peace are reported. In Ontario the feeling appeared to obtain that Riel got his deserts.

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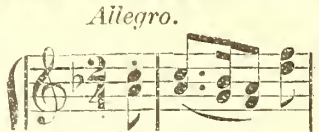
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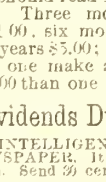
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The autocrat of Russia can with a word set free millions of slaves and make them part of the citizenship of his great empire. But there is one interest at least that he cannot so manage. He has ordered all the drinking places closed after January 1st, 1886, and 90,000 saloons will have to go out of business, but the sale of liquor may be continued in hotels and eating-houses. Had the Czar taken counsel of the experience of New York, he would have tried some new experiment, if his purpose is to restrict the evil of liquor drinking. When a similar measure was adopted in the Empire State, every saloon forthwith put out a hotel sign.

The *Current* reminds its readers that twenty-six years ago on the 2nd of December John Brown's body was hanged and put into its grave, but his soul went marching along. Had his idea or Washington's failed they would have been villains, but the one became a hero and patriot, and the other a patriot and saint; and as the *Current* says, "In any Northern city the Glory Hallelujah of John Brown's weird song has become the gloria of the people's mass." We have, as opposers of the lodge, an especial interest in John Brown, since he was by some over-ruling providence prevented from taking Morgan's place. Brown was a Mason and contemplated an exposition for the same patriotic motives as actuated Morgan. He lived to become a martyr to another cause, but because his sacrifice came to an earlier triumph, we cannot say that it was more glorious than the other at Batavia.

The sudden and unexpected death of Vice President Hendricks, while it modified the tone of many discourses on the following day, yet reveals another cause for thankfulness to God. Spain at the same time has lost her king, and instantly the troops are called to quarters and sleep on their arms. Revolutionists are plotting on the right and on the left: some to restore the putridity of Bourbonism, some to overthrow all constitutional government and inaugurate the terrible reign of the commune. In America the death of a ruler intercepts no function of government. No man's peace is broken; no uprising of the people needs to be quelled. For one of the most peaceable and stable of governments are we by this providence led to thank the Lord the King of nations, while we are admonished by his judgments.

Mr. Hendricks was the representative of the old Democracy, and as such had his place on the ticket. The best pleading for Cleveland in the nominating convention was that he stood for the new life that was coming into the party, one of the young men; and the bold, adroit, audacious attacks of the Tammany leaders could not overcome this argument. The course of Mr. Hendricks as he is reported to us in the papers, did not promise that he would be a very valuable adjunct of the party as presideat of a Senate which could cast a Republican majority. But we must not judge of his conduct in a position he was never permitted to fill. He had at least more good sense and honesty than scores of his Republican adversaries, who for place and power are most devoted worshipers of the lodge. Mr. Hendricks is said to have belonged to but one secret society during his life. He assisted the Odd-fellows in starting a lodge at Wellsville, Indiana, being a charter member. But for many years he ceased to have any connection with that order, probably convinced of its evil tendency and wearied of its folly.

The sudden death of the Vice President following so soon after the equally sudden decease of General McClellan, ex-Governor Fenton and Horace B. Claflin, the great New York merchant, is a warning to our headlong American people. It is not so many years ago that a death like theirs used to strike our communities with awe. But year by year the number has increased, until there is nothing novel about them, and they hardly awake an emotion of dread. These four men should ordinarily have looked forward to a peaceful and comfortable old age. But they fell with hardly a moment's notice. They were all men of active life, and while not guilty of what we term excess, yet had made heavy drafts upon heart and brain, in their long public lives. No other country has such a record for sudden deaths as ours, and this, too, is a warning against our hurrying, money-worshiping American life. If the same causes and effects continue why should they not pass into some hereditary condition, and so become a permanent and awful judgment on us for our worldliness?

Although Congress has taken no action looking to the admission of Dakota as a State, justice to the people of that Territory would admit them to the prilvieges of the sisterhood of the Union and, anticipating what should be a fact they have framed a State constitution. The convention was severely let alone by the professional politicians, and was remarkably representative of THE PEOPLE, full of moral earnestness and not to be thwarted by the tricks and distractions of politicians. Prohibition was fairly and frankly discussed and was adopted, seventy-five to ten. The adoption of a motto for the new State brought out the Christian convictions of the members, and brother Gault might almost have mistaken it for one of tne National Reform meetings had he heard the discussion thus reported by President Joseph Ward to the *Advance*: "A committee was considering the motto: 'Under God the people rule.' Serious objection was made by one member. He declared that Christianity had no right to form itself into the fundamental law of the State. In reply it was said: 'But we are a Christian people, and are not ashamed of it and why not acknowledge our dependence on God?' The objector replied: 'They have got God in the Preamble, and God in the Bill of Rights, and now we must have God in the Motto.' 'Yes,' said another, 'you will find that you must meet God everywhere, and you better get ready for him.'"

The vote of Atlanta, Georgia, last Wednesday was a prophecy. Soon after the war this city became known as the center of a revival of commercial and religious interests of more liberal and philanthropic type than had been known at the South. Christians from all parts of the country were made welcome at her great religious conventions, and the Cotton Exposition was a fine conception, generously executed. The attention of the whole country has just again been turned to this enterprising city, for her citizens were to vote on the question of local prohibition. A correspondent of our Northern dalilies wrote: "This city is in a blaze of excitement over the prohibition question, which has become the sole topic of conversation. Hotels, churches, and private houses are turned into theaters for the discussion of the grave problem whether the sale of liquor should be suppressed in the city. The streets are nightly paraded by processions headed by brass bands; Democrats salute fellow-workers of color as 'brother;' women are holding prayer-meetings for the success of prohibition, and all distinction between Democrat and Republican has for the moment been forgotten. This movement has a unique history. The law of Georgia provided for the phohibition of the sale of liquor within so many miles of a college, school or church, on petition of the citizens. Under this arrangement the prohibitory territory increased and the sale of liquor decreased, the temperance people taking care to have schools and churches judiciously located. Then came a request from a county in a rural district to vote on prohibition. It was granted, and the county 'went dry.' Another and another were added until the liquor dealers waked up to the fact that two-thirds of the State had ceased to patronize them. They began to resist the movement but the temperance people growing bolder determined to take the capital of the State." The canvas was a remarkable one, and has gloriously succeeded. The vote on the 25th ult. was for the suppression of the sale of liquor in the city. Now may faith and nerve be given to the victors to smite again and again until the enemy of their homes be utterly destroyed: and may the noble name of Atlanta not be long alone on the roll of great cities free from the drink curse.

THE BAPTIST FOREIGN MISSIONARY BOARD AND THE MISSION IN GREECE.

Whether it is wise for everybody to criticise the actions of the Missionary Boards is a hard question; for the officers of these Boards as a general thing are recognized as of good Christian standing. But when wrong actions are taken in this world, whether they are taken by Christians or men of the world, they are actions to be condemned: and especially when such actions are taken by such men who send out missionaries to teach heathen how to do right and they themselves have not learned yet to do right. For, as you know, it is very easy for a surgeon to cut off a limb of a person, and this is as a general thing true in regard to young doctors. When the least thing is the matter with the arm or leg, they want to cut it off; and the reason is, that they want to learn to cut off limbs. This may be well for him, but the person who loses the limb has his whole life made miserable. We might give a multitude of examples, but we do not think that it would help any to better understand the subject.

This Board committee come together and take whatever action they please, without notifying the churches as to what they have done or what they intend to do. They cut off one missionary from one place, send another missionary to another place, and what is still worse, they cut off a mission entirely, leaving the work there to go to destruction.

The only apology they give, we believe, for giving up the mission in Greece, is, "That it does not pay." When they appointed Mr. Sakellarios as a missionary here, they knew whether the mission paid or not, for they had occupied this mission field for twenty years or more by Dr. Arnold and others before Mr. Sakellarios came. Then in what way do they think it will pay? Did they send him here to buy wheat or to engage in any barter of merchandise? He is to preach the truth to these people. When God sent Noah to preach repentance, he kept him one hundred and twenty years there. God did not ask himself the question (that we are told in the Bible) whether it paid to keep Noah there so long preaching, and even after one hundred and twenty years, Noah did not have a single convert outside his own family. And we can say it is not very easy to convert men in this world, for man likes the way of perdition rather than of salvation.

Then we would like to know how that Board, four years ago, came to ask us if we would like to become one of their missionaries. For if it did not pay to have one, why did they want to have another? If they did not keep Mr. Sakellarios, who has established a church and Sabbath school, how could they keep us who are in a new field and are not so much advanced in the work, comparatively, as is Mr. Sakellarios? For how many years or months did they want to keep us here and then cut us off?

We are sorry for the action of the Board and we pity the work which is given up now. But we believe that the work will not be lost, for it is worked up by a very good Christian man and with prayers and tears and supplications. We pity the man for he has spent almost all his life in the Christian work and we do not see what else he can do in his advanced age to get a living. We hope that the day will soon come when the churches will be wakened up and every church or two will send their own missionary and that the the money which is collected for these missionaries will not go through so many hands and so much of it expended before it reaches the mission field.

We remember hearing a speech by a gentleman in America, that it needs so much for agents, for secretaries and for the rent of offices; while, if it were otherwise, all this expense would go toward the missionary cause. We beg our brethren, the editors of the Baptist press in Chicago and other cities of the Union, to look at this action which the Board took in regard to the mission in Greece. The editor of the *Standard* knows the man, the Rev. D. Z. Sakellarios, pretty well.

In regard to Bro. Sakellarios, he was born in Macedonia, in that State which Greece is preparing to take by force. While he was a young man he came to Greece. One day he went swimming and came near being drowned; but providentially with a great effort his life was saved. The American missionary who was then in Greece, hearing the news of this young man being nearly drowned, prayed that God would spare his life and also save his soul. He was converted after a time by the same missionary. He went to America about twenty years ago and studied theology there in one of the seminaries. Before returning to Greece he married a lady from a prominent Christian family by the name of Edmunds, of Boston, Mass. We are acquainted very well with the whole family. Mrs. Sakellarios, before she was married, had a great deal of zeal for Greece, and so God gave her her desire and sent her as a missionary here.

We fully sympathize with Bro. Sakellarios in this time of trouble and affliction. He needs no recommendation for he is known now for so many years. He is known by all his friends in America and by American travellers who pass through Greece from time to time, as a man of great spirituality and as having zeal for the Master's work. If we wanted to recommend him we would say that he is one of the rarest men with whom you meet; honest and true in every respect. In writing to us the news from America he does not say much. These are his own words: "We have disagreeable news from America. Our Board has left us to our own fortune; but we hope and believe that the Lord will not leave us, for the work is the Lord's." We, therefore, as being interested in this matter, appeal to the Baptist churches; not for ourselves, but for this dear brother; for it is a disgrace and shame for the Baptist denomination to leave this dear brother to suffer here in Greece after so many years spent in the missionary work. We believe that if the Baptist denomination forsake him, God will not forsake him; for God has not forsaken us for now seven years. If the Board has left him and the churches do not care about him, God in his mysterious ways will feed him as he fed Elijah. For so the Board acted with us and the churches did not pay us much, if any attention at all; but God in his wisdom and mercy has taken care of us these seven years. The Baptist Board turned their back on us before we came to Greece, and we came to Greece with a great deal of difficulty, and after we came here we had difficulty for some time. Then the Board came out and asked us to unite with them; but we answered that we began with God and we do not care to end with man. And since then we have had no other communication with the Board. And soon after that a few of the Baptist churches who used to correspond, dropped us.

After our letter was all ready, your excellent paper came to us which has an article by a brother, the Rev. E. W. Hicks, pastor of the Baptist church in Toulon, Ill., and which is in full sympathy with our letter. If this article was in another paper we would quote every word; but because it is in the *Christian Cynosure*, the reader will be so kind to refer back to Sept. 10th, 1885. We beg our readers to read especially the 1st, 2nd, 6th and 10th arguments; but after all to read them all over very carefully again and again. And we must express our thanks to Bro. Hicks for publishing these arguments; they will do a great deal of good because they come from an experienced American, living in America. Yours with Christian love,

A. D. ZARAPHONITHES.

Andros, Greece.

WEEK-DAY SERMON.

BY E. E. FLAGG.

There are plenty of people in the world who believe that the doctrine of perfection belongs exclusively to a set of austere religionists, when the real fact is that perfection as a divinely possible ideal is the law of the universe.

A talented and enthusiastic pupil in one of our Art schools was set to painting a fish from a natural specimen; but his satisfaction with the result was sadly damped, when the master, after a critical examination of his sketch, pronounced judgment upon it in the following fashion:

"Your picture is a failure; *you have left out one of the scales.*"

Art demands perfection, and so well is this understood by the true artist that nothing short of it satisfies him. Is not Nature herself, with all her abortions and misshapen growths, ever struggling towards the dimly discerned glory of heaven's perfect design? How like ever-burning candles shining through the veil of a sanctuary, the mystic words of Revelation, "Behold I create a new heavens and a new earth," point with radiant foreshadowings to the time when this ideal shall be reached! And why should it be such a hard doctrine when applied to things spiritual?

Didn't Raphael and Angelo strive to paint perfect pictures, and carve perfect statues? Yet nobody wonders at this. Hasn't every true poet and philosopher since time began labored after perfect rhymes and perfect theories, and the world has taken it as a matter of course? And when a Christian attempts to shape his life in complete agreement with God's word, so that even his lightest act shall be in time with the celestial harmonies, he is not doing any more than poets and painters and philosophers do. It is true that "no man liveth and sinneth not." Probably Raphael never painted an absolutely perfect picture, and no philosopher ever thought out a system in which there were no weak links; but out of that hungry, passionate grasp after impossible height of achievment has come all the beauty and truth that has ever blessed this sad world as with backward falling light from the lost Paradise behind us.

When we have all eternity to attain perfection in, the possibility or impossibility of ever reaching that stage during this brief mortal life does not seem to me worth debating,—still less making it a reason for giving up the effort altogether. Is it no gain that by that effort, however short we may come of a life of sinless holiness, our spiritual energies are gathering momentum for all the future ages?

That will be a grand day for the church when she once more teaches from her pulpit the apostolic doctrine of perfection. It will be as a fire burning up the rubbish of mistaken belief; as the Redeemer's whip of small cords driving out the profane and unholy from her courts and altars; as the voice of a trumpet saying, "Come out and be ye separate, and touch not the unclean thing; and I will receive you and be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

THE GRAND ARMY OF THE REPUBLIC.

BY REV. D. SIMON.

[*Concluded.*]

A second object of the G. A. R. is stated in their Rules and Regulations, as follows:

"To assist such former comrades in arms as need help and protection, and to extend needful aid to the widows and orphans of those who have fallen."

A member of the order explains: "If a member is out of employment, it is the duty of his comrades to assist him in obtaining a situation." "The members are not compelled to assist any member to obtain an office." An army of men bound together by the tie of secrecy will stand together, help and protect each other. And how are they going to do this? Oh, that's a secret! And are they going to help and protect only the worthy? They don't say so. "Former comrades in arms" are to be protected, regardless of their present character. Our informant tells us that "they do not take any part whatever in preventing a member from being punished for any crime he may have committed, but conform to the usages of all societies; a member who is found guilty of crime by the courts is expelled from the order." This would seem to show that they are going to help only the worthy. But who is going to decide respecting his character when a member gets into trouble, when he is to be arrested, or tried? He is as yet a member, and they are obligated to help and protect him until, in spite of their efforts to clear or liberate him, he is "found guilty of crime by the courts." This is done by secretists generally, and we are not willing to make this association an exception, and that all the less, because they agree to *help* and *protect* one another.

But what shall we say with regard to their charity? Is it not right that they should look after "the widows and orphans of those who have fallen?" The government provides for these and disabled soldiers by means of pensions, orphans' homes and soldiers' homes. Besides the special provisions made by the government, these needy persons enjoy all the provisions made by the government for the citizens in general. They deserve special attention and help, and they get it without the intervention of the Grand Army.

The third object as given in their Rules and Regulations is "To maintain true allegiance to the United States of America, based upon a paramount respect for, and fidelity to its Constitution and laws, to discountenance whatever tends to weaken loyalty, incite *insurrection, treason or rebellion*, or in any manner impair the efficiency and permanency of our free institutions; and to encourage the spread of universal liberty, equal rights and justice to all men."

Do those who are not "comrades" not maintain true allegiance to the United States? Do they not respect the Constitution and the laws of the land, and are they not faithful to their country? Do those not united with the "Army" not discountenance disloyalty, and oppose whatever incites to insurrection, treason or rebellion? Do those outside of the order not labor to promote the interests of our free institutions? Must a person put himself under an extra commander-in-chief, and thus literally sell his own liberty, in order to be able to spread universal liberty, and contend for equal rights and justice to all men?

This third object is certainly all wind; it sounds big and is calculated to deceive. It would seem as if this nation could not continue without the G. A. R., but when carefully considered it becomes evident that all these ends can be better accomplished without the Army than with it. The very existence of an *army* in the land under its own control is an incentive to insurrection, treason and rebellion, a trampling on universal liberty and destructive of equal rights and justice to all men. As a citizen of these United States, I have the right to know the movements of an army of men under the same government under which I live and whose laws I am in duty bound to obey. The Grand Army denies me the right to inquire into its affairs, and, because I have not been a soldier or sailor, excludes me forever from knowing anything about its "private affairs." The Governor of a State, the President of these United States, if not a soldier, sailor or marine, and connected with the G. A. R., has no right to inquire into their "private affairs." The government and the millions of citizens, forever excluded from their inner precincts, must allow them to muster and plan anything they may see fit, and ask no questions. Is this fidelity to the Constitution of the United States, and what is even more, is it rendering obedience to the powers which God has placed over them as citizens of these United States? By establishing themselves under a commander-in-chief, other than the Commander-in-chief under whom they are placed by the voice of the people, they virtually renounce their allegiance to the ruler of the land. And right here is the sin of belonging to the Grand Army. God has placed a ruler over you, and by uniting with the G. A. R. you have chosen another ruler and sworn allegiance to him. Should it become necessary for the ruler of the land to issue a proclamation that would require you to violate your allegiance to the lodge, you would more than likely disobey the ruler of the land and follow the directions and orders of the lodge ruler. But should a member make himself guilty of such a relation to the government, let him hear what the Word of God says: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation."

The commander-in-chief has almost absolute con-

trol of the entire organization. When an application is made for membership, the application is referred to a committee for investigation. "The commander-in-chief or department commander may grant a dispensation in writing to a post, to waive in any particular case the rule prohibiting an investigation committee from reporting upon an application on the evening of their appointment." (Chap. 2: Sec. 3.) The commander-in-chief has a controlling power in the election.

The same *supreme* ruler of the lodge appoints, according to Art. VI. Sec. 1., the Adjutant-General, the Quartermaster-General, the Inspector-General, the Judge Advocate-General, as many Assistant Inspectors-General and as many Aides de-Camp as he may deem necessary. He shall appoint all other national officers and committees not otherwise provided for, aud may remove these officers at his pleasure, etc.

"The supreme power of this association shall be lodged in the National Encampment." (Chap. IV., Art. 1.) As seen above, the important and controling officers are all appointed by the commander-in-chief, aud "removed at his pleasure." There is no appeal from the National Encampment, because the *supreme* power of the association is vested in it; and since the commander-in-chief controls this supreme power, he may justly be called the supreme ruler of the G. A. R. This would correspond with the obligation to yield implicit obedience to the Encampment, which means implicit obedience to the commander-in-chief. Where is there any room for the government, where the universal liberty, where the equal rights, and where the justice to all men?

The Grand Army not only comes in conflict with the Constitution of the United States in the appointment of its officers, (see Constitution of the U. S. A. Art. II. Sec. 2, 1st clause. Also Art. I. Sec. 8, 12th, 13th, 14th, 15th, 16th and 18th clauses), but this organization infringes upon the rights and duties of citizens and of officers appointed by the people.

Under the article "Discipline" we are informed: "Offenses cognizable by the Grand Army of the Republic shall be: 1. Disloyalty to the United States of America." "3. The commission of a scandalous offense against the laws of the land."

Whence this authority to exercise discipline over the citizens of the United States! Has the divinely appointed government made no provision for the punishment of traitors? Has this country failed to provide sheriffs and judges and advocates and jails and penitentiaries and gallows? Have our rulers been bearing the sword in vain? And if all these things have been provided, why this extra provision on the part of the G. A. R! Why this meddling in other people's business!

Now this association transacts its business secretly, publishing to the world only what they may see fit. They have taken upon themselves a large share in the government of our nation, and we citizens of the nation are to ask no questions. We are simply to submit.

Dear reader, consider well what we have said, and whether in the order or out of it let your conscience direct you in the course you ought to pursue. According to the command of your Supreme Ruler the Lord Jesus Christ, "render unto Cæsar the things that are Cæsar's," living in harmony with the Gospel of Christ and the laws of your land.

Prospect, Ohio.

WORKINGMEN AND THEIR LODGES.

From "Danger Ahead," by Rev. Lyman Abbott in the Century for November.

One-half our workers are wage-workers; one-third of our population, including the vast majority of our wage-workers, are either of foreign birth or children of foreign-born parents. They are restless and are growing more so. There is no power in any church to which they owe allegiance adequate to prevent an outbreak. There is no power in the State, no police, no military, capable of quelling it. Large numbers of them acknowledge no fealty to any religion which teaches them the duty or endows them with the power of self-restraint. The churches too often address not their conscience but their imagination. The schools address not their conscience, but their intellect. Men who have been taught that modern order is despotism and modern property theft, find themselves in a country where the only support of order is an enlightened conscience, and the only protection of property is an enlightened self-interest; and neither their conscience nor their self-interest is enlightened. Believing that property is theft, they believe that spoiliation is redress; believing that the world's wealth is their inheritance of which they have been too long unjustly deprived, they are ready with no gentle voice to demand of society, "Give me the portion of goods that falleth to me;" and we may be sure that if it were given to them it would soon be spent in riotous living not followed by repentance and a request for employment as hired servants.

Two other facts must be added to these which I have so rapidly sketched.

1. Labor is organizing for the protection of its interests. It is thus deepening the chasm and intensifying the hostility between the laboring class and the capitalist. Nearly every trade has now its trades-union,—some local, some national. They exist in every State of the Union, except Florida, and in most of the Territories. The annual income of the larger unions has ranged from five thousand to fifteen thousand dollars. Of their full membership there is no adequate census. A coalition has been formed, not yet fully perfected, for the union of them all in one confederation. Agriculture is the only considerable industry which has not its industrial organization. These unions are essentially warlike, both in their aims and their methods. Let me explain what I mean by that assertion. Commercial organizations may be rudely divided into two classes: those fer the promotion of industry, and those for the protection of rights. The former are industrial; the latter are military. All corporations, co-operative societies, associations for amicable discussion of mutual interest, are of the first description; all trades-unions are of the second. They give aid to their members in case of sickness or inability to work; and are in so far philanthropical. They have lodge rooms, with meetings for reading, debate, and mutual improvement, and in so far are educational. But the reason for their existence is self-protection. They are not organized to promote education in their several industries; to facilitate apprenticeship; to introduce new and improved methods; to encourage the introduction of labor-saving machines; to equalize wages by equalizing intelligence and industry. On the contrary, apprenticeship is discouraged, new methods are obstructed, the introduction of labor-saving machinery has been more than once made the occasion of a strike, and the equalizing of wages is attempted by leveling down, not by leveling up. The trades-union is not organized, like a political club, for purposes of persuasion, nor like a literary club, for purposes of education, nor, like a co-operative club, for purposes of industrial benefit; it is organized to protect its members against the oppression of employers, or to wrest from employers a larger share of the profits. It is founded on the assumption that the interests of employer and employed are antagonistic; and that combination is necessary to protect the employed from their employers. As it is essentially military in its aims, so also is it in its structure. It is ruled over by a directory scarcely less absolute than that which governed the revolutionists in the days of Mirabeau. This directory sits in secret, issues its orders, demands implicit obedience, and enforces it by industrial excommunication, and often by open violence or secret assault. A condition of society in which the working class is leagued together in a clan whose hostility to employers is not concealed, whose watchword is absolute obedience to the decress of chiefs, whose designs are perfected in secret conferences, whose tendency, and sometimes whose aim, is to widen the chasm between classes, is a dangerous condition; the danger is but hinted at in frequent strikes often accompanied with violence, occasionally bursting forth in rioting, and once flaming out into a national conflagration. Every new strike, whether it succeeds or fails, widens the chasm and increases the danger.

But trades-unions are organizations of honest workmen who desire only fair wages for fair work; who submit to the despotism of a military organization because it is less despotic than that of the capitalist with whom they believe themselves to be at war. But there are other organizations of workingmen in America, men who do not conceal their belief that property is theft, and robbery is righteousness. In September, 1883, a procession of over ten thousand so-called working-men marched through the streets of New York city, bearing on their banners such inscriptions as, "Workers in tenement houses—idlers in brown-stone fronts;" "Which shall it be, the ballot or Judge Lynch?" A like procession is perpetually marching through the United States in constantly augmenting numbers, * * *

I wish I had the ear of the working-men's organizations, I would put these figures before them, and then I would address them in some such terms as the following:

Do you not see the fatal defect of all your organizations? You combine only that you may not work. In one summer's telegraphic strike you spent $400,000 for the right to be idle. Why did you not expend it for the right to be independent? Half a million dollars, plus all the best telegraphic talent in the United States, with the sympathies of the nation as a reserve, combined to establish postal telegraphy, might have given you success instead of failure. Strike, not for better wages in servitude, but for independence. Organize not to be idle, but to be busy. Combine not against your employers, but that you may employ yourselves. You battle not for the rights of labor, but for the right not to labor; it is a barren, fruitless right not worth fighting for. Victory is as bad as defeat. For combination put co-operation; for few hours and fair wages put independence: for a right to be idle put power to work. Make yourselves capitalists, combine your capital with your industry, and add to it by your credit, and so become your own masters.

The conflict between labor and capital can be and is ameliorated by every influence which tends to produce kindly feeling between the two. America is at least partly protected from the revolutions such as destroyed Rome and ravaged France; for America has what neither Rome nor France possessed—Protestant Christianity. But kindly feeling can only give a truce, not peace. Peace will come only with a completion of the progress of democracy—ouly with the final triumph of what I may call social and organic Christianity,—only when an industrial democracy is organized, identical in its principles and its spirit with the political and religious democracy which already characterizes our country,—only by processes which will convert the laborer himself into a capitalist and endow him with the power, the intelligence, and the virtue to be his own master. The first step in this process is co-operation. The first contribution to it is a broader, better, more universal, and more practical education.

NOT SETTLED BY VOTES.

There are many people in this world who seem to think that almost any great question can be settled by the votes of a majority of the people. They are mistaken; moral questions are not so easily settled. In a country where the will of the majority is the rule of action, there would seem to be little or no difficulty about settling such questions by vote; but even there the problem is not as simple as many persons suppose. In the first place, an honest vote is not always obtainable. There are plenty of instances in political circles, and not a few in religious, where persons who vote according to the direction of party leaders, find it much easier to get in their votes and have them counted, than do persons who are governed by honest principles, and who refuse to be made the tools or dupes of unscrupulous partisans.

Though voters and legislators may make laws, they do not execute them, and many a judicious law sleeps upon the statute book as dead as Pharaoh's mummy, simply because its enforcement is in the hands of men who have no desire to enforce it; and because there is no public sentiment which frowns upon iniquity and holds men up to their duty in this respect.

The real battle on great moral questions is fought, not in the courts of law, but in those centres of thought where public opinion is formed and where majorities are made, by the slow and diligent toil of faithful, conscientious men. When a majority has been secured, large enough and influential enough to accomplish desired legislation and frown down the iniquity which has been so rampant, the battle is substantially won. Votes simply register the work which others have done, and put into power men who in many instances did not fight the battle, but happened along in season to bag the spoils.

When important questions have been argued amd settled by faithful, uncompromising, conscientious men, then, seeing which way the majority is likely to move, on come the spoils-men and place-seekers, men of seven principles, *five* of them loaves and the other *two* fishes, and they proceed to drown in their patriotic enthusiasm the voices of the men who have testified against wrong-doing and borne witness for God and his truth.

Thus great parties are formed whose leaders speedily become corrupt and recreant. The men who made the parties go unhonored and forgotten; while the men whom the parties *made*, ride on the high places of honor and power, and sell out the principles they were appointed to guard, until it soon appears that no matter what the platform may be, that party which has the most plunder to bestow, has the most vagabonds in its train ready to divide it.

The man who thinks to reform mankind by a mere show of hands or count of noses, dimly apprehends the true state of this world. The man who tells the truth, who turns on the light, who exposes iniquity in friend or foe, as *no partisan can do* without being *kicked out of all parties*, is the man whose words will tell, and who rules results, though he may not reap rewards. A solitary man telling the exact

and honest truth, is likely to be more powerful, and to exercise greater influence in the decision of important questions, then ten thousand men who follow party leaders, and who consequeutly are exposed to all the suspicions of partisanship.

Votes can be manufactured, manipulated, and miscounted: voters can be lied to, deceived, bribed, intimidated, flattered, coaxed, corrupted, bought and sold, and so cannot be depeuded upou; but a man who tells the exact truth is beyond the reach of the politician's arts, and can do a work by beariug testimouy which he could never accomplish by casting votes and marchiug in processions. What is needed both in the church aud in the world to-day is a liberal supply of *men who will tell the truth.* One such mau will do more to purify politics than a hundred meu who vote from force of habit, and who, when they get going in one direction keep on without regard to facts or the merits of the case.—*The Christian (Boston).*

WASHINGTON LETTER.

Congress comes and business revives.—The devil likewise busy with his lotteries, gambling and saloons—The churches but a slight check.—Dr. W. A. Bartlett gives the lodge a lift—Mission and W. C. T. U. work.—Mr. Bowes as a lecturer.—The President at church.

DEAR CYNOSURE:—Had Bryant lived in this city he would never have written of November,

"The melancholy days have come,
The saddest of the year,"

for perhaps none in all the twelve has a pleasanter and more invigorating temperature than this.

Absentees have all returned; members of Congress are coming; the churches are fuller; business is more active, and Washington assumes its normal condition. There is a steady growth in all material interests. Fine large buildiugs are taking the place of the old inferior structures in all parts of the eity. The new Pension building approaches completion. It will be one of the finest, though less costly than some of the others. The extensive improvements about the Capitol progress slowly. When completed they will add very materially to the beauty of the building as seen from the west. Capitol Hill will be another story added on below instead of above.

Would that there was like progress and improvement in the moral condition of the people. Alas! Washington is no exception. As it comes to be a large city it becomes like the others in the prevalence of iuiquity. The large number of persons who live on salaries, with much leisure and no business interests, makes them especially accessible to gamblers and policy sellers. There are tolerably stringent laws against these vices and a reasonable desire to see them enforced, but it is the unwary and comparatively innocent that are punished. The great rascals altogether escape. Within a short time two men of small note have been punished by fine and imprisonment for policy selling, while a military company has openly carried on a lottery, and openly boasts of thousands of dollars that they have made for "benevolence." The Louisiana Lottery tickets are constantly sold. No one can estimate the vast sums that are paid out, but it is now and then announced that some one has taken a prize, and fools are intoxicated with hope of success.

There is uo diminution in the number of drinking places that are licensed, though the Prohibition Union is making an effort to secure the suppression of those opposite government reservations. Such dram-shops are clearly illegal, as the law expressly says that the written consent must be obtained of a majority of all property holders on both sides of the street as a condition of granting a license. The matter has been brought before the President, and he has it under advisement. After some spasmodic efforts to close the liquor-shops on Sunday, the whole matter is allowed to sleep and there is abundant evidence that there is as much liquor sold and more drunkenness on Sunday than on any other day of the week. This is abundantly evident not only from the intoxicated persons seen on the streets, but from their testimony as to their ability to get intoxicants whenever they choose.

So it is that while we have a large and vigilant police, and the number of arrests *per capita* is larger than in any other city in the nation, the laws are but imperfectly enforced. This is in part due to the fact that men who are addicted to drinking, gambling and licentiousness, can hardly be expected to enforce the laws against these vices, and it is partly, I may say *mainly*, owing to a failure on the part of the leaders of public opinion to be faithful to the truth. The Metropolitan Baptist church sends out on the same handbill an advertisement of its church services, its Sunday-school, a tobacco and cigar store, and a *dealer in wines and liquors.* One M. E. church is used for an Odd-fellows celebratiou, the pastor giving the address. Another M. E. pastor is advertised to lecture on the "Boss Devil," while the Rev. Dr. Bartlett of the New York Avenue Presbyterian church has eaused himself to be advertised in the Presbyterian churches as giviug a paid lecture for benevolence, when iu fact it was for the benefit of "The Royal Arcanum," a secret society with an insurauce attachment. When such things are doue, and wheu the preachiug, though learned and able, is as a rule pointless, neither helping or hurting any one, it is not strange that bad men wax worse and worse.

Aud yet there is much for which we may well be encouraged. There is a genuiue interest in the temperanec reform, and much earnest labor on the part of the W. C. T. U. There is also a growing regard for open rather than secret methods for its promotion. The report of the Graud Lodge of the I. O. G. T., just published, shows a net loss of 245 members during the year, aud several charters surrendered. Surely the good people who have been working in the lodges are beginning to fiud that there is "a more exeellent way."

The work at the Central Union Mission at 909 Pennsylvania Avenue, N. W., and at the Salvation Army barracks corner of L and 4th streets, N. W., eoutinues with unabated interest. There have been many genuine conversions, some of a very marked character. Nor has the effect on the Christian workers been less beneficent. Those whose religion has led them to oppose secret societies have eome to the front, while those who are conueeted with them have taken back seats, and some have been led to see the exceeding folly and wickedness of these unfruitful works of darkness. Nearly all the workers in the mission read the *American* with interest and are endeavoring to extend its circulation.

I should not forget that your former correspondent, Mr. Joseph Bowes, gives weekly lectures of great interest on the Sunday-school lesson. Recently he has twice given a most able lecture on "the Character of the Covenanters." I have rarely heard a more able production, aud trust that he may have invitations to repeat it in the West.

The President is a pretty regular attendant at the First Presbyterian church, and what is better, takes pains to come rainy days when the congregation is smaller. If no other good results from this course it will be a good example to the young. But there is every reason to think that he has a genuine belief in the doctrines and the value of Christiauity.

H. H. HINMAN.

On the 22d of September last the corner-stone of the court house at St. Clairsville, Ohio, was laid. The Freemasons got the job from the County Commissioners. A petition signed by 250 citizens protesting against the Freemasons laying the corner-stone was presented to the Commissioners to be put with other records on the corner-stone. These county officers refused to thus preserve this protest. The indignation of the people was shown by refusing to step aside to let the procession of Freemasons pass by up to the court house. But few of the Freemasons got near the corner-stone. While the Freemason chaplain was getting off his Christless prayer, the brass band kept on playing and were cheered by some irreverent citizens. How long will this Christless order run nation, State, county and town?—*Christian Instructor.*

BIBLE IN THE SCHOOLS.—An election was lately held in Concordia, Kansas, in whieh the chief issue was, whether the Bible should be read in the public schools or not. There was intense excitement, all the ministers and many of the Christian women being at the polls all day. Out of 964 votes 684 were for the Bible. It is strange that opposition is made to the reading of the Bible in the schools. Readers contain selections from writers of all religions and of no religion. Latin and Greek books containing all sorts of heathen mythology are read and no one even questions the propriety of their use, but the Bible, which contains the highest and purest system of morals in the world is to be the only forbidden book. What a liberal thing liberalism is. It begins to look as if Christians have no rights in this country which liberalists are bound to respect. —*Midland.*

A physician has discovered that nitro-glycerine is a superior heart-stimulent to brandy, and may be safely substituted for the latter in many cases. It has the merit of creating no unnatural craving. Thus do the doctors continue to batter down the bulwarks of the liquor trade.—*Current.*

One hundred years ago it was manly to drink. Now it is manly to let drink alone.—*Boston Record.*

THE SECRET EMPIRE.

SUPREME COUNCIL MASONRY.

The Masonic trial of Rev. Henry D. Moore in Cincinnati brings up the whole quarrel in the highest Masonic degree generally regarded among Masons as "legitimate," namely the 33d or Supreme Couucil of "Sovereign Grand Inspectors General." This degree is the last conferred in what is known as the "Ancient and Accepted Scotch Rite." This rite was organized in Franee early in the last century, accordiug to Mackey, though at first supposed to have originated in Scotland, whence its name. It has been extended widely, only one of its Supreme Councils existing in one natiou. The United States is an exception, the war having split the body. The degrees of the A. and A. Seotch Rite arc Entered Apprentice, Fellowcraft, and Master Mason, which differ only in a few trivial points from the ordinary Blue lodge degrees of the York rite. The following degrees: Secret Master, Perfect Master, Intimate Secretary, Provost and Judge, Intendant of the Buildings, Elected Kuights of Nine, Illustrious Elect of Fifteen, Sublime Knight Elected, Grand Master Architect, Knight of the Ninth Areh, Grand Elect, Perfect and Sublime Mason, are conferred in what is ealled a Lodge of Perfection. The next two: Knight of the East and Prince of Jerusalem are couferred in a body called a "Council of Princes of Jerusalem." The next two: Knight of the East and West, and Sovereign Prince of Rose Croix are conferred in a chapter of Princes of the Rose Croix. Then follow from the 19th to the 32nd degrees: Grand Pontiff, Grand Master of all Symbolic lodges, Noachite or Prussian Knight, Knight of the Royal Axe or Prince of Libanus, Chief of the Tabernacle, Prince of the Tabernacle, Knight of the Brazen Serpent, Prinee of Mercy or Scotch Trinitarian, Sovereign Commander of the Temple, Knight of the Sun, Grand Scotch Knight of St. Audrew, Grand Elect Knight of Kadosh, Grand Enquiring Commander, Sublime Prince of the Royal Secret. These degrees are conferred in a consistory. The names here giv en are from Mackey, and differ somewhat from Richardson in his monitor and Bernard's Light on Masonry, but in nothing essential. This is the rite that dominates in Masonie circles. The Supreme Council must be composed of nine members, "five of whom," says Mackey, "must profess the Christian religion." It has been the practice to give the 33d degree to numerous "honorary" members of this Council. The two Councils in this country are over the Northern and Southern jurisdictions, Albert Pike presiding over the latter, which is the older, includes all of the United States west of the Mississippi and South of the Ohio river and Pennsylvania, with headquarters at Charlestown, S. C.

These are the bodies which we will introduce by the following circular issued last year in San Francisco, but having to do with matters transpiring elsewhere, promising another leaf of this history in a subsequent paper:

{ ORIENT OF SAN FRANCISCO, CAL.,
{ January 26, 1884, V. E.

We, the undersigned, active and honorary Inspectors-General, of the thirty-third degree of the Ancient and Accepted Scottish Rite of Freemasonry, resident in California, and deriving our authority from the Supreme Couneil of the Ancient and Accepted Rite for the Southern jurisdiction of the United States, hereby make known to you that we have received trustworthy information that eertain persons, named Charles E. Pinkham and Cornelius Kellogg, have in the city of Saeramento, within the jurisdiction of said Supreme Council of the Ancieut and Accepted Rite for the Southern jurisdiction of the United States, obtained the names of over one hundered Masters Masons and have collected from them several thousand dollars under the preteuse of conferring the degrees of the Ancint and Accepted Rite, from the fourth to the thirty-second, inclusive; the conditions upon which said bogus degree to be communicated being, that each victimized recipient of useless imitations of genuine Freemasonry shall pay the sum of $50, of which sum $15, (if not the whole $50) is retained by the party, who, without the color of lawful Masonic authority, pretend to communicate said degrees.

The pretense is further set up that these peddlers of cheap degrees are aeting in behalf of a so-called "Supreme Couneil of the United States of America."

We declare to you that there is uo lawful body of Freemasonry known as the "Supreme Council of the United States of America," and that any so-called degrees communicated by parties pretending

to represent such body are valueless and void. That the money obtained in consequence of such degrees of the Ancient and Accepted Scottish Rite of Freemasonry, by parties or bodies in California, acting, or pretending to act, under authority, or so-called authority, other than that of the Supreme Council of the thirty-third degree of the Ancient Scottish Rite of Freemasonry for the Jurisdiction of the United States, whose Grand Orient is at Charleston, S. C., and whose Grand Commander is Albert Pike, is money obtained by fraud; and that all such degrees are spurious, and not only do not confer any Masonic standing in any regular body of the Ancient and Accepted Scottish Rite in any part of the known world, but in some of the Jurisdictions of the United States, the conferring, communicating or peddling of such degrees constitute a Masonic crime, the penalty for which is expulsion from all the rights and privileges of Masonry.

The Grand Commandery of Michigan has declared that it recognizes, as the only legitimate bodies of the Ancient and Accepted Scottish Rite of Freemasonry, those which derive their power either from the Supreme Council of the thirty-third degree of the Ancient and Accepted Scottish Rite of the Northern jurisdiction of the United States, whereof Henry L. Palmer is Grand Commander, or the Supreme Council of the thirty-third degree of the Ancient and Accepted Rite of Scottish Freemasonry from the Southern jurisdiction of the United States, of which Albert Pike is Grand Commander.

At the quarterly communication of the Grand Lodge of Massachuetts, held June 14, 1882, the Grand Constitutions were amended as follows:

"Section 24. Whereas, this Grand Lodge recognizes no degrees in Masonry except those conferred under the regulations of the Grand Lodges of the various States and Territories of the United States and the government throughout the world; and whereas, it admits the following-named organizations to be regular and duly constituted Masonic bodies, namely: The General Grand Royal Arch Chapters of the several States and Territories of the United States; the Grand Royal Arch Chapters of the several States and Territories of the United States and the Royal Arch Chapters and other bodies under their jurisdiction; the General Grand Council of Royal and Select Masons of the United States; the Grand Councils of the several States and Territories of the United States, and the Councils under their jurisdiction; the Grand Encampment of the United States; the Grand Commanderies of the several States and Territories of the United States, and the Commanderies under their jurisdiction; the Supreme Councils of the Ancient and Accepted Scottish Rite for the Northern and Southern jurisdictions of the United States, of which Henry L. Palmer and Albert Pike are M.·. P.·. Sov. . Grand Commanders, respectively, and the various bodies under their jurisdiction.

"Now, therefore, it is hereby declared that any Mason who is hereafter admitted, in this jurisdiction, into any other orders as Masonic, whether called the Rite of Memphis or by any other name, is acting un-Masonically, and for such conduct shall be liable to be expelled from all the rights and privileges of Masonry, and shall be ineligible to membership or office in this Grand Lodge."

In 1883 the Grand Lodge of Massachuetts supplemented the above action by enacting that "any Mason in this jurisdiction who shall confer, communicate or sell, or assist in conferring, communicating or selling, or solicit any one to receive or apply for any so-called Masonic degrees, limited to Freemasons, not heretofore recognized or admitted, may be expelled from all the rights and privileges of Masonry.

We therefore denounce the action of the persons above named who are obtaining money in Sacramento and elsewhere for the degrees of the so-called "Supreme Council of the United States of America," as a dangerous fraud, the sufferers by which will be all those who are unfortunate enough to invest fifty dollars for spurious degrees, which have been peddled elsewhere for prices varying from ten to fifteen dollars. Whether the present enhanced price is due to the assumed greater wealth or the assumed greater gullibility of Masons in California, is a subject for your private opinion to decide.

We earnestly request you to warn all Master Masons within your reach against this revival of an old and oft-exposed fountain of Masonic fraud.

Thomas H. Caswell, James S. Lawson and Chas. G. Brown, 33d degree, active; Alex. G. Abel, Wm. D'Arey Haley, Isaac S. Titus, Geo. J. Hobe, Theo. H. Goodman and John W. Shaeffer, 33d degree, honorary.

The underwriters, members of the Northern Supreme Council, 33d degree, unite in and indorse the foregoing.

James C. D. Wadsworth and William Filmer, 33d degree, honorary.

THE MEMPHIS OUTLOOK.

MEMPHIS, Tenn., Nov. 27, 1885.

EDITOR CYNOSURE:—Please allow me space to return thanks to numerous friends who have helped us in our parsonage to the amount of $233.25. I am glad to state that our building is up and roofed in, and is now ready for floor, windows, and all inside work, which we hope to be able to do by the grace of God and the assistance of friends.

But I feel that some are anxious to know something of the present state of affairs. I can perceive but very little change. There appears to be a spirit of quietness, but it has always proven to be, so far, an omen for an unexpected attack. I received last Saturday an extensive letter full of hard names and threats, telling me I should never sleep in the new house, but I am in God's hands, and ask him daily to use me as seemeth best in his sight; and I am willing to be used to the breaking down of the kingdoms of anti-Christ, and the complete annihilation of the powers of Baal (secret societies). My heart is often heavy and I am at times very much depressed in spirit, but I cannot, I will not complain. There is only one thing that I am interested in, and that is the salvation of my people from the delusion of lodgery. I have great hope of an ultimate breaking down of the lodge force, both in our city and in the surrounding country. The leaven is in and is commencing to work. In the rural districts a little Baptist church, called Haliburton, was completely given up to the society element. The meetings were held in the church, but the pastor, a brave little man, called to see me. I gave him a few *Cynosure* tracts, and on yesterday he came rejoicing that he had succeeded in breaking the whole thing up. He has been in the work only two months.

The religious sentiment of our people is susceptible of being easily bent to an acceptance of the pure Word of God; and all we need is some one to help us work in this cause. Some effectual work can be done *now*, especially in the rural districts. The whole country for miles around is aroused, but the men are afraid to lay hold of the work; there is little to fear outside of the city, but the elements here are red.

I was in hope of seeing the senior editor here, that some kind of systematic effort might have been made all along the line. The iron is now hot and we are trying to bend it.

I am yet deprived of attending my night service, and will be until our house is completed. We have thus far spent $715 on our building, and are now without a dime to carry the work further, but we hope, and trust, and pray.

Sister Wright made her first appearance upon the street to-day. She experiences a little pain, she says, in walking. Her wound is nearly healed. My brother is comparatively well; my own wound in the head is still painful and causes me considerable anxiety.

I am not alarmed by any means, but I feel that this work of destroying the powers of Baal ought to be pushed forward, no matter what the cost. The Lord our God is able, and we are in great hopes of doing much here in this city, which is almost swallowed up with societies, and there is not a single church here among the colored people out of debt or completed, except, I believe, that of Bro. Imes. Nearly all the preachers are Grand Masters or something else. We have here thirty-five churches, all eaten up with societies, secret and local; and nearly all of the ministers lead the people into them. And I feel that I must try by all the power there is in me and the grace that God may bestow upon me, to use every effort to draw the people out. Bro. Imes helps valiantly, and Bro. Brinkley stands out bravely in the defense of the truth. Many Christians in other churches endorse our efforts, and we believe that they will eventually agitate the matter in their churches. I append a list of the secret and local societies in our midst. They pay an annual rent of nearly $7,000, and $21,600 in monthly dues; and pay out for picnics and frolics about $10,000 yearly, and realize out of it about an average of $100 each. Thus our substanee is wasted, God's ehureh is negleeted, and our people kept in poverty and want:

Masons (thirteen lodges).
Odd-fellows (six lodges).
Independent Order of Immaculates.
Sons and Daughters, People's Proteetion.
United Brothers and Sisters of Friendship.
Sons and Daughters of Unity.
Knights of Pythias.
Knights of Crusades.
Knights of Wise Men.
Knights of Tabor.
Mosaics Templars of America.
Daughters of the Mysterious Ten.
Household of Ruth.
Heroines of Jericho, or Eastern Star.
Daughters of Olive.
Sirs and Daughters of the Tabernaele.
Immaculate Gems.
Friendship's Nursery.
Tabernacle, Tent.

These last three are for children from six to sixteen years: dues 10 cents per month, sick dues $1.00 per week; burial when dead.

The following are local organizations, not secret, but very harmful, being controlled and governed by worldlings.

United Sons and Sisters of Zion, No. 1
United Sisters of Zion.
United Sons and Daughters of Ham.
Social Benevolent Society, Nos. 1, 2 and 3.
Sons and Daughters of Canaan.
The Charitable Treasure.
Independent Order Pole Bearers.
Mutual Relief.
Sons and Daughters of Jerusalem.
Sons and Daughters, Union Forever.
Union Aid Society.
The Laborer's Union.
Christian Aid Society.

Again we thank our numerous friends for their tokens and expressions of sympathy and Christian love, trusting we will soon, by the grace of God and the assistance of his people, be in our new home, when we can be more able to effectually work against the power of Baal (secretism). Yours in hope of the glory of God. R. N. COUNTEE.

[In another letter received a few days earlier Bro. Countee writes:]

We are by the grace of God moving on, and the enemy keeps in line by his constant letters threatening to yet take my life. I informed you some time since that I was in town, and this morning our landlord came and was very uneasy. They continue to send him letters threatening to burn his house; and as constant drops will wear away a stone, so he is becoming nervous. I insisted that he let me remain until our house is done, or another month at least. Even here in town my friends stay with us at night. I am within a stone's throw of six of the most miserable dens of vice in the city—perfect rum-holes. I fear not, the power of God I know is all sufficient, but at times my heart grows sick. This morning when your letter came I had only eighty-five cents, yet I was not despondent. I believe God will take care of me while I go forward with his work.

Sunday morning I attended services and preached at my church from the S. S. lesson. Hezekiah's destruction of the brazen serpent gave an excellent opportunity, showing no matter how good a thing may have been, when it out-lives its usefulness, or when it supercedes or takes the place of God it must be destroyed. When I had finished my remarks a brother came forward and told his experience as follows: "I am a member of a lodge, and my eyes have become open, and I see that the lodge is in my way, much more is it in my God's way; it gets between me and my duty to God. I am a financial member until June, 1886, but I am done with them right now forever, amen." It was a grand time, for this man is a man of influence. All the colored pastors here fight us, but by the grace of God I intend to go forward.

ANOTHER CASE OF MASONIC JUSTICE.

On the night of the second of April, 1885, the dwelling of an aged resident of Fairfield Co., O., was broken into and burglarized by three masked men. The occupants, rudely aroused from slumber, were robbed of what they possessed; the husband was shot in the breast and struck with a billet of wood, and the wife forced to fly from the house with bare fect, over frozen ground, to be marched back at the muzzle of a revolver.

The gang, consisting of George Blackburn, John Kelly and Frank Walters, were arrested in Columbus and lodged in Fairfield county jail for trial. Blackburn, the leader of the gang, was an old expenitentiary eonviet who had been sentenced four times to the penitentiary, the aggregate of whose terms amounted to thirty years, only sixteen of which he had actually served in consequenee of executive elemeney. The last time, in August, 1884, he was pardoned out by Gov. Hoadley, a 32-degree Mason, on the reeommendation of the Masonic managers of the Ohio Penitentiary, also appointed by Gov. Hoadley.

The first act of Blackburn after being arrested

was to secure a High Mason, Knight Templar, and member of several other secret societies to defend him. Walters was tried first and fouud guilty. He, being no Freemason, little or no sympathy was expressed for him. Blackburn was then tried and the most strenuous efforts made to secure his acquittal. Freemasons crowded the court-room and loudly proclaimed on the streets that he was an innocent man, and that there was not a single grain of evidence against him, hoping thereby to influence the jury in his favor. The judge on the bench, also a Mason, throughout the entire suit, ruled arbitrarily in his favor, in plain violation of the rules of law and evidence, and in his charge to the jury freely intimated that it was their duty to render a verdict of acquittal. A large number of witnesses were brought down from Columbus to prove an *alibi*, many of them of the most dissolute character, and not a few wearing the emblems of secret orders. It is reported that Blackburn was one day overheard to say to the judge, "*Judge, remember your obligation!*" Whether this be true or not, it is evident that the judge *did* remember his obligation, as did also a part of the jury; the latter standing nine for conviction and three for acquittal. It was conceded by all parties that the evidence was as strong against Blackburn as against Walters.

The spring term of court having expired it became necessary to retain the prisoners until the fall term. The judge, true to his obligation to "relieve the distress of a brother Mason," gave orders that the prisoners should not be kept in close confinement, but should be allowed the limits of the jail: and this in the face of the fact that the jail is very unsafe, and the prisoners of the most desperate character, Blackburn having once escaped from the penitentiary. According to programme the desperadoes made a bold attempt to escape during the summer, being assisted by various articles that had been spirited into the jail for their use. They were foiled, however, by the vigilance of the sheriff, who is not a Mason. At the October term Blackburn and Kelly were tried jointly on a charge of burglary and larceny, and although the same tactics were employed in their favor that had been successful in the former trial, they were found guilty. Their attempt at breaking jail had stimulated the popular indignation to such an extent that Blackburn's friends dared not espouse his cause openly as before. The judge in passing sentence gave Walters and Kelly each seven years in the penitentiary, and Blackburn, the leader of the gang, and most guilty of the three, *five* years. Blackburn is said to be a Freemason; the others are not. If Blackburn is not a Freemason why was he favored so much over the others from beginning to end?

In this connection it is interesting to read the following extracts from the obligation of a Master Mason: "I further promise and swear that I will keep a worthy brother Master Mason's secret inviolate, when communicated to and received by me as such, murder and treason excepted. . . . Further, that I will give him due and timely notice, that he may ward off approaching danger. . . . Further, that if ever I should see or hear the Grand Hailing Sign of Distress given by a worthy brother in distress, I will fly to his relief if there is a greater probability of saving his life than of losing my own." And the following from the Royal Arch, or seventh degree: "I furthermore promise and swear, that I will assist a companion Royal Arch Mason, when engaged in any difficulty, and will espouse his cause so far as to extricate him from the same, *whether he be right or wrong!* Further, that I will keep all the secrets of a companion Royal Arch Mason, when communicated to me as such, *without exception*."

Citizens of America, do you realize what a dark, despotic power is in your very midst, corrupting government, subverting justice, and intimidating by its powerful influence alike the pulpit and the press? If you would preserve your free institutions in their original purity you must throttle this monster ere it throttles you. Reason dictates, and your own welfare demands that men should not be chosen to administer the laws over the whole community who are under secret sworn obligations to a part of it. No man can obey two masters; nor can he obey his Masonic oaths and his oath as an officer of the State or the United States.

C. M. STRICKLER.

TRACTS AND PAPERS FOR THE SOUTH.

PINE BLUFF, Ark.

EDITOR CHRISTIAN CYNOSURE:—We hail with pleasure the invasion of the South with men of might armed with the truth against secret societies, and I am sure it will produce an abundant harvest, for these people are anxious for the truth and when their eyes are opened you will find you will have adherents that will gladden your hearts, who know the pernicious tendency of evil associates and will not likely fall in with them again.

You have little idea of the power exerted by tracts in the midst of these people. I dropped one in the town of Brinkly which came nigh causing me bodily harm. I also made a speech against the orders, which caused some to fall out with me. Frieud Woodsmall will use his power against the system of inquity and will do it effectually.

If it so happens that funds are at your command to send papers to many of the Southern clergy and prominent men connected with the lodges, I wish you to fill the enclosed list, and mail to them each a copy, for they are ones that with a little light will turn and draw many with them. Yours for the truth,

L. JOHNSON.

PITH AND POINT.

THE POLE STAR SHINES IN THE SOUTH.

Having read one copy of the *Christian Cynosure*, I do sincerely believe it to be one of the best papers I have ever read, particularly as to its mission against secret orders. It is worthy a place in every civilized family, and indeed is just the paper for the country at large. Freemasonry and other secret societies are doing as much harm to church and country as the eating cancer does to its victim. What first dumb-founded me with them was this expression from one who claims to be a firm believer in Christ and the teachings handed to us by him, that "Freemasonry is a better institution than the church, because," said he, "none but gentlemen can become Freemasons," and he added that eventually it would substitute religion and Christianity altogether. I claim that they are mistaken.—P. A. JONES, *Donaldsonville, La.*

ANOTHER WORKER FOR REFORM.

I have been a hard worker against secret societies, and in Norway delivered a series of lectures against them, and edited a book against the humanistic and so-called Christian Freemasonry. A controversy in our synod (Evangelical Lutheran) which is against all secret societies, will apparently lead to a division. I hope the *Cynosure* may be able to overthrow everywhere the great enemy of the Christian religion.—H. G. STUBB, *Luther Seminary, Madison, Wis.*

BIBLE LESSONS.

FOURTH QUARTER.

STUDIES IN THE KINGS AND PROPHETS.

LESSON XI. Dec. 13, 1885.—The Suffering Saviour. Isa. 53: 1-12.

GOLDEN TEXT.—The Lord hath laid on him the iniquity of us all. Isaiah 53: 6.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Christ came to a nation scornful of him and full of unbelief in his message—the same characterics which are in the world to-day.* vs. 1-3. We wonder at the stupid obstinacy of the Jews in rejectlng Christ. Is it any more marvelous than to think that his llfe and teachings have been before the world for eighteen centuries without converting it! There is still the same old enemy to combat—unbelief; still the same gross blindness. The natural heart sees no beauty in a crucified Redeemer that it should desire him; and even his professed followers too often crucify him afresh by their indifference or cowardly fear.

2. *The value of Christ's Sacrifice.* vs. 4-10. The Gospel will never make great progress where Christians feel no deep nor vivid sense of what the Lord has done for them. Do we actually feel that our griefs and pains and sins have all been lald on him?—that the chastisment *we* should have recelved has been visited upon the Sinless? Then we shall long to see the whole world accept such a Saviour. And just in proportion as we realize the depth of his sufferings, and the divine might of that love which made him willing to endure the agonies of Gethsemane and Calvary, we shall "hate every false way" that keeps men from him. Such a false way is Freemasonry. It recognlzes no need of atonement, therefore it has no place for Christ. Among all its symbols and signs not one points to him. It teaches a mock regeneration while it tears Christ's name from his own New Testament that it may not offend the Jew or the infidel who happens to be a member. It is difficult to see how Christians, pastors or laymen, can have a spark of holy zeal for their Redeemer's honor, and not hate a system which treats his person and work with such utter contempt. The saloon, impure literature, and the deadly tobacco habit are other false ways. It is not enough to simply point men to their suffering Saviour. We must fight continually the fiends of sinful customs, bad habits and false beliefs that would block up the way of human salvation.

3. *A glorious victory is for all who are on the side of Christ.* vs. 10-12. Christ himself we are assured will be satisfied with the fruits of his earthly anguish. Then every disciple who has followed him through reproach and fiery trials will be satisfied too. He will be a sharer in the Master's joy! What an incentive to be faithful in the service of such a Master!

LIGHT FROM THE WORD.

What have Christ's sufferings accomplished for us? Heb. 9:14; 10:19, 20. What do all adhering Masons practically do? Heb. 10: 29.

"Who hath believed our report?" The prophet had foretold the redemption of the nation by the Saviour King from God. He looked upon the future as on a prospect spread out before him in his vision. He saw the messengers go forth to publish peace (chap. 52: 7). He saw afar off many nations coming to the Saviour (52: 15), but at first and among his own people these messengers were asking, "Who hath believed our report?" The speakers here are the prophets and the Gospel heralds of chap. 52: 7, giving the result of their first labors in preaching the Gospel.—*Cowles.*

"Is the arm of the Lord revealed?" The arm is a symbol of power, as it is the instrument by which we execute our purposes. It is put for the power of God (Isa. 51: 9; 52: 10). It hence means God's power in defending his people, in overcoming his enemies, and in saving the soul.—*Peloubet.*

"As a tender plant," or sucker, growing out of a parent stem. He grew up small and of no reputation, from a family nearly extinct, like a tender plant springing unnoticed from its root hid in a barren and dry land, out of which nothing eminent was expected.—*Bishop Horne.*

"As a root (springing) out of dry ground. The root is a shoot which springs from the root left in the ground after the tree has been felled. The sprouts that come up from a root in the dry ground lack strength, beauty, comeliness, and present a strong contrast with other plants of the same sort, which may not be a yard away, but whose roots can reach the water. Such sights may be seen in any oriental garden.—*Prof. Isaac H. Hall.*

"He hath no form nor comeliness." No beautiful form or appearance, referring to his state of abasement rather than to his own personal beauty. He had no royal robes, no diadem, no splendid retinue, no gorgeous army.—*Barnes.* It refers to all the circumstances of his manifestation, parentage, position, education, following, etc. (see Luke 2: 7; Matt. 13: 54–58; Luke 7: 34, 39).—*Todd.*

"And rejected of men." The name, "the rejected of men," will explain all the melancholy history,—rejected by the Jews; by the rich, the great, and the learned; by the mass of men of every age and grade and rank. No prophecy was ever more strikingly fulfilled.—*Barnes.*

"And we esteemed him not." Set no value upon him, did not recognize his worth. In unrequitted love there is the sharpest pang. The rejection of Jesus was the consummation of his sorrow. Then his cup was full.—*R. Millman.*

"Hath borne our griefs." The reference here is clearly to sins and heart sorrows; in Matt. 8: 17, to physical disease. Matthew interprets the one by the other, and leaves us to draw the conclusion *that as Christ bore the sickness of those he healed, in like manner he bears the sins of those he redeems.* But how then did he bear the infirmities of the sick? Not literally. He removed them from others, he did not become diseased himself. Neither in removing sins from others does he become stricken with sin himself.—*Lyman Abbott.*

"And the Lord hath laid on him." The word "laid" means to light, in hostile encounter, whether as many burdens laid on one shoulder, or many shafts aimed at one common target. Each sin of every sinner would be like a separate wound in the heart of this Man of sorrows.—*Birks.*

"Who shall declare his generation?" Meyer, Alford, and others understand this as equivalent to, "Who can describe his posterity?" *i. e.*, his spiritual children, born of the travail of his soul. R. Payne Smith renders it, "Who will care to bestow thought on a career so prematurely cut short?" This agrees better with the spirit of the passage than either of the other interpretations.—*L. Abbott.*

"And he made (or, 'One appointed') his grave with the wicked, and the rich in his death." An enigma which only history could explain. Jesus was put to death with the wicked on the cross, and they thought to bury him in a criminal's grave. But by a striking providence the same authority gave permission to a rich man, Joseph of Arimathea, who provided him with an honorable burial in his own rock-hewn tomb (Matt. 27: 57–60).—This striking and minutely accurate prophecy could not have been the result of conjecture. How could a pretended prophet, 700 years before the event, conjecture of one who was executed as a malefactor, that he would be buried with the rich, contrary to the ordinary course of events?—*Barnes.*

"He shall see the travail of his soul, and shall be satisfied. They will abundantly repay him for all his sufferings. This is the grandest promise in the Bible with reference to the number of the saved.—*Todd.*

"And made intercession for the trangressors. Makes, and ever will make. "He ever liveth to make intercession for us." Not merely in the restricted sense of prayer for others, but in the wider one of the meritorious and prevailing intervention (Rom. 8: 34; Heb. 9: 24; 1 John 2: 1).—*Alexander.* A Saviour; "all that God could give, and all that man can want."—*Josiah Gregory.*

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Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
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Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
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Reformed Church (Holland Branch.)
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Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
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Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.
PLATFORM ADOPTED at Chicago, June 28, 1872.
NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.
1876—James B. Walker and Donald Kirkpatrick.
1880—J. W. Phelps and Samuel C. Pomeroy.
1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

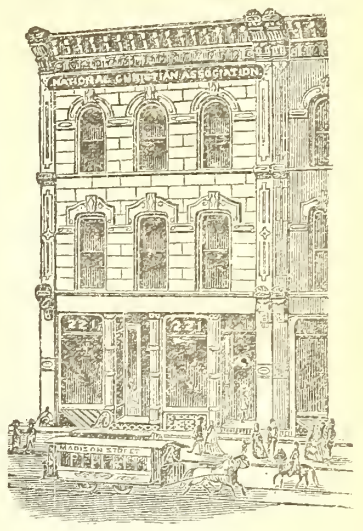
11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and honest currency.

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.



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The Christian Cynosure.

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J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, DECEMBER 3, 1885.

A SENSIBLE QUOTATION.—To justify the W. C. T. U. in going for a new Prohibition party, Miss Willard quotes the following, which, while it justifies, condemns her and her party, who "sit in full view of civil wrong" inflicted on society by secret orders from court house to communion table, waiting, like Micawber, for "something to turn up." She knows the horrible nature of the lodge as well as we do:

"Some propose to wait the slow growth of civilization, as if it were a planetary movement, to be looked at through a telescope. Why, human beings are the motive power of progress. Its speed depends upon our courage, activity, integrity. It is an insult to a forebearing God and the civilized world for us to sit in full view of civil wrongs, manifestly bad and curable, saying we must wait for this or that, and claiming that, geologically considered, we are getting on quite rapidly. Such talk never won a battle or a race."

THE POPE'S ENCYCLICAL, of November 1st, (telegraphed translation) entitled *De Civetatum Gubernatione Christiana*, exhorts all Roman Catholics to attend caucuses, and make party politics part of their religion. Cardinals and bishops hardly needed this singular exhortation. We should never confound popery with the Holy Catholic church. There was no pope for the first five centuries. Hence popery is but a huge wart on the forehead of the Bride of Christ. The following is an extract of this brassy bull:

"We exhort all Catholics who would devote careful attention to public matters to take an active part in all municipal affairs and elections, and to further the principles of the church in all public services, meetings and gatherings. All Catholics must make themselves felt as active elements in daily political life in the countries where they live. They must penetrate wherever possible in the administration of civil affairs; must constantly exert the utmost vigilance and energy to prevent the usage of liberty from going beyond the limits fixed by God's law. All Catholics should do all in their power to cause the Constitutions of States and legislation to be modeled in the principles of the true church. All Catholic writers and journalists should never lose for an instant from view the above prescriptions. All Catholics should redouble their submission to authority, and unite their whole heart, soul, body and mind in defense of the church and Christian wisdom."

THE UNITED BRETHREN CHURCH.

The *Telescope* contains some of the feeblest articles, probably, ever written by men professing Christian learning. Its leading article Nov. 18th, is by President D. D. De Long, D. D., who asks, "What attitude should we, as a church, assume and maintain with reference to secret societies?" and after a long, lank and wordy preface answers: "It is not in harmony with the practices and teachings of Christ to legislate against worldly organizations as such." * * "Organized evil was quite as common then as now, and far more objectionable; among which were the institutions of slavery," etc.

Now, Albert Barnes says that "Christ probably never saw a slave in his life." There were neither slaves nor harems in Judea, and Christ, unlike this Dr., did not discuss dead or distant evils, but applied God's ideas to the ways of men who were before him. This teacher would have us believe that the lodge is a "worldly organization as such." Whereas there are a dozen elementary books by Masonic authors which declare Masonry to be a "religious institution;" and if no such declaration were contained in the fundamental works of the lodge, its altars, prayers, creeds, priests, high priests, and grand high priests settle the question of its religious character. And the omission of Christ, and mangling the Bible for the purpose of ejecting him from its rituals, show that the lodge religion belongs to that class of false religions which are denounced and "legislated" against from Genesis to Revelation: from the first page to the last of the Bible.

The only charitable supposition respecting such men is that they are ignorant, purposely, of the contents of Masonic books. The prophet Ezekiel was commanded to say to such men, "*Woe to the foolish prophets that follow their own spirits and have seen nothing.*" Ezek. 13: 3.

The commission of twenty-seven appointed by the last May General Conference will do well to defer their report till an inter-denominational congress of churches can be got together to consider this whole subject and advise what should be done.

THE TRIPLE EXPOSITION.

We hope the readers of the *Cynosure* may have "Editorial Correspondence" from New Orleans by the senior editor in the course of the coming winter. The Exposition continues open till March. It is conceived on a magnificent scale. The chief magistrates of the United States, of the several States and of Canada are invited, and days set apart for hearing them. Fred. Douglass and ex-Senator Bruce are to represent the Africa-Americans and speak for the emancipated race. The following instructive note is given in the *American*:

"The New Orleans Exposition is calling attention to our commercial relations with the South and Central American States and reveals the fact that to our great injury, we are comparative strangers to our nearest neighbors. According to the reports from the department of state there is an annual demand for imported goods in Mexico and the countries to the South amounting to $475,000. These articles are such as can be and are successfully produced in the United States, and yet we send them but one sixteenth of that amount. The remainder they get from Europe. So too they export annually products to the amount of $479,000,000, articles of which we are consumers but cannot produce. And yet but about one-third comes to us, the remainder going to Europe. Other things being equal, there could be no better solution for the labor problem than to enlarge our commercial relations and open up new markets for our accumulated productions."

THE ANTI-SECRET PRESS.

Some thirty years ago the senior editor of the *Cynosure* started a little monthly at Galesburg, Ill., advocating the principles of the *Cynosure*. The name of the little monthly was the *Christian Era*, at 25 cents a year. Removing from Knox to Wheaton College, the *Era* was issued as a fortnightly and the price raised to 50 cents. It was then published by Leroy Hand, now a successful Congregational pastor, and consistent friend of the reform. The *Christian Era* having been suspended by the sickness of the editor; its mission was renewed in the *Cynosure*, in the summer of 1868, and issued as a fortnightly organ of the N. C. A. against threats of arson and war of elements. Hon. Philo Carpenter was chief patron and protector of the paper, and gave the building (221 W. Madison street, Chicago) whence it is now issued. Ezra A. Cook, a young business man who had spent some three years in the Union army, said he would publish the *Cynosure*. On being asked why he risked a good business against Masonic opposition, he answered, "I feel as I did when I saw Lee and Grant facing each other, as if I wanted a hand in that fight." In the conflagration of the city, he was burnt a thousand dollars below water. He owed that amount more than he could pay. He boldly pushed his paper up to its present size of 16 pages weekly, with Mrs. Cook as his head clerk and publishing agent; and Mr. Kellogg steady at the wheel as pilot. At Secretary Stoddard's suggestion the N. C. A. resumed and removed the paper to its present quarters. When the Washington property was purchased and the *American* was started at the seat of our National Government, at a lower price and of smaller size, some trembled for the *Cynosure*. They said with these advantages the new paper would cut into and cripple the first. It has not done so: and all now see the wisdom of starting and acknowledging the ability of the Washington paper.

The *United Brethren in Christ* was started in Chambersburg, Pa. The Richmond *Star* arose at Richmond, Ind., and the two are consolidated in the *Christian Conservator* at Dayton, Ohio. Prof. S. C. Kimball has conducted his *Christian Witness* at New Market, N. H. for years; and last, not least, the, *Birmingham Free Press*, by Rev. Geo. Warrington and Dr. J. N. Norris, has taken its place in the skies of Iowa, with the Blanchard *Record* in the southwest corner of the State. Mr. Needles' *American Freeman*, after doing good service for years has merged in the *American*, and one or two other reform papers started by the reform, have blended their beams with other stars. The *Cynosure* has given its benison to every one of these prints, as they have, one by one, walked into the field, and asked for a portion of her subscribers. No mother ever with honester pride beheld new children come to her table and ask to divide the bread.

But the presses, started avowedly by the reform, are the smallest part of the success vouchsafed to us. The stanch old denominational papers, and some miscellaneous and political sheets have felt the breeze of the reform, and in sailor's phrase have "jammed their vessels into the wind" of it; and we now only want a grand National Congress of churches, outside the N. C. A. and the American party to set a beacon light on every hill-top in the United States, and so light up the heavens by their universal glow, that the mousing owls of lodgery will not only secrete their societies, but terminate their thievish, insignificant existence.

THE W. C. T. U. TWELFTH ANNUAL CONVENTION.

PHILADELPHIA, OCTOBER 30TH TO NOVEMBER 2ND.

The proceedings of this meeting cover twenty-four close printed pages of the *Union Signal*. Three hundred and fifty-one delegates voted. Miss Willard was re-elected president by a vote virtually animous. Her opening speech is one of extraordinary ability. Judith Ellen Foster, who during the Blaine campaign attempted a schism in favor of the Republican party, carried the Iowa State Union, and organized a National opposition non-partizan party, was presents and seems about to take the current and go along with Miss Willard. Of the thirty-eight United States, the great majority which have spoken, have voted for a new party with prohibition as one of its cardinal doctrines: and the sentiment of the great Philadelphia meeting went overwhelmingly for party action and against Mrs. Foster's pretended non-partizan movement.

Miss Willard's argument for a new party made up of the best ingredients of the two old parties, was simply crushing. She said: "We cannot consistently stand as non-partizans in equal friendship with politicians who *deny*, who *ignore*, and who *espouse* the cause of prohibition." She took the simple, bold ground that "the two old parties are but extinct volcanoes of past eruptions from the people's heart; that the Democratic party is the open, while the Republican party is the secret ally of the liquor oligarchy." She quoted the Brewers' League, which declared that the Republican party has been in power twenty-five years, and has done for us all we have asked; and "in Cincinnati 600 saloon-keepers voted to support the Republican ticket."

"THE NAME OF THE NEW PARTY,"

Miss Willard said, "may be the Prohibition party, and may be something else:" something broader and more comprehensive. This is what the *Cynosure* has always insisted on. The name "Prohibition party" is not national, but a mere protest; a sled built on a single runner. And no name can be invented so fit as American: no name so true. Not Native American—that name built a party on the accident of birth; and would have excluded a large share of the Americans who fought out and formed our government—but simply American, which includes the Decalogue and the Declaration of Independence, and excludes aristocratic "orders," "titles" and "shams" of every kind.

THE W. C. T. U. AND SECRET SOCIETIES.

The only allusion of Miss Willard's opening speech to secret societies, is in these words: "If the Good Templars or Sons of Temperance choose to do so, that is their own affair. For one, I expected better things of them." That is, if the secret temperance lodges choose to stand in equal friendship with "those who *espouse*, *ignore*, or *deny*" temperance principles, "that is their own affair!" Yet further on in the meeting some Sons of Temperance delegates were introduced, and Miss Willard complimented them. She said, "Their (the Sons') labors have preceded ours, and made ours possible, and more effective." This remark of Miss Willard is misleading. Open temperance societies were more than thirty years older than the secret orders. And only when prayer and self-denying labor had carried the argument, and temperance had become popular, did secrecy seize on it, as on all popular reforms, to make itself popular, divide the reformers and swindle the many for the advantage of the few. To suppose Miss Willard to be ignorant of this would be to discredit her intelligence. Jewett, Gough and Finney, who was Miss Willard's trusted teacher, and the admired teacher of her parents, condemned secret societies as a curse and drawback upon morals.

Miss Willard knows, too, that every secret lodge, temperance or other, has its altar, prayers, ritual, and worship, and that not the worship commanded by Christ, but invented by men. Let us hope that extensive and deserved popularity may not turn this gifted woman's head, or render her heart callous.

While it is a matter of rejoicing that the pomp and paganism of the secret orders cut so insignificant a figure in the great Philadelphia meeting, it is melancholly that they should be admitted to make any figure at all there. The secret society voters for St. John could in many places be counted on one's fingers, and in some places where their lodges were numerous, prohibition had no votes at all. The great mass voted with distillers, brewers, and saloon-keepers. They sent in just a handful of representatives to the W. C. T. U. on the Masonic principle of keeping in with both sides, and advertising their secret wares, and drawing people into their nets.

Is it not amazing that in four days' sessions, and twenty-four pages of close print, these reform ladies should studiously ignore, and never once mention the American party which gave their candidate some thousands of votes; and whose platform has this article: "*We hold that the prohibition of the importation, manufacture, and sale of intoxicating drinks is the true policy on the Temperance Question.*" Why should a body of Christian women shun all mention and ignore the existence of an earnest and growing body of men and women holding and teaching their own sentiments, openly as Christ taught, and lavish compliments on "orders" who meet and plan openly with them, and, when the convention is over, retire behind tyled doors and plot by themselves? The twenty or thirty influential papers which advocate open, fair, and Christian methods should rebuke the inconsistency of these Christian ladies, and all Christians should pray for those who practice it.

WILL SATAN CAST OUT SATAN?

A STAR CHAMBER COURT FOR THE TRIAL OF THE EDITOR OF THE MASONIC REVIEW.

The *Cincinnati Enqnirer* of Thursday last reports a great "Masonic sensation" in that city. Rev. Henry D. Moore, editor of the *Masonic Review*, was on trial before a secret court of Freemasons in the Emery Hotel for articles published in his paper which gave offense to Charles C. Keifer, of Urbana, Ohio, Past Grand Master of the Ohio Grand Lodge and Past Eminent Grand Commander of the Ohio Knight Templar Masons. This mighty man among the Masons charges that Moore has been disrespectful toward him, using in his paper unmasonic and unbrotherly language. Judge Foraker, governor elect of Ohio, defends Moore in the trial. The explanation given is not very clear, evidently confounding York rite Masonry with the Cerneau Council of 33-degree or Scotch rite Masons, which is a rival of Albert Pike's constituency or Gourgas Council. Between these two councils a truceless war is raging. A Masonic friend of Moore's explains the row thus:

"This is simply a piece of spite work against Brother Moore, engineered by prominent Masons whom he has antagonized. It is the 33d degree men and Scottish rite men against the York men. Colonel Carson went into the Grand Commandery and legislated to have a resolution passed for the expulsion of a man who went into any other order than the Scottish rite. This was because he was jealous of the new order at Columbus, the Cerneau rite. It is war against the Templar or York rite.

"Now, Brother Moore claimed that Colonel Carson had no right to do this, and that all the different rites should be allowed to stand on their own bottoms without legislature in favor or against, as they were all Masons. An article in the *Review* of last August said that a certain Past Grand Master, etc., had gone to a lodge-room one night and presided over one of the orders outside of the Scotch rite and then gone into the Commandery and spoke in favor of the expulsion of any man who would do this. The writer did not think that was consistent, and it was for the alleged authorship of the article that charges have been preferred against Brother Moore. He did not write the article, however. It was written by a gentleman up in the State, and he will be able to prove it."

The *Enquirer* writer continues the subject:

"The Rev. Moore is the editor of the *Masonic Review*, a monthly periodical published in this city. The October number is full of meaty matter on the subject alluded to. The particularly objectionable passages are in a communication signed 'Master Mason,' and some of them are as follows:

"'In your August number Brother T. B. Fisher recites the outrage committed in Marion Commandery, engineered by a Past R. E. G. C. and Past G. M. It is pretty generally known who this venerable conspirator is, and the writer was not surprised that he should have implicitly obeyed his Master, for while he was Grand Master he evinced his lack of courage to sustain the dignity of Craft Masonry and its laws. For example, a certain Master of a lodge has violated a plain law of the Grand Lodge, etc.'

In an editorial a letter from Eli Fasold, which was published in the *Enquirer*, is denounced as a forgery, and it is intimated that the Masonic Note editor of the *Enquirer* is responsible for it.

"Mr. Moore is familiarly known in the lodges as Buffalo Bill, on account of his long hair, and it is said that the leading Masons are anxious to get rid of him on account of frequent reckless utterances in the *Review*."

This publication of their secrets caused another sensation in the lodge. Enoch T. Carson, who is the leading Freemason of Cincinnati, wrote an indignant reply to the above statement characterizing it as base calumny and utterly untrue, intimating that the anti-Pike, 33-degreee Masons were counterfeit and must be stamped out. Others were vexed at the paper. It was not a matter for the public. The charges against Moore were "sacred and secret." In short the Masonic lodge can try its members and punish them without asking leave of church or state. In our Secret Empire department will be found some interesting reading on this Council quarrel.

—Bro. W. B. Stoddard is too busy to send a letter for publication this week, but sends a copy of his circular inviting attendance at the Columbus meeting on the 15th. He held meetings at Rix Mills and West Union last week, and on Friday he started on a visit to the towns of Ashley, Mt. Gilead, Mansfield, etc. Over 100 delegates have been appointed, and there is a bright hope for the meeting. But Satan also is busy and there will not be a meeting at Columbus, where so many high-titled Masons reside, without the opposition to the truth being expressed in some way. But a greater than "the strong man" of sin is on our side and will help.

—The convention of the American party at Fairfield, Iowa, buffeted with hard fate for a right to be. The court house was promised, but kept closed, and the announcement was indifferently made in the place. But a meeting was held in the Free Methodist church and M. N. Butler addressed it. Short speeches also were made by the president, George Heaton, and the secretary, Rev. George Warrington, and committees were chosen to report at a future meeting.

—Our readers will follow eagerly from week to week the progress of affairs in Memphis. The new parsonage for Bro. Countee is now up and covered, but until means are at hand they must postpone further operations for the present. The Memphis *Watchman*, a religious paper printed by Baptist preachers, seems to be devoted to the increase of the lodges. It publishes a long list of lodge meetings and both editorially and by its correspondents it argues for secretism. The American Missionary Association, for its defense of such godly men as Rev. B. A. Imes, has a portion of its abuse. A few points from its columns will show the temper of the opposition to Imes, Countee and Brinkley which comes from the Baptist churches themselves:

"That the pamphlets concerning our ancient and honorable orders, circulated under the direction of some pusillanimous ingrate, don't seem to take at all."

"That old Tuck, as big a devil as he is, would tuck his tail and die before he would be guilty of such an atrocious act—arraigning societies."

"That Bro. Martin gave the anti-society folks fits on last Sunday night to a crowded house."

"That his sermon was to the point, and all anti-society-humbug grumblers ought to have been there to hear their doom."

OHIO CONVENTION.

A convention voted by the State Christian Association opposed to secret societies will be held in the City Hall, Columbus, Ohio, beginning at 6 P. M. December 15th, and continuing through the following day and evening. All opposed to the lodge, of whatever denomination, are invited to be present. Among the speakers are expected Pres. C. A. Blanchard of Wheaton College, Prof. J. G. Carson, D. D., of Xenia, O.; Prof. Lewis Davis, D. D., of Dayton; Elder J. F. Browne, Berea, Kentucky, and J. P. Stoddard, General Agent of the National Christian Association. Reduced fare can be obtained on all the railways by applying to W. B. Stoddard, at 214 West Second Avenue, Columbus. Free entertainment for those from a distance.

SUNDAY NEWSPAPERS.—Few modern inventions have had such disastrous influence upon personal and family religion as these printed Sunday sheets, which, like the Egyptain frogs, "go up and come into thy house and into thy bed chamber and upon thy bed." They are supplanting the reading of the Bible in many a family; they are preverting the taste of those who once enjoyed a religious book; they are unfitting the attendant upon the church for engaging in its solemn services, or for the wine and milk of the Gospel. There can be no spiritual appetite for the meat of God's house when the only appetizer that has been sought is the reading of the worldly gossip and of the evil details served in the Sunday paper. If the sanctuary is visited after a Sunday morning's debauch in the newspaper, how can the preacher hope to interest, when his only theme must be the verities of the message God has given him? These Sunday papers in Christian households are the bane of their religion. They should be ostracized, or they will become the winding-sheets of piety where it once flourished, and where it would still diffuse its beauty, peace and bliss upon every member.—*Pulpit Treasury.*

THE BRITISH CRISIS.

The elections in the United Kingdom bring into view three distinct principles, viz.: those of the Tory, the Reformer and the Destructionist. First, the present Premier as conservative of the church and state connection, of the House of Lords as it is and with aversion to changes of any kind, but ready always to accept things as they are, as the best that can be. Next, is the party of Gladstone, Bright and the Liberals, who are ever ready to adopt improvements when the people are ready for them and whence the great reforms of the last sixty years have emanated. The third party is the Parnell or Irish party.

The hope of the Liberals was to have such a majority as would control both Salisbury and Parnell. The game of these two extremeists was to play into each other's hands so as to defeat Gladstone, and then to so legislate as to retain power by supporting each other. A very curious team they would make, Parnell's party being professedly impelled by the hope of ultimate Irish independence, and the Tories blindly grasping their hands in hope that something may turn up to preserve them in power. To that end they cry, "The church is in danger," as if that was, but is not, the *test* question made by Gladstone. Irish reform is really the *test* question.

In other words the first say, "Let things alone;" the second, "Let things be improved;" the third, "Let them be overturned altogether." The first and third fire their artillery at the second; the first makes an ally of the third for its own ends. The second appeals to the common sense of the people and wins reasonable men even from both extremeists. The third has its strength in the hidden purpose, which, by an open avowal, would ruin almost every candidate. The Queen and the Constitution is professed by all, but still it is felt that the probable *eighty* Parnell votes may have power to make or unmake the ministry, and yet that Irish independence would be an utter impossibility from any ministry of the United Kingdom. What then remains? Of necessity Ireland must be content with the local self-government of Gladstone, whether from Liberal or Tory, or go into open rebellion if too many of them do not, as hitherto, continue to honor miscreants and murderers as honorable heroes, and to regard dynamite and daggers as the proofs of true patriotism.

Before your next issue the fate of the present administration in the United Kingdom will be indicated by the result of the general election. The problems laid down by the three representative leaders, Salisbury, the Tory Premier; Gladstone, his Reform predecessor and probable successor; and Parnell, the opponent of Irish grievances, differ greatly. The probability seems to be that Parnell may hold the balance of power with his expected eighty votes, and that he will thus try to extort from either party those concessions for Ireland which he or his supporters may demand. The Tory ministry has his support at present and Gladstone and the reformers are roundly denounced. Parnell seems to acknowledge the fairness of Gladstone's proposal of local self-government as most liberal and fair; and still, although without anything so good from Salisbury, he assumes to find fault with Gladstone, not in office, for not submitting a complete plan for such Irish self-government, without a word of censure on Salisbury, who is in office, for such an omission, or furnishing the slightest outline of suggestion by himself. Why? Oh, because it is easier to find fault with the plans of others than to form one likely to please the electors of the three kingdoms! Nor does Parnell give credit to the Gladstone ministry for their many political reforms which have placed Ireland on as liberal an electoral footing as either England or Scotland. The crime of the Gladstone ministry was to punish and imprison some murderers and miscreants, such as the assassins of Lord Cavendish. This is rather a poor feature from which the Irish party try to make parlimentary capital and however successful it may prove among a certain part of their countrymen in this country, the true Americans of these United States will be slow to believe that Gladstone and the Liberals are inferior to any political party in their own or any other country.

A SCOT.

Prof. Waller, chemist to the New York Health Department, will have a suggestive article in the December number of *The Century*, entitled, "Dangers in Food and Drink." Prof. Waller has had unusual experience in the detection of the dangers he here describes.

THE HOME.

ENTER WITH US.

As when the rapt disciples stayed
The Stranger by the Emmaus gate,
Whose wondrous heavenly-dropping word
Had cheered their hearts once desolate,
So pray we as they clinging prayed,
Enter this house, O Lord!

Thou didst go in, O gracious One;
Not all in vain that pleading prayer.
Thou didst sit down beside their board,
And with a tender Master's care
Teach them to know as they were known.
Enter our house, O Lord!

Not less, dear Lord, our longing need;
Our hearts and doors are open wide;
Thy presence and thy gracious word
We wait for, while we humbly plead
With love that cannot be denied,
Enter this house, O Lord!

—*Am. Messenger.*

GOAD PRICKS, OR THOUGHTS ON GIVING.

BY REV. J. F. AVERY.

It has been said the pocket nerve is the most sensitive indicator of Christianity and church life. We cannot fully endorse, because we remember that some give largely to be seen of men, and to hear the trumphet sound of their liberality heralded to the world, or else the prompting motive is selfishness.

It is not so much the moving of a liberal, thankful heart, that brings their gold and myrrh to the feet and service of Jesus, as a hope to gain applause in this world and some reward or easement in the world to come. Such gifts may serve a temporal purpose, but they have no record on high and are not laid up there. Verily they have their reward. But let not the giver think God can be bribed. He loveth the cheerful giver, and when with honest intent it is given, no mite can be too small to please the King. But let not the mean-souled man who giveth grudgingly think that he shall receive anything at the Lord's hand. Few have love and faith enough to give all that could or should be given. Few love Our Father enough to cheeerfully place in his hand for his service, all. But many turn back because they think God's service demands too much. Forgetful that all true increase and power to get, to have and hold, is with him, and that in him we live and move and have our being. The enjoyment and sweetness of life consisteth not in the abundance of our earthly store.

Under the law the Jewish church were tithed; a tenth at least of all their gain and getting had to be put on one side as the Lord's, for religious purposes. Besides, many and various gifts and thank offerings were required. Once in seven years the entire land had a rest, giving the people to understand that whilst men plough and plant it is from God cometh the increase. That to rob God of his share of time and service, on the plea of our own necessity is a grand mistake and sin. Such with-holding tendeth to poverty in both worlds. We are not under the law, but under grace, love has larger demands upon and greater power to control our persons and purses, than the law of Sinai. If the one-tenth was what the Jews gave, should not we, the New Testament saints, who believe in God and in Jesus also, constrained by the manifested love of God, make one-tenth the minimum, the lowest figure, the zero and starting point of our giving, and then in faith go on multiplying as the Lord prospers us? If found faithful, who can tell where-unto our power for service and liberal giving might grow. Liberal sowing has promise of a liberal harvest. If God's children would clip the golden feathers of their incomes by proportionate giving, it would be found that their riches would not take the wings of wild speculation and fly away, but in the abundance of contentment they would yield profit and pleasurable increase. The love of money is the root of evil. Money itself is a God ordained, and recognized convenience, and a medium whereby his children can not only pay men their dues, but by throwing it into the Lord's treasury, give their acknowledgment that from God all blessings flow. With a sanctified heart and a full purse the liberal man can devise liberal things. He can build a house for the Lord, send ships and men across the sea, and so use the talents in his keeping that when the account is rendered the Lord himself may say, "Well done, good and faithful servant." We need be faithful with the little, it has its responsibilities. The love scale can be turned by very little. Who can tell the importance, worth and value of the giving, when it comes out of the last handful from the meal barrel in famine time.

The widow woman having faith in Israel's God, found there was no waste in scattering and sharing with the prophet who bade her be liberal at such a time, for his Master's sake, "*give and it shall be given.*"—*Halifax, N. S.*

RICH POVERTY.

There is a story of a widow of limited means who was remarkable for her liberality to benevolent objects. But a sad change came into her life by an unexpected legacy which made her wealthy, and then her contributions began to fall below the amount of her straightened finances. Once she volunteered; now she only gives when importuned, and then it is as meagre as if the fountains of gratitude had dried up. Once when asked by her pastor to help a cause dear to her heart in her comparative poverty, and to which she gave five dollars then, now she proffers twenty-five cents. Her pastor called her attention to the surprising and ominous change. "Ah," she said, "when day by day I looked to God for my bread, I had enough to spare; now I have to look to my ample income, and I am all the time haunted with the fear of losing it and coming to want. I had the guinea heart when I had the shilling means, now I have the guinea means and the shilling heart." It is a fearful risk to heart and soul to become suddenly rich. This is one of the reasons why God lets many of his best children acquire wealth so slowly, so that it may not be a snare to them, may not chill their benevolence; that when wealth comes the fever of ambitious grasping may be cooled, and that benevolence may overtake avarice.

A parishioner, who was a dear friend, read his pastor a page from life's history to this effect: When a small boy he gave his heart to Christ. He was engaged in a brickyard to carry clay, often on his head, for twenty-five cents a day. Then he vowed that one-tenth of his income he would give to his God. This he conscientiously did, and prosperity followed until he was worth $10,000; and then the trial of his life came, in which he went down in financial disaster. He would not give one-tenth of $10,000. Here his faith balked. He said: "After disaster had swept all away I learned what I had not known before—that it is easier to give one-tenth of $1.50 a week than of $10,000. A man is truer to God who works for twenty-five cents a day, and has less temptations and more strength to meet them, whose income is $6 a month, than $833⅓." He regained wealth, but it was in strict compliance with the vow of his youth, which his disaster enabled him to fulfill until his death.—*Sel.*

THAT MIGHTY NAME.

William Reynolds, of Peoria, Ill., the earnest and successful Sunday-school worker, tells the following story, which he heard from the lips of the missionary himself:

Rev. F. P. Scott, while laboring as a missionary in India, saw on the street one of the strangest looking heathens his eyes had ever lit upon. On inquiry he found that he was a representative of one of the inland tribes that lived away in the mountain districts, and which came down once a year to trade. Upon further investigation he found that the Gospel had never been preached to them, and that it was very hazardous to venture among them because of their murderous propensities. He was stirred with earnest desires to break unto them the bread of life. He went to his lodging place, fell on his knees, and pleaded for divine direction. Arising from his knees he packed his valise, took his violin, with which he was accustomed to sing, and his pilgrim staff, and started in the direction of the Macedonian cry.

As he bade his fellow-missionaries farewell, they said, "We shall never see you again. It is madness for you to go." But he said, "I must preach Jesus to them." For two days he travelled without scarcely meeting a human being, until at last he found himself in the mountains and suddenly surrounded by a crowd of savages. Every spear was instantly pointed at his heart. He expected that every moment would be his last. Not knowing of any other resource he tried the power of singing the name of Jesus to them. Drawing forth his violin, he began with closed eyes to sing and play,

"All hail the power of Jesus' name!
Let Angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of All."

Being afraid to open his eyes, he sang on till the third verse, and while singing the last stanza,

"Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all,"

he opened his eyes to see what they were going to do, when lo! the spears had dropped from their hands, and the big tears were falling from their eyes.

They afterwards invited him to their homes. He spent two and a half years among them. His labors were so richly rewarded that when he was compelled to leave them because of impaired health and return to this country, they followed him for thirty miles. "O missionary," they said, "come back to us again! There are tribes beyond that never heard the Gospel." He could not resist their entreaties. After visiting America, he went back again to continue his labors among them till he sank into the grave among them. Who would face such dangers but a soldier of the Cross? Missionaries are often the bravest men on earth. Such invincible courage, blended with the love of Jesus, will yet conquer the world.—*Missionary Outlook.*

WAIT PATIENTLY FOR HIM.

"Rest in the Lord, and wait patiently for him," is a divine command. The waiting time may seem long and weary, but it is not in vain; and we may be sure that He who bade us wait will not forget us nor abandon us.

There is a story told of Havelock and his son, who were one morning crossing London Bridge. Suddenly Havelock thought of something forgotten, and for which he needed to return. Leaving the boy on the bridge he bade him wait till he should come back. He was detained by business, and his mind being occupied, he forgot the boy and did not return to the bridge at all, but went another way. Reaching home late in the evening his wife inquired where Harry was. In a moment it flashed upon him.

"Why, Harry is on London Bridge!"

And hurrying away to the bridge he found him just where he had left him in the morning. The boy had waited all day, and at last his patience was rewarded. So all who patiently wait their heavenly Father's will will find a reward. But they may be sure, even in their waiting, that they are not overlooked or forgotten; for he that keepeth Israel shall "neither slumber nor sleep."—*Common People.*

PRAYING BEN.

"I was once preaching," said Father Gray, "in the free church near Oatis' Creek, Craven county, North Carolina. I saw an old colored man sitting on one of the back seats; the big tears coursed down his cheeks. After preaching, when I had eaten my 'snack' all alone. I started for my next appointment, twelve miles distant. Going about three miles I overtook the same old colored man, and asked him his name. 'Ben, sir.' I asked him, 'Do you belong to the church?' 'Oh, yes, massa, been a member forty year; was converted under Elder Brown. I commenced at once to work for my colored bredren; my massa, Ben Benders, forbid me pray wid my bredren; whipped me several times, but I git happy and forget myself, and shout loud. Massa burnt down my house, and sent me down to help load a vessel with stores; sent a letter to the captain to bind me at night and take me to the West Indies and sell me if he could get but a hogshead of rum.

"'That night the Lord made my soul happy; I shouted loud; the sailors jumped up and seized handspikes and said they would kill me if I did not hush, but the captain told them to let me alone. Next morning the wind was ahead; we started off; had to tow the vessel. The captain said he would put me ashore if I would hide till he came back; he would buy me then and let me stay with my folks. I told him, 'no, massa, my Lord is in the West Indies too.'

"'We got about a mile off Neuse river, sun an hour high, where we saw a boat coming with four hands rowing for life, with a letter from Massa Benders to send Ben back. When I got back I found Massa on his knees in his room crying for mercy. He said, 'Ben, I want you to pray.' I said, 'Massa, you must pray for yourself too.' We prayed and wrestled together until about daybreak. God set his soul free, and massa set *me* free.'

"This was a true history, as we learned from the old reliable settlers in that country."—*Raleigh Advocate.*

DYING RICH.—What an awful thing it is to die rich! Imagine the Master auditing the account of a servant who has left behind him a million. If that poor wretch who had but one talent was cast into outer darkness because he laid it up, instead of using it in his Master's service, what will be the doom of those who, with their half millions and millions (while giving, it may be, a few thousands for

decency's sake) have, year after year, hoarded up countless treasures which they could never use? Think of the poor saints pinched with cold and hunger! Think of the Redeemer's cause languishing for the want of that filthy lucre, which they hold with close-fisted selfishness.

WHAT BESSIE SAW.

This morning, when all of the rest had gone down,
I stood by the window to see
The beautiful pictures, which there in the night,
Jack Frost had been making for me.

There were mountains, and windmills, and bridges, and boats;
Some queer looking houses and trees;
A hammock that hung by itself in the air,
And a giant cut off at the knees.

Then there was a steeple so crooked and high,
I was thinking it surely must fall,
When right down below it I happened to spy
The loveliest thing of them all—

The cutest and cunningest dear little girl!
I looked at her hard as I could,
As she stood there as dainty—and looked back at me—
In a little white ulster and hood.

"Good-morning!" I whispered, for all in a flash
I knew 'twas Jack Frost's little sister.
I was so glad to have her come visiting me
I reached up quite softly and kissed her.

Then—can you believe it?—the darling was gone!
Killed dead in that one little minute.
I never once dreamed that a kiss would do that.
How could there be any harm in it!

But I am so sorry! for though I have looked
If ty times at that window since then,
Half hoping to see her once more, yet I know
She never can come back again.

And—it *may* be foolish—but all through the day
I have felt—and I knew that I should—
Just as if I had killed her, that dear baby girl,
In the little white ulster and hood.

—*Carrie W. Bronson in Youth's Companion.*

THE TALKING CHIP.

John Williams, a missionary to the South Sea Islands, was engaged one day hewing timber for a chapel, surrounded by many natives.

"As I had come to work," he says, "without my square, I took up a chip and with a piece of charcoal wrote upon it a request that Mrs. Williams would send me that article. I called a chief and said to him:

"Friend, take this, go to our house and give it to Mrs. Williams."

Giving me one inexpressible look, he said:

"Take that! she will call me a fool and scold me, if I carry a chip to her."

"No," I replied, "she will not; take it and go immediately; I am in haste."

He took it from me and asked, "What must I say?" I replied, "You have nothing to say."

On arriving at the house he gave the chip to Mrs. Williams, who read it, threw it away, and went to the tool-chest whither the chief, resolving to see the end of this mysterious business, followed her closely. On receiving the square from her he said:

"Say, daughter, how do you know that this is what Mr. Williams wants?"

"Why," she replied, "did you not bring me a chip juit now?"

"Yes," said the astonished warrior, "but I did not hear it say anything."

"If you did not, I did," was the reply; "for it told me what he wanted. And all you have to do is to return with it as quickly as possible."

With this the chief leaped out of the house, and catching up the mysterious piece of wood, he ran through the settlement with the chip in one hand and the square in the other, holding them up as high as his arms would reach, and shouting as he went, "See the wisdom of these English people! They can make chips talk! they can make chips talk!"

On giving me the square he wished to know how it was possible thus to converse with people at a distance. I gave him all the information I could; but it was to him such a mystery that he actually tied a string to the chip, hung it around his neck and wore it for some time. For several days after we frequently saw him surrounded by a crowd, who were listening with intense interest, while he told them of the wonders which the chip had performed.

That place is now a Christian land. It has its churches and Christian schools, and is governed wisely and well by "Isaia," a native chief. He never forgets in his laws and plans for the good of the people, that "righteousness exalteth a nation."—*Selected.*

SAYING AMEN TO JESUS.

"Lionel, get your Bible and card, and read your scripture portion," called mother, as she drew her work-table closer to her side, and turned up the lamp.

"All right, mother," said Lionel, although he was deep in an interesting book; and taking his Bible from his drawer, and seating himself by his mother's side, he commenced reading aloud to her. And then they had one of their pleasant talks together—talks which seemed to Lionel to bring God and Christ and heaven so very near to him, and to help him to understand how it was his mother's face looked always calm and sweet and beautiful.

By-and-by they got to talking about faith, and mother asked Lionel what faith was. Lionel thought gravely for a time, and then said:

"Of course, mother, it is the same as 'believing' and 'trusting.' I wish you would put it a little plainer, though, for sometimes I get so puzzled over the words and think—and think—until I hardly know whether I do or do not believe in Jesus."

"A little child once defined faith as 'just saying amen to Jesus,' Lionel," answered his mother, watching him with her tenderest smile, "and I think it was a very plain way of putting it. When Jesus hung on the cross for our sins, he said, 'It is finished.' You and I who believe he died there for our sins, say 'amen' to that. God raised him from the dead, and tells us he is well pleased with all who look to his son for salvation. Let us say 'amen' to that. He tells there is 'no condemnation for those who are in Christ Jesus,' and we gladly answer 'Amen.' It does not matter whether he bids us take up the cross or share his joy—whether he bids us follow him on earth, or serve him in heaven—whatever he says to us 'amen' to. It seems to me that our lives ought to be one long 'amen' to all God's promises."

"I like that thought, mother," said Lionel. "It is easy to say 'amen' to all God's love, but not so easy to say 'amen' to all God's will, I think."

"You are right, my boy, and now run off to bed."

"Oh! wait a bit, mother; it's only nine, and I'm not a bit tired," urged the boy.

"My darling," said his mother, as she closed his book and kissed his brow, "God's will for you is obedience to your mother's wishes. I know you don't always find it easy to say 'amen' to them, but try to do so cheerfully and willingly."

"Mother, you've caught me," cried Lionel, as he threw his arms around her neck for a good-night kiss, "but I'll really try."

Young reader, have you said "amen" to the call and promise of Jesus? Have you heard his voice saying, "Come unto me," and have you said—"Lord, I come?"

And if you have come to him, is your life saying "amen" to his will, however that will crosses your plans and pleasures and wishes.—*Episcopal Recorder.*

WHERE METEORS COME FROM.

If, about 200 years ago, a witness had stated that he had seen a witch at midnight riding through the air on a broomstick, he would have been believed; but if he had stated that he heard a loud explosion, and found a large hole in the ground, and, thrusting his hand in, had found a stone which was warm, his veracity would have been doubted. Meteors must have fallen in olden times, but it is only in later days that these cases have ceen reported. Until 1794 it was the belief that meteors were visitations from God. A Danish astronomer was the first to write on this subject. Pallas found a meteor which the former examined, and recognized its true character, being a composition of iron and nickel. In 1883 a large shower fell in Normandy, which was of meteoric origin. A Hindoo claimed that a meteor followed him for two hours before it fell to the earth. The most celebrated one fell in 1492, in Alsace, and it was hung for three centuries in a cathedral. It weighed 230 pounds and fell with the sound of a clap of thunder. It penetrated the earth six feet. The best known meteor is one of 1874, which fell in Wolverhampton, England. A farmer saw a hole in the ground and an examination showed the ground to be warm, and a meteor was finally unearthed which weighed 700 pounds. Being polished, it resembles polished iron, and is now stored in the British Museum. In falling, meteors start from above the atmosphere, where there is very little resistance, and come down with a velocity twenty times greater than that of a bullet. Coming in contact with the atmosphere great heat is generated and the meteor is broken in pieces. The most common meteors are stones, and cannot be found because they resemble stones on the earth's surface. In Siberia and South America the most are found. Where they come from has caused much discussion. One theoey is that meteors originally came from the earth, and were due to stupenduous volcanic eruptions of ages gone, when the meteors were thrown beyond the attraction of the earth and sent revolving around the sun. When the earth in its orbit comes near one of these wandering meteors it attracts it, and it plunges into the earth. Any stone thrown at the rate of six miles a second would not return to the earth again, but would be thrown outside of attractive power. Every one of these must in time enter the orbit of the earth and must, of course, return to it.—*Prof. Ball.*

TEMPERANCE.

RUM-BOUGHT GEWGAWS.

I have a loathing, I have a thorough disgust for the gewgaws of rum-bought wealth. When I get into the horse-cars and smell the foul stench of liquor, when I get into the streets and find the same, I see behind me that brown-stone mansion on our Neck, built of rum, and behind that again I see the pallid faces, shivering forms, and fluttering rags of a numberless host. And I would have had one of the daughters of the owner of that mansion stand by at the door, and watch her father's victims as they march into the dock of the police court every day. I would take another child, and the police should lead her through all the dark alleys and passages where broken-hearted mothers, and children without parents or food, attest to the manner in which her parent made his money. Intemperance cannot be cured by legislations or by sermons. The *rumseller* is the root of all evil, and until it is made a crime to sell intoxicating beverages, intemperance will continue to exist.—*Wendell Phillips.*

PHYSICAL EVILS OF TOBACCO.

Tobacco contains an essential oil, and nicotine, both of which are highly poisonous.

Tobacco, when first smoked, chewed, or snuffed, deranges the whole system.

Tobacco by perverting the nourishment saliva, prevents the due elaboration of chyle and blood.

Tobacco exerts a special influence on the brain and nervous system generally.

Tobacco by weakening the nerves, produces morbid excitability and irritability.

Tobacco impairs the senses of smelling and tasting, and often of hearing and seeing.

Tobocco seriously affects the action of the heart and circulation of the blood.

Tobacco mars beauty, destroys the complexion and impairs the brilliancy of the eyes.

Tobacco smoke in confined rooms is very injurious to sickly women and children.

Tobacco consumers are more liable to disease than if they were in a natural condition.

Tobacco weakens the constitution, and renders recovery from sickness a greater difficulty.

MARRYING A MAN TO SAVE HIM.

The woman who marries a man to get rid of him, is a fit companion for her who marries a drunkard to reform him. All sorts of promises are made by men when drunk or in love; for in love and war everything is counted fair. But she who trusts in the promises made under the excitement of such circumstances only prepares herself for disappointment; and the man who promises to reform on condition that a woman will marry him, can never be depended on. He who will not reform his life out of love to his father and his mother, his brothers and his sisters, his soul and his God, will not be likely to change his course on account of the love of a young girl whose acquaintance he has just made. She will find when too late, that the poorest possible way to reform a man is to marry him. She has far more power over him before marriage than she is ever likely to have afterward.

To plunge into matrimony expecting to rescue a husband from strong drink, would be as rash as to plunge into a whirlpool in the hope of rescuing a madman. A man who cannot control himself is not likely to be controlled by a wife; and what true woman wishes to marry a man whom she is to rule and control? This is not the divine order. A man who *is* a man is not likely to be controlled by a wife, and a man who is not a man is still more difficult to manage, unless he becomes imbecile; and what woman wants to spend her life quarreling with a brute, watching over a fool, or bringing up a drunkard's idiotic offspring?—*Safeguard.*

THE CHURCHES.

—Rev. J. C. Elliott, pastor of the United Presbyterian church at Swanwick, Ill., received a considerable addition to his membership at a late communion. Mr. Elliott was president of the Illinois Christian Association two years ago.

—Rev. T. H. Hanna, of the First United Presbyterian church of Monmouth, would probably be attending and addressing the Illinois State meeting this week but for the preparations for communion season next Lord's day in his church.

—At a recent communion in the Second United Presbyterian church, Washington, Iowa, Rev. J. R. Logue, pastor, sixteen were added to the membership. Rev. J. C. McKelvey, of Morning Sun, assisted in the service. The meetings, in connection with the communion, were continued for several days.

—Rev. David Gregg, pastor of Third New York Reformed Presbyterian church, has been called by the Pittsburgh congregation to become the successor of their late pastor, Dr. A. M. Milligan, and has accepted the call.

—Rev. A. T. McDill, late associate editor of the *Christian Instructor*, has removed to Denver, Col., on account of the health of his family, and has formed a connection with a daily newspaper of that city.

—Basil Stephanoff, the young Macedonian who was studying two years since in Evanston Theological Seminary, is visiting different places as an evangelist, and was lately at Grand Rapids, Michigan. He desires to return to his own country, to preach the Gospel, as soon as possible.

—Bro. Palmer, a student of Oberlin and the Chicago Theological Seminaries, having completed his course, is now pursuing medical studies with Dr. A. H. Hiatt, of this city, in preparation for the missionary work in India. He expects to go out under the Faith Missionary Society of Oberlin, of which Rev. George Clark is president, and Dea. O. M. Brown, secretary. Bro. Palmer is the son of an old Wesleyan local preacher of Illinois, and is thoroughly in sympathy with the reform against the lodge.

—Mrs. S. I. Clemans, wife of the Rev. F. M. Clemans, of the Cincinnati Methodist Conference, met her death recently under peculiar circumstances. A meeting of the Woman's Foreign Missionary Society was held at her home, and while she was kneeling in prayer she received a stroke of paralysis which caused her death.

—Rev. W. F. Manley, pastor of the First Free Methodist church in this city, reports a number of conversions in the church of late.

—Brethren Agnew and Kelley, missionaries at Inhambane, southeastern Africa, wrote during the last of September to the *Free Methodist* of their health, house building, and anxiety to begin publishing the Gospel among the throngs of natives about them. They are much interested in the native people and are in fair health, though somewhat troubled with the African fever.

—A Chicago correspondent of the *Temperance Reformer* of Elgin, Ill., thus notices the mission work in the N. C. A. building: "At number 221 W. Madison St., the mission started by Bro. Loveless and Dr. Walker, the audience is continually increasing. Seekers every night, and God is saving their souls constantly. People come from Wheaton there to confess their sins and seek forgiveness, and exclaim, Did you ever see anything like it! Over seventy souls professed to be saved there in one month. They had visits from Christian workers there last week from Elgin, Wheaton, Washington City, and other places. How beautiful are those that bring glad tidings of great joy to all the people."

—The *Gospel Messenger* (German Baptist of Huntingdon, Pa.,) says last week: "D. L. Moody is holding a three days' meeting in Altoona, Pa. A number are up from this place, and they report very large meetings. As there is no house in the city large enough to accommodate the vast assemblage, overflow meetings are held in adjoining churches, which are presided over by Sankey and other prominent ministers. What the result of these meetings will be we know not, neither shall we guess at it, but may we not hope that every work that lessens the works of sin and leads men towards the good, will be owned by Him who hath said, 'He that is not against me is for me?' The world needs to be led up higher before it can accept Christ, and he who does the leading is a fellow-helper to the one who receives. Breaking up, fertilizing and cultivating are all essential to a profitable sowing."

—A large portion of our readers, says the *Christian Statesman*, will hear with the profoundest sorrow that A. J. Dodds, M. D., medical missionary at Latakia, Syria, who sailed from Liverpool on his return to his field of labor on the steamer Sidon, appears to have been lost at sea in the wreck of that vessel, which occurred fifty miles off Corunna, Spain, on the 27th of October. It has been hoped until this date that Dr. Dodds was among the saved, but a cablegram just received overthrows this hope. Dr. Dodds was the son of the Rev. R. J. Dodds, D. D., one of the pioneer American missionaries to Syria, who went to that country in 1856. The son inherited the father's intellectual acumen as well as his missionary zeal, and had already established himself firmly in the confidence and affection of the people of Latakia. His death is a severe blow to what has been one of the best manned and most successful missions in the Turkish Empire. It is under the care of the Reformed Presbyterian (Covenanter) church. This mysterious dispensation of Providence will be felt, as former similar events have been, as a solemn call to increased diligence and prayer for the salvation of a land which grows more sacred and more dear as more and more precious lives are given for its redemption.

—The Sunday school of Surry Chapel, London, established by Rowland Hill in 1785, celebrated its centennial October 26. It has 700 scholars and 70 teachers, and 25,000 children have been members.

—Mr. Spurgeon's church, among its many other works of benevolence, carries on an effective system of colportage. During the last year its sales of Bibles, religious books, and magazines amounted to nearly $45,000. It employs 78 men who visit more than 1,500 towns and villages.

—The Rev. Mr. Grenfell, of the English Baptist Society, reports the exploration made by him of the Mobangi river, which enters the Congo a little southward of the point where the great river crosses the equator. The Mobangi was not explored by Mr. Stanley, though it comes from a region which is now a blank on our African maps. Mr. Grenfell ascended the river over three hundred miles, finding it a most magnificent stream, full of islands, its banks more densely populated than any section of the Congo of equal extent. The journey was made in the missionary steamer, the Peace.

—The Moravian missionaries who sailed from San Fransisco for Alaska, May 18th, Rev. W. H. Wineland and Rev. J. H. Kilbuck, after a voyage of twenty-six days, anchored in Behring Sea, near where they expect to begin missionary operations among the Esquimaux. The first news from these Alaska missionaries shows that they have entered a needy, but promising field for work.

—Several instances of rare kindliness toward Christian missionaries from enemies of their religion are recorded by the *Missionary Review*. A Buddhist in Ceylon has given 2,000 bricks for a new Wesleyan chapel. Another Singalese has given the land and 100 rupes for another chapel. Mohammedans in West Africa have placed their mosque at the service of Christian missionaries who preach the Gospel there.

MOODY AT CAMBRIDGE AND OXFORD.

The *Christian Intelligencer* gives a graphic account of Mr. Moody's work in these old time-honored universities; and never since rulers, elders, and scribes took knowledge of Peter and John, ignorant and unlearned men, and "perceived that they had been with Jesus," was there a more marked triumph of Gospel truth amid the pride of learning and authority. We subjoin extracts:

"The fifth of November, 1882, was the date of Mr. Moody's first appearance at Cambridge. This was the day consecrated to the free fight between the students and the citizens, known as 'town and gown.' Fifteen hundred attended Mr. Moody's meeting, partly from curiosity and chiefly with the purpose of putting him down. Everything he said was greeted with uproarious applause, so that scarcely anything could be heard. The meeting was 'upset.' The attempt to gain a hearing was persevered in, accompanied by much prayer, and by Friday night the audience were so quiet that a whisper could be heard. The most remarkable conversions followed, both as to the kind of men reached and the profound change which took place in them. Precisely the same thing occurred at Oxford. Among the converts were eight of the most prominent athletes, including the captain of the university eleven and the 'stroke' of the university boat crew. The movement was merely started by Mr. Moody. The young men carried it forward with growing power, a power which is active to this day. Mr. Studd's brother and Stanley Smith, who I understood him to say was the leading cricketer of England, were especially energetic and successful."

THE CHRISTIAN MISSION "for evangelizing the lost in city and wilderness," conducted by Wm. F. Davis, of Chelsea, Mass., has issued its semi-annual report, April to September, 1885. Bro. Davis was arrested last summer along with H. L. Hastings, Dr. Gordon and others for reading the Bible and preaching on Boston Common. He alludes to this in the extract from the report below:

"During the past six months the work of the Christian Mission has been carried on chiefly in Massachusetts and Michigan. In Massachusetts it has been my joy to preach the glorious Gospel of Jesus Christ out of doors and in doors in Boston, Dedham, Weymouth, Saxonville, Chelsea, Melrose and Stoneham. Every Lord's day except three since the tenth day of the fifth month of this year, I have preached an incarnate, crucified, risen, ascended and glorified Redeemer to large congregations of people of many nations and classes on Boston Common. At these meetings many have signified their acceptance of Christ as their Saviour. Anti-Christ has attempted to put an end to the free public preaching of the Gospel in Boston through the agency of the police and criminal courts, but the Word of God has not yet been bound.

"The Supreme Court of Massachusetts is expected in November to render an opinion as to whether the Massachusetts Bill of Rights guaranteeing the largest religious liberty to citizens can be nullified by a city by-law. If Boston can compel all the ministers of Christ within her borders to wear a gag in public, which may only be taken off by a special permit from a committee of three, whose chairman is a wholesale and retail liquor dealer, no doubt our Lord's enemies in the rest of the world will avail themselves of this Boston notion to be speedily rid of those Christian missionaries who go hither and thither, turning the world upside down.

"Frequent letters from the little band of missionaries in East Saginaw speak of the spiritual blessing which they have received in their testimony to Jesus. * * * But though some of us have been assaulted in our persons for Christ's sake, none of us have as yet resisted unto blood, striving against sin. We understand perfectly well that since we are in the world so as he was, the reproaches of those that reproach Christ must fall on us. How can the disciple be above his Master? How can the servant be above his Lord? It is sufficient for us to be in this world, as our only Lord and Master was in this world. The sneers, contempt, and false accusations of money-loving, lodge-worshiping, alcohol-drinking, tobacco-smoking, card-playing, theatre and rink-frequenting, harlot-embracing, Sabbath-desecrating, Christ-denying church members, non-church members, and open infidels, we wear as our daily garments and garlands, often made up anew from the same old stock of utter fleshliness, selfishness, and hatred against God and his people."

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DR. HIATT who first introduced *Compound Oxygen* in this city, is having wonderful success in the treatment of Lung, Nervous, and Chronic diseases, *curing* many cases which had been tried and pronounced incurable by the old methods. Notable among these are *Asthma, Catarrh, Consumption,* Neuralgia, and Debility. Dr. Hiatt sends his "Home Treatment" safely all distances. Correspond with him before giving up in *despair.* His address is Central Music Hall, Chicago, Ill.

American Triumph at the London Inventions Exhibition.

The MASON and HAMLIN ORGAN and PIANO CO. have just received a cable despatch from their London Agents, Messrs. Metzler & Co., announcing that the only gold medal for Cabinet or Reed Organs has been awarded their instruments. This seems to be a fitting climax to the uniformly highest awards at all Great World's Exhibitions which this famous Organ Firm has received during the past nineteen years.

Interesting Newspaper Statistics.

Of the statistics of all the departments of the Census Bureau none is more valuable and interesting than that which collects the data of the press of our country.

As the reports of the Census Bureau are issued but once in ten years, it can be readily seen that if we were obliged to depend on them alone, we would lose much valuable information and time, and would only receive our information after it had become almost useless by its age. Thanks to private enterprise and capital, however, we are able to keep ourselves posted from year to year on the data of the press throughout the country. Of these private enterprises none is more relied upon or of more value than that of EDWIN ALDEN & BRO'S. *American News paper Catalogue* which is published each year by that puishing firm of Advertising Agents, at Cincinnati.

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Winter No 2	92½	96
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Rye—No. 2		62
Bran per ton		12 50
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Mess pork per hbl	8 80	9 87½
Butter, medium to best	11	@25
Cheese	05	@10
Beans	1 15	@1 65
Eggs		20
Seeds—Timothy	1 45	@1 67
Flax	1 08	1 12
Broom corn	03½	@ 07
Potatoes	50	@ 60
Hides—Green to dry flint	06½	@ 14
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Common to good	2 00	@4 70
Hogs	2 50	@3 85
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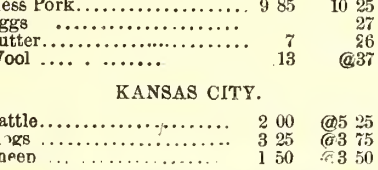
Flour	3 00	@5 25
Wheat—Winter	96	@ 97
Spring		94
Corn	50	@56
Oats	37	@44
Mess Pork	9 85	10 25
Eggs		27
Butter	7	26
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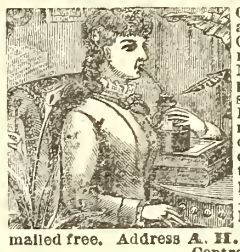
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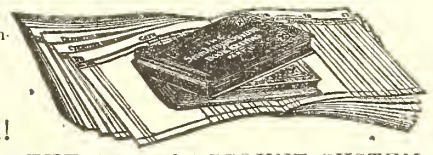
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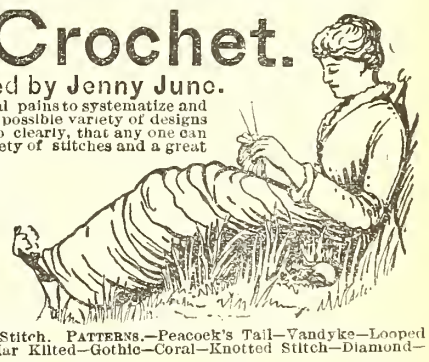
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NICE BEEF STEW.—To make an appetizing beef stew, take out the bone and bind the pieces of beef tightly, putting a lemon, pared and cut in two, and some herbs in before binding. Place it in as small a stew pan or kettle as will allow of its being covered with water. Let it cook slowly and gently; do not add any water unless absolutely. Slice a large onion and fry it brown, and add to the water also any sliced vegetables you choose, or cook the vegetables in a kettle by themselves and serve on a platter with the beef. If you do not add any water you will have a very rich gravy, and a portion of it may be reserved for soup stock.

HOW TO SWEEP A RAG CARPET.—In sweeping a rag carpet be careful to brush from width. I have often been complimented on the smoothness of my carpets, when in reality they were no smoother than many others. The secret lay in the manner of being swept.

APHORISMS FOR EMERGENCIES.—When dust gets into the eyes avoid rubbing with the finger, but dash cold water into them. Remove cinders with a camel's hair pencil.

When choking from any cause get upon all fours and cough.

Remove water from the ear with warm water. Never use a prob or other hard substance for the ear lest you perforate the drum.

When an artery is severed compress above the spurting surface. Blood from arteries enters the extremities.

If a vein be severed compress below the spurting surface. Blood in veins returns to the heart.

Suck poison wounds unless the mouth is sore.

One in a faint should be laid flat on his back, then loosen his clothes and let him alone.

PUMPKINS FOR INFLAMMATORY RHEUMATISM.—At a meeting of the New York Farmer's Club, a correspondent wrote of the virtues of the pumpkin, giving the following instance of its value for inflammatory rheumatism: A woman's arm was swelled to an enormous size and painfully inflamed. A poultice was made of stewed pumpkins, which was renewed every fifteen minutes, and in a short time produced a perfect cure. The fever drawn out by the poultices made them extremely offensive, as they were taken off. I knew a man cured of severe inflamation of the bowels by the same kind of application.

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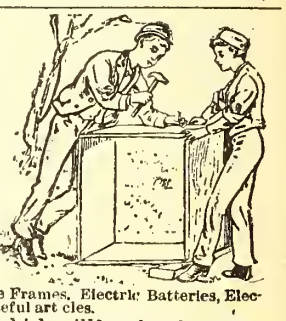
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FARM NOTES.

MORE EGGS IN WINTER.

This is the very time when eggs are worth the most, when hens want to lay as much or more than they do at any other time, and when they are not allowed to do so by most poultry keepers. Folks think there is a great mystery about making hens lay in winter. There is none; anybody can do it; that is, the hens will lay if you let them. They bear a good deal of cold in the sunshine, and even freeze their combs and toes, and yet will not stop laying altogether if they can sleep warm. Now do not begin to plan setting up a stove in the hen-house, or introducing steam pipes. Artificial heat is not poisonous perhaps, but very nearly so to chickens. They are warm themselves, and only need to be crowded on their roosts, with the roosts all on a level. The ceiling of the roosting-room should only be a few feet above the fowls' heads, and provided with ventilation from the floor if possible. Give them very close quarters, with no drafts of cold air, and clean out every morning. The combs will then redden up, and eggs will be plenty on less feed than usual. It must not be corn, however, or only a small percentage of it, for this will make them too fat to lay well if they sleep warm.—*American Agriculturist.*

HEALTH OF HORSES.

The health and comfort of horses have of late years been greatly improved by the better construction of stables. They are made more roomy and lofty, and provided with means of ventilation. In many new stables lofts are done away with, or the floor of the loft is kept well above the horses' heads, and ample shafts are introduced to carry away foul air. By perforated bricks and gratings under the mangers and elsewhere around the walls, and also by windows and ventilators, abundance of pure air is secured for the horses; while, being introduced in moderate amount and from various directions, it comes in without draught. Too much draught is almost an unknown stable luxury. To secure a constant supply of pure air, horses require more cubic space than they generally enjoy. Even when the animals are stabled only at night, a minimum of 1,200 cubic feet should be allowed. In England the newer cavalry barracks give a minimum of 1,500 feet, with a ground area of fully 90 square feet per horse, and the best hunting and carriage horse stables have more room.

HARVESTING PARSNIPS.

Those who harvest their parsnips in the autumn, under the impression that they are in full perfection for the table, labor under a great mistake; and those who gather a portion of them, with the idea that they cannot be dug in winter, are also mistaken. A friend of our, who kept abreast, if not in advance, of the times, has adopted a method of so protecting his parsnips in the autumn that they can be dug at any time during the winter and thus have them fresh as well as well ripened. His plan is to cover the ground where the parsnips grow with a sufficient growth of eel-grass to keep the frost out. In the interior, where eel-grass cannot be obtained, a sufficient quantity of meadow-grass might be used for a protection, or leaves covered with boards could be used; where sawdust could be obtained, it would be a good material, providing it be covered with boards, so as to keep most of the water out. The cost of covering a sufficient quantity for family use would be very slight, and the advantage of being able to obtain fresh parsnips at any time very great. Whenever the frost has been out of the ground in January or February, we have always availed ourselves of the opportunity to dig a few parsnips, and have found them then to be much more delicious than when dug in autumn. Although we have never tried the process of covering, we have no doubt that it will secure roots of a much better flavor than if dug either in the autumn or the spring; for, when dug in the autumn, the roots do not arrive to perfection; and, if not dug until spring, the tops begin to grow, and the fibrous roots start out frequently before the frost is out at the bottom of the roots: but we can readily see that, when well-covered, the roots will be kept back, and thus be in good condition much later in the spring than if not covered.—*Mass. Ploughman.*

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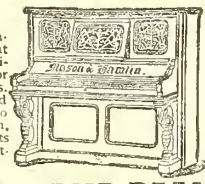
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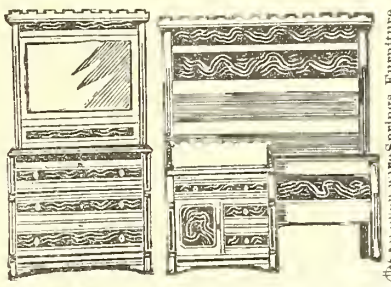
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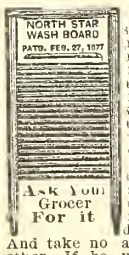
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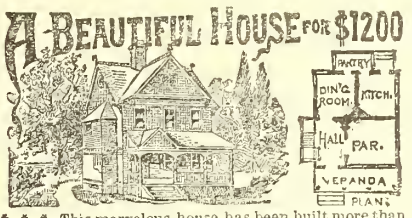
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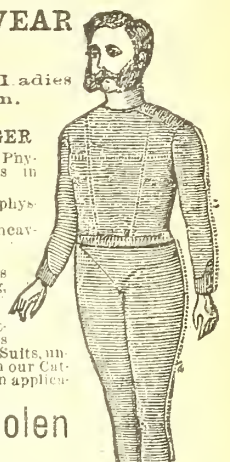
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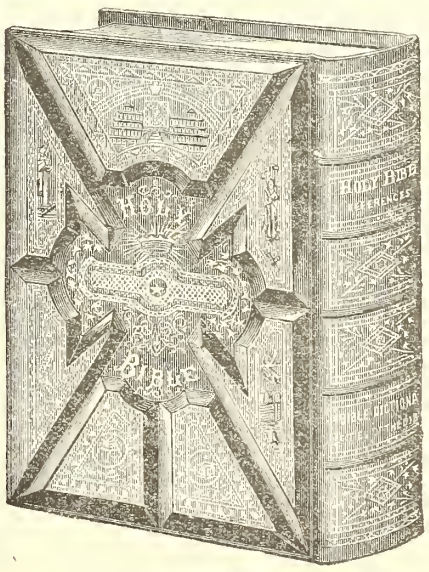
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NEWS OF THE WEEK.

WASHINGTON.

Major J. W. Sparks, of Murfreesboro, Tenn., shipped by express two live possums, which were caught on the battlefield of Murfreesboro, one being presented to the President, and the other to the Assistant Secretary of State Porter for their Thanksgiving dinners.

President Cleveland, late Sunday afternoon, came to the conclusion that it was his duty to remain in Washington, instead of going to the funeral of the late Vice President, as he intended and desired. Messages from Mrs. Hendricks and the urgent advice of many prominent men of both parties led him to this reluctant conclusion.

CHICAGO.

The Union Mutual Insurance Company of Maine, the creditor of the Chicago University, declines the proposition of its trustees to settle all claims for $150,000. The university trustees, it is understood, will accordingly complete the collegiate year at the old stand, but will then abandon that location, seeking a new field and fairer auspices.

Andrew Paxton, agent of the Citizen's League, was brutally assaulted by some roughs as he was emerging from a justice's office, where he had been prosecuting a saloon-keeper for selling liquor to minors.

Leading citizens of Chicago are almost a unit in favor of the project of having a grand world's exposition in Chicago in 1892, and from the enthusiasm shown, there appears little doubt that a strong management will soon have hold of a definite plan of operations which will assure the exposition's being a great success.

COUNTRY.

Vice-President Hendricks died suddenly at his home in Indianapolis Wednesday afternoon, about 5 o'clock. He had only been ill a few hours. His death caused a sensation throughout the country. His physicians say neuralgia of the heart was the immediate cause of death. It was decided to hold the funeral Tuesday at noon, the interment to take place in Crownhill Cemetery. At meetings of Senators and Representatives at Washington special committees were appointed to attend the obsequies.

Unusually heavy snowstorms were reported early last week in sections of Pennsylvania and Maryland. In the Mount Carmel District two feet of snow have fallen, and twenty two inches are reported at Penobscot, near Wilkesbarre. Travel and work in the mining region are impeded, and at Westminster, Md., the snow was six inches deep

Mrs. William Dunlap was convicted Tuesday at Delaware, Ohio, of cruelty toward her step-children, and sentenced to be imprisoned for sixty days, be fed on bread and water, and pay $100 fine. She had suspended a little boy in a deep well by a rope, while she had covered the body of his little sister with soft soap, then placed her under a pump, and scrubbed her with a broom.

The New York and West Shore Road were sold at Newburg Tuesday, to J Pierrepont Morgan, Chauncey M Depew, and Ashbel Green for $22,000,000.

On Wednesday a half-burned, unoccupied, double framed building, in Jersey City, fell and buried in its ruins about a dozen children who were in the place gathering firewood. Nearly all of them managed to get out with bruises, but at least six were crushed beneath the timbers and killed.

Friday night Thomes Stanton, while cooking his supper over a fire on the outskirts of San Bernardino, Cal., was approached by four Indians, who demanded whisky. Having none to give them, he was most unmercifully beaten, then held over his fire and roasted alive. His legs were burnt to a crisp, and he cannot live. The Indians will by lynched if discovered.

FOREIGN.

Telegrams have just been received here from Calcutta announcing the breaking out of a rebellion at Nepaul. The Premier has been murdered and the Maharajah of the province has been taken prisoner.

The execution of the eight Indians found guilty of murder at Frog Lake and Battleford, during the Riel rebellion in North West Territory, occurred at the hour appointed Friday morning.

King Alfonso of Spain died Wednesday morning of consumption. The Queen was appointed regent at a meeting of the cabinet.

The Carlist chiefs in Paris have received a number of telegrams from Don Carlos. The dispatches indicate that Don Carlos expects a Republican uprising in Spain as the outcome of the death of King Alfonso, and that he believes the army will suppress the rising and rally to his support.

The steamship City of Pekin, arrived at San Francisco, brings advices that the steamer Greyhound, trading between Hong Kong and Pakhoi, started from Hong Kong Oct. 17th with 110 passengers and a general cargo. About seventy miles from that port about forty apparently innocent passengers suddenly opened fire on the crew. The captain was killed and the crew were battened down in the hold. The pirates held the vessel nine hours and escaped with $10,000 in plunder.

The *Pall Mall Gazette* analyses of election returns in England, show a Conservative gain of 80, against a Liberal gain of 36. The political situation indicates that the Conservatives will remain in power. It now seems impossible for Mr. Gladstone's party to secure that majority of members in the next Parliament which Lord Salisbury has declared necessary to prove that the British people desire a change in the government.

Vienna dispatches state that the Bulgarian garrison at Widdin made a sortie, but were repulsed after desperate fighting. The slaughter on both sides was heavy. Reports from Prince Alexander's headquarters, received at Sofia, state that the Bulgarians continue their forward movement. A severe battle was fought at Pirot, in which the Bulgarians forced the Servians to retire at the point of the bayonet, and captured that town. A London dispatch from Belgrade says that an armistice between Servia and Bulgaria was concluded at 3:30 o'clock Saturday afternoon. The cessation of hostilities was brought about by the Austro-Hungarian Minister at Belgrade.

MISCELLANEOUS.

THROAT WEAKNESS.

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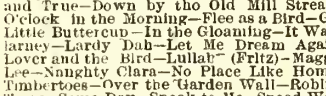
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The rejoicing in Atlanta, Ga., for the prohibition victory in the county is checked by the report that the city proper voted last Wednesday for councilmen, and defeated the prohibition candidates in every ward. The day before a surprise had occurred in the nature of a temporary injunction by Judge McCoy of the U. S. District Court against the publication of the official count of the first election. The injunction was asked by the agent of an Indianapolis man who owns a brewery in Atlanta. The case rests for precedent on the decision of Roger B. Taney, whose Dred Scott decision forever tarnished his memory. Taney declared that the right to import wine implied the right to sell it. The liquor power of Atlanta is in arms. Eight wholesale liquor houses and fifty saloons are arrayed for victory or death. They may succeed for a time, but their end draws nigh. The decree has passed the judgment of conscience and of common sense, and cannot be recalled.

A movement is on foot in Chicago to close the saloons on the Lord's day. It is led by the Citizen's League and Reform Alliance. The first society is engaged in suppressing the sale of liquor to minors and drunkards and in securring the general enforcement of law. The other day the agent, Andrew Paxton, a man of noble and self-sacrificing life, was set upon by a lot of saloon rowdies and severely beaten: and this was not the first time. This circumstance may have hastened the union of the two societies to enforce the State law against the Sunday saloon business. The Reform Alliance has this as one of its special objects. The saloons are represented by several societies, and propose to make a united fight. Now let the churches and the press be heard for decency and order and resolve to abide the shock of war: for war it will be. They will in the end be victorious if they stand firm. God grant that there may be no holding back when he calls.

Both houses of the forty-ninth Congress organized Monday noon without particular incident. Senator John Sherman, of Ohio, was elected president *pro tem* of the Senate by a party vote, 34 to 29, and Mr. Carlisle, of Kentucky, was chosen speaker of the House. Rev. W. H. Milburn, the blind preacher, has been agreed upon by the Democratic caucus for chaplain of the House. From the abstracts of the department reports it appears that there will be some $15,000,000 deficit and appropriations will be cut down heavily in consequence. The estimated revenues are $315,000,000. The annual report of Postmaster General Vilas for the year ending June 30, shows a deficit of $8,000,000. It will surprise some to read that the number of appointments was 2,638 less than the year preceeding, but the removals were 297 more. The Commissioner of Public Lands reports about 21,000,000 acres sold and taken up during the year, which is 6,500,000 less than the year before. He recommended that the homestead law be amended so that actual settlers, who have come to stay, shall be the only persons who can acquire any rights under the law. It is believed that the present sesssion of Congress will be a long one, perhaps six months. The Senate is Republican by a small majority and will put itself in opposition to the administration. In the House 142 of the the 325 members are Republicans, and 140 are new members. Thomas B. Reed, of Maine, will be the leader of the Republicans in the House, thus making with Blaine and Frye the third in succesion from that State. Morrison, of Illinois, and Randall, of Pennsylvania, will champion the Democratic side of the House.

The absence of the lodges at Vice President Hendrick's funeral last Tuesday was suitably noticed by the Illinois State convention, as was also the initiation of Senator Logan by the Knight Templar Masons. This step was the next after that lately reported when he was made a Royal Arch Mason with the greatest publicity allowable in Masonry. This ambitious politician has now yoked the Masonic lodge to his chariot as he had already the Grand Army of the Republic. A banquet divided in two the prolonged initiatory ceremonies and among the toasts Logan responded to "Our Babies; the Z—s." His speech showed that he has learned the genuine Masonic twang. Masonry he said had been from the earliest dawn of history the bandmaid of Christianity. Where Masonry had gone walking upon the level of Christianity, there freedom had gone, there true knighthood had held its banner aloft. The history of all civilization teaches the fact that the men who had belonged to the order of Masonry had been men of no mean rank in the world. This organization had upheld government. The world should understand that this order was not political, (O John, what's the matter with you, then?] was not identified with any one particular faith or creed [As good for a heathen as a Christian]. It kept pace with Christianity [Trying to mimic and counterfeit it]. Such a speech proves that Logan has the root of Masonry in him and it's all the religion he wants. God forbid that such a mountebank and demagogue should ever get any more political power than he now has!

Are the Mormons made mad for their own destruction? The occurrences of a few days past almost inspire the hope that their abominable system is ready to be overthrown—their cup of iniquity full. On the 28th of November a Mormon named McMurrin was shot by U. S. Deputy Marshall Collins. Collins in performance of his duties as officer of the court had been assailed by one Burt, who was punished by sentence of Judge Zane. McMurrin, it is said, laid wait with three other Mormons to assassinate Collins; but was himself shot, dying last Saturday. A large crowd at once collected, and Collins knowing it would be death to fall into the hands of the Mormon city officers, surrendered himself to the Federal authorities and was placed for safe keeping in the penitentiary. The fury of the Mormons surprised the Federal officers with its vehemence. The Salt Lake *Herald* issued extras calling upon the faithful to avenge the murder of a saint and rousing the mob to violence. The faithful assembled at their headquarters and organized for the murder of Collins, but as the mob approached the penitentiary they found it too well guarded. The Mormon leaders then resorted to strategy, but in vain. Late in the week the situation became more serious as armed bands came in from the South. Governor Murray received such information as led him to call for the U. S. troops, and Collins was taken to Fort Douglas and on the death of McMurrin the mob advanced to the fort, but were so promptly met, that they feared to attack it, threatening to return again. The handful of troops at Salt Lake would be unable to long withstand a determined assault and reinforcements were sent from Omaha and other points Saturday. A gentleman who left Salt Lake Thursday says the Mormons have 20,000 soldiers enlisted in the Nauvoo Legion who are eqnipped and secreted in the Endowment House enclosure.

The latest returns from the British elections show the return of 313 Liberals, 243 Tories and 70 Parnellites, with seventy districts yet to vote. This ties the two parties, if the Irish Nationalists act with the Tories as at present. Parnell continues to be the center of contention. Gladstone was defeated by the withdrawal of the Nationalists, when he knew that had all his party been present they would have out-voted the combined opposition. He was disgusted with his relations with the Irish party and resigned to secure by a new election a British majority independent of Parnell. His hopes have been nearly disappointed by the mistakes of the Radical leaders who have put forward the disestablishment question until they have driven from the Liberal party many of its conservative members. Parnell, meantime, after counting the Liberals so as to make the best terms possible with the opposite party, has made a compact with the Marquis of Salisbury. He is now again reported to see a prospect of some greater advantages in returning to Gladstone and will hold to his pledges no longer than he believes it for his own advantage. The Conservatives are not united in their arrangement with Parnell. Lord Churchill favors Parnell's demands for local self-government in Ireland in return for the Nationalist support of Tory measures. But the more powerful among the Tory leaders are opposed to the Irish coalition. If the two parties remain nearly equal Salisbury and the Tories will remain in power. The Liberals are divided in their opinions about taking control of the government, but the Radicals demand that a change shall take place if a majority of twenty is secured. Others wish to unite the moderate Liberal wing with the Conservative Tories, thus forming a uew party with such an immense majority that the Parnellite party would be in such a powerless minority that it would soon go to pieces. It is said that many business men mistrust Gladstone, regarding him as too philanthropic in his foreign policy. Amid all these complications it is manifest that the convictions of the British people are favoring the cultivation of peace, the separation of church and state, and such forms of national independence as shall best serve the happiness and increase the intelligence and prosperity of all the people. The English are a praying people, and do not forget that a Divine hand is shaping their destiny, and will bring them through all political complications into a more useful place as a Christian nation.

QUERIES OF THE CREDULOUS.

BY PRES. C. J. KEPHART.

As the years pass, and I see more of its work, and learn more of its object, I am more fully convinced of the importance of the National Christian Association. The facts of the existence of the legion of secret fraternitise furnishes a sufficient reason for an organized effort ot lay their ideas and methods before the public.

With the mass of the American people the character of these organizations is yet an open question. The fact that so many men of upright character, affirm so positively, that these organizations have no improper purpose, employ no improper methods, extend their influcnce no farther than to those within their pale, is one which stands squarely in the way of convincing people generally to the contrary.

Facts to the contrary, such as the abduction and murder of Wm. Morgan, the mobbing and abusing of seccders and others in recent years, do not readily reach the masses of people, and when they do, they are frequently offset by arguments which seem to make these occurrences matters of little significance. A few of these argnments I will mention.

Respecting the murder of Morgan, it is frequently

answered in two ways: First, that it is still a question as to whether the order of Freemasons, as such, had anything to do with his death. Very many people are yet unconvinced of this fact. Can anything more be done to establish this as a fact beyond question?

Second, it is announced that if this be a fact, we have yet to decide whether the Freemasonry of to-day was, to any considerable degree, properly represented by the Freemasonry of that time. The Christian church, it is said, acknowledges having committed more murders than have ever been charged against Freemasonry. Yet we do not condemn the church of to-day for its deeds of horror in the ages of darkness. In other words, men are not convinced that the character of this institution is any more permanent, than is the character of the Christian church, which all admit has in many very important respects changed within the past thousand years.

Again, when the character of the institutions is presented by leading members of the different orders, the question is asked what assurance have we that the these men truly represent the character of the institutions?

Archdeacon Farrar said, recently, that one will get a very poor idea of Christian doctrine as Christ meant it by studying the different systems of theology as published in the different ages of the church. The different writers presented each his own idea of what the Word of God teaches. So, we are told, have the men done, who have written respecting these different organizations. Dr William Smith wrote a "Dictionary of the Bible," very generally accepted as good authority on the subjects he discusses. Yet evidently he presents his own ideas as reached after careful study. Mackey wrote and published a "Lexicon of Freemasonry." The question is, What assurance have we that he has presented anything more than his own idea of the subject? He says plainly, "Masonry is a religious institution," and teaches that its system is sufficient to qualify men for future happiness. Yet the question is, Is that a presentation of the character of the order, or is it simply Mackey's idea of it? We all admit that the character of any organization must be judged from the motive or purpose which forms the nucleus of the organization. So far as the act itself is concerned, it was no more wrong to drown Morgan in the Niagara river, than it was to burn Servetus at the stake. These things render necessary not simply a statement of facts, but an interpretation of them. These underlying questions should, it seems to me, receive a large share of the attention of the leaders in this great reform. I have my answers to the argument. For some reason they do not seem as satisfactory to others as they do to myself. Perhaps this is not hard to explain. May I not request the editor of the *Cynosure* to discuss some of these subjects?

Allow me to express my satisfaction with the fact that an effort is being made to inform the public of the character and purpose of the Grand Army of the Republic. I would like to know more of it than I do. I see no reason for its existence in the manner in which it does exist. How it shall be possible to completely harmonize the North and the South, while strong organizations are fostered which serve so well to perpetuate the feelings of animosity that already exist, I cannot understand.

Toledo, Iowa.

GOSPEL WORK IN WESTERN ASIA.

ADA BAZAR, Asia Minor, Nov. 6, 1885.

This year has been characterized by the establishment of a high school for girls at Ada Bazar. It was opened September 7th. Its trustees are ten Armenian gentlemen, nearly all of whom are members of this congregation. They contributed with considerable liberality to found and maintain such a school. Two American lady teachers, Miss Farnham and Miss Parsons, assisted by two Armenian teachers, manage the school. Miss Farnham and Miss Parsons, formerly of Bardizag high school, (which school also has been removed to Ada Bazar by the approval of the American Board) are well esteemed in this region for their character and well qualified for this work. They are managing the school in a highly creditable manner. There are now more than fifty scholars, of whom eighteen are boarders and more are expected. Most of them pay for their tuition and board except such boarders who are very poor, they are boarded at the expense of private friends. A scholar must pay $35 a year, both for tuition and board. The course of studies of the various classes for the ensuing term is: Armenian grammer, geography, arithmetic, algebra, physics, astronomy, English and Turkish languages. All the scholars study the Bible and thus are imbibing a knowledge of those truths and principles which will lead them, we trust, to repentance and faith in the Lord Jesus Christ.

At the last annual meeting of the Bithynia Union in Constantinople, several members referred to a subject which is troubling a good many pastors and laymen—the interfering of the church of Disciples and of Baptists with the work carried on in connection with the Evangelical Armenian churches. Had they addressed themselves to the non-evangelical population, or to the Mohammedans who are much in need of the Gospel, we would say to them God-speed. But what is the meaning of spending so much money to convert the already evangelicals into the Baptist denomination, we Armenians are not able to understand.

A spiritual lethargy lies on all the Protestants in this region. There is manifest decline in some places. Both missionaries and we have much reason, with one accord, to address our petitions to the Holy Spirit who alone can give life to those who are dead in sin, and break the deadly influence of sectarianism and worldliness. "Help Lord, for the godly man ceaseth; for the faithful fail from among the children of men." In the Greek village alluded to in my last, the good work seems to be in progress. From that village one individual, already connected with us, has been examined and admitted to the church; a young man has been sent to Mr. Brooks's school at Constantinople; two young maidens, one in Broosa Girls' School, the other in our new school, are studying now. ALEXANDER DJEJIZIAN.

THE PRIVILEGES OF THE LODGE IN INDIANA.

The General Assembly of the State of Indiana enacted a law, Feb. 12, 1855, repealing certain laws "authorizing the formation of voluntary associations" of former date, and passed a new law concerning the "organization of voluntary associations" with the conditions on which they may exist and hold and convey property, etc., reading as follows:

"Any persons may voluntarily associate themselves together for any of the following purposes:

First. To establish and maintain horticultural, literary and scientific associations.

Second, To organize military or fire companies.

Third, To provide suitable grounds for the burial of the dead, for public walks and commons, and to ornament the same with suede trees and shrubbery.

Fourth To plant cultivate and preserve shade trees in the public squares and along the streets of towns and cities.

Fifth To organize Masonic or Odd-fellow's lodges *subordinate to their several Grand Lodges.* (Note here, it does not say subordinate *to the State*, but to *Grand Lodges* Treason is couched here) and also divisions of the Sons and Daughters of Temperance or other charitable associations or orders.

Sixth, To erect and maintain suitable buildings for public meetings.

Seventh, To import horses, cattle, sheep, hogs and other animals for agricultural purposes.

Eighth, To erect and maintain public ferries.

Sec 3. Every such association shall be formed by written articles specifying the objects of the same, the conditions of membership, the corporate name, with the impression and description of corporate the seal, and signed by each person who may be a member at the time of the organization under this act."

Sec. 5 limits the continuance of all such associations to a term of *fifty years.*

It seems that not till March 6 1865, did they insert in the fifth article of Sec. 2 the words: "and to organize churches, conferences and religious societies." Thus it appears that Masonic lodges, etc., were incorporated ten years before churches were, by one State laws; and it is worthy of our careful attention to notice the cunning slyness with which the Masonic clan slide themselves into public and legal privileges, being careful to associate their incorporation with societies of general public good. I wish to call attention to section 3 when the objects or purpose of each of these societies mentioned shall be written out for public inspection.

Now I ask candidly, is this law complied with by the Masonic or other secret societies included there? May we not rather ask, if this section 3 was really complied with, would it not virtually prohibit their incorporation? Why? Because Masonry in particular is a foreign government of its own, a Secret Empire claiming to owe no allegiance to the State or even to the United States. Its real objects are loyalty to itself and treason to all outside of it—to convert our best men and patriots to its falsehoods. So they are loyal to it, Masonry cares not if they are traitors to all outside of it.

Now note this in particular: the State as such does not know, nor assume to know the objects of the Masonic clan, only what it pleases to say of itself; and being a secret institution it pleases to say nothing bad of itself. Why should it? for if the State as such knew its real design, it would never allow it to be incorporated and have any legal privileges in the State. The State as such is not apprized of Masonry's illegal and extra judicial oaths with horrible death penalties, fostering the spirit of murder and treason, the very elements of its own existence—for if it knew this of Masonry it could no more consistently grant charters to lodges to make Masons than it could grant privileges to traitors to invade the State to pillage and destroy, at their own pleasure, the property and lives of loyal people. L. D. B.

THE SOCIAL CUP!

In Bunyan's "Life and Death of Mr. Badman" we have an illustration of the regard in which the social glass was held by society in this good man's day, as a mark of courtesy to visitors. In enumerating the proofs of the badness of Mr. Badman, even as he neared his end, he gives the following as as his sixth proof:

"When these good men went away from him he would never say, 'Pray when will you be pleased to come again, for I have a desire to have more of your company and to hear more of your good instruction?' No, not a word of that; but when they were going, WOULD SCARCE BID THEM DRINK, or say, 'Thank you for your good company and good instruction.'"

What abominable usage of good men it was in Mr. Badman to "scarce bid them drink!" Hospitality and friendship demanded free and frank supply and indulgence in the "drink," and the olden manners would have been as much shocked by a refusal to partake heartily and cordially, as by withholding it from visitors; as well might a man refuse to speak when spoken to, as not to drink when the glass was presented. But the world is improving. T. H.

THE CHURCH POLITICIAN.

The world has come, not without reason, to despise the politician in the manipulations of political life. The name is now usually the synonym of insincerity, of cunning and underworking. A politician might be the synonym of nobility, but evidently as a class they have not been so esteemed, or the recognized type would not be so apparent to all. The character of a political schemer is as definite an impression in the public mind as the popular picture of Washington.

But that which is so despicable, according to the popular conception in politics, is indescribably more so in church management. One is as much more detestable than the other, as the subject is more sublime and sacred, and only charity makes the character less odious. There are but few who finally succeed in this profession, because, to the honor of religion, few will stoop to its hourly degradation. It is painful to the best men to be insincere; it is humiliating to be watching traps set for the trusty and true; it is demorlizing to be disguising one's real purpose in life; it is worse to be putting motives forward in which we do not believe. But every church is cursed by its petty managers, always making providences for God; oftentimes doing dirty work in his name. They come to look like their works, as their works come to be exponents of the men.

In ecclesiastical courts they appear and disappear, and reappear again, like porpoises in the sea. They talk in bated breath, their ears are erect and dilated, they stand the central figure of groups, or are signalling men away to the rear, to fill them with schemes in which the world is to be regenerated as the ultimate end, while their present purpose is but to enrich or glorify themselves. It is sweet to carry the church in their pocket, to shape its destiny by their management, to be not only interpreter of the Holy Ghost, but to seem to put him under obligation for valuable suggestions. Such characters usually go a day or two ahead of the appointed time of ecclesiastical meetings, to meet the members, to shape the committees, to get henchmen into places, to work up measures, to have sinister suggestions thrown out in regard to other men and policies. We need not add other points of identity. The character is already identified. Such men, we thank God, die, for it has been upon their graves that the divine life of the church has climbed upward, while they end life in dishonor, happy if in their death, like the dishonored prophet, so much as an ass keeps wake over their corpses.—*Presbyterian.*

PRESIDENT ELIOT, of Harvard University, has avowed himself in favor of religious instruction in the public schools. This occurred recently at a meeting of what is called the Schoolmaster's Club in Boston. The fact that in Harvard attendance on religious instruction is made optional, made this announcement a surprise. It is gratifying that one in so influential a position should, after the experience of indifference in the Institution of which he is the head, come out so emphatically in favor of religious instruction in schools. Whilst the plan which President Eliot recommends is altogether impractieable, yet we are glad to know that he believes in and is willing to advocate the theory.—*Instructor.*

ABOLITION HISTORY.

The first two volumes of "William Lloyd Garrison; the Story of his Life told by his Children," have been published by the *Century* Company, of New York.

One can but sympathize with the loving admiration of sons who place a father in the front rank of the historical personages of the country, but the verdict of the historian must make large allowance for filial exaggeration. The claim so often advanced in these volumes that Garrison was the "founder" of the anti-slavery movement in the United States cannot be made even plausible, except by the suppression of all antecedent history. Before he was born slavery had been excluded from the Northwestern Territory and from some of the Northern States. During his boyhood the African slave trade was abolished by law and there was a rapid succession of abolition acts in other States. He was sixteen when the Missouri controversy convulsed the Republic, nineteen when the protracted struggle to exclude slavery from Illinois ceased with a victory for freedom, and twenty-two, an editor, when the great State of New York, on a Fourth of July, struck the chains from more than ten thousand slaves. In all these movements there were heroes. Their names would fill pages. No writer of history can ignore them or their transcendent virtues in the interest of any individual who came after them. The place which will be assigned to Garrison will be not at the beginning but toward the end of a long line of men who devoted their best energies to the extinguishment of slavery; not as the "founder" of a movement local in its character, but as a participator after his fashion in a movement which extended to all civilized countries, and which was the natural and inevitable effect of the industrial system in them and of the developed humanity of the Christian world. No one can properly appreciate the movement in the United States unless he regards it as part of that which abolished slavery in the French West Indies in 1794; in Chili, Buenos Ayres, Columbia, the British Possessions, at the Cape of Good Hope, between 1811 and 1823; in Mexico, in 1829, and in the British West Indies, under the law of 1833. In the light of these facts, we are constrained to reject the claim that the movement originated with Mr. Garrison.

Several millions of human beings had been freed from slavery before he established the *Liberator*, and if he had not existed at all, the probability is that slavery would have come to its end in this country in the way and at the time it did. The "irrepressible conflict" was latent in our institutions, and the Rebellion was the sternly logical result of the antagonistic principles of slavery and the wages system which had been incorporated into the political, social and industrial life of the United States. For an admirable development of this, see the Constitutional History of the United States, by Von Holst.

FOUNDER OR DISCIPLE?

That no claim to have been the "founder" was made in the earlier years of Garrison's career, either by himself or his friends, is evident by the facts given in the biography. He styled himself the "disciple" of Rankin and claimed the same relation to Lundy. Nor did the paper, of which he was the founder, receive much patronage from anti-slavery white men. In April, 1834, more than three years after the issue of its first number, the *Liberator* had only about five hundred white subscribers. The editor regarded it as the organ of the negroes, among whom it had about fifteen hundred subscribers. But neither white nor colored paid promptly; the arcas of subscriptions ran up to $2,000, and the urgent question was, "Shall the *Liberator* die?" This feeble life of the paper appears to have continued during the time covered by these volumes and several years after the American Anti-Slavery Society at New York had entered upon its marvelous career in the publication of abolition newspapers, pamphlets, and books. The prosperity during this period of the *Emancipator*, edited by Joshua Leavitt, is a fact established by the contemporaneous correspondence of Mr. Garrison. This and similar facts to be gleaned from the biography are strikingly incongruous with the recognition by the leading anti-slavery men of that day of Mr. Garrison as "the founder." The claim must have originated after 1840.

IMMEDIATE ABOLITION.

Mr. Garrison's sons in a frank and manly way abandon the claim heretofore made that their father was the first in the United States to advocate "immediate abolition." They give the credit of this to the Rev. George Bourne, who wrote in 1815, and to Rev. James Duncan, who wrote in 1824. They might also have mentioned in this connection Rankin, Lundy and many others; indeed, nearly all who wrote on private manumission. These treated slavery as a sin, and, like other sins, to be abandoned at once. The favor shown to "gradualism" was chiefly when there was question of compulsory abolition by the State or by the rule of a church, to be enforced by expulsion from membership. The new views, ideas, and arguments added to the abolition cause after 1830 related mostly to the political condition of the country, and authorship of them is not claimed by Mr. Garrison.

Although the term "leader" is applied to Mr. Garrison in his biography, the narrative demonstrates its inaptness. It implies followers, and of these he had a smaller number than almost any other American who has attracted much public attention. Those who adhered to him through all his changes to new doctrines may be reckoned on the fingers. Fortunately for him, a few of them were able and willing to give pecuniary aid as well as moral support. These he grappled to himself "by hooks of steel." One was an orator and two were writers of rare productive capacity. To this devoted band, Garrison owes what he has of fame. All other classes and conditions of men were alienated by his idiosyncracies. Instead of a broad and liberal education, he had learned what he could at the printer's case. His mind was logical in its operations and narrow. Premises being once clearly formulated, he forced the conclusion relentlessly. He knew no exceptions, no limitations, and he was rebuffed by no absurdities. He hesitated at no inconsistency. From extreme bigotry he oscillated to the largest liberality. Every new idea was projected upon his public with all the force he could apply. He alienated the friends of the Christian Sabbath by attacking it, and of the Bible by denying its divine authority; the clergy by the fiercest denunciations, and the doctors and lawyers by his intemperate hostility. "Resist not evil," was pushed by him into the denial of the rightfulness of force in any form; it was wrong to protect one's person, or his wife or children by force from the violence of a ruffian; wrong to carry arms for the defense of one's country; wrong to pass laws or to enforce them; wrong to vote even for the abolition of slavery. Governments, legislatures, courts, jails—every institution requiring force for its preservation was to be abolished and the Divine government was to rule on earth through love! It is not certain that any human being followed him through all these vagaries; most of the few who remained faithful to his fortunes repudiated his erratic notions. Among these was Wendell Phillips.

GARRISON'S INSTINCTS.

No man had a better instinct than Garrison for dramatic situations. When the English abolitionists invited him to a world's conference at London, he appeared with several women, well known advocates of women's rights, and demanded admission and membership for all. When the demand was refused, for nothing like it had been known in England, he and the women retired to a front seat in the gallery and remained there, the observed of all observers. Next day Garrison's name was in every newspaper. Of a piece with this was his frequent vituperation of Washington, his running up to the masthead of his paper the charge that the National Constitution was a "league with hell and a covenant with the devil," his advocacy of secession, etc., etc. It is needless to say that few sensible men followed him into these extremes. The task of defending or extenuating them is a serious one for his biographers, but they acquit themselves of it as skillfully as the subject will admit.

It was impossible for Mr. Garrison, constituted as he was, to avoid controversies and quarrels with other Abolitionists. The details prior to and in 1840 are given in these volumes with such elaborateness as to weary the general reader. Some of them are of no historical value and might have been omitted altogether. Why rekindle among descendants the dying embers of personal jealousies and enmities by republishing the bitter taunts and rancorus paragraphs of forty years ago? Are the constantly recurring broils of Mr. Garrison with his associates to be perpetuated? Because the fathers ate sour grapes, are the children's teeth to be set on edge?

HIS MISTAKE.

At the close of the second volume the authors have fairly entered upon their apology for the great mistake of Garrison's life—his separation from the body of the Abolitionists when they laid the foundations of the national political party which was to grow strong enough to abolish slavery and wield the powers of government. From that moment Garrison sank to be the chief of a petty and extreme faction, without influence upon events. During the war he sought to throw himself into the great anti-slavery tidal wave, but without success. His advances to conciliate the Republican and soldier elements of the country were coldly met, and he sought a retirement which has sheltered his career from criticism until the appearance of this biography. The book must be regarded as a claim, a defense, and a vindication, for all these parts, though not distinctly separated or presented, are to be read between the lines like the points in a lawyer's brief.

Though we have intimated the limitations of Mr. Garrison and of his biography, we recommend the book cordially to all students of reformatory movements. It is eminently suggestive and instructive. —*Gen. Wm. Birney, of Washington, in the Philadelphia News.*

THE BROTHERHOOD OF LOCOMOTIVE ENGINEERS.

The Brotherhood of Locomotive Engineers has a membership of over 17,000 engineers, and 294 subdivisions in the United States, Canada, and Mexico. Its head officer is Grand Chief Engineer Arthur, who for twenty years has ruled it.

One of the engineers at the reunion of the Brotherhood, speaking privately of engineers' work, said: "The boys are all lovely as far as the Brotherhood is concerned, but when they get back to work they are the most jealous set of men in the world. No one could help it. Engineers are governed by innumerable rules, the breaking of the least of which means suspension or discharge. No excuse will be taken. Only a perfect and a lucky man can hold his place. Scores of good men are waiting to take it. The jealousy between engineers is often so bitter that their wives, although old acquaintances, will not speak. One engineer may be in luck; the other, without blame, may have had the series of three accidents that sometimes come to an engine. If she has one, she is sure not to stop till she has had three, and the engineer may be in danger of discharge.

"This intense rivalry sometimes leads to acts of meanness. A young man just promoted fears even the old engineer that he fired for, and that loved him like a brother—when he was a fireman—and will not run out his engine until he has inspected every inch of her, to see that no one has put up a job on him. A young engineer on the Nickle Plate cut out all the bearings of his engine on the first trip, and was laid off. He was a close observer, and found that some wretch had put emery in his oil can. He was able to prove this fact, and regained his situation. Another new engineer was suspended for burning out the flues of his boiler. He had worked and waited for years for promotion, and to have the coveted prize snatched from him just as he has grasped it drove him to the grave. He had insisted that the engine's gauges had registered plenty of water, but the master mechanic disbelieved him. When he was dead, it was found he had told the truth. A conscience-striken rival confessed that he had put oil in the tank, so that it foamed and showed water at the top gauge when there was scarcely a quart in the boiler. Another method of meanness is to choke up the water hose leading from the tank to the boiler with cotton waste.

"It is a great event in the life of an engineer when he gets a chance to make some special run that will give him a record, and he becomes a special object of envy. When the Nickel Plate was the rival of the Lake Shore, a Nickel Plate engineer made the run with thirty cars of stock, leaving Chicago at the same hour that the Lake Shore train did, and beating it into Buffalo more than ten hours. That engineer got promoted.

"An accident often makes an engineer famous and prosperous, and then he becomes an object of envy. Dan McGuire, one of the luckiest of men, was running the front engine on the double-header that pulled the Lake Shore train the night of the Ashtabula accident. His engine managed to get across the bridge just as the train went down. The engine was saved, but stopped so near the awful brink that the tender hung poised over the edge. This crowing piece of good fortune called McGuire into prominence, and now, whenever Vanderbilt's train takes a trip over the road, McGuire is generally chosen to run it over his division. McGuire, by the way, is quite a prominent name among engineers. Shandy McGuire, an engineer running out of Elmira, N. Y., has become famous, not only as a good runner, but as the writer of poetry."

Alexander the Great being asked how he had conquered such vast regions, and made so great a name, replied: "I used my enemies so well that I compelled them to be my friends, and treated my friends so faithfully that they became unalterably attached to me.

THE SECRET EMPIRE.

SUPREME COUNCIL MASONRY.

In continuation of the history of the Supreme Council or ruling body in the Masonic order, the reply of the Cerneau or United States Council is given herewith to the letter published last week. There is a volume of history and illustration of Masonic falsehood in this controversy; and if the head is so diseased, what of the body? The whole system is "a lie all over" as Dr. B. P. Aydelotte, a seceder, tersely put it. The reply reads:

"The Supreme Council, thirty-third degree, of the Ancient and Accepted Rite of the United States, their Territories and dependencies, under which the new organization in this city will be established, is not, as this would-be "red letter" indicates, a "fountain of Masonic fraud;" it is a regular and legitimate body, established in 1807, under patent of powers from the Grand East of France, and has had an uninterrupted existence of over seventy years. It was early recognized by the prominent bodies of the rite in foreign countries, too numerous to be mentioned here, and which recognition has never been withdrawn. An organization under its jurisdiction existed in San Francisco years before the resuscitation of the one under which this dictatorial document is issued.

"Henry L. Palmer, the Commander of the Northern Masonic jurisdiction, whom the circular recognizes, received his Scottish Rite degrees under the United States Council. If the degrees he then received were "bogus," how is it that they are now considered genuine?

"We now turn our attention to the Southern Masonic jurisdiction, under whose authority the publishers of this circular affix to their signature the figures "33°" and whose Grand Commander is the illustrious Albert Pike. We give special attention to Mr. Pike's credentials, to see how regular they appear, and draw a conclusion as the to solidity of the foundation upon which he stands. We will quote his own words by giving an extract from his address delivered before the Supreme Grand Council, Southern jurisdiction, at its annual meeting in 1878. The italics are ours. He said (proceedings 1878, page 19):

"'I am often asked why we do not publish our old transactions, to which I am compelled to reply, that *we have none*. There is not in the Secretariat, so far as I can find, any minute of any session *from 1801 to 1860. I do not know when I was elected a member or when Grand Commander.* The memory of the Secretary-General *is the only means of proof of the election of any dignitary or member from 1802 to 1857.*' Mr. Pike's claim to legitimacy and regularity reminds us forcibly of Choate's description of a certain piece of land: 'Bounded on the north by a blue jay, on the south by a flying cloud.' The Supreme Grand Council at Charleston (Southern jurisdiction) at its inception gave the law of the rite in the constitutions of Frederick the Second, King of Prussia, purporting to have been drawn by him at a special convocation at Berlin, May 1, 1786. This Albert Pike acknowledged in a lecture before the Grand Lodge of Louisiana, February, 1858, in these words: 'These constitutions of 1786 became the law of the Scottish Rite, because they were accepted as such by all who became members of that rite.' A few words as to the genuineness of these constitutions. The Grand National Mother Lodge of the 'Three Globes,' at Berlin, after investigating the alleged connection of Frederick II. of Prussia, with these so-called constitutions, issued its protocol, under date of December 19, 1861, from which we give the following excerpts:

"'The collection of these constitutions, etc., has the title "Statutes and Regulations," institutes, laws and Grand Constitutions of the Ancient and Accepted Scottish Rite, compiled, with notes from authentic documents for use of the order, by Albert Pike, thirty-third M.·. P.·. Sov.·. G.·. Com.·. of Supreme Council for the Southern jurisdiction of the United States.

"'According to the contents of these documents Frederick the Great is said to have revised, reorganized and increased from twenty-five to thirty-three degrees the system of high degrees in a Supreme Council held at Berlin, and which have often been the subject of critical examination in consequence of the doubts of their authenticity which have always been uttered.

"'Kloss attends to this subject in a long examination in his "History of Freemasonry in France" (page 409), and stamps the constitutions and statutes of the Ancient and Accepted Rite as "the grand lie of the order."

"'As harsh as this judgment may appear at a first glance, the Directory of the Grand Lodge of the Three Globes, after repeated researches in the archives, cannot help sustaining it, by declaring the constitutions entirely false, because:

"'King Frederick the Great attended to Masonic affairs for only seven years (from his initiation in 1738 to 1744), and was never engaged in them afterwards.

"'It is therefore a falsehood that King Frederick the Great had convoked on the 1st of May, 1786, in his residence at Berlin, a grand Council for regulating the high degrees. The documents kept in the Grand National Mother Lodge do not show the slightest trace of the above-mentioned documents or the existence of a grand council at Berlin.

"'The Grand Lodge resolves to insert this report of the Directory into the protocol' and so to promulgate it to all the lodges.'

"So much from the best authority. If the reader will take the trouble to consult Carlyle's 'Frederick the Great,' and Dover's 'Life of Frederick II.,' will find on page 532, vol. VI. of the former, and page 310, vol. II. of the latter, that Frederick, a physical wreck, was moved from Berlin to his San-Souci palace April 17, 1786, where he remained until he died, just four months after. He could not, therefore, have been at Berlin with a convocation of High Masons on may 1st following, revising and signing documents. Thus vanishes the baseless fabric of Mr. Pike's ancient accepted authority, and with it the underpinning of dictatorial thirty-thirds who have issued this document from the High East of San Francisco. In a few words, Albert Pike, Grand Commander, etc., his authority traceable to no earthly source, grandiloquent in his autocracy, proclaims through his satellites the Great I Am, and pronounces his the simon-pure, and all else spurious. Aqoiding personalities as much as possible, we are compelled to say that first on the list of those who have issued this San Francisco circular is Thomas H. Caswell, whom Mr. Pike has appointed Grand Inspectator General; and to the credit of Mr. Caswell be it said, that in issuing this circular he is *attending strictly to business*, for it is well known that he is invested with power to communicate the Scottish Rite degrees from the fourth to the thirty-second, inclusive, (a la Pike) upon any Master Mason whom he may deem worthy, notwithstanding there are organized under the same jurisdiction struggling for existence in the same locality. And it is further understood that the exorbitant fees for communicating said degrees are devided between himself and and Grand Cammander Pike. Business is business.

The New York *Independent* says: "It is high time that government of the saloon, by the saloon, and for the saloon, should perish from the earth."

REFORM NEWS.

THE ILLINOIS CONVENTION.

This meeting was a *State* couvention only in name, the meager attendance being unprecedented; but three members of the executive committee even were present. This feature of the meeting should suggest to that committee hereafter to call a State convention only when they have some definite and valuable end to be accomplished by it. Few people care to spend much in railway fares only to hear annual reports.

The evening meetings, for which the Free Methodist brethren kindly opened their church, were under the circumstances fairly attended, and were well addressed by Elder Barlow of Wheaton, Rev. William Fenton of St. Paul, and Geo. T. Dissette the State lecturer. Elder J. L. Barlow was chosen president, and the other officers and executive committee remain with little change from last year.

Letters of encouragement were read from Rev. T. H. Hanna, D. D., of Monmouth, Rev. W. H. Chandler of Plymouth, the retiring president, Bro. E. Ronayne and Rev. James Sprague of Fairbury. The convention took no action on the excellent recommendation of Bro. Sprague, but his letter is printed elsewhere to stir up the readers of the *Cynosure* on an important topic.

The report of the Executive Committee marks a year of considerable activity in Illinois. The agents of the State and of the National Associations have been engaged a considerable part of the year in the State, and not without result. The treasurer's report shows $835.32 raised during the year, $203.03 of which is unexpended. The office expenses for postage, etc., are, however, much out of proportion; the Executive Committee should be wise enough to cut them down at least one half.

Bro. Dissette reported many encouraging incidents in his work. He has prepared a fine chart, painted in colors, picturing the exact appearance of the lodge room during the different stages of initiation.

The daily papers gave very fair reports of the meeting, but would hardly find room for the resolutions, which, though long, are not lacking point and interest. They are as follows:

Whereas, Many Freemasons are sitting in gross darkness concerning the heathen character of the religious rites and ceremonies which they practice in their lodge worship, and are thereby in such a state of bewilderment that they can neither discern nor appreciate the truth concerning Freemasonry; and at the same time many of them are members of churches and some of them even pastors of churches;

Resolved, That we do urge upon all enlightened Christians, especially pastors, to faithfully perform their duty in regard to warning all lodge worshipers to flee from the lodge idolatry and the consequent wrath to come.

Whereas, All the esoteric work of Blue Lodge and Chapter Masonry is completely revealed and all the higher degrees of Scottish Rite Masonry are shortly to be laid before the public; and,

Whereas, There are no "Hidden mysteries" in Freemasonry as stated in the Entered Apprentice oath, except the mystery of iniquity; and,

Whereas, The Freemason is cruelly bound to that mystery of iniquity in a vile, perjured system by wicked, puerile vows, involving murder and other crimes, such that no man ought to regard as binding upon his conscience;

Resolved, That we would urge upon all uninformed Christians the importance of acquainting themselves with the true character of Freemasonry; and that we earnestly seek that enduement of power from on high that only can enable the truth to be effectual in delivering Freemasons from the cruel bondage of the lodge.

Resolved, That while we are glad to note that many pastors and papers oppose the lodge because of minor considerations, we yet deprecate the manner in which some seek to oppose the lodge, by treating it merely a system of sham benevolence, means of absorbing time and money that might be more profitably employed, and as a means of keeping people away from the prayer meeting, whereas it is a system of idolatry ruinous to church and state as well as to the bodies and souls of men.

Resolved, That the proposition for a National Congress of churches to discuss the danger that impends both upon the churches of Christ and our prosperous and God given government from the secret lodges, be heartily approved by this Association; and that we co operate with the committees and delegates already appointed by the National Christian Association, by several Wesleyan, Methodist and United Brethren conferences in promoting such an inter-denominational conference; and elect *H. L. Kellogg, Rev. Wm. Moerdyk and E. A. Cook* as a committee who shall represent this Association in the preliminary measures, and as delegates.

Whereas, The developments in Memphis, Tennessee, show, by the threats, personal assaults, secret and open slander and repeated attempted assassinations, the terrible power of the lodge over the colored people; and,

Whereas, The same causes are operating at the North as among the colored churches. Secret societies, with their promises of sick benefits, insurance payments and a pompous burial service, are absorbing the money and time of the colored people to such a degree that the churches and schools are neglected, impoverished and starved, while the lodges have well furnished rooms, banquets, picnics, processions, and parades with bands and banners, and rob the members of time and money without regard to the demand of the family or calls of the church; therefore,

Resolved, That these exhibitions of lodgery call for the severest reprobation and punishment; and should be most carefully examined and studied by all the Northern churches, that we may, before it is too late, avoid the desperate condition which is found at the South.

Resolved, That our warmest sympathy is given to Bro R. N. Countee, of Memphis, Tennessee, in the persecution and personal suffering he is enduring for Christ's sake from the secret orders, and we pray that his faith and courage may never fail him, since God, who is above all, is for him and against those who make themselves his enemies.

Whereas, General John A. Logan has been a chief promoter of the political character of the Grand Army of the Republic; he is reported to have all the degrees of Scottish rite Masonry; and has just received in this city the Chapter and Commandery degrees, amid such demonstrations that his purpose is evidently to make the utmost use of lodge influence and votes,

Resolved, 1. That it is, in our view, one of the saddest proofs of the decay of the Republican party that it places such a politician at its head.

2. That the election of a man of such principles to the Presidential chair would be a great public calamity.

Resolved, That we are pleased to note that the lodges were not paraded in the funeral procession of Vice President Hendricks; and we regard this unusual circumstance as proof that the late Vice President, who was a withdrawn Odd-fellow, had no sympathy with the secret orders.

Resolved, That the warmest thanks of this Association be given to the Free Methodist church, and its pastor, Rev. W. F. Manley, for the cordial tender of their church building for our evening meetings; and we shall earnestly pray that the glorious Gospel light which they are upholding amid the darkness of this great city may through their faith and zeal dispel that darkness from thousands of souls.

COUNTY MEETINGS IN IOWA.

MOLINE Depot, 10 o'clock P. M.

I have drifted into this port in the first real "blizzard" of the season. At Morning Sun, Ia., I met the friends in convention and Bro. Hawley opened the exercises with a most admirable and telling address; Rev. T. P. Robb presiding and Rev. J. W. Dill acting as secretary. The meeting protracted through the following day and evening and was reasonably well attended. An organization embracing Louisa and Des Moines counties was formed and funds raised for all expenses and to aid in the general State work. A festival at the Presbyterian church on the last evening doubtless dimished the attendance slightly, although there was no rivalry or diversion intended. It is to be hoped that good was accomplished and the way prepared for yet greater enlargement.

The Washington County Convention opened at 10 A. M. on Thursday, with a limited attendance. The afternoon session was a marked advance and the evening's audience still better. Bro. Hawley gave a rousing lecture at 10:30 A. M. on Friday, and was to follow it with another in the evening. The county was already organized, but there was apparently a lack of enthusiasm on the part of officers and leaders. Brethren here have differed upon some matters, and more especially in regard to politics and there was less of that strength which is found in union than would be desirable in the face of a vigilant and determined foe. I presume the secretaries of both conventions will report officially the proceedings, and I will only add that I am under personal obligations to friends at both Morning Sun and Washington for hospitality and words of cheer, which I shall ever remember with gratitude. May the Lord help these faithful reformers to practice that perseverance which they hold and teach.

J. P. STODDARD.

ON THE EVE OF THE OHIO MEETING.

COLUMBUS, O., Dec. 4th, 1885.

DEAR CYNOSURE:—As the time draws near for our convention the interest increases. I am commencing to realize the truth of the statement, "If the Lord be for us, who can be against us?" Every mail brings letters from those who will attend. There are some twenty on the desk now before me to be answered.

Since my last letter I have visited the city of Mansfield, and the towns of Mt. Gilead, Iberia, Galion, Shelby, Bellville and Utica. At all these places I found persons who hoped to attend the convention. At many I found aged persons that are praying for our success. At Mt. Gilead father J. B. Lyons, though 79 years of age, circulates the *Cynosure* and works with untiring zeal. At Galion father Abraham Cox has now reached his 80th year. Like Abraham of old he has implicit faith in the promises of God. I failed to meet father Auten at this place, but learned from friends that he felt as young as a boy and was still on the old line. At Iberia father Archy Brownlee made me welcome at his home. He enquired after the senior editor of the *Cynosure*, said he remembered the debate he had with Rice on slavery. Mr. B. is a cousin of the Brownlee who was murdered by the Masons in Illinois for revealing their secrets. He may come to the convention, but could not promise. A number expect to attend from Iberia. Bro. Atkinson, a well-to-do farmer near by, said he would try and come to the convention. If he could not come he would contribute toward the expenses. He has been a reader of the *Cynosure* for years; is a member of the Methodist church, but will not go to hear a Methodist preacher who is a Mason. At Mansfield I found our State Secretary and Treasurer in good spirits and hopeful for the convention. At Bellville I had the pleasure of meeting father Samuel Eby, who is now in his 85th year. He regretted that he could not attend the convention and remembered the work with a contribution.

If there are any others that should help in this matter who can not attend the convention they can either give or send their contributions to any of the State officers and it will be duly reported to the treasurer. We hope our friends will remamber Bro. Countee in his work among the heathen in the South.

At Utica I found friends on all sides. Father Caleb Lyons will head the list of delegates from this poiut. Brethren Harvey, Johnson, Kirkpatrick, Alsdorf and others hope to attend from here. Utica ought to send at least ten delegates. I found this town in a commotion. The occasion of this stir was the introduction of a saloon. I understand that the draymen have refused to haul the liquor from the station, and the stores have refused to sell the liquor dealer groceries. Temperance meetings are being held every night. If he keeps his pest-house open in this town he will have an interesting time. Time and space forbid our further mention of persons and places. I had a very interesting interview with the master of the lodge at Bellville, of which I might write at a future time. The programme as made out by the secretary is as follows:

FIRST EVENING.

6, to 7 Getting acquainted, organizing, and appointing committees.
7. Prayer and welcome by the president, Rev. H. R. Smith.
7:30. Short address.
8. Address by Dr. J. G. Carson.

MORNING SESSION.

9. Devotional exercises
9:15. Report of Committee on Organization, State Agent and treasurer.
10. Remarks by Dr. L. Davis
11. Address by Rev. J. P. Stoddard.

AFTERNOON SESSION.

2. Prayer, report of Committee on Resolutions.
3. Address by J. F. Brown.
4. Report of State Agent and Committee on State Work.

EVENING SESSION.

7. Prayer, reports of Committee on Enrollment and Finance.
8. Address by Pres. C. A. Blanchard.

Those who desire reduced rates on any railway in this State, who have not already done so, should write to this office at once, stating over which road you wish to come, and you will receive a certificate which will give you the rate we advertised. Any who can use bills, advertising to advantage, should write and get them. Remember the time is short: Dec. 15th will soon be here. W. B. STODDARD,

214 W. 2nd Ave-, Columbus, O.

FROM THE ILLINOIS AGENT.

THORNTON.

At this place one of the trustees promised to cooperate in securing the use of the M. E. church for lecturing purposes in the near future. I obtained one subscriber for the *Cynosure*, and then pushed on to

BLOOM,

where I met Rev. Wm. Morrow, pastor of the Presbyterian church, who invited me to preach for him on Sabbath and among whose people I was warmly welcomed, as they are a unit on this question of reform. On Sabbath afternoon I preached for him at Glenwood,and the spirit of the Lord was present. In the evening I preached for him in this place. The old subscribers all continue their subscriptions to the *Cynosure* and one new name is added to the list.

CRETE.

When I applied for the Congregational church at this place, I was refused on the ground that Rev. Mr. Harris, the pastor, was a Freemason, and it would be offensive to him. Otherwise they should not objeet. I could not obtain the M. E. church until its pastor consulted the trustees.

I called on Rev. Samuel Hewes, a superannuated M. E. minister of the same church, and he said that if he had anything to say about that church, I should "not be allowed to either preach or lecture in it." In a fine mercantile establishment I exhibited my chart to a company of ladies and gentlemen. While doing so I described the process by which a free citizen is deluded into surrendering his "right of private judgment," and made the slave of designing men. A gentleman present appealed to another of the company referring to what I said,"Has he got it?" The other, who was a Scotchman, replied, "'Deed has he. Ah! indeed, I've been there myself and had to sign my name with blood in the lodge book. You've got it right enough, young man, but you had better get out of this town before dark, if you want to get out alive. They'll fix you if you talk in that way here. There's a strong lodge of them here."

"Well, but I've told the truth haven't I?"

"You have, you have, but I've been there myself, and when a man"—turning now to explain to the crowd—"talks as he does they'll fix him."

Rev. Mr. Porter, a retired Congregational minister, invited me home with him and requested me to do the same in his home as I did in the store. So I reviewed there also for the benefit of his household.

Recently a man said to me, "I expected this to come next"—referring to this reform—"I used to keep a saloon and restaurant; but I could see that prohibition is coming, and said I to myself, 'Now you'd better get out of the way.' And I'm out. Yes, sir, the men who cannot see that are blind, and the men who do not want to see it shut their eyes to their own interests. It's coming, and coming to stay."

"But why do you think this reform is coming next?"

"Well, sir, my saloon was right near the Masonic and other lodges, and I that noticed I sold a great quantity of liquor to be carried up into those lodges whenever they met. I watched that awhile and soon found that the bulk of my business was done on lodge nights, and I had to make calculations accordingly and lay in a good supply to meet the demand on those nights. Those fellows used an awful quantity of liquor! Bye and bye they began hinting around and hinting around; they wanted me to join their lodge. But I knew enough. They could not swindle me. They thought that if I went in there they'd get my money, and that after I was in the lodge I would not charge them so much for whiskey and beer. But I kept out. It is no place for a *decent man* (!). And the very same set of men who are now busting the saloon, will be knocking down the shutter of the lodge. But let them come: I'm out: they won't hurt me."

GEO. T. DISSETTE.

FROM BRO. HAWLEY'S WORK.

WASHINGTON, IOWA.

Iowa's State lecturer, Rev. C. F. Hawley, spent Thursday and Friday Nov. 26 and 37, in this vicinity, lecturing in the Covenanter church, in Washington, on Thanksgiving day, and in a school house north of town on the evenings of the 26th and 27th, to very attentive audiences; his subject, "The Relation of Freemasonry to Religion." Mr. Hawley left his hearers well impressed by doing ample justice to his subject. Those friendly to the anti-secret cause should engage Mr. Hawley to lecture in their neighborhood, having the time and place of such meetings fully announced so as to secure a large audience. Those intending to secure this lecturer would do well to have the meetings well worked up before sending for him, thus enabling him to do more lecture work in the same amount of time.

J. T. STEVENSON.

A NEW CENTER OF REFORM.

TWIN BROOKS, Dak., Dec. 1, 1885.

EDITOR CHRISTIAN CYNOSURE:—I am very glad to read of the reform still going on as it is reported in your columns from time to time. There surely is great need of the most earnest activity on the part of all true lovers of the reform movement. The evils of that oathbound element intrenched behind the bulwarks of the lodge are not to be laughed

(*Continued on 12th page.*)

CORRESPONDENCE.

A DAY OF PRAYER.

FAIRBURY, Ill., Dec. 1, 1885.

DEAR BRO.:—I have been conviuced for a long time that what I am going to suggest would be well pleasing to God, and when I saw the notice of the "Christian Association," meeting in Chicago, to-day and to-morrow, it did strike me as being a good time to bring the idea before that body. If it is thought to be wise, it will gain force as coming from the head-quarters of the anti-secret cause. If we believe as we speak and write, are we not convinced that secretism is of the devil? There can be no doubt as regards this. The proofs are accumulating every day. The dark system must emanate from him whose kingdom is "darkness." But while it is so, I am more and more convinced that man is not able to cope with its foul power. It loves to hate its opposers. It loves to fight those who dare be manly and speak what they feel it duty to speak. Man's hand cannot reach within its secret temples; but God can, and we believe he will demolish them.

Now the suggestion is this: That there be a day set apart for special prayer and fasting to Almighty God' that he will destroy this system of iniquity, by drying up its treasuries, coufounding its members, etc. Let us pray that the hand of God may be laid upou its whole machinery, and that its votaries may be saved from Satan's power and brought to the Saviour. I see nothing wrong in this suggestion. If you do, let it die.

The above idea is not to supercede other efforts to which we are called. "*Faith* without works is *dead*."

JAMES SPRAGUE.

[NOTE.—The above excellent letter was read in the State convention last week, and was generally approved, although no action was taken.]

THE GRAND LODGE ON COUNTEE.

COLUMBUS, Miss., Nov. 26, 1885.

About two weeks before Bro. Countee was shot I talked with a colored presiding elder of the Methodist church, who told me that he attended the meeting of the Masonic Grand Lodge when they turned out Bro. Countee. I asked what was the charge

against him. He gave me to understand that he was charged with immorality. I told him that I doubted the truth of that charge, as that matter had never come up until he had seceded from the Masons. I asked him why they had the same charge against all seceding Masons, and said again that I doubted about Countee being guilty, and also the whole testimony in the case. He said he did also.

I passed the same man after Countee was shot and said, "Hurt not Countee. 'Touch not mine annointed and do my prophets no harm.'" He answered that he would not himself.

On the 31st of October last I met with another colored preacher who claimed to be a member of the Grand Lodge. He said that Masonry was a big thing and that one Mason had "gone up a plank." I asked who, and he answered that Countee had been talking too much. I told him that I expected that it would all come out that the Grand Lodge was guilty of the shooting of Countee. He answered, "That is none of your business, and you need not tell all I say; for if you do, you'll get your foot in, for I'll deny it." It would be no strange thing if the Grand Lodge is found guilty of that whole shooting affair in Memphis. I have made daily prayer for brethern Countee, Imes and all there persecuted on account of their opposition to lodgery. I hope that the A. M. A. will continue to fear the Lord greatly, and will uphold Bro. Imes with their means and their prayers. If they will fully trust the Lord they will be able yet to feed more than one hundred prophets out of caves and there will be many more Anti-masons who will on that day show themselves to the enemy, and the people will begin to declare, "The Lord he is the God.

ELI TAPLEY.

IN DEFENSE OF THE TRUTH.

DADEVILLE, Mo., Nov. 27, 1885.

DEAR EDITOR:—"If any man speak, let him speak as the oracles of God." 1st Pet., 4: 11. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me," *"and of my doctrine."* John 5: 39, also 7: 17. And "I speak as to wise men; judge ye what I say." 1st Cor. 10: 15. The first of the above quotations is designed to apply to the writer, the second to what is written, and the third to those addressed. The only reason that I lift my pen at all, is, that in this part of the country, the Gospel preached to us comes very largely through the instrumentality of the Baptists and C. P. Presbyterians, and while I have *nought* to say in regard to their theology respecting the foundation principles of the Gospel, viz: repentance, faith, the new birth, regeneration, etc., these are all elaborate and brought out as far, and as favorably, as is generally done by all orthodox denominations. But strange and sad to relate, the very moment the great plain of gospel rest, as evidenced and established by the Bible doctrine of being *wholly sanctified*; heart purity; perfect love; loving God with all the heart, soul, mind and strength; or holiness of heart, is approached, there is not only a very sensible fluttering, but an actual going backward: and the announcement, publicly made, that such a state or experience is not designed to be taught. Now, while we rejoice to hear the primary or first principles of the Gospel explained and enforced in all their fulness, we are compelled to wonder why it is the doctrine or fact for which the Son of God especially came to earth to establish or effect, *i. e.* to save his people from their sins, should be so palpably ignored, or passed by in silence, to say the least of it? Echo answers, why this partial or superficial reading of the Word of God? Whereas, if the second quotation, heading this humble article, "Search the Scriptures, etc.," be only consulted and carried out, it will be found that while all the first enumerated doctrines or principles are fully established, the latter, the great crowning doctrine of the whole system of godliness, is attested either *directly* or *indirectly*, by one hundred times "Thus saith the Lord," or, in other words, by the many quotations from his revealed will to man. This being a fact, is this a subject that can be treated lightly or passed over in silence? My object is by no means controversy, but to elicit thought, examination, and a happy experience of the blessed possibilities of all that has been promised in the Gospel. Amen and amen. Yours truly for Gospel truth,

J. W. THOMPSON.

THE MURDER RECORD.

HOLLISTER, Cal., Nov. 22, 1885.

DEAR CYNOSURE:—I see in the *Cynosure* of Nov. 12th, an article on the 5th page, headed "An Important Suggestion," on a compilation of Masonic outrages. It struck me with great force, as I have been wanting such a tract, or even book, if necessary. I would have ventured to write one long ago if the facts had been in my possession. There are so many people who think that Morgan has been the only victim, and that, even, they doubt, or accept the Masons' defence, that if it was done, it was done by hot-headed individuals on their own responsibility, and not as Masons, nor involving Masonry in the guilt of the murder. But if we could show a long list of murders and assaults, it would be convincing proof that it is the legitimate work of the order, and that they are all guilty as accessories to the crimes.

I once had a full list of the *Cynosure* tracts. I read all of them, and in one was a brief account of their murdering, I think it was twenty-two. I thought more of that tract than of all the rest, but I have lost it. When Pres. J. Blanchard was out here I inquired of him where these statistics could be found. He told me of a book that contained them. He knows where to find it, but I do not. I go with Bro. Callender to the fullest extent, and would gather every murderous fact that can be found, going back to the first murder and reaching to the latest date. I am ready to furnish one case of attack with intent to murder, here in Hollister, committed on Rev. Mr. Hill. I saw it and beat off the assassin with my hickory cane. I will give particulars if called for. It was a desperate effort to murder, and that in the presence of perhaps ten or twelve disinterested persons.

Masons are proud of their good men, and I think these facts, made public, would make them ashamed of their bad ones, and of their bad institution. If they can be made ashamed of their company, it would thin their ranks, and nothing would deter them from outrages, more than the making it known in that way.

L. B. LATHROP.

BIBLE LESSONS.

FOURTH QUARTER.

STUDIES IN THE KINGS AND PROPHETS.

LESSON XII. Dec. 20, 1885.—The Gracious Invitation Isa. 55: 1-11.

GOLDEN TEXT.—Ho, every one that thirsteth, come ye to the waters. Isaiah 55: 1.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The freeness of the invitation.* vs. 1-3. Every religion, or system of religious belief promises *something* to mankind. Mohammedanism holds forth a paradise of sensual delights for the faithful; Buddhism, the painless self-annihilation of *Nirvana;* Masonry, free admittance to the Grand Lodge above; and even the most degraded heathen are not without some idea of a state of future rewards. But in no false religion shall we find so much as a hint at free grace. The pagan devotee must buy his heaven by works of merit, offerings to his false gods, or self-inflicted tortures. Masonic salvation is only for able-bodied white men, who can pay their initiation fee and dues. God gives like a God—a free, full, salvation; while man-invented systems are like their human source, selfish and narrow, exclusive rather than inclusive. The "whosoevers" of the Gospel are God's seal-manual, stamping it as his own—a seal no false religion can counterfeit, and dare not if it could.

2. *Christ the chosen Leader.* vs. 4, 5. Christ was not given simply to suffer and die for the world, but to realize as no other being ever can humanity's longing for a universal Leader. In the Old Testament times he appeared as the captain of the Lord's hosts on the eve of Israel's struggle for the possession of Canaan; and in St. John's vision he is represented as a Conqueror, leading the armies of heaven to the great and final victory over every evil. But as the Jews rejected their Messiah, so the people, the toiling masses, to whom God gave him for a Leader and Commander, as a whole turn away from him and choose other leaders. Laboring men join Christless secret societies, to be the prey of selfish demagogues. Yet there can be no true labor reform of which he is not the Leader and his doctrines the basis.

3. *The one condition of pardon.* vs. 6, 7. The Gospel requires a changed heart, a mind whose very thoughts are in harmony with God's. We can always distinguish true religion from its counterfeit by bearing these two points in mind—that it offers on the one hand free salvation, and requires on the other that the soul be born again; and herein differs radically from all other systems.

4. *God's word never fails.* vs. 8, 11. As the rain and snow never fail of their mission, so no work for Christ is in vain. His work never returneth to him void. Here is a special encouragement for reform workers. *Their* labors shall not be in vain. The end will be a harvest of precious souls saved from Satanic snares, to bring forth eternal fruit to God's glory.

LIGHT FROM THE WORD.

What companion verse to Is. 55:1 in Rev. 22:17? What will befall those who refuse to accept Christ as their Leader. Rev. 19:15. What encouragement have we to labor? 1 Cor. 3:8; 15:58.

"And he that hath no money." The poorest can obtain these living waters. It is not always nor everywhere that one can come to the waters without money. Throughout the lands of the Bible, a spring of water has for ages determined the site of a village or city, and that necessarily. The people of one village often resent the approach of strangers to their fountain, and exact payment.—*Prof. Hall.*

"Come ye." Salvation is free to all; still there is something to be done by him who would enjoy it; he must come and take it (so Matt. 11: 28; John 5: 40; 6: 35; Rev. 22: 17). There must be voluntary acceptance of the salvation by him who would be saved. The fountain may be overflowing, but it will not quench the thirst of any one unless he comes to it and drinks.—*Todd.*

"Buy and eat." Satisfying hunger is now joined with quenching thirst. Food and drink are essential to the life of the body; so are the spiritual blessings Christ gives essential to the life of the soul. Our Lord resumes both these figures—that of water in John 4: 14; 7: 37; that of feasting in various parables (*e. g.* Matt. 22: 1-10; Luke 14: 15-24), and also in his representation of his own flesh as the bread of life (John 6: 32-58). The central idea is, the best and most needful things for the body made the symbols of the best and most vital blessings for the soul. The abundance and freeness of the former represent the yet richer abundance and freeness of the latter—*Cowles.*

"Without money and without price." The freeness of the offer is again repeated, that there may be no mistake, and the poorest and most needy may feel sure of a welcome. The best things in this world are those which money cannot buy, and which are absolutely free to all. Fresh air, and sunlight, and pure water, and health, and character, and contentment, and love, and forgiveness, and joy, and peace, cannot be purchased; but all may have them who will. Money has its uses, but it never brings the things which are best worth having. The poor can have the choicest treasures of the rich, whatever else they lack. It is only the lower plane possessions which are dependent upon money.—*Rev. H. C. Trumbull.* Much more is this true of salvation; since salvation is spiritual and belongs to the character, it cannot, from its very nature, be bought. Forgiveness, the gift of the Holy Spirit, the blessings of atoning love, heaven, must be received as free gifts from God, or they cannot be received at all. —*Peloubet.*

"And your labor for that which satisfieth not." There never was a more simple and true description of this whole world than in this expression of Isaiah. The immortal mind will not be satisfied with wealth, pleasure or honor; it never has been. There is a void in the heart which these things do not, cannot fill. Nothing but God can meet the boundless desires of the soul.—*Barnes.*

"Let your soul delight itself in fatness." Fatness in the Scriptures is used to denote the richest food (Gen. 27: 28-39; Job 36: 16; Ps. 65: 11), and hence is an emblem of the rich and abundant blessings resulting from the favor of God (Ps. 36: 9; 63: 5).—*Barnes.* The blessings which Christ gives are not merely good, they are full of the choicest delights of which human nature is capable; as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit. 1 Cor. 2: 9, 10.

"I will make an everlasting covenant with you." An agreement with promises which can never be broken. This covenant constitutes permanent relations between God and men; God, on his part, becoming their Father and friend, their refuge and portion; they, on their part, engaging in like manner to be his people in humble trust and true obedience.

"Even the sure mercies of David." Even according to and including those blessings which I promised so surely to David, and of which the Messiah was the great central element. The account of this covenant may be seen in 2 Sam 7: 12-29 and 1 Chron. 17: 7-27; restated substantially in Ps. 89: 1-4, 19-37. (See Luke 20: 41-44).

"Let him return." Man in the Scriptures is everywhere described as having wandered away from the true God. Religion consists in returning to him for pardon, consolation, protection and support.—*Barnes.*

"And he will have mercy upon him." He is assured that however far away he has gone, however aggravated his sin, God will not reject him. This takes away one great hinderance to returning to God. And this is the first essential condition of restoring men to God. A religion without forgivness is of necessity a failure in saving men. For sinners cannot come to God freely, as children, leaving the past behind them, without first having the assurance that God will receive and forgive.—*Pel.*

"So shall my word be that goeth out of my mouth." Here God's word, compared to the descending, fertilizing rain, admits of two possible applications: either (1) to his Gospel promises with reference to their sure fulfilment, or (2) to his Gospel truth in general, with reference to its moral power in renewing human hearts and regenerating the moral face of the world. Both are blended and involved in these verses. God's word of promise is to be fulfilled; his word of truth shall go forth and fall upon the face of the earth as rain falls from heaven, and like it shall be gloriously fertilizing and renovating, till it has richly furnished seed for the sower and bread for the eater, and made the sin-cursed earth a second Eden.—*Cowles.*

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FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the probibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

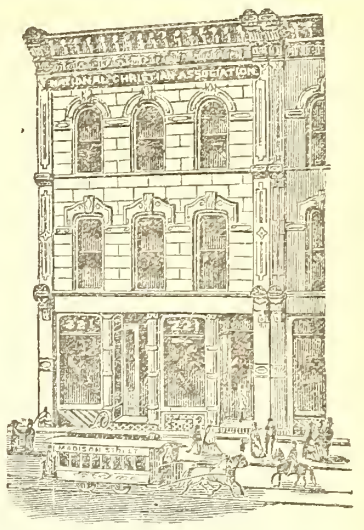
11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.



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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, DECEMBER 10, 1885.

THE SUN RISING IN THE SOUTH.

In winter the sun rises south of us: in summer, north. This wonder of our childhood is repeating itself in the moral world. Morally and mentally the South has had a long, dreary winter. Slavery was a Humboldt glacier, smothering and freezing out the plants of virtue and intelligence. But when slavery fell by Lincoln's proclamation, (Jan., 1863) every good cause lifted up its head: and now Georgia out-runs Maine; and Arkansas, "the dark and bloody ground," bids fair to eclipse Iowa in the race of reform.

The Memphis (Tenn.) *Living Way*, Nov. 19th, gives a whole page to the anti-secret reform, the tone of which may be judged by a paragraph from a dialogue between a son and his father. Thus:

"*Son:* Papa, what is a secret lodge?

Papa: It is a p'ace my son, where wicked men and women meet together and consult how to keep dark secrets, and serve the devil

Son: But Pa. Christians belong to them, for Uncle John goes most every week: does he serve the devil?

Papa: Yes my son. Christ said, 'Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?' Rom 5: 16."

This center shot at the target is but an average specimen of the whole page.

THE ARKANSAS BAPTIST,

Little Rock, Arkansas, Nov. 15th, seems more moderate and cooler in its tone. It warns against "an effort to create a division among the colored Baptists in Arkansas;" and yet the same number under the head "Attempt to Kill a Baptist Minister," gives a dignified and powerful vindication of the right of Countee and Brinkley to freedom of speech; and a crushing condemnation of their would-be assassins and impudent expulsionists, who order their betters to leave the city, as if Ku-Klux vagabonds and nightly assassins owned the country and the laws. This is an extract:

"When the spirit of secret societies prompts ignorant, vicious men to shoot Baptist preachers who leave and oppose them, and shuts the mouths of their brethren who are in these orders from condemning the outrages or expressing sympathy with a persecuted brother in the church, it is certainly high time for every Christian man to come out from them, and give his time and influence and money to build up the church, Christ's society, established by him to save sinners, care for the poor and sick and do good in every way, and leave the people of the world to manage their societies in their own way."

How this brave, manly, and Christian language contrasts with the craven poltroonery of much of the Northern religious press; which seeks to make an excellent appearance of religion by "philosophy and vain deceit; after the rudiments of the world and not after Christ." No wonder such dreamers want a "probation after death." Their probation is a failure here.

SOUTHERN INSTITUTES—FOR CHRIST AND FOR SATAN.

Rev. Prof. H. Woodsmall, of Iuka, Miss., is now holding "Institutes" for the Baptist preachers, deacons, and Sunday-school teachers of West Tennessee, East Arkansas, and North Mississippi; his appointments run through the entire winter until March. Why not open these institutes to preachers, deacons and teachers of all denominations, leaving them to be conducted by Baptists as now?

Following is an extract from Prof. Woodsmall's series of topics contained in the programme of his institutes. Would that church members would crowd them in masses. Instruction is given on these and other topics by brethren selected:

"The Bible, the Baptist rule of faith and practice;" "Church Polity;" "Being and attributes of God;" "Bible Session;" "The Fall, its results and remedy." "Call, qualifications, etc., of ministers." "Books needed by preachers, and how to use them." "Public Worship, Prayer, Prayer meetings." "Morals and Manners of Pastors." "Atonement." "Marriage and Divorce." "Gospel Temperance." "Person and Work of the Holy Spirit," etc.

These institutes are held under the auspices of the American Baptist Missionary Society of which Prof. Woodsmall is secretary. They constitute a circulating theological seminary: and, if we lay the late drivellings of Andover and the "Progressives," who are seeking to throw light on the economy of God outside of the Scriptures, which he has not thought it necessary to reveal, aside of this honest, straight-forward Gospel work, one almost thinks Mrs. Stowe's prediction in "Uncle Tom's Cabin," that the "last shall become first," and the negro people excel the whites, may now be in process of fulfilment and near to come.

The *Cynosure* editor hopes ere long to meet these Southern "Apostles and brethren," and consult together for a grand National Institute to seek the best method of work to divorce the gospel of darkness from the Gospel of light: the secret lodge system which now covers, enwraps, and poisons church, family, and state, from those holy institutions which God has given and sanctified by the teachings of Christ.

Prof. Woodsmall sees clearly, and teaches boldly, that the swarms of secret orders which now deluge the South, as the grasshopper armies lately invaded some of the western and south-western States, are devouring the substance, and disintegrating the churches of the 800,000 colored Baptists of the South. But it is not sufficient to show the antagonism of the lodges to the churches of Christ. They must be shown to be heathen, false worships antagonizing God and all goodness.

Those who do not see the Southern newspapers of the colored people can have no idea of these "abominations of desolation," their number or their venom. The *Southwestern* for October 22d, Marshall W. Taylor, D. D., editor, gives the "*Celebration of the Sons and Daughters of Jacob*," reported by J. D. Smith, W. G. R., of Home Park Lodge, Mississippi. Five lodges met in Pleasant Green Baptist chapel. "The chapel was crowded in the forenoon with anxious Jacobs and friends to hear Jacobism proclaimed. Rev. W. H. Clark of Colmton, Hinds county, Mississippi, chairman. Religious and other exercises as lodges were held. The following officers were elected: Mrs. M. E. Smith, G. S.; Rev. I. Hight, W. C., and Bro. Redding Braxton, usher. Devotional exercises were conducted by the W. C., I. Hight; after which three times three honors were given by the members. Then followed orations and essays;" when, the writer says, "All discussed the I. O. of the Sons and Daughters of Jacob."

The report shows that the whole thing was mere goblinism, mingled with prayer and feasting, by a set of ignorant blacks, incapable of ordinary English.

Another paper contains "The eighteenth annual session of the most worshipful Grand Lodge of F. and A. T. Masons (colored) of the State of Kentucky." This meeting reports seventeen officers, every one with the prefix, "Grand," to his title, and the proceedings, written in bungling English, are on a par with "The Sons and Daughters of Jacob," given above.

Then we have "Adoptive Masonry" of the Lexington District, Methodist Episcopal, whose presiding elder is Rev. H. W. White, of the Lexington Conference, who is also "Deputy Worthy Venerable Patriarch of the Kentucky jurisdiction of the Eastern Star Court of the West," whose next session is to be held in Toledo, Ohio. The report states that this Eastern Star lodge was derived from France, and, "Its especial value is that it undertakes to better, by classifying and leading women into habits and associations of virtue and usefulness. Only Master Masons, their wives, widows, sisters, daughters, and mothers are eligible to this degree."

There are eighty-two such secret lodges in Louisville alone, and there are above one hundred in the city of Washington; and doubtless a like proportion in other Southern cities. He must be behind indeed, who does not see in these night lodges a reproduction of the "High Places," the national brothels which dissolved the government of the Hebrew commonwealth.

*GARRISON'S MEMOIRS.**

We have received for notice two volumes, of the six promised, of William Lloyd Garrison's Life by his two sons, Wendell Phillips Garrison and Francis Jackson Garrison.

The books are handsomely brought out by the Century Company, New York; large octavos, well printed with clear type, on beautiful paper. Thus introduced, the reading public can scarcely do less than to purchase them and read them. But the period which they cover, and the person who is the subject of them, place these volumes in a profoundly interesting light, and will doubtless secure for them a wide circulation.

We give our readers in this *Cynosure* an able letter from Gen. Wm. Birney, of Washington, D. C.; whose father, Hon. James G. Birney, was voted for as President of the United States by 7,000 Abolitionists in 1840, and by some 67,000, in 1844; and but for a final prostration of his health, might have still led the accumulating anti-slavery hosts at the time of their victory.

*WILLIAM LLOYD GARRISON. 1805-1879. The Story of his Life told by his children. Vol. I. and II. Illustrated. Price for the two volumes $5.00. The Century Co., publishers, New York.

Mr. Garrison opposed political action, when the party was formed at Albany in 1840, with keen and crushing satire; though launched under the auspices of such men as Myron Holley, Gerrit Smith, and other devoted men of great ability and national reputation. Besides his opposition to the Liberty party, Mr. Garrison opposed the doctrine of the Sabbath, regarding all days alike, and treated with utter neglect and contempt all outward religious ordinances, such as baptism and the Lord's Supper, while claiming to be a follower of Christ and a believer in perfect sanctification and holiness in this life. He brought out his peculiar views in a Declaration of Sentiments which he wrote at a single sitting, September 20th, 1838, when the *Liberator* was six years old; formed a new Non-Resistant Society on the basis of that Declaration, and procured its adoption by a convention of his own followers in Boston, at that date. Following are extracts from the "Declaration:"

"We cannot acknowledge allegiance to any human government.

"We love the land of our nativity only as we love all lands.

"We conceive that if a nation has no right to defend itself against foreign enemies, or to punish invaders, no individual possesses that right in his own case.

"The doctrine that all the governments of the world are approvingly ordained of God, and that 'THE POWERS THAT BE' in the United States, in Russia, in Turkey, are in accordance with his will, is not less absurd than impious.

"As every human government is upheld by physical strength, and its laws are enforced virtually at the point of the bayonet, we cannot hold any office which imposes on its incumbent the obligation to impel men to do right, on pain of imprisonment or death. We therefore voluntarily exclude ourselves from every legislative and judicial body; and repudiate all human politics, worldly honors, and stations of authority. If we cannot occupy a seat in the Legislature or on the Bench, neither can we *elect* others to act as our substitutes in any such capacity."

The Declaration from which the above are promiscuously taken, fills four close printed, large octavo pages in volume 2d of these Memoirs, pp. 230–4; and a new society was formed to carry these sentiments into practical effect.

It is amazing that a man of Mr. Garrison's mental power should have expected the Abolitionists to follow him in this new departure from the received opinions and practices of civilized society. Yet he did; and he assailed those who refused to follow him and support his paper in the new views with extraordinary bitterness. And when Amos A. Phelps, who was a devoted Abolitionist; Rev. Charles T. Torrey, who died in a Baltimore prison for aiding flying fugitives; the Tappans; Joshua Leavitt, and others, began to draw off and start another Abolition organ in Massachusetts, Mr. Garrison accused, complained of, and, though they acted openly, denounced them as "plotters," who sought the ruin of the anti-slavery cause by destroying him and his paper! From that time Mr. Garrison drew around him a class of men and women who were attracted more by his denunciations of "The Clergy" and their "*Corporations*" as he was want to call the churches, than by his opposition to slavery.

The senior editor of the *Cynosure* first met the slavery question in a lyceum at Plattsburg Academy where he was preceptor in 1833, and took the side of Immediate Emancipation. In the two years following, 1834–5, in Andover Theological Seminary, he took the same ground. While here I saw Mr. Garrison for the first time in his office in Boston. He was surrounded by persons who seemed to me dreary, Christless fanatics; without prayer, without Christian ordinances, and whose chief or only concern with religion seemed to be to denounce ministers and professing Christians who neglected or shunned their duty to the slave. Henry C. Wright was a coarse reviler of what ordinary Christians deem sacred. James Boyle, a converted Catholic and evangelist, who became a Garrisonite, said that Christ had come to him, so that he needed neither ordinances nor worships. James Miller McKim, W. T. Allen, Ichabod Codding, C. C. Burleigh, Oliver Johnson, and others, all concerning the faith made shipwreck; and these are the heroes of these volumes. Many of them, as Wright and Allen, became worshipers of familiar spirits, and the Garrison party formed the nucleus of the infidel element of Massachusetts society at the present day. From Andover I entered the lecture field for a year in Pennsylvania, and became nine years a pastor in the city of Cincinnati. When the Tappans, Leavitt, Phelps, and others drew off from Mr. Garrison, Dr. Bailey of the *Philanthropist*, and with him, the Ohio anti-slavery society to which I belonged, utterly separated from and had nothing to do with the Garrison party. Mr. Garrison was popular in England. This I never understood till I attended the World's Anti-slavery Convention in London, in 1843. I then understood it. Many British Abolitionists hated American principles as well as American slavery. Leavitt, Phelps, and others protested against the drinking usages in their dinner speeches near St. Paul; and they were popular only with the radical English reformers, while Mr. Garrison waived his

no-government principles so far as to accept the freedom of the City of Edinburgh from the city government, and paid court to the aristocratic orders. There, as here, it mattered not to him what men did, or did not do, if they endorsed Mr. Garrison and condemned American slavery.

Well, the voting and praying Abolitionists toiled on without the help of the Garrison party. Dr. Bailey's paper was removed to Washington. In 1857 the American Home Missionary Society, which had eleven hundred ministers on their pay-roll, withheld aid from slave-holding churches, till they would clear themselves from slave-holding, and four years later the Republican party was formed at Pittsburgh, and seven years later the slave system fell by the proclamation of a President elected by voting Abolitionists.

Mr. Garrison was an important instrument in the hands of God in arousing the American people to the sin of slave-holding.

"And his deeds as they deserve,
Receive proud recompense.

But it is to be regretted that the volumes under review are infidel in their tone, and countenance the error that those who came off from him after his new society was formed in 1838, were actuated by "sectarianism," "bigotry," etc. How could slavery, the creature of law, have been abolished without votes; and who would have voted had all believed with Mr. Garrison that voting was sin?

"God builds on wants and on defects of mind,
The glory, peace, and virtue of mankind."

J. B.

—Secretary Stoddard returned from Iowa last Saturday moruing in time to enjoy his own fireside during the first cold weather of the season. He writes elsewhere of the Iowa conventions.

—What more appropriate gift for the New Year than the beautiful little volume just issued by the N. C. A., "Between Two Opinions." One must search far and long to find a more valuable book for the family reading these winter evenings.

—Bro. Dissette, who came in from his country eampaign to attend the State convention, started out again Saturday afternoon. His course bears toward the south along the eastern part of the State. He has prepared some finely executed paintings of initiation scenes that give his narrative of personal experience wonderful reality.

—One of the most constant attendants of our Illinois State meetings is Bro. John A. Rouser of Bloomington. He had the satisfaction this year of being among the few from outside the city who were willing to take the time and bear the expense of coming to the convention.

—Last week Tuesday we were honored with a visit from Dr. William Wishart, late of Hayesville, Ohio, who was on his way to Monmouth, Ill., having removed his family to that place. Monmouth will learn to appreciate the worth of her new citizen, and we shall in Illinois find that we have another and an earnest reformer to aid us.

—Bro. E. R. Worrell, son of Rev. B. F. Worrell of Kansas, aud a graduate of Wheaton at last commencement, was married on Thanksgiving day to Miss Clara E. Pickens, at her father's house in Bloom, Ill. Many readers of the *Cynosure* will join their congratulations with ours.

—The employes of the Chicago postoffice have been querying why the chief accountant should have retained his place and fine salary through the political changes which have taken place since March. The reason is plain to them now. He died suddenly last week and it appeard that he was a member of several secret societies, and had just taken the Scotch Rite degrees up to the 32nd, and had become a Sublime Prince. Of course he was not to be molested.

—Few men of 83 years show the mental and physical vigor of Elder Solomon Knapp, of Joliet, Ill., who preached on Sabbath a Gospel sermon and a funeral discourse, and rose Monday before day with the thermometer at about 14 degrees below zero, to prepare to come to Chicago. His soul is marching on valiantly in the ways of the Lord also, for he never calls at the *Cynosure* office without looking after his neighbors' subscriptions.

—We are rejoiced to see a letter from Rev. H. Kinsley, of Geneva, Ohio, to Bro. W. B. Stoddard, endorsing the Columbus meetiug. Father Kinsley is now 86 years old, and though he is a superanuated Methodist Episcopal preacher, he yet preaches occasionally. He lately gave a discourse in the M. E. church at Geneva in which he proclaimed Jesus Christ against the secret lodge system with earnestness and power. His name used to be seen often in these columes during the early years of the *Cynosure*, and would be again most welcome if the infirmities of age will permit.

WASHINGTON LETTER.

Dear Cynosure:—Our National Thanksgiving was duly celebrated. There was a general suspension of business; all the departments were closed and public services were held in many churches. Four Presbyterian and one M. E. congregation united in a service at the Central Presbyterian church, a fine new building at the corner of 3d and I streets, N. W. Rev. Dr. Pitzer is pastor, but the sermon was by Rev. Dr. Kelly of the Fourth Presbyterian church. It was of great beauty and power, from the text, Psa. 144: 15: "Blessed is that people whose God is the Lord." The house was crowded, and President Cleveland, coming rather late, was invited to an available seat on the side isle, not far from the entrance.

The most notable Thanksgiving was at the Central Union Mission, 909 Pennsylvania avenue, where the patrons, workers, converts, and the multitude of hungry people were amply provided with food for both body and soul. The services commenced promptly at 12 M., and were conducted by Rev. E. D. Bailey. Many hungry faces waited longingly until 1:30, when the doors of the upper rooms were thrown open and the tables laden with abundance, both of choice and substantial food, were surrounded. They fed the multitude including the people of every condition until 6 P. M. The admirable and remarkable fact was, that there was, as is usual in this mission, an abolition of all caste and color lines. It was my privilege to sit and eat turkey and cranberry sauce, together with oranges and Malaga grapes, beside an ancient African woman, who blessed the Lord for the good gifts from his hand and for the kind hearts that made her welcome. At side tables the street gamins, white and colored, ate drumsticks, sandwiches and fruit, and in turn gave place to another hungry multitude. Between 500 and 600 were fed, and of the broken fragments more than twelve baskets full were sent to poor families who were either too feeble or too proud to come. Meanwhile the religious meeting still continued, and in the evening was marked with great earnestness and power. Quite a number told us that it was the first Thanksgiving, for years, that they had spent in sobriety. Others expressed their determination to lead a new life, and asked the prayers of God's people. Amoug these was a gentleman of fine appearance and culture, and an eloquent speaker, who has since declared entire deliverance, by Divine grace, from the power of evil habit and appetite.

There was but one sad event to mar the joyousness of the occasion. The sudden death of Vice President Hendricks on the 25th. Though not highly distiuguished as a statesman, he had filled important positions as member of the legislature of his State, Representative in the House, Senator and Vice President. He was doubtless an upright man and a patriotic citizen, and was greatly admired by the members of his political party. His death will be most sincerely mourned and all the more from the possible contingency that in the event of the decease of President Cleveland before the meeting of Congress, we should be left without an executive head.

The public buildings which, until only a few weeks ago, were draped in mourning for Gen. Grant are now again in black and all the flags are at half-mast. The President and his household were, as usual, at the First Presbyterian church last Sabbath, and Dr. Sunderland together with an able plea for evangelical religion, made touching allusion to the late Vice President.

H. H. Hinman.

LITERATURE.

Chronic Sore Throat, or Follicular Disease of the Pharynx, its Local and Constitutional Treatment, with a special chapter on Hygiene of the Voice, by E. B. Shuldam, M. D. Pp. 85. Price, $1. W. A. Chatterton, Chicago.

The American people are becoming a nation of speakers and singers, and are learning by many bitter experiences that habits and climate often have a serious effect upon the delicate organism of the voice. Not only are preachers, in multitudes, compelled to give up their chosen occupation, but many in other walks of life have experienced many trials because of throat ailmeuts. The numerous medical advertisments of remedies for the throat are a proof of this fact. A work of valuable character, well authorized and written in popular style must, therefore, be in wide demand. Such a work Dr. Shuldam has eudeavored to produce. He is himself a public lecturer of experience, and has, therefore, happily devoted much of the book to the art of breathing and general hygiene of the voice.

The North American Review for the month is an historical uumber and largely devoted to General Grant. General James B. Fry writes as a friend and companion, yet not as a blind hero-worshiper, of his "Acquaintance with Grant." Col. Fred. Grant responds to a request of the editor with numerous selections from letters and dispatches to show that Halleck was unjust to his father after the capture of Donelson. In his account of the battle of Chattanooga in the *Century*, General Grant incidentally mentioned some facts which were a severe comment on the patriotism and ability of Rosecrans. The latter general was perhaps the only Roman Catholic Democrat who held high command in our army, and his religion and politics seem both unfortunate for his military record, but his defense of the Chickamauga campaign is ably written, though contradicting pointedly several of Gen. Grant's statements. Israel Green, the army officer whose only claim to a place in history is that he attempted to murder old John Brown, now lives at Mitchell, Dakota. It rouses a just indignation that the *Review* should give him a place in its columns to tell of his capturing Brown in the old Harper's ferry engine house. Hon. Geo. S. Boutwell writes of "Johnson's Plot and Motives" in pushing forward his reconstruction policy. Other articles are "The Progress of Texas," "Rome and the Inquisitions," "A Chapter on Monetary Policy," and "A Disfranchised People."

The English Illustrated Magazine issues a holiday double number and fairly excels in illustration all its preceeding issues. The twelve full-page illustrations are the strongest feature of the number. Head of the Figure of Fortune, Ross Castle, The Eagle's Nest, Study of a Head, Dinan, Well at Callac, Pottery Making at Laimion, Shrine at Ploumauach, My Sweetheart, The Confession of Love, The Wife of Pygmalion, A Scene in Heligoland. A chapter from the *Spectator* of Addison on Sir Roger de Coverly is well illustrated with striking and amusing cuts, and a character sketch of the "House of Lords" has a number of humerous drawings to which several leaders of English public opinion have involuntarily lent their portraits. "Through the Cotes du Nord" is a pen and pencil sketch of the peasantry of one of the Freuch provinces. This magaziue has undoubtedly found that competition with the *Century* and *Harper's Monthly* is no child's play, but its work in this number shows it a fair rival in the the character and execution of its illustrations.

The December number of *Dio Lewis' Nuggets* starts out with an article on the subject of the Chinese in California. The subject is treated from the standpoint of Dr. Lewis' personal experience with them during a three years' sojourn on the Pacific coast. Whoever reads this first article will want to keep on until the number is finished, which is made up of selected and original articles from the writings of Dr. Lewis.

The American Agriculturist, for December, 1885, is the largest number issued during its half century existence. It contains a large number of full page and smaller illustrations, executed by Edwin Forbes, Bennett and other well-known artists. D. D. T. Moore writes on "Seasonable Duties of Farmers;" Seth Green descants on "Farmers and Fish Culture;" Chester P. Dewey discourses upon "The Milk Supply of Cities;" Jos. Harris writes about "Our Apple Harvest;" M. C. Weld discourses upon "Cross Breed Beef Cattle;" Dr. Geo. Thurber contributes numerous articles on horticulture. "Fruit in the Southern States;" Andrew S. Fuller tells how to secure early fruitage from grafts and cuttings of fruit trees; D. W. King presents drawings of a cheap house adapted to either village or country. The Household and Children's Departments are unusually interesting, while the Humbug Department exposes several uew frauds. The *Agriculturist* is clubbed with the *Cynosure* for $2.50 per year. The fine new Everybody's Law Book will be sent also for an additional 45 cents.

—The continuation of the Supreme Council history this week has special interest that because of this same quarrel among the 33ds, Rev. Henry D. Moore, editor of the *Masonic Review*, of Cincinnati, has just been tried, found guilty, and sentenced to indefinite suspension, virtually expelled, by a secret lodge court of high Masons appointed by the Grand Commander of the Knight Templar Masons of Ohio. An article was published in the *Review* apparently recognizing the Cerneau, or United States Council, as of equal authority as Pike's. Judge Foraker, governor-elect of Ohio, is Moore's counsel and will appeal to the Grand Commandery.

THE HOME.

QUIETNESS AND ASSURANCE.

God works in silence, and his vast designs
Are brought to pass in quietness and peace;
Unheralded the sun comes forth at morn,
And without tumult on the nations shines;
Unwept again his ministrations cease,
And twilight worlds are born.

The years sweep onward, but their chariot wheels
Vouchsafe no echo to our yearning call:
The swift attendant seasons as they pass
Are shod with silence, and no sound reveals
The rapid hours, whose steps are as the fall
Of snowflakes on the grass.

In quietness through dreary winter days
The buds of next year's summer take their rest,
Assured of happy waking by-and-by;
Though long the sweetness of the spring delays,
Though tempests move in wrath from east to west,
They neither strive nor cry.

Patient in long reserve of hidden power,
God's judgments tarry their appointed time,
But from his love, wherein all fulness dwells,
Mute tokens come about us hour by hour,
In silence sweeter than the voiceless chime
Of fragrant lily bells.

The perfect bliss for which his people crave—
The final victory—he sees across
The cloud and sunshine of a thousand years;
While the frail garland on a baby's grave
May circumscribe life's utmost gain and loss
To eyes grown dim with tears!

Oh, troubled heart, no storms of adverse fate,
No wave of circumstance may overleap
The jasper borders of eternity;
Acquaint thyself with him, and soon or late
He shall appoint a resting-place for sleep
Wherein no dreams shall be.

He giveth quietness and peace serene
Here and hereafter, unto those who rest
Son!-centered on his own eternal calm;
While sweet assurance entering realms unseen
Leads onward to the triumph of the blest,
The white robe and the palm!

—*Mary Rowles, in Leisure Hour.*

"YE HAVE NEED OF PATIENCE."

"Unheard because our ears are dull
Unseen because our eyes are dim,
He walks the earth—the Wonderful—
And all good deeds are done to him."

—*Whittier.*

A long, bright, perfect day in June. A day with a cloudless brow, and a face radiant within its own blissfulness. A day to which only the wild, jubilant notes of the bobolink are a fitting prelude. A day in which to breathe in life with every breath, and with every breath to bless the Giver.

"The day is golden to its close," thought Barbara Clifford, the district school teacher, as she walked slowly toward her boarding-house. But the tone was weary. She did not feel that this had been a golden day. All through the bright hours she had listened to the careless moving of books and slates, the dull, tiresome buzz of children's voices, irksomely familiar. And now, the drooping spirit was insensible to the magic of nature's beauty.

"How pale and tired you look, Barbara!" said the kind-hearted landlady, "hadn't you better lie down and rest a little before tea?"

"Perhaps I will," replied Barbara, glad to get away to the quiet of her own chamber. But her heart was too restless for repose, and she knelt beside the open window, leaning her head on her clasped hands. and thought.

"Another day of this wearisome, useless life gone. How many will tell the sum total, I wonder? I am twenty-four years old. What have I given the Maker for these years? I toil from sun to sun, only to earn my bread; and what is that life worth that is only spent to prolong its own existence? I have no talent to bless the world, no wealth to aid it, no time ever to make my life lovely and attractive. Oh, this crushing sense of utter worthlessness! to feel that one has the heart and soul but not the brain of genius; its fire and passion without its power. Only those who endure it know how hard it is to force the hands to perform their daily, trivial labor when the heart has refused to support them." The brown head dropped lower, and tears fell on the window-sill.

"Master, I have not been accounted worthy to glean in the whitening fields, but I have searched in the highways and hedges, yet not so much as a flower can I find to lay at thy nail-pierced feet."

The hopeless prayer was scarcely recorded, e'er a sudden calm fell around her, and soft and sweet, as only His voice can speak to the soul, was whispered, "Ye have need of patience." Oh, what a loving reminder of his promise! And the penitent prayer that followed, brought sweet peace, as only those know who place their hopeless, useless lives unquestionably in his hands.

Before she slept that night, she took her writing desk and wrote:

"*Dear Little Maggie:* I am very tired to night, but I cannot sleep without telling you how constantly I think of you. How often I ask the loving Saviour to bless you and lead you. My little motherless girl! We have both a mother on the other side of that jasper wall that we read about. They are waiting for us to come. Every day, I ask myself, 'Has my little Maggie kept close to me to-day, and have we walked together toward heaven?' Read often the lessons we learned in the Bible. I shall write you a long letter when I am rested. Don't forget that I love you and pray for you always. BARBARA CLIFFORD.

In the cottage across the field from where Barbara boarded, a widow toiled to support herself and two children. And to-night as she bends over her sewing, her face bears the marks of a sharper anguish than toil or poverty can give.

Her little girl by her side sewing on a garment much too heavy for her slender hands, hums a pretty tune, and the look of contentment on her childish face strangely contrasts with the mother's. Presently the widow lays down her work.

"Connie, come here," and clasping her arms around the child, she asks:

"What makes my little girl so different lately from what she used to be?"

A bright eager look came over the child's face.

"Am I really different, mother?"

"Very different; what causes it, my dear?"

"Well, mother, you know how I love Miss Clifford, and at school I try to get my lessons to please her. But one day I could not get my geography lesson; I had tried and tried, but could not remember the place. and it was 'most time for the class to be called. I didn't know the teacher was 'round and I laid my head down on the desk and was going to cry, when Miss Clifford bent over me and whispered, 'Try again, little one; I'll give you an extra ten minutes. And somehow after that I got the lesson right off. And that night, after school, she said, 'Connie, I'll walk with you a little way;' and she told me that she had noticed how penitent I was, and that I tried so hard to get my lessons. I was so glad she noticed it. Then she said, the Lord Jesus noticed if we were patient and tried to learn the lessons he gave us, and if we tried and failed he would always give us more time to learn them in; and she asked me to love him and pray to him; and I do, and I am so happy because I am learning his lessons."

The mother held the child close to her beating heart. She, too, had been learning his lessons, but it brought no peace to the rebellious heart. But the crust of stubborn unbelief was breaking up. The long sealed fountain flowed at last. The patient, earnest effort of the Christian teacher had led the little lamb to its Shepherd, and now the mother followed. And that night she committed herself and her two orphaned children to Him who is able to keep them till his appearing.

"O mother, I shall have such a long night, to-night, I know!' and the sick boy moaned wearily, and tried to turn his weak and shrunken body in his bed.

"A long night, when He will watch with you?" said a sweet voice.

"O Miss Clifford, is it you? You mean the Saviour don't you?"

"Yes, Jamie,,' and laying her hand softly on the brow, that was soon to wear its crown, she told of that terrible night when his dearest disciples would not watch with him one hour, and how, since then, he had never refused to watch with his children through the longest, darkest hours.

"You are very near the kingdom, Jamie; you will be patient to the end?"

The large wistful eyes met her's, filled with the light that is not of this world. The gates of pearl were swinging back.

"I will be faithful unto death," he said, slowly, and Barbara left him; but the invisible Presence sat by his bedside. He was not alone, the Lord would watch with him "amid the shadow of earth's 'little while.'"

Let us follow Barbara's letter.

In the attic chamber of a dismal-looking house, a black-haired, black-eyed girl stands; her bare arms, ridged with red marks left by the lash of a whip. Not a trace of tears on her face, dark with a passion, terrible in one so young. The Spanish eyes glittered, and from the set teeth is hissed:

"The old Satan! if she dares to lick me again, I'll kill her!"

The door opens from below. "Here's a letter for you Mag," and Barbara's letter is thrown to the top of the stairs.

The child grasps it ere it scarce touches the floor. Only one person in the wide world would write to her. The gleam has faded from the black eyes, and as she reads, they grow soft and velvety as the heart of a pansy.

She trembles as she reads the last words, then falls upon the floor, and sobs shake the childish form. Then she creeps to a small darkened closet, and, with tears dropping upon the hands clasped over Barbara's letter, prays:

"Lord Jesus, make me just like her. I will try hard to be good, show me how. I'm awful wicked, but she loves me, so please forgive me."

Weeks afterwards, as Barbara walked home, after a weary, trying day at school, she stopped at the post-office and received a letter, whose wretched superscription could belong to none but Maggie. It read:

"*Dear Teacher:* I'm trying real hard to read. I'm not good, but I'm trying. I'm ever so much better than I used to be. I've learned all the verses you marked in my Bible you gave me, and say them every day, and pray some days lots of times. I read your letters to Mrs. Harding, and once when you spoke of your little sister dying, I see her crying a little. She had a little boy once. I guess she is trying to be good. She don't lick me now. I pray for her every day. Please write awful often, or I'm afraid I'll get wicked. I love you forever and ever.

MAGGIE."

"Dear, brave little soul," said Barbara, with trembling lips. And she lifted a prayer of gratitude that the wind had been tempered to the shorn lamb.

But she did not know that it was her long labor and patient tenderness that had won this strange, passionate child to walk in her teacher's footsteps. She did not know that the childish heart that had not yet learned "for Jesus' sake," plead, "She loves me, please forgive."

Her's was not the loud-toned ministry. Only a gentle taking of the hand, and leading to that gate that has no crooked paths. Just the tender telling of that old, old story, all the more precious, because done under "the least of these."

Sowing beside the waters, going forth weeping, bearing the seed of eternal blessedness. Barbara Clifford walked life's lowly ways. And though she saw him not, beside her walked the gleaming Angel, and gathered the priceless sheaves she bound.

And in that day, when earth's jewels are set in heaven's diadem, He who counts the heart's sacrifice shall judge if the patient life was worthless.—*Maine Farmer.*

POPPING CORN.

Oh, the sparkling eyes,
In a fairy ring!
Ruddy glows the fire,
And the corn we bring,
Tiny lumps of gold,
One by one we drop,
Give the pan a shake,
Pip! pop! pop!

Pussy on the mat
Wonders at the fun;
Merry little feet
Round the kitchen run,
Smiles and pleasant words
Never, never stop;
Lift the cover now,
Pip! Pop! pop!

What a pretty change,
Where's the yellow gold?
Here are snowy lambs
Nestling in the fold;
Some are wide awake,
On the floor they hop;
Ring the bell for tea!
Pip! pop! pop!

—*Our Little Ones.*

ESKIMO BABY-LIFE.

When a baby Eskimo's mother makes the hood for her reindeer suit, she stretches it into a long sack or bag, that hangs down behind and is supported by the shoulders, and this bag of reindeer's skin is his cradle and home, where he lives until he knows how to walk, when he gets into his first suit of clothing.

This, however, is while the baby Eskimo is out-of-doors or his mother is making a social visit. When at his own home, in order not to trouble his mother while she is sewing or cooking or doing such other work, the little babe is allowed to roll around almost without clothing, among the reindeer skins that makes the bed, where it amuses itself with anything it can lay its hands on, from a hatchet to a snow-stick.

You doubtless think little Boreas should have a nice time rolling around to his heart's content on the soft, warm reindeer skins; but when I tell you

more about his little home, you may not think so. *For his winter home is built of snow.*

"But wont the snow melt and the house tumble in?" you will ask. Of course it will, if you get it warmer than just the coldness at which water freezes; but during the greater part of the year it is so cold that the snow will not melt, even when the Eskimo burn fires in their stone lamps inside these snow houses; so by closely regulating the amount of the fire, they can just keep the snow from melting. In short, it must always be cold enough in their home to freeze.

So you can see that the little Eskimo can not have such a very nice time, and you can't see how in the world he can be almost naked all day when it is so cold. But such is the fact.

Yet, in spite of all this, the little fellow really enjoys himself. He gets used to the cold, and has great fun frolicking around on the reindeer skins and playing with his toys: and when I have told you some other stories about the cold these little folks can endure, you can understand how they can enjoy themselves in the snow huts, or *igloos*, as they call them, when it is only a little colder than freezing.

At times the fire will get too warm in the snow house, and then the ceiling will commence melting, —for you all, perhaps, have learned at school that when a room becomes warmed it is warmer at the ceiling and cooler near the floor. So with the hut of snow: it commences melting at the top because it is warmer at the ceiling and cooler near the floor,— and when two or three drops of cold water have fallen on the baby's bare shoulders, his father and mother finds that it is getting too warm, and cuts down the fire.

When the water commences dropping, the mother will often take a snow-ball from the floor, where it is colder than freezing, and stick it against the point where the water is dripping. There it freezes fast and soaks up the water just like a sponge until it becomes full; and then she removes it. and puts on another,as soon as it commences to drip again. Sometimes she will forget to remove it, and when it gets soaked and heavy with water and warm enough to lose its freezing hold, down it comes! perhaps right on the baby's bare back, where it flattens out like a slushy pancake,—or into his face, as it once served me.—*Lieut. Frederick Schwatka, in St. Nicholas.*

BOOKS FOR CHILDREN.

Children usually have but one object in reading, and that is to amuse themselves. Left alone they select those books which give them the most pleasure. What these books are depends on the character of each child's mind. It becomes very important, therefore, that parents and teachers, whose duty it is to guide children in a choice of books, do not let there objects of mental discipline, instruction or formation of literary taste, oppose too strongly the child's object, which is amusement.

No instructive reading appeals so strongly to children as books of travel, They contain a flavor of adventure, and in their descriptions of strange places and persons they satisfy the love of the novel and marvelous. Fortunately, of late, many excellent books of travel have been written. "Rollo's Tour in Europe" continues to be a standard, although the Paris of to-day is hardly the Paris Rollo saw. For younger readers we have the delightful "Bodley Books," and for the older children the equally delightful "Zig-Zag Journeys." Of somewhat less worth, though still good books, are Thomas Knox's "Boy Travellers." Boys in their teens enjoy R. H. Dana's "Two Years Before the Mast," and also Mrs. Brassey's "Round the World in the Yacht *Sunbeam*." Higginson's "Book of American Explorers" is full of exciting adventure and useful knowledge.

Next to books of travel, works of history and of biography are of the greatest interest to young people. Dicken's "Child's History of England," and Higginson's "Young Folks' History of the United States," afford a comprehensive knowledge of the chief facts in the history of the English-speaking nations. There are also many historical stories which give an acquaintance with the greatest men and the most important epochs. Hawthorne's "True Stories" are perhaps the best, but Miss Striekland's "Stories from History," and Miss Yonge's "Cameos from English History," "Church's "Tales from Homer," Lanier's "Froissart's Chronicles" and "King Arthur for Boys," are exeellent. Towle's 'Heroes of History," and Miss Strickland's "Lives of the Queens of England," will interest any child who has thirst for historical knowledge.

Religious readiug for children should be most carefully seleeted. It seems a hard thing to say, but yet it is to be feared that it is true, that children are better off without most of the so-called religious stories of the day. So large a proportion of them teach false ideas of Christianity and life, that it becomes a difficult task to seleet any that can be recommended. Although religious books for the young have poured from the presses the last few years, I am not aware that any improvement has been made over the books extant twenty years ago. Mrs. Barbauld's "Early Lessons for Children," and "Evenings at Home;" "Line upon Line," and its companion books,—when read to a child, are among the best of religious books. But, above all, the Bible itself, in its simple and quaint language, has a wonderful fascination for children of all ages. "Christ in Art," an illustrated quarto containing the Gospel narrative woven into a continuous history, is a work for a child to treasure. Miss Havergal has written two little books of devotion for children, which are admirably adapted to the purpose for which they were intended. "Morning Stars" and "Little Pillows" will prove great aids in establish ing the habit of devotion in children.

In regard to a love for poetry children greatly differ. Few children are fond of the higher forms of this literature, but most are attracted by the jingle and rhythm of some kinds of poetry. The love of it is of slow growth, and can be fostered only by allowing the boys and girls to read such poetry as interests them. Scott will usually attract young people in their teens. Some excellent eolleetions of poems have been made especially for children. "Rhymes and Jingles," for the very little ones who are surfeited by Mother Goose, will be fouud a genuine delight. "Yonng Folks' Book of Poetry," by Campbell, will suit the next older set of boys and girls. Eliot's "Poetry of Childhood," and Whittier's "Child Life," are suited to a still more advanced age; and in these the reader will find genuine poetical thought and expression.

A large number of miscellaneous books for young folks may be recommended. E. E. Hale's "How to do It" offers suggestions on reading, writing, and conversation. "The Book of Golden Deeds," by Miss Yonge, tells of some of the heroic acts which have blessed the world. "Bits of Talk about Home Matters," by H. H., is full of wise and practical suggestions. "Politics for Young Amerieans, by Nordhoff, gives young America an insight into the workings of our political system. "The Child's Book of Nature" introduces the reader to some of the wonders of the physical world.

How a child reads is, after all, more important than what he reads. The practice of reading aloud is one to be encouraged. No reading is half so beneficial as family reading. When the father and mother, the big brothers and little sisters sit down together and enjoy the same book, it is a day to be marked with a red line. The little folks can ask queer questions, and the older ones answer them, until even a dry book takes on the color of a romance.

A son of a professor in one of our schools expressed a desire to read dime novels. His father told him if he really wished to read some of these books, he would take him to a railway-stand, and buy a few, and read them together. "But," said he, "I know another book which you would like just as well. Suppose we read together 'A Tour on the Praries,' from the 'Crayon Miseellany' of Washingtou Irving." The boy assented. They read the book together to the enjoyment and improvement of both. Having read the "Tour on the Prairies" with his father, and having become familiar with Irving's style, the boy was prepared to go on alone with the "Sketch Book," and other of Irving's works. Whether a book will bear reading aloud is a good test of its value.

It is a mistake to confine the reading of children to juvenile books. They should early be taught to use books understandingly. Most homes have at least the Bible, a dictionary, some kind of atlas and a cyclopædia. With these books a child should be made thoroughly familiar. The least desire for information on any subject which he may show, or be induced to show, should be turned to account. A little girl asks, "Mamma, how long will it take Aunt Mary to get home to Chicago?" Induce her to take her atlas, and find Chicago. Show her the scale of miles at the foot of the map, and explain its use. She ean estimate the distance very exactly. If she asks how to spell or pronounce a word, send her to the dictionary, if she asks a date, send her to cyelopædia. Whether your library is large or small, see that the children understand how to use it. They will soon love the books like old friends. Chapters can be selected from almost any history or biography that will interest a child. I have known a boy of ten to read Harvey's "Webster" with great avidity. Let only good books come into the house; and, if taught how to use these, a foundation for habits of good reading is laid.—*From "Reading of Books," by Chas. F. Thawing.*

TEMPERANCE.

CHARGED WITH FIVE CRIMES.

BY V. M. PEEL.

Even in Chicago, a man would stand but a poor chance for his life, if five distinct crimes could be as clearly charged upon him as they will be in the ease we propose to consider. He might as well begin to pray, unless he were very wealthy, or stood high in Freemasonry. (Such people seldom pray until death stares them in the face.) But Christ will save even saloon-keepers, and make honest, useful citizens of them, if they but confess and forsake their sins. "He that confesseth and forsaketh, shall find mercy."

I. WHOLESALE, UNPROVOKED MURDER.

The liquor traffie is a withering curse to any community that tolerates it. In this life it produces despair, not hope; misery, not happiness; sickness, not health; death, not life; and after blighting, cursing and ruining men's lives in this world, it eonsigns them to an eternal hell in the next. The men engaged in the manufacture and sale of intoxicating liquors of all kinds in the United States, in 1884, killed 100,000 of our people—90,000 men and 10,000 women! And the people, the victims among the rest, actually gave them legal right to do it, by the way their ballots were cast. I voted to prohibit this monstrous crime, but my friends who fondly clung to the Republican party, voted to continue it, by "throwing away their votes" in favor of license. I am sorry to say that this class actually included a few ministers of the Gospel of Jesus. But I feel better when I remember that some of them have since said to me personally, "I won't do it next time." Unless Christians, especially preachers, will vote as they pray, there's no hope for a better state of things.

II. WANTON DESTRUCTION OF PROPERTY.

Inthis eountry the liquor traffic destroys every year $1,400,000,000, with no benefit to man or beast. This equals $2,500,000 a day; and this in twenty years equals all the assessed property in the United States, and must be carned agaiu by the hard toil of the people. And this is done, year in, year out, mainly by men whose families most need their earnings. When will the poor, hard-working men of our nation cease to let in this thief at their months to steal away, at once, their bread-and-butter and their brains? The very class that most urgently need prohibitiou, the laboring meu, are so iguorant on this all-important subject and so full of party prejudice that you ean hardly get them to listen to even a brief statement of faets. By virtue of their political affiliations, and the servitude in which they are held by a few erafty, scheming office seekers, they remain wedded to their destroyer, the liquor interest. God help you, men! Break loose! From heneeforth esteem the welfare of yourselves and your families as more worthy of your cousideration and your vote, than a rotten old party!

III. BREEDING ALL MANNER OF CRIME.

The best information available shows that of the 315,000 criminals that yearly crowd our prisons aud seaffolds, rum furnishes 84 per cent—nearly nine-tenths of all crimes committed in our country are due to this "legitimate business" of making and vending intoxicating drinks! To this souree nearly all murders, highway robberies, aud the deepest crimes generally, particularly belong. For, no matter how base a man may be at heart, he ordinarily possesses sufficient self-control to behave himself, and not to harm another unprovoked. He will not commit these blacker crimes when his reason is enthroned and his mind clear; but when his reason is befogged, and his whole miud temporarily upset by liquor, he is ready for the most fiendish acts. In short, this hellish trade is the father of all crimes, the sum of all villainies, the devil's best friend, the poor mau's worst enemy. Poor men, rich meu, men who love your fellow man, men who fear God and expect to render to him an account, what are you going to do about this matter?

IV. MAKING PAUPERS AND TRAMPS.

In our "free country" nearly $80,000,000 are yearly paid for the support of 536,000 liquor-paupers. This is the regular liquor-pauper tax, a large share of which must be paid by men and women who never touch liquor, and who are in no way responsible for the enormous list of dependent be-

ings whom they must mainly support. Isn't this taxation without representation? The vast bulk of paupers in this country are "representatives" of work done in the saloons. Who ought to support these people, whose fortunes and means of living have been taken from them by saloon-keepers, brewers, and distillers? Any man of honesty and common sense must feel constrained to answer, "The men who are responsible for their condition." But they don't do it.

Then, there's the army of tramps that infest the land. Most of them are young fellows, from eighteen to twenty-five. Before forming dissolute, drinking habits, these were the young hopefuls of their fond parents, the subjects of their mother's prayers. Their future looked as bright and promising as anybody's. But, full of self-confidence and unwilling to heed timely admonition, they sought diversion in the society that hangs about the club-rooms and pool-rooms. The glass of beer with a friend soon fastened the awful appetite. Their habits soon grew loose and, before they were fully aware of it, they were out of employment, without any settled home or definite purpose in life, knocking about the country, stealing their transportation and begging their bread. Public sentiment is so corrupt that young men receive the impression, before they are old enough to vote, that it is a reproach to have it said that they are Prohibitionists. For shame!

Young men, with characters yet unsullied, two things you need to satisfy your mothers' hopes and to glorify your God—grace and grit. Jesus has the former for you; the latter, to some extent at least, is your heritage as Americans, and may be developed. For want of these, thousands of the brightest and most promising youths of our nation are being sacrificed upon the altars of rum and sensuality. If you would be men, learn to think and act for yourselves.

V. STEALING CHARITY FUNDS.

In 1879, during the Irish famine, this and other countries sent $6,305,000 to save the people from starving. They took this charity and the same year drank up $46,875,800 of their own money. Thus charity was betrayed.—*The Voice.*

Can she do no better with her hard earnings than to feed the voracious maw of rum? I believe Ireland is oppressed, and feel sorry for her. But so long as the Irish people continue to squander their means for the gratification of an ungodly, self-created appetite, and their time, which should be spent in earnest, intelligent work, in fighting with British police and watching their chance to dynamite somebody because he's English, I can't see what right they've got to ask us to help them. Can you?

And the worst feature of the whole thing is that the curse is yearly attaining vaster proportions, and the people don't seem to be alive to a sense of their duty. U. S. statistics show that during the last twenty years distilled liquors have increased three times as fast as our population, and beer twenty-three times. For a hundred years we have tried to regulate it, and now we pay seventeen times more for saloons than for common schools, and have twelve times as many saloons as churches. We pay three times more for poison-drink than for bread, and $270 for this broth of hell, to every dollar for home and foreign missions for the salvation of immortal souls.

REFORM NEWS (*Continued from 5th page.*)

down, but can be overthrown only by the most persistent warfare on the front line, and strengthened by the aid of our Father.

Last Sabbath I preached to our (United Brethren) people at Twin Brooks, from Rom. 12: 2, making it a point to meet all conformity to the world, which certainly included the evils of secrecy as found in the lodge. The church class here have passed a resolution to allow no member to fellowship in any "*major*" or "*minor*" "order," and thus sustain me in my position on this question. There were two Good Templars (at least) in the audience, and the children of one or two Masons, and all I said against the "orders" was carefully noted.

After service, as I was passing through the crowd one of the G. T.'s who had shaken his head very emphatically many times during the services when I struck at the Christ-rejecting principles of the lodge, said: "You had no business to preach that sermon; you told what you do not know. I know more Christians in secret societies than you have in the U. B. church." I remarked that I knew some good people in the secret societies, but that the principle of organized secrecy was no less an evil than I had made it, and added that I not only *knew* all I had said, but could demonstrate satisfactorily much more.

The other Good Templar is a warm friend of mine, and although he is Deputy G. W. C. Templar of Dakota, I think he will leave the lodge soon. A sister remarked to me that I had now "stirred up a hornet's nest," and would soon be unpopular in this community outside of the church, but she urged me to battle on.

The element is now aroused, and the community is very generally in favor of secrecy, and our people are few, and most of them are very young, so that I am at a critical place and time; but as Dr. Talmage has said, "Four and Almighty God are a majority;" and I have more than the majority, and a faith that keeps me firmly trusting in Jesus, and I do not court popular favor. I'd rather be *right* without a friend than have all the lodge-worshipers on my side.

I am anxious to organize a branch of the National Christian Association here, and gather up the anti-secretists and educate the young and rising generation to reject the lodge-worship around us. I desire the prayers of the praying readers of the *Cynosure*, that I be blessed and encouraged to go on. Yours fraternally, C. E. WALKER, (*U. B. Pastor.*)

THE CHURCHES.

—At Company Shops, N. C., Bishop H. H. M. Turner, of the African M. E. E. church, ordained to the ministry Miss Sarah A. Hughes (colored), the service exciting intense interest among the congregation. The bishop hesitated for a time before placing his hands upon her head.

—Rev. W. W. McMillan, for many years pastor of the Covenanter church at Olathe, Kans., has resigned.

—The Kansas Reformed Presbyterian Presbytery passed the following resolutions at their meeting in Hebron, Oct. 14th:

"1. That this Presbytery has heard the address of Rev. R. Loggan, Kansas State Lecturer of the N. C. A., with much pleasure, and pledge him and the cause he represents our moral and material support and encouragement, and recommend him and the anti-secret cause to the favor and support of all our congregations.

2. That we utterly condemn Masonry as Christless and directly antagonistic to Christianity, and blasphemous in many of its rites, and warn all our people against being trapped thereby."

—The annual meeting of the Foreign Sunday school Association was lately held. This society aids the Sabbath-school work in foreign lands, employing missionaries and distributing literature. It prints eight children's papers, and there are schools in India, China, Japan, Portugal, Spain, Germany, France and Italy that almost owe their existence to these papers.

—Messrs. Moody and Sankey will conduct services in the hall of the Young Men's Christian Association Rooms, of Brooklyn, for one week, beginning December 8. A choir of a hundred voices, led by Mr. George Stebbins, will sing at these meetings. New Brighton, Staten Island, expects a brief visit from the evangelists during the same month.

—The *Illustrated Christian Weekly* says the Nyanza Mission, in Central Africa, of the Church Missionary Society, has had another severe affliction in the martyrdom of three of its young converts. They were bound alive to a scaffolding, under which a fire was made, and they were slowly roasted to death. Their persecutors taunted them, bidding them pray to Isa Masiya, Jesus Christ, and see if he would rescue them. The lads clung to their faith, singing their hymns in the fire. One of their tormentors was so impressed by their Christian fortitude that he has determined to learn to pray also.

THE WEEK OF PRAYER.

TOPICS SUGGESTED BY THE EVANGELICAL ALLIANCE FOR EXHORTATION AND PRAYER JANUARY 3–10, 1886.

Sunday Jan. 3—Sermons.—"Occupy till I come—Luke 19: 13.

Monday, Jan. 4—Praise and Thanksgiving.—For the spirit of prayer vouchsafed to us; for all the bounties of Providence; for God's long suffering goodness in that he has not taken away his Holy Spirit from us on account of our little faith and many provocations; for his faithful promises in Christ Jesus; for continuing and multiplying opportunities of proclaiming his Gospel of grace; for the progress of Christian missions among Jews and Gentiles, and the free course given to the Word of the Lord, notwithstanding all the opposition of infidelity and abounding iniquity. Psa. 147. 2 Sam. 6: 12–19. Psa. 116. 1 Chron. 29: 10–15. Isa. 61. Acts 4: 18–33. Isa. 54.

Tuesday, Jan. 5—Humiliation and Confession.—National sins; social sins; personal sins. Want of appreciation of the love of Christ; hardness of heart; unfaithfulness and slothfulness in service; false shame in confessing the Name of Christ before men, and especially among our own class and kindred. Want of zeal in missionary work, both at home and abroad. Want of brotherly kindness and charity. —Isa. 58. Psa. 51. Rom. 2. 1 Cor. 3. Isa. 47. Jer. 3: 12–23. 1 Thess. 5.

Wednesday, Jan. 6—Home and Foreign Missions. —For the revival and increase of a missionary spirit in the hearts of all who believe; for Home Missions and evangelistic efforts—that more laborers, full of the spirit of love and power, may be sent forth, and that a great ingathering of souls may take place; for native Christians among the heathen, that they may be kept steadfast and zealous in seeking the salvation of their countrymen; for missionaries and teachers, that great grace and wisdom may be given to them; for God's ancient people, Israel, that they may be brought into the faith of Christ; and for the maintenance of religious liberty in all lands.—Ezek. 37. Acts 10: 34–48. Rom. 11: 22–36. Joel 2: 21–32. Acts 26: 12–23. 1 Thess. 1. Micah 4. Zech. 4.

Thursday, Jan. 7—The Church and the Family.— That the church of Christ may be more united in the bonds of faith and love; that, holding fast the head, it may grow with the increase of God; that it may be delivered from false apostles and wolves in sheep's clothing; that Christ may be all in all in its teaching; and that the grace and power of the Holy Spirit may rest more and more on Christian families; on all instructors and pupils in institutions of learning, on Sunday schools and on Christian Associations of young men and young women.—Eph. 4: 1–24. John 15: 1–12. John 17: 6–26. Col. 3: 1–17. Prov. 23: 13–26. Gal. 5. Acts 20: 28–38. Epistle Jude. Prov. 4.

Friday, Jan. 8—Nations and Governments.—For rulers and all in authority; for the spread of justice and peace; for the defeat of malicious plots and conspiracies; for the manifestation of a Christian spirit between employers and employed; for the removal of all race and sectional prejudicies; for the abolition of traffic in slaves, opium, and intoxicating drinks, and all other immoral trades and parctices; for a favorable reception of Christian missionaries by heathen rulers and peoples; and for the coming of Christ in his kingdom.—1 Tim. 2: 1–6. Psa. 11. 2 Tim. 3. 2 Thess. 2. Psa. 72. Rom. 13: 1–8 Psa. 29. Mat. 24: 29–51.

Saturday, Jan. 9—The Christian Life—For increase of Faith, Hope, and Charity; for the deepening of our spiritual life in Christ and such conformity to him as may fit us for being more used for our Saviour's glory; for more love to the Bible; for the better observance of the Lord's day and of family worship; for the success of efforts to prevent or cure intemperance, to relieve the sick and to rescue the perishing; for benevolent institutions and Christian work of all kinds.—Eph. 1: 15–23. Mat. 9. 1 Cor. 13. Phil. 2: 1–16 and 4: 1–13. Rom. 12. James 1.

Sunday, Jan. 10—Sermons.—"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord."—Luke 12: 35–36.

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Mrs. M. M. Ames of Menominee, Wis, writes: "We will look after renewals, etc., as best we are able."

SUBSCRIPTION LETTERS.

Names of those sending in cash for *Cynosure* from Dec. 1st to 5th inclusive: L. B. Lathrop, Glover Milton, M. A. Harris, Jas. Kennedy, Peter Brane, W. W. Roberts, G. T. Dissette, Burgess Gaddis, Dr. A. Benham, I. H. Hall, J. A. Rouser, Robert Burk, Jno. M. Clark, J. J. Bower, Wesley Roscoe, A. C. Jennings, M. R. Britten, Peter Howe, Mrs L Greene, W. Pitt Norris, T. B. Nilson, Richard Platt, Moors Lubri Agency, L. D Hollingsworth, Jno. Lantz. Philo Millard, Enos Mitchell, Geo. W. Little, J. S Shock, M A. Adams, A. Putnam, H. S. Limbocker.

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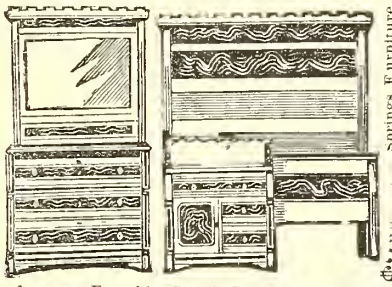
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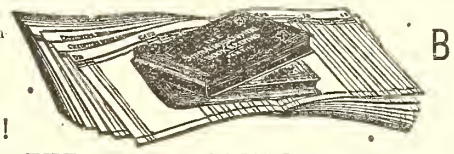
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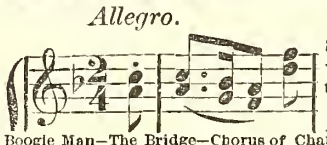
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HOME AND HEALTH.

THE AIR WE BREATHE.—A college professor of chemistry, who had made a long study of different systems of house ventilation, said that the more he investigated it the less did he feel that he knew about it. How to secure, in our severe winter climate, the warmth without vitiation, and the pure air without draughts, is a problem that is not often solved in a practical and practicable manner. The use of open grates and fireplaces has done much to improve matters, but these are by no means so common as they ought to be, and they do not, save in a few cases, introduce fresh air as well as take out stale air. And this is one of the greatest lacks in all ordinary methods of house warming. It is hardly too much to say that no air can pass through the common furnace, as commonly run, without suffering a deterioration that makes it unfit for "food for the lungs." Steam heat is better in some particulars, but persons who are dependent upon pure air soon feel nature's signals that something is wrong, in the burning cheeks and dullness in the brain, in a close room even slightly overheated from a radiator. The common need is the introduction of a supply of uncooked and unbreathed oxygen from nature's great reservoir outdoors. A strip of board under the lower sash, or better yet, one of the box ventilators, admitting a supply of air between the sashes and from the bottom as well, serves an excellent purpose. It is complained that these "cool the room;" but, with the ordinary heating apparatus, there should be no difficulty in keeping the temperature at from 65 to 70 deg., and that is warm enough for persons who are not invalids, if they become habituated to it. There would be fewer "colds," and much less suffering from winter diseases, if living rooms were not kept so frightfully hot. How rational people can expect to stand the shock of passing frequently from rooms heated to 80 deg., or higher, into an outdoor air at the zero point, or even 20 or 30 deg. above it, is unexplainable.

The tendency to return to low studded rooms in dwelling houses is welcomed by an English authority as conducting to warmth, comfort and health, as well as economy. The low ceiling acts as a radiator, and prevents the dangerous draught, stagnant air and general discomfort often found in the "palatial rooms." He urges his readers not to consider hot air and foul air as necessarily synonymous. Cold and foul air are more often seen in winter in ill-ventilated rooms. Considering that the air we breath has the most direct relation to our health, clear headedness, and that aggregation of effects which we call our "feelings," it is strange that even twenty-five years of agitation and effort have failed to secure one decently ventilated public building out of twenty, or houses or offices that are fit to live in during the winter.

AMMONIA.—A very useful article. We quote the following from competent authority: "Put a teaspoonful of ammonia in a quart of warm soapsuds, dip a cloth in it and go over your soiled clothing, and see how rapidly the dirt will disappear; no scrubbing will be necessary. To a pint of hot soapsuds add a teaspoon of the spirits, dip in your fork or spoon (or whatever else you wish to clean), rub with a soft brush and then finish with chamois skin. For washing windows and mirrors it has no equal. It will remove grease spots from every fabric without injuring the garment. Put on the ammonia nearly clear, lay on blotting paper, and set a hot iron on it for a moment. Also a few drops in water will cleanse and whiten laces and muslin beautifully. A few drops in a bowl of water, if the skin be oily, removes all uncleanliness and disagreeable odors. Added to a hot bath it entirely absorbs all noxious smell, and nothing is better to remove dandruff from the hair. For cleaning nail and hair brushes it is equally good. For heartburn and dyspepsia the aromatic spirit of ammonia is especially prepared; ten drops taken in a wine-glass of water will give relief. For house plants five or six drops to every pint of water, once a week will make them flourish. It is also good to clean plant jars. So be sure to keep a bottle of it in the house, and have a glass stopper, as it eats away cork."—*Exchange.*

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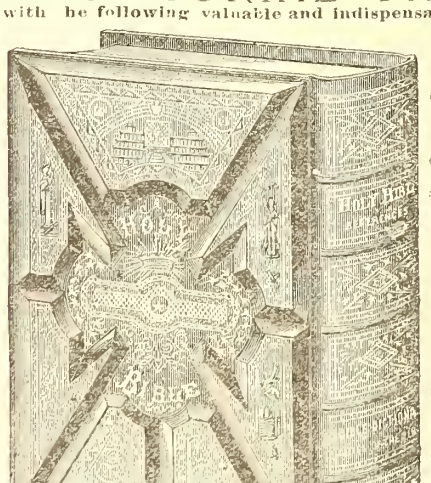
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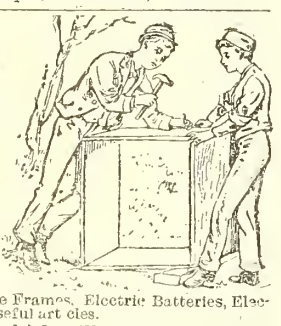
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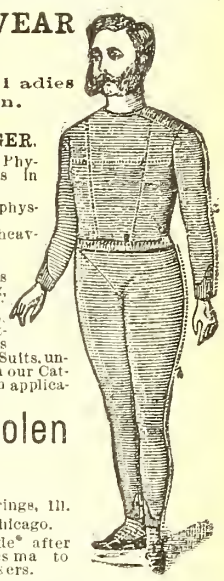
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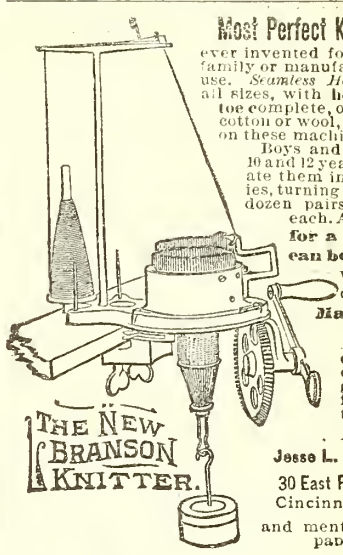
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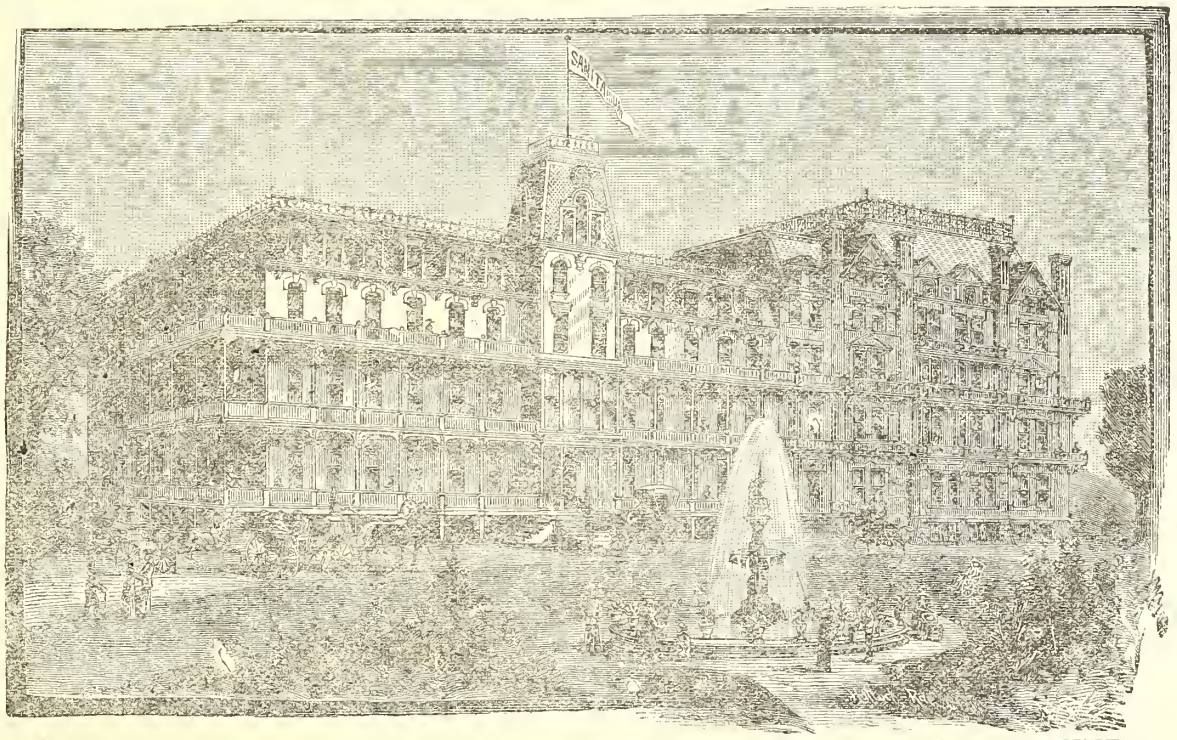
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NEWS OF THE WEEK

WASHINGTON.

At the caucus of Republican United States Senators at Washington, Friday, the Presidency of the Senate was tendered to General John A. Logan by unanimous vote; but he declined to accept.

The Commissioner of Indian affairs has submitted his annual report for the fiscal year ended June 80 He looks to agriculture as the chief means available for civilizing the red man. There are at present in the United States, exclusive of Alaska, 260,000 Indians.

COUNTRY.

The remains of Vice President Hendricks were interred in the Crown Hill cementry at Indianapolis Tuesday afternoon, the procession, comprising four grand divisions, being very large. The streets were thronged so densely that the passage of the procession was slightly interfered with. In St Paul's Protestant Episcopal Cathedral Bishop Knickerbocker conducted the services, and the Rev Dr. Jencks preached the sermon, eulogizing the life-work of the deceased. Railway officials report that from Monday at midnight 30,000 visitors arrived in the city.

The customs report just issued, shows, since the passage of the Chinese restriction act in 1882, 18,000 Chinese have landed at San Francisco, and out of that number nearly 4 000 have been permitted to land without the legal customs certificate.

The arrangements for lighting the Chicago Board of Trade tower with electric lights have been completed, and 40,000 candle power illumination will take place on the eve of Jan. 1, 1886.

Charlotte Wickliffe (colored), who claimed to have handed Washington a cup of water at the battle of Yorktown, died at Louisville, Wednesday night, aged 117 Of her seventy-five surving children and grand children the oldest is nearly 100 years old.

C L. Winans, a spiritualist leader, recently went to Strawberry Point, Iowa, to give the people an opportunity to speak with their departed friends. His fraudulent apparitions were exposed, resulting in his arrest, and, failing to secure bail, he has been lodged in jail on a charge of obtaining money by false pretenses.

Since Saturday last four men have been killed in the rioting at the Brevier Coal Mine, near Macon, Mo., and the firing between the black and white miners was kept up incessantly all Monday night. The authorities have done nothing to suppress the trouble

The first blizzard of the season is reported from points in Montana Dakota, Minnesota, Iowa, Wisconsin, Michigan, and Illinois, the snowfall averaging about five inches The snow is driven by high winds, resulting in drifts that threaten to retard railway travel. Anxiety is felt at Milwaukee for the safety of many vessels known to be en route for that port. The sleighing is good at St. Paul.

A hurricane swept over portions of Missouri, Nebraska, and Colorado, Friday, resulting in serious losses. The wrecking of buildings at Kansas City, Omaha, and Lincoln, Neb., is reported. A woman was killed at River View, Mo., and a man was blown from a building and fatally injured at Kansas City. The Union Pacific refused to dispatch trains across the bridge at Omaha.

Seven men robbed Bentel & Co 's bank at Freedom, Pa , Friday morning, blowing open the safe, and securing $12 000 in cash and securities. The fire following the explosion destroyed several thousand dollars. The burglars kept the citizens at bay with revolvers, which they fired several times.

Some fifty farmers living in Washington township, Indiana, on Wednesday sent a communication to Eckert Burket that if he did not get out of the county in twenty-four hours they would hang him.

The tow boat Iron City was blown to pieces Wednesday morning while stuck on the bar at the head of Herr's Island, in the Allegheny river, near Pittsburg. The engineer, George Ashton, was killed and a number of others seriously injured, one of them fatally. The explosion was caused by natural gas, the vessel striking a gas main, and the gas catching fire from the furnace.

In Workman's Cut, near Washington, Pa., Wednesday afternoon two Baltimore and Ohio freight trains were in collison, wrecking both engines and a number of cars. Two men were mangled and then scalded to death, while several of them were wounded, three of them probably fatally.

The Illinois Revenue Commission Wednesday adopted propositions to tax telegraph companies $2 annually for each telegraph instrument, and $1 per mile for each separate wire. It was decided to tax insurance companies 2 per cent on the gross amount of premiums shown in the annual returns.

On their 399th ballot the Illinois Soldiers' Home Commission Wednesday selected Quincy as the site for the Home; Messrs. Berry, Crawford, Wallace, and White giving the deciding ballot.

From the opening of navigation to Nov. 30, there were shipped by lake from Chicago to Buffalo, 2,783 558 barrels of flour and 18,969,371 bushels of grain. The shipments from Buffalo of coal, cement and salt are largely in excess of the shipments last season.

A Pittsburg paper publishes the statement that Eastern nail manufacturers are aiding the striking nailers in the West, and have agreed to continue the contributions until the strike ends.

FOREIGN.

The United States Consul to Samoa writes that a new Island, two miles in length, has appeared in the ocean forty miles off the Tonga Islands, bearing towards Fiji.

The French minister to China, appeared before the Tonquin Committee of the Chamber of Deputies and spoke in favor of the continued occupation of Tonquin. He said that the evacuation of that country would be a cowardly and dangerous proceeding. China, he declared, was well disposed towards France. General Campenon, Minister of War, has telegraphed to General DeCourcy, the French commander in Tonquin, that the French Government will energetically oppose the proposition to evacuate Tonquin.

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WHAT SHALL WE SAY FOR 1886?

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Rev. J. D. Gehring, Park College, Mo.
And many others whom space forbids to mention.

During 1885 sketches and fine portraits have appeared of Rev. A. M. Milligan, D. D., Rev. Adam Crooks, Rev. Lebbeus Armstrong, Dr. Benjamin Rush, Hon. Richard Rush, Hon. Samuel Plumb, Hon. Henry Wilson, Hon. Gerrit Smith, Dr. E. Smith, John Quincy Adams.

For 1886 sketches and protraits of John G. Fee, George B. Cheever, George W. Clark, Charles C. Foote, David Bernard, Samuel D. Greene, Charles Sumner, George F. Pentecost, Nathaniel Colver, John Brown, John Marshal, and others are in preparation, and with each portrait will be one or more biographical sketches by the editor and other competent writers. This feature will be well worth the price of the paper for one year.

Histories of all the secret societies so far as they can be obtained will be given in the Secret Empire department of the *Cynosure* during the year.

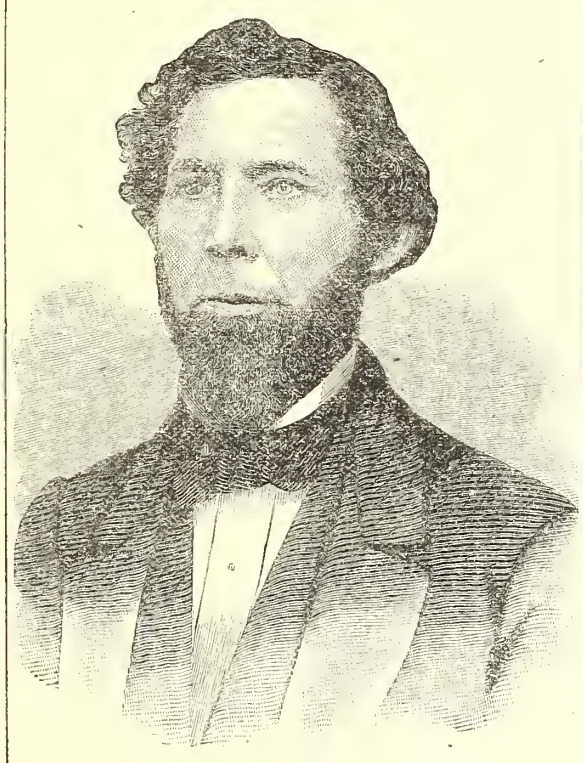
The proposed conference of churches and Christians on the secret lodge will be an important movement to which the *Cynosure* will give profound attention.

The condition of the colored churches and their struggle for existence amid the overpowering influences of the multitude of secret societies will also have large space. The visit of the Senior Editor to the South and his correspondence will form a most important and attractive feature of the paper.

The *Cynosure* in short will be a paper in 1886 which no man who is honest in his profession of Anti-masonry can well afford to be without.

Let every present subscriber RENEW IN TIME, AND GET

A New Reader for 1886.



EBENEZER SMITH.

BY ELDER S. C. KIMBALL.

Deacon Ebenezer Smith, whose portrait we are happy to present to our readers, was born in Barrington (now Strafford), near Bow Lake, Sept. 29, 1810. He obtained his education in the public school; in the evening blowing the bellows in the blacksmith shop where his father made nails and shoes for oxen and horses, as was the custom in those days. He learned the blacksmith's trade with his father, and divided the time between blacksmithing and farming, as occasion required. April 6, 1834, he married Mary, daughter of John and Sarah (Clark) Smith. They have six daughters and one son. By industry, integrity and economy they not only acquired a competence for themselves, but a surplus with which to meet constantly recurring calls of charity and benevolence.

Under the faithful labors of Elder John Caverly, of blessed memory, Mr. Smith and wife entered that life of faith which is now the ornament and solace of their declining years. April 9, 1838, they were baptized, and the next year, in obedience to the call of his brethren, Mr. Smith was ordained deacon at a public meeting held in Elder Caverly's barn, as there was no house of worship in the place.

In 1843, the Bow Lake meeting house was built, Deacon Smith taking a leading part in the work and serving on the building committee. Removing to Center Strafford in 1858, he has to this time served the church there as deacon and stood in the forefront of the battle for truth and righteousness. In the early days of the anti-slavery conflict, Deacon Smith stood beside Elder Caverly, his pastor, patiently enduring the fury of Satan's mob stirred up to crush free speech and hold in perpetual bondage and ignorance these millions of men for whom Christ died.

When President Charles G. Finney, of Oberlin, and President J. Blanchard, of Wheaton College, sounded the alarm of danger on account of secret societies, in the ears of a slumbering church, Deacon Smith was one of those faithful men all ready to embrace the truth and endure reproach and loss, if need be, for the sake of Christ and his imperiled church. To his prayers, testimony, wisdom, courage, and generous use of hard-earned money the success of the Anti-masonic reform in New Hampshire is largely due. He found, however, many true yokefellows in the work of the Lord, especially Deacon Simon Rowe, of Gilford, and Deacon Moses Pierce, of Barrington. It is scarcely necessary to add that Deacon Smith is in accord with his brethren in politics as well as religion, having been candidate for Governor of New Hampshire on the American Prohibition ticket. He also served as treasurer of the N. H. Christian Association for about five years. In more than local annals his name shall long stand high on the Christian roll of honor.

A GALAXY OF TESTIMONY.

BY PRES. C. A. BLANCHARD.

Daniel Webster said, "In my opinion the imposition of such obligations as Freemasonry imposes should be prohibited by law."

George Washington, who had been made a Mason, said in a letter written a year before his death, "I preside over no lodge, nor have I been in one more than once or twice during the last thirty years."

The Albany *Evening Journal* said: "For this publication [of Masonry] he [Wm. Morgan] was kidnapped and forcibly carried away from a wife and two children and was murdered by being drowned in Niagara river. This was done by Freemasons. Thus he has sealed the truth of his revelations by sacrificing his own life, and the Freemasons established their accuracy incontrovertibly by the punishment they inflicted on him. For according to their own bloody code, he could not have incurred the penalty of death if he had not revealed their secrets."

Fourteen hundred citizens of Rhode Island in 1833 petitioned the Legislature of that State for an investigation of Masonry. They say in their petition after quoting from the oaths of the order: "They [these oaths] purport to be the injunctions of supreme power and claim supremacy over every obligation, human or divine. In this light they were regarded and acted upon by Masons of high standing and character who were concerned in the late Masonic murder in the State of New York, or connected with the trials which sprang from it, and in this construction these Masons were justified and upheld by the Grand Chapter and Grand Lodge of that State."

The committee, after taking the evidence reported, and in that report to the Legislature of the State of Connecticut occur these words: "The committee believe the administration of such oaths to be highly improper and that the same should be prohibited by legal enactment. Our reasons for this opinion are:

1. They are unauthorized by law.

2. They bind the person to whom they are administered to disregard and violate law.

3. Because they are in their natural tendency subversive of public morals and blasphemous.

The penalties attached to the breach of them are such as are entirely unknown to our law, and are forbidden, both by the Constitution of the United States and this State."

Jarvis F. Hanks, in his renunciation of the order, says: "In thus taking leave of Freemasonry I am not sensible of the least hostility to Masons, but act under a solemn conviction that Masonry is a wicked imposture, a refuge of lies, a substitute for

the Gospel of Christ: that it is contrary to the laws of God and our country, and superior to either in the estimation of its disciples, and that it is the most powerful and successful engine ever employed by the devil to destroy the souls of men."

Dr. Fisch, of Paris, said: "Masonry is very bad. It does only evil. It is managed by deists and atheists. In lodges they do not mention Christ and God, only as the 'great architect of the universe.' The church in America must stand as one man against Masonry or she will be destroyed."

Mr. Muller, of the Bristol Orphanage, England, being asked what ministers should do who have joined the lodges, replied: "Oh, they must immediately abandon them and come out."

President Chas. G. Finney said: "Masonic oaths are a conspiracy against God and man, and are not repented of while they are adhered to. Refusing to renounce is adhering. Adherence makes them partakers of other men's sins. Because to adhere is to justify their oaths and the keeping and fulfillment of them. But to justify their crimes, the murder of Morgan for example, is to partake of the guilt of his murderers." [To laugh about it is laughing about murder].

Chas. Francis Adams says, "A more perfect agent for the devising and execution of conspiracies against church and state could scarcely have been conceived." * * * He [the candidate] then too late discovers himself to have been fitting for the condition either of a dupe or a conspirator. He has plunged himself needlessly into an abyss of obligations, which, if they signify little, prove him to have been a fool, and if, on the contrary, they signify much, prove him ready, at a moment's warning, to make himself a villain."—*Introduction to Letters, p. 11, 12.*

John Quincy Adams says that the Masonic fraternity in the Morgan transaction committed the following offenses: 1. Abuse of forms of law. 2. Infamous slander. 3. Conspiracy to commit any crime necessary to suppress the book. 4. Arson with possible murder of 8 or 10 persons sleeping in the building they sought to burn. 5. Fraud, deception, and treachery in procuring part of Morgan's book from himself, which was sent by special messenger to the General Grand Chapter of the United States, in session at New York. 6. Kidnapping one man and attempting to abduct another. 7. False imprisonment. 8. A murder taking nine days in its perpetration, keeping the wretched and helpless victim throughout the whole of that time in a state of continual and cruel torture. * * * These crimes I allege were committed by the fraternity. They were instigated by no impulse of individual passions * * * they were crimes *of the craft*, of which the guilty agents who committed them were but the fanatical instruments," etc.

The Synod of Cincinnati passed a resolution affirming that "Membership in a Masonic lodge is inconsistent with a credible profession of the Christian religion."

The General Association of Congregational churches in the State of Illinois adopted a report affirming that "by it [the lodge] Christ is dethroned and Satan exalted.

One of the churches of the Augustana Synod states its position thus: "We will not tolerate our members uniting with the Masonic or other infidel societies."

The Reformed Presbyterian, United Presbyterian, United Brethren, Free Methodist, Wesleyan Methodist, Friend Quakers, Lutherans, mission churches of Scandinavia, and others have declared Freemasonry hostile to the Christian religion. Now, without vouching for these gentlemen or religious bodies, who need no recommendation among intelligent people, I affirm that no man ought to unite with or continue in an organization thus condemned without the gravest and most overwhelming reasons. No Christian, no good citizen, no honest man should uphold the system for a moment if these charges, made by men of the highest character, are true. It will be interesting to observe the answer which the order makes to these serious charges which have been now for forty years before the public.

THE ANSWER OF THE LODGE.

Perhaps the one most commonly made and most effective with men is: If these statements were true the good men whom you know to be Masons would not be members of the fraternity. Do you suppose, we are indignantly asked, that ministers sustain an order that dethrones Christ; that judges and lawyers take oaths of conspiracy against the law, and honest citizens swear to conceal the crimes of theives and murderers?

The answer to this question is easy and will satisfy all who love truth more than their friends. Those who love their friends more than the truth could not be satisfied by any argument. The reply is this:

1. Good men may be mistaken as to the character of a practice or an institution. Good men have practised polygamy, distilled whisky, sold tobacco, and held slaves. Men's light differs and God winks at times at ignorance.

2. Good men may be deceived. Bad men might enter a Masonic lodge because they wish its aid and protection in committing crime; but good men, who know what the order is *beforehand*, do not unite with it. Those who are ignorant of its real character are told that it is merely a benevolent or social organization; that none of its obligations conflict with social, civil or religious duties; that it is founded on the Bible; that it is a help in traveling, in sickness, in business; that it will increase one's influence and help him to do good, etc. Induced by such arguments and the example of friends the man joins, and in his very first oath is sworn to keep all secret forever, under penalty of having his throat cut across and his tongue torn out by the roots.

3. But, some one will say, if this is true why do these good men go on? Why do they not stop? The answer is that many of them do. There are probably few of you who have not heard of men's going to the lodge and never returing after receiving the first degree. But some go on? Yes, this is true. They are told that the ceremonies of denuding and blinding and swearing are very ancient, have come down from Solomon or before and that they can't change them. This is all false, but the good man does not known it to be so and often the one who tells him does not know what the truth is, but simply passes on a time-worn lie invented by others. They are also told that the system is progressive and that it is far better farther on; that things seeming objectionable will be explained. So curiosity, and desire for advantage in the world, and the cunningly devised solicitations of liars who "never invite any one to join the lodge," all these things together lead them on until some take three, some seven or more degrees.

4. But why do not they leave at last, all of them, so that none but real wicked, profane, licentious, drunken, cheating men will have anything to do with it? If it is as evil as Webster and the Adamses, and Fisch and Finney and others say, no decent man should have anything to do with it.

We answer again, most of the good men who are known as Masons do practically abandon the order. The pious, intelligent, honest, industrious members of the lodge are not the men who keep up its meetings, hold its offices or manage its affairs. They are the "non-affiliates," the men who "don't have time to go," or who have "something better to do, etc., etc." Thus two points are gained. These good men advertize the lodge and the bad men manage it. The good men are like the wooden Indian before the cigar store, or the Gambrinus before the beer saloon, they neither sell smoke nor drink. The bad men are like the bar-tenders who sell the cigars and beer.

5. But, says another, I think these good men would come out openly and denounce the whole thing as a fraud and swindle. Especially the ministers ought to do this. What right have they to stand by and see young men cheated and sworn and infidelized in this way?

The answer again is easy. Some are ashamed, some are afraid, and some do as the objector thinks they should. But these last are assailed in all ways by slander, proscription and murder. For months past a minister, in Memphis, Tenn., who has committed no crime but that of renouncing the lodge, has been guarded night and day, even when going to or returning from his church, to prevent his assassination. His house has been shot full of holes at night, and a load of buck-shot fired at him, sent two balls through him and wounded two members of his church who were attending him home after a preaching service.

I dismiss here the argument from authority, praying that the eyes of my fellow-men may be opened. How often have the blind leaders and the blind followers fallen together into the ditch. These orders are multiplying like the frogs of Egypt and already croak in and defile all sacred places and themes. They seize upon patriotism, temperance, the desire to provide for wife and child, they shut churches to the truth, and cause a minister to preach as they please or turn him out of his pulpit, and whenever we condemn them for their sins against God and crimes against man, they tell us that there are so many good men in them that the charges cannot be true. Thus does Satan use pious, but timid or blinded men to buttress this system, which, take it all in all, is perhaps the most powerful system of idolatry which the world has ever seen.

Wheaton College.

THE BRITISH ELECTION.

The prophets of our day are busy casting about in their mind's eye what shall be the result of the general election in the United Kingdom. The natural result would be the change of premier from Salisbury to the "grand old man," Gladstone. But the virulence of party feeling runs so high that we need not be at all surprised if some turn of the wheel of fortune should enable the Tories to hold on to their death-like grip of power. The fusion of the Tories and Parnellites is a *moral* impossibility, and may be likened to the component parts of dynamite or gunpowder, so that a spark may send their late friendly electioneering hobnobbing sky-high. It is even possible that the professed dread of infidelity and love for the church, alleged to be endangered by the Liberals, may prompt the Tory ministry even to embroil the country in the cry for or in the reality of war, if thereby their hold of the reins of government could be confirmed.

One thing is clear, that the real *test* questtion in the coming Parliament will be "Ould Ireland." Gladstone has spoken, and will do his utmost to obtain for her the control over all her local affairs. He has already extended her franchise as much or more than that in England and Scotland. The Tories cannot do more nor better than he. But this local self-government will not satisfy many of the Irish nationalists. They wish independence. It is as much a question of union there as our own was between the South and the North. The Irish nationalists, chiefly Roman Catholics, yearn for a separate legislature, and a separate government for Ireland. Let us have one government and one legislature for the *United Kingdom*, say the Liberal party and equal rights and local self-government in the three countries.

It is but too evident, we fear, that the National Irish party are largely under the influence of secretism. They, as a party, have largely run their machine by the rules and regulations of lodgery. The immediate result is very close to the calculations of its leaders. But far better it would be in the future if free and open discussion and action were the rule of *all* the Irish and other voters. Lodgery may do for them what it did for our South, plunge them into all the horrors of a civil war, before they know what they are about.

A SCOT.

SHERIFF JOSEPH GARLINGHOUSE.

BY A. C. MOFFATT.

Seeing the name of Mr. Garlinghouse in your paper a short time ago reminded me of a part he acted in the Morgan excitement. During the session of the special court appointed by the Legislature of New York State, held at Rochester, to try the kidnappers of Morgan, William L. Marcy was special judge and John C. Spencer was special counsel for the people. At that court Morgan was proved to be in the hands of Rufus King when he was put into Fort Niagara. Mr. King was an officer in the army, in a regiment stationed in the vicinity of Green Bay Michigan. Requisition papers were obtained from President John Quincy Adams (the highest authority of the government *except Freemasonry*) to bring Mr. King before that special court then in session in Rochester, N. Y. Mr. Garlinghouse was deputized to serve those papers. He went to where the regiment was stationed, showed the papers to the colonel, who said, "Mr. King is out in camp. I will send for him to come in," and asked Mr. Garlinghouse to be seated in the office. After about two hours the colonel said, "It is time Mr. King was here. I will send another messenger." Mr. Garlinghouse waited an hour longer, then said he would go and see Mr. King, when the colonel told him it was of no use, that Mr. King was more than twenty miles from there on the best horse in the regimeut; that his mission was not welcome there, and advised him to leave with as little ceremony as possible.

Garlinghouse came back and reported the reception he met at the colonel's office. The President then sent a message to the colonel to deliver Mr. King before that court within fifteen days or he would be summarily dealt with. President Adams was not a Freemason, therefore Masonry could not control him. An officer in the regiment started with Mr. King for Rochester, where the court was in session. They stayed the last night within four miles of the city. In the morning Mr. King was found dead in the bed.

Mr. Garlinghouse died in Albany in the winter of 1861, I think. A notice came out in Mr. Weed's paper, the Albany *Journal*, saying, "At the death of Mr. Garlinghouse, janitor of the Senate, there passed away a man of strong mind and large area

of experience. He knew much about the great Morgan excitement—that Morgan was sunk in Niagara river in the night of the 19th of September, 1826.

HOLIDAYS AND THE DUTIES OF MINISTERS IN REGARD TO THEM.

Rev. J. B. Dales, D. D., pastor of the Second United Presbyterian Church, Philadelphia, in the Evangelical Repository.

Few persons, probably, realize how many objects have the term "holy" applied to them in the appointments and observances of men for professedly religious purposes. Besides the "Saint" which is so distinctively applied to the Apostles and Evangelists—though there is not the shadow of authority for it in the Bible,—a list of twenty-five different objects is given in Eadie's Ecclesiastical Cyclopedia, to which this term "holy" is applied, such as Holy Ashes, Holy Candles, Holy Oil, Holy Orders, Holy Thursday, etc., etc. Only one in the long list is ever found as a distinctive epithet in the New Testament, viz., the Holy Ghost. Yet, for all these, and the like, there is claimed a kind of religious authority and sanctity, and they have been widely made to contain a mingling of some of the most sacred acts and observances, with customs and practices that are of the most worldly and trifling, and sometimes demoralizing and injurious character or tendency.

Holiday is evidently the present accommodation or practical equivalent of the past Holy Day. But as the very pronunciation implies, it is stripped of much of its original meaning and is now largely a pleasure day of man, rather than a holy day of God.

Happily in this country the masses of the people have never yet made any extensive recognition of many of these days. In none of the directories for worship of the Congregationalist, Baptist, Methodist, or Presbyterian churches is there provision made for an authoritative observance of any such days, and it is only in the Roman Catholic church and in the churches that are most nearly akin to it in doctrine or in worship, that they are ever recognized or enjoined. But as men are always inclined to whatever will gratify the natural desires and feelings rather than the spiritual, the tendencies are ever, as facts are constantly showing, towards the multiplication of these days—a course which, it may be feared, often weakens or abuses the sanctity of true religion, by making it the excuse or the pretence for having such days at all, and thus have that religion practically held responsible for all the practices that characterize and so often debase the countries and communities where they exist.

The one day of a professed religious character that in our country is most generally acknowledged, and perhaps least abused, is the well-known Thanksgiving day. In no sense is it claimed to be a fixed day, or one of express divine appointment, and hence its observance has been generally set forth from year to year as a recommendation or call rather than a positive command, and while it might be regarded as suggested to all under this dispensation by the great Feast of Ingatherings under the former, yet it is in large measure a peculiarity of our own country. In other countries there have been occasional general thanksgiving days, as when the people of Leyden in Holland, most devoutly observed October 30th, 1575, as a day of general thanksgiving, as it was the first anniversary of their great deliverance from the most terrible calamities. Just after the first harvest was gathered in by the Plymouth Pilgrims of New England, in 1621, Governor Bradford sent out a call for all the Colony to spend a day which he named in the month of October, in full-hearted thanksgiving to God. Thenceforward also—time after time the Puritan governors of the Colony of Massachusetts, and the Dutch and English governors of New Netherlands, or New York, pursued this course. Nearly every year during the Revolutionary War, and dark as things often were, Congress recommended some particular day for general thanksgiving. So did Washington, the first President, in 1789, for the general adoption of the National Constitution. And thus did several of our Presidents, occasionally at least, and many of the State governors quite regularly up to 1864, when the lamented President Lincoln instituted, near the close of the war, what has been observed throughout the country ever since—a National Thanksgiving Day.

That such a day, especially when recommended on the ground of the right of God to the grateful homage of his creatures and in public acknowledgement of the Lord Jesus Christ is eminently becoming and dutiful, no one can in any sense justly deny. And no one can doubt that the general cheerful public worship of God on that day, the social and genial good feeling which largely characterize it—all attest the propriety and the value of it.

Beyond this day, however, there has been a disposition from a small beginning in the second century, and a much larger development in the fourth, to have days set apart with all the authority of church enactments which at first were apparently for religious observance, but are at length most marked for holiday purposes. Originally these days were founded upon acts or scenes in the life of our Lord, or of so-called martyrs and saints. In the second century the first recognition of such days began, as Bingham and Mosheim expressly declare, and that by having special regard paid to the anniversary days of the death and ascension of Christ. Two centuries later these days greatly increased in number, and that increase continued until, as in the Roman Catholic church alone, we have now a list of more than two hundred such days.

Even in the Church of England, and of her daughter, the Protestant Episcopal church in this country, there are forty such days. And in all these churches all the authority of the church in its rubrics and canons, and all the force of having one's reputation for piety be judged according as he is faithful in such observances, are brought to recommend or enforce them.

But are such days right, and ought they to be observed?

We unhesitatingly deny them, and this for the following among other reasons.

First. God has expressly appointed one day in seven—and only one—to be a holy day, and said of it—and said it of no other day—"Remember to keep it holy." In the very nature of the case, any appointing of another day or of other days, and any regrading them and calling them holy days, is an adding to this appointment of God, and cannot but be followed, on his own solemn statement, with his adding to the doers of such things the plagues that are written in his book.

Second. There is not a hint to be found in the Bible of any other day than the Sabbath ever being intended to be a stated holy day. And hence, as no man was allowed to know where the body of Moses was buried, probably lest men in subsequent ages might make their religious pilgrimages to the spot, or show some idolatrous or superstitious regard for it; so we may suppose God has never allowed men to know, with absolute certainty, the precise days for which, in several cases, these claims are set forth.

Take for instance, Christmas—a day which, it is assumed, commemorates the birth of Christ, and which, even in professed Protestant communities, as well as in the highest and most degraded walks alike of Romanism, many are coming so largely to practically adopt, and yet no man can tell when it was. Some day in nearly every month of the year has been claimed for it. Clemens Alexandrinus, who died in the year 220, says it was on the 20th of May. Basilides fixed it on the 10th of January, and Bochart on the 22d of March. The learned Scaliger placed it in October, and the no less learned Dr. Lightfoot and Dr. Gill dated it in September. But in the clearest fact no one knows from the Bible, or can know, when it was. Now is it reasonable that a day which was to be exalted to such an honor as this has been could have been left of God so absolutely unsettled and unappointed? And how, then, can it be but that there is a fearful responsibility taken when men practically regard it as if he had appointed it, and give themselves up to countenance or maintain it, with all its usual frivolities, and all under the pretence that it is for a religious purpose?

Third. We deny the right or authority of these days, because the practical tendency of them in any community is to weaken the hold which the Sabbath, as the day of the Lord, should have upon the consciences and the regards of men. In Roman Catholic countries, where there are so many holy days, there is scarcely any Sabbath. In the city of Havana, in the winter of 1840, a shopkeeper would not take pay from us for an article that we called for on Christmas, which came that year on Saturday, but asked that we should call the next day and pay, and when we replied we could not do business on the Sabbath, he immediately said: "Christmas holy day—more better than Sabbath day."

In our own city, comparatively recently, a lady, who is a devout member of one of the churches that has a large number of these days, reproved, with great earnestness and solemnity, her little boy for whistling on Good Friday morning, and shortly after herself had a large, fashionable dinner party on the Sabbath.

Fourth. Because the multiplication of these days tends to demoralize and injure the masses of the people of any country. In any place where these days are largely observed the Sabbath largely ceases. Men are thrown on themselves. All doors of dissipation are opened. In the Island of Cuba, at the above mentioned time, it was stated that there were over ninety of these days in the year, during which, and because they were holy days, public works were generally stopped. Even the Custom House was closed during those days. And while in the early morning, and perhaps forenoon, the churches were opened and religious services were had, yet the afternoon and evening of each day, and especially of the Sabbath, saw its Pasee crowded with promenaders. The bull-baitings were more frequent then than on any other days. All the theatres, operas and places of public amusement, even to those of the lowest and vilest character, were in full blast; and thus there, as in every community or country where such days are accepted and multiplied (as the tendency is always to have them do), the effect is the promotion of idleness, dissipation, and almost all personal and social evils, is so direct and mighty that they are evil, and only evil. But,

Lastly. As such days are nowhere mentioned in the Christian Scriptures; as there is not the slightest provision made for their observance, or the slightest hint of a command for it; and as their tendencies are so largely to evil, we believe that they are not, in any sense, of God, and cannot, therefore, be for good to man.

If then, in conclusion, it be asked, What are the duties of ministers in regard to holy days? it must, we conceive, be answered, That in their popular sense, and so far as their religious character is concerned, they are not to be admitted at all. Let the day of thanksgiving, when properly recommended, be devoutly observed as an ordinance of God, set forth, for the time, in his providence and Word. But of the large round of holidays, derived as many of them were from the worst and most debasing observances of heathenism, and tending as they so largely do to demoralization and evil, let ministers stand aloof from them in word and deed, and urge their people to hold fast, not man's holiday, but God's holy day.

CROTCHETY MASONS.

From the Detroit Freemason.

Crotchety Masons are becoming a nuisance. They are to the Masonic institution what warts are to the human body—little excrecences, not painful but annoying—and unless something is done with them they will grow larger, and in time will become very troublesome. When that kind of men get an idea in their heads it is impossible to reason with them, neither argument nor logic will penetrate their craniums. They are like the juryman who said the jury would have agreed if it had not been for those eleven contrary men with him on the jury. It is said that it takes all kinds of men to make up the world. There are some very peculiar people in this world, and quite a variety of them get into the Masonic order. During the past 21 years we have had occasion to visit in the different Masonic bodies in most of the States and British Provinces, and have observed the differences there are in the modes of work, in one State from another, and the peculiar ideas advanced by some of the members about the order.

About the secrets of Freemasonry, some say it s a wonderfully secret institution—you must not speak of it in the presence of those not members; must not do anything in public installation of officers, or have a family reunion in the lodge room and invite ladies to participate; and some think the order of the Eastern Star is an innovation on Freemasonry—and other crotchety notions about display, music, etc. Then there are those who think the Knights Templar, Scottish rite, and other higher degrees do not belong to Masonry, and some crochety Masons in Ohio expelled a number from one of their grand bodies because they joined another body displeasing to them, so they called it illegitimate.

In Canada the same crotchety spirit has been expressed in regard to the different bodies, so-called legal and so-called illegal—one Simon pure and the other illegal body both claiming to be the original body and the only one entitled to confer the degrees.

Then we have the Royal rite, the Memphis rite, and we might mention a dozen more, all claiming to be the true and only legitimate body.

Now we would ask, Who is to be the judge? who is prepared to say which is or which is not the legitimate body?

Gentlemen, you pay your money and take your choice.

The Grand Chapter and the Grand Commandery of the Masons met at Marshalltown last week and aired their finery. They ransacked the alphabet as usual to find some initials to stock their grand officers. They had regalia and bands and marching, and everything to impress the minds of the uninitiated, but we venture to assert that none of them is as well posted in the ritual and work of the order

as Pres. C. A. Blanchard, and not one of them dare meet him in public debate on any question in relation to secret societies. We have given some few explanations of how the Knights in the Commandery drink wine out of the top of a human skull, and soon we will show our readers how the members of the Chapter are made Royal Arch Masons.—*Birmingham Free Press.*

WASHINGTON LETTER.

DEAR CYNOSURE:—There has been much comment on Mr. Cleveland's course in remaining at his post instead of going to the funeral of the Vice President, and in some quarters he has been accused of cowardice. But surely it took more moral courage to face the adverse criticism than to have gone to Indianapolis. He doubtless remained here in deference to the best convictions of all parties. There is no doubt that among the first things done by Congress will be to provide for the Presidential succession, and Mr. Hoar's bill, which passed the Senate at last session, will be promptly passed. The declination of Mr. Logan of the nomination for president of the Senate took everybody by surprise, and the nomination of Mr. Sherman will give general satisfaction. The appointment of Mr. Wilson, an old resident of the District, as District Marshal, gives general satisfaction to all parties.

Prof. A. A. Hopkins and Rev. Mr. Mead, of New York, who are the advance guard of prohibition lecturers going South, recently spoke in Baltimore and this city. In Baltimore both had large audiences. In this city, Mr. Mead, who addressed a colored audience, had a full house, but Prof. Hopkins, who gave a most able address in the 6th Presbyterian church, had but a very meager hearing. The fact that prohibition was the theme doubtless drove away politicians.

There are perhaps 50 to 60 Chinese in this city, mostly engaged in laundries. They are industrious, inoffensive and useful. There has been a school instituted for their benefit in the Metropolitan M. E. church, and the work has the sympathies of all good people. There is, however, a strong anti-Chinese feeling both in this city and in Baltimore, which has its origin with the so-called labor organizations, and is participated in by the colored people. The political party leaders, who always ask what will give us votes, rather than what is right, think this drift of public sentiment will waft them into office, and hence make large concessions to it. It is highly probable that this Congress will endeavor to strengthen the laws of exclusion. It is certainly very remarkable that a few score thousands of peaceful and industrious Asiatic foreigners should excite such intense hostility when a great multitude of boisterous and murderous Europeans are permitted to dominate the political parties. The following, written in reference to the Congress that passed the anti-Chinese act, will as well apply to the present one:

"The mighty Congress shook with fear
At this queer, silent little man,
And cried, as only Congress can:
'Stop washing, and git out of here.'
The small brown man, he ceased to rub,
And raised his little shaven head
Above the steaming, sudsy tub,
And unto this great Congress said,
Straight-forward, business-like and true:
'Two bittee dozen washee *you*,'
Then calmly went on washing.

"Oh, honest, faithful little John,
If you will lay aside your duds,
And take a sea of soap and suds
And wash out dirty Washington;
If you will be the Hercules
To cleanse our stables clean of these
That all such follies fatten on,
There's fifty million souls to-day
To bid you welcome, bid you stay,
And calmly keep on washing."

Am. Missionary.

The work of evanglization goes on in the Central Union mission with unabated interest. Among those recently converted is a Knight Templar, who tells me he is filled with horror and disgust at the institution. He testifies to the correctness of our expositions and sympathizes heartily with our work. May the Lord give him the courage of his convictions.

I have just returned from the Capitol Congress, in both houses, was called to order promptly at 12 M., but half an hour before that time the galleries were packed to their utmost capacity. After a fruitless endeavor to get into either hall, I went into the Supreme Court and listened to the decisions in several cases of no general interest.

John Sherman is doubtless president of the Senate, and Mr. Carlisle, speaker of the House. The President's message will not be presented until tomorrow. Our winter has fairly come. Ponds are frozen over, and there is a sharp northwest wind, but a bright clear sky. H. H. HINMAN.

THE SUPREME COUNCILS

The quarrel of the Supreme Masonic Councils has been exhibited by the contestants themselves in the last two numbers of the *Cynosure*. According to the *Masonic World*, March, 1885, several so-called Supreme Councils have been formed, six of which are still meeting in the United States. Dr. Dalcho, of Charleston, S. C., is said to have formed the first in 1801, under charter from Frederick the Great. But as this Council was defunct from 1802 to 1857, and the evidence that Frederick ever did or ever had the right to give such a charter being ably disputed, the facts are not very clear. Just before Albert Pike revived this Council, and it continues to be the Supreme Council for the Southern Jurisdiction, including all of the United States west of the Mississippi and south of the Ohio.

Another Council originated in 1813. Emanuel De la Motta came to New York in that year, as he says, in search of health and not for any lodge business. But he forthwith set up a Supreme Council on his own authority. This Council became extinct four years later, but was revived by J. J. J. Gourgas in 1848. From 1851 to 1860 E. A. Raymond was Sov. Grand Commander. But during the political feeling preceding the war this supreme band of "brothers" could not live together in spite of their multitude of barbarous and horrible oaths of fealty. In 1860 he disolved the Council and started a new one of his own with a small coterie of friends. At the same time the opposing party, headed by H. K. Van Rensselear, organized yet another Council. In 1863 Raymond, finding his little affair going down, united with the United States or Cerneau Council, which had existed since 1813. But there was no peace. In November, 1866, the intrigues of Albert Pike having succeeded, S. U. Robinson, the Grand Commander, called a meeting of his friends in this Union Council and declared its dissolution and all absolved from their oaths. The body then revived the Raymond Council and next year united with the Van Rensselear body, which has since been known as the Supreme Council of the A. and A. Scottish Rite for the Northern Jurisdiction, occupying the rest of the United States left them by Pike; Pike's body, from its supposed earlier date, being called the "Mother Council of the World."

These are the organizations which some Grand lodges have voted as the only genuine bodies of Supreme Council Masonry, and it is attempted to cast out all others. For printing a word in defense of the other Councils, Rev. Henry D. Moore, of Cincinnati, was the other day expelled from the order, though defended in the secret tribunal by no less a person than Judge Foraker, governor-elect of Ohio.

The history of the rival United States or Cerneau council is given thus in a Masonic circular:

"The Supreme Council 33d and last degree of the A. and A. Scottish Rite of Freemasonry for the United States of America, their Territories and dependencies, working under the constitution of 1762, was established by Joseph Cerneau, in New York City, October 28th, 1807. During the following year, its constitutional number being completed, it was announced in the daily papers and to all Masonic bodies, December 7th, 1808. A communication was also sent to the Grand Lodge of the State of New York. Said communication was received and recorded in its proceedings, page 431, as follows:

"'A communication from an association styling itself a Sovereign Grand Consistory of the Supreme Degrees, announcing to this Grand Lodge in very respectful terms its establishment in this city on October 28th, 1807, under patents regularly served from lawful authority, and disclaiming any power or authority inconsistent with the local supremacy of this Grand Lodge over Master Masons, was read and ordered to be filed.'

"At the time of it formation it publicly denounced and rejected the Secret Constitution and Institutes purporting to come from Frederic II., King of Prussia, and given to Dr. Dalcho, dating 1786, as a fraud upon the Masonic order. This is the doctrine also of the Grand Orient of France.

"In 1807–8 the Consistory was fully organized with Joseph Cerneau as Sovereign Grand Commander.

"In 1811, Hon. DeWitt Clinton was elected Deputy Grand Commander, and Sovereign Grand Commander in 1823, remaining as such until his death, in 1828, having been a member of this Council seventeen years. In 1812, the Supreme Council for the United States of America, their Territories and dependencies, was fully established, received recognition from the Supreme Council of France, and entered into correspondence with the same. In 1814, this Council organized and officered the first Grand Encampment of Knights Templar in the United States for the State of New York. In 1816, this Council was acknowledged by the Grand Orient of France. Its president, German Hacquet, having returned to France, was appointed representative near the Grand Orient of France.

"From 1807 to 1866 this Council established about thirty Grand Consistories and subordinate bodies in the following places: New York; Newport, R. I.; New Orleans, La.; Charleston, S. C.; Philadelphia, Penn.; Brussels, Belgium; Baltimore, M. D.; Havana, Cuba; Mayaguez, Porto Rico; Cumana, Varcelona, LaGuayra, Port of Spain; Bridgeport, Conn.; San Francisco, Cal.; Trenton, N. J.; Boston, Mass.; Syracuse, Rochester, Albany, and Brooklyn, N. Y.; Milwaukee, Wis.; Nashua, N. H.; also in Maine. It was recognized by all Supreme Councils of the world (except Albert Pike's), and its duly appointed representatives were acknowledged by each of the same. This Supreme Council has had an unbroken existence during all the years from 1807 to 1866 (except the years of the Morgan excitement), with its regular organization, regular annual meetings, active and legitimate labors, with continuous records of all its proceedings and reports of its transactions; all proven by the records themselves now in the possession of the Council, and documentary proof which cannot be controverted. Its Grand Commanders were Joseph Cerneau, in 1807–21; John W. Mulligan, 1821–23; Hon. DeWitt Clinton, 1823–28; Elias Hicks, 1828–46; H. C. Atwood, 1846–51; Jeremy L. Cross, 1851–51; H. C. Atwood, 1852–59; Edmund B. Hays, 1859 to December, 1865, Hopkins Thompson being his Lieutenant Grand Commander; Simon W. Robinson, 1865 to December, 1866, when he declared Union Council illegitimate, and dissolved the same, absolving all members from their Oaths of Fealty, and proceeded to revive the defunct Raymond-Gourgas Council."

BIBLE IN THE SCHOOLS.—An election was lately held in Concordia, Kansas, in which the chief issue was, whether the Bible should be read in the public schools or not. There was intense excitement, all the ministers and many of the Christian women being at the polls all day. Out of 964 votes 684 were for the Bible. It is strange that opposition is made to the reading of the Bible in the schools. Readers contain selections from writers of all religions and of no religion. Latin and Greek books containing all sorts of heathen mythology are read and no one even questions the propriety of their use, but the Bible, which contains the highest and purest system of morals in the world is to be the only forbidden book. What a liberal thing liberalism is. It begins to look as if Christians have no rights in this country which liberalists are bound to respect. —*Midland.*

—Canon Farrar's Thanksgiving sentiment was: "Thank God that the fathers and founders of your nation were God-fearing men—men who loved God more than gold; men who loved righteousness and hated iniquity."

—Among the apothegms quoted in the press from M. Renan's new book is this: "Religion cannot stand discussion. The moment one reasons on religion he is an atheist." The significance of these words can be better understood when it is remembered that with M. Renan religion and the Roman Catholic church are synonyms.—*Mich. Christian Herald.*

—When Osborne House was ready to go into, Queen Victoria and her family had a house-warming. It was a gay and happy time. There is a beautiful hymn of Martin Luther's which the Germans often sing at house-warming, and Prince Albert being a German, and keeping a tender liking for the pleasant home customs, repeated it at his house-warming. Here it is:

"God bless our going out, nor less
Our coming in, and make them sure;
God bless our daily bread, and bless
What'er we do, what'er endure;
In death unto his peace awake us,
And heirs of his salvation make us."

—In the little kingdom of Travancore, the "land of grace," on the southwest coast of India, "Christianity has so far displaced heathenism that one man out of every five ranges himself among the followers of Christ." So writes a missionary. But he says that part of this number of Christians belonged to a dead church, the Assyrian Christian Church, which has been in Travancore many centuries. Their churches wear the air of ruin; and their worship is without life. The Church Missionary Society is doing an important work of reformation among them.

LITERATURE.

SMITH'S DIAGRAM OF PARLIAMENTARY RULES, showing the relations of any motion to every other motion, and answering at a glance over 500 questions in Parliamentary practice; together with a key containing concise hints and directions for conducting the business of deliberative assemblies. Price 50 cents. Review and Herald Publishing Association, Battle Creek Mich.

The intricacies of parliamentary practice are to most men a labyrinth which they do not attempt to penetrate. But in this little work we have an Ariadne's clue, by which the way through it is cleared, the confusion is made plain. This is an invaluable work for all who need to inform themselves on parliamentary rules. The subject is presented in a new and wonderfully plain arrangement, by which a great amount of information is presented to the eye at once, in a marvelously condensed form. By an ingeniously-devised system of diverging and converging lines, all the rules applying to any given motion, and all the motions coming under any given rule, are presented at one view, facilitating immensely the acquisition of a general knowledge of this subject, and furnishing to a chairman instant information on any point upon which doubts may arise.

THE CIVIL SERVICE VS. THE SPOILS SYSTEM, by George S. Bernard, is one of the latest issues of the Elzevir Library, published by John B. Alden, New York, for 10 cents. It is a republication of fourteen articles on the merit plan for filling public offices, originally published in the *Index-Appeal* of Petersburg, Va. The articles being well endorsed by some of the leaders in this reform, as Dorman B. Eaton, late commissioner of the Civil Service, Senator Pendleton, Carl Schurz, George William Curtis, and others. Having such endorsement it must be supposed to be a fair treatment of the subject, and it certainly is published with a view to popularity so far as a low price and neat printing can secure it.

"*Secret Religious Oath-bound Fraternities* in the Light of God's Word," is the title of a neat pamphlet printed by the Lutheran Book Concern at Columbus, Ohio. It contains an address made by Rev. Edward Pfeiffer in St. Mark's Evangelical Lutheran church, Delaware, Ohio, last July. Pastor Pfeiffer found the lodge making alarming inroads upon his church, and was compelled as a measure of self-defence to take up the question in earnest. The result of his studies and inquiries he gives to his people in this strong, earnest address. He does not claim for it originality in argument or fact, but makes a wise and convincing use of the evidences already provided. The address is a useful addition to our reform literature, and since Pastor Pfeiffer took the advice of those who heard it to print it for all, we hope it will secure a w de circulation. No price is given, but probably 10 cents sent to Rev. E. Peiffer, Delaware, Ohio, will secure a copy.

The *Library Magazine* for the month gives its readers some valuable discussions of current topics in "The English Radicals and Socialism," "The Coup D'Etat in Eastern Roumelia," "Men and Manners in Constantinople," and "Baghdad in 1885." The contributions to philosophy and religion are also valuable; as "Natural Heirship, or All the World Akin;" "Education—Classical, Scientific and Spiritual," by Cannon Farrar; "The Uniformity of Nature," by the Bishop of Carlisle; "Robert Moffat, Missionary;" "The Development of Religious Error," by Cardinal Manning; "German and American Theological Scholarship by Dr. Philip Schaff. Other articles are: "Carlyle as a Political Teacher," "Anno Domini 1885," "The Lesson of Jupiter," and "The British South African Colonies." Such is a month's reading in this cheapest of the magazines.

A personal interest attaches to several of the pictures and articles in the December *Century*. The frontispiece is a striking portrait of the late Helen Jackson ("H. H."), with which is given an appreciative account of her life and writings, by a New England writer, followed by seven new poems, her last work in verse. "The poetry of Mrs. Jackson," says this writer, "unquestionably takes rank above that of any American woman, and in the opinion of many above that of any English woman but Mrs. Browning. Emerson, it is well known, rated it above that of almost all American men." The work which has given her the noblest repute is, however, her remarkable defense of the Indian race in "A Century of Dishonor." A number of beautiful illustrations accompany the story of Gardiner's Island off the east end of Long Island, which was once the property of the only "American lord." Captain Ericsson furnishes the serious war paper of the number, which is both important as a contribution to history and interesting to the general reader, since it describes the principles of construction of the original *Monitor*, and the performances of "The Monitors" as a class, all from the point of view of the inventor. The pictures illustrate fully the battle incidents, as well as the mechanical side of the paper. "The Loss of the *Monitor*" is briefly and most graphically described by a survivor, Francis B. Butts. The Shah and his palaces are described incidentally in an attractive illustrated paper on "The City of Teheran," by the Hon. S. G. W. Benjamin, late United States Minister to Persia. Popular essays are contributed by the Rev. A. F. Schauffler, on "Faith Cures;" by John Burroughs, on "Bird Enemies;" and by Prof. Waller, of the Columbia College School of Mines, on "Dangers in Food and Drink." The writer's position as chemist to the New York Health Department lends weight to his opinions regarding this important subject.

The frontispiece of December *St. Nicholas* is a copy of a little girl's portrait from a painting by Sir Joshua Reynolds. The best part of the magazine and most attractively illustrated are two articles on the celebrated Rugby school, England, made forever famous, not alone by its educational work, but by Hughes's "Tom Brown's School-days." "How Fishes Climb Hill," "New Bits of Talk for Young Folks," by H. H., "The Rajah's Paper-cutter," and chapter xxviii of "Among the Law-makers," are also useful and good. But the greater part of the magazine is so filled with Christmas stuff that the excellent features are hardly able to save it from condemnation.

REFORM NEWS.

MISSISSIPPI CONVENTION.

COLUMBUS, Miss., Dec. 7, 1885.

The Convention of the Associated Churches of Christ met at Cedar Grove church, in Lowndes county, Miss., on the 2nd of December. The delegates were from churches in Mississippi and Alabama. The day was intensely cold and we passed through long lanes between cotton fields, where groups of colored people, mostly women, were hastening to finish the cotton picking, or were standing around smoking fires. As the cutting winds came sweeping across the fields I felt that few circumstances could have called me there such a day; but I was glad to have an opportunity to attend a meeting so important.

When we met, and the united songs and prayers went up to Him to whom belongs all power in heaven and in earth, and we heard the strong words of faith and determination, and learned from the reports of the different members that a greater amount of reform work had been done than usual, we felt that it was indeed good to be there. Our hearts were rejoiced on account of the success and prospects of the work. Among the ideas brought out in the very interesting addresses were the necessity of pushing forward the anti-secret reform, and the guilt of those preachers who by precept or example lead others into secret orders. The following resolutions were unanimously adopted:

Resolved, That the proposition to hold a National Church Conference to unite the energy and power of the church against secret orders meets our hearty approbation.

Resolved, That in view of the fact that great efforts are made to bring the colored people under the dominion of the lodge, and many are uninformed as to the bondage, dishonest and unchristian principles of secret orders, we will call on the Christian people to assist us in securing, through the N. C. A., tracts for extensive distribution among them.

Resolved, That we extend our hearty sympathy to brethren Brinkley, Imes and Countee, and their associates in reform, in Tennessee, who are persecuted on account of their noble testimony and action against secret orders, and bid them God-speed; and, inasmuch as their stand will doubtless have great effect among the colored people, we ask the Christian friends who can to please forward help to Bro. Countee.

In addition to the usual collections a small amount was raised for the publication of a series of illustrated tracts. I hope the readers of the *Cynosure*, will remember the urgent necessity of pushing forward the reform work in the South and will by their contributions enable the N. C. A. to send out these tracts speedily. Christian friends of the reform, when your requests are made known to God, please to especially remember the workers in Lowndes county, Miss., and ask that God will continually give to us a full supply of strength, opportunity, wisdom, means and grace for the work needed to be done here. Our prayers are with you.

M. A. F. TAPLEY.

MISSION WORK IN NEW HAMPSHIRE.

I started from home, Friday, Nov. 20, called on a number of familes in Durham, including the two ministers, secured a few subscribers for the CHRISTIAN WITNESS and reached Deacon Moses Pierce's about noon, where I was refreshed in both body and spirit. After noon, I called on Bro. Bennett E. Swaine, and was much encouraged in my work. I found shelter for the night beneath the hospitable roof of Deacon E. Smith, of Strafford. Sister Smith is sick. May the Lord raise her up to health. I spent the following day visiting the sick and in pleasant communion with the friends of former days. I spent five years in Christian work in this place. Night found me in the kind care of Bro. Solomon D. Berry and wife, where all my wants were supplied after the Christian way. Bro. Berry has recently come out of darkness into light and there is great joy in that place. I preached Sunday A. M. at South Barnstead, from 2 Chron., 32: 25, and the Lord was present to confirm his word and bless his people. In the afternoon I spoke to the friends at South Strafford on the importance of having the presence and help of the Holy Spirit. In the evening a gentleman who has been a member of the Masonic fraternity confessed the Lord for the first time in public. He will have no further need of Masonry. Monday night I shared the hospitality of Bro. J. H. Bartlett and his excellent wife at Barnstead Centre. I am also indebted to Garland Brown and A. W. Foss, of Strafford, Wm. Clough and Rufus S. Foss, of Barnstead, Edwin F. Towle and John H. Jenners, of Northwood, and Bro. Hatch, of Nottingham for entertainment or special kindness. May the Lord reward them. I conversed on my way with four ministers, two Free Baptists and two Congregationalists, no one of whom belongs to any secret society. I never spent a week in the Lord's service when his guiding hand seemed more manifest. Every day and every hour his kindly providence seemed to go before me and prepare the way. My own soul was especially refreshed and I trust my labor in the Lord was not in vain. I was led to visit and pray with an unusually large number of sick, and without a single exception they are looking for the Lord to heal them. It is surprising how the doctrine of the Lord, in refrence to the healing of the sick, is spreading, and how many cases there are where the Lord has been pleased to stretch forth his hand to heal. The weather was threatening and stormy, but where obstacles abounded, grace did much more abound. I look forward with thanksgiving and praise to God in view of the work before me, and I can not express the gratitude I feel to those generous friends whose liberality has in a measure enabled me to turn from the necessity of manual labor to preaching the Gospel to the poor. Let all who read these lines pray that I may have boldness to preach the whole Gospel, and have wisdom to lead many from darkness to light.

S.C. KIMBALL,
Home Missionary of the N. H. C. A.

CORRESPONDENCE.

HOPS AND BEER.

BARNESVILLE, N. Y., Nov. 29, 1885.

DEAR EDITOR:—I have been reading your excellent paper, the *Cynosure*, and am delighted with the truths it advocates, and its bold stand against the popular sins of the day. There is one thing I have not noticed, a blast on the hop-raising business. I live in a temperance town, the people would not license a house to sell rum quicker than they would a horse thief, but nearly every man will raise hops and sell them by the wholesale to brewers to make beer of, for poor men to pour down till they are so large they look more like stuffed scare-crows than anything else, with their red noses, and inflamed faces they don't look much like the temple of the Holy Ghost. While their families are suffering at home, they are turning down the beer by the gallon at five cents a glass. Cheap—don't you think? But twenty glasses make a dollar, and these money-loving Christians, supposing that gain is godliness, help on this work of degradation and ruin of both soul and body, by devoting the best of their land "for that which is not meat," raising hops, and then come to church and shout and pray, and say they do all to the glory God. God help them! I hope your paper will cry out against this outrage on Christ's cause.

F. I. LABRUM.

[John E. Potter, the well-known evangelist, whose work has been signally owned of God, began years ago to preach against the tobacco barns of Connecticut valley with great power. The farmers of the valley probably used little of the tobacco, but were partners in the vile tobacco business. So hop raisers need to have a regard for their obligations to God. They can sometimes be sure that hops and barley will be used for a lawful purpose, but to sell them in the open market is pretty sure to get them into the mash-tub of a brewery.—ED.]

POST-MORTEM TESTIMONY.

HOLLISTER, Cal., Nov. 26, 1885.

DEAR CYNOSURE:—It is written, "The children of this world are wiser than the children of light." I want to call the attention of our workers in reform to one particular in which we are largely out-done by the worshipers of Baal. They to give weight and character to their hypocritical professions of piety, have the hardihood to carry their religion to their graves with them, and inscribe their emblems on their monuments, and their names and emblems over the gateway that leads into their burying-grounds, as a standing proof of their willingness to risk their salvation on their lodge religion. In this way they gain great influence.

On our part the erection of the Morgan monument was a step taken in the right direction. Still there is large room for improvement. Let each anti-secretist record his position on his tombstone or his monument, with any important facts that he may possess. Seceders especially could record facts worth preserving.

In this community the Odd-fellows own the only well-cared-for cemetery. The front gate is arched and on the arch their name is written in great capitals. The Masons bury with them; inside are their emblems.

It is astonishing to me to see our strongest Anti-masons buy lots and bury in their enclosure, and pass under that arch. I can not do it. I have bought a family lot outside, and commenced burying in it: and in the center I have laid the foundation for a monument, on which I intend to inscribe my sentiments on the subject of the lodge in as forcible a manner as possible.

I wish every reformer would do so; the world would soon cease to look upon their burial services as so honorable. I never was a member of a secret order, and cannot bear so good a testimony as those who have been through the lodges. Still I will give my opinion. L. B. LATHROP.

UNITY IN THE ROMISH CHURCH.

DETROIT, Mich., Dec. 5, 1885.

EDITOR CHRISTIAN CYNOSURE:—The Rt. Rev. Bishop Borgess, of the Romish church of Detroit, is having plenty of trouble these days with his flock, both priests and laity. It is only a few days since one of the French parishes of Detroit was the scene of a riot excited by a change of priests. In an open letter by the French people of Detroit to Bishop Borgess, and dated the 19th of October, 1885, it was said:

"Bishop, the dismissal of our two French Canadian priests, the Revds. Laporte, was an act of violence that you committed against us, and you know it to be such, Monseigneur. Our petition requesting that our priests be left in charge of us, was received by you, Monseigneur, with an unpardonable discourtesy. You said, in answer to our petition, signed by 500 of us, they did not know what they were doing. You think that we are all crazy. For a long time, Monseigneur, you have had no love for the Canadian people. Whence came it that there is no longer a single Canadian priest in your diocese to represent the 165,000 French Canadians, who were the first Christians upon the soil of this state? We have been slighted and overlooked and many of our number have lost faith in this diocese and in that of Grand Rapids, while you were the bishop there. The church property and the money of the church are not yours in the eyes of God, nor in the eyes of the church."

The whole French affair culminated in a horrible war among the French Catholics, their Bishop, and Father Dangelzer, the newly appointed pastor. The parochial residence at 555 East Fort street, has been furnished with arms, and should any further outrage be attempted, a vigorous resistance will be made. Father Dangelzer, the new French pastor, has been forced, few days previous by masked, armed Catholics, to pack his things and go away.

During the summer there have been three ecclesiastical trials of priests charged with gross immoralities. Now the brave Poles of St. Albert's church are making freedom shriek in their own quarters. The excitement among the members of that Polish church over Bishop Borgess' action in supplanting Rev. Father Kolasinski, as pastor of that church, with Rev. Father Dombroski, does not subside. The 2d of December Father Dombroski, assisted by another Polish priest, attempted to celebrate mass. They had the protection of the police, but in making their way from the convent across the street to the church, they were hissed and hooted and literally pelted with chunks of mud and bits of gravel. While they succeeded, after one or two repulses, in gaining the inside of the church, the outbreak did not stop. The sacred (?) walls of the church resounded with cat-calls and shouts of anger and the scene presented was that of a perfect bedlam. The policemen guarded the aisles, but the men and women clambered over the pews and made a rush, not only to the altar rail, but even inside the holy (?) space, until the priests fled into the vestry room in dismay. A thousand infuriated Polish women had organized a regular mob. They went so far as to throw stones and other missiles to the newly appointed priests. A woman slapped Father Dombroski in the face. Father Kolasinski, the deposed priest, is esteemed and worshiped by the whole congregation, 7,000 in number. The Bishop who is a fierce potentate, as all the bishops of Rome, refused to be interviewed in that matter. The congregation has rights, but the bishop has the power. I know it myself by experience. For that reason I gave up this human system of religion which has impoverished in every sense of the word, both spiritually and temporally, all the nations which have submitted themselves to that devilish Roman power.

The bishop of this diocese, as all his confreres, is absolute and exclusive. The present situation is a bond of dissension; dissatisfaction and anger encircling the entire city of Detroit, so far as the Catholic parishes are concerned. First, there is the old dispute over the St. Ann's church property, next comes the St. Joachim's church difficulty, now being presented at Rome; then there's the trouble in St. Albert's church; the church of St. Casimir is on the verge of having a rebellion, and finally, to cap the climax, every parish in the city is all broken up; and so it is "*ad nauseum*," all through the diocese and abroad among our united (?) holy (?) dignitaries of the church of Rome. "*Ab uno disco omnes.*"

All I said in July last in a public lecture, in Woodward Avenue Congregational church, concerning the immoralities of priests and bishops has come to be true in this very city where the newspapers and few ministers found that I was too sweeping in my assertions against the Catholic clergy. P. A. SEGUIN.

Supt. French Missions.

PITH AND POINT.

THE MEMPHIS OUTLOOK.

I attended services yesterday and three more of the members came forward and publicly renounced the lodge. On Friday night the church held a regular business meeting and five of the members left the church, clinging to the lodge. I am glad to learn that the senior editor of the *Cynosure* will be in our midst next month. We intend to push this battle against the powers of secretism until we can by God's grace rejoice in its complete subjugation. Bro. Woodsmall is here with us holding quite an important meeting among the Baptist clergy, and the champions of the secretists are attending the meeting, which is held in the Central Baptist church (white). There are some forty ministers in attendance from a radius of nearly fifty miles. We expect to discuss on Thursday the evils of the secret lodge, and Friday the subject of prohibition will be ventilated. I will inform you of the result. We are doing no work on our house for want of means. May God in his grace help us in this work.—R. N. COUNTEE.

THE LUTHERAN CHURCH AGAINST THE LODGE.

I desire to express my heartfelt satisfaction at this good action of the Ohio State Christian Association and all those opposed to professing Christians being unequally yoked together with unbelievers and hope the convention may be productive of much good in opening the eyes of many and turning them from darkness to light with reference to secret societies. As for the true Evangelical Lutheran church, of which I am an humble pastor, it is well known that she has long ago taken a firm and decided stand against all unchristian, secret, oath bound societies, regarding them as what they really are, namely deistical associations under the transparent guise of men-made religion. True Lutheran synods and congregations have been engaged a long number of years in earnestly opposing and reproving the unfruitful works of darkness as practiced by the various secret orders in our land, and now the Lutherans rejoice to see that other Protestant churches are also viewing with alarm the evil influences of the secret orders and taking measures to counteract their unchristian objects and tendencies.—PHILIP A. PETER, *West Baltimore, Ohio.*

FROM THE "ENDS OF THE EARTH."

The following lines from a letter received by me from New South Wales, Australia, may be interesting, and encourage the good cause represented by your valuable paper:

"I thank you very much for the *Cynosure*. I think it is a very good paper. I have received two copies from you. I believe it to be directed chiefly against secret societies, which I conceive to be the curse of humanity. Combination is well so long as it is not secret, and also a good deal seems to be said in the cause of temperance; and when we have another direct mail service, I intend to subscribe. Hitherto I have not joined any society whatever and have held off (unliking secrecy), but your papers have shaken me off entirely."

AN OLD SUBSCRIBER.

—The use of tobacco is to be absolutely prohibited in all the government schools in France on the ground that it affects injuriously the ability to study.

—The St. Louis street-car strikers and their Knights of Labor lodge is signalizing its defeat by repeated attempts to dynamite the cars, jeopardizing the lives of hundreds of passengers.

BIBLE LESSONS.

REVIEW LESSON DEC. 27, 1885.

From "Scholars' Hand-book."

I. Lessons relating to Israel. Subject: Israel's downfall. 1. The instrument. 2. The cause. 3. The previous warnings II. Lessons relating to Judah. Subject: Judah's impending fate.

I. Israel's downfall. This was brought about

1. By Assyria, about 250 years after the division.

(*a*) The first invasion under Pul, king of Assyria, in the reign of Menahem, about 769 B. C. See 2 Kings 15: 19, 20. Assyrian monuments, however, speak of a previous incursion by Shalmaneser II. in the time of Jehu.

(*b*) The second occurred under Tiglath-pileser, in the reign of Pekah, 740 B. C., and at the instigation of Ahaz, king of Judah. See 2 Kings 15: 29 and 16: 5–10.

(*c*) The third, under Shalmaneser IV., in the reign of Hosea, ending in the destruction of Samaria, 721 B. C.

2. The cause of the nation's downfall. See 2 Kings 18: 11, 12, and 17: 6, 7, 18.

3. Warnings.

(*a*) By calamities.

(1) By a war with Ben hadad II. See 2 Kings 7: 1–17.

(2) By Hazael and his son, Ben hadad III. See 2 Kings 13: 3, 7.

(*b*) Internal dissensions and revolts.

(1) The overthrow of the house of Ahab by Jehu. See 2 Kings 10: 15–31.

(2) Of the house of Jehu by Shallum. 2 Kings 15: 8–31.

A. Not only by severity did God seek to turn Israel from its idolatry, but also by his goodness.

B. God also caused his people to be warned and admonished through his servants the prophets.

See 2 Kings 17: 13; Jer. 25: 3–7; 35: 15.

(*a*) By Elisha in the times of Jeroboam and Jehu, and Jehoahaz and Joash.

(*b*) By Amos and Hosea, in the reign of Jeroboam II.

(*c*) Indirectly also by Jonah to the city of Nineveh.

II. Judah's impending fate.

1. Similar to that of Israel.

(*a*) See 2 Kings 17: 19.

(*b*) God's judgments and warnings through the prophets failed to turn the people from their hypocrisy and disobedience. See Isa. 1: 5, 6; Jer. 25: 3, 4.

(*c*) The prediction by Isaiah respecting the treasures displayed by king Hezekiah. 2 Kings 20: 17, 18.

2. Though Judah, like Israel, will be led into captivity, yet her captivity, unlike Israel's, is to be followed by a restoration.

(*a*) Promises of a return from exile. Isa. 55: 6–13.

(*b*) Deliverance from the bondage of sin through the promised Messiah. Isa. 53.

OBITUARY.

The proverb "Death seeks a shining mark" is again exemplified in the departure of another son of our beloved brother, Eld. S. E. Miller. Only last March we were called to the grave of his son Charles, twenty or more years old, and on Sunday Nov. 22d, we were again called to the sad scene of committing to the tomb his dear boy, Hugh Miller, of some eighteen years of age. Though smitten by an incurable disease, his ambition had so inspired him and his friends with hope that he had kept up and worked and taught till his vitality was nearly exhausted, when he somewhat suddenly sank and expired. He was intelligent, amiable and greatly beloved. Few if any excelled him in good qualities.

Some months ago he embraced the *one* and *living* way of salvation through God's dear Son. This brought joy to the household that will never be forgotten. Oh, the joy and happiness to the soul of a parent to see a dear child safe in the arms of Jesus! From the glad hour that dear Hugh took on the "new life" in Christ Jesus he sought to win others to God, and we hope not in vain. May many of his companions heed his exhortations and "seek the Lord while he may be found." The esteem in which he was held was manifested by the large and solemn audience which congregated at the 1st Clifford Baptist church on the day of his funeral. Let the afflicted parents know that they have our sympathies and prayers.

N. C.

IDA OSBORN died in East Gaines, N. Y., Aug. 21, 1885, aged 18 years, 2 months and 5 days. Though her beloved parents, a dear sister and brothers are left to mourn, it is not without hope and comfort; for her beautiful life awakens only pleasant memories and delightful anticipations to those who love the Lord. Naturally she had a superior intellect and an amiable disposition.

In her sixteenth year she gave her heart to her Saviour, and religion graced her life with more and more excellence and beauty. A little more than two years before her death, with her sister Flora and our little Annie, it was my happy privilege to baptize her and receive her into the church. With faithfulness she cultivated purity in her own heart, and with loyalty to her Master discharged her obligations to the church. Unexpectedly disease came and quickly did its work; but in a marked degree the Saviour manifested his presence to her and enabled her to pass away in the full assurance of a blessed immortality. She told her mother she could hear the angels sing and repeated stanza after stanza of original poetry expressing her joy in the Lord and fond expectations of inexpressible felicity in her heavenly home.

Truly, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." ISAAC HYATT.

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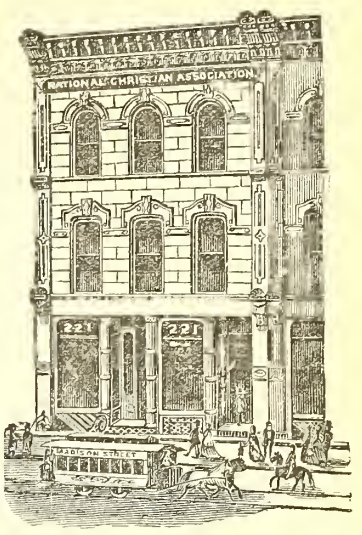
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CHICAGO, THURSDAY, DECEMBER 17, 1885.

THOS. E. KENNEDY, ESQ.

One day, several years ago, two young men arrived at Wheaton College: one from the Pacific coast; the other born in Greenland. Both returned: the first to where the evening star sets; the other to where the morning star rises on the eastern ocean; Mr Arnott to be a Danish government officer; Mr. Kennedy is described by two paragraphs below from the Tulare county *Times* and the San Jose *Mercury*. All who knew Mr. Kennedy here respected him as a young man of much promise, and his lady as a fit helpmeet for such a man. Many will join the *Mercury* in wishing him "abundant success." Mr Kennedy's address is Visalia, Tulare Co., California. He has a good business partner, and his integrity is undoubted as a land and loan and general business agent.

"Mr. Thomas E. Kennedy, an attorney-at-law, for many years a resident of San Jose, has located in Visalia, with his family, and will practice law. He will occupy the office in the *Times* building recently vacated by Mr. Oregon Sanders. The following clipped from the San Jose *Mercury*, shows the popularity of Mr. Kennedy in his former home:

"'Thomas E. Kenuedy left yesterday with his family for Tulare county, where he proposes to make his future home. He will continue in the practice of his profession. We regret to have Mr. Kenuedy go from us, but we know that Tulare is gaining a thorough, a reliable and worthy citizen, and a lawyer whose taleuts cannot fail to be appreciated. He has a clear mind, is thoroughly versed in the law, and is a speaker of grace and power. The *Mercury* wishes Mr Kennedy abundant success.'"

A REMARKABLE CAREER.

DAVID C. COOK is a younger brother of Ezra A Cook, the first publisher of the *Cynosure*. Their father was a Methodist minister of respectable ability, unwearied labor, and undoubted piety; and their mother, a Christian woman of indomitable will, energy, and perseverance. Neither of the two boys ever set a line of type, or served an apprenticeship, but took to business as young ducks to water. *Ezra* went from Wheaton College to the war: and a few years after he came home, had a printing and engraving business with twenty hands under him. DAVID, scarcely out of childhood, was his brother's traveling agent. Thirteen years ago he started a mission Sunday school in Chicago; invented and published such helps as his school needed; married one of his young lady teachers; sold out a good sewing machine business, which he had started; and is now, perhaps, the leading publisher of Sunday-school literature in the world. His factory is on Fox river, Elgin, Ill. He employs between two hundred and fifty and three hundred persons; uses fifteen tons, five car-loads, of printing paper in a month; owns fourteen cylinder power presses, besides smaller ones, and his lesson-leaves, children's papers, and cheap publications in Sabbath-school and temperance literature, fall like the white ashes of a volcano wherever there are children,

"*Thick as autumnal leaves in Valambrosa.*"

His establishment is now practically out of debt with money in the bank.

MR. COOK has never smoked, chewed, or drank liquor. He has given liberally to religious and benevolent objects, and has now just completed and furnished a dwelling-house, which for beauty of proportion, architectural effect, and exquisiteness of taste in the furniture and furnishing excels most dwellings met with in this country or in Europe.

MR and MRS COOK are consistent Christians and hereditary Methodists, and if they commit to memory *Deut. 8th, 18*. "*Thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth*," they may possibly escape the transformation which riches so invariably bring to the wealthy, and which originated the proverb repeated by Christ, that a camel goes through the eye of a needle as easily as a rich man into heaven. The exceptions to this proverb, like *Hon. William E. Dodge*, are many, and they are increasing.

Mr. Cook's establishment is an American institution

1. Because it is unsectarian All denominations use his publications. This is their glory. And it is the glory of our country that such a business could be built up in it. In Europe, state-churchism sectarianizes religion, and packs society in classes and "orders." Romanism is not American but European.

2. Because it is non-partizan. If Mr. Cook's publications had advocated a Prohibition or third party, at the last election, the Republicans and Democrats would have dropped them. Fifty years ago the writer delivered a temperance address in his boyhood, which was published as a tract. At that time Mr. Cook's temperance publications would have made his success impossible. A reform is a whirlwind which takes up a waterspout; diffuses it into skyey vapor, to come down in rain and renovate the arid earth. Temperance has done this. Prohibition will do it. So will opposition to lodge-orders. And when these reformers have forced their way into universal recognition, if Mr. Cook and his wife should live (and they are both young), the roar and clatter of his factory will follow and announce these prohibition and anti-lodge reforms, as thunder follows lightning and proclaims it. But it is a joy and wonder that so great a business could be built up in so short a time, paid for by the pennies of parents and children, and yet print nothing but temperance and Bible literature. J. B.

—Pres. J. Blanchard started on his Southern journey Friday evening last, going by way of Dayton, Columbus and Cincinnati, and spending a few days in each city. For some weeks, perhaps months, his contributions to the *Cynosure* will, therefore, be by letter. In all his journeyings and labors for the reform, let his soul and his body also, be sustained by the power of the Holy Ghost in answer to the prayers of the readers of the *Cynosure*.

—Among the other earnest and able men who are expected to attend the Columbus convention this week is Pastor Pfeiffer of Delaware, Ohio, whose address on secret societies is mentioned in our literary notes.

—Rev. D. Simon, pastor of the German Evangelical Lutheran church of Prospect, Ohio, who lately contributed the able article on the Grand Army of the Republic to these columns, is English secretary of the Joint Synod of his church.

—Rev. T. Nightingale of Memphis, Tenn., is master of Hiram's Lodge, No. 15, Memphis. The Baptist church of which he is pastor has just dedicated a building on Beale street in that city which was begun in 1869, and when completed will have cost some $90,000.

—Rev. C. R. Hunt, of West Union, Iowa, is enthusiastic about the proposed conference of churches. He writes to the *Wesleyan Methodist* urging that all the delegates appointed by the Wesleyan conferences confer as to time, place, etc., and send their views to this office. The *Cynosure* hopes next week to give a word of information on this important subject.

—Secretary Stoddard went to Columbus, Ohio, last week to participate in the convention in the City Hall, and also in another convention of more special interest to himself. He preached Sabbath evening in the High Street Congregational church pastor, C. W. Hiatt, and before his return to Chicago, Thursday, expects to be joined in marriage with Mrs. A. E. Tanner, widow of our late Bro. John Tanner, whose labors for reform in Boston and St. Paul will not soon be forgotten. Mrs. Tanner has, since the death of her husband, been living in Washington City and in Tennessee, and her return to a more active co-operation in the cause will be heartily welcomed by the numerous friends of both parties.

—Rev. John G. Fee of Berea College, Kentucky, has lately been out to organize a new church opposed to sects and secret societies two miles from Berea. There have been ten baptisms since the organization of the church. His daughter is yet failing, and he does not leave her for any time. For six months he has not been absent from her side longer than six hours at a time, and he has no hope of her recovery, nor, indeed, of her long enduring on the earth.

—Bro. H. H. Hinman, our Washington correspondent, has been lately chosen to take charge of the Central Union Mission rooms at 909 Pennsylvania Avenue. He will continue to write for the *American* and the *Cynosure* and will, therefore, be full of business. Bro. Bailey is at present engaged in raising funds for the treasury of the Mission.

—Rev. Woodruff Post will be remembered as the devoted brother whose labors to save the church in which his Christian life has been spent—the Methodist Episcopal—from the grip of the lodge, were so earnest and prominent a few years since. His aged and saintly face will be remembered by all who used to attend the New York State meetings. He has been pushed about from one Hard Scrabble circuit to another, yet patiently enduring hardness for his Master's sake, and is now located at Allegany, Cattaraugus county, New York. He writes that he has been offered an introduction into the Masonic order free of charge, with fair prospects of large pay. What shall he do about it?

—The meager appearance of our editorial pages this week is to be explained by the fact that a sketch of Elder David Bernard, a household name among Baptists and Anti-masons, upon which had been bestowed some labor and care, was laid aside for Elder Kimball's biography of Deacon E. Smith, a leader among our New Hampshire reformers. Our readers will be happy to make the acquaintance of this excellent man by his portrait and Elder Kimball's article; and they may be consoled at the postponement of the Bernard portrait and sketch by remembering that Dr. Smith is a living man, whom they may some day greet in the flesh, while the sainted Bernard has finished his glorious career on earth.

NOTES AND COMMENTS.

The skating rink season is again open. It is good to note that some places are done with it, and purpose to abate it as a moral nuisance. Madison, Wisconsin, sets a good example to her sister cities. The other evening her Common Council unanimously voted to impose an annual license of $200 upon all skating rinks. This action will have the effect of exterminating the rinks now running and discourage the establishment of others. The public heartily indorses the action of the Council, as the rinks are almost universally denounced as possessing immoral influences. They are charged with being at the foundation of various scandals developed here of late, in which young girls invariably are involved.

"A prominent official in the government secret service," says an exchange, "was arrested in St. Louis, Mo., for assaulting a woman with a cane, and was fined twenty dollars; but when the judge learned who the culprit was he reduced the fine one-half, 'out of respect for his official position.' That is to say, the one circumstance that aggravated the offence, and should have doubled the fine, was made an excuse for lightening the penalty. This is the sort of justice (?) that destroys the respect of the people for the administration of the laws." It is, alas! the sort of justice that generally prevails wherever the lodge has any influence. If respect for official position has such a demoralizing effect, ten times is there more reason why lodge oaths, and the power of a secret influence unmeasured and unobserved by outsiders, should have the power to trample down justice in courts.

Another national prohibition movement is reported from Kansas. Several hundred residents of that and adjoining States have called a convention to meet in Toledo, Ohio, May 5th next, to be composed of "anti-saloon Republicans." Delegates will be chosen as if for a national political convention from towns, counties and States, and their action when together is expected to be in favor of immediate national prohibition. Let the old parties keep on organizing against liquor, under whatever name. There will be so many societies ere long that the saloon mills will be compelled to close by the pressure of the crowd; and all the divisions of the temperance host will come together on some such principle as is put forth in the American platform.

The prohibition victory in Atlanta, Georgia, has received wide comment from the press, but little is said about the injunction preventing the official declaration of the result, nor of the liquor victory in the city election. The effort of the saloons will probably have a temporary success, but the enterprising city of Atlanta will not long tarry behind the State of Georgia. The Savannah *News* says of the movement: "The prohibition movement is gradually extending over the entire State. The last county that has declared for prohibition is Hancock. Elections are soon to be held in several other counties, and the chances are that all of them, with perhaps one or two exceptions, will result favorably for prohibition. More than three-fourths of the counties of the State have voted out whisky, and there is not one of them that is not richer and more prosperous for its action. In every one of them the people are happier and more industrious, and there is less crime and pauperism than there ever was before. The prohibition movement in the State has grown rapidly, because wherever it has been adopted its benefits have at once become apparent."

The Baptist churches of Boston have been in much trial lately on account of the charges of adultery against Rev. W. W. Downs, pastor of the Bowdoin Square church. His fellow Baptist pastors of the city lately voted that he has "brought public disgrace upon the ministerial profession and has done great damage to the cause of Christ," and they have unanimously expelled him from their conference. His church likewise has discharged him, but he has begun to preach to his friends in Mechanics Hall, and Sabbath evening it was announced that a syndicate of Boston lawyers had been formed for the defense of Downs in the forthcoming trial for adultery and the active counsel for the defense will be Roscoe Conkling and Benjamin F. Butler. Downs may be innocent, but such an annouucement is almost confession of guilt. It is an interesting coincidence, surely, that brings these two public men together—and to defend adultery! Butler was always careful of himself, but Conkling less wary, was once in danger of being shot by the husband of Kate Chase Sprague for attentions thought to be criminal.

The President's Message has the discouraging merit of length, but in spite of this embargo it has probably been more generally read than any like document of late years. Every Democrat will wish to read the first message from his own party for twenty-five years, and the Republicans will be curious to know what a Democrat can say. For this reason there is less need of comment from the *Cynosure*. The President favors Captain Eads' Tehuantepec ship-railway instead of the Nicaraugua canal scheme for a communication between the Atlantic and Pacific. In giving his reasons Mr. Cleveland seems to give up the traditional position of the United States among the American republics. But the Monroe doctrine has somewhat declined since Mr. Blaine was Secretary of State, and we need not look for its revival under Bayard. The President, without saying very much for his case, yet approves of the laws against Chinese immigration, and is willing to have them made more stringent if necessary. More emphatic are his views on civil service reform, which he believes to be necessary to prevent demoralization in the government. He suggests noimprovement in the working of the system, but more pay for the commissioners. The message is on the whole well-received by all parties, so far as it goes. Another year we hope the President will find out that prohibition of the liquor traffic is a question that is worth his attention, and speak of it as its importance deserves.

The sudden death of William H. Vanderbilt furnished a text for hundreds of sermons last Sabbath. Some preachers made curious estimates about his immense wealth, and some proved to their own satisfaction that no man could accumulate so much money and not be a thief. We hope some of them did not forget to draw a lesson from the awful responsibility which Mr. Vanderbilt inherited in the millions his father, the bluff Commodore, left him. Had he been as anxious to use his wealth as to accumulate it, he might have carried on a greater missionary society than all the churches of Christendom have yet the self-denial to support. Or what immense influenees he could have employed in lifting up our great cities from the slime of the saloon. His estimated income was $10,343,000, which would be at the rate of $25,000 per day. It is said that he spent some $2,000,000 each year, much of it in charitable objects; but yet too little, we fear, to answer the account. God is his judge. It is well enough to remember that he made the New York Central in a sense a peoples' road. Years ago he reduced the fare to two cents a mile, and very unusual were the circumstances that gained any special favor. Rich and poor paid alike, while ordinarily the rich pay less than their proportion for railway fares. He is said also to have held views similar to those of Henry George upon land ownership; but he was satisfied to hold them and not use them. It is well that people of ordinary means tremble when they consider what would be their responsibility if they had Vanderbilt's two hundred millions, and wisely use the little a merciful God entrusts to them.

The *Scientific American* describes the process by which the obelisk in Central Park, New York, has been rendered proof against the rigors of our American climate. Frost, storm, and fog were fast disintegrating the stone and flaking it down about the base in scales, sometimes an inch in diameter. The process was a treatment of the stone heated with a mixture of parafine, creosote and turpentine. The work is somewhat experimental, for the process has not been long invented. But the matter is wonderfully suggestive. After the prophecy, "Out of Egypt have I called my son," was finally fulfilled in Jesus Chirst, there seems to have been little or nothing good to come from that "basest of the kingdoms." Ashmole, Desaguliers and their fellows worked up from Egyptian tradition the Masonic scheme about 1717, A. D., and the Masons pretended that they had a fine thing in the obelisk, a genuine pillar of Masonry, imperishable, unchanging, a monument to the glory of the lodge set up forever in the most attractive spot about the metropolitan city. They found Masonry under it and all over it, and gave the lodge the glory. But as the principles of free and true thought which underlie American society are becoming the plague snd destruction of the darkness, superstition, ignorance and heathenism of the lodge, so is our rigorous climate, the atmosphere of an heroic race, too severe for the monument claimed by Masonry as its own. The claim is fraudulent, and so, though the obelisk is a pagan affair, we are not unwilling that it should remain as a record of ancient errors which Americans should avoid, the lodge being first among them.

Just before the breaking out of the rebellion Northern eyes were familiar with the figures showing that for every Representative in Congress the North was compelled to have many more voters because of the allowance for the non-voting slaves. Those figures had an ill and ominous look, and we like not to see them again chalked upon the political blackboard. But so we see it thus: South Carolina, seven Congressmen; Mississippi, seven; and Georgia, ten: twenty-four in all, and the total vote of the three States is 255,095. But in Iowa the total vote was 375,840, but these votes only made eleven Congressmen. There may seem a present advantage to the South in this fact, but there is somewhere a great and manifest injustice which it is more for the advantage of the South than of the North to see righted. For every negro or other man unjustly deprived of his right to vote there is an arrear of trouble accumulating for the people who suffer the wrong to exist.

But the *North American Review* has unearthed a more glaring and desperate outrage upon American voters in the little State of Delaware, where there exists "a class of intelligent people disfranchised, deprived of political rights and condemned by acts of legislature to the perpetual yoke of one political party." Since 1831 voters in Delaware have been compelled, unless too poor, to pay a small poll tax as a precautionary measure. But when the blacks were enfranchised by the 13th and 14th amendments to the Federal Constitution, the negrophobists determined that Delaware should not be troubled with negro suffrage, and by political trickery and falsifying returns kept the blacks from the poll lists. Several officials were indicted in the United States courts, and though defended by Senator Bayard, were convicted. But this was making the general Government superior to a "sovereign State," and so it was determined to disfranchise all Republicans, white or black, and they so arrange the poll tax that collectors can do as they please about giving a man the privilege of voting, and the long and expensive litigations necessary for one of the minority party to secure his rights have discouraged the Republicans. The person responsible for this infamous arrangement is no less a man than Thomas F. Bayard, Secretary of State, who acknowledged, in a speech in 1882, the most objectionable features of the Delaware law to be his own work: and he justified it as a means of enabling his State to elude the penalties of Federal law. If Mr. Bayard is so unfaithful, both to the Constitution of his country and to the civil rights of his fellow citizens in the narrow limits of his little State, what mischief may he not attempt in his present responsible position?

The riots in Detroit, described in a letter elsewhere, are portrayed more vividly even in the press dispatches, and indicate a wide departure from their usual unquestioning obedience on the part of the Detroit Catholics. The result will be to separate many from that church to embrace the free and life-giving Gospel of Christ, as taught in the open Bible and by Protestant churches. Not long since one of the leading Catholic churches of St. Louis was in great turmoil because of the order of the priest that children attending the public school would be barred from the communion. The objection of the priests that the public schools are godless is a mere pretence. The real objection is that a child who beomes well informed in the schools is spoiled for the purposes of the priests.

There has been for years a revolution against the rule of priests in France, and some of the reasons are quoted from a provincial journal by the *Christian Intelligencer:* "Our Latin race is neither less vigorous nor less intelligent than the Anglo-Saxon; but it is in full decline, undermined, corrupted, weakened, perverted, led astray, morally impotent, by Catholicism. And let not our readers confound Catholicism with religion, for true religion makes a man better, raises him up, and enlightens him; whereas Catholicism lowers him, degrades him, stupefies him, in order to take his spoils. A tree is judged by its fruit, and a doctrine by its results. Christ's religion has given excellent fruits; it has broken up slavery, and given liberty. All nations where it reigns paramount are superior to us. Catholicism? You know its fruits. Just now it is a question of life and death for our country and our race, and we must not leave either the one or the other to perish." Another publication says: "The God of conscience and of the Gospel has no analogy to the human-made idols which have been passed off under his name. What has hitherto been the strength of clericalism is its cloak of Christianity. Of this cloak it must be stripped. What a contrast between the pure teaching of the Gospel—enabling men to know and love God as the heavenly Father of us all, and to love each other as brethren, and to worship in spirit and in truth—and the religion of the syllabus, of the confessional, of the waters of Lourdes, of beads and scapularies! The present hour is a solemn one; even that of energetic decisions and grand duties. Let us not hesitate to break away from the religion of hypocrasy, fanaticism and superstition, to return to the pure doctrine of Christ and the apostles, which will agree so well with our democracy and place our republic on an indestructible basis. Since neither society, nor family, nor individual can do without religion; since we want to get free from the detested yoke of clericalism, let us be true Christians and faithful disciples of the Gospel." These sentiments are from Roman Catholics.

HERMANNSBURG.

Who that has been interested in the progress of Christianity during the past twenty-five years does not remember Pastor Harms and his wonderful church and missionary society at Hermannsburg? The following account of that remarkable work and its continuance since the death of the founder, is from the *Lutheran Standard*:

The great Lutheran Foreign mission that takes its name from this little city in Northern Germany is the outgrowth of faith as probably no other charitable enterprise of Christian confidence in God's providence since the days of the Halle Orphans Home. The Hermannsburg society does not ask for the charities of the church and never publishes appeals for financial help. But rather in their last little monthly the director publishes a protest against those who pretended to collect monies on the plea that the society asked for it. The managers do of course not reject the charities of the church, but act on the principle that the Lord will provide, and have so far found this faith an excellent investment, in fact a much surer source of income than great endowment funds invested in railroad and mining stocks. These latter may fail, but God's bank never becomes insolvent. The last report of Hermannsburg shows how this society in its simple faith has prospered. From the last annual report, with the motto, "Be Careful for Nothing," the new director, Rev. Egmont Harms, showed that the offerings during the past year amounted to 254,852 marks, and the expenses in the same time to 244,197 marks, leaving a balance in the treasury of 9,654 marks! The actual value of the property of the society in Africa, India, Australia, New Zealand, and Germany—in the latter of the Missionary Seminary, Printing and Book Establishment, Orphan House, and permanent investments, the income of which alone can be used, is *one million three hundred and fifty-two thousand nine hundred and forty-four* marks—on which there is a debt of 310,181 marks. Efforts are uow being made by its friends to pay off this incumbrance, so that the society may labor without any further embarrassment. As an illustration of the successful labors of their missions in Africa, it is reported that, from the original station at Hermannsburg among the Kaffirs in Africa, no less than fifty out-stations have grown, with a church population of 10,000 baptized converts.

ACKNOWLEDGMENT.—Sister S. B. Allen and other friends have our hearty thanks for a box, principally filled with religious books and papers. The contents of the box are highly appreciated and of great advantage in our work. The colored children enjoy the reading matter very much.

M. A. F. TAPLEY.

Columbus, Miss.

THE HOME.

THINGS THAT NEVER DIE.

It never dies—a mother's holy love
  Strengthens with every ill that may betide;
In every phase of life its waters move
  With current strong, and fathomless, and wide.
From the heart's altar other flames may rise,
  And while they seem as warm, and grand, and high,
The incense of one lives to reach the skies—
  A mother's tender love can never die.

They never die—the songs of other days,
  The unstrung harps all covered o'er with dust,
Are in some rambling store-house laid away
  With many other wrecks of love and trust.
At eventide, when all around is still,
  Each harp throws off the dust with gentle sigh,
And voices long since hushed our chambers fill
  With songs of other days that never die.

It never dies—the memory of a wrong
  Done to an innocent and trusting heart;
Though outwardly it seemeth well and strong,
  A pain is there which never can depart;
Time o'er the spot may weave a fair new skin,
  And every trace be hidden from the eye,
But all the agony is closed within,
  And wounds thus healed are never known to die.

They never die—the kindly deed and word
  Given to the needy without pomp or pride;
Sooner or later they reap their reward
  Who pass not over to the other side;
And crumbs thus cast upon the sea of life
  May not return as man is sailing o'er,
But when he rests from agony and strife,
  He'll find the loaves upon the other shore.

It never dies—the bow of promise set
  In every landscape, be it bleak or fair.
There's hope for all upon life's billow yet,
  For God's own hand had placed the token there;
Though overwhelming storms of wind and rain
  Chase every sunbeam from the pilgrim's sky,
After much peril 'twill gleam forth again,
  For rainbows come and go, but never die.

They never die—the moon, and stars, and sun
  Have shone upon the wicked and the just
Since God's most glorious handiwork was done,
  And men arose so mighty from the dust;
For when we close our eyes upon this world,
  To open them in heaven by and by,
The same blue banner there will be unfurled,
  With sun, and moon, and stars, that never die.

—*Mrs. E. O. Jewell, in Cambridge (Mass.) Tribune.*

"HE DIED FOR THEE, FAYTHER."

A TRUE STORY.

Richard Vithick and his wife Katharin, or Kattern as she was called for short, and his son John, best known as Jack, lived in a fishing village on the the south coast of England. They were like their neighbors, rough and godless, until a good evangelist came that way, and all the family, with many others were saved. What a change that was! Not only in their souls, but even in the dooryard. The cottage was whitewashed, the garden fence righted up, the gate hung, and the litter of fish bones and offal swept up and carried away. Besides that, Richard began to save money, and Kattern laid it up—in a very old China teapot, in a corner of the chest. But, somehow, as Richard's wealth grew larger his piety grew smaller. Jesus had not only saved him, but had taught him to save, and now he ran away with the lesson and forgot the teacher. It was a great grief of mind to Jack and his mother; especially when the father got so far away from God that he would scold them for taking time for family prayer, and would sometimes work on the Lord's day.

Some of the fish ran in shoals coming up from the depths to the shallow waters, though the fishermen believed they came from distant parts of the sea. When the season for shoaling approached all the village would be on the lookout, and men would go out in boats to see if the fish were coming. One day a large sail boat was going out, and Richard had volunteered to be one of the party.

"Let me go, fayther," said Jack, in his provincial dialect. "Summut might happen ye knaw,"

"I'd die for thee, fayther, if it 'ud bring thee back to God," answered Jack, as if by a sudden impulse. As no more objection was made Jack drew on his oiled coat and cap, ran down the garden path, and was soon in the boat, and they were off. It was a glorious afternoon: The sun shone clear, and the breezes played together as good-naturdly as if they had never once provoked the quick tempered waves into fury. But Richard was filled with uneasiness. And sure enough, about an hour before sundown a low bank of clouds rose up out of the far away horizon, and a sudden wind sprung up from that direction. He hurried up the path to tell Kattern.

"A storm's coming'," he cried, excitedly, "It'll be on us afore dark; you see if it ben't. They ought'nt to 'a gone.

"But they'll see it, fayther, an' head for the shore," Kattern answered, as encouragingly as she could.

"Do'em no good to see it," persisted Richard. "This 'ere wind; if it freshens a bit, 'll carry 'em clear around the Point, an' then where be 'em?" And he hurried back to the beach again, pacing to and fro, and peering, out over the water.

The clouds grew, the wind all the while increasing by sudden gusts, until the sky was covered, and the storm came. It was not so fierce as had sometimes been, but it was enough to send the frail boat out of its course and perhaps send all in it to the the bottom. Through the night the watching fishermen kept lights in their windows, and took turns in listening on the beach. The storm passed after a few hours, but still the wind continued to blow, and the waves ran high. Long after midnight Richard "turned in" for a little sleep, but he found none. The wind seemed like voices calling, and he would start up, and wait to hear them again. With the first gleam of day he went down to the beach. As he returned, slowly walking up the path, Kattern, standing in in the door, called out:

"Any sight of 'em, fayther?"

"No, no," was the reply.

The sun rose on a beautiful day; wind gone down, and only a few fleecy clouds in the sky. All the forenoon Richard wandered back and forth between the cottage and the sea, and each time he came up the garden path Kattern would stand in the cottage door, shading her eyes with her hand, and call to him:

"Any sight of 'em, fayther?" And still the despairing, impatient reply came back:

"No, no; no sight of 'em."

Sometimes other boats were seen, or a passing ship, so far away that only a faint patch of sail was visible above the water, but the hopes thus raised quickly faded away again. At last, about the middle of the afternoon, the missing boat was sighted. Their sail was gone, and they were coming slowly in with oars. As quick, almost, as if a cannon had been fired the news spread through the village, and men, and women and children ran to the landing.

"There's sight of 'em, Kattern!" shouted Richard, from the lower garden gate, and he ran back to the water side, as if he would meet them part way. Kattern slipped on her wooden "clogs," to keep her shoes dry, but by that time the excitement had so eaten up her strength that she could only drop into a chair. The boat drew near, rising and falling on the waves.

"I can't quite make 'em all out," said a man with a glass, "but most of 'em are there, an' I reckon all of 'em are."

"Praise God!"

"What did ye say?,'

"Well, that be a miracle!" So it came from all parts of the crowd. Some laughed and some cried; some did both by turns; and two or three wildly hugged each other.

"There be Davy, anyway," shouted one, as the forms became more distinct.

"And there be Lewie!" cried another.

"And Little Andrew!" added a third.

With shouts and cheers the boat was welcomed to the shore.

"Throw yer line!" called a grizzled fisherman. "Stand aside, men! There, now. Pull away! He hoy! Give 'un another half hitch. There!"

"Where's Jack?" asked Richard, tremblingly, as the boat touched the landing.

"He's here," answered one of the men evasively.

"What's thee mean?" he demanded, as he sprang on board. "I don't see 'un."

"Bear up, Dick," said the man, gently. Jack's here, as I tell 'ee, but he got hurt. Last night we———"

"Let me see 'un!" interrupted Richard almost savagely. Leading him to the stern the man lifted a piece of sail, and there was Jack, quiet in death. He had been struck by the falling mast and instantly killed. In all their peril by wind and wave Jack only was taken, and he by the strangest accident.

"Is he dead?" gasped Richard, and he shook him by the shoulder, to see if he would wake.

"He went last night," said the man.

"O Lord, pity me and Kattern!" Richard exclaimed, and he rushed from the place to hide his grief.

"Is Jack come, fayther?" cried Kattern, from her post at the cottage door.

"Aye, Jack's come," replied the father. "But he is'nt ours any more, Kattern. Jack's dead. He died for me!"

That afternoon two souls were kneeling by their bedside, telling their anguish to Him who was sent to heal the broken hearted. It was Richard and his wife.

"He died for thee, fayther," she said.

But he said only this: "God have mercy on me!" The prodigal was found.—*Rev. E. W. Hicks.*

POUR OUT YOUR HEART BEFORE HIM.

Psalm 62: 8.

In approaching the Lord in prayer he desires not the flippancy of lip service, the stateliness of oratory, or the precision of prescribed forms and memorized sentences; but he asks that they who worship him shall worship him in in spirit and in truth; that they shall disclose the inmost secrets of their nature in his sight; that they shall reveal to him the real emotions of their hearts, their sorrows, their afflictions, their temptations, and all the deep emotions that possess their souls.

All these are not to be suppressed, disguised, concealed, hinted, or intimated, but they are to be poured out before the Lord, into the ear of him who is touched with the feeling of our infirmities, who was tempted in all points like as we are, who was afflicted in all our afflictions, and who shall say to those who have helped or harmed his weakest, feeblest child: "Ye did it unto me." Why need we shut up in our own bosoms our most sacred thoughts? Why need we seek to hide from our heavenly Father those feelings which his own Spirit hath begotten within us? Why should we be ashamed of the "broken or contrite heart," which he "will not despise," or the tear of penitence which is so precious in his sight? Let us take courage at his gracious invitation, let us come boldly to the throne of grace, let us pour out our heart before him, assured that "the eyes of the Lord are over the righteous, and his ears are open to their cries."—*The Christian.*

THE SNOW BIRD.

In the rosy light trills the gay swallow,
  The thrush in the roses below;
The meadow lark sings in the meadow,
  But the snow bird sings in the snow
    Ah me!
    Chieadee!
  The snow bird sings in the snow!

The blue martin trills in the gable,
  The wren, in the gourd below;
In the elm, flutes the golden robin,
  But the snow bird sings in the snow.
    Ah me!
    Chieadee!
  The snow bird sings in the snow!

High wheels the gray wing of the osprey,
  The wing of the sparrow drops low;
In the mist dips the wing of the robin,
  And the snow bird's wing in the snow.
    Ah me!
    Chieadee!
  The snow bird sings in the snow!

I love the high heart of the osprey,
  The meek heart of the thrush, below,
The heart of the lark in the meadow,
  And the snow bird's heart in the snow.
    But dearest to me,
    Chieadee! Chieadee!
  Is that true little beart in the snow.

—*Hezekiah Butterworth, in the Wide Awake.*

HAVE YOU DECIDED.

Who can help admiring the noble character of Joshua? He had such a courageous spirit; he made up his mind as to what was true and right, and then he stuck to it, and no one could turn him. See him, the old gray-headed warrior, gathering together the elders of Israel at Shechem, and calling on them all, princes, judges and rulers to hesitate no longer, between the strange gods of Canaan and the one true God—"Choose ye this day whom ye will serve." But, whatever their, choice it will make no difference to Joshua—"as for me and my house, we will serve the Lord." (Joshua 24: 15.)

Sometimes you see a lad in a school or workshop following this noble example and letting his companions know and see that he has decided for Christ. I wish there were more such. But I find so many who want to wait a little longer—they can't make up their mind just yet.

"There is plenty of time for me," says a young girl as she comes away from the Bible-class on Sunday afternoon. "Teacher wants us to decide at once, but surely there is no such hurry—I must think about it some day, I know, but not now—I can't decide.

"I can't decide," says the raindrop, as it comes

down, "whether I will fall on the meadow or in that garden among the flowers or out on the wide ocean. I can't make up my mind." "I can't decide," says the streamlet, as it rushes out of the mountain, "whether I will flow towards the great river, yonder, or whether I will go straight down that valley, and into the sea at once." But the raindrop comes on, and so does the streamlet; while they are hesitating they are coming on—on—somewhere! Presently it is too late to choose. They would not decide in time, and now it is no use deciding; they have gone too far—they can't change their course now.

Take care, young people! Take care, boys and girls! Your life is just like that falling raindrop—just like that rushing stream. You can't decide which way your life shall go, but all the time it is going on. Is it going towards heaven, or towards hell? Do you not know? Haven't you decided yet which way it shall go? If you don't choose now, suppose the time should come when you can't choose!

He would be a foolish captain who should start on a voyage without making up his mind where to go to. Suppose another vessel meets him. "What, ho! captain, whither bound?" "Don't know." "Well, but do you know where you are steering for?" "Don't care." "Why, if you don't look out, you will be among the icebergs presently." "Oh, never mind perhaps I shall change my course." Absurd as this seems, isn't it a true picture?

"Out on an Ocean, all boundless, we ride,
Borne on the waves of a rough, restless tide,"

but whether we are going east, or west, or north, or or south, or going to the bottom, we cannot tell. We have not decided.

I can't think what you young people are waiting for. Do you expect your hearts to get softer? I fear you will find the world a hard place, and the longer you are in it the harder your hearts will get. Do you expect it to be easier, by and by, to become a Christian than it is now? Is it easier to bend the sapling or the oak tree? Just ask any of your friends who were converted late in life, and see what they say. You won't find so very many, for comparatively few are brought to Christ in old age. Or, do you mean to wait a little longer? But what right have you to think that God will wait any longer at all?—*T. B. Bishop.*

METEORS.

"Shooting-stars" are familiar objects in the nocturnal sky. If any one thinks them to be rare, it is because he keeps his eyes on the earth instead of looking up to the heavens. If he is on the watch for them he will seldom have to wait many minutes without seeing one. The average number visible to the naked eye at one place is estimated at about a thousand an hour; and the average number large enough to be thus visible, that traverse the atmosphere daily, is reckoned at more than eight millions; and this is probably a very small fraction of the whole number.

Occasionally these bodies are brilliant enough to light up the whole heavens, and then we call them meteors; though this term is equally applicable to ordinary shooting-stars. Sometimes they are seen to break in pieces, with or without an audible noise; and now and then meteoric stones, aerolites, fall to the earth. These generally come with great velocity, and if examined soon after their descent are found to be warm, or even hot.

During the last sixty years there have been eighteen well-authenticated instances of this fall of aerolites, their aggregate weight about twelve hundred and fifty pounds. The whole number of such aerolites, the date of whose fall has been known, is two hundred and sixty-one; and there are seventy-four other cases, the date of which is more or less uncertain. There have also been found eighty-four masses which are known to be of meteoric origin, though no one saw them fall. The weight of these masses varies from a few pounds to several tons.

Aerolites are composed of the same elementary substances that occur in our terrestrial minerals. Of the sixty or more elements now recognized by chemists, about twenty have been found in these meteoric bodies, but not a single new element has been detected in analyzing them. At the same time, the appearance of aerolites is peculiar, and their composition differs so entirely from that of all terrestrial substances that we can have no doubt of their meteoric origin.

Iron, for example, is very abundant on the earth, but it is almost invariably found combined with other elements. Metallic iron is one of the rarest things in nature. Now, these aerolites invariably contain metallic iron, and sometimes from ninety to ninety-six per cent. of it. This iron is malleable, and may be readily wrought into cutting instruments. It almost always contains from eight to ten per cent. of nickel, together with small quantities of cobalt, copper, tin, and chromium. This composition has never been found among the countless form of terrestrial minerals. A peculiar compound of iron, nickel, and phosphorus is also found only in meteoric stones.

Certain other characteristics of these strange bodies are equally unmistakable. Meteoric iron has a peculiar crystalline structure which the ordinary metal never assumes. If the surface of a piece of meteoric iron is polished, and the mass is then heated to a certain temperature, the surface becomes covered with parallel lines crossed by others at angles of sixty degrees, the whole forming a comparatively regular network. The same figures can be developed on the polished surface by the action of nitric acid. Nothing resembling this can be produced on ordinary iron; though it is said that iron melted directly out of certain volcanic rocks has been made to exhibit these "Widmannstaten figures" as they are called from the Austrian ironmaster who first detected them.

What are all these mysterious bodies, these shooting-stars, meteors, and aerolites, that are seen flying through our atmosphere or descending from it to the earth? It is only within a few years that their nature has been well understood. It was once thought by scientific men that they might have been thrown from volcanoes on the earth; but the velocity with which they descend and their peculiar composition unite to refute this theory. It has been suggested that they may come from volcanoes on the moon; but this view also has been shown to be untenable. Our limits forbid us to go into particulars; suffice it that these old theories are now as thoroughly exploded as the Ptolemaic system of astronomy.

The opinion of all astronomers now is that these meteoric bodies, whether large or small, revolve, like the comets round the sun. They are moving in in every possible direction through the celestial spaces, and our earth, as she travels her yearly route, is continually running across their orbits. They are invisible until they plunge into our atmosphere, but the resistance of the air checks their speed and converts a part of their energy of motion into that of heat. This heat is sufficient in the case of small meteors to burn them up, or to dissipate them in vapor, giving rise to the phenomena of shooting-stars. If the meteor is large enough and refractory enough to resist the heat to which it is exposed, its motion is sufficiently arrested, on entering the lower strata of the atmosphere, to cause it to fall to the earth as an aerolite. A brilliant meteor differs from a shooting-star only in magnitude.

The meteors which are seen on ordinary nights are only the stragglers of the innumerable host. Their orbits lie in all directions, and are apparently scattered at random. But at certain times in the year shooting-stars are far more numerous, and are observed to move in a common direction. These meteoric showers, as they are called, vary greatly in brilliancy; but during any one shower the meteors all appear to radiate from some one point in the heavens. If we note their paths carefully, we shall see that they can all be traced back to this radiant point, as it is termed. It is evidently far beyond our atmosphere, for it always appears in the same position, wherever the observer may be, and does not partake of the diurnal motion of the globe. As the stars move westward, the radiant point moves westward with them. We soon see that the point is merely an effect of perspective, being the "vanishing point" of the parallel lines in which the meteors are actually moving. From the apparent motion, as in the case of other heavenly bodies, we are able to deduce the the real motion; and thus the shape of the orbits in which the meteors are travelling is determined.—*Journal of Chemistry.*

—The report of the Presbyterian Synod of Kentucky of its evangelistic work for the past year shows that ten or twelve churches were organized, nearly as many church edifices completed, a larger amount contributed by the churches than ever before, and about 1,600 communicants added to their rolls.

—A society has been formed in Japan, and now has 1,800 members, which is called "Japanese Friends of the Bible." Each member is pledged to "read a portion of the Scriptures daily."

—The Canstein Bible House at Halle has printed six and one-third millions of Bibles since 1712. There are 26 Bible societies in Germany, which distributed 515,000 copies last year.

TEMPERANCE.

BEER.

There are many foolish and false ideas in relation to the nature and effects of the use of the lighter drinks, including those generally called "domestic" wines and beers. There are those so thoughtless as to suppose that the "domestic wines," etc., contain no alcohol, simply because none is *added* in making them, not knowing, perhaps, that all alcohol is produced by the fermentive process, this being the only intoxicating element of all intoxicants. Again, it is supposed that no great harm can come from the use of so little alcohol as may be found in the weaker kinds of domestic drinks, while many suppose that there is nothing intoxicating in the common spruce beer, such as is made in the family, particularly popular in the spring. It must be evident, however, that fermentation must produce this poisonous alcohol, if allowed to proceed to a certain point. Even the fermentation of dough, in making bread, when raised as it usually is, produces alcohol, most, if not all, of which is dissipated in the baking, alcohol being very permeating and diffusive. This will be found true, therefore, in all ordinary fermentation in the family, the brewery, everywhere. It is a fact that the use of alcohol in all of its forms, in large or small quantities, necessarily produces abnormal appetites, a natural desire to increase the quantity, while there are comparatively few who are able to resist this necessary tendency. Most become drunkards who use it regularly for any considerable time.

A writer in the *Scientific American* states that the use of beer is found to produce a species of degeneration of all the organs; profound and deceptive fatty deposits, diminished circulation and perversion of functional activities, congestion or inflammation of both liver and kidneys being constantly present. A slight injury, a severe cold, or a shock to the body or mind, will commonly provoke acute disease, ending fatally in a beer drinker.—*The Golden Rule.*

A CAUSE OF HARD TIMES.

If the working people of this country want to know why they have hard times every few years, we can tell them. It is not over-production nor under-consumption, as these phrases are commonly employed. If they had kept the $900,000,000 they spend every year for strong drink in their pockets for the past five years of good times, the present temporary lull in manufacturing and business activity would find many of them able to bear it without being pinched for the necessaries of life. It is not the over-consumption of food and clothing in this land of liberty and liquor. The annual bill for bread, meat, cotton and woolen goods of this great American people, foots up to a total of about $1,250,000,000. But its annual bill for whisky, beer, and taxes thereon, is $1,400,000,000. In other words, it unnecessarily drinks $140,000,000 worth more than it necessarily eats and wears. And the people who commit this folly every year are amazed that once in a few years they are hard up, and some of them want to hoist the communistic red flag and destroy everybody else's property, because they have wasted their own share of the national substance in rye juice and other riotous fluids.—*Boston Traveller.*

TEMPERANCE IN POLITICS.

In omitting all reference to the liquor traffic, it seems to us a mistake was made by the New York Republicans. It is evident to all soberly thinking persons that the liquor question cannot be kept out of politics. It is regarded as a vital subject by a great many people, and among members of all political parties there is a growing opinion in opposition to the indiscriminate traffic in intoxicating liquors, it is folly to ignore these facts, and it is dangerous for any party to trifle with them. It is not necessary in all cases for Republicans to take up the temperance cause, advocate prohibition; the party membership may not be equal to so great an emergency, but there are things to be done not only properly but successfully, and those steps are in the way of recognition of this powerful public opinion continuously growing. Those Republicans who believe that such a policy will injury the party may live long enough to learn that it would have been wise in every sense. A cowardly party attains success no better than a cowardly individual. Rum is growing in insolence and power, and unless one or the other of the great parties take the necessary steps for popular action on the subject, the people will some day undertake to provide a remedy against the dangers of rum power.—*Inter Ocean.*

THE CHURCHES.

—Rev. Wm. Warner, an earnest Wesleyan pastor of Wisconsin, now in advanced years, is dangerously sick at Cazenovia, Wis. He has always acted heartily with Wisconsin reformers, as has his son, Rev. W. W. Warner.

—Rev. J. A. Richards, of Fort Scott, Kans., reports in the *Wesleyan* a gracious revival in Wasioja, Minn., which he has been attending. Twenty-five joined the church.

—Bro. John L. Eddins writes from Chambersburg, Pa., of a powerful revival resulting in many conversions. The meetings are held in the Baptist church, corner Queen and Water streets; a number have been baptized and there are fifty-eight applications for membership in the church. A "Daniel's band" has been formed with 129 members who engage in personal religious work. Bro. Eddins rejoices that a number have been helped of the Lord to give up tobacco and their lodges. Bro. Eddins is from the old Harrison Wesleyan church of Licking county, Ohio.

—Mr. Moody has sent word to Rev. C. F. Goss, pastor of the Chicago Avenue church, that he will be in this city in January, and will hold a series of meetings from Jan. 17 to 24, inclusive, in the church which he planted at the corner of Chicago avenue and La Salle street.

—Professor W. H. Yates, a minister of the Church of God, was stoned recently, and probably fatally injured, at Barkerville, Pa., by adherents of ex-Elder C. W. Kountz, who harbored an enmity toward Yates. Kountz has organized a religious sect of his own, and his followers believe that he is a prophet. Lynching is threatened in the event of Yates' death.

—Rev. E. W. Bruce, pastor of the Wesleyan church in Bexley, Indiana, is engaged in revival work with his people, and is rejoicing in the outpouring of the spirit and the conversion of sinners.

—Union meetings at Oneonta, N. Y., for several weeks past, have resulted in a great revival interest. About a hundred have professed conversion. The town has not been so moved in many years.

—A quiet but powerful revival work has been going on in the district known as Kingsbury Hill, N. Y. Meetings have been held over six weeks, and about sixty have publicly sought Christ. Union revival services are now being conducted in Hancock, the three churches, Baptist, Congregational and Methodist uniting.

—Rev. A. B. Earle, the evangelist, and wife, will be given a grand reception by the Tremont Temple church, Boston, on the occasion of the anniversary of their golden wedding, which occurs early in January. At the late meetings held by Mr. Earle in Schoharie Valley, N. Y., 300 conversions were reported at a single service.

—A deputation of the pastors and laymen from Montreal lately waited upon Mr. D. L. Moody and requested him to visit that city for the purpose of holding a series of meetings. Mr. Moody has consented, before going South for the Winter, to give four days for Montreal, commencing Saturday, Jan. 2.

—The Methodist Missionary Board, in appropriating $1,000,000 for the coming year, gave $439,796 to their foreign missions, $305,106 to domestic missions, $75,200 to missions in the United States, $90,885 to liquidation of the debt, and $88,019 to miscellaneous purposes.

—A lady stood up in New York city a few weeks ago to plead the cause of Baptist missions. Holding out her hands, she said: "My sisters, we have come to a crisis in this matter, and we must make unusual sacrifices to get out." It has since been ascertained that this very lady had on her fingers diamonds worth $30,000 at the time she made the gesture.

—The Morning Star, the missionary ship of the American Board's children contributors, is now on a voyage from the Sandwich Islands to the Caroline Islands, so fates to dispute between Germany and Spain.

—The Rev. Dr. Richards, of Brooklyn, estimates that if the amount spent for warefare by the civilized Christian nations during this century had been devoted to the spread of the Gospel, it would have made Asia as Christian as New England.

—At the last meeting of the Board of Managers of the American Bible Society, grants and consignments of books for colportage and for sale and distribution in the United States and in foreign lands were made, to the value of about $8,200. The total receipts for November were $46,744.69. The number of volumes issued from the Bible House during the month (including twenty-seven volumes for the blind) was 74,317.

—The sale of Bibles, religious books and magazines through the colporteurs of Mr. Spurgeon's church, amounted during the past year to nearly $45,000. Seventy-eight men were employed in the work, and 1,500 towns and villages were visited.

—Rev. A. C. Millspaugh, pastor of Union church, N. Y., the *Albany Argus* reports, while conducting a funeral service at Jerusalem, N. Y., in the midst of the address suddenly tottered and fell, stricken with paralysis, and has not moved or spoken since.

—That the proper solution of the Indian problem is not by the gun and bayonet, but by the church and school, is frequently being shown. A recent illustration may be found in the experience of the American Board. When their work began among the Dakota Indians, these tribes had diminished in numbers to about 25,000. Now they reckon more than 40,000, have a written language, and during last year a hundred and seventeen new members received admission to church fellowship.

—The New York churches are engaged in the agitation of a continuation of the half holiday that was generally adopted by the business men of that city during the summer months. Rev. Dr. R. S. McArthur said he favored it because it aims at the religious improvement of men. One object contemplated by the Saturday half holiday is to induce larger numbers to attend the house of God on the Lord's day. Those who have carefully looked into the matter affirm that since the movement began this result has been secured.

—In the City of Brotherly Love no less than forty-four Lutheran pastors reside. Of these fifteen are German, one Swedish, and the rest English. One belongs to the Missouri Synod, one to none, twelve are members of the General Synod and thirty of the General Council. Of this number probably ten have no charges, being engaged as editors or professors, or having retired. Philadelphia is also the seat of the seminary of the Pennsylvania Synod, as also of the publication house of the General Synod and the leading house within the Council. Here two Lutheran papers, the *Lutheran* and the *Observer* are also published. The first Lutherans in America were found in the neighborhood of Philadelphia and founded there the first congregations of our communion.—*Lutheran Standard.*

—The present Lord Mayor of London has won some reputation as a lay preacher. On a recent Sunday he preached in the City Temple, Dr. Parker's church, Holburn Viaduct. Taking his text from Job 19: 25, he said that Christianity was to be regarded as the parent of hospitals, asylums, and the thousand and one centers of beneficence and charity, which were never even dreamed of in the palmiest days of Grecian and Roman culture and splendor. It was noteworthy that while the Lord Mayor found an example in Lord Shaftesbury he omitted to mention the name of Sir Moses Montefiore. It was a mistake which Dr. Parker did not correct. The doctor, after complimenting the Lord Mayor, said that in the pulpit Bible of the church were inscribed the names of four illustrious men—Robert Moffat, the distinguished missionary; William Ewart Gladstone, Charles H. Spurgeon, and in bold, beautiful caligraphy, "Shaftesbury, April 21, 1872."

—Missionary work in Greece, says *The Missionary*, is most difficult. The language of modern Greece, the temper of the people, the strength of the State Church, supported by a decided national sentiment, combine to make missionary effort peculiarly hard and unfruitful. Yet our mission to Greece has one great cause for gratitude to God. It has been the means of bringing the Bible into extensive circulation among the Greeks. Last year, indeed, the sales of Bibles were doubled.

—Three and a half years ago a census was taken of Protestant Missions in India, in order to see exactly what progress was being made, and showed that in India alone at the end of 1881 the native Christian Protestant community numbered 417,372, of whom 113,315 were communicants, 461 native ordained ministers, and 2,488 lay preachers or catechists. The most remarkable and encouraging fact disclosed by that census was the decennial rate of progress during the last three decades. The rate of progress from 1851 to 1861 was about 53 per cent; from 1661 to 1871 it rose to 61 per cent, and from 1871 to 1881 to 86 per cent.

—Dr. Thoburn, writing to the *Western Christian Advocate*, says the South India Conferance has sixty-nine persons engaged in street preaching, and sixty-seven others who do so occasionally. In Calcutta they have two Europeans wholly given to native work, one native who preaches in Hindustanee, and four who preach in Bengali.

AFRICAN MISSIONARIES.

Bro. Harris, a young man from Texas, was in Chicago last week, on his way to West Africa as a missionary. He has had a remarkable religious experience, having been brought up from the horrible pit of drunkenness to a new life in Christ, and shows an unusual devotion to the cause of his Master. He will leave his wife and child pleasantly and comfortably located with friends in this country. His location in Africa will be in the upland region back from Liberia, where several brethren of the Free Methodist church have already gone.

The *Earnest Christain* prints a letter from Rev. W. W. Kelley at Inhambane on the east coast, South-Africa, which describes the purchase of land from the natives, a tract of some fifty acres, through the kindness of Sak-wa-ri, the son of a chief. He writes:

"I told Sak-wa-ri I wanted to buy a secma—i. e., a field, and asked him to have the chief come. He did so, and with him his Indunas, (or lieutenants they might be called,) as they represent the chief at their different places of abode. After some conversation they all left, and in an hour they sent for me. I found them in a dense wood a few hundred yards from our tent. They had hunted brother Agnew up and had him with them. They explained to me that I should have sole right to the land, and all on it with the exception of a nut tree, and a tree from the bark of which they make cloth. These were reserved for the chief, as a sort of tax, I suppose. We would have no use for the cloth tree, but the nuts of the other are very fine. We use oil made from them which is superior to lard for cooking purposes. After these explanations, two of the under chiefs took me with them to "gim-be-la"—walk the land. I had fever that day, but looked to the Lord to give me strength. They passed on before and showed me the line, and as I marked the trees I put the print of the cross on them. When we returned to the rest of the company, I unfolded a bolt of cotton and cut it into "maneas"—eight yard pieces. They asked ten pieces. I had a bolt that measured exactly eighty yards. So I cut it up and gave it to them. We all sat around in a circle. The chief clapped his hands together gently; the rest did the same, and I followed the example. We then shook hands, and such a feeling of solemnity, and of deep gratitude to God, came over me that I proposed prayer. They all knelt, and acted in a very reverent manner. I gave Sak-wa-ri a "bassli"—present of a shirt worth one dollar, for his assistance in the matter. Now I feel as secure in my title, as far as the natives are concerned, as though the deed was recorded.

"We expect to see souls saved before they know anything about books, and before they understand all the doctrines of the Bible. I know the Spirit of God will work, if we keep filled with the Spirit, and declare the truth as it is in Jesus. I feel satisfied that we are already having an influence on the people.

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H. D. Jones writes: I have one person to say he will subscribe for the *Cynosure* after Christmas, and I will get another if I can. I wish every home in the State of Kentucky could read it. Then I know the lodge would go down.

H. Baldridge writes: My wife is sick and needs my care, but I will try to get some one to see the old subscribers and to get new ones.

A. C. Lemm writes: I will give the circulation of the paper all the attention I can. Would put it into every family in America if I could.

A. Hamilton writes: I will do my best to extend its circulation. I wish you to continue to send the *Cynosure* to E. Warren, who was much addicted to the use of spirituous liquors before I sent it to him. He is now reformed from that vice.

SUBSCRIPTION LETTERS.

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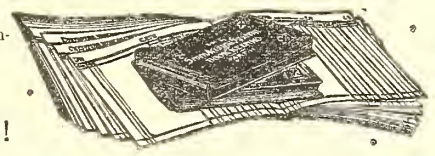
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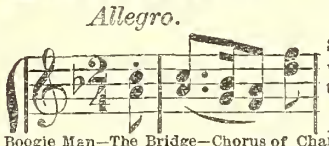
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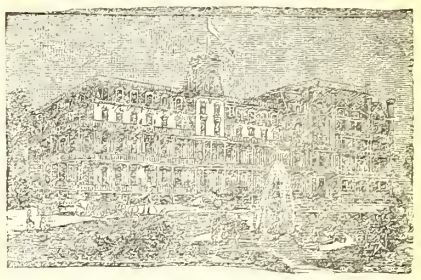
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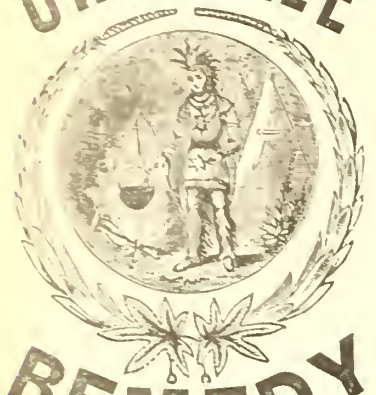
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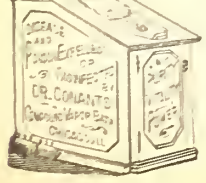


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The lightning catching apparatus now beiug placed on the summit of the Washington monument, consists of 794 feet of triangular copper rods, plated with gold, to encircle the roof in the horizontal points; 200 feet of copper rods, also gold-plated, to extend along the four corners of the roof, and 172 lightning-rod points, of copper, gold-plated, with platinum tips. These, with those already existing, will fairly cover the top of the monument, making 200 points. If the lightning succeeds in dodging between any of these, it must have taken lessons in "dodging" on the floor of the House.

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Dakota has an area of 153,000 square miles—81,000 in South Dakota and 72,000 in North Dakota. Cass county in Dakota paid out last year $47 for fertilizers and raised a little over $5,000,000 worth of production. Seneca county, New York, expended some $50,000 for fertilizers and produced less than $2,000,000. Land in Seneca county, New York, is named at about $65 an acre, and land in Cass county, Dakota, at a little over $12 an acre. Is it any wonder that Dakota is settling up? Is it any wonder that five years should make such a difference in the population? Cass county in 1880 had about 9,000 inhabitants; in 1885, over 21,000. Fargo in 1878 had 800 inhabitants; in 1880; 2,700; in 1885, 8,201.—*Fargo Argus.*

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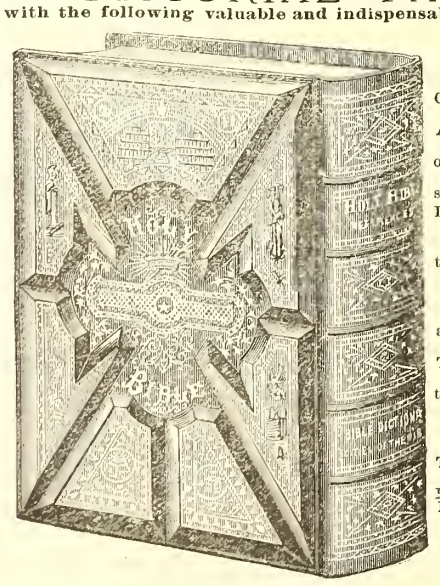
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FARM NOTES.

THE IMPORTANCE OF CELLAR VENTILATION.

The ill-health which prevails more or less uniformally towards spring, may be accounted for to a great degree, by the lack of ventilation of cellars. Farm house cellars are often filled in December, with cider and vinegar in barrels, beef barrels, pork barrels, apple barrels, potatoes in bins, vegetables in heaps, wash tubs, butter tubs, and other articles too numerous to mention. Besides, flowering plants taken up for the winter, are here stored away to be safe from frost, and the leaves from them fall and decay. There are boxes, old timbers, boards, etc., which become moist and mouldy, and there are shelves and corners that anyone can see to have been only half cleansed, and liable to be, if not already, damp, mouldy, and unwholesome.

The thing to do is, to provide outside cellars as soon as possible, for fruits and vegetables, and all those things liable to decay; but before that is done, we must do everything possible to have our cellars under the dwellings sweet and clean. First the cellar should be swept (hoed out if necessary), once a week. Decaying things, whether fruit, vegetables, or boards, should be removed. Then quicklime, or half slaked lime, should be scattered freely in corners, under shelves, under bins, and around and among the barrels of all kinds. When the lime has slacked to a powder, it may be swept about over the floor. If the floor be of earth, it will harden it; if it be of wood or cement, it will help to keep it sweet. Finally, on every suitable day, windows and doors should be thrown open, and fresh air allowed to pass freely through. —*American Agriculturist.*

HOW FREEZING BENEFITS THE SOIL.

It is a well-known fact that water in the act of freezing, expands considerably, and with a force that is irresistible, it is the freezing of water in their crevices and pores that causes the rocks to be gradually worn down, and "weathered" as it is called, into soil. It is this also which is continually reducing the soil to finer fragments, and which breaks up the hard clogs and mellows the ground. Fall plowing or spading assists this effect by breaking up the compact soil into lumps, which are further broken into small particles. As water and air can only act upon the surface of these particles, it is clear that the smaller they are, the more surface is exposed to the weather, and the soil is made soluble. If a block of hard soil of 12 inches cube is exposed to the weather, there are 864 square inches only affected; if it is broken up into cubes of one inch; 10,368 square inches are exposed to these beneficial influences; if the soil is further broken up in fragments of one-twelfth of an inch, there are more than 124,000 square inches thus affected. This fact shows how greatly the effects of frost benefit the soil, and therefore how necessary it is that the land should be plowed, and opportunity given for this beneficial action of the weather. In the garden, even, all the soil possible should be spaded before it freezes.—*American Agriculturist.*

There is much difference of opinion as to whether or not manure should be sheltered from the weather. The Germantown *Telegraph*, talking on this subject, says sun, wind, and rain certainly damage the exposed manure heaps. The writer is sure that unlimited exposure to the weather will prove highly injurious to the quality of the manure. A leading farmer said some time ago, that he regarded the complete exposure of the manure heap through the winter, and until it can be used in the spring, to damage it fifty per cent. In other words, one load of well-protected manure is worth two of the exposed. This seems almost incredible, but it may not be far from the truth.

Cows need water as much as food, although it is not always so considered. Especially in cold weather, water is thought to be unnecessary. The following will throw some light on the subject. A writer says: "If a man weighing 150 pounds can drink three gallons of water in a day, how much can a cow, weighing eight times as much, and giving three gallons of milk, drink? It would be safe to say twenty seven gallons, or ten ordinary pailfuls." We think the *if* a rather large one, but the proportion may be about right. The point is to give cows a chance to get as much water as they need and they will regulate the quantity.

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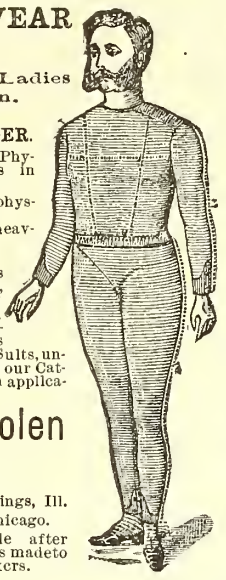
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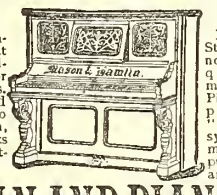
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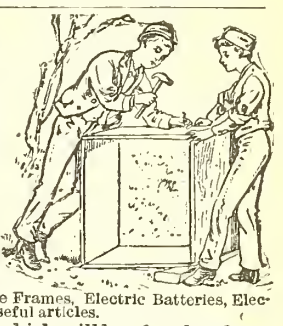
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NEWS OF THE WEEK.

WASHINGTON.

Secretary Lamar has requested the President to ask Congress to authorize the use of $15,000 appropriated by Congress last year "to supply food and other necessities of life in cases of distress among Indians not having treaty funds," for the temporary relief of the Northern Cheyennes on the Tongue and Rosebud Rivers in Montana. The department has information that these Indians are in great distress for want of food and sufficient clothing.

According to the figures of the National Agricultural Department the average farm price of corn is 33 cents, against 36 cents in December a year ago. Wheat averages 78 7 cents, against 65 cents last year, and cotton sells for 8 3—a reduction of nine mills from the figures prevailing in December, 1884. Rye, barley, oats, and potatoes show an advance of from 4 to 7 cents.

COUNTRY.

Intelligence of the death of Mrs. Julia Butler Newberry at Paris, France, has been received in Chicago. By the death of Mrs Newberry, as provided in the will of her late husband, the North Side falls heir to about $2,500,000, to be used in founding a public library.

The loss by fire in the United States and Canada during November is placed at $7,500,000, and for the eleven months to Dec. 1, the loss foots up $85,000,000.

While conversing on business matters with Mr. Garrett, president of the Baltimore and Ohio railway, in his residence in New York, Tuesday, Mr. William H. Vanderbilt was seized with paralysis, and, falling from his chair, died instantly. The remains were placed Friday in the vault at New Dorp, Staten Island. The Rev. Samuel Cook conducted short services in the residence, after which the casket was borne to St. Bartholomew's church, which was thronged by men prominent in the financial world, fewer than one hundred women being admitted to the edifice. At the cemetery the casket, soldered in an iron box, was placed within a few feet of the remains of the late Commodore Vanderbilt.

A co-operative nail company, with $[illegible] capital proposes to erect a factory at Homestead, Pa., where five acres of land have been presented to them. The company is composed of strikers and hardware dealers of Pittsburg.

The crossbar of shaft 3 in the new Croton aqueduct, near Merritt's Corners, N. Y., fell Monday morning on a descending bucket containing five men, four of whom were instantly killed, the fifth receiving mortal injuries.

Fire broke out in the Daisy flouring mill at Milwaukee Tuesday morning, and when the fire department turned on a stream an explosion followed that blew the roof from the structure and sent the flames high in the air. The Empire Mill, adjoining, then caught fire, both structures being entirely destroyed, with a loss in excess of $200,000. One fireman was fatally, and several others seriously, injured.

Twenty sophomore students in the Wisconsin State University at Madison have been suspended because they remained away from drill Tuesday evening. The young men explain their action by saying that by attending drill they ran the risk of freezing their ears and hands.

Seven men were buried by the caving in of a sewer at Akron, Ohio, Wednesday afternoon, four of them being killed and the others fatally injured.

An explosion of natural gas in a dwelling at Canonsburg, Pa., Wednesday morning, blew off the roof of the structure, and landed the owner, his wife, and two children, who were sleeping soundly at the time, in the yard. Fire breaking out, the building was entirely destroyed. The man, his wife, and little boy were severely injured and burned, but their little baby escaped without a scratch.

At Pine Run, Pa., early Thursday, a band of striking miners attacked non-unionists on their way to work, using clubs, sticks and stones. Some of the latter were badly injured, and one man is not expected to recover. After the flight of the "scabs," the strikers wedged a switch on a railway, and the next train on the line was wrecked, but no lives were lost.

At the Illinois Dairymen's convention, Thursday at Belvidere, Dr. Tefft of Elgin made the claim that the great increase of insanity was due to the adulteration of goods used for food.

A shower of fish fell in the vicinity of Cumberland, Md., Thursday morning. They were about an inch long and bore the appearance of young smelts.

Frederick Hausmeyer, his wife and six children residing at Tarentum, Pa., are affected with trichiniasis, having eaten of a salad of which raw pork formed the principal ingredient. One son aged 20 has died, another is on the verge of dissolution and the doctor has no hopes of saving any member of the family.

Secretary Manning has dismissed a clerk because he was impertinent to a stranger who called to inquire about the business of the office, and this prompt action will have a good effect upon all the departments.

FOREIGN.

The Servians on Thursday attacked the Bulgarian outposts, but were repulsed at every point. A Constantinople dispatch states that Russia has protested against Turkish intervention in Roumelia and that in consequence of Austria acting with Servia the Russian government is preparing to support Bulgaria.

The London *Times* of Saturday morning says: The powers have agreed to recognize the union of the Bulgarias. A demarcation commission has been appointed which insures an armistice of a month, and will hardly fail to secure peace."

Owing to the activity and increasing strength of the rebels in the Soudan, orders have been issued for the reoccupation of Dongola by British troops.

The British expeditionary force under General Pendergast arrived at Mandalay, Dec. 1st, without any resistance being offered by the Burmese. Lord Dufferin, the Vicroy of India, has telegraphed the home government that he has arranged to administer the Burmese government provisionally in Queen Victoria's name. The surrender of King Thebaw was unreserved. He wanted terms, but his request was refused, and his unconditional surrender demanded. He then acceded to the British demands.

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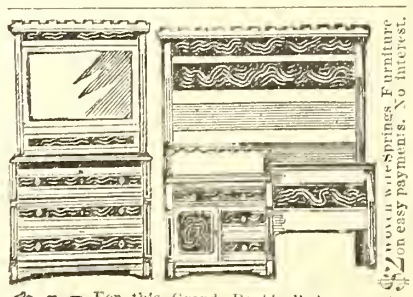
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A daily press report says that Geueral Logan spends several hours of each day at his home in Washington in "carpenter work." There is probably a slight mistake in the name of the employment. Logan is doubtless constructing a bridge across the great gulf that separates men of his rank from the White House; but doing it by the tricks of Masonry, not by the carpenter's skill.

A convention of Iowa mayors and aldermen from twenty-one cities of the State was held in Des Moines last week to unite on some proposition to the Legislature by which the rigors of prohibition could be lightened. Some favored a repeal of the prohibition law, of course, just as thieves would like to repeal sunlight; some wanted local option, as if the whole State had not agreed on local option. They finally concluded to urge that cities of 4,000 inhabitants or more should control the sale of liquors as they thought best. A resolution declaring in favor of the speedy repeal of prohibition was voted down!—a good judgment on the case, for prohibition has come, we trust, to Iowa to stay, and become more and more year by year a factor in the peace, happiness and prosperity of the State. The fact that the law is broken and hated in the cities only proves its excelleuce, since it is the vicious, unscrupulous, lazy and unworthy there congregated that ask loudest for the poison cup that has so far been their ruin.

Thursday morning the city of Atlauta, Georgia, was made glad by the decision of Judge McCoy of the United States Court in refusing to continue the temporary injunction restraining the proper officers from publishiug the result of the recent election in which the county voted for prohibition. Judge McCoy decided against the liquor men on every point, refusing to entertain the decision of Roger B. Taney, of Dred Scott fame, as a precedent, and also deciding that the clause of the Georgia bill providing that wines of that State should be exempt from the prohibition enjoined upon other wines to be unconstitutional, and no wines could be sold. The liquor men, defeated in the United States Court, proceeded to Judge Clark of the County Court, who granted another temporary injunction and will hear the argument why it should or should not be permanent this week. The example of the proprietor of the Markham House, Atlanta, in this struggle for the deliverance of an enterprising city, is worthy of all praise. The enforcement of the law, he says, will cost him $2,000 loss a year, but he has too much regard for the welfare of society, for the young men of the city, to hesitate for an instant for any such consideration.

The death of Robert Toombs of Georgia has removed from earth to his final reckoning with his God one of the most determined of the "unreconstructed" rebels, and one of the most prominent characters on the slavery side during the long struggle for abolition. Toombs was the loudest and fiercest of the slavery defenders. He it was who promised to call the roll of his slaves at the foot of Bunker Hill monument. Amusing stories are told of his Philistine bullying in Congress, and the time when his swarthy cheek paled before resolute, bluff old Ben Wade who once purposely insulted him on the floor of the House in order to force him to fight. Wade was an expert rifleman and let it be known that he intended with that weapon to summarily cut short the unhappy career of the Georgian. Toombs, it is said, was a 33-degree Freemason of Albert Pike's Supreme Council. This is another link in the chain of evidence that binds the slavery war to the altars of the lodge. Toombs was an unrepentant rebel aud is said to have maintained his vindictiveness to the last, claiming to owe no allegiance to the government he had done his utmost to destroy. Such was the man the G. A. R. lodges were about to restore to all the privileges of loyal citizenship!

The Mormon rebellion seems to have subsided. There is no doubt of the cowardice of this people, but they make first-class assassins, as do all systems of secret religion with murder penalties. Well informed men do not believe there are many of them relatively armed, aud trust much to the terror inspired by a regiment of the U. S. army. The Mormon council have resolved "that the reports and rumors that a condition of affairs other than of the most peaceful character prevails here are false; that at no time have the lives or property of non-Mormons been more secure than at the present; that reports to the contrary are accredited to Federal officials of this Territory, circulated for reasons best known to themselves, and that such reports, whether circulated by them or by others, have defamed the city and injured its people." The Gentile organ, The Salt Lake *Tribune*, replies that the best answer to this Mormon proclamation is a statement of facts—the furious threats of the Mormon press, the assaults on the houses of Federal officers aud other acts of violence growing out of the enforcement of the Edmunds law. The grand jury just discharged from the United States district court has found 68 indictmeuts out of 79 investigated for violation of United States law. Many witnessess were reluctaut and some were evidently guilty of perjury.

San Francisco has been a nesting place where the socialistic theories of Europe have abundantly hatched. Denuis Kearney aud his sand-lot harangues, Henry George and his theories of land ownership are from California, aud the leading socialistic journal is printed in San Francisco. But there seems to be some practice combined with so much theory, good and bad. Some days ago the Chief of Police informed the Mayor of the existence of a secret gang of socialists and dynamiters who were plotting for a Chinese massacre and the assassiuation of himself and others. Little was thought of the matter until the arrest of a part of the assassin lodge, which is known as the Socialistic Revolutiouary Association. Four men were arrested—all bearing foreign names,—and the documents captured with them showed that their plans were equal in hardened villainy to the "Gunpowder Plot" of Guy Fawkes. They proposed to assassinate the Mayor, Governor Stoneman and some twenty prominent citzens and city officers. Crazed by their diabolical schemes they boldly avowed their plan to kill the persons named aud then "clean out" Chinatown with fire and dynamite. In spite of the horror which such secret conspiracies excite, people are as indifferent to the fact that other secret conspiracies against Christ and the Christian church are working in every hamlet throughout the land, aud their success means the destruction of every thing holy and true in religion and in the State.

There was no foreign news last week to compare with the reports from England of the resolution of Gladstone to favor an Irish parliament in Dublin, while maintaining the integrity of the empire, guaranteeing religious liberty and the rights of a minority. Upon its first publication Gladstone telegraphed a partial denial, and Saturday sent out a dispatch saying that if at any time he had "any plan or inteution to announce on the question of Irish government," it would be done publicly and on his own respousibility; "not by any anonymous or irresponsible declaration." He does uot hold himself responsible for any of the ideas lately given out over his name. The British press has taken the report seriously, and discuss the proposition in a most unfriendly manner with a few exceptious. The Tory press take delight in what they assume to be Gladstone's great mistake, and even the organs of the Liberal party either denounce the scheme or withhold their opinions. The Liberal party leaders are also cautious in expressing opinions favorable or otherwise. It seems to be understood that the broaching of the matter is ouly to get an expression of the public feeling and that back of it all Gladstone proposes a form of Home Rule which would be acceptable to the Parnellites, yet so hedged about with limitations tha the can carry it with his own party. A large secesssion of the conservative wing of that party is confidently expected by the Tories, but it is by no means certaiu to occur. Paruell himself would probably wish for only a limited succes, since, were his demauds to be fully met, he would certainly find his vocation gone. As an agitator aud politician he has been a success; as a statesman at the head of an Irish parliament he would find the situation demanding talents of a differeut order. The discussion is uniting the Tories, and for the time distracting the Liberal party. In Ireland also the most intense opposition is arising from the Orange lodges, which seem to be the recruting stations for the Loyalist party in the islaud. In them there was a "perfect furor," but the leaders, foreseeing the futility of their rage, have resolved to turn the popular feeling to good account in filling up the membership and treasuries of their lodges, so that when the battle joius they can make the strongest fight possible from their masked batteries of the lodge.

—Elder Isaac Hyatt of Gilford Village, N. H., writes that the interest in his congregatiou keeps good, aud although the work of the Lord seems to move slow, yet it is iu the hauds of Him who cau do all things for us.

WEEK-DAY SERMON.

BY E. E. FLAGG.

"I wish you would write again on perfectiou, and this time remember that as a rule commou people who have to work for their living don't care for argumeuts drawu from Raphael or Angelo."

This remark came from Sister Z, fresh from reading the last Week-day Sermon. Now, Sister Z., be it said, has more of what somebody calls "sanctified common-sense" than almost any one I know of.

"There is Brother Y," she went on, "He does not believe in perfection, or he says he doesn't; but when he wants a new house or a new barn built, don't he say in effect to the carpenter, 'I waut you to make a perfect job of this?' Would he be willing to put up with unsafe foundations, sagging beams or leaky roofs? When he hires the tailor to make him a coat, or the shoemaker to make him a pair of shoes, is he satisfied with anything less than a perfect fit? Aud yet he thinks it unreasonable that the Almighty should demand as much from him as he demands from his shoemaker or his tailor! The trouble is that we so seldom stop to think that God's commands are always emiuently reasonable,

and if they look unreasonable on the surface, we are so apt to delegate them straightway into the limbo of things unknowable;—when, if we would only bring the same common-sense to bear upon these seeming mysteries that we use in the simplest matters of our everyday life, we should find them plain enough for the comprehension of the merest child. If I am making a loaf of cake don't I want it to come out of the oven just right? Don't I try to have every dish I put on the table as perfect as I can possibly make it, though it be only a dish of boiled potatoes? And shall I demand perfection of myself only in mere material trifles like these? Wouldn't it be the same as to say that good housekeeping and a well appointed table were in my eyes the things of most value?

"Now, that passage, 'Be ye holy even as I am holy,' is a dreadful stumbling block to some folks. But if I am teaching an ignorant servant girl, don't I show her first the proper way of doing a thing, whether it is sweeping a room or making a bed; and then say, 'Now I want this bed made or this room swept exactly as I would do it?' If I find her work does not equal mine at the first or second trial I am not disappointed. I did not expect it would. But don't I put my own standard of perfection before her and expect she will try to reach it? Am I unreasonable in doing so? Shouldn't I be a poor miserable thing unfit to be mistress of a household if I didn't? And is our Heavenly Father unreasonable when he does the same thing?"

Sister Z is one of those rare people who always know when they have reached the climax of their argument. She said no more, but left me thinking that indeed "the word is nigh us, even in our mouth and in our heart:"—that the most commonplace daily living is full of unspoken commentaries on the Word if only we have Faith for our teacher.

THE WORLD'S RUSH TO DESTRUCTION.

BY NINA HOWARTH.

We wonder more and more at the growing indifference of mankind in reference to the revelations of prophecy. Although the world is being warned of the approach of terrible events which are world-wide in their scope, there are very few who will take the trouble of searching for their symbolic utterances among the prophets, and thus obtain a knowledge of the age in which we live,—what to expect, and how to prepare for it. But there are those who bear crushing burdens of anxiety for these careless ones. They have investigated the various lines and subjects of prophecy, aided by the Holy Spirit's interpretation; and have thus arrived at a correct understanding of the real character and import of all the belligerent powers and warning phenomena of the world and nature.

If the great world of mankind could only be made aware of all the explosive forces, political, social and supernatural, by which it is encompassed, each individual would at least make every effort to snatch as a brand from the burning his own soul. But they will not look. They will not see. They will not feel. The contemplation of such profound soul-apathy is to the wide-awake, laboring soul, a species of spiritual torture. O God! help us, they cry, to be so faithful in the work thou hast assigned us, that not one drop of the blood of these souls shall be charged to our account.

Everywhere we see evidences of the speedy coming of Christ. It is only by the most determined rejection of all the means of enlightenment, a persistent refusal to yield to persuasion, a constant dodging of facts, that this formidable array of testimony can be set aside. The varied sects of the Protestant churches, as such, have no more sympathy, or faith in God and his prophetic word, and a swift approaching judgment, than the infidel world around them. They are very busy, however, in fulfilling the predictions which they so studiously ignore. Christ says in speaking of these things, and of this time: "But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and given in marriage, until the day Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be." Matt. 24: 37–39. "Heaven and earth shall pass away, but my words shall not pass away." v. 35.

Was there ever a time when the world was so unceasingly engaged in a wild, reckless round of pleasure? Feasting, gaming, dancing, and flirting are found among church-members, even in the church itself, and when was there among worldlings, outside of church relations, such mad revelry, such revolting scenes of debauchery as now? How, and where can we have some fun? is the universal cry of humanity, young and old, to-day. Nothing else is worthy of a moment's consideration. The training of tender children is neglected; they are dragged out night after night, in heat and cold, to be drilled in such unwholesome society pastimes. The world is ripe for destruction,—in precisely the condition spoken of by the prophet Isaiah: "The earth shall reel to and fro like a drunkard, ... and the transgression shall be heavy upon it, and it shall fall and not rise again." Isa. 24: 20. And then how graphically is described in verses 17 and 18, the accursed effects of secretism. This epidemic is becoming more virulent and mighty every day; assuming new and novel names and forms, to allure the silly world to its deadly embrace. Christ must come and destroy the strength of the wicked powers of earth, or they will certainly take his kingdom.

East Saginaw, Mich.

DECIDING WITHOUT INVESTIGATING.

BY S. B. KOKANOUR.

I have just read an account of Abraham Lincoln, proving the innocence of a prisoner who was thought to be guilty by a whole community. The community considered the evidence clear and positive, not at all circumstantial. They decided without investigating. So with many of the ideas about secret societies.

There are many persons who believe that secret societies cannot be bad because their preacher or some other supposed "good" person belongs to them. They do not examine it in detail, and, without knowing the facts in the premises, pronounce them a good thing.

Take another instance. Saul of Tarsus was a man with good intentions and meant well when he persecuted the Christians and consented to the death of Stephen. But when the facts were laid before him he could see plainly enough that he was mistaken, that instead of doing God service he was persecuting him.

There are, no doubt, many Freemasons who believe that Freemasonry is a Christian institution. The many allusions to God, to Solomon, to John the Baptist and the Evangelist, and other such deceptive references to Christianity and Christian subjects, when none of its objections are taken into the account, may make superficial people think that it is indeed a Christian institution.

I will make a few quotations from its standard authors to show how the Christianity part of it is managed to deceive the mass of people. Mackey, in his Lexicon of Freemasonry, page 435, says: "It is no secret that Masonry is of divine origin; it is no secret that the system embraces and inculcates evangelical truth; * * * and above all, it is not, neither can it be, a secret, that a good Mason is of necessity, and truly and emphatically a Christian." On page 462 of the same work, he says: "Masonry is the excellency of Christianity, and every Mason is, if he is in reality a Mason, a true Christian."

If a man is simple enough to believe that these utterances are the fact, he may believe that it is Christian. The fruits of Masonry show that the following are the facts. In Chase's Digest of Masonic law, page 206, we read: "To require that a candidate professes a belief in the 'divine authority of the Bible,' or a 'state of future rewards and punishments,' is a serious innovation in the very body of Masonry. If fact, Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it were, it would not be Masonry; it would be something else. Masonry is a mere charitable institution—nothing else—and it is founded upon tradition."—*Sayse, C. T. C. Ala., pp. 207–8.*

The Masonic Jurisprudence, by Mackey, contains this: "That some *Masons* may teach the divine authenticity of the Holy Scriptures, is true, because some Masons are Christians; but Masonry does nothing of the sort." Mackey's Manual of the Lodge, p. 53, contains this: "To every Mason, whatever may be his peculiar religious creed, that revelation of the Deity which is recognized by his religion becomes his trestle-board. Thus the trestle-board of the Jewish Mason is the Old Testament; of the Christian, the Old and the New; of the Mohammedan, the Koran." Lexicon of Freemasonry, p. 402: "The religion, then, of Masonry, is pure theism." Well's Freemason's Monitor, revised edition, p. 15: "A few private lodges append a pledge to the effect that the applicant believes in a state of future rewards and punishments, that he conceives the Holy Scriptures to be of Divine import, etc. All this, however, is irregular and un-Masonic."

Do these quotations not in themselves alone clearly prove that it is an unchristian institution?

Manhattan, Kansas.

"MUZZLES."

BY W. A. SHAW.

There is a fine story told of an old man who had no particular relish for a certain dish which was set before him, that he delivered himself somewhat on this wise, "I kin eat crow, but I don't hanker arter it."

It is barely possible that there might be a dog who would so far forget himself as to be proud of a muzzle, but the average dog would no doubt consider it as an unmitigated nuisance.

Unlike the old gentleman of which we speak and the common canine to whose affection we are so often indebted for caresses, there is a class of men who feel proud of that which not only muzzles their mouth so far as speaking the truth is concerned, but actually compels them to prevaricate, if not to lie outright. There is also another difference between canine muzzles and those used on the bipeds, whereas the one can be taken off by the person who put it on; the other, which is so efficacious to stop the mouths of those who have submitted to its power, it is claimed both on the part of those who make fast the instrument and of the fools who receive it, that it can never be removed. The name of this last piece of furniture is a Masonic obligation.

Now while it may be a fact that this restraint upon one's actions may never be removed by the lodge, it does not necessarily follow that the recipient cannot take it off. There has been found a way to "cut the Gordian knot" and let the captive go free. The lodge *will* not untie it, the candidate who receives it *cannot*, and there is no method left to undo the mischief of the obligation but *to break it;* and as the confession of the apostle Peter must needs be as thorough as his denial of his Master was vehement, three times denying and thrice testifying his love of the Lord, so also must the breaking of this foul fetter be as public and bold as its reception was hidden and secretive. Nothing short of this will render freedom to the captive.

This may seem like a harsh saying, and some may be led to take exceptions to it, and exclaim as did the disciples of our Lord on one occasion, "Who can hear it?" But one case will suffice as an illustration. I was conversing with an old gentleman of above seventy years, who had been a Mason in his early years, but who had not been in a lodge (according to his own confession) for over forty years, and did not consider himself any longer a Mason. The talk turned upon the events of the Morgan abduction and murder, when this benevolent old man exclaimed with evident Masonic zeal that "Morgan got no more than he deserved, if they did kill him." The muzzle was there.

A man may never visit the lodge for seventeen or forty or any other number of years, but if he has not *broken* his Masonic obligation he is still bound by it, and the poison lurks there still. That man is no more to be trusted than the one who attends lodge regularly, for the sin has not been repented of. Let all who expect to stand with clear records in the great day of assize, bring forth fruits meet for repentance.

PLAIN TALK.

Hobby questions? What are they? Not prohition, is it? No.

Perhaps it's because we thought the white-aproned folks had no business laying the people's cornerstones. That it? Then we will once in awhile tell people that we don't think an oath-bound, secret conclave in a free land looks very well; nor that a worldly organization has any right to bury people with religious ceremonies and proclaim their souls as gone to the Grand Lodge above, even though the person may never have been regenerated by the blood of Jesus; that we think Christless lodges which teach that they can elevate men and prepare them for immortality, are claiming the powers of the church; that the name of Christ not being mentioned in their prayers, and as there is no access to the Father save through the Son, their prayers are worthless, their religion is anti-Christ, and their morality likely to deceive those who join with it. Yes that is it.

But don't say we "tirade honest societies." We do not abuse societies. We don't say they are bad men as a rule. In fact we are not fighting the men that are in the lodge. It is the principles taught in the lodge. There are good men in the lodge no doubt. We think we have quite a number among our own acquaintances. They are good men though, in spite of the lodge. Lodge teachings will make no man good. They teach selfishness, clannishness, and underhandedness But we do contend that while

a man may belong to an oath-bound society and still be a good man, yet if he is a bad man, the oaths and teachings of these organizations are just what he needs to give him plenty of rope for dark deeds.

Sworn secrecy is wrong in principle. Good acts do not need the oath, but bad ones flourish under it. —*Amity Index, College Springs, Iowa.*

THE TWENTY-SECOND OF DECEMBER.

Wild was the day; the wintry sea
Moaned sadly on New England's strand,
When first the thoughtful and the free,
Our fathers, trod the desert land.

They little thought how pure a light,
With years, should gather round that day;
How love should keep their memories bright,
How wide a realm their sons should sway.

Green are their bays; but greener still
Shall round their spreading fame he wreathed,
And regions, now untrod, shall thrill
With reverence when their names are breathed.

Till where the sun, with softer fires,
Looks on the vast Pacific's sleep
The children of the Pilgrim sires
This hallowed day like us shall keep.

—*William Cullen Byrant.*

PURITAN STRENGTH OF CHARACTER THE NEED OF TO DAY.

To the young men of to-day a careful study of the Pilgrims of 1621 cannot but be profitable. They had their faults. They were not all alike meritorious. They were not all equals in moral nobleness. Every man was uot a Standish, a Bradford, a Brewster, or an Alden. But there was one quality which they all possessed in greater or less degree—they were all, both men and women, endowed with great strength of character. Without this none of them could have endured the tests through which they passed before taking passage on the "Mayflower." They had been persecuted for their faith in England. They had, at a great sacrifice and for conscience' sake, emigrated to Holland. They had borne many privations there. No golden promise of fortune—nothing, indeed, but the prospect of a home where they might have freedom to worship God—lured them on board the scarcely seaworthy little "Mayflower." Nothing less than a faith which gripped the principles out of which it grew with unconquerable tenacity could have sustained their souls during the weary weeks in which they were cribbed within the comfortless cabins of their vessel, nor have kept them so hopeful through the hardships of their first year at Plymouth, as to beget even the thought of Thanksgiving in the autumn. They had all been sifted and tested by trials but little less than actual martyrdom, and they thereby proved to the world their possession of a rare degree of strength of character.

That they gave this quality to their descendants the history of Massachusetts, of New England, of our whole country amply proves. But with the growth of our population, the rush of lower types of manhood into the land by emigration, and the corrupting influences of our rapidly increasing wealth, the germs of a moral malaria have found their way into the atmospheres which surround our social, financial, and political life. These germs consist of false theories of life, of immoral principles of business, and of unpatriotic maxims about ways and ends in politics. The deadening effect of these theories, principles, and maxims is visible in the lowered tone of public opinion respecting offences against the minor moralities of finance, trading, and official obligations; in the frequent falls of long-trusted men into breaches of trust, violations of the law of honor, absolute fraud, or marital infidelity, and kindred crimes. The apologetic spirit with which society receives the news of such falls is sad evidence that the wide diffusion of false principles has enervated the public conscience as malaria *bacilli* do the human body. Hence, that sublime strength of character which enobled the Pilgrims and made their first Thanksgiving possible, though still possessed by very many faithful men and women, is far less manifest in society generally than in the "years which are no more."

This fact is uufortunate. It is a source of dauger. It deprives young men of that strong support to virtue which is given by prevailing good example, and by a right *esprit de corps* in society generally. It tempts them to sin in those "fatal or fated moments whereupon turn, as on hiuges, the gates of the wall adamantine." It benumbs their consciences, throws dust in the eyes of their judgments when they are stirred on one side by the "passionate cries of desire," and held back from evil on the other by the "importunate pleadings of duty." In such perilous crises false principles rush in to support the desires for unlawful gain or guilty lust, and recollections of popular tolerance of wrong-doing quiet their apprehension of social degradation, and cause the path of evil to appear, not as a descent to infamy, but as one in which the profits of the sin will so gild the offence as to leave the offender with at least some of the garments of respectability.

Of course, all these hopes are delusions. Sin is degrading to the sinner, let public opinion be never so tolerant. And virtue is honorable, even in the eyes of corrupt men. Thanksgiving day is still the nation's tribute to the Plymouth Pilgrim's strength of character. It honors him because he dared to do right, suffered for the right, was ready to die for the right; because he proved by stern endurance that he had "better be dead and forgotten than living in shame and dishonor."

And this is the lesson he teaches in trumpet tones to the young men of to-day. As he rooted his life in the faith of the Gospel, solemnly vowed to maintain that faith "at any cost," and demonstrated his sincerity by clinging to his faith with an energy nothing could weaken or destroy, so must the young man of to-day who, though not in danger of persecution, is yet environed by temptations which, because of their subtility, are quite as perilous to his faith. Let him, therefore, give heed to their example.—*Christian Advocate.*

THE U. B. CHURCH AND SECRET SOCIETIES.

The Prophet Daniel says of certain revelations made to him, "That his thoughts much troubled him, and his countenance changed, but I kept the matter in my heart." At the birth of John the Baptist, and of the Saviour Jesus, there were wonderful manifestations, and those that heard those things "laid them up in their hearts." Mary "kept those things in her heart." So there are many things of almost daily occurrence that Christians do well to "hide in their hearts." Not that any order binds their conscience or seals their lips, but as a matter of common sense, or common prudence, or common charity. According to the proverb, "Speech is sometimes silver, but silence is golden."

The plea is often made in behalf of secret societies that families, churches, etc., have their secrets, and why may not the lodges have theirs? The difference is this, that which is incidental in all society is made fuudamental in the secret society. A person comes to me and says, "I can tell you a secret; will you promise to keep it?" I answer, "I do not know until you tell me." "Then I will not tell you." "Very well, you need not." No one has a right to bind me to stultify my conscience. Now while many of the noblest and best men of different couutries have proclaimed and protested against all secret societies, some of our ablest men are pleading for them, at least pleading to admit some of them into the church.

It is said by some "that it never has been shown, and cannot be, that secrecy is a sin, *per se.*" That may be. So we may reason of many other matters. It is not a sin, *per se*, to take a man's property or life under certain circumstances, though it is a sin to steal or to kill. So of secrecy, if it is not a sin *per se*, yet I submit if an organized and perpetual secret society under a free government is not necessarily selfish and wrong.

Many persons who join may not analyze their motives and predetermine them to be selfish, but the society itself is built upon a selfish basis. Whatever the object may be, if it seeks or finds an advantage in a secret society as such that it does not find in an open one, of whom is the advantage taken? Of those outside, certainly. It is often urged that the secrecy is a protection against intruders. This, to say the least, is a reflection against good government, if not a reproach or insult; for good government will protect in all laudable and lawful engagements.

Is not selfishness the essence of sin? Is not the world full of it? Has not the church more than enough of it? Shall we countenance and build up the church in it? It is contrary to the good examples aud teachings of God's Word. The Saviour did not belong to any, and would not now if he were in the world. "Let this mind be in you which was also in Christ Jesus." "But he that doeth truth cometh to the light, that his deeds may be manifest that they are wrought in God." "Blessed is the man in whose spirit there is no guile." "Abstain from all appearance of evil." Does the secret society member do this?

To try to discriminate between major and minor societies, and admit the one and reject the other is, in my mind, simple folly. As a church, we will eventually exclude them all or receive them all. And this is evidently the intention with some of our people; for are they not received and fellowshiped already?

But it is said, "Let us have peace." Yes, by all means. It is desirable. "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

"But we must have a broader basis." Well, we do not have as broad a basis as some, and may the Lord deliver us. Take away our anti-secrecy principles, and what justifiable reasons have we before God or man for our separate existence as a church?

"But," said a delegate to me at the General Conference, "we do not propose to abrogate our principles, only to change our plans and try another plan." To my mind it is a doubtful experiment. Let us see to it that we remain United Brethren in Christ, and not United Brethren in the lodge.—*D. B. Sherk in the Telescope.*

THE EXTRAVAGANCE OF LODGERY.

Some of the organs of Knight Templarism are beginning to call attention to the uselessness and extravagance of the "triennial pilgrimages" of that order, and are pushing the inquiry as to their effect on the morale of the organization. This is a matter in which the lay press has a right to take an interest and to discuss precisely as it has the doings of Methodism, the Knights of Labor, or any other great body forming a part of our social order. The influence of the acts of Templarism reach far beyond the body itself; it furnishes an example which other organizations imitate, and produces a material effect upon its own members by which they are influenced either for the better or worse as private citizens. . . . .

One of the results of this ultra-Masonic influeuce is the creation of habits of extravagence and the expenditure by this body of vast sums of money which, if spent at all, should be for other purposes. The chief of these expenditures is made during the triennial pilgrimages, which, from a symbolical purpose, have been perverted into grand gala excursions, in which there remains no trace of the original intent. With the increase of wealth in this country, the various pilgramages have become rival exhibitions as to which can make the greatest show, which can spend the most money, which can be the most lavish in an expensive hospitality. The reception given by Chicago some five years ago was of a sufficiently gorgeous character to awaken the rivalry of San Francisco, and at the last gathering all the prodigal glories of that auriferous city were brought into requisition to make the display grander than that of its predecessors.

There is no probability that the coming triennial assemblage will be able to rival that held in California; but every effort will be made to make it as gorgeous and showy as possible. One of the commanderies of this city has raked the Union to find a brass band expensive enough to accompany it to and fro on its pilgrimage, and has finally to depend on Canada to furnish music suitable for the occasion. Other measures equally extravagant in conception are being devised; each commandery laboring to secure a display more bizarre and startling thau any of the others. To the expense incurred in this direction will be added those of special trains in many cases, travelling supplies unlimited in quantity and in cost, aud finally a great personal outlay at the place of reudezvous.

There should be a reform in all these points. Many of the Knights who take part in these extravagant triennial displays are not able to pay their share of the expenses, and yet are to proud to acknowledge it, and are obliged to distress themselves and their families to raise the necessary amount. Immense sums are spent by the commanderies, as bodies, in these excursions without any adequate returu for the outlay. Personal habits of extravagance are cultivated among the members, and mouey which should be devoted to charity, to the support of families, the education of children, the payment of debts is foolishly thrown away.—*Chicago Times, Sept. 20, 1885.*

In London, says a correspondent, the vice of drinking among women is carried to a far greater extent, and has fewer checks and restraints than in any other city of the world. At any time of the day or night women of all ages, often with babes on the breast, or children by their side, can be seeu drinking in the open bar-room; and generally there are more women than men sitting in these places.

WASHINGTON LETTER.

DEAR CYNOSURE:—In connection with other duties I have taken charge of the rooms of the Central Union Mission, at 909 Pennsylvania Ave., N. W., and am greatly impressed with the importance of this work, not only as a means of evangelization, but for the promotion of Christian reforms. When men enter earnestly into the work of saving men from sin; when they witness, as we have here, the power of the Gospel to lift men up and transform them into the likeness of Christ, they lose faith in all human institutions and realize, as they have not done before, that it is not the Christ-excluding, but the *Christ-honoring* religion that blesses mankind. We have to deal with wickedness, poverty and crime. Drunkards and thieves (confessedly so) are our common visitors. Men who have given the best of their manhood to the service of Satan in the grossest forms of iniquity, come here in circumstances of extreme destitution, and ask our sympathy, our prayers and our alms. We do not as a rule directly give them anything, but rather help them to help themselves. We "do good and lend hoping for nothing," and are sometimes happily disappointed in getting returns in full measure. There is a good deal of poverty here, owing partly to the suspension of work on account of the cold; partly from the tyranny of the trades unions that drive out of employment non-union laborers; but mainly from the terrible drink curse, which absorbs not less than $15,000 per day, taking it mainly from the poor.

The Federation of Organized Trade and Labor Unions has been holding a congress here in the Grand Army Hall. The attendance seems to have been large and there are some indications that while they have not lost anything in arrogance they have learned that there is a limit to popular forbearance. The following is from a series of resolutions on the subject of the "boycott" as a means of redress:

"Whereas, it has come to the knowledge of this Federation that the popular and favorite weapon of organized labor (the boycott) has, in many cases, been grossly abused and prostituted by unscrupulous and designing persons connected with some of the organizations in the country;

"Therefore be it resolved, That this Federation of Labor do discountenance such practices in the future, and recommend to all organizations of workingmen the necessity of providing the proper safeguards in order to prevent its repetition."

Another resolution severely denounces Judge Snell, of the police court of this city, and demands his removal. It will be remembered that last summer Judge Snell enforced the law against some riotous strikers and took occasion to denounce the whole system of secret conspiracies against the rights of both employers and employed. It seems that the trades unions have not forgiven him.

Yesterday (Dec. 13th) Senator Colquit, of Georgia, gave an address in the Mt. Vernon Place M. E. church (south), on the struggle for prohibition in Atlanta, Georgia. Though the storm was severe the attendance was good and the address was able. Among the excellent things that brought out the earnest approval of his hearers, he said that when he was Governor of his State he had resolved to give up political and return to private life. But he had reconsidered his obligations, and in view of the magnitude of the question of prohibition, he had resolved that if he could in any way serve his country in its maintenance, he was willing at any sacrifice to take any position to which he might be called. Speaking of the false notions of liberty, he said that he and Mrs. Colquit met an old colored woman who wore the red badge of anti-prohibition, with "*Liberty*" stamped on it. Mrs. C. asked her what the "liberty" meant, and the old woman answered "Mo' whiskey." Such is the personal liberty for which saloon-keepers and wine-bibbers combine. The talented and the Christian Senator is advertised to speak at the same place next Friday night.

Among those who have found the true brotherhood in Christ, and who rejoice in its blessedness, is one who has been a Knight Templar, and has fully tried the spurious "faith, hope and charity" that Freemasonry inspires. He renounces it altogether and gives his hearty adhesion to the work of reform. Another came here as a member of the Labor Congress now in session. While walking in procession with his comrades, one of them was so intoxicated that he fell into the gutter. Seeing this he attempted to lift him up and take care of him, but was repulsed with curses. This so disgusted him, that he left the procession and came to our mission, where he gave his heart to the Lord, and is now rejoicing in his service. He is a Hollander of fine education, speaks several languages and promises to be most useful in the Lord's work. As I write he has just come in rejoicing that he has found employment at fair wages.

Nor should I forget the work of the Salvation Army, who are still holding on in their excellent work, both in this city and Alexandria. They have recently opened up a mission for colored people in the south part of the city. It is not a little encouraging, too, that old, conservative churches like Trinity, New York, are waking up to the great duty of preaching the Gospel to the poor, and that audiences numbering thousands meet each day at 12 M. and listen to the word of truth. Last night Robert Ingersoll lectured in one of our theaters on his usual theme; nevertheless the power of God is manifested in the salvation of men and neither Mr. Ingersoll nor any other agent of the Evil One can withstand it.

The Republican Senate will doubtless make no factious opposition to the President's appointments. Unless there can be shown to be personal unfitness all will be confirmed. One of the subjects that demands, and will receive, the attention of Congress is the revision of the laws of the District. It is scarcely to be expected that legislators who are wine-bibbers will give us prohibition; but there will be increased struggling in the regulations regarding license.

DEC. 17.—When that noble Christian man, Henry Wilson, presided in the United States Senate, a rule was adopted that no intoxicating liquors should be sold in either of the Capitol restaurants, and the employes of the two houses of Congress were required, on pain of dismissal, to see it executed. Nevertheless there has all along, and especially during the last few years, been continued violations of this rule. During the last Congress it became well known that "cold tea" could be had at any time by any of the initiated, and that many cases of intoxication, and at least one of attempted suicide, was the result. At various times some spasmodic efforts have been made by the presiding officers of the two houses to break up this disreputable and illegal traffic, but usually with but brief success. Congressmen in both houses had liquors in their committee-rooms. It was not at all uncommon for them to be intoxicated. It is said, on the best authority, that in several instances has the Senate been forced to adjourn on account of the intoxication of so many members as to make business impossible. Drunkenness has been one of the most common occurrences in the House of Representatives, and one of the most serious obstacles to the prosecution of business. But when Senator Frye was made chairman of the committee on rules, and especially when he brought with him a man from prohibition Maine to take charge of the Senate restaurant, there was reason to hope that the liquor curse would be banished. But behold, this same Mr. Page openly advertises to sell all the different kinds of wines, ales and liquors, without even the slightest pretence of concealment.

In the discussion on the revision of the rules on the 15th inst., not only were all these facts developed, the menu of wines and liquors was read, but the Senate voted to continue the rules, but *except the employes from its operation.* In other words to vote for prohibition, and at the same time *make the law a dead letter!* Could hypocrisy and faithlessness go farther? Will the Christian people of the United States continue to send as their representatives men who disgrace themselves and their constituents by drunkenness? And moreover, shall our grand and beautiful Capitol building be permitted to be turned into an unlicensed dram shop, and made the source of moral pollution to the nation? These are questions which the people must and will consider. Woe be to the Senators who put themselves across the progress of this reform.

H. H. HINMAN.

—A Montreal dispatch of Monday says: In many of the Catholic churches in outlying municipalities sermons were preached yesterday denouncing skating-rinks, snow-shoeing and tobogganing slides, particularly slides, as hurtful to the morals of young ladies. Parents were also reproached for permitting their children to visit such places of amusement. The Catholic clergy have forbidden ladies wearing tuques to appear at church services.

—The young man who succeeds Mtesa as King of Uganda, has shed the blood of three young converts of the Church Missionary Society. Like his predecessor, he is easily swayed. The captain of the royal bodyguard, Mugasi, was the leader in the prosecution which, fortunately did not last long. It was he who directed the execution of the three Christian lads. Their arms were first cut off, then they were bound to a scaffolding, under which a fire was made, and they were slowly burned to death. "Mugasi and his men mocked them, and bade them pray now if Isa Masiya [Jesus Christ] would rescue them from his hands. The dear lads clung to their faith, and in the fire they sang, '*Daily, daily sing his praises.*'" At last accounts the mission was in favor with the King.

REFORM NEWS.

THE COLUMBUS CONVENTION.

The Ohio State Convention has come and gone, and, as many had fondly hoped and earnestly prayed, it proved one of the best of the several grand meetings for the reform held in the State. The opening meeting Tuesday evening was addressed by Rev. H. N. Smith and Prof. J. G. Carson, D. D., of Xenia Theological Seminary. Dr. Carson fully vindicated the reputation he has made at former national conventions at Chicago, Monmouth and Dayton. For the general report of the business of the convention, the following is copied, with a few slight emendations, from the *Ohio State Journal*, Dec. 17th, the leading Republican daily of central Ohio:

The Ohio Christian Association began its second day's session in the City Hall yesterday morning. Rev. J. P. Stoddard opened with prayer, and considerable time was spent in relating experiences of the lodge. During the business meeting it was decided to publish the speeches of Rev. H. R. Smith and Professor J. G. Carson, delivered last night in the *Christian Cynosure* of Chicago. A committee presented long resolutions condemning secret societies.

These resolutions brought forth some discussion, and especially the one advocating that lodge members should be excluded from church fellowship. Dea. O. M. Brown, of Oberlin, said that when Freemasons were taken into the church they always caused a disturbance. He had tried the plan of making them promise not to attend more lodge meetings, but this had been of no avail.

Hon. Halleck Floyd, of Indiana, read a paper recommending a union of all the churches in one association in order to carry on this work to a better advantage. The new association, he said, should be built upon the Bible, taking it as the standard. He said that the question should be agitated in four ways—from the pulpit, by the press, by conventions and by individual discussions. At his suggestion a committee, consisting of Dr. J. G. Carson, Rev. H. R. Smith, Dr. J. F. Morton, Pres. C. A. Blanchard, K. A. Orvis, A. Overholt, and J. Weills, was appointed to draw up plans for this work.

Rev. J. P. Stoddard also gave a lecture, illustrating it by means of charts. He gave the mode of initiating in some societies, with their oaths and penalties, in a realistic manner. The convention then called repeatedly for Dr. H. A. Thompson, of Otterbein University, but he only responded by saying that he was still orthodox and they did not need his testimony. He should have made a speech the night before, but was unavoidably absent. W. B. Stoddard, the agent and lecturer, who has been here since October 15th, then made his statement, showing great progress in the work. He has delivered lectures in fifteen surrounding villages. Mr. Stoddard was re-elected lecturer for the State of Ohio at an advanced salary.

In the afternoon the meeting was again opened with devotional exercises and statements of experiences. President C. A. Blanchard urged each denomination to work alone also, and not rely wholly on united efforts, although that was to be their main stay. He also urged close-knit organization as that was the only way of meeting closely-knit orders. The principal speaker for the afternoon was Elder J. F. Browne, of Berea, Ky. He went on to review the whole lodge question in a clear, simple, and logical manner. The reverend gentleman is a very witty speaker, and held the undivided attention of the audience. He said that a Mason is not required to believe in God the Father; he may worship Baal, Buddha, Brahma, Vishnu, or Siva, or he may go to the animal creation and choose among things that walk, or jump, or hop, or fly, or swim, or wade, or crawl, or waddle, or wiggle, for his god. It is all the same in Masonry, for the lodge is a pantheon in which one is simply asked to pay his money and take his choice of the gods on exhibition.

The evening session was entirely taken up with the speech of President C. A. Blanchard, of Wheaton College, Wheaton, Ill. His lecture was the finest of the whole convention. In simplicity of style and clearness of argument it seemed to make an excellent impression. The object of his speech was to oppose Freemasonry. He read arguments against this order from Daniel Webster, William H. Seward, Millard Fillmore, D. L. Moody, Pastor Fisch of Paris, Chas. G. Finney, J. Q. Adams, Chas. Francis Adams and Geo. Muller of Bristol, Eng. He thought that any one of them would be sufficient to convince a man of ordinary judgment. In the latter half of his discourse he argued that Freemasonry was a religion, and a Christless religion, and as such should be opposed by the church of Jesus Christ. A vote of thanks was then extended to the press of this

city, and the convention adjourned to meet at the call of the executive committee.

The following are the resolutions adopted by the convention:

Resolved, 1. That secrecy is the known garb and chosen shield under which unprincipled men work to accomplish unlawful ends, as may be seen in the history of the order of the Jesuits, the Illuminati of Germany and France, the Carbonari of Italy, the Invincibles of Ireland, the Knights of the Golden Circle, Ku Klux Klan, Mollie Maguires, of our own country, as also the many secret labor unions, which at the present, and for some years past, have so greatly disturbed the industrial and commercial interests of our country.

2. That, as Freemasonry claims to be a system of religious philosophy obedience to the precepts of which renders men free from sin, subjects of the new birth, and thus prepares them for heaven, it is a falsehood, a delusion and a snare, dangerous to the souls of men, and destructive of their eternal interests.

3. That, as in its religious ceremonies and services it wholly sets aside the mediatorial person and work of the Lord Jesus Christ, it is an anti-Christ, and as such should be condemned and opposed by all who believe "there is one God and one Mediator between God and men, the man Christ Jesus.

4. That, as it mutilates the Word of God by omitting the name of Christ to suit its ends, and also mimics and profanes the ordinances of divine worship, not excepting the sacraments, it is chargeable with the highest degree of impiety and blasphemy.

5. That, as its rites, ceremonies, and legends are confessedly derived from the ancient pagan worship of Osiris, Bacchus, Adonis, Apollo, etc., it is simply a modernized heathenism, is to be ranked among "the unfruitful works of darkness," with which we are to have "no fellowship."

6. That, as the government of the Masonic society is absolutely despotic, requiring implicit obedience to its laws, regulations and edicts, whether right or wrong; as it imposes extra judicial oaths, and assumes the power of life and death over its members, it is dangerous to the personal rights and liberties of men, and its existence is a menace to republican institutions, and as such should be prohibited by law.

7. That, while Freemasonry is the most completely organized and at the same time the most immoral and dangerous of the secret fraternities, that other secret orders, in so far as they partake of the same character, deserve like condemnation and opposition.

8. We believe that the Bible condemns secret orders both in letter and spirit, and that the Christian church should require her members to be separate and free from connection with all secret orders.

9. That the affiliation of men in secret associations, bound by oath to assist each other in need, is a powerful agency in the hands of bad men to corrupt legislative bodies, courts and juries, and to secure impunity to criminals; and we believe that the failure of justice is, in many cases, plainly traceable to this cause.

10. That we recognize the National Christian Association as a providential instrument raised up to call public attention to the danger which threatens society from organized secrecy, and we commend it to sympathy, prayers, and contributions of the Christian people and patriotic citizens of our country.

The principles embodied in the foregoing resolutions will not appear novel in the light of the subjoined declarations of leading statesmen of our country.

Hon. Wm. Wirt declared: "Freemasonry is a wicked conspiracy against the laws of God and man, and ought to be put down."

Hon. Wm. H. Seward said: "Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment and my conscience to their keeping * * * I know too well the danger of confiding power to irresponsible parties to make myself a willing slave."

Daniel Webster affirms: "All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound by secret oaths * * * are dangerous to the general cause of civil liberty and just government. * * * It is my opinion that the future administration of all such oaths, and the formation of all such obligations, should be prohibited by law."

John Quincy Adams said: "Secrets written in blood should be revealed. A tree that bears such fruit should be hewn down."

Hon. Charles Summer wrote: "You must importune Jehovah to enlighten the minds of the people of the nation to remove another imported scourge and curse, Freemasonry, which is stealthily usurping the reins of government, and must be destroyed in our country, if it is to be the home of the free."

William H. Seward, Millard Fillmore, John C. Spencer, together with thirty-six other prominent citizens of New York, united in a public address on this subject, which closes in the following words: "In the meantime the friends of democracy and of equal rights and privileges, and the enemies of aristocratic associations and secret societies, are firm, united and vigorous. Confident in the justice of their cause and in the protection and power of Providence, * * * they will continue the work so nobly begun * * until this land of freedom shall no longer be polluted by a blood-stained fraternity that tramples upon our rights and defeats the administration of justice, and bids defiance to every government which it cannot control."

The great British Premier, Disraeli, said not long before his death: "Secret societies are hurrying the civil governments of the world * * to the brink of a precipice, over which law and order will ultimately fall and perish together."

I. P. LYTH.
I. F. MORTON.
W. DILLON.

FROM THE LOUISA CO., IOWA, CONVENTION.

MEDIAPOLIS, Iowa, Dec. 17, 1885.

EDITOR CYNOSURE:—Having been called from home for a time after the anti-secrecy convention held in Morning Sun, Nov. 30th and Dec. 1st., a report of the same has been delayed. I was not present at the opening session Monday evening, Nov. 30th, but learned that Rev. C. F. Hawley, State agent of Iowa, delivered a strong lecture on the anti-Christian character of Masonry, proving by clear and logical argument that the philosophy and teachings of the Masonic system are hostile to the Gospel of Christ and the only way of salvation through him.

Rev. J. P. Stoddard, the well known veteran in the war against the secret empire, closed with a stirring and forcible address, such as he is capable of giving. Rev. T. R. Robb was chosen chairman, and with his usual zeal led its sessions. The convention met again next morning and opened with devotional exercises; singing portions of the old Bible Psalms which have inspired with faith and trust in God many brave hearts. Such as Ps. 46,

"God is our refuge and our strength,
In straits a present aid," etc.,

which Martin Luther loved to sing when battling against the powers of darkness. The report of Agent Hawley of labors since he entered upon the work in Iowa was heard, and showed perseverance and zeal in the cause, special effort having been put forth to bring the cause to the attention of ministers of the Gospel. Secretary Stoddard filled up the time by an interesting sketch of the general state of the work.

In the afternoon a permanent organization was effected, including Louisa and Des Moines counties, of which Rev. T. P. Robb is president, the other officers being Rev. T. C. McKelvey, S. Y. Orr, and S. E. Wildson. Mr. Stoddard entertained the audience with a forcible lecture, showing the corrupt principles and debasing ceremonies of Masonry, rendering the various points clear and impressive by the use of illustrative charts.

At the evening session Secretary Stoddard continued his lecture with charts, showing the degrading ceremonies of Odd-fellowship, emphasizing the fact that in this as in Masonry the sacred precincts of the family are invaded, and the social rights of women degraded and insulted.

Rev. C. F. Hawley closed by a clear and conclusive argument, showing the invalidity of the Masonic oath, and that neither civil government, moral ethics, nor God himself can enforce such unrighteous oaths.

The attendance was fair at the day sessions, and good in the evenings. The M. E. pastor did not attend at any session. The United Presbyterian and Presbyterian ministers of the town were present most of the time, but took no active part. The terrorism of the lodge even strikes some ministers who are professedly opposed to secret orders, and compels them to take a back seat. This cannot apply to Rev. C. D. Trumbull, pastor of the Covenanter church, who fearlessly pushes the battle to the gate and quails not for friend or foe. It is to be hoped that a reaping time may soon come from this seed sowing. Yours for truth and light,

J. W. DILL, *Secretary.*

FROM THE ILLINOIS LECTURER.

KANKAKEE, Ill.

The Salvation Army is here and doing a grand work. Through their efforts God is saving many of the youth of this city from vice, lifting the drunkards from the gutter and turning the entire band into "highway" messengers of the Cross, to reach their old companions, the degraded, the fallen. The saloon-keepers in this city fear this little company of Salvationists more than they do an army of ten thousand "high license" adherents.

They have rented Rescue Club Hall, in this city, for three hundred and fifteen nights, and hold their meetings every evening unless the Club demands the use of the hall for other purposes as they reserved the use of it for fifty nights in the year.

As I could not secure a place in which to speak on this subject here, without great expense, I applied to the lady who is captain of the Salvation Army for the use of the hall for one evening. She replied that she feared its effect on the meeting, and gave evidence of having been labored with for my especial benefit. After assuring her that it would shed light on the minds of many who were held in bondage by lodgery, help them to see God's way of escape and in nowise interfere with the genuine work of grace, she offered me the use of the hall for Thursday afternoon. I believed I could see the hand of God in this and thankfully accepted the offer, posted my bills, and ere long received a notice that I "had better order my coffin at once." Thursday afternoon came and with it a much larger audience than I anticipated. Rev. J. Murch, pastor of the Baptist church in this city, opened the service by prayer, and for one hour that audience listened with marked attention. The large chart containing three scenes in blue lodgery did good service. After the meeting was dismissed quite a number came forward who expressed an interest in our work, and urged me to secure a hall for a night or two. I explained that I did not feel justified in investing fifteen dollars of the Association's money for the privilege of telling the truth in this city. At this juncture a big, red-faced man came bulging his way through the crowd, exclaiming that he regretted that he could not be present in time to hear the lecture. He upbraided me for not delivering it at night, when the mass of the people could be present. I told him that if the citizens would furnish the place I was ready to serve them to the best of my ability.

"O, I will furnish the hall myself!"

Some of the gentlemen said to him, "It will cost you fifteen dollars." "No it won't," he replied. Then turning to me he asked, "What do you know about Freemasonry?"

"I know all about Blue Lodge Masonry to my sorrow," I answered. "Are you a Mason?" I enquired.

"I am;" he responded, then added: "You do not know anything about it."

I replied, "See here, I'll give you a ten dollar bill to-morrow if you will go with me before a justice of the peace and swear that when you took your first oath as a Freemason, you did not bind yourself under no less penalty than that of having your 'throat cut across.'"

"No sir! I'll not do any such thing; I'll not swear to any thing of the kind!"

When the cheers and laughter subsided some exclaimed, "That settles it!" "Yes, and him too!"

I met a gentleman who said to me that he belonged to a lodge of Masons, said he; "The thing which bothered me most was that they stick their noses into all the law suits where a Mason is concerned. No man can get justice there if the other fellow is a Mason. I know a fellow now who ought to be in the penitentiary for theft, and it was a clearly proven case, but he is at liberty, just through his being a Mason: and his is not the only case; but I could cite you to many others."

"What became of him?" I inquired. "He's running around Kankakee yet. It's not right. It is no use talking, it's not right. I can't stand it. I know it does interfere with the administration of justice."

G. T. DISSETTE.

REFORM REVIVING IN IOWA.

DEAR CYNOSURE:—After the convention in the court house at West Union, and the organization of a Fayette County Christian Association opposed to the lodge and saloon and in favor of all needed governmental reform, I went to labor in Louisa, Henry, and Washington counties. Here I set myself to work up a convention for Louisa and Des Moines counties, which was held in Morning Sun, and resulted in the organization of a Christian Association for Louisa and Des Moines counties.

A county meeting was also held in Washington, the county-seat of Washington county. Here they had a county association in running order, and many strong men, loyal to Christ, to give vitality to its opposition to the saloon and to the lodge. Rev. J. P. Stoddard was with us at both these conventions, and wrought valiently for Christ against the Masonic anti-Christ.

While working up these county conventions, I preached at Wayne, Crawfordsville, Winona, and one other point. I also lectured at Wyman, in the Covenanter church, on the relations of Freemasonry to the Christian religion, and was invited to give other lectures there when it would be convenient to do so. I also gave a course of three lectures at Winona.

At this place the interest increased so that at the last lecture the house was filled. I afterward preached there to a crowded congregation. I gave two lectures in the Congregational church at Crawfordsville on the relations of Freemasonry to the Christian religion. I lectured two miles north of Marsh Station, and also two miles south. The night I lectured north of the Station, I was entertained for the night by a brother in Christ who had renounced Masonry. He had taken but one degree. Soon after he had been initiated he was in the village where he had been stripped and haltered and sworn, and he went into the business place of one of the lodge men, who was also a church member. This man asked him, "John, has any body posted you since you was initiated?"

The newly fledged Mason replied, "No."

"There is no one around," said his older lodge brother, "and now is a good time to post you."

And so he began a review of what John had gone over the night before. John listened in silence for a while, and then suddenly cried out, "Stop! there is

(*Continued on 9th page.*)

CORRESPONDENCE.

LETTER FROM MOBILE.

VIEWS OF A COLORED EPISCOPAL MINISTER OF 33 MASONIC DEGREES EXPERIENCE.

MOBILE, Ala.

EDITOR CYNOSURE:—Last Sunday I visited Rev. F. G. Ragland, of the Congregational church of this city, who called my attention to the *Christian Cynosure*, and furnished me with the paper of the 5th of November, in which I find that Rev. C. S. Harris, of Jackson, Miss., spoke at a board meeting of the N. C. A., and also find some account of the persecution

of Bro. R. N. Countee, of Memphis, Tenn: and being also a sufferer for my convictions, believing, as I do firmly, in what seems to be the central thought in the name N. C. A., I am led to think that some one is being led by the God of nations to raise up to him a people whose God is the Lord.

The condition of our people is truly a sad one the country over, causing sleepless nights to the few that reflect. The young are on the way; the middle aged and older ones are led by the societies, which in a great degree control every church we have among us. Secret societies and organizations outside of the church have, in a great measure, so compromised, or, more properly, so demoralized the church that it is powerless. I am a Mason: had my demit from the last lodge of which I was a member, and have taken the 33d degree, but have refused, up to the present, to affiliate, and have only visited the lodge three times since I demitted in 1868; and if I had the means with which to go, believe that I could do some good in the work. A few honest colored men can do a good work in the country—north and south, for at this time the Methodist and Baptist bodies are like tottering walls, and quarreling one with another. The Episcopalians are too lofty for the negro to reach, and the reformed side needs help to get on foot, but would be an important element if sustained. In some way an intelligent, Christian system is needed for the colored people, and success will largely depend on helping them to do their own work. It is said by some that we are passive, and must be helped. But such is not the case.

My whole heart is with your work, and if I can serve it in any way, I stand ready to do duty for Christ and his cause.

I am strongly impressed that a change in the colored work is demanded to make it a success, and I should like the opportunity in some way to be heard on the view I hold. Most of the people who are willing to do for, or spend money for us, make the mistake of first looking for some one to handle the money for the negro, which in a great measure destroys, or nearly destroys, the good intended. If we look at the relation between mind and body, both have their time to hunger; if it were not so Jesus would not have promised to fill all who hunger and thirst: and if the food must be eaten to do the body good, so of the mind: so with all creatures.

Food must be put in reach: don't force, or you will destroy the *will*, the only thing that can make men true. Help is what should be furnished to those needing to be saved. Organizations working for Christ are not always Christ-like. Sometimes men differ from others honestly, and can't help it. Jeremiah differed, and was hated; and he would have died in the filth if true charity had not pulled him up. Daniel would have staid in the den, so far as his own ability was concerned, but others had to pull him up.

I know, sir, that I am tresspassing on time and patience, but the matter to me is grave. Our work here would be a grand success if a few dollars were at command, but we have no help with a strong body against us: but God be thanked we have truth on our side, and God will in his own time and way provide for us and help us. I am yours for reform and truth as a national safeguard, I. M. WILLIAMS.

OBSERVATIONS OF A VETERAN.

BRADY, Pa.

EDITOR CHRISTIAN CYNOSURE:—I have been trying to find whether this is a Christian nation or not, and have come to the conclusion that is is not; for this reason: The government is led by secret orders, and so are the popular churches. How often will you find a popular religious paper that will speak one word against secret societies? Yet the rinks are better attended and more money spent on them than upon the churches.

Mormonism is now attracting considerable attention. I have seen in a religious paper, published in in Pittsburg, an article called Mormonism and the Bible, by Rev. J. C. Hench, Demos, Ohio. He blames the Mormons with some of the things the sects are largely guilty of. What sect is there that is satisfied with the pure Gospel as it has been preached? They all have something they call "our standards," which implies to me they do not believe the Gospel as it has been delivered to us until they have fixed it up to suit themselves. Rev. Hench says when the Mormons are out on their preaching tours they take texts from the New Testament mostly, and preach "Faith, repentance and baptism by immersion for the remission of sins." He says the Mormons preached this with all "the zeal of an Alexander Campbell." Mr. Campbell might have taken for his text some of the following passages: John 3: 5; Acts 2: 38: Romans 6th chapter; Col. 2: 12, 13: Col., 3: 1 to 4. Now we refer all who depend on their standards to the first chapter of Galations, 6th to 13th verses. This shows what is the consequence of tampering with the pure Gospel. Also look at Mat. 28:20, to be certain that there is nothing commanded that is not essential.

Rev. Hench closes by saying, "Had Mr. Campbell never been born, Mormonism never would have cursed this world." This shows what he knows about history; and also what the paper that published it knows about history. Any paper publishing such stuff as that, and will not say one word about what they know to be great evils for fear of becoming unpopular, honest people should not take any such paper.

We have not had any lectures since Mr. Baird spoke here. We had several secret societies then, now we have but one—the G. A. R. I wish we could have lectures here again. The Grand Army are so poor the widows and orphans have to provide the uniforms and flag. A. SUTOR.

THE LODGES CONFESS.

BRIGHTON, Mich., Dec. 9, 1885.

EDITOR CYNOSURE:—One of the many strange things with which we come in contact in our warfare against secretism is the persistency with which adhering Masons and Odd-fellows deny the truthfulness of the published expositions of their order. But it is gratifying to know that there are men who have been drawn into these orders, whose manhood will assert itself in spite of their fraudulently obtained oaths.

Such an instance recently occurred here in Brighton, where a Mason said to a friend, "Masonry is an open secret; the expositions are correct word for word." And another incident in the same line: we have here in Brighton an Odd-fellow's lodge recently organized, and an Odd-fellow who was present says, "The books used at the organization were obtained from Cook's publishing house in Chicago, as they get them there much cheaper than from their own publishers." And this man holds a high position here and is responsible for all he says. Scatter the light. The hidden things of darkness are being revealed, and truth, though long "crushed to earth, will rise again." May God speed the time.

D. A. RICHARDS.

BIBLE LESSONS.

STUDIES IN JEWISH HISTORY.

LESSON I, Jan. 3, 1886.—Josiah and the Book of the Law. 2 Kings 22: 1-13.

GOLDEN TEXT.—He did that which was right in the sight of the Lord. 2 Kings 22: 2.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The true standard of morals.* vs. 1, 2. Everybody realizes the importance of an unchanging measure for weights and distances, and one of the most perplexing questions before political economists to-day is how to provide a money standard which will not be liable to fluctuation; yet strange as it may seem, the majority of the world are content to measure their lives—that upon which hang all the issues of eternity—by a standard that in its very nature is perpetually varying. They are content if they do what seems right to their fellow men. Josiah on the contrary "did that which was right in the Lord." He was satisfied with nothing short of a perfect measure of conduct. The absurdity of making social custom our standard in matters of right and wrong will be seen at once when we reflect that society allowed many things a century ago, the practice of which would not be tolerated to-day. Once respectable people saw no harm in the slave trade, in drinking, gambling, or duelling—just as they now see no evil in the heathenish rites of Masonry; yet these things are and always have been eternally wrong.

2. *It is in the way of duty that we learn God's will.* vs. 3-9. If Josiah had neglected to repair the temple the book of the law would not have been found. Puzzling questions of duty are oftenest disentangled by taking up patiently the work that lies nearest to us.

3. *The true cause of national judgments.* vs. 10-13. Would that all political economists could see the cause of the evils afflicting our nation as clearly as did Josiah—"Because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us." In the discontent of the working classes, in our frequent commercial panics, in the violence and crime so widespread, can be seen plain evidences of God's wrath. It is not so much violated economic law as it is violated divine law that is at the bottom of the evils which afflict us as a nation. Capitalists and legislators alike have forgotten "to deal justly, execute judgment, and walk humbly before God." Nor have the people been less guilty. The Bible is the true conservator of our national liberties, and neglect of its precepts is like neglect of compass and chart on an unknown sea.

LIGHT FROM THE WORD.

How can we know that we are doing what is right in the sight of the Lord? Ps. 119: 24, 33. What were the judgments for Israel's apostasy? Lev. 26; Deut. 28: 15. Can we expect to escape if we commit the same sin of disobedience? Rom. 11: 20.

From Peloubet's Notes.

"King Josiah." PARENTAGE. He was the son of Amon, and grandson of Manasseh, king of Judah. His mother's name was Jediah, "the beloved of Jehovah;" and his grandmother was Adaiah, "the honored of Jehovah." They belonged in Boscath, a town near Lachish, in southwestern Judah, in the plains toward the Mediteranean Sea.

BECOMES KING. Josiah began to reign B. C. 640, when he was eight years old. It seems to have been by the choice or election of the people (2 Chron. 33: 25). He reigned 31 years, and died B. C. 609, before he was forty years old. In his early years it was, of course, impossible for him to take any leading part in the government. The kingdom was carried on either by the queen mother (*Ellicott*), or by those wise counsellers who became the stay of the king in his reforms in later years (2 Kings 22: 3, 4).

THE CHARACTER OF HIS REIGN. "And he did that which was right." This gives the general character of his reign. He left the brightest name for piety and religious zeal among all the successors of David. He shares with Hezekiah the praise of walking perfectly in the way of his father David. His reign marked the last dying glory of the earthly Kingdom of David.—*Smith.* His kingdom virtually extended over the territory of the ten tribes (2 Chron. 34: 6).

"In the sight of God." Not only outwardly, but in his heart; he not only meant right, but his actions and character were right.

"And walked in all the way of David his father." The character of David was the standard by which the sacred historians were in the habit of trying his successors (1 Kings 11: 4; 2 Kings 14: 3; 18: 3; 2 Chron. 28: 1; 29: 2). David was regarded as the model king (1 Kings 14: 8; 15: 5). "The ways of David" which are here particularly referred to were those into which he was led by his religious character and zeal.—*Rev. John R. Todd, D. D.*

"His father," *i. e.*, his ancestor.

"And turned not aside" from the path of righteousness and religion. He kept in the ways of the Lord, and did not turn aside to the right hand into excess of zeal, or formal religion, or pride; nor to the left hand, into negligence, idolatry, and breaking of the moral law (see Deut. 5: 29; 17: 11, 20; 28: 14).

"The beginning of the Great Reformation under Josiah." "THE NEED OF REFORM IN HIS KINGDOM. The state of things in "Judah and Jerusalum" at the time of Josiah's conversion was in truth most deplorable. For almost 70 years idolatry had prevailed except under the few years of Manasseh's later life. Amon, Josiah's father, in his brief, idolatrous reign had neutralized all the good influences of Manasseh's later years. The land was full of idols, "upon every high hill and under every green tree." Immorality was rampant everywhere. Jerusalem was filthy and polluted. Crimes of violence, deeds of oppression, and shameful vices abounded everywhere. The three great prophets of the period, Jeremiah, Zephaniah, and Habakkuk, vie with each other in the indignation and mournfulness of their delineations,—the root of all being in apostasy from God. We can well imagine the sadness, almost despair, with which the youthful king, in the ardor of his first devotion to God, would contemplate the melancholy scence.—*S. G. Green.*

"Repairing the temple." JOSIAH'S COUNSELLORS. There was a circle of remarkable persons in or around the palace and temple, who, possibly driven together by the recent persecutions, had formed a compact band, which remained unbroken till the fall of the monarchy itself.—*Stanley.*

"Finding the Book of the Law." HOW MODERN MEN LOSE THE BIBLE. (1 By neglecting it; *by not reading and studying it.* (2) By want of sympathy with its purpose; reading it for literature, or poetry, or history, or to find fault and difficulties, and not to learn the way of life. (3) By prejudice; seeking to read things into the Bible to confirm what we believe, and not going to it as a learner, seeking the truth. (4) By disobeying its precepts. Only those who obey can know. (5) By unbelief; by not receiving its truths into the heart.

"The effects of finding the Book of the Law."

1. CONVICTION OF SIN. "The king . . . rent his clothes," From the most ancient times this has been an expression of grief, alarm, and penitence (see Gen. 37: 29, 34; Job 1: 20: Judg. 11: 35; Mat. 26: 65).

2. SEEKING FOR LIGHT. "Inquire of the Lord for me." Seek some prophet to whom the Lord communicates his will, and find out what is God's will; whether there is any way of averting these calamities to which the kingdom is exposed by its disobedience. They were in great trouble. They deserved punishment. What can be done?

3. PUTTING AWAY EVIL. A great assembly of the people was held. The words of the book were read, "by a public national act, idol-worship was solemnly renounced, and the people pledged by royal decree to serve Jehovah, the God of Israel." A new impulse was given to the great reforms begun six years before. The idols, and necromancers, and idol-priests, and every vestige of heathenism and its moral abominations were destroyed, as related in vs. 4-8 of this lesson, and 2 Kings 23: 24,

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884.

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile hands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

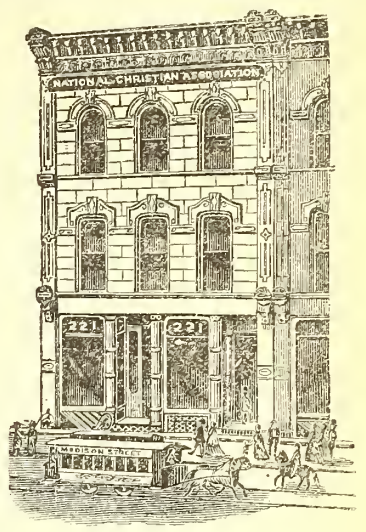
11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and honest currency.

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.



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The Christian Cynosure.

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J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, DECEMBER 24, 1885.

A WORD FOR 1886!

Unlike its typical luminary, the pole-star of the north,

The Christian Cynosure

purposes not only to shine truly and steadily but with an increasing brilliancy and power from year to year. Many of our readers have marked this purpose. They write cheerfully of the success which the paper has attained, and testify that it is becoming

Better and Better.

What the Cynosure has been for sixteen years and more it will with God's help continue to be, *a Pole-Star in the heavens of political and religious reform.*

It will continue to be sustained by such able contributors as

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During 1885 sketches and fine portraits have appeared of Rev. A. M. Milligan, D. D., Rev. Adam Crooks, Rev. Lebbeus Armstrong, Dr. Benjamin Rush, Hon. Richard Rush, Hon. Samuel Plumb, Hon. Henry Wilson, Hon. Gerrit Smith, Dr. E. Smith, John Quincy Adams.

For 1886 sketches and protraits of John G. Fee, George B. Cheever, George W. Clark, Charles C. Foote, David Bernard, Samuel D. Greene, Charles Sumner, George F. Pentecost, Nathaniel Colver, John Brown, John Marshall and others are in preparation, and with each portrait will be one or more biographical sketches by the editor and other competent writers. This feature will be well worth the price of the paper for one year.

Histories of all the secret societies so far as they can be obtained will be given in the Secret Empire department of the *Cynosure* during the year.

The proposed conference of churches and Christians on the secret lodge will be an important movement to which the *Cynosure* will give profound attention.

The condition of the colored churches and their struggle for existence amid the overpowering influences of the multitude of secret societies will also have large space. The visit of the Senior Editor to the South and his correspondence will form a most important and attractive feature of the paper.

The *Cynosure* in short will be a paper in 1886 which no man who is honest in his profession of Anti-masonry can well afford to be without.

Let every present subscriber RENEW IN TIME, AND GET

A New Reader for 1886.

CYNOSURES WANTED.—Copies of the following dates are wanted to supply subscribers who failed to receive them: *December 10th and 17th.* See notice on the sixteenth page of this paper.

THE CYNOSURE HAS IN STORE some good things for its readers on New Year's day. Among these is (1) a temperance sermon preached by Rev. Ebenezer Porter, pastor of the First church in Washington, Connecticut, in 1805, and therefore one of the earliest on record on this subject. This we have through the kindness of Elder J. L. Barlow. (2) The first of a whole series of articles on the "Great Apostacy," by Cynthia Derbyshire, a Quaker lady whose intelligence and ability as a writer are hardly equaled only by her philanthropic spirit and generons gifts to the Christian reforms. (3) A fine portrait of Elder David Bernard with sketches of his varied and useful life. Let none of our readers fail of getting this number next week.

EDITORIAL CORRESPONDENCE

DAYTON, December 16, 1865.

Hon. Halleck Floyd and myself have just had an interview with W. J. Shuey, publisher, and Dr. J. W. Hott, editor, at the *Telescope* office. I had seen Mr. Shuey on Saturday previous. Both these brethren declared themselves decidedly in favor of a general Christian convention against the secret lodge system; and the editor handed us a copy of the *Telescope* fresh from the press, containing the following explicit endorsement of such a convention. Our interview was friendly and agreeable:

Dr. Blanchard, of Chicago, editor of the *Christian Cynosure*, made a friendly call at this office last Saturday. He is on his way to the convention at Columbus. We believe it is his purpose to spend some time this winter in visiting in the cities of the Southern States, endeavoring to awaken an interest among the colored people in opposition to secret societies. He is now also engaged in working up a convention opposed to secret societies upon a broad, Christian, churchly, and national basis, not to be under the auspices of the National Association, but to be comprised of men of the churches, and the nation who are opposed to oath-bound secret organizations. We should be glad to see such a convention called, headed with some of the great leaders of public thought of our country, who believe in Christianity and manhood, and not in secret combinations.

It is a great pity that the controversy over the lodge is becoming one of theory and technicalities. Dieneces, at Thermopylae, when told the Persian arrows would darken the heavens, replied, "So much the better, then we shall fight in the shade." The lodge, like freebooters, operates in the shade; and not discussion, but discipline will drive it ont of the church. But the *Conservator*, if vigorously sustained, will enforce discipline in the end. Every subscriber to that paper should become an agent for it. If Dr. Warner is a Mason he should be brought to repentance or driven from the church.

COLUMBUS, O., Dec. 17, 1885.—The old *State Journal* of this city gives a graphic and faithful sketch of the Ohio State Christian Association here. I send it at once, hoping it will appear in the *Cynosure* next week. The meeting was harmonions; not a jar of discord. Our friend Hiatt and his leading deacon, Mr. Hershiser, were present part of the time. Dea. Hershiser is a man of great financial ability, a Mason of 33 degrees, and a sincere Christian. He will doubtless soon be where Mr. S. M. Good of Iowa is, if he ventnres to read. For the rest see the *State Journal*, where Repnblicans will see the opinions of the fathers and founders of that great historic party.

DAYTON MATTERS.

After earnest interviews with Mr. Shney and Dr. J. W. Hott, as well as with Rev. Wm. Dillon, editor of the *Conservator*, and the well-beloved Dr. Davis, with whom I stopped, and Hon. Halleck Floyd of Indiana, my hopes preponderate over my fears for the restored nnity of the United Brethren church. The worst element of the case is the spawn of worldly young preachers who have gone into the ministry for bread, "thinking that gain is godliness." These young ministers see Mr. Shuey on the side against Dr. Davis and the reformers, and

> "Whether for better or whether for worse,
> They follow the leader who earries the purse."

But Mr. Shney's sons are Christians and not members of secret societies, and the father whose children respect his religion, is either a sincere Christian or has a good wife, or both.

The worst of Mr. Shuey's case is, unless falsly reported, he as a church officer receives Masons to his church in contempt of the law of that body, and employs Masons to print the *Telescope*, an original anti-secret paper. This does not prove that Mr. Shuey may not lead in the ronte of the lodge from the United Brethren church. He has a mind like Sir Robert Peel, who was the son of a weaver and bnsiness man, of whom Edward Miall said, "No door of his nnderstanding is wide enough to let in a full grown principle." Yet Sir Robert was the premier who abolished the Corn Laws when Cobden and Bright had prepared the people, and that while he was the head of the Tory ministry. Dr. L. Davis is a sort of Wilberforce, who moved the abolition of the slave trade in his place in Parliament thirteen times before it carried. Pitt was worshiped; Fox was admired; Burke was stndied; but *Wilberforce was loved.*

THE G. A. R.

This secret political clan has started on the track of buying the South for Logan in 1888, by building homes for rebels at the expense of the government which they robbed and failed to destroy. They are also petitioning to restore Davis, Toombs, and Early, who scorned to ask it. These are two steps. But when the devil sets men to steal corn he always puts too much in the bag. The next move will be to pension the traitor troops; the next to assume the Confederate war debts; and the next to pay the Cotton bonds given to the British for money to stab liberty and popnlar government. Bnt Douglas, Cass and Van Buren broke down under this load, and Fred. Douglass, Brucc, Lynch and others will tell the negro voters that this scheme is to make the ex-slaves pay taxes to restore the old slave-holding dynasty, and Logan will follow Stephen A. Douglas to a like fate. Read this shameless G. A. R. impndence in the following, from the *Dayton Journal*, Dec. 15th inst.:

"REBEL TOADYING TO JEFF. DAVIS.—A debate on the question of removing the political disabilities imposed by the fourteenth amendment to the Constitution is one of the things in prospect. The case of General Lawton, of Georgia, is before the Senate in a bill introdueed by Senator Brown. General Lawton was nominated Minister to Russia by the President last spring, and the nomination was withdrawn because his disabilities had not been removed. He did not care enough about it, apparently, to ask to have his disabilities removed. Jeff. Davis, Robt. Toombs, Jubal Early, and a few others have been conspicuous in declaring that they asked no favors of a Republican administration. Senator Beek, however, proposes to go more than half way, now that there is a Demoeratie President, and restore to citizenship Davis and sueh others as have not asked for the favor. He has introduced a bill to remove all disabilities imposed by the fourteenth amendment. It is not probable, however, that it will pass the Senate, though a debate on the subjeet is likely to result from Mr. Beek's annouueed purpose to force a vote. Petitions are being signed in various parts of the country asking Congress to establish soldiers' homes for wounded Confederates. It is elaimed by Southern men that this movement is in charge of the Grand Army of the Republic. Making Jefferson Davis a eitizen and pensioning rebel soldiers would naturally go together.

I am told here that Pres. Cnrrier, Oberlin Theological Seminary, said when joining the First Chnreh, "I am not a Mason. I have left the lodge and renonnced it." If he has done so, the *Cynosure* has done Prof. Currier injustice, and shonld repair it. Will Rev. Willard Bnrr see Prof. Currier, and give the *Cynosure* the facts by his authority? J. B.

PROHIBITION IN THE SENATE.

Gough, Murphy, St. John or Miss Willard never delivered so remarkable and powerful an argnment against the drink traffic as was given in the Senate of the United States last week Tuesday. Onr Washington letter refers to the debate and its pitiable result in fitting and scathing rebnke, bnt the proceedings, the speeches of the occasion, the confessions of the Senators, were of sufficient importance to be more fnlly reported.

Tuesday afternoon the Senate was considering the report of the committee on rnles, of which Mr. Frye of Maine was chairman, when the clerk read an amendment striking ont rule 13, which prohibits the sale of intoxicating liquors in the Capitol. Mr. Conger of Michigan first pnt in an objection and called for the ayes and noes. The *Inter Ocean* report thns describes the debate which followed:

"Mr. McMillan, of Minnesota, who is an elder in the Presbyterian church, woke up and asked why the Committee on Rules had recommended the elimination of this rnle.

"Mr. Frye replied in effect that a majority of the committee considered it proper to leave eaeh braneh of Congress to regnlate their own rules in this respect.

"Mr. Conger said that he did not agree with the committee. He thonght that the Senate should not only insist upon such a law, but should insist upon its enforcement.

"Mr. Ingalls [of Kansas] hanled the Revised Statutes from nnder the desk of Senator Edmunds, and read the law empowering the Sergeant-at-arms to prevent the 'debasement' of the Capitol buildings and gronnds, and expressed the opinion that this was sufficient.

"Mr. Gorman observed that nnder these rules Congress was assuming the entire control of the Capitol, a portion of which was occupied by the Supreme Court, and he did not believe the Senate had any right to dictate what shonld or should not be done in the rooms of that branch of the government. The judges might find it necessary, or might think it proper in the discharge of their duties, to nse stimnlants, and the Senate had no authority to forbid it. 'This building belongs to the people of the United States,' exclaimed Mr. Ingalls, 'and the Senate occupies a portion of it by their consent, but has no right to assume control over any part that it

does not occupy. It is neither necessary nor proper to introduce legislation here under the form of a rule. We can require prohibition in the Capitol by legislation, in which both houses of Congress and the President shall share the responsibilty, but we have no right to do it under the form of a rule.'

"Senator Edmunds arose, stretched himself, and in the manner of an oracle declared that there was a provision of law which imposed upon the presiding officers of the two houses the responsibility of keeping order within the Capitol and grounds. While he was President pro tem he had been called upon several times to enforce this law, and he thought it was adequate. He said that there was also a rule of the Senate prohibiting the sale of liquor in the restaurant, and asked Mr. Frye if such was not the case. Mr. Frye replied affirmatively, and cited the rule which requires the keeper of the restaurant to keep the place clean, to furnish it in first-class style, and forbade him to sell intoxicating beverages.

"Mr. Conger remarked that public opinion justified the Senate in making and enforcing stringent rules on this subject, and insisted upon having the ayes and nays called."

Another report says: "The clerk, at Mr. Ingalls' request, read aloud the wine-list, with the prices of the different brands.

"Mr. Saulsbury thought it a disgrace that the United States Senate should tolerate such an invitation to dissipation as was exhibited by the bill of fare, and a disgrace that the Capitol should be turned into a grog-shop.

"Mr. Cockrell, [of Missouri], said he disliked drunkenness everywhere, but had seen more of it among the Senators than the employes of the Senate. Senators kept whisky in their rooms and invited their friends to go there. If the Senate was not fit to stop that, it was not fit for self-government. He had known of an appropriation bill to be occasionally delayed because of the intoxication among subordinates, but he had known the Senate to be adjourned because of the condition of some of its members. He would not say that the Senate had to adjourn in consequence of it, but certain Senators had been in such condition that the public business could not have been carried on, as discussion would have been indefinitely prolonged. 'Senators knew,' Mr. Cockrell added, 'that his point was well taken.'

"Mr. Frye said he had been told by ex-Senator Simon Cameron and ex-Senator Hamlin that twenty or thirty years ago the Senate had been found time and again without a quorum because more than a quorum were drunk; that they had seen a distinguished Senator attempt to rise in his place, but fall because of drunkenness. Mr. Frye himself remembered when the night sessions of the House of Representatives were broken up by drunken members. Things had very much improved since then. Mr. Frye regretted the remark of the Missouri Senator (Mr. Cockrell) as conveying to the country the impression that so many Senators were drunk during the ordinary business of the Senate that the Senate had to be adjourned on account of drunkenness.

"Mr. Cockrell said that he had not so stated. He had never seen so many Senators under the influence of liquor that the public business could not be transacted; had never seen anything even approaching that, but had seen two or three or more Senators —a mere minority—so completely under the influence of whisky in the discussions that the Senate for the sake of decency had adjourned. He did not think that he had ever seen more than half a dozen at one time in that condition, and he could give the names if Senators desired them.

"The only Republicans voting to strike out the rule were Ingalls and Manderson, while the Democrats voting to retain it were Berry, Blackburn, Colquit, Jones, Payne and Saulsbury.

—Pres. J. Blanchard was in Cincinnati over the Sabbath. His letter from that city will be an entertaining one. He goes from there to Berea, Kentucky.

—Secretary Stoddard returned to the N. C. A. office for work Monday morning. He has several calls for a series of lectures with his charts before colleges and seminaries in Ohio, and will probably return to that State ere long. He was made happy on Monday by word from the attorney of the N. C. A., Judge W. W. Farwell, that the long and vexatious settlement and litigation over the estate of Judge Wright at Byron, Ill., was finally settled, and a considerable part of the bequest of Judge Wright was secured to the Association.

—We lately printed the programme for the week of prayer issued by the committee of the Evangelical Alliance. But Prof. Kimball has so excellent a revision of the committee's suggestion in the January number of the *Christian Witness* that we republish with the recommendation that our readers follow it during the week of prayer.

—The Cerneau Supreme Council of 33-degree Masons have purchased a building in Columbus, Ohio, formerly used as a Universalist church, and are fitting it up for a Masonic hall. A. B. Coit, G. A. Frambes and W. A. Hershiser are the committee of the Masonic Cathedral Company which have this matter in charge.

—The Birmingham, Iowa, Christian Association, opposed to secret societies, met Dec. 14th. A num- of ladies and gentlemen took part in the exercises of the evening, a part of which was a debate on woman suffrage.

—Rev. J. A. Richards of Fort Scott, Kansas, was a most welcome visitor at this office last week. He has been visiting Minnesota and Wisconsin, and at Wasioja spent three weeks in a gracious revival work in connection with the Seminary. He has yielded to the importunity of friends to undertake the agency for Wasioja Seminary and the pastorate of the Wesleyan church in Ironton, Wisconsin. He regrets to leave Fort Scott and the Kansas brethren with whom he has triumphed in many a well-fought battle for Christ, the truth.

—Bro. W. B. Stoddard was most ably seconded in his efforts in Columbus, Ohio, by Rev. Joseph Beck of the Grace English Lutheran church. Pastor Beck is considered one of the best missionary workers in the service of the Lutheran church in this country. He has lately organized two missions which are expected soon to develop into self-supporting churches.

—Rev. A. W. Parry, who has been pastor of the Free Methodist church in Sycamore, Ill., has removed to Wheaton, where he expects to take a closing year in the Theological Seminary, supplying the churches at Prospect Park and Melrose, and holding a service every other Sabbath in Wheaton. Bro. Parry has had some experience as a lecturer and will respond to calls for addresses on temperance and the lodge.

—Rev. Halleck Floyd of Dublin, Ind., has issued an eight-page pamphlet on the commission appointed by the United Brethren General Conference, "its object, methods and unconstitutionality," replying to Bishop Weaver who has developed into the leader of the party in favor of the lodge. Bishop Weaver's tract on the same case is a plea, says Bro. Floyd, "for the admission of secret societies into the church." This tract is written with all the earnestness of conviction upon a great moral principle, and all the eloquence of love for the United Brethren denomination. Copies can be had at the office of the *Christian Conservator*, Dayton, Ohio.

—A Mobile paper speaks of a charitable and religious enterprise begun by Rev. I. M. Williams, whose interesting letter appears on another page, thus: "The Rev. I. M. Williams, rector of St. Luke's Reformed Episcopal church (colored) has undertaken the establishment of a home for decrepit and helpless old colored people, and children who are left alone on the world at an age when they are not able to care for themselves. With this object in view, he has leased the building on Cedar, second north of St. Francis street. The building is capacious and roomy, but in a dilapidated condition, needing new floors, seats and other repairs. Mr. Williams is now attempting to raise funds to prosecute the work, and earnestly requests all persons who are interested in the undertaking to come forward and assist in getting the building in a condition to receive the suffering poor."

—In our correspondence from Columbus the mayor of the capital city of the great State of Ohio was referred to as a drinking man and Freemason, for either of which crimes he is incapacitated for such an office. Mr. Hodge, ex-Speaker of the Ohio House of Representatives, writes of this worthy in the Cleveland *Voice* after this manner: "The mayor of Columbus, O., should be arraigned and tried for misconduct in office. Never in Ohio has a man so outraged public justice. A few days since Hon. Emil Kiesewetter, Auditor of State, deliberately fired two shots at W. J. Elliott, editor of the Columbus *Capital*. One shot took effect, but no serious damage was done. When the case came before the mayor, that official actually proposed that the attempted murderer and the man he had tried to kill should endeavor to compromise the matter. When no notice was taken of the strange proposition, the mayor heard the testimony, which was enough to send the defendant to the penitentiary, and then discharged him. The mayor of Columbus is indeed a very convenient kind of an official to have around when a man has committed a great crime."

—It may not be generally known by our readers that the American, United States and Wells, Fargo & Co.'s express companies can give better rates for the remittance of small sums than the Post Office department. Their rates are but five cents for from $1 to $5; eight cents for $5 to $10; ten cents for $10 to $20, etc. Their system is thus not only cheaper for the sender of money, but is quite as safe and attended with less inconvenience in case of the loss of the original order. The receiver also is much accommodated, since the express orders can be deposited in any bank, whereas banks do not receive the postal notes. The subscribers of the *Cynosure* can frequently save themselves a penny by this method of remitting. If their patriotism, however, is excessive, they will continue to patronize "Uncle Sam."

REFORM NEWS (*Continued from 5th page.*)

no use in your spending your time going over that rigmarole. I have a book at home that has got it all in word for word, and I can just as well take the book and learn it at home, as for you to spend your time bothering with me."

But his elder brother in the lodge stoutly denied his having any such book; and declared that Masonry never had been, and never could be published.

John affirmed that it was a fact; that he had such a book, and stubbornly held to the fact in opposition to the theory. And John was shocked and turned away in disgust, horrified at the wicked disregrad of truth manifested by his Masonic brother. As he went out, he said in his heart, "Does that oath to 'ever conceal,' mean that I shall lie to cover up the fact that Masonry has been revealed?" It was clear to John's mind that this Mason upon whom he had just called so understood it.

So he determined to call upon two or three more Christian Masons, and see if they also held themselves bound to lie "to conceal" what was already revealed. They each accosted him as did the first, with the query, "Has any one posted you since you was initiated?" To each of these inquiries John replied, "No," And as they severally began to post him, John stopped them as he did the first, with the declaration that he had a book at home that had Masonry in it word for word, as he received it in the lodge, and as they were rehearsing it to him, and he excused them from proceeding further on the ground that he could learn it out of his book at home just as well as for them to take their time in giving him oral instruction. And they each affirmed, as had the first Mason he met, that he had no such book; that there was no such book; that Masonry never had been, and never could be revealed.

At last John said that if Masonry made liars of them all, he had had enough of it, and declared his purpose never to return to the lodge again. "For," said he, "these men were all of them professedly Christians! And, yet, as *Masons*, they held themselves *bound to lie*, to conceal the secrets of Masonry."

"I felt," he continued, "that I must renounce my allegiance to an institution that changed *God-fearing, truthful men into liars.*" And John boldly severed the cable tow that bound him to Masonry, declaring that he could not be a Christian and a Mason.

Then these Masons, who also professed to be Christians, treated John with scorn and contempt, because he had renounced his Entered Apprentice obligation, which, as they understood and practiced it, bound him perpetually to lie to conceal what has so many times been revealed. Is it not strange that men will profess to fear and serve God, who has said that "All liars shall have their part in the lake that burneth with fire and brimstone," and yet hold themselves bound, by an agreement with hell, to perpetually lie? And yet how often the threadbare lie is repeated even by men who stand in the pulpits of our land, "If you were never made a Mason, you don't know anything about Masonry." Such men ought to be labored with for lying, and disfellowshiped by the Christian brotherhood, except they repent.

I also lectured in the Covenanter church in Washington, and at a country place a few miles distant, while working up the conventions at Morning Sun and Washington. I visited and gave some tracts to two Swedish Lutheran ministers, both of whom and their churches also, are opposed to the lodge.

Let us all walk in the light as God is in the light, that we may be constantly cleansed by the blood of Jesus Christ, his Son: and let us be filled with the Spirit. Let us continue in supplication until we can each pray the prayer of faith for a great outpouring of the Spirit of God, that salvation may come in such floods that every refuge of lies may be swept away, and the people gathered to Jesus and saved.

C. F. HAWLEY.

THE HOME.

WOMEN OF NEW ENGLAND.

The following poem, read at the 250th anniversary celebration of the Center church, of Hartford, Conn., was written on the hillside, by John Hooker, while he was detained from attending the celebration by illness. Mr. Hooker is a descendant of the Rev. Thomas Hooker, founder of this church—"the most eloquent preacher, the wisest counselor, the most discerning and far-sighted statesman, the most beloved saint of all our New England fathers." The poem is a noble tribute to those "true hearts" of the long ago.

Ye grand men of our earlier day,
Who here for freedom made a way,
With faith and prayer and quoten Word,
Yet coat of mail and girded sword;
Who laid in strength the founded State,
And o'er it sat to legislate;
And oft in magistracy stood
Before th' admiring multitude;
Who felt th' inspiring sense of power
And thrill of the victorious hour;
And saw afar that graceful fame
Would cherish every hero's name;
—The schoolboy at his lesson reads
Th' inspiring records of your deeds;
The public eye on canvas sees
Your conflicts fierce and victories;
The monumental shaft is reared
To keep your names for aye revered.

But there were hearts of purest gold
Whose tale of courage ne'er was told;
True heroes who no armor wore,
Yet shared the perils that ye bore;
Braving, with courage none the less,
The savage and the wilderness;
Clothed with no power in church or state,
No word in worship or debate;
With faith-lit brow and helping hand,
Asking but by your side to stand;
Who had no hope a later day
Its tribute of renown would pay;
Who made their sad self-sacrifice
Before no world's admiring eyes;
Of men's remembrance, thinking not,
Content to toil and be forgot.

Ah, when the heroes of that time
Are numbered on God's book sublime,
High on the roll of that true fame
Many a gentle woman's name,
Which earth had cared not to record,
Shall stand writ *Valiant for the Lord.*

SPECIAL WORK.

There is a work for all of us. And there is especial work for each, work which I cannot do in a crowd, or as one of a mass, but as one man, acting singly, according to my own gifts, and under a sense of my personal responsibility. There is, no doubt, associated work for me to do. I must do my work as part of the world's great whole, or as a member of some body. But I have a special work to do, as one individual, who, by God's plan and appointment, has a separate position, separate responsibilities, and a separate work; if I do not do it, it must be left undone. No one of my fellows can do that special work for me which I have come into the world to do; he may do a higher work, but he cannot do my work. I cannot hand my work over to him, any more than I can hand over my responsibilities or my gifts. Nor can I delegate my work to any association of men, however well-ordered and powerful. They have their own work to do, and it may be a very noble one. But they cannot do my work for me. I must do it with these hands or with these lips which God has given me. I may do little or I may do much. That matters not. It must be my own work. And by doing my own work, poor as it may seem to some, I shall better fulfill God's end in making me what I am, and more truly glorify his name than if I were either going out of my own sphere to do the work of another, or calling in another into my sphere to do my proper work for me.—*Ruskin.*

THE CONDITIONS OF POWER.

With reference to power from on high, in which we are to do our work for God, it may be well to call attention to some of the conditions upon which this heavenly help is granted—conditions, not on account of which the power is given, but conditions which are essential to its reception, as consent is essential to the possession of a gift, or faith is essential to justification. The very first condition, then, is that we believe this power is for us. If we have fallen into the habit of assuming that pentecostal power was only for the first disciples, or for a highly favored disciple here and there among all the servants of God, we have made a mistake which will be fatal to our own enlowment. The promise of power, like other promises made to the first disciples, is a promise made for all time, and made through them to the disciples of all ages. Of course, if we do not believe it is for us, we will go on our way doing our work with spent strength or without power at all; but if, after carefully studying the Word of God, we see that this promise is to us even as to them, then will we, with this promise in our hearts, seek the Lord and wait on him for it. It is hardly necessary to say that if we believe that this power is not for us, or that we already have, in the possession of the Comforter, all the spiritual power we will ever have, we will not seek for more or larger measures of help from on high. It is not our purpose to point out the promises or the teaching of the Scriptures on this point, but only to suggest the thought to our readers, and leave them to determine for themselves whether or not there is such a promise for them. If they so decide, then we emphasize the point that the reception of power will depend upon whether or not they plead this promise in faith, and set themselves to the business of waiting on God for it.

A second condition is the emptying of ourselves of all self-sufficiency. Paul declared that he had no sufficiency of himself; no, not even so much as to enable him to think as he ought to think. We doubt very much whether it is the common habit of God's servants to carry themselves in such an utter self-emptied state before the Lord. It is not an uncommon thing to hear this man or that man spoken of as a great thinker, or an original thinker; but the real question is whether his thoughts are of God. This may mean whether, in the first place, his thoughts have been inspired by communion with God's word, or, in the second place, whether the thoughts, which, by reason of natural gifts, he has been enabled to think, are such as have been clothed with power from on high. There is a very real point here to be considered. Paul said of his preaching at Thessalonica that "our Gospel came not in word only, but also in power, and in the Holy Gost, and in much assurance." This indicates that his preaching was something more than the mere setting forth of the truth, however ably that master preacher may have done it. It means that it was accompanied with the Holy Ghost sent down from heaven, not only giving energy to the words spoken, but also opening the minds and hearts of his hearers, so that it was received with much assurance on their part. No doubt when power rests on the preacher and energizes the word preached, it also works mightily in the hearts of the hearers of his word. The absence of this heavenly supplement on the other hand leaves the word, however ably spoken or admirably ordered, "in word only," and the hearer without "assurance" of its truth. Luther was wont to say that, if he had only ten minutes in which to prepare an address, he would spend seven of the ten in waiting on God for power in which to speak it. How much more powerful and effectual the preaching and work of the Lord would be if all the servants were possessed of the conviction that, without the Holy Ghost, they could do nothing, and would humbly and self-emptied wait for him, we leave it for our readers to say. To what extent we fall into the habit of depending on Biblical knowledge and the natural power which comes from habit and training for our work, ever one must decide for himself. Certain it is, that, of all the men of God who have been the most honored of God in his service, we know that it is those who have had very humble thoughts of themselves and have been found habitually closeted with God, both for personal communion and fresh endowment of power.

There is yet another point worthy of consideration. The Holy Spirit not only gives energy to the Word of God when it is spoken, but he has high office work in purifying the hearts of those with whom he abides and upon whom he rests. When power accompanies the preached word, it not only begets faith in those who hear, but it turns them from idols and purifies their hearts. We must suppose that this power works as efficiently in those who receive it for service as it does in those who receive the word energized by his presence in the world. If, therefore, we who seek this endowment do not use the power so received against our own idols and sins, it is hardly to be expected that He will use us to administer it for the work of conversion and holiness in others. We, therefore, conclude that a third condition of power is that we use it for our own sanctification as well as for the conversion and sanctification of those to whom we preach or for whom we labor. We are not mere pipes or wires, through whom the heavenly power is transmitted to others, but sinners who are to be saved and sanctified even as others. This may be a thought in the direction of the exhortations to holiness everywhere urged upon the people of God, and especially upon those servants who are called to preach and teach. It was on this principles that Paul declared, while exhorting the Corinthians to the mortification of the flesh: "I keep my body under and keep it in subjection; least that by any means, when I have preached to others, I myself should be a castaway." We are by no means sure that this last point is not the most vital of all. At least we believe that he who uses the power he seeks, against his own sins, will be entrusted with power to make his ministry efficient to others.—*Independent.*

A DIFFERENCE.

There is a great difference between the peace and power of the Holy Spirit in the soul. The disciples were Christians before the day of Pentecost, and as such, had a measure of the Holy Spirit. They must have had the peace of sins forgiven, and of a justified state, but yet they had not the enduement of power necessary to the accomplishment of the work assigned them. They had the peace which Christ had given them, but not the power which he had promised. This may be true of all Christians, and right here is, I think, the great mistake of the church, and of the ministry. They rest in conversion, and do not seek until they obtain this enduement of power from on high. Hence, so many professors have no power with God or man. They prevail with neither. They cling to a hope in Christ, and even enter the ministry, overlooking the admonition to wait until they are endued with power from on high. But, let any one bring all the tithes and offerings into God's treasury, let him lay all upon the altar, and prove God herewith, and he shall find that God "will open the windows of heaven, and pour out a blessing that there shall not be room to receive it."—*C. G. Finney.*

MOODY ON SCOTLAND.

Mr. Moody lately paid a high tribute to Scotland "I don't believe," he said, "there is any place in the world where error has such a slim chance of getting a hold as in Scotland. The Scotch are a most wonderful people. You have to be careful in preaching to them, or the first thing you know some old woman will come up with her Bible under her shawl and say, 'Here, you said so and so; the Bible says so and so.' If you make a misquotation a Scotchman will straighten you right out; but you might make forty misquotations in an Ameriean church and nobody would know the difference. We would have better preaehing if people would open their Bibles and see whether a man is preaching the Word of God. In Scotland a minister does not think of preaching till everybody has found the text. Go to Dr. Bonar's church in Glasgow. One of the most impressive scenes is to see twelve or thirteen hundred people, and not a soul but has got a Bible. The old doctor will wait until everyone has found the plaee; then he will tell them what the passage in that place means, and then he goes on to another verse."

SEVEN SHORT RULES FOR YOUNG CHRISTIANS.

AND OLD ONES TOO.

1. Never neglect daily private prayer; and when you pray, remember that God is present, and that he hears your prayers. Heb. 11: 6.

2. Never neglect daily private Bible-reading; and when you read, remember that God is speaking to you, and that you are to believe and aet upon what he says. I believe all backsliding begins with the negleet of these two rules. John 5: 39.

3. Never profess to ask God for anything you do not want. Tell him the truth about yourself, however bad it makes you; and then ask him, for Christ's sake, to forgive you what you are, and to make you what you ought to be. John 4: 24.

4. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, What have I done to-day for him? Matt. 5: 13, 16.

5. If ever you are ever in doubt as to a thing being right or wrong, go to your room, and kneel down and ask God's blessing upon it. Col. 2: 17. If you cannot do this it is wrong. Rom. 14: 23.

6. Never take your Christianity from Christians; or argue that, beeause such and such people do so and so, therefore you may. 2. Cor. 10: 12. You are to ask yourself, How would Christ aet in my place? and strive to follow him. John 10: 27.

7. Never believe what you feel if it contradicts God's Word. Ask yourself, Can what I feel be true if God's Word is true? and if both cannot be true, believe God, and make your own heart the liar. Rom 3: 4; 1 John 5: 10, 11.—*Brownlow North.*

WHAT WILL YOU DO WITH JESUS?

What will you do with Jesus?
The words came low and sweet,
As tenderly He bids you
Lay your burdens at His feet.
We are poor, and week, and sinful,
But His mercy's full and free;
What will you do with Jesus?
What shall the answer be?

What will you do with Jesus?
The words came loud and clear,
'Tis the voice of God that speaketh,
In tones that all must hear.
Life immortal's in the question,
Joy through eternity—
What will you do with Jesus?
What will the answer be?

Think of the King of glory,
Lord of heaven, to earth come down,
Of his life, so pure and holy,
Of his *death*, his cross and crown.
Of his divine compassion,
Of his *sacrifice for thee*—
What will you do with with Jesus?
What shall the answer be?
—*Nathaniel Norton, in Words and Weapons.*

"WHILE WE HAVE TIME."

Once there was a man who had been made a minister, and he wanted to go as a missionary to some far-off country, that he might teach poor heathen people about the Lord Jesus Christ.

But this good young man was not very strong, and his friends were afraid he might soon die in the hetahen land, which was hot and unhealthy, so they tried to persuade him to stay at home.

The young minister asked his physician how long he thought he might live in India.

"Perhaps," said the doctor, "you may live seven years."

"Then I will go," said he; "for in seven years, by God's help, I may do much work for him."

So he went; and as he knew that his time must be short, he tried to spend every moment of it in serving God.

Even before he sailed away for India his friends used to call him "the man who never lost an hour," because he was so careful not to waste any of his precious time; but now he felt it to be still more precious.

In those seven years he did a great work for God indeed.

He preached to the poor heathen people, and taught them about the Lord Jesus; and he wrote the prayer book and the New Testament in their language, so that they could read and understand it.

People wondered that he could do so much. It was because his heart was full of love to God and love to the poor heathen and he remembered that "the time is short."

Let us pray God to-day "to stir up the wills of his people," that we may all "plenteously bring forth the fruit of good works," now, while we have time.
—*Young Christian Soldier.*

LIVES OF CELEBRATED MEN.

POLYCARP, BISHOP OF SMYRNA.

During the general persecution of the Christians under Marcus Aurelius, the Bishop of Smyrna was also doomed to a martyr's death. Many Christians had already been cast to wild beasts, agreeable to the savage desire of the people. Others had been burned at the stake. However, under the greatest tortures, they remained steadfast in their faith, quiet and resigned; for the Lord Jesus, whom they would not deny before men, was with them and proved himself more powerful than the pains of death. The congregation at Smyrna wrote to absent brethren: "They all showed that, under the tortures, they were absent from the body, or rather, that the Lord upheld them and was with them. Holding fast to the mercy of the Lord, they despised the tortures of the world."

The mad fury of the people was not yet satisfied when ordinary Christians died a martyr's death. Polycarp, the bishop, must also die. In loud words the people demanded his death. Polycarp heard it all. He commended his body and soul into the hands of God, and desired to await whatever might be in store for him. But his congregation insisted that he should flee to a retired country-seat. There, surrounded by a few friends, he spent his days and nights in earnest prayer. While thus engaged he had a visiou; he saw that his pillow was devoured by flames. He knew what this meant, and said: "I must be burned alive."

In a short time Polycarp's retreat was betrayed. He had scarcely fled to another place before the soldiers took the place whence Polycarp had fled. Not finding him, they apprehended two servants and compelled them, on the rack, to tell where their master tarried. About supper time the soldiers appeared at this latter place. Polycarp was on the flat roof of the house, and could have escaped on to the next roof and thence to the street. Instead of this he quietly said: "The will of the Lord be done." He surrendered himself to the soldiers, descended with them from the roof and had them served with supper. He asked for an hour of prayer. But for two hours his heart overflowed in prayer to his Redeemer, so that even the heathen soldiers were affected. Having finished his prayer, Polycarp was set upon an ass and taken to the city. On the way he was met by the judge and the judge's father. These took him into their vehicle and sought to persuade him to deny Christ. They said: "How can it be wrong to say, 'The emperor is our Lord,' and to offer to the idols? Polycarp heard them in silence. But, when they coutinued to urge him, he said: "I will not do that which you advise." Hereupon they were angry, and amid wild curses and abusive language, they threw the ninety-year old man out of their wagon in such a manner that he injured his leg severely. Polycarp quietly bore it all, and quickly accompanied the watch to the judgment place. Amid the wild cries of the people the governor of the city tried Polycarp. The governor said: "Think of your age; swear by the name of the emperor; curse Christ and I will release you." Polycarp auswered: "For eighty-six years have I served Christ. He has never done me ought but good. How can I curse him, my Lord and my Redeemer?"

The governor continued to urge him. Thereupon Polycarp said: "If you desire to know who I am, I shall tell you plainly. I am a Christian. Do you desire to know the doctrines of Christ, then appoint an hour and listen to me." To this the governor replied: "Persuade the people."

"I am bound to answer to you," said Polycarp, 'our religion teaches us to be subject to the powers that be, but it does not teach us to be subject to this rabble."

"I have wild beasts," replied the governor. "We have fire," said another, "if you will not yield." Polycarp answered: "You threaten with fire which lasts only for a moment, but you know nothing of the future judgment, and of the fire of eternal punishment which awaits the godless. But why do you delay? Do what seems good to you."

Confidence and joy shone forth from the countenance of Polycarp as he spoke thus. The governor was embarassed. Nevertheless he had a crier announce thrice that Polycarp had confessed himself a Christian. Thereupon the people, Jews and heathen, cried out in fury: "This is the teacher in Asia, the father of the Christians, the destroyer of our gods; it is he who has taught many that they should no more sacrifice or bring adoration." They all cried: "Burn him alive!" In great haste the people brought fuel. Soon the funeral-pile was constructed. Polycarp laid off his clothes. It was an unaccustomed task to loose his own shoes, for before the willing hands of the believers were ever ready to do this. When he was to be fastened to the stake he said: "Let me be as I am; for He who gives me strength to endure this fire, will also give me strength to stand in the fire without being nailed to a stake. With his hands ou his back he was tied to the stake. This being done, he prayed thus:

"Lord Almighty God, Father of thy dear Son, Jesus Christ, through whom we have come to a knowledge of thee, God of all creatures, I praise thee that thou hast deemed me worthy to see this day and hour, to be added to the number of thy witnesses, to share the cup of Christ. For this I praise thee, I laud thee, I extol thee through our eternal High Priest, Jesus Christ thy dear Son, through whom and the Holy Ghost, be glory unto thee now aud evermore. Amen.

This prayer being ended, the fire was kindled. But it seemed as though the flames were ashamed to touch so steadfast a confessor of his Lord. Like a sail swelled by the wind, the flame surrounded the martyr. His body shone like gold and silver that is tried in the furnace.

When the heathen perceived that his body was not burned, they pierced it with a sword in order to end his life. The corpse was then cast into the midst of the fire and was consumed.

The faithful members of Polycarp's congregation gathered what remains were to be found and buried them. They also annually celebrated the day on which their bishop was burned. They looked upon this day as upon Polycarp's heavenly birthday; since on it he had entered into the joys prepared by God for all who confess him unto the end.—*Luth. Standard.*

TEMPERANCE.

A WRITER in the New York *Sun* says that the owners of saloous always take it for granted that their bar-tenders will steal more or less out of the till. The liquor business generates an abnormal volume of profits, and the bar-tender acts on the theory that the golden stream flows for every one upon its charmed shores. No saloon-keeper is foolish enough to expect that his bar-tender will be honest; the most that he looks for is moderate thievery. The bar-tender's salary ranges from $30 to $150 per month, and as long as he does not steal more than $30 to $75 more, there is no complaiut. The writer estimates the profits of a "well-conducted" saloon at 100 to 120 per cent, not taking into consideration the pilferings of the bar-tenders.

WHEN Sir Peter Lumsden, the recalled British commander in Afghanistan, left England for that country, he took with him the following "supplies:" 300 dozens of champagne, 150 dozens of claret, 100 dozens of other wines, 100 dozens of brandy, 75 dozens of Irish whiskey, 75 dozens of Scotch whiskey, 200 dozens of English beer, and 200 dozens of German beer. When some curious inquirers asked what relation these fifteen thousand bottles of liquors had to preserving a favorable status of affairs, there was much heming and hawing, until at last it was explained that such luxuries could not be procured in Afghanistan, aud, besides, that it was intended *that the natives should share in them.* In other words, it was part of Sir Lumsden's mission to court the favor of the Afghans by presents of liquor. Such are the "resources of civilization!"

THE late Joseph John Gurney, a distinguished member of the society of Friends, and well known as a philanthropist and an author, gave the followiug excellent testimony: "I was one of those who, in a delicate state of health, believed it was scarcely possible to get along without the use of some strong drink in moderation. I took wine moderately; but being conscientiously persuaded that it was my duty to abstain from the use of liquor, I did so—not because I took a very high ground on the subject, but simply because I thought my example might possibly be beneficial to my friends and fellow-citizens, my fellow-countrymen and fellow-men. On this ground I felt I must not place a stumbling-block in the way of any weaker brother or sister; and after a trial of a year, or nearly so, I am enabled to say, and to say with thankfuluess, that I enjoy much better health and spirits than I did."

THE opponents of prohibition have been telling us how great a failure it is in Iowa. They say the saloons are running as usual, not having even the restraint of a license law; that public sentiment has changed, and that even the ministers are indifferent. Dr. Herrick Johnson shows that the reports are no more trustworthy than those we are in the habit of seeing of extensive liquor-selling in Maine. He has collected information from sources in which he has confidence, and gives as the result the following: Seven of the ninety-nine counties are admitted to have saloons in open operation; twenty-four are partly free and partly under saloon dominence; but in most of these counties the law is steadily gaining and the saloons are being driven out; in sixty-eight counties the law is enforced, and the report is "Saloon gone." "Law works. "Clear of the traffic," etc. This is a very satisfactory showing. Saloons only disappear as they are driven out existence; they have no regard for law; and if they have been driven out of seven-tenths of the counties of Iowa, and are being driven out of two-thirds of the remaining thirty counties, prohibition is doing all that could be expected of it. In some of the cities the saloons have been voluntarily paying money to the authorities as a sort of license fee, and have gone on without interference from the police—*Independent..*

THE receut assertion of Senator Hawley that he not only never saw General Logan drunk, but that he never saw him touch liquor of any kind, even on public occasions, and does not know whether he drinks at all, does not seem to stand very squarely on its feet, if the observations of the Chicago *Herald* can be accepted as trustworthy. A banquet was tendered to the General, in Chicago, a short time ago, and that paper in its report, said: "Through the two hours of eating and drinking General Logan carried on an animated conversation with all in his neighborhood. He drank freely of the good wine, his eyes twinkled, and the immaculate and expansive shirt front which his good wife had provided was soon wrinkled aud creased like a morning pillow. He ate heartily, talked rapidly, and appeared very happy."

THE CHURCHES.

—Dr. S. Collins and wife are now residing at 294 Park Avenue, N. J., he having agreed to labor for a time in the Hoboken congregation. He recently dispensed the Lord's supper to the few that are left of the once large and flourishing East 116th Street congregation, New York, reduced now by their recent troubles to a small number.

—Rev. J. W. McNary, formerly of Sparta, Ill., who was appointed missionary by the U. P. Assembly of the congregation of Oskosh, Wisconsin, has together with the congregation united with the Presbyterian church and severed their connection with the United Presbyterians. The *Midland*, with which Mr. McNary was connected as associate editor, announces the fact and the severance of his connection with that paper. The mission had been sustained for twenty-five years at a cost of $5,000 and seemed not to be successful.

—Rev. David Gregg, who has been fifteen years pastor of the 23rd street Reformed Presbyterian congregation, N. Y., recently accepted a call to the congregation of Pittsburg Pa., made vacant by the death of the lamented Dr. A. M. Milligan, and was released from his charge in New York. When the final time for parting came, minister and people found the process so painful that it was not to be endured. Dr. Gregg resigned from the church at Pittsburg, and on the evening of December 6th was reinstalled over his old church.

—The annual business meeting of the Chicago Avenue (Independent) church was held last week. The report of the clerk was read, showing the registry of the church to number 516 members, and giving an encouraging retrospect of the work for the past year. The treasurer reported the congregation out of debt, with $6.74 cash in the treasury, and $1,700 in uncollected pledges outstanding. The receipts for the year from collections, contributions, etc., amounted to $8,454.87. The superintendent gave an encouraging review of the Sunday-school work, and reported an average attendance for the year of 1,229 persons.

—A movement is on foot for the evangelization of the southwestern part of Philadelphia. It is under the auspices of a comittee of pastors, of which Dr. A. T. Pierson is chairman, and a committee of laymen, of which Mr. Wanamaker is chairman.

—Special meetings for young men, addressed by Mr. D. L. Moody, were held in the large hall of the new Y. M. C. A. building in Brooklyn, every evening from the 8th to the 15th inst. Mr. Sankey sang at every meeting with his old-time effect. Mr. Moody's sermons were especially adapted to young men. His discourses were wonderfully direct and practical, and at times sublimely earnest. Mr. E. W. Bliss, the well-known evangelist, conducted overflow meetings in the Fleet Street M. E. church. On Sunday Mr. Moody lectured on Daniel at 9 A. M., answered questions relating to Christian work up to 12 o'clock, held a meeting in the afternoon, gave a tea at 6 P. M., attended by about 200 Christian workers and young converts, and then addressed a crowded audience in the evening. The results of the work are difficult to estimate. As many as one hundred signified a desire to become Christians at one meeting, and fifty was not an uncommon number. The names and addresses have been secured of all persons conversed with at the inquiry meetings, who will be carefully followed up.

—William Carey, the shoemaker, the pioneer of modern missions, himself transalated the Bible into 40 tongues or dialects.

—At Princeton, Ky., 170 persons have publicly professed faith in Christ, and the Cumberland Presbyterian church has received large accessions.

—The greatest religious revival which has ever been known in the region of the Schoharie Valley has been in progress in several churches at Cobleskill, N. Y., for several weeks, under the direction of the well-known evangelist, Rev. A. B. Earle, of Boston. From the very first night people from every walk in life began to go forward to the altar for prayers, with the result that as many as three hundred have made professions of faith on a single night. The greater portion of the young men of the community have been converted, and the fire department of the place has given up its annual ball. A recent entertainment was patronized by only twelve persons, while the church could not half accomodate the crowds. Mr. Earle has left for other fields of labor, but the interest still prevails as deeply as ever. When Mr. Earle left on Thursday night a procession of young converts paraded the streets, and surrounding the evangelist, sang "Praise God from whom all blessings flow." It is said that seven hundred persons are on probation.

—Rev. Cyrus Prindle, D. D., one of the founders of the Wesleyan Church, and for years the editor of the *American Wesleyan*, died in Cleveland, Ohio, Dec. 1, broken down with age and infirmity.

—The British and Foreign Bible Society is about to publish its penny Testament in Welch. Nearly a million copies of the English edition have been sold this year.

—The signs of a powerful revival of religion in this city, says the New York *Witness*, are multiplying. One of the most interesting meetings was held on Sunday in the Young Men's Christian Association Hall, afternoon and evening. Missionaries from India, China and Siam, gave reports of their work, and several speakers took part in discussing medical missions, which appear to be gaining fast in the favor of missionary societies. Mr. Studd told the story of the English University athletes who had renounced the cricket-field for the missionary-field, a story which comes near to the patterns of Christian zeal given in the Acts of the Apostles.

—At Hoosick Falls, New York, all the church prayer-meetings are held on Thursday evenings. About two years ago the merchants of that place agreed to close their stores on that evening and it has become an established custom, highly satisfactory to all concerned. They assert that no money has been lost and that the attendance on the prayer-meetings has been largely increased.

—Says the *Central Baptist:* George Muller received last year for his orphan house at Ashley Downs, Bristol, England, $207,790 "in answer to prayer." No one was asked to give. Was not the fact that he was known to be praying for this object the strongest appeal that could be made?

—It is stated that the secession of the King of Tonga from the Australasian Conference, and his attempt to force his people into an independent Methodist church has proved a terrible experience. The old heathen spirit has been evoked and the island appears to be drifting back into irreligion, anarchy and bloodshed. The King's prime minister was formerly a Wesleyan missionary.

—A few years ago the Rev. Edward Judson, D. D., son of the great missionary to Burmah, left a very desirable charge at Orange, N. J., to undertake missionary work in New York. His efforts have been greatly blessed, and resulted in the founding of the Berean church, of which he is the pastor. During the past year 85 have been baptised, and 112 have become members. The membership is now 658. A meeting in connection with the church's work is held every evening.

—A missionary among the Hawaiian Islanders, in replying recently to a charge of heathen practices urged against a number of native converts, uttered a very disagreeable truth in the sentences; "Going back to ancient heathenism is not the danger to which the Hawaiians of to-day are exposed: the danger to which they are exposed rather being that they will drop down into modern heathenism, and become what the slums of our cities are—permanently sensual, vicious and criminal."

—The government of Siam, as is well-known, is evincing a remarkable interest in the work of Christian missionaries in that kingdom, and has shown marked favor toward them. Recently the Prime Minister and his sons and some young women visited the Presbyterian chapel at Petchaburi. He sat grave and silent throughout the service, including a sermon on the divinity of Christ, smoking cigarettes and chewing betel. The women were intensely interested. Before the Prime Minister sat some two hundred children which the mission is educating, clothing and feeding.

—A whole town of five hundred inhabitants on the coast of China, near Foochow, has adopted Christianity. In the suburbs was a mission chapel in charge of a native helper, and the town was occasionally visited by missionaries of the Church of England. Last summer the people became so angry with all foreigners on account of the troubles between France and China, that the missionaries were obliged to discontiue their visits; but the native preacher kept on his work earnestly and faithfully. In midsummer cholera came to the village in a very virulent form, and death followed death in quick succession. The terror-stricken people fled to their gods; but the one Christian besought them to come to the true God, who could hear their prayers and save them. Because of their despair they listened, and joined with him in asking God to stay the plague; and God honored their faith, imperfect though it was, and the plague was stayed *that day*. The people then held a conference, and as a town they resolved to accept the new religion, and worship the God who helped them. Although some have fallen away since, the majority remain steadfast, and have contributed more than a hundred dollars to build a chapel.—*From the Chinese Recorder.*

WEEK OF PRAYER.

Jan. 3-10, 1886.

Sermons:—Sunday, Jan. 3. "Occupy till I come." Luke 19: 13.

Monday, Jan. 4. Praise and Thanksgiving For the spirit of prayer; for the gift of the Holy Spirit to fill every humble heart; for the revival of the knowledge that God is willing to heal physical diseases as well as to forgive sins; for the increased opportunity to preach the Gospel to the heathen; and for the spread of Scriptural holiness among professed Christians.

Tuesday, Jan. 5. Humiliation and Confession. For the slaughter of the Chinese immigrants; for the continued insult and oppression of American laborers who will not join the despotic trades unions; for the mobbing, threatening and shooting of Christian men who dare to renounce the wicked oaths of the secret lodges and persuade others to follow their holy example; for mobbing and imprisoning members of the Salvation Army and other open air preachers of a free and pure Gospel.

Wednesday, Jan. 6. Home and Foreign Missions. That God would specially bless all missionaries with faith to trust him to give them sound bodies and the power of the Holy Ghost, to preach his Gospel, and that all missionaries warn the converted heathen not to be again ensnared by Satan in secret societies.

Thursday, Jan. 7. The Church and the Family. That the church of Christ may be freed from the mildew of sectarianism, worldly conformity, pride, ambition, formality and hypocrisy; that merrymaking, buffoonery, feasting, gambling may no more profane our houses of worship; that secret-lodge influence may cease to muzzle pastors and steal away the hearts of young men from loyalty to Christ; that the family may be delivered from the baneful gangrene of freelove, the club and the lodge.

Friday, Jan. 8. Nations and Governments. That all rulers may rule in the fear of the Lord and without partiality; that the laws may be executed for the punishment of rum-sellers and all other criminals, and for the protection of the innocent; that the way may be prepared for the coming of Christ in his kingdom.

Saturday, Jan. 9. The Christian Life. For an increase of faith and courage, especially of those who are called to preach the Gospel and edit religious papers; for more regard for the glory of our Saviour and the plain teaching of the Bible; and that all professed Christians may be led to renounce and denounce all secret societies.

Sunday, Jan. 10. Sermons:—"Let your loins be girded about and your lights burning and ye yourselves like unto men that wait for their Lord." Luke 12: 35-36.

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NEWS OF THE WEEK.

WASHINGTON.

The Supreme Court of the United States has affirmed the judgment of the Supreme Court of Utah in the case of Angus M. Cannon, indicted under the Edmund's act for "unlawful cohabitation," and sentenced to pay a fine of $300 and be imprisoned for six months, and to be further imprisoned until the payment of the fine.

The Senate committee on claims report favorably a bill to refund to the States the interest on their war loans. The proposition is to pay 6 per cent on all such loans, provided the claim for it is put in within a year from the passage of the act.

President Cleveland on Wednesday appointed Hon. John Bigelow of New York United States Assistant Treasurer at that city, and Gen. Franz Sigel U. S. pension agent at New York.

Senator Edmunds has introduccd a bill to give Mrs. Grant the franking privilege and a pension of $5,000 a year, the same as was given to Mrs. Lincoln, and is now received by Mrs. Garfield and the widow of President Tyler.

The first bill to pass the Senate this session was upon motion of Senator Edmunds to remove the political disabilities of Gen. A. R. Lawton, of Georgia, who was nominated to Russia last Spring and declined because objection was made to him on this ground.

A joint resolution introduced in the Senate by Senator Jackson proposes an amendment to the Constitution of the United States providing that the President and Vice President shall hereafter be elected for a term of six years, and that they shall be ineligible to a re-election, and that the Vice President shall be ineligible to the office of President after he shall have filled the same in case of a vacancy.

COUNTRY.

B. Gratz Brown, candidate for Vice President on the Greeley ticket, ex-Governor of Missouri, and ex-U. S. Senator, died on Sunday in St. Louis, aged 59 years.

A terrible fight between a lion and an elephant in which the former was conquered and killed, took place last week in the winter quarters of a circus in Philadelphia.

Prof. Sh. Wethers, the colored principal of the Dallas colored schools, has undertaken the project of looking to the colonization of some 2,000 colored families in Brazoria county, Texas. He is to purchase one hundred thousand acres of land and divide it into fifty-acre farms. The Professor has many applications from Southern points.

Two lieutenants of police were dismissed at Cincinnati, Friday, for drunkenness. They had been paid the previous day and riotously celebrated the event.

The Singer sewing machine factory at Elizabethport, N. J., shut down on Friday afternoon, throwing 2,500 operatives out of employment. The company owe the city $20,000 taxes and refuses to pay.

A constable who attempted to levy on the property of the Rev. Father Berupe at East Dubuque, Ill., Friday morning, was locked up and kept prisoner by the priest for several hours, and when released was not permitted to take any property. A warrant was sworn out against the reverend gentleman for resisting an officer.

Joel Anderson and Laurel Baugh were recently tried for murder at Carrollton, Mo., convicted, and sentenced to life imprisonment. Securing a new trial, they were again convicted, Thursday, and sentenced to death.

At McKenzie, Tenn., Thursday night Edward McGhee, a student, aged 17, while illustrating to Miss Jessie Clark, 16 years old, how a Mississippian once killed his sweetheart, discharged what he supposed to be an unloaded revolver, killing Miss Clark instantly. The girl's father says the shooting was premeditated, and the coroner's jury failed to agree upon a verdict.

Eight Chinamen at El Paso, Texas, took out naturalization papers Friday, and it is alleged to be the purpose of the 200 Chinese in that town to become American citizens.

An organization called the Wanderer's Home has been incorporated in Chicago, the object of which is to aid worthy but unemployed and homeless men in obtaining work and furnish them with food and shelter until such employment has been found. Money is being raised to crect a house with ample accommodations.

Water flowing from a pool on the surface Friday flooded No. 1 slope of the Susquehanna Coal Company's mine at Naticoke, Pa., in which there were at the time nearly 1,000 men and boys. All made hurried escape save a band of thirty men, who were cut off by the water and an accumualtion of rubbish.

An explosion of gas in the Mill Creek mine, near Wilksbarre, Pa., Monday morning, injured twenty persons. One of the victims died after being taken out, and three others can not survive.

A Georgia Pacific Railway train, freight and passenger, stopped at midnight, Monday, on a trestle fifteen miles from Atlanta, to obtain water. An East Tennessee train, going at the rate of thirty miles per hour, dashed into the standing train, telescoping the sleeper. The escaping steam and boiling water soon flooded the car, scalding to death ten persons. Six others, one of whom has since died, were fatally scalded, portions of their bodies been lerterally boiled. About a dozen others were maimed or burned in a painful manner.

Of the twenty-five persons who attended the Weitzel family party Thanksgiving night, at New York, seventeen are now suffering from trichiniasis. The six members of the Weitzel family are very ill and three of them may not recover.

Delegate Micco, second chief of the Creek Nation, said at St. Louis Thursday that a fair offer from the National Government for the purchase of the Oklahoma lands would probably be accepted by the Indians.

A negro living near Cartersville, Ga., was caught by a train Monday evening on the high bridge spanning the Etowah river. To save his life he jumped ninety feet to the ice-covered water below, and escaped unhurt,

In a suit against a railway at Lafayette, Ind., for $10,000 damages as compensation for injuries received in an accident the defendants proved that plaintiff, at the time of the disaster, was standing in the car illustrating to a companion the doings of a commedian. The judge ruled that seats are not only for the convenience but for the safety of travelers, and that the plaintiff by leaving his seat for amusement endangered his person. The jury found for the railway company.

Mrs. Miner, living at Long Prairie, near Olympia, W. T., saturated her dwelling Tuesday night with coal oil and applied a match early Wednesday morning, the woman and four children perishing in the flames. Mr. Miner and another child barely escaped. The woman had shown symptoms of insanity for a long time.

FOREIGN.

Bulgaria has accepted the proposal of the powers for an international commission to demarcate the Bulgaro-Servian frontier under certain reservations. She wishes the commission to consider fairly the recent victories of the Bulgarian army.

A dispatbh from Belgrace says the weather is intensely cold throughout the region, and the soldiers at the front are suffering intensely from it, A number of Servian soldiers have been frozen to death while asleep.

The Baltic canal, which the German government is about to construct, will accommodate the largest vessels. It is estimated that 18,000 vessels will pass through it yearly. There will be a saving of twenty-four hours in going from London to Baltic ports. The dues will be about 9 pence per ton. The work will be finished in seven years.

Louis Kossuth, tke Hungarian patriot, in an interview, says that Austria ought to promote the growth of independent States in the Balkans and ought to cede Bosnia and Herzegovina to Servia.

At a conference at Liverpool of the Atlantic steamship companies it was decided that the present freight rates were profitless. An advance of 50 per cent is probable.

A Berlin nawspaper states that England and Italy will take joint action on Soudan, and that an Italian army corps will be dispatched to Suakim shortly.

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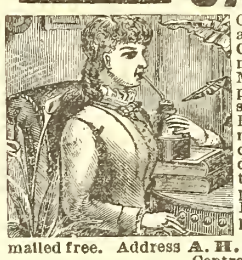
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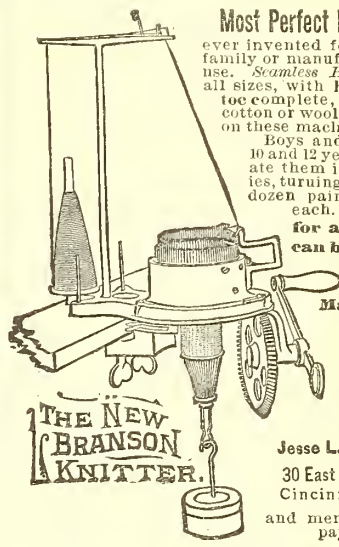
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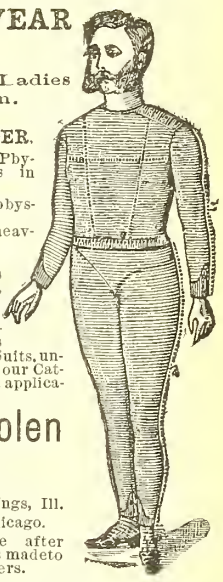
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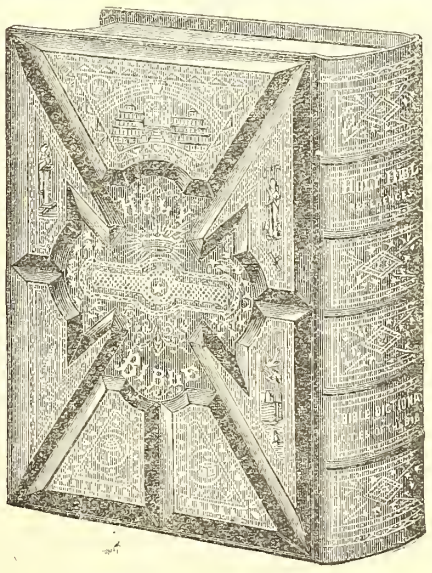
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HOME HINTS.

IN CASE OF FIRE.

A writer in the *Lutheran Home* and another in the *Lutheran Times* make many valuable suggestions, some of which we copy. If these suggestions were observed in case of fire, lives might often be saved which would, without the presence of mind so necessary under circumstances of peril, almost certainly be lost. The one thing, above all others, which is most necessary for saving life and property in case of fire is that which, alas, is generally wanting—namely, presence of mind. And surely it is never more needful than in dealing with cases of fire arising from the carelessness of others.

Presence of mind is greatly dependent on knowing what is best to be done under conditions of alarm or danger. If this knowledge is acquired, a very moderate amount of courage and some common sense will enable persons to act with discretion and consequent safety in very trying circumstances.

In reading the details of an inquest held on the unfortunate victim of a fire at a celebrated mansion the other day, one was forcibly struck with the entire absence of this presence of mind in every one concerned. If the fire was caused by the upset lamp, and the victim had had the knowledge, the self possession, and quickness to draw the blankets from her bed in the same room, to throw them on the fire and afterward to saturate them with water, the fire would never have spread and she would not have lost her life.

In a large private house, containing a great many persons, two ladies occupied the bed-room behind the drawing-room, into which it opened by folding doors. One cold winter morning as they were dressing they could hear the noise made by the household in the adjoining room, in rubbing and polishing the floor with turpentine and beeswax. It ceased for some time and one of the ladies opened a leaf of the folding doors to see why. No one was in the room. The maid had been called off in a hurry and had left her earthen jar full of mixed turpentine and beeswax on the hob. It had just caught fire and presented an awful blaze to the horrified lady. Her exclamation brought her friend and both looked aghast at the now roaring conflagration.

"Draw the bath as near the door as you can," said the younger lady, and as her friend turned to execute her behest, she with the aid of a thick towel took up the jar and carried it, all flaring as it was, slowly and steadily into the next room, where she quietly stood it, upright still, in the center of the tin bath, which her friend had filled with water. The great danger was now over, but there still remained the dread that the boiling fluid might overflow on the surface of the water, but a heavy wet towel soon smothered the flames and disposed of this fear.

Now, this was exactly one of the accidents which lead to great fires in the lack of presence of mind in the discoverers.

Some years ago a young woman friend of mine, lately married, was standing, one hot summer's day in front of the mantle, sealing a letter at a lighted candle. She was dressed in a thin muslin gown, widely distended by crinoline, and when she let fall a flaming drop of wax on the front of her dress, "the flames," as she afterward described it "blazed up in her face in a moment." She retreated a step or two, fell on her knees and gathered the thick hearth rug closely about her, thus smothering the fire completely. A short time after, she was found by her horrified husband lying on the floor with the rug still wrapped around her, unhurt but quite insensible.

In many of the newspapers not very long ago there appeared the story of a similar accident to a young girl with a different ending. The inflammable agent in this case was a lighted match. Frightened beyond measure, the unfortunate girl rushed from the room and down a long passage—the flames becoming greater and fiercer every moment—and out into the open air through a garden door, in the hope of reaching a pond which was in the orchard below. It was of no avail, for she was so severely burnt that no life was perceptible when a short time after she was taken out of the shallow water.

In the case of either a chimney or a room catching fire, the first thing to be thought of is to exclude all draughts, for it is certain that the slightest current of air will increase the force of the fire. All the doors and windows should be shut at once, and if the chimney be on fire, a wet blanket or table cover should be immediately fastened to the top of the mantlepiece so as exclude all draughts from the opening of the chimney and entirely enclose the grate, shutting the trap first, if possible. This will in most cases make the fire go out of itself. You may throw into the grate a few handfuls of salt. Water should never be thrown down from above as it spoils the carpets and furniture unnecessarily.

If the window or bed curtains catch fire, beat them with the thickest woolen garment you can lay your hands upon. Window curtains can in most cases be torn down with a violent jerk, and this will prevent the flames from extending to the wood-work.

In escaping from a burning house or room, remember that the air nearest the floor is clearest, and go on your hands and knees at once. A wet cloth or handkerchief tied over the mouth and nose keeps out smoke, will help the breathing and prevent suffocation.

If in a bed-room, saturate a blanket with the water available, and crawl on your hands and knees, thus escaping from the thickest of the smoke which ascends, approach the seat of the fire and endeavor to stifle or beat out the flame. A wet blanket, or even a dry one speedily used, will extinguish many a small conflagration, such, for instance, as an upset lamp, by excluding the air, and will be far more efficacious than water thrown on for that purpose. Its use also prevents damage to furniture.

When the alarm of fire is given, if in bed wrap yourself in a blanket, which will form the best protection from the chance of ignition. A blanket wetted and wrapped round the body will enable a person to pass through a sheet of flame in comparative safety. Should a lady's dress catch fire, let the wearer at once lie down; rolling may extinguish the fire, but if not anything (woolen preferred) wrapped tightly around, will effect the desired purpose.

Keep calm, and endeavor to remember the different exits from the house, where they are and how to reach them. If you cannot attain any of them, try to get to a front room as near the ground as possible. Collect the household there and close the drafts. In making your escape it is well to study the direction of the wind. In case of fire burning with the wind, that is taking that direction, it is well to select a spot where the wind will help your escape by blowing the fire and smoke away from rather than upon you.

Every householder should define a line of action to be followed in case of fire. Those without any mechanical means of saving life should provide a piece of rope of sufficient length to reach from roof to basement. A strong belt made fast to one end, should, when used, be buckled around the body under the arms of the person to be lowered. One end can be secured by fastening it once or twice around and then will pay itself out when slackened. By this means one person can lower all others to the ground and escape himself by making the rope permanently fast and sliding down it.

An old gentleman I once heard of used to drill his children into how to act in case of fire. Each of them had a special office allotted him—one to wake and count the household, and to give the alarm; a second to find the cause of the fire, and if possible to put it out, to bring water, and otherwise help in extinguishing it; a third to take charge of plate and other valuables, and to convey everything possible to a place of safety. Their father used to declare that, so well were they drilled, he had tested them by false alarms in the middle of the night and found them quite equal to the occasion.

In mansions and large houses, buckets of water should be placed on every floor, and kept for use in case of fire only.

Be very careful with the available water, especially so where the quantity is limited. An ordinary jug of water may be sufficient to extinguish a body of flames if judiciously used.

The servants in all establishments fitted with hydrants, and hose or other fire brigade appliances, should be occasionally practiced in a fire drill, sudden alarm always being resorted to for the practice.

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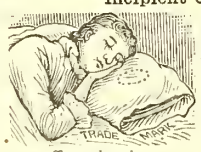
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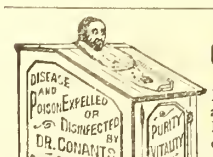
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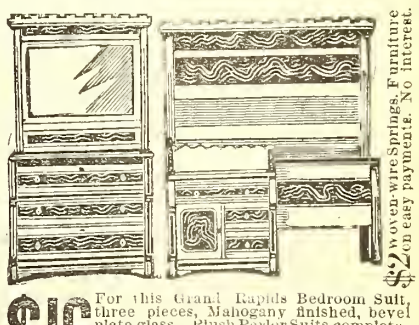
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To those so kind as to return their copies, an allowance of five cents per copy will be made if they will note in their subsequent orders for *Cynosure* or books that they returned their Dec. 10th and 17th *Cynosure* to this office.

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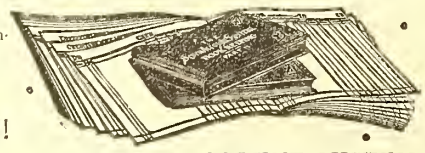
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A HAPPY NEW YEAR to the *Cynosure* readers one and all! Your agents in providing the paper weekly at your homes are thankful that the record of 1885 shows an undiminished zeal in the rank and file, the great body of our reformer friends, and that our efforts in the paper are not in vain. Let us with zeal renewed, hope brighter, faith stronger, undertake for Christ in 1886; and *working together*, each in his place, some to write, some to edit, some to print and mail, and some to read and *get subscribers*—so carry forward our great work that the last day of the coming year shall be a day of thanksgiving for the victories God has given to his truth.

TO THE LITTLE READERS of the *Cynosure* there is an apology due for delaying their New Year's picture. A fine one was nearly ready, but the engravers could not quite finish their work in time for this paper: so it shall appear in the first number for the New Year. To the thousand young readers of the *Cynosure* we can speak hopefully, for they are not to be forgotten in our plans for the year. Week by week they will find stories, biographies, history and poetry that will be instructive and entertaining, which if carefully read will help them to be gentle, thoughtful, loving and brave.

For a long time influential papers under the name of temperance have urged the use of beer and wine to drive out the whiskey curse. The attempt did not alarm the distillers and liquor-dealers, for they knew the business was one. But in the New York Legislature a bill is pending to make the whiskey license $1,000 and for beer $250, and since the brewers do not join in fighting, the liquor men have declared war, which promises to be of vast proportions and fierce. God grant it—the news is almost too good to be true.

The fight for prohibition in Atlanta, Georgia, was from the first of national importance. The liquor dealers, beaten in their effort for an injunction in the United States court, procured another in the county superior court. But after an elaborate argument for both sides, Judge Clarke states that no rights of the liquor dealers had been yet interfered with. "The court," he continued, "has no power to interrupt an election, which is one of the most sacred rights of the people." Upon this decision the officer of elections called in Georgia the "ordinary," signed the order declaring the result in which it was shown that the majority for prohibition was 228, and the law will go into effect in due time. The dealers are moving heaven and earth to put off their doom, but men of equal spirit, intelligence and ability are pitted against them and have besides, God and justice with them.

This battle of Atlanta, is but one of the victories that have been quietly but surely breaking up the old "Bourbon," "Solid South" party in the states of Georgia, South Carolina, Alabama, Florida, Mississippi, and even Kentucky. Just as white Masons are willing we should fight and destroy lodgery



DAVID BERNARD.

[See pages 8 and 9.]

among the blacks, so the same race concede that to prohibit liquor among the colored people would be a good thing for all classes. The negro vote for prohibition has therefore been encouraged, so that in this respect his suffrage is free—but woe to the Republican voter! The prohibition question has therefore, been a wedge splitting both the old parties in two, and the old party leaders are beginning to feel some anxiety for 1888. In Kentucky, with all its whisky-soaked reputation, the prohibition vote was 39,405 out of a total of 277,000. The first victory was gained in Bullitt county twelve years ago, and that district once the most lawless, has become one of the most orderly. Judge Fountain T. Fox, the head of the Prohibition party in Kentucky, is quoted as saying: "If the Legislature does not adopt our law it will strengthen our vote in 1887 and cripple the chances of the Democratic nominees in the contest against the Republicans. When the prohibition law is once carried its friends have the right to fill the offices to be certain of its execution, because we have no reason to expect our enemies to execute it when this would prove their ruin. I am preparing a sixteenth constitutional amendment on this subject to be submitted this winter to the Kentucky Legislature."

—Bishop William Taylor will soon return to Africa, intending to sail for Liberia after visiting Portugal, Belgium, London and Liverpool.

—Dr. Munhall has recently closed a series of meetings, lasting a month, at Savannah, Ga., which resulted in a large number of conversions.

—The *Christian Advocate* has a letter from Bishop William Taylor, dated at Lisbon, Portugal, where he was to see the king that day, probably for permission for his thirty-one missionaries in Central Africa to preach the Gospel without interference from persecuting priests and Government officials.

CHRISTMAS.

BY REV. J. D. GEHRING.

We have no historical evidence to show that the apostolic church authorized the setting apart and keeping sacred certain days to commemorate the leading events in the establishment of the Christian church. The Saviour himself did not designate any such days, much less did he command their observance as ordinances of his church. Nor do we find any evidence that the venerable "fathers" of the first centuries ordained their special observance.

These "church festivals," as they are generally called, were introduced in those days when the church began to quarrel about days and dogmas and innovations. Some men who thirsted for fame and popularity more than for the souls of men, began what they vainly imagined to be improvements on the apostolic style of worship. The apostles and early fathers had no ritual. The wise men of later years saw the defect and hastened to remedy it. The "great" (?) men of those days quarreled and grew wrathy over the question about the proper observance of "Easter." Streams of blood flowed and thousands of hearts were embittered before "Easter-day" was fixed in the "holy church calendar" as an ordinance. It was soon evident, and the student of ecclesiastical history can easily trace the fact, that the more of human ordinances and beautiful customs were introduced, the farther away from apostolic simplicity and piety and purity they drifted; until, finally, the ritual of the church contained little else than the commandments of men. Church festivals had become, in course of time, so numerous that their strict observance demanded, not only a valuable portion of the people's time and income, but about all of their attention and thought.

Go into any country where the church of Rome is in power, or into any community in our own country where Romanism predominates, and you will find that "holy days" are not only very numerous, but that they are very regularly and strictly observed. To such an extent, indeed, have these things been carried by the church of Rome that the merits of the atonement are overshadowed by human inventions, and the *Lord's day*, doubly sanctified by the resurrection of the Saviour, is trodden under foot by those who profess to serve the Lord of the Sabbath. This is the state of affairs as the natural result of substituting for the "Thus saith the Lord!" the command of the "church."

This dangerous state and tendency was clearly recognized by the founders of the Presbyterian or "Westminster" confession in their time; and, hence, they saw that the honor of Christ and the true life of the church demanded that all these insidious grafts must be pruned off. Thus we were left without a church ritual; without a calendar of "holy days;" without crucifixes and candles and vestments and pictures; and without imposing processions and chanted prayers.

It has been said against us that our form of worship is as dry and bare as a bleached bone. Why? Because we have no decorations upon our walls and outlandish garments upon our ministers; no candles and flowers and gilded vases upon our altars. Indeed we have no altars, for we have no priests and no sacrifices. In so far the charge is true. But we are not ashamed of it; we glory in our simplicity. All we want and all we need between us and the throne of grace is the one crucified and glorified Christ.

Let us, then, remind ourselves, and carefully teach our children that when Jesus was born in Bethlehem it was not in the midst of splendor, mirth, illuminations, and feastings, but in poverty and obscurity; and that, if we ought at all to celebrate the advent of our Saviour, it should be by making glad the hearts of the poor and destitute, and not—as the custom is—by giving unto those who are neither fed nor clothed nor helped by our gifts, because they need them not. If the money given away for Christmas festivities and toys and candies and trees, was

given, as it should be, to the poor, or used to send the Gospel to those who have never heard of a Saviour, it would be doing honor to Christ, and such a celebration of his advent would be profitable to the church.

Originally this day (Christmas) belonged exclusively to the church. It was intended for a holy purpose; but, as it had no divine sanction it was to be expected that, in course of time, it would become perverted from its true purpose. That this was, and is, the result has already been shown. The perversion, however, could not, and did not, stop here; for, when the church had succeeded in making the day and its ceremonies "popular," the world at once took it and secularized it entirely by casting aside all its holy associations.

Here, then, is the point of controversy—the reason why the church ought either to reform the present customs belonging to the day, or else cut herself free from the demoralizing, unhallowed partnership in the matter: for what concord hath Christ with Belial, and what relationship hath the church with the profane, God-hating, God-defying world?

Now, let us suppose that, somehow, the religious ceremonies thought to be appropriate on Good Friday, Easter, and Pentecost had been so far degraded as to have been brought down to a level with the tastes and customs of the world, and that the world had taken these days and their religious ceremonies and set them apart for general jolly-making and sensual amusement. Let us suppose that, ignoring the spirit, the sacred and solemn associations, and taking in only the general idea, we should see the people all over the land, of every grade and class and belief, make it a custom on a certain Friday of every year to caricature the crucifixion and death of Christ! Suppose you should go to a public school house or a public hall on such a day and see there, between the hours of 9 A. M. and 3 P. M., a cross set up with all the historic accompaniments—what would you say to that? Would you not call that the most profane sacrilege? Would you not turn away with horror and disgust, uttering your most indignant protest? Even those of you who have never heartily accepted the merits of Christ's sufferings as your only refuge for salvation, would burn with indignation.

But why should you thus oppose and protest? From our standpoint as to these things we cannot see a reason for it. For, if "Good Friday" is too holy and solemn for profane hands and lips, why should "Christmas" furnish the world an occasion for sport and sinful extravagance? "But," says one, "we cannot help it if the unbelieving world takes holy things, which belong to the church, and prostitutes them to profane uses and selfish purposes, thus defiling that which is holy. A thief may steal a clergyman's broadcloth coat and stovepipe hat and wear them, but that would not make the owner a thief.

This style of argument is used by those "Christians" whose names are on the church register, but whose hearts and sympathies are in and with the world. All sincere seekers after purity of life know how to analyze such logic. The argument above quoted is correct enough so far as it goes, but it is only half the story. Should that minister know the thief and see him on the street with the stolen garments upon his person, and should, instead of pointing him out to the officers of the law as a thief, go and lock arms with him and become his companion and friend, that minister would be regarded, by all who were cognizant of the facts in the case, as being decidedly "unministerial" in his public deportment.

Some persons when they travel will never drink from a cup used promiscuously, and refuse to sleep in a bed which has not been furnished with clean linen, and no one who has usual good taste would ridicule them for it. These same persons, however, will very promptly call a Christian a "fanatic" who refuses to use the popular greeting of "Christmas day." It is true a great many good, pious people use the phrase "Merry Christmas!" but we hear, also, the saloon-keeper use the same to his customer. We hear the young man who comes reeling from the rum shop, cursing God and blaspheming Christ, shout the words to his friend as he meets him. We see a group of men on the corner discussing politics and inconsistent church members, laughing at miracles and sneering at the story of Bethlehem and the Cross and the Judgment. They are a class of men such as we find in every town and in every community. They not only ignore, they hate and persecute the religion of the Gospel. But, as we pass where they stand we hear these men also repeat the greeting of the day as they give the Masonic grip to Mr. Scoffmore who has just joined them.

No, we cannot help it that the "children of this world" have taken and made common and unclean our "Merry Christmas," but we can let them have it altogether. We can, and should, withdraw ourselves from such associations and refuse to give them our sanction or countenance in any way or in any place. If we do this we shall thereby honor Christ and save our children from the dangerous tendency of the day of ignoring the difference between that which is holy and that which is unholy, worldly and evil in its tendency.

Park College, Mo.

THE GREAT APOSTACY OF THE LATTER DAYS.—I.

BY CYNTHIA DERBYSHIRE.

The present period in the history of the world is a time when many Christians are led more carefully to examine the prophecies which are contained in the Holy Bible, with the hope that a more perfect understanding of them may be gained. From this careful study of the sacred Word has resulted the conclusion, that the last days spoken of by prophets and apostles, are approaching very near; and some have believed the very last day to be even at the doors. While we may not see that these are sufficient grounds for apprehending the immediate approach of the end of the world, there does seem to be good reason for us to look for some great moral crisis not very far beyond us.

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." John 2: 13. If then, we are now living in the latter days, the question arises what kind of times these late periods in the world's history are likely to be. There is one characteristic which the prophecies attribute to some of the latter times which it behooves us to inquire into more carefully than is generally done, and which may have a very important personal relation to each one of us; lest we fail to be "accounted worthy to escape all things which shall come to pass, and to stand before the Son of man." Luke 21: 36. This characteristic phrase of the latter days is a great and terrible apostaey from God, foretold by many of the prophets, and apostles of our Lord. We purpose to offer a few observations which may serve a useful purpose by drawing attention to, and promoting investigation on, a subject which may involve the eternal destiny of many immortal souls.

The Israelitish nation, throughout their history, are a type of Christendom. Their prosperity and adversity, their disobedience and apostaey, and the misfortunes that befell them, do typically foreshow what must be the unfailing result of a general defection from God, and from his true worship, in the world of mankind. And as they were the priesthood of the world, the exceeding great and precious promises of spiritual blessings which were given to them, belong equally to all the followers of our Lord throughout all ages. The propheey of Moses, in the 32nd of Deuteronomy, forewarned the ancient people of God of the great danger they were in of falling away from their allegiance to him, and what would be the inevitable consequence of such a falling away: and thus from the type we may learn what are the prospects of the whole human family. It is probable that this forewarning did much to prolong their tranquility by keeping them back a longer time from that fatal degeneracy.

"They provoked Him to jealousy with strange gods, with abominations provoked they Him to anger. They sacrificed unto devils, not to God; to gods whom they knew not; to new gods, that come newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that found thee. And when the Lord saw it he abhorred them, because of the provoking of his sons and of his daughters. And he said, 'I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom there is no faith.'" Deut. 32: 16–20, etc.

The first part of this program of evils commences with the neglecting the worship of God. This ought to be noticed by those to whom divine worship is a matter of so much indifferencnce that they rarely attend it. They failed to carry out that faithful service, and acknowledgment of his goodness, which every principle of gratitude, duty, and respect for their Divine Saviour was calculated to inspire. Carelessly they turned their backs to him and departed from him with an evil heart of unbelief. Then the next thing was vile abominations, and the wickedness of idolatry, till they finally became unworthy of the country which God had given them. Then came the abhorrence of their Creator, and the hiding of his face, by which we understand is meant the withdrawing of his Spirit from them, thus leaving them to be led captive, in chains of darkness, by the evil spirits that have begniled them. Then comes the whirlwind of wrath which shall burn into the lowest hell, consume the earth with her increase and set on fire the foundations of the mountains.

The regularity with which that nation took these steps downward into gross idolatry, and finally into that hardened state which "the Lord would not pardon," is known to every reader of Bible history. It is said in Isaiah:

"Therefore here the word of the Lord, ye scornful men that rule the people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through it shall not come to us, for we have made lies our refuge, and under falsehood have we hid ourselves. . . . The hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannuled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." Isaiah 28: 14–18.

This refers to their having been initiated into the secret mysteries of the idol worships which they had introduced into their country. These mysteries, like the idols which they worshiped, were of foreign origin, and were imported by those who delighted in new things; they were new gods, newly brought up. Very likely the foreign nations from which they were imported, might boast of their antiqnity, but they were newly brought to the misguided children of Israel. There seems to be good reason to believe that at the last destruction of Jerusalem secret societies had gained a great deal of power and influence among them.

The tenth Psalm is a further description of this soul-destroying apostacy which was to come first on the Jewish nation, and afterwards on the world; for though they were distinct, yet the first was so very similar to the last in character as to foreshadow it; and it is to the last the descriptions more particularly apply. We will copy a few of the descriptions given in the Psalms:

"The wicked in his pride doth persecute the poor; let them be taken in the devices that they have imagined. The wicked boasteth of his hearts desire, and blesseth the covetous whom the Lord abhorreth." Ps 10: 2, 3.

Now it is the sworn, or obligated, agreement of all the secret societies among us, that they will bless the covetous and make their covetousness a success. This is the fundamental principle which underlies every secret combination of which we have any knowledge, and this underlying principle is as old as the existence of such combinations. The wicked through the pride of his heart will not seek after God; God is not in "all his thoughts," or, as the margin has it, "all his thoughts are, There is no God;" that is, he is an infidel in his real principles. Our times are full of this disregard of God and of practical infidelity.

"His ways are always grievous: thy judgments are far above out of his sight: as for all his enemies, he puffeth at them. He hath said in his heart, 'I shall never be moved, for I shall never be in adversity.' His mouth is full of cursing deceits and fraud: under his tongue is mischief and vanity." (Marginal reading, "iniquity)."

Again is this portrait filled by the secretisms of our day. In the overbearing despising of opponents; in the expectations of bringing the whole world under their sway; in the vituperation, and slanders that are heaped on those who secede from them; the deceit and fraud which are used to get the advantage in moneyed dealings; also the cunning and underhandedness with which they get political power into their hands, and with which they use it after they have obtained it.

"He lieth in wait *secretly* as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net. He croucheth and humbleth himself that the poor may fall by his strong ones. He hath said, God hath forgotten: he hideth his face; he will never see it." Vs. 9–11.

The whole plan of secretism ignores the omnieience of God. What use of secret pledges and obligation "in the day when God shall judge the secrets of men by Jesus Christ?" Rom. 2: 16. What use to one who believes that "there is nothing covered that shall not be revealed; and hid, that shall not be known?" Matt. 10: 26. The reader may see in the rest of this psalm the final judgment and end of this apostacy from God, and he may note that it is identified with heathenism in the sixteenth verse, and is called the man of the earth in the last. The psalmist seems to have got his mind so full of the subject that he again takes it up in the eleventh and twelfth psalms; and again we have the peculiar characteristic, "that he may *privily* shoot at the upright in heart."

In the sixth verse the prophet says, "Upon the wicked he shall rain snares." How many have been caught in the snares of secretism? Then he speaks of fire and brimstone as the portion of their cup. This fire represents a murderous and warlike disposition both here and in some other places in the Bible: and brimstone is a type of hellish principles and doctrines of devils, which are to end in a burning tempest, which may mean a consuming revolution. There is reason to believe that the judgment that was executed in Sodom and Gomorrah will again be visited on some of the latter day apostates. The judgment which is annexed to this apostacy, is further set forth in several succeeding psalms.

In the seventeenth psalm is another description of its character: "Like as a lion that is greedy of his prey, and as it were a young lion *lurking in secret places.*" A young lion must represent its great power as well as ferocity. Again this great wickedness is very prosperous and apparently happy, as is said in the fourteenth verse.

We can not now bring forward everything that would apply to our subject, and so we go on to the New Testament, and will now only call attention to Tim. 4: 1, 2: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron." Now is not this the secretisms of our day? We will examine further and see. 2 Tim. 1–8. "This know also, that in the last days perilous times shall come." "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, *false accusers*, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." Now it is my belief that this is all that any secretist's profession of religion amounts to; for how can any man gain anything by confessing Christ in the church and then denying him in the lodge every time he goes there, as he most certainly does, and it only needs anointed eyes to see this whole list of evils lifting high their heads among us. I have yet to see the first person who is an adhering secretist, who gave convincing evidence of a real change of heart. The soul that is really born from above is like Charles G. Finney, born out of secretism; and he could stay there no longer. As well may you talk of a Christian Mormon, or a Christian Mohammedan, as of a Christian Mason, or Odd-fellow, or a Christian Knight Templar. It is time that the mask was torn completely off of such iniquitous professions, and such professors remanded to their true place in the great apostacy.

—There is a constant hammering at the defective marriage and divorce laws of the various States, and one of the remedies proposed is a national law—to arrive at which an amendment of the federal Constitution would be necessary. But in the opinion of not a few the defect does not lie in "easy divorces," but in the failure of the law to punish violations of the marriage contract. Here is a woman who takes upon herself the vows and obligations of marriage with a true and loyal husband. A child or two comes into the household. She then tires of him and breaks up his home, inflicting disgrace and agony upon husband and children. The law gives him a divorce—and she gets what she most desires as a reward for her depravity. Is that justice? Is it the way to restrain marital perjury? That woman ought to be set to work for the State, at compulsory labor. The offense being on the part of the husband is still worse. A young man goes to a home where there is a loved and cherished daughter, woos and marries her, abuses and abandons her. Consider the ruin he has wrought. He has pierced the hearts of the father and mother with a sword sharper than death's. He has blasted a life which, but for him, would have been valuable to friends and to society. The crime is as much worse than arson as the value of a house is lower than the value of a life. Yet the law only gives the remedy which to him is a reward. It cuts him loose from his obligations. That fellow ought to be cropped and taught a useful industry by the State. We believe, in all moral questions, in going directly to the root of the evil. If a man swear away the value of a coat the law sends him to the penitentiary. If a man or woman swear away the whole value of a life—we give him license to go and repeat his crime. If a man shoot a burglar, society applauds him. If a father should shoot a scoundrel like that, society would prosecute him for murder.—*Interior.*

NONE of the artifices resorted to by liquor-dealers in prohibition localities to cover illegal liquor-selling are more transparently fraudulent than is the pretence of confining sales to what they call "temperance" drinks. The demand for non-alcoholic beverages is so limited that if "places of public resort" are once allowed, the advertisement of "temperance drinks only" will invariably be nothing but a cloak for the sale of intoxicants. This was shown in the town of Creston, Ia., where the council proposed to grant licenses on the condition that nothing strong should be dispensed. The temperance men opposed the attempt by proving that similar movements, in other localities, had always ended in free beer and whisky

TEMPERANCE.

A SERMON OF EIGHTY YEARS AGO.

ON "THE FATAL EFFECTS OF ARDENT SPIRITS, BY EBENEZER PORTER, PASTOR OF THE FIRST CHURCH IN WASHINGTON, CONN."

In the winter of 1805, a transient man perished in the snow, with a bottle of spirits at his side, about a mile from the meeting-house in this place. In consequence of the reflections excited by that event, the following discourse was delivered to my own people. About three years afterward it was read as an occasional exercise at a ministers' meeting. In deference to the judgment of my brethren, after considerable delay, it is now given to the public. E. PORTER.

Washington, (Conn.,) August 7, 1811.

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them."—*Isaiah 5: 11.*

This passage of the sacred volume calls our attention to a subject which is but rarely made the theme of the pulpit. The sin which the prophet here condemns was not peculiar to his own countrymen, nor to his own time. Probably it has never been peculiar to any period, or to any people. However this may be, no one can doubt that the reprehension and warning of the text are, eminently, applicable to our own times. It is no new event in this depraved world that impiety should grow with the growth of prosperity. The richest soil bears the rankest weeds. The vices of men flourish most in the midst of fertility and plenty. I need not point you back to Egypt or Sodom, in search of facts, to verify this sentiment. Open your eyes, and the proof is before you; proof, that is furnished from every district and village of our country; proof, that can hardly fail to produce, in your minds, both conviction and alarm.

Shall I call your attention to that decline of public morals which, in too many instances, is manifested in direct contempt of God, his name, his Sabbath, and his sacred Word? Shall I tell you that in this land of light, and liberty, and blessings unexampled, there are such sins as ingratitude, pride, prodigality and blasphemy?—such men as openly spurn the restraints of the Gospel, and revile its divine Author? Shall I mention the latitude of licentious presses, and lawless tongues, which sport with the peace of the living and the reputation of the dead?—or that vile thirst for gain which, in many hearts, has extinguished every worthy sentiment; which has multiplied idols of gold, silver and paper; has reduced fraud to system and made iniquity a trade?

Such things are deeply lamented by every man that fears God, or loves his country; and such things are boldly condemned, at last, by every *minister* who is worthy of his office. But my present design lies within narrower limits. I wish to withdraw your attention from every other subject, and fix it upon the single sin of *intemperate drinking.*

Like every other practice which has many friends, this is often excused, under fair and smooth names. But its proper "name is *legion.*" It deserves not apology, but reprobation. It may be safely affirmed that in this country, if in no other, it has proved a greater foe to human life and happiness than war, pestilence and famine. How many that were born with reason, has it transformed into idiots! How many men, of property and usefulness, has it turned into contemptible drones! How many families has it driven from their dwellings to the streets—from affluence, to indigence and woe! Still, like an inundation, it rises, it swells around us. It breaks through all restraints of authority and decency. It sweeps away our young men to infamy and the grave. It defies our laws. It threatens wide and dire destruction to our morals, and to our precious and venerable institutions. Now and then you see it condemned in some corner of a newspaper, or hear some solitary voice raised against it; while the mass of our citizens, our civil tribunals, our churches, and many of our pulpits, slumber over the horrible iniquity. Probably this sin does not prevail more, amongst us, than in other places; certainly, *less* than in many others; but it prevails everywhere to a degree that is alarming. If I should fail to impress on this assembly the importance of the subject, still, you will do me the justice to believe that I sincerely feel its importance myself.....

Let us now consider some of the miserable effects which result from intemperate drinking.

1. It destroys industry. Our natures and circumstances in this world render some lawful occupation essential to our happiness. God had no sooner made man than he assigned him a regular employment. It was among the precepts which he uttered, in solemn majesty, from Sinai, "Six days shalt thou labor." The universal and perpetual duty of industry is taught in the Scriptures by many express precepts and by many honorable examples; but it is enough to say—its indispensable obligation is taught by the example of the Saviour. The mischiefs which arise to individuals and to community, from habits of sloth, must be obvious to every one who has had his eyes open on the world around him. We need not the wisdom of Solomon to know that, "idleness will clothe a man in rags;" nor the inspiration of St. Paul to perceive why men ought, "with quietness, to work," if they would "eat their own bread."

Now the fact is unquestionable that *drunkenness* and *idleness* are kindred vices. Where you find either, you commonly find both. The man who becomes a follower of strong drink becomes, for the same reason, a neglecter of all regular business. The hours that should be spent in the field or the shop he loiters away in vain company. His credit sinks; he is stamped for a ruined man by all his sober acquaintance. Hence the sage advice of Dr. Franklin to a young tradesman: "The sound of your hammer at five in the morning or at nine at night, heard by your creditor, makes him easy six months longer. But if he sees you at a billiard table, or hears your voice at a tavern, when you should be at work, he sends for his money the next day."

2. Following strong drink destroys health. It is the more important to be explicit on this point, because many contract a love of spirits by supposing their effects to be salutary to the constitution. Plutarch has long been reputed a wise man. Let us hear his opinion of intemperance. "Of all the Apollyons or destroyers of nerves, health and life, this is the greatest; and I have no sort of doubt but it has broken down more constitutions, brought on more distempers, and sent more people to an early grave, than all the vices of this bedlam world put together."

An eminent physician of our country enumerates a list of stubborn diseases as the common effects of spirits, and adds: "It would take up a volume to describe how much *other* disorders, natural to the human body, are increased and complicated by them." He cites the authority of two medical writers to confirm the sentiment that, even under the extreme heat of tropical climates, ardent spirits always diminish the strength of the body, render it more susceptible of disease and unfit for any service in which vigor or activity is required. How often do we hear the remark that, fifty or sixty years ago, men were far more athletic than they are at present. There can be no room to doubt that the extravagant modern use of ardent spirits has contributed much to this degeneracy. A slow and secret poison undermines the constitution. Many young men who might have been an honor to their country and a blessing to the world are lost to both. The spring of life is loaded with the decrepitude of old age.*

3. Following strong drink produces poverty. Time has not impaired the truth of these ancient maxims: "Through idleness of the hands, the house droppeth through." "He that followeth after vain persons shall have *poverty enough.*" Habits of sloth and intemperance are heavier taxes on a man's property than all others. If the expense of strong drink was all, a tolerable estate would outlast almost any drunkard's life; whereas, affluence often vanishes before intemperance, and rags and beggary follow after it. "Money, lost or wasted, may be recovered; not so with wasted time; the loss is absolute, and no other prodigality is so impoverishing." The drunkard's account is commonly a short one. Business neglected, foolish bargains contracted, credit ruined, land, house and furniture mortgaged, and then the sheriff and the prison stand ready to close up the reckoning. What has been said of another vice is emphatically true of this: "It breakfasts with plenty, dines with poverty, and sups with infamy."

4. Following strong drink impairs reason. An intoxicated man is, for the time, in a complete delirium. He is as really bereft of reason as any lunatic on earth. If he falls under the power of intemperance as a habit, the understanding gradually becomes torpid, the memory, and all other faculties of the mind, sink into a mopish inactivity, till, at last, he becomes exactly that useless and contemptible creature described in one comprehensive syllable—a *sot.* Would it be sin and folly for one to destroy his own *limbs?* How much more to destroy his reason? He that was *born* an idiot, or deprived of his senses by sickness or disaster, is to be pitied. But he that *makes himself* a madman or an idiot can never be sufficiently censured.

5. The habit of following strong drink unfits its subjects for the duties and comforts of social life. What object in nature is more loathsome and contemptible than a drunken man? Does he attempt to walk? See how he staggers. His tottering limbs scarcely sustain their shameful load. Does he attempt to speak? If his organs of utterance are not suspended, how foolish, obscene and impious is his language! He has "neither the speech nor carriage, the sense nor civility that belongs to a human being." He is utterly unfit for any sort of company; unfit to associate with men, for they have reason; unfit to associate with brutes, for as one remarks, the brutes are what God made them, but the drunkard is what his own lusts and the devil have made him. From the dignity of a man he is reduced below the rank of a swine.

The poor maniac, whose reason is taken away by the sovereign hand that gave it, finds a friend in every one he meets; and every hospitable door opens to receive the hapless wanderer, and give him shelter from the cold or inclement sky. But what decent family does not dread the intrusion of a senseless, noisy, filthy drunkard? Scarcely is his company to be endured, even by his nearest friends. Intemperance made Nabal "such a man of Belial that one could not speak to him." How rude was his reply to the civil request of David for a little food to support the companions of his affliction. Under the strong excitement of circumstances, David suffered the saint to sink into the soldier, and marched, sword in hand, to chastise the insolence of Nabal. There was an excellent woman with a drunken husband, and four hundred armed men coming to destroy the family. What could be done? A brute or a block was as fit to give advice as Nabal. The resentment of David was soon appeased by the prudence and generosity of Abigail. When she re-

*"Drunkenness destroys by retail, at all times and everywhere. The poor wretches who abandon themselves to it are subject to frequent inflammations of the breast, and to pleurisies, which often carry them off in the flower of their age. If they sometimes escape through these violent maladies, they sink, a long time before the ordinary approach of old age, into all its infirmities. Their bodies, worn out by excess, do not concur with the operation of remedies; and diseases of weakness, resulting from this cause, are almost always incurable. It seems happy enough that society loses nothing in parting with these subjects, who are a dishonor to it; and whose brutal souls are, in some measure, dead long before their carcases."—*Tissot's causes of popular maladies.*

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turned home, not a word could she speak to her husband; he was "*very drunken.*" Next morning, "when the wiue was gone out of him," she told him how narrowly the family had escaped. Then his heart died within him, and he became as a stone. Whether by this shock of terror, or by the general habit of intoxication, we know not, but the man lived only ten days afterward, and it does not appear that any one lamented his death.

6. Following strong drink leads to many other vices. Some of these have already been noticed, especially idleness. But it is to be added that few rest in mere idleness. Both body and mind must have some employment. Hence the maxim, "When the Devil finds a man idle, he takes him into his own service."

Drinking leads to *gaming*. Idle and intemperate men seldom know how to kill time without recourse to games of chance. The influence of these to deprave the heart, destroy the morals, and waste substance of their votaries is needless to describe. Multitudes have been such proficients in this school of vice as soon to become knaves, blockheads or beggars

It leads to *lying*. When estate and character are ruined, and conscience strangled to death in strong drink, no regard to truth is to be expected. In such a case, promises are made and broken without ceremony; the tongue becomes the organ of imposition in business: every principle of integrity or honor is laid out of the question, when there is opportunity to take advantage of the ignorance, the credulity or the necessity of a fellow creature. This is not all. From simple falsehood the transition is easy to perjury. Go into our courts of justice and see at how cheap a rate men of this character are hired or flattered to bear false witness! How easily they sport with the most tremendous obligations! How gravely they can tell a lie, under oath, and that without a "wry face!" I am serious on this point. It has come to that pass that any man who is willing to make ardent spirits the instrument of iniquity, may find witnesses in any cause, ready to testify any thing that he shall dictate. Hence in a multitude of cases the name of the ever-living God is invoked but in careless and impious mockery: and an alarming sin of trifling with appeals to heaven becomes so familiar as scarcely to be accounted a crime.*

It leads to *profane swearing*. The folly and impiety of this practice admit of no apology. No motive of appetite or interest, no constitutional propensity can be pleaded as an excitement to this vice. It is indeed such an outrage on the first principles of religion, reason and decency as ought not to be expected from any one in the sober exercise of his mental faculties.

It leads to *tale bearing* and *slander*. To the vile and vulgar tongues of drunkards, these are favorite employments. When the little stock of understanding which nature gave is drowned in intoxication, they have still one precious attribute of human nature left to distinguish them from irrational animals Dogs can bark and mules can bray, but men only can laugh. In these noisy circles, however, there is often more of malignity than levity. Here the characters of the absent are held up to reproach. Here religion is denounced as priest craft; and its professors and ministers stigmatized as weak bigots, or designing knaves. One who has lost the use of his limbs or senses may have wisdom enough left to say all this, and yet say nothing new. The same things were probably said by some of Lot's neighbors: and twenty-eight centuries ago the great and good king David was the "drunkard's song."

It leads to *contention*. The slothful servant described by our Saviour began to "smite his fellow servants" at the same time that he began to "eat and drink with the drunken." Three fourths of all the vulgar quarrels that happen proceed from ardent spirits. "Wine is a mocker, strong drink is raging. Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?—They that tarry long at the wine." How often do men meet in good humor, then drink to excess, talk nonsense, fancy themselves insulted, take fire within, blaze at the mouth, rave, threaten, come to blows; and then the majesty of the law must be prostituted to settle a quarrel of fools Long ago Seneca spake of those who "let in a thief at the mouth to steal away the brains." In such a case the stupidity of a brute is often united with the fury of the demoniac. Nay, the man possessed among the tombs was comparatively harmless: he hurt only himself. But how often does the drunken revel end in the cry of murder' How often does the hand of the inebriate,

"In one rash hour,
Perform a deed that haunts him to the grave."†

7. Following strong drink extinguishes the best sensibilities of the human heart. Did the proper limits of the subject allow a minute illustration of this point, I would offer myself an advocate for the poor brutes. I would plead the cause of the faithful horse and ox, so often worn out with starving and stripes; and subjected to intolerable hardships from drunken masters.

But in other respects, the followers of strong drink are guilty of more aggravated cruelty. Will these men say, if we suffer for our own indiscretion, it is nothing to others? Is it nothing to cast yourselves as useless drones and burdens on the community? Nothing to reduce them to the painful alternative of seeing you starve, or feeding you with the hand of charity? Nothing to blast the hopes of your dearest friends? Ye whose hearts are not past feeling, let me point you to the flowing tears of an aged father and mother, whose gray hairs are brought down with sorrow to the grave. Once they hailed the birth of a promising son. They nursed him in the cradle of infancy. They watched over the pillow of sickness. Their affections grew with his growing years, and anticipated the time when he should become the solace of their declining days, and a blessing to the world. Now he is a follower of strong drink. At midnight, corroding care preys on their hearts, their slumbers are invaded by the distressing inquiry, *where is our son?* He that was the hope of our helpless years sports with our admonitions, our prayers, our tears, our entreatics, and is a companion of riotous men.

Or will you attend me to the solitary cottage which intemperance has made the abode of wretchedness? Scarcely does its tattered covering afford a shelter from the cold wind and the drenching rain. See a once able woman, bred, perhaps in ease and prosperity, now destitute of every earthly comfort. The bloom of her face is succeeded by premature wrinkles; and the countenance that once beamed with joy, has become meager and pale with suffering. Helpless, friendless, there she sits, the victim of grief. Her poor children around her, naked, shivering, starving, cry for bread. He that solemnly covenanted to provide for her in sickness and in health, leaves his family in want and wo; breaks from all the duties and endearments of home, to gratify a vile appetite. Behold the husband, the father, returning from the tavern or grog-shop, a stammering, reeling drunkard! His stomach heaves: his tongue curses and threatens: what deed of violence is he not liable to commit! Oh, the pangs of his heart-broken wife and affrighted children! Is this a fiction? Would to God it were! But how many wretched mothers, with their helpless offspring, even in this land of plenty, are left to drag out a life of suffering, while the men designated by God and nature to be their friends and guardians are wasting their substance in rioting and drunkenness!

8, Following strong drink produces a miserable death. In the first place it renders men totally unprepared for that hour. It implies the neglect of religious duties. If any one requires proof of this, let him only attempt to conceive of a man, staggering home at midnight, and undertaking to pray with his family, or to retire for secret devotion. The thing would be manifestly absurd. It would be grossly impious. How certainly must the company and habits of such a man stupify the conscience and exclude serious reflection from the mind! This is not all, During actual intoxication he is as really incapable of repentance or any other religious exercise, as a brute or a stone; and therefore is utterly unfit to die. Let this be remembered while it is added—he is peculiarly exposed to die, and to die *suddenly* You have seen that he is more liable to fatal diseases than sober men He is also more liable to fatal disasters Recollect what befel Benhadad, when he was drinking himself drunk in his tent. Recollect what happened to Belshazzar and his nobles, when they were intoxicated. And within your own acquaintance, what number have been instantly killed by falls; how many burnt to death, frozen, shot, or drowned in a fit of drunkenness!

There is solemn meaning in the caution: "Take heed, lest at any time, your hearts be over-charged with surfeiting and drunkenness, and so that day come upon you unawares."

It may be thought that I have entered upon the discussion of this subject with zeal disproportioned to its importance. But convinced as I am that the extravagant use of ardent spirits is a prevailing sin of our day, I have deemed it my duty as a religious teacher to employ my feeble voice against a custom so fatal to the morals, the lives, and the souls of my fellow men, and so threatening to the welfare of my native country. The more this subject is considered, the more alarming does it appear.*

The cry of our intemperance has gone up to heaven. Probably this infant country has already reached a maturity in this shameful vice which is without a parallel in the history of the world. Probably no other nation, ancient or modern, in proportion to its whole population, ever had so many male and female drunkards as this. Certainly, in no other, have the means of intoxication been procured with so much facility, and used with so little restraint, by all sorts of people.

What then shall be done? Shall men of reflection sit still, and see a mortal disease preying on the vitals of community, without using any efforts to provide a remedy? The existence of the evil cannot be denied. Shall it be thought already too inveterate to admit the hope of reformation? Then our ruin is inevitable. It requires no supernatural penetration to see that without a *thorough reformation*, the day of our calamity is at hand.

My brethren, from one who is, by office, a public reprover, no apology can be expected for plain dealing, when he is called to bear testimony against prevailing wickedness. If, in such a case, it is painful to speak, it is, for the same reason, criminal to be silent. "Son of man, I have made the a watchman unto the house of Israel, therefore hear the word at my mouth, and give them warning from me." Let me hope then, that this subject will be deemed worthy of serious consideration. . . . .

May I not especially hope that the subject of this discourse will be solemnly regarded by all *professors of religion*. If its importance must be admitted by those who acknowledge the obligations of conscience, and common decency, how much more by those who profess to feel the sacred obligations of *piety*. Brethren, can you see, without concern, the awful degeneracy of morals around you? Can you look forward to the consequences of these things without deep solicitude? Dare you, by your own example, contribute to increase the flood of licentiousness which threatens to overwhelm the land? "The time is come that judgment must begin at the house of God." Vain are statutes and sermons against tippling, while it receives countenance from the practice of sober and respectable men, and while even members of Christian churches betray, in many instances, a shameful fondness for ardent spirits

Lastly: The subject eminently claims the attention of the *rising generation*. Many young men adopt the absurd opinion, that excessive drinking denotes a liberal mind, and is a trait of a gentleman. This opinion has ruined thousands, who entered upon life with fair prospects of usefulness and respectability. By all the friendship which I bear to you, *young men*, I warn you to beware of the sin which has now been condemned. As you regard your character, your comfort, or your salvation, shun the company, shun the places, where this sin will beset you. The moment you become familiar with it, you are undone. Chained down in iron bondage, your life will become miserable, and your name contemptible. Avoid the men that love strong drink. Their feet go down to death: their steps take hold on hell. If you find yourselves inclined to go in this path of evil men, set the grave on your right hand, and eternity before you. Pause—and escape the ruin.

Brethren, I have done. Should the sin of following strong drink increase amongst us, I stand acquitted before God and you, in having made an honest effort to arrest its progress. If any thing wrong has been spoken, I entreat you to forgive it: if anything true and important, I charge you to remember it, and profit by it. The discourse is committed to the faithful application of your consciences, and to the blessing of God.

*Sir William Temple says that in Spain no man could, formerly, be admitted to testify in a court who had once been convicted of drunkenness.

† Judge Rush, in a charge to a grand jury of Pennsylvania, says: "I declare in this public manner, and with the most solemn regard to truth, that I do not recollect an instance, since my being concerned in the administration of justice, of a single person being put on his trial for manslaughter, which did not originate in drunkenness; and but few instances of trials for murder, where the crime did not spring from the same unhappy cause."

* A report from the national treasury in 1805 states that duties actually accrued to government on 7,641,207 gallons of foreign spirits; and 2,504,611 gallons of wine. The duties arising from this single source amounted to $3,026,696 60 If this sum had been exacted in the form of a direct tax it would doubtless have excited many murmurs. I have selected the year 1805 because I have not the means of speaking precisely concerning any other. It will be perceived that this statement does not include the immense quantities of domestic spirits, which are made from grain and other materials. The number of distilleries when they were registered by public authority, if I mistake not, was about *thirty thousand;* and their increase since that time, especially within the last two years, has surpassed all conjecture. At a moderate computation the spirits consumed in the United States every year would load 100,000 wagons, which in compact order would extend more than a thousand miles; and the annual expense of this strong drink to the people, if it were paid in silver, would exceed 400 tons of dollars! Where will these things end? If the inhabitants of this land must *pay* for a flood of ardent spirits from year to year, and what is worse, if they must *drink* it, what are our prospects?

THE CHURCH CONFERENCE.

The action of the National Christian Association at its annual meeting last June in appointing a committee to visit the various church conferences and arranging for a national evangelical convention against the lodge has made a beginning at what proves to be a great work, but as important as difficult. Private effort has enlisted several important church papers and prominent individuals, and several denominational bodies have appointed delegates. The entire list so far as reported to the *Cynosure* is as follows:

Representing the N. C. A.—J. Blanchard, J. L. Barlow, J. P. Stoddard.

Hartsville U. B. Conference.—Lewis Davis, Halleck Floyd, Z. McNew.

Illinois Association.—H. L Kellogg, William Moerdyke, E. A. Cook.

Illinois Wesleyan Conference.—L. N. Stratton, Wm. Pinkney, O. S. Davis, H. Breckenridge, J. N. Bedford, G. T. Dissett, L. W. Mills, W. W. Watson, Wm. Vasey, H. C. Fox, J. Bradley.

Iowa Wesleyan Conference.—C. R. Hunt, T. F. Blan, Geo Fry, A. W. Hall, L. J. Harrington, J. A. Laird, A. F. Worden, J. A. Iliff.

Indiana Wesleyan Conference.—Aaron Worth, E W. Bruce.

Columbus Convention.—J. G. Carson, H. R. Smith, J. F. Morton, C. A. Blanchard, K. A Orvis, A. Overholt, J. Wells.

The Kansas Wesleyan Conference and White River U. B. Conference have also appointed delegates but their names have not yet been reported.

GRANT ON SECRET SOCIETIES.

In the memoirs of Gen. U. S. Grant occurs the following patriotic paragraph on secret societies. He says, while living at St. Louis, many of his neighbors had become "Know-nothings or members of the American party. There was a lodge near my new home, and I was invited to join it. I accepted the invitation, was initiated, attended a meeting just one week later, and never went to another afterward. I have no apology to make for having been one week a member of the American party, for I still think native-born citizens of the United States should have as much protection, as many privileges in their native country as those who voluntarily select it for their home. But all secret, oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together. No political party can or ought to exist when one of its cornerstones is opposition to freedom of thought, and to the right to worship God 'according to the dictates of one's own conscience,' or according to the creed

of any religious denomination whatever." This is a clear and reasonable statement respecting secret, oath-bound, political parties or societies. We believe the same principles which General Grant here lays down are of equal application in other fields than those merely political.—*Telescope.*

My own experience is that the Bible is dull when I am dull. When I am really alive, and set upon the text with a tidal pressure of living affinities, it opens, it multiplies discoveries, and reveal depths even faster than I can note them. The worldly spirit shuts the Bible; the spirit of God makes it a fire, flaming out all meanings and glorious truths.—*Horace Bushnell.*

QUERIES:

Do you think that the Masonic managers purposely plan to introduce their members into churches so as to check opposition?

How many churches in Chicago make membership in Masonry a disciplinary offense?

What are their names?

Name the religious journals opposed to Masonry.

DO TELL.

GOOD-BY AND WELCOME.

BY ALEXANDER THOMSON.

The short December days glide swiftly by,
Low circling suns but gleam and disappear,
And nature from her hard breast heaves a sigh
Of tender pity for the dying year.
On her cold breast there floats no flag of green,
Save where the solemn pines their banners wave
With mournful music o'er the dreary scene
Where beauty lies within her snowy grave.

Yet there is joy—not when the spring attires
Herself in roses; when down every vale
The brooks run laughing from their mountain spires,
And favoring breezes swell out every sail:
Not in the autumn, when the golden slopes
Gleam out, resplendent in the dewy morn;
When fruitful orchards bend above their props,
And gentle winds make music in the corn.

Not even then such gladness fills the earth,
Such joyous ecstacy in young and old;
The children of the summer in their mirth
Are dumb before the children of the cold.
Full shod in steel the eager skaters glide
Over the smooth floor of the glassy pond;
With merry peals the sleighing parties ride
Through shining vales and up the slopes beyond.

Thus be it ever—let the year go out—
In glad rejoicings let the children go;
There is no sin, though innocence may shout
A laughing chorus o'er the winter's snow.
Our Father gives the years. Another stands
With both hands closed on what we cannot see.
God grant that as his shining palm expands
There may be blessings seen for you and me.

Bartlett, Ill.

WASHINGTON LETTER.

DEAR CYNOSURE:—It is a gratifying fact that the great problem, how to evangelize our cities, is pressing itself on the Christian public for solution. Back of this lies the deeper and more important conviction that the same remedy that is essential to the salvation of the individual is equally important for the purification and elevation of society. Since society is made up of individuals we can only effect the mass as we influence the atoms of which it is composed. Many who were well persuaded that the Gospel of Christ was the only power that could save the individual, have imagined that trades unions, Good Templarism, or Freemasonry might be very good things for society. The result has been that these miserable substitutes for Christianity have been so far accepted, and their failure to benefit and bless the world has become so obvious, that the thoughtful have become thoroughly alarmed at the result and are coming back to first truths and laying foundations where they were planned by the Great Master.

It is become quite obvious, too, that if we would reach the masses we must go after them. This is what Christ did, and all his earnest followers have succeeded only as they did so. The poor will not come to the churches. The majority of the ministry are waiting in vain for the people to call them, and the vast crowd drift on with far less concern than those who have been educated and desire to be their instructors. It is obvious, too, that the Gospel that will be such to the poor, must have respect to the bodies as well as the souls of men. While the primary concern of Christianity is not feeding the body, it must do that to some extent or it will fail in its results. Our Saviour fed the multitude by the miracle of bread and fishes, but it takes no miracle to-day to satisfy the pressing needs of the poor. At least, no other miracle than that of Divine grace in our hearts. Society is waking up to this, too, and in various ways the growing number of the poor have their wants supplied.

Among the means of relief in this city is the Free Lodging House, 325 12th street, N. W. It was incorporated in 1876, and is supported by voluntary contributions. It gives free lodgings, supper of soup and bread, and breakfast, together with a bath to all destitute, worthy persons. Such persons may stay three nights, but not longer without special request in their behalf. Some time since this institution was robbed of most of its furniture, but it is being replaced. Since it was re-opened on the 8th inst., 204 persons have been provided for. Though no distinction is made on account of race or sex, only one colored man and one woman have applied for aid.

During the week the Congregational club of this city have celebrated Forefather's Day in a spirit and manner quite in contrast with that of the Pilgrim Fathers. Grand speeches were made by Senator Hawley, ex-Governor Long, and others, and an ample feast was provided for 150 guests. It goes without saying, that such a celebration of the stern and self-denying heroism of those saintly men and women is as little calculated to promote the spirit by which they were actuated as the keeping of the supposed birthday of our Lord with dancing and debauchery is calculated to honor the Divine Master.

Congress has adjourned to meet January 5th. The city, including the churches, is to be given up to gayety, and, among a large number, to drunkenness, eventuating in crime. After the holidays will commence the Protestant Lent, the week of prayer, which will be an occasion for a spasmodic effort to promote practical piety. In the infinite compassion of God some real good may result.

H. H. HINMAN.

CORRESPONDENCE.

FROM COLUMBUS AFTER THE CONVENTION.

COLUMBUS, O., Dec. 25, 1885.

DEAR CYNOSURE: The first mile-post of this year's work in Ohio is passed, and passed successfully. While the attendance at the convention was not as large as some had hoped, it was by no means small. There were representatives from nearly all parts of the State, a large majority being pastors of churches. These, though laboring in the different branches of the Christian church, were met together like the disciples of old "with one mind in one place." I am sure that the prayers which have ascended from some unable to attend have not been in vain. The impression made on the thoughtful public mind was very good. In this city where so many conventions are constantly being held, the masses do not notice them as in smaller places.

I am told it was quite commonly reported by certain classes that we were a lot of cranks that would meet together and speculate about the lodges; tell goat stories, and swear that men are compelled to climb greased poles, etc. People not wishing to be classed among the cranks have been watching to see what we would do. Mr. J. A. Brown and others of this city said to me since the convention that "many seeing our reports in the daily papers regret that they did not attend;" "if we should have the convention over, more than twice the number would attend." I think I can safely say without fear of disputation that it was in every sense of the word a success.

Last Saturday I accompanied Rev. J. H. Leiper to New California, where I had the pleasure of hearing him present his theme, "National Reform," which *does*, I am told, as it should, include all the reforms of the day. Bro. L. argued that we are virtually a Christian nation. He claimed that out of the fifty-five million which populate this country, there are forty-two million not willing to be called infidel. What the National Reform Association asks is that "We the people of the United States" shall acknowledge the God of the Bible to be our national God by the insertion of his name in our national Constitution. He gave many reasons why this should be done. It is not the object of this Association to unite church and state.

I arranged with friends at this place to present our cause at some time in the near future. There are many reformers of the old stamp in this section. Mr. J. R. McDowell has been a reader of the *Cynosure* for years. Rev. Mr. Cleland is a great lover of light and encourages the reforms of the day.

Much of my time since the convention has been spent in work here in the city. I expect, D. V., to start westward Monday, stopping at Urbana, Bellefontaine, etc., reaching Harrisburg in time to debate with my Oddfellow friend on the evening of the 6th of January.

To the workers in Ohio, I would say, Let us look up this winter, and as we strike blows for God and humanity, rely on the Almighty arm, that the great tower of Babel may speedily totter and fall.

W. B. STODDARD.

OPEN LETTER TO H. H. HINMAN.

DEAR BROTHER:—As no one, to my knowledge, is likely to respond to my suggestion, in preparing in tract form a brief and pointed account of the Masonic outrages of the last 20 years, more or less, known to the public, I am constrained to ask the favor at your hands. If you can designate some one better suited to the work please do so; or if you know that such a tract will be prepared by any one let me be informed. We need such a tract, to be sown broadcast over this lodge-cursed land. Such a tract will stir the people. Let every religious paper and minister (most ministers are *religious*) get a copy. Even Masonic preachers and editors *may* be "plucked as a brand from the burning," as well as other great sinners. True the outlook for them is dreary and dark. So it was for the Scribes and the Pharisees. Could they be brought to see themselves linked in with a murderous institution, dripping with the blood of its victims, some of them may be saved. Of all men who are contaminated by vicious contact a Masonic preacher must be most thoroughly debauched in conscience and in character. Like the leaders in the idolatrous conspiracy in the camp of Israel, some of them may become examples of divine retribution, while others may be saved by "pulling them out of the fire." If brother H. or some other able brother will write up these late outrages on D. P. Rathbun, C. A. Blanchard, Brown, Starry and a score of others, I will help sow them. Yours in the *one living way*,

NATHAN CALLENDER.

IS IT A MASONIC WHITEWASHING?

In the report of the McClellan memorial services in Chicago, we notice a few indications of Masonic inspiration which prompts the question why were they conducted on Sunday? Christians are taught that services and sermons on that day have the special and primary object of giving instruction concerning the great Captain of our salvation, the Lord Jesus Christ, and how sinners may be saved by him. But when we see that the object of this meeting was to tell of some war incidents and to glorify one of the generals as a hero, no matter how meritorious, we ask, how is this? and if we have not found the *how* of it, will some one else bear his testimony? Surely any other day of the week would have done as well without outraging Christian time and sentiment and service! The *Times* has four columns of small type, and the speeches were made by the Rev. Arthur Edwards, a stranger to us, Hon. J. R. Doolittle and the Rev. Thomas Green of the Eighth Presbyterian church of this city. The blessing had been invoked by Bishop Fallows of the Reformed Episcopal church. There were quite a number of generals and colonels and other titled gentry, but how many were Masons we do not know. It may interest some of our readers however to know that it is believed that Bishop Fallows and the Rev. Thomas Green are loyal members of that Masonic religion which is *not the Christian religion*, and IT is probably by Masonic authority that they thus used the Lord's Day to glorify McClellan instead of Christ on his own resurrection day.

T. H.

THE SITUATION IN MEMPHIS.

MEMPHIS, Nov. 18th, 1885.

EDITOR CHRISTIAN CYNOSURE:—I promised to give you an occasional note from our city, and thus keep you informed as to the state of affairs here touching the secret society matter. Two months ago this day I was shot, and since then I have not attended my church at night. The congregation has considerably diminished in consequence, but I thank God that he has seen fit to use me in opening a door in the South among my people that will be hard to close. I only regret that there were not a number ready to rush in and spread the light where darkness and ignorance hold high carnival. I am truly satisfied that great good can and will be done among our people in expelling from their untutored minds the delusions of secretism.

It has been a little over five months since they made their first attack on me by the mob on the night of August 3rd, and as they have failed to accomplish their fiendish purposes to murder me outright, they are now attempting to assail my reputation as a Christian minister, but I can cheerfully refer to such a man as Rev. H. Woodsmall, who has known of me for nearly twelve years, and to him

and the white clergy of Memphis and others I willingly leave that question. I have never been tried nor even called to trial by any Masonic tribunal, but on the contrary they have used every effort to drag me again to the lodge-room; but I have learned more of the heathenism of secretism since last August than I knew during the seventeen years of my allegiance with them. My first attack on the lodge was because of the debasing and demoralizing influence they held over my people, and I openly, from my pulpit on the night of June 6th, denounced an Odd-fellows picnic as immoral, and urged the members of my church, young and old, not to attend it; and they stayed away. Hence, the fight began, and the end apparently is not yet.

Bro. H. Woodsmall has just finished a very interesting meeting at the white Baptist church. Quite a number of colored Baptist ministers attended, and a very interesting programme was arranged with different topics for each day's discussion. I attended a few days only (I am never out at night), and it was amusing to see the squirming when light on secretism was brought out in any form. One of the champions of the lodge, a preacher, said: "Here, Bro. Woodsmall, you better let that thing alone; you'll stir up more noise here than you ever heard." (Surely he was right, it is *a "thing."*) But it was not let alone, and to the discomforture of this man and others the cover was taken off of *that thing* most effectually, and the minister was shown his place as worshiper at the throne of Baal. Temperance, too, came in for a share of discussion, and we feel in spite of mobs and attempted assassinations that the light will shine in. Brethren Imes, Brinkley and Countee are not only anti-secret, but anti-tobacco and anti-liquor men, and hence, have the cold shoulder of nearly all our brethren in the ministry. "If God be for us, he is more than all against us." The meeting of Bro. Woodsmall was a decided success, and the work done, especially that on secretism, will be long remembered. Many of the country brethren expressed their determination to me privately to wash their hands and come from among the sinners whose god is the sun, east, south and west, and whose temple is a hired garret. May God have mercy on us and help us to turn on the light. I look forward to the visit of your senior editor with much joy. He will have, I hope, an opportunity to see how our churches, ministers and people are given up to the lodge power, and with propriety they might sing.—

All hail the power of secret fame,
Let churches prostrate fall,
Bring Noble Grand and Worshipful,
Let's crown them lords of all..

This may appear a little off, but it is the true character of our situation. I live a day at the time. I have never in all my life been so completely aroused to the wants of my people. The rum curse and the society curse are doing more to blast the future grandeur of America by demoralizing her Christian influence and debauching her civil institutions than all things else: and down with them we all go. I am having a hard time, but I hope for better. My fight has crippled us all along the line. For the first time in my life I feel the power of the lodge, but God lives, and as he lives I shall live also. My house is yet in an unfinished condition. We can do no more as yet: plastering, doors and windows are yet wanting. I suppose you know how the secretists work and intimidate, and withdraw their financial aid and stop all they can from flowing where they know you will get the benefit. It is being most successfully used against us in every particular, but I wait on the Lord, believing in due time he will bring all things to work together for good, and I pray, to pulling down of the power of anti-Christ.

I have been confined to my room for three days, having submitted to a surgical operation in order to save my left arm. I told you some time since of my head: it is clear now that a ball lies between the scalp and the skull, and will have to be knifed out. All for the glory of God. He was wounded for my transgression. Praise his name!

R. N. COUNTEE.

LOYALTY TO THE UNITED BRETHREN CHURCH.

EDITOR CYNOSURE:—The U. B. General Conference "Commission" has been created and had their first meeting in Dayton, O., during last month (Nov.) and it is clearly shown with a determination, to burst open the doors of our beloved Zion, to let in the monster, secrecy. Notwithstanding, all these men were received into this church with her stringent rule against secret orders, yet it seems they came in for a purpose, and from the "outlook" of their proceedings, we are led to judge they came in to destroy, instead of to build up. Any person or persons uniting with our anti-secrecy church, and *knowing* her to be such, and then trying to force her doors open to one of the vilest systems that ever cursed and blighted our nation, I look upon as wicked and unworthy of a recoguition with any Christian denomination.

Oh, says one, there are bishops and college men in this band. So much the worse, for when a poor, ignorant man turns traitor it is often said, "he didn't know any better;" but from men professing piety and ability to instruct others, it seems more lamentable, for they are looked up to as guides; but I fear some of them are blind ones leading the blind, and together they will fall into the ditch.

Some may say this is too strong language to use; but, my friends, any man that will consent to be a member of my family, and be governed by the rules of my household, (for all that join our church have to promise to do this if the pastor does his duty) and then will endeavor to force or bring in anything that will cause division, strife, enmity, making a "general broil," is a villain of the deepest dye. This commission act has been a premeditated assault on our church, and if I mistake not, it has been working for years to overthrow one of the noblest, grandest principles that ever was in the discipline of any church organization.

The pretext, "We want a new constitution and confession of faith," is a farce; it is the secrecy clause they are after; remove this and not one of them would ever refer to another item. There is no use to try to hide the object of their search, and by wire-working and scheming they have been in hopes to accomplish their end.

It would look much more honorable, their profession of religion aside, for them to withdraw from our church and join one where they could join hands and go in peace together. They ought to be as consistent as one of my school teachers was. She was wild and wicked, and when my mother reproved her for accepting the company of a wild, reckless young man, she replied, "I want to marry a man that I can lock arms with and go to hell together, for I don't intend to marry a Christian, and drag him down to hell with me." Consistency is a precious jewel, but in my experience I have never known of any proceedings so perfectly inconsistent, unlawful and out of place in every respect as the act of the General Conference of the U. B. church held at Fostoria, Ohio, last May, as regards the "Commission" and its work.

And then to think, the fund for worn out ministers, their widows and orphans, must be taken to defray the expenses of this disloyal crew! It looks like robbery of the darkest hue. If they are so poor they can't pay their own expenses, let the hoodwinked, cable-towed, blindfolded, that are going east in search of light (but never find it), lend a hand to help them on, for they are working for that order, and all her children (minor orders). If the fraternity will not help them now, they need not look for assistance in the future. A Mason told me here in Massachusetts two years ago that we had traitors in our church, and predicted just what their course would be, and so far it has come to pass. But thank God there are loyal leaders and members in our church that cannot be moved from the old landmarks. The constitution and confession of faith as handed to us by our fathers is perfectly satisfactory to them and those that are dissatisfied will form a new constitution and confession of faith, consequently they will be a "new church."

The *Christian Conservator* at Dayton, Ohio, has the right ring in it, and I would advise all persons opposed to secrecy to subscribe for it at once. It speaks for our church and holds up the loyal banner of freedom from secrecy, and maintains the confession of faith and constitution as given to us by our fathers. If you are not members of the United Brethren church it will do you good to read it, it is an able and well edited paper, worthy a place at every fireside.

I hate secret societies with all my heart, for I have seen so much of their combined workings to get into our church in order to perfect her ruin and downfall, that it brings a feeling of perfect hatred to them in every form that they may appear. Here in New England secret societies are one of her greatest curses in church and state. Ministers are bound and fettered, and a general dearth, spiritually, is the result. Temperance societies, the Grand Army, and all, as far as I have been able to learn, are in a continual broil, no union among them. I have watched them here for nearly seven years, and this has been their course; not one among them seems to be alive in the interests of religion, but would make any sacrifice to carry out the interests of their order. The prayer and class meetings are of little consequence, compared with a lodge meeting.

Having been a minister's wife for nearly twenty-three years, traveling in several different States, I have had an opportunity of seeing and knowing for myself the workings of these orders, and their pernicious influences upon society generally. I would rather follow our four sons and two daughters to the grave than to see them connected with secret societies. It is a snare to be dreaded. God's Word, from Genesis to Revelation, speaks against these things if I understand it correctly. Jesus said, "In secret have I said nothing." He spake openly, and all Christians will do this that follow his example. May God help us to stand firm for truth and righteousness, ever holding up the loyal banner for freedom from wroug, tyranny and oppression. God save us from the lodge power, is my prayer, and help us that we may enjoy full and free salvation, then we shall have no desire to be unequally yoked together with unbelievers, or to have fellowship with the unfruitful works of darkness.

MRS. L. M. HOYT.

THE FATE OF THE FAITHFUL WITNESSES.

Since the reformer, Milton Wright, was bishop of the northwestern district, Des Moines conference of the U. B. church he has suffered loss in many ways. Under the labors of such men as Bishop Weaver many of the brethren have been deceived and the conference become corrupt. They refused a mild resolution in favor of our principles, but passed a resolution favoring the unconstitutional commission. Men who are out-spoken are being quieted. Leaders have told us "the best way to kill the lodge is to let it alone." "We have our hand in the lion's mouth and must hold still." The psalmist David said of one of the effects of godliness, "They shall tread upon the lion."

Rev. Henry Siemiller, of Mormontown, is an inveterate enemy of the lodge, and for twenty-five years has not shunned to declare the whole counsel of God. To get him out of the annual confereuce they have resorted to measures unbecoming men of the least degree of fairness. We read in the minutes of 1885, page 17 and 18:

"The special committee in the case of H. Siemiller presented the following report which was adopted: [The brother was absent, not knowing that he had a case.]

"We, the committee appointed to investigate the case of Rev. H. Siemiller, submit the following: First. It appears to us from testimony that he has persistently refused to harmonize with the usages of the church even after being admonished by his presiding elder. It further appears from the conference records that the said Rev. H. Siemiller has been absent from this conference for three consecutive years without sending report or excuse. We, therefore, recommend that his name be erased from the conference record."

There were no charges of insubordination that Bro. Siemiller knew of. His elder did not admonish him, but to the contrary, in his report to the conference says, "Peace and harmony has prevailed." Bro. Siemiller has always harmonized with the discipline, but not "with usages" contrary to law. This brother has worn himself out in the ministry; his health has been too poor to attend a distant conference for a number of years, but he has always sent written reports till this year, notwithstanding the report of the committee to the contrary. He has been tried by a committee appointed by a conference controlled by the unconstitutional commission, without being notified or having any chance whatever to defend his character, tried and condemned before he knew of having a case. Is not this the way the lodge does?

Leaders in the U. B. church who are working in the interests of the lodge, stoop very low when they try to ruin a brother's character in such a stealthy way for no other reason than that he is a reformer and opposes all sin, and yet on pages of the minutes they say, "In the great battle of right against wrong God has ordained that the pulpit shall stand in front." "All therefore whatsoever they bid you observe, that observe and do, but do not ye after their works: for they say and do not." Matt. 23: 3.

It is a lamentable fact that a large portion of the church here, to avoid persecution, have made indefinite trnce with the devil for filthy lucre, but Satan is a poor pay-master. It has and is thought that opposition to secretism is detrimental to the financial interests of the church; but where opposition to the lodge ceases, the loyal brethren rather pay their money where it will counteract sin than to a "pulpit" that is not "in the front where God designed it should be." Whenever we lower our standard, the elders' report, such as we find recorded on page 13 of the minutes, is one of the results, and is as follows: "All the charges on the district, except a part of one, has suffered loss in all their interests." Much might be said showing the church to be suffering from a compromise with sin. The lodge is friendly to the church only to kill it. The U. B. ship must stem the flood or sink to rise no more.

CYRUS SMITH.

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NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

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1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

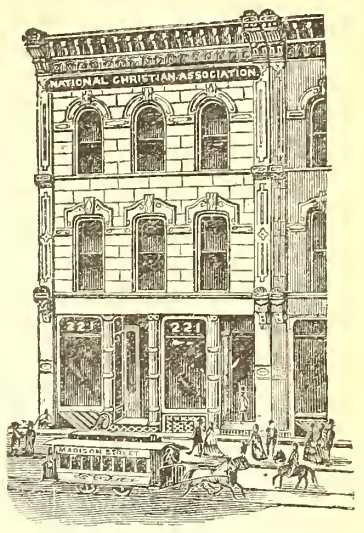
11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency.

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.



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CHICAGO, THURSDAY, DECEMBER 31, 1885.

ELDER DAVID BERNARD.

"So spake the seraph, Abdiel, faithful found
Among the faithless, faithful only he
Among innumerable false, unmoved,
Unshaken, unseduced, unterrified,
His loyalty he kept, his love, his zeal:
Nor number nor example with him wrought
To swerve from truth, or change his constant mind
Though single." —*Milton.*

Whoever would see poetry turned to prose, and fiction to fact, let him read and ponder the meeting of Bernard with his lodge, narrated by himself in his "Reminiscences." Hon. Samuel D. Greene, in his book, "The Broken Seal," gives a picture of his own meeting with the Grand Jury of twenty-four men, all but two Masons, in their room at Batavia, N. Y., after he had taken a stand against the seizing and abducting of Morgan. As he related the story to the writer, his strong frame quivered with emotion at the recollection of the vindictive and savage ferocity of the Masons, as with horrid oaths and imprecations they shook their clenched fists in his face and told him he ought to be killed.

Aaron White, Esq., a prominent civilian and Anti-mason of Rhode Island, now nearing his ninetieth year, referring to the terror inspired by the lodge, and the rage of Masons against those who forsook and opposed it, said: "Boys, you know nothing about Masonry, or the danger incurred by opposing it, before the death of Morgan and the movement of the people against it. It was like resisting popery before Luther burnt the Pope's bull and wasn't burnt himself. Its power was universal and unquestioned; and its bloody oaths had so hardened the hearts of thousands, and its mock pretensions to sanctity had so inflamed their superstition that they verily believed that murdering a seceder was doing God service."

We give elsewhere extended extracts from Mr. Bernard's "Reminiscences," read to the convention in Shakespeare Hall, Syracuse, June 2–4, 1874. On the platform at a previous convention in the same hall were Gerrit Smith, Samuel D. Greene and David Bernard, brave and venerable men, who had together withstood the murderous fury of the secret janizaries of the lodge; who were there when Morgan was lying in Canandaigua jail, on his night journey to his death. They were familiar with the road his captors travelled; and the wholesale perjury by which they were screened from justice, and law and government defeated. They had supposed the foul conspiracy had sunk to rise no more; and that Americans had been disenchanted from its sorcery. The crowd in the hall, most of them, had grown up to manhood since the Masonic beast had received its "deadly wound," and fifteen hundred lodges had given up their charters. We gazed on them as on angels dropped down from the clouds to warn us younger men of the new danger which had come back from the pit to destroy the hopes of mankind by undermining, corrupting and defeating the American movement. Those who were at that convention will never forget the speeches of those wonderful men now retired from our sight.

We give our readers in this number of the *Cynosure* the picture of this wonderful man, though somewhat younger than when he stood before us at the Syracuse convention. It seems to have been divinely directed that he should have himself furnished, as we here give it, the brief sketch of his life. He came, he told us, to "testify," and sure never was witness more absorbed into the truth which he uttered. He forgot himself, and was wholly intent on his message. The whole United States and its thronging millions seemed heaving in his breast: and he related just so much of his history as confirmed its truth against his calumniators, and went home to die.

If the *Cynosure*, by giving his picture and this sketch, shall secure the general reading of his pamphlet of thirty pages, it will secure an end worth all the toil and prayers and labors of its devoted friends since its first number appeared. God has sent a few men on earth to complete their work. It was said by Albert Barnes that nothing could be added to *Butler's Analogy*, no amendment or revision can make its truth clearer or more exact. It was so with Bernard. J. Q. Adams, Seward, and their compeers grasped and exposed its malign and deadly antagonism to human equity and the civil welfare of mankind; Bernard penetrated back of, beyond and above civilization and government. He saw that the infinite God was not available to finite men, but by a Mediator, could not be reached but by the help of a "day's-man" betwixt God and men; and he saw that the Masonic ladder and the whole scale of its "degrees" was a devil's travesty of and substitute for Christ and the Christian religion. His clear, forcible words are:

"*It is anti-Christ, body, soul and spirit; anti-Christ from center to circumference; from the foundation to the top stone.*"

Like Morgan, he opposed Masonry because he "owed to his country an exposure of its dangers," but "CHIEFLY," he says, "*because Masonry opposes the Gospel.*" This is what makes a "National Christian Association" proper and necessary. If the lodge was a minor evil, a mere subordinate mischief, to call on the whole church of God to consider and antagonize it were unwarrantable and out of proportion. But the secret lodge system is but an expansion of pagan idolatry into Christian lands. It girdles the globe already in its own name. By ejecting a Mediator, by mangling Christ's own word, it takes from human hope the only "WAY" by which it can ascend to the infinite God, and is thus practical atheism. Like popery, which is its model and exemplar, it multiplies mediators, false mediators, and thus denies, conceals, "takes away" the infinite God from finite men. Even if it did not reject the forms of Christian worship, without Christ its worship would be "vain." But it not only ejects Christ, but it sets aside the Decalogue, substituting lodge law for God's law; as, forbidding to wrong Masons or to violate their female relatives. Its decalogue is a workman's square; its means of sanctification a setting maul; and its "cup" a human skull.

But we keep you too long from the memoir of Bernard, written by himself, and the history of his labors. We only add the notice and estimate of them given by John Quincy Adams, whose judgment, as a man and a statesman, has no superior with the American people. Mr. Adams says in his volume of letters, pp. 228–9:

"To that book [Light on Masonry] and its author, permit me, my fellow citizens, while commending it to your perusal and meditation, to offer the tribute of my unfeigned respect. . . . To David Bernard, perhaps, more than to any other man, the world is indebted for the revelation of the most execrable mysteries of Masonry; nor could he, as a minister of the Word of God, have performed a service to his country and his fellow Christians more suitable to his sacred functions. From the time when I first perused Elder Bernard's book I became convinced that it was impossible for me to discharge my duty to my country by knowing nothing about it."

The above are brief paragraphs taken from several pages of like commendations.

EDITORIAL CORRESPONDENCE.

MT. AUBURN, CINCINNATI, O., Dec. 21, 1885.

DEAR CYNOSURE:—I am here where I spent nine years of my life. Here my first children were born and here two of them were buried. Though thirty-nine years have passed since I left; though the children here then are now the gray-haired men and women to whom I preached yesterday in the Mt. Auburn Presbyterian church, there are a remnant of my former friends left, and, thank God, no enemies outside of the lodges, and but few of them. I went to the Gibson House, which for hotel splendors exceeds "The Palace" at San Francisco, though less vast in its extent; and when I called for my bill, was told by the gentlemanly proprietor that a friend had settled it. The churches here are in the craze of Christmas, or Christ's Mass, though not one pastor of them all knows, or pretends to know when Christ was born, or even the meaning of the word "Mass," or the sorcery of what is called "The Mass" by the servants of the Roman pontiff.

I saw my old friend in charge of the *Gazette*, and was assured if I would spend the Sabbath with him at Cliffton I should preach in the Presbyterian church there, and he would give me "a cigar and a glass of wine." Mr. Richard Smith has been a faithful Republican and an able editor, but he has unfortunately learned that John P. St. John left his first wife, and "children" (*she bore him but one child*) to starve; that he was anxious to sell out to the Democrats by his agent, Jim Legate; and is, in short, generally a bad man. All this was interesting to me who knew the whole to be a campaign fable, and that St. John's nearest neighbor's, Covenanters who belong to no party and do not vote, assure me that they have lived aside of St. John for twenty years; and that they, having summered and wintered him, KNOW him to be an upright, downright, honest man, and that the story of his selling out (which would prove the Democrats fools not to buy him) was simply campaign lying by those creatures whose destitution of talent and goodness compels them to live by inventing falsehoods to carry elections. I was disappointed that Mr. Richard Smith, who was born for an honest man, should have been humbugged by such party froth.

I was pastor of the Sixth Presbyterian church here and received, in spite of negro-hatred in this commercial head-quarters of slavery (for all the trade goes down the river), 500 members to my church. The lodge hates the spot where God's truth has been told; and the Masons rested not till they got a poor clerical creature into my old pulpit who had taken twenty-one degrees in Masonry and had sworn himself blind to all truth and goodness. I saw him on the sidewalk on Saturday, and a gentleman by my side pointed him out, and assured me that he was now an inmate of the most groveling vice-houses of the city. So Knox College, where I wore out my best life, is now run by a doctor of divinity who lately attended a Knight Templar glorification of the wickedest man in Galesburg. So Oberlin, the home and habitation once of the sincerest Christians on earth, has now a theological professor who was stripped and haltered in the lodge; whose example has drawn a multitude of young men into the mouth of the lodge dragon, and who yet refuses, though entreated, to let the Massachusetts public, those young men included, know that he has forsaken and condemns the lodge, as he hints to Anti-masons that he has:

"But humanity sweeps onward; where to-day the martyr stands,
To-morrow crouches Judas with the silver in his hands."

But that Crucified One will yet reign on this sin-darkened earth; and his coming hasteth greatly. "But who may abide the day of his coming, and who shall stand when he appeareth. For he shall sit as a refiner and purifier of silver; *and he shall purify the sons of Levi*"—the hardest and most hopeless class of human beings, baptized worldlings and corrupt religious teachers.

I now start for my old seminary on Walnut Hills, where old Dr. Beecher graduated me; where T. D. Weld and his companions raised a rebellion against slavery and the perfume of reform still lingers around the vase. There is more hope for the country in the Presbyterian churches in this vicinity than among any other class of religionists. The United Brethren church here, one says, should be called "The United Sisters." Their husbands, fathers and sons are gone to the lodge.

W. C. Gray, of the *Interior*, is a Cincinnati man, or rather an Ohio Presbyterian, and the lake breezes only quicken his religious life. Here, in 1831, Crothers, and the Dickeys, Rankin, Gilleland, Gilmore, Fullerton, and others appointed a day of fasting and prayer for the downfall of slavery. This was one year before Garrison formed his New England anti-slavery society. Those prayers have been answered. Five years later the same synod at Dayton resolved, virtually, that Masonry is *anti-Christ*. I start South to-day or to-morrow. J. B.

—The *Cynosure* is criticized by some friends for dealing severely with Senator Logan. Had these good friends read similar sentiments in the New York *Witness* or *Independent* they would have rejoiced that the ambitious politician, now representing Illinois in the Senate, was understood by some one, who was willing to give the American voters fair warning. The *Witness* editorial on Logan with subsequent discussion of Freemasonry we are constrained to lay by till another paper.

—In addition to the interesting sketches of Elder David Bernard in this number, we hoped also for one from Elder J. L. Barlow of Wheaton, who knew Elder Bernard personally for many years, and was for a time pastor of a church in which the author of "Light on Masonry" once officiated. It was impossible at present to prepare this sketch, which will be published at some future time, when Elder Barlow is able to write it. The Bernard Reminiscences quoted at considerable length in this number, are but a part of the intensely interesting paper prepared for the Syracuse convention. The whole should be read in the Syracuse convention minutes.

—Inquiry is made for an expose of the "Oriental Order of Humility," which many are joining in some places. This order is a branch of Masonry, used by Masons who cannot indulge their vile appetite for buffoonery enough in the lodge. We have known of the most disgusting and scandalous performances with men stript naked in this so-called Order of Humility.

—The *Religious Telescope* commends the *State Journal* for its good report of the late Columbus meeting. But where is the *Telescope's* report? It seems to have too much Christmas to find room even to copy from the *Journal*.

—The *Conservator* of Dayton, Ohio, has issued nine numbers and it has already 300 subscribers at $1 a year, and is gaining new ones, sometimes as many as sixty a week. Rev. William Dillon proves an excellent editor and he is supported by the best men and women in the United Brethren church.

REMINISCENCES OF DAVID BERNARD.

WRITTEN BY HIMSELF.

[From a paper read before the National Convention, Syracuse, N. Y., 1874.]

Of my nativity, I will only say I was born in Utica, Oneida county N. Y., on the 24th day of December, 1798. Most of my early life was spent in Utica. Some part of my time was spent in clerkships and in teaching school. A portion of my minority was occupied in reading law with the Hon. Felix Grundy, of Nashville, Tenn., and a part of my time was occupied as a student in Columbian College at Washington, D. C. I was baptized in Utica, licensed to preach the Gospel in Utica, and in Utica I was made a Freemason. The motives urged by my Masonic friends for my union with the order were very plausible. They said that Masonry was a moral institution, benevolent and religious. They said that the order embraced in its membership men of the greatest intelligence and highest respectability in all parts of the world. They said that if I should become a minister of the Gospel, which I then had in view, it would be of great benefit and doubtless insure my success. That infidel Masons would attend on my ministry and aid in my support. They said that if I should become a Mason it would render my pathway through life more desirable and greatly augment my usefulness. And they said also that a knowledge of Masonry would aid me in expounding the word of God, and gave me for an example Rev. 2: 17: "To him that overcometh will I give to eat of the hidden manna and will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it." They pretended that this secret name was known and could be explained only by Freemasons. That the initials on the key-stone, H. T. W. S. S. T. K. S., indicated the name and was given to the candidate in this degree. But this is all "gammou," as the sequel proves. We often see these letters on the jewels of Mark Master Masons worn upon their guards, or watch chains, or bosom pins. And I sometimes read them to these wise Master builders, and they always acknowledge, directly or indirectly, that I know that much of Masonry at least, "Hiram, Tyrian Widow's Son, Sent to King Solomon." Wonderful light this, isn't it? Shining from Masonry upon the Word of God, like an unlighted tallow-candle shining on the sun! And you have to swear thirty-four times before you get high enough to understand the import of these wonderful, mystical letters—and they prove not to be mystical after all—the solving of which would not give you one ray of light from God's Word, leaving you after all the light that Masonry affords in the condition of a "numskull with his finger in his mouth." But they had another inducement. In view of my becoming a clergyman I should have it all free of cost.

But I had an objection still. They imposed oaths with penalties on all their members, and I had conscientious scruples against swearing in any form. But they disposed of this by their short method, "lying." They said that no oath would be required of me! And I yielded, and thus I was caught in an evil net. Thus I was snared in an evil time. And thus I, a young man, an aspirant for clerical robes and an immortal crown, was seeking companionship and fellowship with infidels. And now behold me, semi-denuded, hoodwinked and cable-towed, and on my knees invoking the name of the Lord Almighty and swearing extra-judicially, with no sanction or authority of national or divine law, and consequently profanely. Swearing all along at every step of the way. In the first degree, three times; in the second degree, six times; in the third degree, seventeen times; and in the four chaptoral degrees, forty times, making in all sixty-seven times I swore profanely in taking the first seven degrees of Masonry. And no one is excused. All who ascend the Masonic ladder seven degrees, descend as far as seventy-six profane oaths will take them in sin. And with a "so help me God" to back up and sustain the oaths of each degree. And this claims to be a moral institution, the handmaid of religion!

When I came to the Royal Arch degree and to the point in the oath which obligates to aid and assist a companion Royal Arch Mason when engaged in any difficulty, and espouse his cause so far as to extricate him from the same if in my power, whether he be right or wrong; and to the point to keep his secrets given to me in charge as such, I knowing them to be such, murder and treason not excepted, I stopped and objected to the oath. Whereupon a number of my friends gathered around me and gave me the assurance that it was all right, and that all would be explained to my satisfaction at the end. But no explanation was ever given me. And the reason was there was none to give. And I know of none in Masonry. And if there were any I ought to know it, for I have taken forty-eight degrees of Masonry from the highest Masonic authority; all unwritten degrees of the Blue Lodge and Royal Arch chapter, in due form, under the sanction of an oath with death penalties; and the Ineffable degrees from the Grand Commander of the Lodge of Perfection in Schenectady, where they were conferred under the sanction of an oath; making eighteen degrees Masonically and thirty degrees of a higher grade in manuscript from the same Grand Commander, and one of the Sublime Princes, without an oath. And every Royal Arch Mason knows I testify truly when I affirm that the oath of that degree obligates to aid and assist a companion Royal Arch Mason when engaged in any difficulty, and espouse his cause so far as to extricate him from the same if in my power, whether he be right or wrong, and to keep his secrets when committed in charge as such, I knowing them to be such,, murder and treason not excepted; or, as in some chapters given, "without exception," which is the same thing.

And I became more and more dissatisfied with Masonry, and saying this to a high Mason he assured me that what I had received was but the shadow of the thing, and founded on the old Testament, and that in the Ineffable degrees which were founded on the New Testament I should find the substance; and that if I should go on I would be satisfied. And I did go on, and I was satisfied with a vengeance, for I found that every step I took I got deeper and deeper into the mire. In other words, that as we ascend the Masonic ladder we descend in degradation, moral corruption and death.

Yes, I was satisfied that Freemasonry was all a hoax; a big sell; the devil's trap; the biggest humbug the world ever saw. I made up my mind that I had been sold, and that every man who had taken the first oath in Masonry was sold, and that there was no escape from the snare but by renouncing and denouncing it forever. And I did that very thing. And a clean sweep I made of it you may well believe, death penalties to prevent, notwithstanding.

In the month of August (I think it was 1826), about five weeks before the abduction of Captain Morgan, I met the Rev. E. M. Spencer, of Middlebury, Geneva county, New York, and he informed me (of what I had before heard) that one William Morgan, of Batavia, was writing, with a view of publishing, the secrets of Masonry. He said that it was the greatest piece of depravity that he ever heard of, and must be stopped; Morgan must be disposed of, put out of the way. He should be willing to be one of the number to do it; "to lay him up to dry." "Why, God looks upon the institution of Masonry with so much complaceny he never would bring the perpetrators to light!" Mr. Spencer was a highly respectable clergyman, pastor of the First Baptist church in Middlebury, and principal of the academy in that village. We had some discussions in the public journals and he, finding himself in the wrong, backed off the course. Years afterwards he came to my house humble and penitent, and I freely forgave him all he had ever said or done against me. And I asked him to preach in my pulpit, which he did a number of times and with much acceptance. I saw him again in Jamestown, cold in death. It was at his funeral, in his coffin, going to his grave, to his long home.

The introduction of Elder John G. Stearns' book, and Captain Morgan's "Illustrations of Masonry" were of great service. They did much good in enlightening and waking up the people. And the churches in western New York took hold of the subject with a strong hand, especially in Genesee county. The church in Pavilion, Elder Bernard pastor, led on the battle. Masonry was put in check and the combat commenced. The pastor sustained by the majority, arraigned the Masonic members and a large council was called. The result of the council being in favor of truth and righteousness, discomfited the Masons. Charges against Masonry were made and sustained. The battle was long and the fight a hard one. But the truth was prevalent and victorious.

But I went to Batavia to obtain Captain Morgan's book, and calling at Col. D. C. Miller's office, where it was printed, I found the doors locked and the office guarded by pistols and muskets and cannon all loaded and the inmates ready for defence.

The office had been attacked and fired and they were on the look out for another Masonic raid.

Mr. Scranton, the deputy sheriff, introduced me to the printers and the door flew open at my approach. My position on the subject of Masonry had reached Batavia, and they were glad to see me. They asked me into the office and requested me to examine a copy of the "Illustrations of Masonry" by Morgan. Not a copy had been issued from the office. I gave the work sufficient attention as to be confident that Morgan was a bright Mason and had made a correct expose of Masonry. I purchased the copy I had examined and Mr. Scranton paid for it. The dollar for the book was sent to Mrs. Morgan with the message that it was for the first copy sold, and that it had been examined by Elder Bernard, a Royal Arch Mason, and found to be all right. And I said to the printers, "It is all right, go ahead."

This was the first copy of the work which cost Wm. Morgan his life. And you have a transcript of that book of Morgan with the typographical errors all corrected in my Light on Masonry. It is Morgan's revelation as he wrote the degrees in Batavia, and they are as I received them in the lodge in Utica, and as Colonel William Williams for me in Utica published them.

The most interesting, the most important, the best thought of my life—save the one great thought of Christ and him crucified for sinners, revealed to me and in me the hope of glory, and for all the world who will receive the gift, without money and without price—was the conception of "Light on Masonry." The one is the Balm of Gilead, and the Great Physician there. This is "the treasure hid in the field." This is the "pearl of great price;" and this is "the hope of the world both now and forever." And for this I have labored and toiled in nineteen States and for more than fifty years; and if the good Lord would give me life and strength I would delight to kiss his feet, bear his cross and glory in his name a thousand years longer. Yes, yes, yes, and forever more. Amen.

And against the sin of Freemasonry, the devil's masterpiece, the deceiver and the anti-Christ, as revealed in "Light on Masonry," I have unwaveringly borne testimony for forty-eight years, enduring the persecutions of the wicked and enjoying the smiles of the Lord all the way through.

I have been a regularly ordained minister of the Gospel in the Baptist church for more than fifty years, and employed nearly thirty years of that time as pastor of fifteen different churches, three of them city churches, one of them in New York, and twelve of them village and country churches; and fifteen years in agencies for the Bible and Bible societies. And it has so happened by the grace of God that I never have had the least charge of immorality brought against me before any tribunal, civil or ecclesiastical, in all my life.

I am a life member of the New York Baptist State Convention, of the American Baptist Home Missionary Society, of the American Bible Society, of the American Baptist Union, and a life director of the American and Foreign Bible Society, and also of the American Bible Union.

I have labored in many revivals in Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, and Ohio, and with much success. And for all this, life, health, strength and prosperity, to God, Father, Son and Spirit, be all the glory, now and forever.

In making my arrangements for the publication of "Light on Masonry," at Utica, I called on the Rev. N. N. Whiting, pastor of the Baptist church in Vernon, Oneida county, New York. Prof. Whiting, as he afterward became, was a graduate of Union College, Schenectady, N. Y., in both departments. He graduated in the college proper with honor. He then read law and was admitted at the bar and commenced practice, professed religion and returned to college and went through a theological course. He entered the ministry and was ordained by a large council as pastor of the Baptist church in Schenectady. My acquaintance with Mr. Whiting commenced in 1823, and he was my bosom friend until, in 1872, forty-nine years after our acquaintance and friendship commenced, he passed to the house of many mansions. Prof. Whiting was elected and acted as president of the Collegiate Institute, of Plainfield, N. J. He was a great Bible student; was a profound Greek and Hebrew scholar; and could teach thirteen languages. He was one of the revisers of the American Bible Union. A perfect gentleman in his deportment, modest, retiring and unassuming; strictly truthful, conscientious and of unwavering moral honesty. Of his sincere piety, deep and abiding, I have no doubt. And had he had half the tinsel he possessed of pure gold he would have been, as a gentleman and scholar, a star of the first magnitude.

Prof. Whiting was a very high Mason; one of sixteen, the highest save three in the world. These three are Sovereign Inspector Generals of Masonry. Masonry has divided the world into sixteen parts, and appoints a Deputy Sovereign of Sovereigns of Sublime Princes over each of these parts, and three Sovereign Inspector Generals over the whole earth. These are Sovereign Inspector Generals of the 33d degree.

(*Continued on 12th page.*)

THE HOME.

THE OLD YEAR.

I see it go, and know not well
If I should be more glad:
Or if, in parting with it now,
My heart should be more sad!

If I could take away with it
All of the bitter grief
That claimed its hospitality,—
Its flight were sweet relief.

But this is mine forever now
In chastened memory;—
Although the host has broken tent,
The guest remains with me.

And what I cannot well detain,
Since now the year has gone,
Are opportunities I fixed
Too light a hold upon.

And still, my gracious Lord, who dost
More sin than others find,
Thou hast in all thy dealings been
More than all others kind.

For this and all thy mercies, Lord,
I thank thee here and now,
Whatever goes, whatever comes,
To thy sweet will I bow!

—*W. W. Halloway, Jr.*

THE NEW YEAR.

The frosty night-wind hurries on
The strangers' lagging feet,
And, for a moment, in the hush
The Old and New Year meet;
And one goes back to God again,
And one stays on for joy or pain.

And he who stays looks for thy face
And finds thee in the night,
And with swift arms encircles thee,
And claims thee his by right;
And no one else can come as near
To thee as he, the Stranger Year.

He will abide his time with thee—
His own till death do part;
Therefore receive him tenderly
And take him to thy heart,
Not grudgingly, as one who must,
But generously with love and trust.

Be not afraid to give thyself
Into his guiding hands
For he will lead through day or dark
To rough or pleasant lands,
And he will give the fight or rest,
The shine or shade, as shall be best.

Respond to every word of his
With faith that does not fear;
Another speaks to thee through him,
For God is in the year;
Oh, love him, for he comes to bless
Thy life with good and happiness.

—*Marianne Farningham, in Christian World, London.*

SEPARATION FROM THE WORLD.

Many Christian people say: "Christ said we were not to be taken out of the world; therefore, we must go into the world." There is a great deal of difference between my being in the world and the world being in me. There is as much difference as between a vessel being in the water and water being in the vessel. When the world gets into me, so that I love it, and my heart is set upon worldly things, my communion with God is interrupted, and I begin to lose power. The surest and best way to get the disciples of Jesus Christ out of the world is to give them something better. I do not know of anything sweeter than real fellowship with the Lord Jesus Christ—than to have the Father and the Son coming to abide with us. That is better than all the world can give. Would you not rather have the God of glory coming to dwell with you—not merely to visit you now and then, but to abide with you—than all the friendship of the world? That is what he will do for us if we love him and keep his commandments.

Contact with the world will chill the true believer. If we really belong to God we will turn away from the world. The question may come up: "What is the world?" Anything that interrupts our communion with God, that hinders the progress of the spiritual life, and that chills our affection for Christ. Anything that does that, we ought to give up. If we are willing to do so, Christ will more than make it up to us. Many Christians seem to have the desire to live as near the world as they possibly can, to have as much of the world as they can, and have Christ at the same time. My experience has been that such Christians are the most wretched people on the face of the earth. They neither enjoy the world nor Christ. They are what are called border Christians, running a little over the line, mingling with the world a little to-day, and coming back among Christ's people to-morrow. The best way is to keep as far from the world as you can, to have as little to do with it as you can. Some one asked Billy Dawson how the world was getting on. He said he didn't know; he hadn't been there for a number of years.

I remember there used to be an apple-tree near the town where I lived when I was a boy. I suppose the apple-tree was a very good one, but it was so near the road that we boys used to get hold of the apples before they were ripe. The fruit never was allowed to get to perfection, because of its being so near the public road. If it had been away back in some retired spot, no doubt the apples would have been delicious when the proper time came. So it seems to me there are many professing Christ who never bring forth any fruit; they are so much hand-and-glove with the world that there is no separation and no bearing of testimony.

I know that some people use the argument: "If you get so far from the world, and are so dead to it, you will not have any influence over it." Well, I have not gone through the world with my eyes shut, and I have yet to find the man or woman living a worldly life who has got much influence with it. Have you ever found a wife, living a worldly life, who had much influence for good over her husband; or such a husband that had influence with his wife? I believe that Lot had less influence in Sodom than Abraham had. When he wanted to save his son-in-law, they mocked at him. Every time the children of Israel turned away from God to other nations, in order to increase their power and influence, they were always lost instead of gaining influence. You cannot win favor from the world without compromising your loyalty to Christ, and losing your influence as Christian men. Wives have come to me and said they had tried to get their husbands to come to religious meetings. "He has promised, if I go to the theatre with him now and then, he will go to church with me." I have said to them, "How did you get on? Does your husband have as much respect for your religion as before?" I have invariably been told that the wives lost influence with their husbands by such compromises.

We are told that if we lift the standard too high, many people will leave the churches and chapels. There is no doubt about that, but you will get a good many more. The power of God will be with you, and then many souls will be added to the church. What do we see to-day? A low standard of Christian life, and, therefore, little power in the churches and chapels, and few sinners converted. People go on with their grand choirs, and their organs, and their preaching; but there are no conversions. What is the trouble? The world has come into the church. It is a popular thing now to belong to some church or chapel. We want to see where we are and to be separated from the world, if we would be faithful to our Lord.

Let me refer to a passage in 2 Chron. 18. In the preceding chapter we are told that Jehoshaphat was prospering wonderfully. Then in this eighteenth chapter we read: "Now Jehoshaphat had riches and honor in abundance, and joined affinity with Ahab." Right then and there his dynasty began to fall. He had formed an alliance with one of the worst men living,—Ahab, the bitter enemy of the prophet Elijah. These two had nothing in common. Jehoshaphat thought, perhaps, that he was going to strengthen his kingdom when he formed this alliance. The next thing we hear is that he has gone down to Samaria to visit Ahab, who enticed him to go to war with him. There he was, hand-and-glove with Ahab. His son married Ahab's daughter, and it was the ruin of the kingdom of Jehoshaphat.

May God bring us out from the world! If we have formed any unholy alliances, or if we have "joined affinity with Ahab," let us confess it this morning, and ask God to forgive us. Let us draw near to him. A verse came into my mind this morning that I want to leave with you: "Draw nigh to God, and God will draw nigh to you."—*Moody.*

ADVANTAGES OF TRIAL.—Rich men's sons are usually failures because not forced to struggle. Those who begin life with wealth generally end it in poverty. State patronage of churches destroys their piety, for it relieves them from paying. The incessant begging of the Methodist churches has given relish for incessant praying and insured growth. The steward is the mainspring of the Methodist churches—the man of power, the fireman who keeps the furnace hot, the steam up, the machinery in motion. Beggars are a means of grace; more churches die from lack of them than by having too many. Men and churches are made strong by burdens, weak by indulgence and ease. It is their misfortune that they shirk the yoke. Everybody wants help; few are ready to afford it. Withholding tends to poverty of soul, if not of pocket. Churches which expend but little to support the Gospel, get very little good from the Gospel, and never become strong. Paying denominations are the growing ones. Ministers often injure their churches by indulging their indolence. The only way to make them strong is to induce them to do liberally to extend the kingdom of Christ.—*Christian Union.*

RESOLUTIONS FOR 1886.

I hereby solemnly covenant, as God shall help me—

Never to neglect my morning and evening devotions.

Always to speak kindly to every person with whom I am associated.

Always to speak well, and never ill, of any absent person.

To endeavor to lead at least one person to the Saviour during the present year.

To strive to attend one devotional meeting during the week.

My dear young friends: The New Year is one of the times when we should gird on our armour afresh and renew our vows.

Will you cut out these resolutions; or, better still, copy them and sign your names to them, and place them in your Bibles and endeavor to keep them all the year through?

If at any time you should fail, remember you have an Advocate with the Father. Ask Jesus to forgive you, and begin again. Then shall the New Year prove to you—

Another year of progress, another year of praise,
Another year of proving His presence all the days;
Another year of service, of witness for His love;
Another year of training for holier work above.

—*Sel.*

NEW YEAR'S WISHES.

What shall I wish thee?
Treasures of earth?
Songs in the springtime,
Pleasures or mirth?
Flowers on thy pathway,
Skies ever clear?--
Would this insure thee
A Happy New Year?

What shall I wish thee?
What can be found
Bringing the sunshine
All the year round?
Where is the treasure,
Lasting and dear,
That shall insure thee
A Happy New Year?

Faith that increaseth,
Walking in light;
Hope that aboundeth,
Happy and bright;
Love that is perfect,
Casting out fear—
These shall insure thee
A Happy New Year.

Peace in the Saviour,
Rest at his feet;
Smile of his countenance
Radiant and sweet;
Joy in his presence,
Christ ever near—
These will insure thee
A Happy New Year.

—*Selected.*

THE MOST PRECIOUS GIFT.

A NEW YEAR'S STORY.

The approaching New Year was the one subject of interest to the True family, because the husband and father was expected home from Europe on that day. His letters had given them hints of gifts chosen abroad, for every member of his family, and there were loving preparations to show him that he, as well, had been remembered. Indeed, there was not a room in the house, which did not tell you as you entered, "Father is coming." Nor was the welcome confined to his home; he was a man of note, honored and esteemed, and there was to be a reception at a public hall, with music, a supper, speeches and a great present, for which money had been raised.

"After all," said the gentle mother to the children, "it is not the costly things which will so much bless your father, as whatever most truly shows our love."

"Wouldn't it be nice," said the oldest daughter, Lina, "for each of us to choose some gift for father which each is to plan, and provide for, and make alone?"

All spoke in favor of this, except Grace, the youngest, who sat in her little rocking-chair, silently nursing her doll, which her father had sent her from Paris. She was supposed to be too young to take part in the matter; still Lina, who was very fond of her little sister, said: "Gracie, do you remember dear father, who kissed you when he went away, a whole, long year ago?"

"Yes, Gracie 'members," replied the little one.

"Then, if I make you a pretty bookmark for father, will you give it to him for your very own little present?"

"No! no!" cried Grace; and Lina wondered at her answer. Grace laid her doll in its cradle, and rocked it softly while she thought and thought, till she rocked and thought herself to sleep, and was tenderly laid in her crib for her nap.

"Please tell Gracie her letters some," asked our little one of Lina, the same day.

"Let us see how many you know," said Lina.

"Gracie tell," replied the child, eagerly, "A, B, C, and round O, and c'ooked S, and G, that is a O with a hole in one side and is for Gracie; but, oh, I wisht I knew what is for father!"

"Here is F, which is the first letter in the word father; see, I will print the word for you all in capitals. FATHER. That is what really stands for father."

"It never looked so when you put 'Dear Father,' in the letters," said Grace, dubiously.

"What a little one to notice!" cried Lina, and she explained that there were different ways of making the same letters.

"Gracie make FATHER then, said the child, taking Lina's pencil and trying to print an F under her sister's.

"That is a nice way to learn," said Lina; "now you can teach yourself while I crochet. I am making this purse for"—

"Lina! don't! don't!" cried Grace, in grieved tones, putting her fingers over her sister's lips.

"Can it be she realized that I came near telling my secret," thought Lina.

Grace worked patiently, day after day, till she could print the word father quite legibly; then she said, "Now, Gracie, make letter I and letter U."

"What made you choose those letters?" asked Lina.

"No, no! Gracie not tell," she answered.

"Which letter next?" asked Lina.

"Not a *letter*, a nicie, nicest *word*, coaxed Grace.

Lina mentioned, for the little one's choice, several "nicest" words, including grace, faith, hope, and love.

"Love very nicest word," said Grace, and printed it, as she had the rest, from a copy. After this she liked to amuse herself alone, with pencil and paper, and little attention was given to her because all were so busy.

The father arrived on New Year's Eve, only just in time to be escorted from the depot, in a grand procession with a band, to a hall of public reception. Grace was fast asleep at home, and her last waking thought had been of a beautiful hanging basket, wreathed with green and with the words, in brilliant immortelles, "For Our Father," which hung over his study table; for in this were placed his children's gifts.

Grace was with her brothers and sisters when, on the morning of the New Year, their father and mother entered the study together, and she, lifting her eyes to the basket, said, "Here is a personal offering from the children."

The father had met gratefully the public expressions of honor and esteem, and received with emotion costly gifts of affection, but this moved him as nothing else had done. One by one he took from its nestling place in the garlanded basket, the gift of each child, praising the work and tenderly thanking the giver. At last, for it had been first and silently placed there, came Grace's very own present. On a strip of delicate tinted card-board she had printed:

FATHER I LOVE YOU.

This she had managed, quite alone, to fasten neatly upon a pretty blue satin ribbon, given her for a doll's sash. Everything but Grace's gift was for a time forgotten by that happy family. Lina told about the study of printing, and of Grace's refusal to give a bookmark which was not her own work; then, as questions were asked, came out all her pretty ways of managing to hide her purpose, lest her offering fail to be entirely her own. Meantime, the father held his youngest one close to his heart, and all the rest were glad when he told her that, of all his grand gifts and of all his gifts of love, this was the most precious.

We have a Heavenly Father, who loves each more fondly than Grace's father could love her, and this New Year the offering of the youngest heart which can truly say, "Father I love you," will be to him the most precious gift.—*Selected.*

HOW TO BECOME HAPPY.

Many young persons are ever thinking over some new way of adding to their pleasures. They always look for chances for more "fun," more joy.

Once there was a wealthy and powerful king, full of care, and very unhappy. He heard of a man famed for his wisdom and piety, and found him in a cave on the borders of a wilderness.

"Holy man," said the king, "I come to learn how I may become happy."

Without making a reply, the wise man led the king over a rough path until he brought him to a high rock, on the top of which an eagle had built her nest.

"Why has the eagle built her nest yonder?"

"Doubtless," answered the king, "that it may be out of danger."

"Then imitate the bird," said the wise man. "Build thy home in heaven, and thou shalt have peace and happiness."—*Sel.*

A NEW YEAR'S ACROSTIC.

H appy is every one that retains wisdom.....Prov. 3: 18.
A bstain from all appearance of evil.....1 Thess. 5: 22.
P onder the path of thy feet.....Prov. 4: 26.
P ray one for another.....James 5: 16.
Y ield yourselves unto God.....Rom. 6: 13.

N ew things do I declare.....Isa. 42: 9.
E nter not into the path of the wicked.....Prov. 4: 14.
W atch and pray.....Matt. 26: 41.

Y ear of my redeemed is come.....Isa. 64: 4.
E very word of God is pure.....Prov. 30: 5.
A bhor that which is evil.....Rom. 12: 9.
R ejoice in the Lord always.....Phil. 4: 4.

BIBLE LESSONS.

STUDIES IN JEWISH HISTORY.

LESSON II, Jan. 10, 1886.—Jeremiah predicting the captivity. Jer. 8: 20-22; 9: 1-16.

GOLDEN TEXT.—The harvest is past, the summer is ended, and we are not saved. Jer. 8: 20.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Sin is self-destroying.* vs. 20–22. Sinners die unrepentant, not for lack of opportunity, but because they neglect to seize the golden Now. The Divine Healer stands ready, but they seek, in their sickness, other physicians. The deepest dreg of bitterness in a lost sinner's cup must be the thought that he has destroyed himself;—that he has allowed the summer of life to slip by and the harvest to end without putting forth one genuine, honest effort to gain his soul's salvation.

2. *The fruit of secret false worship.* vs. 1–8. It was during this period that Ezekiel was shown the vision of the elders of Israel worshipping the sun toward the east (ch. 8). Here we have a vivid description of the state of society which these secret false worships had produced. (1) an utter lack of confidence in each other. The object of every secret organization is to gain surreptitious advantages for its own members over outsiders. What is done in the lodge-room must be "ever concealed and never revealed." Here is certainly ground for distrust. Through lodge favoritism, "every brother will utterly supplant," courts be corrupted to shield criminals, the few be enriched at the expense of the many. (2). An atmosphere of falsehood, teachery and slander. "They will deceive every one his neighbor." The essence of Freemasonry and its kindred organizations is deception. A gigantic swindle to begin with; the ceremonies of initation throughout a tissue of absurd fables, is it strange that its influence is to undermine all national probity? Masonry is a school of slander, defamation of opponents being one of its requirements. And as Masonic writers uniformly trace back its origin to these ancient secret worships, we have reason to look upon this passage as an accurate picture of what our beloved land will become under lodge rule.

3. *The destructive power of false worships.* vs. 9–16. The terrible judgments which befell the Jews had a cause. "They walked after Baalim." Their secret false worship destroyed them. There is here a solemn lesson for every true patriot. Like causes produce like effects. The subtle poison of the lodge will be no less fatal to republican America than it was to ancient Judah.

LIGHT FROM THE WORD.

Where else do we find a picture of society under a system of secret lodge worship? Ps. 64: 3–6; Is. 59: 4–7, 13–15. Have we as a nation any excuse for forgetting God? Jer. 11: 7.

From Peloubet's Notes.

"And we are not saved." Not saved from their sins; not saved from the calamities which threatened them; not saved from their enemies, who not long afterwards laid waste their country, destroyed their city, and carried the people away captive. And yet they might have been saved, had they been willing to obey God. But they rejected their Father in heaven; they were deaf to his voice of love. These proverbial expressions speak of golden opportunities forever lost; of salvation long within their easy grasp, yet utterly neglected; till at length ruin comes and salvation is no longer possible. The harvest time is past, and no supplies for winter can now be gathered. The summer is ended; nothing to purpose is done, and dread winter knows no mercy.—*Cowles.*

THE SINS WHICH BROUGHT THE CALAMITIES UPON THEM.—Vers. 2–8.

(1) *Impurity.* "For they be adulterers." They were faithless to God in breaking their covenant with him, to serve idols; and they worshiped the idols, Baal and Ashtoreth, whose very worship was lascivious and adulterous. They broke the first and second commandments, and also the seventh, which forbids all impure thoughts and deeds.

(2) *Treachery.* "An assembly (or gang) of treacherous men." Men who are faithless, perfidious in private life, and traitorous to the State.—*Imp. Dic.* A character which leads to the breaking of all the commandments.

(3) *Lying.* "They bend their tongues like their bow for lies." Their tongues are like a bow which shoots lies like sharp, swift, deadly arrows. Here is broken the ninth commandment.

(4) *Misuse of power.* "They are not valient (rather, do not exercise their power, rule) for (rather, with) the truth (or faithfulness)." The prophet has in mind the great and mighty, who had power in their hands, and used it to oppress their inferiors.—*Keil.* As the rev. ver. puts it, "They are grown strong, but not for truth;" they use their strength in the wrong way, thus breaking the last five commandments.

(5) *Godlessness or moral atheism.* "And they know not me, saith the Lord." They do not recognize him as God, as judge, as having authority over them. They do not think of God; they try not to believe in him. "The fool hath said in his heart, There is no God." Here they break the whole of the first table of the law.

(6) *Dishonesty.* "Take ye heed," etc. Such was their character that each one must be continually on his guard against his neighbors and even his own brothers, lest he be cheated and defrauded out of his rights. Herein is broken the eighth and tenth commandments.

(7) *Slander.* "And every neighbor will walk with slanders." Will go about talebearing, telling lies, and distorting facts to the injury of others.

LESSONS FROM THE LIFE OF JEREMIAH.—1. Those who feel most unfit for certain work are often on that account the best fitted for it. 2 The tender, gentle, sensitive, natures, full of love, must often utter the most terrible denunciations against sinners. Their love and tenderness make men feel most strongly the evil and injury of sin. 3. We must withstand the tide of popular sin, though we stand alone, hated and unpopular. 4. Conviction of duty and the conscious presence of God can triumph over physical weaknesss and shrinking sensitiveness. 5. We must go on warning, entreating and opposing sin, whether we are successful or not. It is our part to do duty; it is God's to give success. 6. Some of the sweetest songs are sung in the minor key. 7. There is ever an outlook of hope in the darkest times, a silver lining to the blackest cloud, a morning radiance after the longest night.

2. Vers. 20–22. God has abundant salvation, spiritual blessings, happiness, heaven, for all people.

3. Many waste their opportunities, refuse to gather the harvest of good.

4. There comes a time when it is too late; when the door is shut fast; when the future is fixed.

5. Opportunities are lost (1) by neglect; (2) by delay; (3) by sin; (4) by false confidence in self.

6. Vers. 1, 2. We ought to mourn over the evils of our times, and do all we can to save the nation from them.

7. Vers. 3–8. The only real danger to a community is in the bad character of its people.

8. Deceit and lying are among the most dangerous of sins, for they undermine the very foundation of virtue in the character.

9. Vers. 9–11. Punishmeut is certain to follow unrepented sin.

10. Warnings against siu, punishment, and the anouncement of punishment proceed from love, not hate. If God hated he would punish without warning, would let men go on sinning. If his ministers did not love men they would not warn and entreat. Preaching future punishment is a proof of love.

11. Ver. 15. God's punisments here are not only bitter, but a medicine. They are intended to cure men of sin.

12. The only hope of a people is in good morals, righteous lives, and true service of God.

—Mr. Mollendorf, at the head of the Corean Custom Department, has been removed. He was most bitterly opposed to Christianity, and used his office for the benefit of German and Russian schemers. Judge Denny, of Oregon, who succeeds him, cordially favors missionary activity and the introduction of Western civilization.

—Lord Coleridge recently stated, while charging a grand jury, that there had been a steady diminution of crime in England and Wales for the last ten years, and that, while the population had increased nine or ten millions, the actual number of criminals is less than it was forty or fifty years ago.

DAVID BERNARD (*Continued from 9th page.*)

In 1826 the Rev. Dr. Frederic Dalcho, of South Carolina, was one of these three Sovereign Inspector Generals of the order. With him were deposited the written manuscripts of Masonry (all above the Royal Arch are written) of all the higher degrees. When the Lodge of Perfection at Schenectady was installed Dr. Dalcho furnished the manuscripts. He copied them from the original records for that lodge and gave Mr. Yates of Schenectady, the Grand Commander, the eleven degrees for that lodge, and all the rest. Mr. Yates held them in connection with Prof. Whiting for some years. They had them in possession alternately. As Mr. Yates was at the head of the lodge for whom they were written he held them most of the time. But when not in the hands of Yates, they were held by Whiting. When I called on Whiting, Mr. Yates had them in possession; and, not until then did I know that any such manuscripts were in existence. I indeed had supposed that my cup was full already, for I had the first three degrees of the Blue Lodge from the pen of Captain Morgan, and sealed with his own blood! And I had the four chaptoral degrees and the degrees of the Cross and Encampment of the Knight Templars from the report of the convention of one hundred and three seceding Masons at Leroy, N. Y., and the eleven Ineffable degrees which I had from the Lodge of Perfection, making twenty-three degrees of pure and unmixed Masonry, and from undoubted authority. I felt well, but little thought I was destined to be the depository or medium through which all the treasures of "Solomon and Hiram the Widow's Son" were to flow to mankind! Rather through which and by whom this lady of the night, and of the darkness, and of blood, should be unveiled, and this great harlot of Hades be brought into the light of the unclouded, mid-day sun. Brought out, denuded of all her jewelry, her silk, lace, and pearls, and now can be seen with her hood-wink, cable-tow, skull-cup of wine, and dreadful poniard of Masonic vengeance. Seen in all her fulsome nudity, breathing out profanity, blasphemy, and death; and belching forth fire and brimstone and double damnation on all of her simple-hearted and honest-minded victims, who refuse to obey her laws and disobey her mandates. Don't think I am painting. I am not. I don't deal in furbelows of speech, nor speak in the language of hyperbole. John Quincy Adams called the inside of Masonry made bare in my book, "the execrable secrets" of Masonry revealed. In other words, that I told the world what an accursed old hag Masonry was, and he commended me for it. And, believe me, I think of it with great humility, and I say it with much diffidence, that if the good Lord ever approved anything that I have ever done for him or his truth or his kingdom, he approved of my publishing to the world the "execrable secrets" of Masonry.

When I entered the house of my friend and brother, Whiting, although knowing his views were all in favor of Masonry, and that he was one of the highest Masons in the world; and remembering that I had taken the higher degrees of Masonry at his suggestion and by his aid; and knowing, too, that he knew as well as I that we were now antipodes on Masonry, and possibly might become violent beligerents, yet I had no misgivings. I knew he had the intelligence, the learning, the piety, the knowledge of Masonry,—everything in advance of myself, save truth, common sense, conscience, and God. On the great question at issue I knew, I KNEW I was right. No hesitancy, no tremblings. Not a bit of it—but a perfect confidence in the truth and righteousness of my mission.

We met in love. The Master was with us. Mr. Whiting knew that I was about to publish my "Light on Masonry." I told him all about it. He was not angry; nor was I. We opened the subject pro and con. The questions at issue were: 1st, Is Masonry wrong? 2d, Should Masonry be revealed? 3d, Are the oaths of Masonry legally or morally binding?

The first question—Is Masonry wrong?—I gained without a flesh-wound; for he helped me. He said casually and rather confidently in the course of remarks, that a revelation of the upper degrees of Masonry would do more to pull down Masonry than all the lower degrees which I was going to publish could do. "How so?" I asked. "Why, they are anti-Christian." "Indeed! Well, then, upon your own showing Masonry must be wrong." And so there I had him. "Masonry is wrong, is it? I have gained the first point, I think; and gaining that I have gained the second also, for it cannot be maintained that wrong should be concealed." He gave up both points. But there the third point was involved in the other. But on this came the tug of war. He was fastidiously conscientious on the keeping of oaths and promises. We had a long and hard battle on this point. I took the ground that extra-judicial oaths to do wrong were neither legally nor morally binding. And that such an oath should always be broken. And I contended that the existence of Masonry depended on the keeping of its secrets inviolate. If its secrets were kept it would continue and we should be responsible for the evils which would flow from its continuance.

He was intelligent, learned, conscientious, and pious; an astute lawyer and a sound theologian. And after about three day's and night's discussion, I laid my hand upon his heart and conscience, and, appealing to his better nature, asked him if he was willing to cherish an enemy to the Bible, to the church of God, to the Lord Jesus who had bought us with his own blood? or would he aid in destroying this great reptile from the earth? I cannot tell you half that was said, but the battle was won, and the truth was victorious. "I can help this cause now; I may not have another chance." And by this servant of God Mr. Yates was gained, and though not willing to assume any responsibility in the matter, was willing to give up the manuscripts to Mr. Whiting to dispose of as he thought best, and my good brother Whiting thought best to loan them to me, and to me for publication. I copied them carefully as I could; and I thought best to give them,—as I had nothing else to give—and myself for the life of the world; taking pattern from my glorious Lord.

You can find all the "secrets" of Masonry up to the thirty-third degree as I received them, and as I have here testified, from the hands of the Rev. Dr. Frederick Dalcho, Sovereign Inspector General of the thirty-third degree, through the hands of the Grand Commander, Mr. Yates, of the Lodge of Perfection in Schenectady, N. Y., and Rev. Prof. N. N. Whiting, and if intelligence and learning and piety and official standing as a Mason, and a correct knowledge of Masonry are essential to authenticity and belief, then we have full and reliable evidence of the truth of the higher degrees of Masonry as revealed in "Light on Masonry."

And now is it not a matter of congratulation that this Convention is in the possession of Masonry in its details as given in the lodges in this country, from the first to the thirty-third degree, obtained from the highest and purest and the most authentic and reliable sources of Masonic authority and knowledge in the world?

THE CHURCHES.

—Pres. C. A. Blanchard attended the dedication of a Union Evangelical church at Kokomo, Indiana, last Sabbath, Rev. W. A. Hile, pastor. The church membership is about 100, but the attendance is some 400. Last Sabbath the hall was crowded by nearly 500 persons. Among the congregation were a number saved by divine grace from tobacco, liquor, and the lodges of various sorts, and God is continually working by his Spirit to save others.

—Rev. Henry Cogswell is now living in Englewood near this city, where he has begun a very favorable mission work which promises soon to become a strong church. The health of Mrs. Cogswell seems better in Englewood than it has been elsewhere for some time.

—Sam Jones closed his evangelistic meeting in St. Louis Dec. 20th, and has gone to Knoxville, Tenn. In January he will go to Cincinnati, and in February to Springfield, Ill. An effort has been made to have him visit Chicago, but his engagements will not at present permit it.

—The Salt Lake papers report a sermon preached by the Rev. J. B. Thrall, Congregationalist, at Salt Lake City on Thanksgiving Day, in which he takes ground in favor of the government of the Territory by a Territorial Commission—a plan first proposed by the late Dr. Leonard Bacon in the columns of the *Christian Union*.

—The Blanchard, Iowa, *Record* says of Rev. Mr. Sharp, lately come to the place as pastor of the Reformed Presbyterian church, that he "handles secret societies without gloves when the question comes in his way."

—Rev. Wm. Johnston, D. D., of College Springs, Iowa, went to Pittsburgh, Pa., a few days since in response to an invitation to preach from one of the leading churches in that city.

—The London Hospital Sunday Fund this year amounts to $167,220, and the Saturday fund to $80,000, to be divided among 101 hospitals and 53 dispensaries.

—The Rev. Thomas Tennant recently died at Evansville, Ark., at the age of 115 years. He had been a Methodist minister ninety years, and was probably the oldest preacher in the world.

—A remarkable work of grace is reported at Bethany church, Philadelphia, during the last three months. The number of names voluntarily placed on the converts' roll is 530.

—Dr. Augustus F. Beard, who left Plymouth church, Syracuse, to become pastor of the American church in Paris, has sailed for New York, having accepted a position as Secretary of the American Missionary Association.

—A missionary of the American Sunday-school Union writes that in one county in Missouri 140 persons have professed conversion during the past month. From Tennessee a missionary writes of ten churches organized from Sunday-schools established by missionaries of the Union. In Nebraska the interest in religion is increasing every year. In the past three months five churches have been organized from Sunday-schools in three months.

—The Bombay *Guardian* reports a remarkable revival among the native Christians of the Church Mission at Tricur, Southern India. It was first manifested in the Girls' Boarding-school in the evening after a public meeting, when women and girls were prostrated on the floor in great distress on account of sin. At the next public service so many came forward for prayers that the whole church was required for an inquiry-room.

—The New York *Observer* says that the interest awakened by the addresses of Mr. Studd to the students at Princeton, has led to the establishment of preaching services in the town. A hall has been opened, and Drs. Patton, Paxton, and others preach on Sunday evenings. The young men of the place are gathered into this hall, and there are evidences of the presence and blessing of God upon these services.

—The interest in religious affairs in St. Joseph, Mo., still continues, and the revival meetings which are being held in the various churches have been attended largely and with beneficial results. It is thought there have been nearly eight hundred additions to the several churches since Rev. Sam Jones closed his campaign in St. Joseph. The following additions have been made to the different churches: Baptist, 279; Christian, 150; Methodist South, 138; Methodist North, 97; Presbyterian, 26; Protestant Episcopal, 35; Hundley Chapel, 25. A deep interest still prevails.

—There are a number of Corean officials, among whom we have good reason for numbering the king himself, who would like to see missionary work being successfully carried on in the country, and, in view of the present uncertain state of affairs, we are led to hope that the next social trouble may remove the opposition and place the party in power which is favorable to our work. Already one man has applied to have his brother taught English and Christianity by our missionary, Mr. Underwood, and in the absence of any religion it seems that Christianity, once started, must make rapid progress.—*Foreign Missionary.*

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Winter No 2	92½	96
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Rye—No. 2		62
Bran per ton		12 50
Flour	1 75	@5 00
Hay—Timothy	8 00	@11 50
Mess pork per bbl	8 80	9 87½
Butter, medium to best	11	@25
Cheese	05	@10
Beans	1 15	@1 65
Eggs		20
Seeds—Timothy	1 45	@1 67
Flax	1 08	1 12
Broom corn	03½	@ 07
Potatoes	50	@ 60
Hides—Green to dry flint	06½	@ 14
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	5 15	@5 65
Common to good	2 00	@4 70
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Spring		94
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Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

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Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

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Sugar Grove Church, Green county, Pa.
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Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
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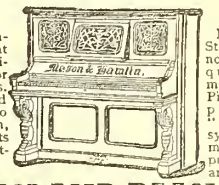
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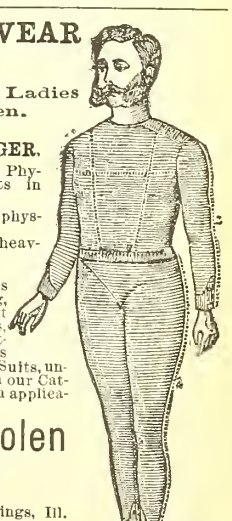
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Life's fair morn—'tis not too late!
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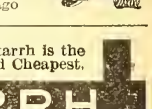
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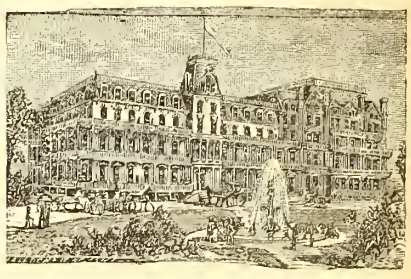


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NEWS OF THE WEEK.

COUNTRY.

In an election suit at Atlanta, Ga., Thursday, Judge Marshall J. Clark decided that he could not interfere with an election, and dissolved an injunction to restrain the announcement of the result, upon which the Ordinary, who was in court, officially announced the vote.

A decree ordering the suspension of the *Whig* and the sale of the paper and its establishment was rendered Tuesday by Judge Holliday, at Richmond, Va. The paper has been published continuously since January, 1824.

The City Council of Cleveland has indefinitely postponed action upon an ordinance for opening the saloons on Sunday.

A dozen or more drunken persons engaged in a street riot at Wellsville, Ohio, Friday. Three men were stabbed, spectators wounded, and stones and beer-kegs hurled through windows.

Fire in One Hundred and Sixty-sixth street, New York, early Christmas morning, destroyed a dwelling occupied by Patrick Driscoll and his family. Driscoll, his wife, and one son, escaped in a badly burned condition, but two youths, 17 and 14 respectively, and a girl aged 7, perished in the flames.

Rev. John R. Elmore, a Baptist minister, residing near Clayton, Ind., having been dismissed by his congregation for bigamy, broke the ice in a pond Thursday night, plunged in and was drowned.

The Spring Valley waterworks at San Foancisco were destroyed Thursday afternoon by the explosion of five boilers in the establishment, involving a loss of $150,000. Two men were killed and two dangerously wounded.

The names of the United States grand jurors just discharged at Salt Lake City have been published by the Mormon papers so that they may be boycotted.

Another cave-in Monday stopped the work of the men who were endeavoring to rescue the twenty nine buried miners in the Nanticoke (Pa.) colliery, and all hope of taking them out alive has been abandoned. It will be two weeks before the bodies are reached, a new shaft having to be sunk for the purpose.

The explosion of a boiler in a distillery at Beaver's Station, Ohio, Monday killed two men, wounded three others and destroyed property worth $5,000.

Many of the Southern States are becoming greatly agitated by the growth of prohibition, which threatens the overthrow of the Democratic party and a break in the "solid South." Georgia, Alabama, Florida, Mississippi, South Carolina, and even Kentucky, are considered "shaky" States.

The American whaling bark Amethyst is supposed to have been lost in the Arctic Ocean. She carried a crew of forty men.

Work at the Nanticoke, Pa, colliery, where the recent accident occurred, burying nearly thirty men, has been abandoned. The company will recompense the relatives. The victims are doubtless buried deeply beneath sand, culm, and rock, and can never be found.

FOREIGN.

The Grand Orange Lodge of Ireland, at a meeting held in Dublin on Monday, issued a manifesto addressed to the Orangemen of Great Britain, protesting against complying with the demands of the Parnellites.

Parnell informs his colleagues that he will oppose all schemes affecting Ireland which does not allow the Irish to control their own police.

The London *Times*, in an editorial Thursday morning, proposes that all the Parnellites recently elected to Parliament be denied admission to seats, and that Ireland be placed under martial law.

In the French Chamber of Deputies on Thursday the Tonquin credit was adopted by a vote of 274 to 270. It is rumored in Paris that owing to the closeness of the vote the Cabinet has resigned.

A French Government dispatch from Madagascar says: "Peace between France and Madagascar has been concluded. It is reported that the treaty gives France a protectorate over the whole of Madagascar, and that there will be a French Resident Minister at Anntanarivo, the capital, who will be charged with the duty of conducting the foreign affairs of Madagascar, and who will be attended by a permanent guard. French troops will occupy Tamatave until a war indemnity of 10,000,000 francs is paid."

A colliery explosion occurred at Pont-y-Pridd, Wales, on Wednesday, in the Ferndale pit, four hundred men being at work at the time. At latest advices 45 dead bodies had been taken out and thirty miners rescued more or less injured.

Fire Tuesday night destroyed the largest rope walk in the world, owned by the Colonial Cordage Company, at St. Johns, N. F. The loss is $140,000; uninsured.

The London *Daily News* says editorially that an Irish Parliament, strictly limited to legislation on purely Irish questions, would be the beginning of pacification, and is the essential condition of it. The *Standard* says "Gladstone has done more for home rule in a week than Parnell and his agents have done through years of toil." It suggests that the Irish National movement can be more properly called the Irish-American movement.

A Paris dispatch says that it is generally understood that the Brisson Cabinet will resign, and that M. DeFreycinet will form a Ministry after the election of M. Grevy as President of the French Republic, which now seems certain. M. Grevy will mark his election by proclaiming amnesty to all political offenders.

The College of the Propaganda announces that up to Nov. 1. in Cochin China, 21,000 Christians were massacred, ten convents destroyed, and 225 churches burned.

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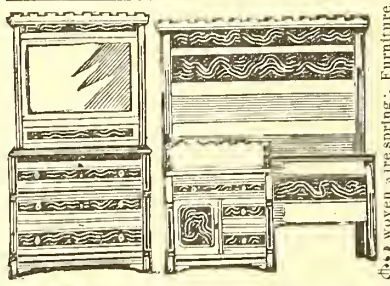
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Miss Rose Cleveland, the President's sister, and mistress of the White House, it is said, gave an emphatic testimouy the other day against polite liquor-drinking, by asking the waiter to remove the wine glasses from her place at a dinner where she was a guest. Her noble example was directly followed by the other ladies at the table; and if she can persuade her brother to the same course and again clean out the White House, her name will have as noble a place in history as that of Lucy B. Hayes.

It is suggested by the *Interior* that a fine and scholarly passage in the President's message upon the question of polygamy was writteu by Miss Cleveland. If so, the more honor is due them both; one for her interest in public affairs and a noble tribute to the Christian home, the other for accepting the assistance of his sister and adopting her generous sentiments as his own on so important a question and on such an occasion. The passage reads: "The strength, the perpetuity, and the destiny of the nation rests upon our homes, established by the law of God, guarded by parental care, regulated by parental authority, and sanctified by parental love. These are not the homes of polygamy. The mothers of our land, who rule the nation as they mold the characters and guide the actions of their sons, live according to God's holy ordinances, and eaeh, secure and happy in the exclusive love of the father of her children, sheds the warm light of true womenhood, unperverted and unpolluted, upon all within her pure and wholesome family circle. These are uot the cheerless, crushed and unwomanly mothers of polygamy. The fathers of our families are the best citizens of the Republic. Wife and children are the sources of patriotism, and conjugal and parental affection beget devotion to the country. The man who, undefiled with plural marriage, is surrounded in his single home with his wife and children, has a stake in the country which inspires him with respect for its laws and courage for its defense. These are not the fathers of polygamous families. There is no feature of this practice, or the system which sanctions it, which is not opposed to all that is of value in our institutions."

"Mr. Spurgeon," says the *Independent*, "shows decided signs of premature age, and is much broken in general health. *Incessant smoking has greatly injured him.*" The italics are the *Cynosure's*. A few weeks ago we learned that by a process of dieting the great London preacher would escape the return of his usual malady and remain with his church this year. The hope has been in vain, aud on another page may be read his parting words to his people, full of tenderness, and of the Gospel spirit. But a few years since when an American preacher rebuked the tobacco habit, Mr. Spurgeon told his people, more rashly bold than humbly wise, that he liked to "smoke a good cigar for the glory of God!" But these are not days when God can wiuk at such iguorauee, and we believe the world will yet hear a warning against the tobaeco curse from him that will not be forgotteu. If much was due the world from Gen. Graut in respect to his bad example as a smoker, mueh more is such au one as Spurgeou to be condemned if he ueglects to testify against the vile habit that is cutting his life short.

Before another general election there are very cheering assurances that the Republiean party will acknowledge the temperauce question to be a natioual issue demanding respectful recognition from the great political parties. The latest evidence is in the New York *Tribune* which calls upon its readers for answers to the question: "What is the best method of dealing with the acknowledged evil of the liquor traffic?' The replies are requested to cover oue of four eases: the great cities, the large cities, the small cities and country towus, the rural districts. The replies will be edited in a few weeks, and will be awaited with much iuterest, for the opinion of a great mass of iutelligent people such as subscribe for the *Tribune* will be deserving recognition. Thanks are due the *Tribune* for this effort, since we cannot doubt what will be the tenor of the great bulk of the answers—a strong plea for prohibition of the rum curse.

The resignation of the Brisson ministry in France, aud the hesitation of De Freycinet to undertake the government indicates a serious eoudition of Freuch politics. Financially the uation is perhaps in worse condition. To the extravagance of the government is attributed the critical state of affairs. Some $400,000,000, it is said, have been spent on roads, and $150,000,000 for schools. These vast expenditures have inflated the currency, which has tempted to speculation and extravagance, so that a crisis impends darkly over the nation. This condition of affairs explains how De Lesseps has been able to get and spend $125,000,000 on the Panama Canal; and the expenses of that big ditch only help to hasten the day of bankruptcy. While the civilized world would have cause to dread a financial panic in France, yet few would regret if that nation should suffer a severe peualty for their attempts to subjugate Tonquiu and Madagascar.

The final effort of the Odd-fellows to keep the lodges known as the "Patriarchal Circle" under their control has been in vain. The latter is a military degree for Odd-fellows, and three years ago was condemned by the lodge grandees who saw that the new degree would soon be beyond control. The Odd-fellows last fall instituted a new degree ("Patriarchs Militant"!) expecting the disaffected Circle would fall in with the idea. But the quarrel has been too long to be so settled, and the Circle members numbering 5,000 will leave Odd-fellowship once for all.

THE ENGLISH ELECTIONS IN RELATION TO RELIGIOUS PROGRESS.

BY REV. JOHN BOYES.

The turmoil and excitement of the elections are happily over and both sides know the worst. The boroughs which were formerly the strongholds of liberalism have this time been favorable to conservatism, while the countries that in past years were the strength of toryism have this time fought the battles of freedom and progress. Some of the candidates for parliamentary honors whose ancestors have sat in Parliament for generations have been bowled out in the most unexpected manner. The election began with the formation of a league between Lord Salisbury and Lord Randolph Churchill on the one hand, aud Mr. Parnell and the dignitaries of the Romish church on the other hand. As a consequence there went out the commaud that all Irishmen and Catholics were to vote on the conservative side. Ireland has in this way shown its ingratitude to liberalism which has done so much for that land of ignorance and religious vassalage by voting against its friends and in favor of its foes.

Religious questions generally get mixed up with polities, and the late election has been no exception to the rule. The disestablishment of the Episcopal church has been thrust into the front by the clergy and the Tory party generally, who no doubt thought that by raising the cry "the church in danger" would frighten large numbers of voters into the conservative camp. There have beeu so many anomalies and abuses in that church that a strong feeliug has risen against the coutinuance of uudue privileges; while inside the church large hearted men have long recognized the importance of a radical change being effected.

The church papers, as the *Record*, are on all hands making the admission that one of the chief causes of the aversion to the parochial system is the failure of its instruments to make it attractive and efficieut. The *Record* says that reformation in many things is essential, if the church is to maintain an existence. It has been by the coueessiou of reforms that it has continued thus far and it is only by a similar course of action that it can satisfy the progressive requirements of the age.

In the year 1828 Earl Russell, then known as Lord John Russell, said that every man ought to have the liberty of forming his own religious opinions from the impressions made upon his own mind, and to worship God in accordance with these opinions, without the imposition of auy penalty or disqualification. This is a doctrine which ought to be recognized by all governments. This, however, has not always been the case, even in England, for about fifty-five years ago no person could occupy any position in the State until he had been qualified by tak ing the sacrameut. This often gave rise to great scandals. Prior to the year 1836, if any oue wished to be married, he was obliged to go to the Episcopal church, or his marriage was unlawful. The natural rights of Nonconformists were set aside altogether. At that time, there were no public cemeteries. Every one who died had to be buried in the parish churchyard by the parish miuister. Now there are cemeteries connected with every town and with many villages, while Nonconformists can conduct services in the churchyard by the graves of their departed friends. In 1854 and 1871, concessions were made to open the universities without subscribiug to the creed of the established church, though even now mauy of the highest offices and those paying the largest salaries, can be held only by established clergymen. As late as 1858 uo Jew could sit in Parliament, but England is none the worse for the change. As recently as 1868 every rate-payer was taxed to keep the parish church in repair, to supply the clergy with clean linen, and the communion table with wine.

While it is true that many reforms have been effected, it is also true that the clergy have invariably been iu opposition to every extension of liberty and every remedy of abuses. Every measure of ecclesiastical reform has been met with the most dismal predictions of calamity. In the *Nineteenth Century*, Nov., 1877, Mr. Gladstone said: "I am a decided member of the Church of England. I have been there all my life, and there I trust I shall die. But that will not preveut me from bearing an emphatic testimony to this, that the cause of justice, the cause of humanity, of mercy, of truth, of right for many millions of God's creatures in the East of Europe has found its best, its most consistent and its almost unanimous supporters in the nonconformist churches of the land." Yet these very nonconformists have with difficulty become recognized and are even now subject to great disabilities. A nation that has health in its constitution dare not

cannot, staud still, but must flow into greater freedom, till it attains the highest. This can only be when the state recoguizes merit in its individual members without enquiring about the sect to which he belongs. The forcing of the questiou of the disestablishment of the Episcopal church of the couutry will doubtless help forward the movemeut, aud it is generally supposed that the Parliament just elected will be called upou to express its opinion by resolutiou. The number of Liberal members, most of whom are pledged to disestablishmeut, exactly equals the Conservatives aud Paruellites put together. If the Liberal members are as ungenerous in their oppositiou as the Tories were in the last Parliament, the Conservative rule will be very short lived.

Grimsby, England, Dec., 1885.

HIRAM AND THE RESURRECTION.

BY WILLIAM FENTON.

Nathaniel West has just delivered some lectures ou the resurrection of Christ at Farwell Hall, Chicago. Now will the Great, Great, Grand Hocus Pocus, "Worshipful Master," "Knight of the Holy Sepulchre," "Iutendant of Buildings, or Master iu Israel," "Chief of the Tabernacle," "Knight of the Brazen Serpent," "Rev. G. C. Lorimer, D. D., pastor of Immanuel Baptist church, acting President of the Chicago University, au ecclesiastical dignitary or prelate of the Sir Knight Templars' step on the platform and prove the resurrection of Hiram. Let him demonstrate that Hiram lay in the grave fourteen days, that an Eutered Apprentice Mason aud a Fellow Craft Masou between them stripped the flesh from the boues of Hiram's right hand; and after that King Solomon did the raising to life from a dead level to a living perpendicular on the five points of fellowship, namely: Foot to foot, knee to knee, breast to breast, hand to back, and cheek to cheek, or mouth to ear.

Then we shall understand, as never before, that Jesus Christ is not the "first fruits of the resurrection," but Hiram's resurrectiou antedates that of Christ's by hundreds of years. And then we shall understand the reason why Bishop Fallows, and other eminent Masons say that if compelled to give up the church or Freemasonry, they would give up the church. We have here a right to ask Mr. Lorimer for a proof of the resurrection of Hiram. A no less personage than a doctor of divinity and learned doctor of laws, who was a Grand Chaplain of the Grand Lodge of the State of Minnesota having all its attendant Hocus Pocus titles attached to his name, actually and seriously urged his lodge brethren to the duty of a prayerful life and conduct, basing his argument for that duty upon the faithfulness of Hiram even unto death, Hiram, he said, being waylaid and murdered while on his way to his accustomed place of prayer. He calls Hiram the first martyr Grand Master.

Now, if Mr. Lorimer refuses to respond to so reasonable a request, ought we not to treat him as the Emperor William, of Germany, treated the Masonic fraternity at the laying of the corner-stone of the Reichstag, because of their inability, or refusal to answer a similar request.

If, in the above, a Masouic title has been applied to Mr. Lorimer's name that does not belong to it, he will feel complimented rather than offended, because it is certain that he loves Freemasonry, and has taken the degrees of Blue Lodge, Chapter and Commandery at least. He says that it is an insult to a Freemason to question the moral power of his Masonic obligation. Therefore he loves the wine of the fifth libation with the human skull for a wine goblet; and if he was a just man, and the Masonic penalty just, he would love to see that awful penalty executed upon the victim who has violated the corresponding obligation.

A minister, now pastor of a Baptist church in Pittsburg, and not a Freemason, argues that the Masonic penalty is no greater than the penalty God has established for those who sin against him; and he goes into the pulpit and sets forth Freemasonry in glowing language and attractive form for the admiration of all those who love it, apparently not perceiving any difference between penalties invented by wicked men and devils, to be executed upon all who violate certain wicked obligations invented and imposed by the same wicked men and devils, and the just penalties of God that are inseperable from the foundation of the material and spiritual creation. Is it a matter of doubt, or not, whether that minister has ever experienced the regenerating power of the Holy Ghost upon his own soul beyond the workings of his own imagination?

The atonement made by Jesus Christ makes such a work of regeneration possible. But, although Freemasonry has a system of regeneration all its own, it has no atouement for sinuers against the siu of Freemasoury. However, we will wait for President G. C. Lorimer to step out on the platform and prove the resurrectiou of Hiram; aud in the event of his failure to establish every priuciple of Freemasoury embraced by himself, both exoteric aud esoteric, we shall see more Baptist pareuts seudiug their sons aud daughters to Wheatou College rather thau the Baptist Uuiversity, of Chicago, for their educatiou; fearing Presideut Lorimer's hoodwiuk and cable-tow more than the (to them) error of sprinkling. There are some of "the excelleut of the earth," who may hold some error of doctriue; even the Quakers, who repudiate both water baptism and the Lord's Supper, have been called "the salt of Englaud," aud that not without some reason at least.

It further appears to my mind that it is not unreasouable to ask President Lorimer to prove the resurrectiou of Hiram because at least one Baptist miuister whom I know does sincerely believe that Hiram rose from the dead, aud that being the case a presideut of a University who embraces that doctrine as taught in the Masonic lodges ought to be able to prove it if true.

St. Paul, Minn.

THE NEW YORK WITNESS.

BY ALEXANDER THOMSON.

Amoug the men who have obtained an enviable reputation for true nobility of character, who have served their day and generation loyally and well, there are few who occupy a higher position than John Dougal, of the Montreal, and of the New York *Witness*. I learned to love and respect him when a boy in my Canadian home. His paper was the first for which I subscribed, and proud was I in those by-gone days to be able to take the *Witness*, even though at that time its subscription price represented nearly a week's hard work. I believe the Montreal *Witness* had a distinct influence in helping to shape my character, and I can truly say that from it and from its great New York brother, which now makes its weekly visits to my home, and is helping to educate my children, I have received nothing but good.

As seen above, the *Witness* was the first paper for whieh I subscribed. It was the first to publish an article from my pen. It helped to fix in my young mind those lofty conceptiens of man's duty and man's destiny that are the gold in all genuiue character, and for all this I love the *Witness*. But to do this is to like John Dougal, its creator and inspiration. I have never seen him or heard him speak, yet with an admiration similar to that which I entertain for John Bright, William Gladstone or Abraham Lincoln, do I think of John Dougal.

In continual and consistant opposition to the church of Rome he has no equal. I believe the Romanists of Montreal dreaded the *Witness* more than all the Protestant churches combined, and in this the N. Y. *Witness* has been a twin of its Montreal namesake. In these days, when this old enemy of man is creeping back into power, her saints' bones, her crucifixes, her army of idle priests who never marry, and nuns who never become mothers, hating our free schools as the Hindoo hates the cobra, accumulating vast amounts of property, not taxable, for the benefit of its well-fed priests, and to furuish the "sinews" for a possible contest in the future, abating uot one jot of her infallible pretensions; purring like a cat when her ends can thus best be attained, and springing like a tiger whenever the prey is within her power,—this ancient enemy of mankind, which had the deadly wound and is healed, is now marching on in her avowed mission to exterminate heretics; and against this incoming foe there is not a more courageous warrior than the *Witness*.

In behalf of the poor the *Witness* has ever lifted a trumpet voice. No monopoly has ever controlled its columns, and in the irrepressible conflict between labor and capital, when the poor man has sought by peaceable and lawful means to obtain his rights, in the *Witness* he has ever had a faithful support.

In the mighty conflict which this generation, with the desperate instinct of self-preservation is waging with the drink demon, no Wallace, with his resistless sword; no Warwick, with his ponderous battle-axe; no white-plumed Henry of Navarre ever fought with more lusty strength or more unwearied effort than the *Witness*, and upon this most deadly enemy of all the rights and hopes of men, the New York *Witness* is at the present time pouring a torrent of stormy eloquence that is like the ringing trumpet, or the long roll calling to battle.

There is, however, one question on which the *Witness* has for been some time mute. The Secret Empire, which, in my opinion, is the mighty stumbling-block lying in the way of the car of progress it is manfully rolling on, now receives few words of condemnation. Wheu the New York *Witness* was first started it most manfully attacked Freemasonry. Through its Grand Secretary for New York the order made a characteristic reply, using the words of our Lord and declariug, with rauk blasphemy, "Whosoever falls upon this stoue shall be broken, but upon whomsoever it shall fall, it shall griud him to powder." Has the stoue of lodge vengeanee fallen upon the *Witness* and crushed out free discussion ou this subject? If so, how great must that power be that can silence such a warrior, who, to my certain knowledge has for a quarter of a century guarded every right of man and faced every foe with uuflinching fidelity and courage. I cannot but believe that Johu Dougal is as true on this subject now as he has ever been. I do not believe he underestimates the deadly evil of the Secret Empire, aud, therefore, conclude that he hopes by concentrating his power mostly on intemperance and securing the overthrow of that gigantic evil, to be better able to grapple with the other. This may be true, but "my heart dies withiu me" when I think of Masonic prohibitionists assisting to ruin the busiuess of their sworu brother of the saloon: and though I followed the *Witness* aud my own sense of right aud voted for St. John, last election, I shall not do so again, unless he gives a public assurance that he is uot one of the children of darkness. This, not because my whole soul is uot in sympathy with national prohibition, but because I have no faith in any prohibitory legislation secured through the iufluence of the lodge. There may be a mighty conflict and outpouring of money and time, there may be a victory at the polls, only to be all nullified by treasou among the victors. Yet let the *Witness* live, though in this cause it may not be so warm as formerly, so warm as I could wish, it will ever be hailed as a friend in my home, and Johu Dougal ever be to me au ideal servant of the Master, a dauntless hero in every good cause, and an enemy of all that threatens the welfare of man.

Since writing the above I have been filled with pleasure by seeing in the *Witness* a sudden flashing of the old light on the questiou of the Seeret Empire, and an asserting of Christian independence of all clans and parties, iu a manner that must be refreshiug to every soul prepared to defend the right of private judgment aud the independence of man.

Bartlett, Ill.

THE GREAT APOSTASY OF THE LATTER DAYS.—II.

BY CYNTHIA DERBYSHIRE.

In the New Testament we have not so much of typical representation, but plain and direct prophecy of the dreadful nature and fearful prevalence of this apostasy of the latter days.

The second chapter of the second epistle of Peter is wholly taken up with a description of it. The reader may note the "false teachers among you." They are in the churches with the true followers of the Lamb, uot in a church by themselves like the Roman Catholics, but these work their way into Christ's true church, and *privily*, that is slyly, secretly, in au underhanded manner, "bring in damnable heresies, eveu denying the Lord that bought them: and bring upou themselves swift destruetion." "And many shall follow their pernicious ways." It is not a small affair, that may vanish in a short time, it is a terrible and widespread apostasy, working swift destruetion unobserved and unknown by the church.

Corroborating the words of the apostle Paul to the Ephesians: "For I know this, that after my departing shall grievous wolves enter in, not sparing the flock. Also of your own selves shall men arise speaking perverse things." Acts 22: 29. Now if they are in the church, and are such as were once on right ground, and have fallen into the mire of secretism, as is said in the 22nd verse, they are real apostates from Christianity; and have now no true part with Christ, or with his church, and it is plain they ought to be separated from it.

In the epistle of Jude is another description of this same apostasy, so similar that I leave the reader to make his own comparisons, only calling atteution to the "spots iu your feasts of charity, when they feast with you," aud to the 22nd and 23d verses where the apostle earuestly incites us to labor to save as many as we can out of this miserable defection. "And of some have compassion, making a difference: and others save with fear, pulling them out of the fire: hating even the garments spotted by the flesh." The regalia and such like trappings are what is meant by garments spotted by the flesh.

This same apostasy is fore-shown in the book of

Revelation: and is described as the first and second woes. In the first woe there is a star which falls from heaven to earth. A star is the hieroglyph of persons in high and influential stations, as, a "star out of Jacob," "we have seen his star in the east," "the star in my right hand." The falling of the star signifies the apostasy of some person, or persons, from the Christian faith. The bottomless pit is infidelity. This whole first woe consists in that loose, unorganized infidelity, which burst forth like a volcano in England in the early part of the seventeenth century; first proclaimed by Hobbs and Rochester, and afterwards by Voltaire and others.* It was partly headed off and broken by the powerful vindications of the advocates of Christianity, but has continued on in the form of heartless deisms, that strive to destroy the true religion, by destroying its agencies, denying its power and scandalizing its ministers and professors. How ought we to bless God for the limitation of time and of power annexed to it.

The smoke is that general tendency to questioning, caviling, criticising, and unbelief which has even affected the church, which is represented by the sun, and the whole moral atmosphere has been darkened by it during the past century, or since it burst forth in the seventeenth century.

I think this is the true reason why the churches do not have the power and glory of the apostolical age. Let any person observe how often the words "I don't believe," come into common conversation, and he can see how the smoke affects us all. The mental powers are so blinded that we cannot see the truth as we could do, if the work of the Holy Spirit was unimpeded in our souls.

The locusts that came out of the smoke, are individuals acting in the spirit of apostasy, and they have a poisonous influence on all around them, as scorpions sting and poison. They are a spiritual poison to all who accept of their doctrines.

The true-hearted Christians are to be exempted from their power though low and humble as the grass, or in green and growing experience, or high in the service and work which God enables them to do, as sturdy trees furnishing shade, help and benefit to others, they are all to be kept by the power and merey of their Lord, from contamination with this apostasy: but it affects those men who have not the seal of God in their foreheads. These locusts have not power to produce spiritual death, which means such a withdrawing of the enlightening spirit of God as would seal their eternal destruction; but they are tormented five months, or one hundred and fifty years, which is the time this heresy is to run on in this form. The torment consists in wicked sug gestions, vile and blasphemous thoughts, and infamous desires. They are seeking for spiritual death by striving to grieve away the reproving Spirit and grace of God, without whose saving influence all must become darkness and death in their souls; but he will not so withdraw his Spirit from them as to seal their doom.

They are numerous as is represented by locusts; they are powerful as is shown by comparison with war horses; they are successful, wearing crowns of victory; "faces of men," gives us the idea of an appearance of wisdom; hair of women signifies an orderly, decorous life, they prevent their true character from being understood; the teeth of lions are a bitter, revengeful, or malignant spirit when aroused to animosity. A high-strung, malignant, angry disposition is frequently called lion-like, and oftentimes such persons are figured as lions in Scripture, "and as an old lion who shall rouse himself up." Gen. 49: 9.

The breastplates of iron symbolize the hardened, seared conscience; so very impregnable to conviction that the best presentations of Gospel truth fail to produce any saving effect upon the minds of these apostates, and I think this case is analagous to that spoken of by our Saviour in the parable of the sower, where some seeds fell by the wayside, and the fowls of the air came and devoured them up; which is explained to mean that the devil comes and takes away the good seed out of their hearts. Now these are those reasonings suggested by the devil, so that as soon as any truth is lodged in the mind they reason it away, and thus they do even on their death-bed, so that we cannot even speak of a death-bed repentance in their case, so that the hardness and unconcern respecting the welfare of their souls, which they manifest on their death-beds is an encouragement to others in the same course of life; and this is what is meant by the stings in their tails. We are plainly told that the general diffusion of this heresy is the work and influence of one fallen angel, who is called the angel of the bottomless pit, and Abaddon, or Apolyon, because this heresy would work to uproot all the benefits and advantages which come to us through Christianity, without seeming to offer anything as a substitute. As was said by Peter, these would go away from Christ, without first knowing to whom they should go.

"The sound of their wings as the sound of many horses running to battle" represents the noise they make in the world; and this gives us the idea of a popular theory. The time of their continuance in this form is again said to be five months, or one hundred and fifty years, not to repeat it but to em phasize it as in the double dream of Pharaoh.

Inthe 21st and 22nd paragraphs of section 1st in Mosheim's General History of the Christian church for the seventeenth century.

THE NEW YORK WITNESS ON LOGAN AND THE LODGE.

(From the Witness of Dec. 10.)

There was once a candidate for the Presidency of this great Republic who lost his opportunity by prefacing his letter of acceptance with the information that he had just finished a hasty plate of soup. That finished his hopes. And we can hardly avoid thinking that Senator Logan has accomplished a similar demise by announcing from Chicago that he could not attend Vice President Hendrick's funeral at Indianapolis, because he had made his arrangements to be advanced a degree or two in Freemasonry the same day. Clearly, we think, Mr. Logau should be left to ascend all the steps of the Jesus-excluding fraternity, unembarrassed by the cares of political preferment. As his public declaration is apparently a bid for the support of Freemasons, it shows the danger to which the nation may be exposed from secret societies, which are directly contrary to the teachings of the Lord. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." John 2: 20, 21.

(In reply to a Masonic correspondent, Dec. 24.)

We have heard and read enough about Masonry to believe:

1st. That it reverences the All-Father, as all Deists claim to do.

2nd. That the claims of Jesus Christ to being the Saviour of the world are practically ignored, as they must be where Jews and other unbelievers in Christ are welcomed as members of the Masonic fraternity. This ignoring of the Saviour by Freemasons in their meetings would not be objectionable any more than it would be in a railway or insurance company if the society made no claim to a religious character, and did not bring its members into much closer relations than these other companies do. It is the close bond of a union that is not in Christ, that we find so objectionable.

3d. That Masons, in an election or on a jury, may be expected to favor a Freemason in preference to a non-Mason; and also to trade with a Mason in preference to a non-Mason, preferences which are a strong inducement to business men to enter the fraternity.

4th. Any society which demands from its members a loyalty superior to their loyalty to the general interests and well-being of the community in which they live, such as the church of Rome, the Nihilists, the Mormons and the Freemasons, is dangerous to the well-being of the State, and should be shunned by all good men. While saying this, we do not, in any way, make light of the good objects placed before both Masons and Romanists.

Our great objection to Masons is their oath of secrecy, and of allegiance to the society. Our Saviour taught distinctly that no good thing could thrive in the dark. Secrecy is the essence of darkness. "He that loveth truth cometh to the light, that his deeds may be made manifest," are the Master's words. We fail to see how secret societies could have been more distinctly condemned.

ON THE LORD'S SIDE.

Satan claims to be the God of this world, but he is a usurper. Christ, its true Lord, has come to expel him and to recover his own rightful dominion. Christ has organized the church as his army. It is an army with banners. It is composed of various divisions, each having its distinctive organization and drill and armament, but all marching together under his leadership. He issues this proclamation as he advances: "He that is not with me is against me." He recognizes no neutrals and no non-combatants. All who do not enlist as his soldiers he regards as his enemies.

This proclamation seems stern and harsh to many. They disclaim any hostility to Christ. They have, indeed, a certain respect and admiration for him. They rejoice in his success and contribute to the support of his army. But they don't want to leave their business and become soldiers. They don't want to take up the cross and join in the great crusade against sin and Satan. Why cannot they be permitted to go on as friends of the Lord in a quiet way? Why does he insist upon their taking the oath of enlistment, putting on the armor of the sacramental host and marching with it? He tells us in his Sermon on the Mount, "No man can serve two masters." Mammon is in possession of the world, and, hence, whoever lives a worldly life, no matter how amiable or moral he may be, helps to sustain the usurper. His influence is thrown in favor of the government de facto and against the government de jure. As Moses, when he came down from the mount and saw the golden calf which the people had set up, cried, "Whoso is on the Lord's side, let him come to me," so the church of Christ cries to-day. She is commissioned to summon us to loyalty and to enlist us in the service of her great Captain. Her ministers, as ambassadors for Christ, beseech men, in Christ's stead, to be reconciled to God. She, as the bride, joins with the Holy Spirit in crying, "Come." If we love the true Master, if we want him to have his rights, if we regard the rebellion against him as without excuse and long to see it subdued, there is only one course for us—we must come out on the Lord's side. That is the place of duty, that is the place of safety.

But men sometimes say, I am not a neutral. I am on the Lord's side though I do not belong to the church. I read the Bible; I pray; I try to live as a Christian. I believe that I am doing quite as well, if not better, than many professors of religion. God, you say, looks at the hearts, and if my heart is right, is not that enough?

The answer to these specious and plausible questions is: God has chosen to commit the standard around which his friends are to rally to an organized church. He has entrusted the defense and extension of his cause to the church. He sent down the Holy Spirit to abide with the church. He instituted ordinances to be administered by the church. He has carried on his work thus far through the church. The gospel is preached by the church. Missionaries are sent out by the church. The Bible is translated, printed and circulated by the church. All the benevolent institutions are sustained by the church. It is the fountain of those streams which are watering the earth, and making its deserts rejoice and blossom as the rose. If God has thus established his head-quarters in this world-wide conflict in the church, we must join it, if we would be on his side. We cannot enjoy the blessings of loyalty or meet its duties outside of the church.

He who is on the Lord's side will desire and need the protection of the Lord. But the army is in a hostile land. Foes confront it on every side, and it cannot be responsible for their safety who are without its lines. Imagine a Hebrew in the wilderness, withdrawing from the camp and pitching his lonely tent by some spring among the hills. He says, I can serve God here as well, or better, than when following the pillar of cloud and fire. I will have a little altar here of my own and will offer sacrifices on it. Would the Lord protect that solitary worshiper from the prowling Amalekites? And even if he escaped their swords and spears would he not lose a great deal by not seeing the new miracles that Moses wrought and hearing the revelations that he received from God? Like that Hebrew in the solitude of the desert is the man who proposes to be a Christian without joining the church.

Christ laid the duty of conquering the world upon his church and gave to her the Holy Spirit and the promises, then, whoever remains out of the church says, by his example, this organized movement is unnecessary. He throws whatever influcuce he has against the divine plan of the campaign. He says: Let the army be disbanded and every soldier fight on his own hook. Such advice in a civil war would be called treason, and this is a civil war. It is a war in which we must join one side or be counted as on the other. Neutrality is opposition because it means disorganization.

The Lord's side seems feeble sometimes. The soldiers appear sluggish and cowardly, but it is the side that must prevail. To its leader all power is given in heaven and on the earth. He goes forth on his white horse conquering and to conquer. Our faith is not in men, but in him, and we identify ourself with his church because thus we identify ourselves with him. Those who are on his side now he will gather at his right hand, in the great day, and say unto them, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Thus, by helping Christ and this church to conquer the world we secure for ourselves crowns and palms in paradise.—*Interior.*

THE PROHIBITION VICTORY IN WORCESTER.

BY REV. HENRY T. CHEEVER.

The Tidal Temperance Wave, which, it may be remembered, your correspondent ventured to predict in October last, has fully come. With a sweep and majesty that at the same time both astonish and appalls, it overflows all the banks of conservatism, covers the grass-grown marshes of doubt and indifference, and runs up into all the rocks and caves and crannies of public opinion with its healthy brine.

Today Worcester with its 70,000 stands redeemed, regenerated, disanthralled by the irresistible genius of PROHIBITION. It has not only overcome an adverse vote of 2,123 majority in favor of license last year, but it has carried the city this year for no license by a major vote of 867. Five elements have united to procure this grand result: 1st. The intolerable audacity of the liquor power that has controlled the city for a decade of years under local option, and now, like vaulting ambition, has o'er-leaped itself and fallen on the other side. 2nd. The conviction among Republicans and responsible tax payers in general that the control of the city by the rum power must come to an end. 3d. The positive hostile position of the Roman Catholic priests toward the liquor traffic, on account of its disastrous, demoralizing influence upon their members. 4th. A revolt in the Democratic party, rebelling against the dominations of rum, and uniting with Republicans and no-license voters against a popular candidate for the mayorality dictated by the liquor traffic. 5th. The activity of the Woman's Temperance Union and the united protest of the evangelical ministry of the city in public mass-meetings and otherwise to awaken and organize public sentiment against the traffic, and procure a popular decree of prohibition.

Worcester Prohibitionists will now be put to the proof as to the stuff they are made of. A leading journal of a neighboring State says:

"All Worcester will say that the law ought to be enforced. But the law will not enforce itself. Whether it will or not be enforced will not depend so much upon what the majority of the citizens think about license, as upon the real regard for law and the amount of moral courage possessed. The liquor dealers in their arrogance overshot the mark; the question will be whether they be allowed to violate the law without punishment. If Worcester cannot maintain its own law in this matter, it will be difficult to find a place of, say twenty thousand inhabitants, that can. Those not only who voted "no license," but those who believe in law and order are bound by every worthy consideration to give the new law a fair trial. The experience of our neighbor will be watched with interest."

At the Sunday afternoon mass temperance meeting in Mechanic's Hall, immediately preceedent to the no-license vote of the city on the 15th of December, your correspondent is reported to have said that while many in Massachusetts had been debating, doubting, and drifting, lying on their oars, and divided among themselves as to the practicability of any radical measure of reform, a large and growing city in the South had boldly pushed to the front with an achievement in the line of temperance that electrifies the land, and opens a new era for the South and for the nation. After a campaign and canvas most extraordinary for its thoroughness and absorbing interest, Atlanta has carried prohibition by a good round majority. And all but fourteen of the 137 counties of Georgia are now under prohibition by vote of the people. He therefore moved the thanks and congratulations of the assembly to our sister city of the south in these terms:

Worcester, Mass., to Atlanta, Ga.

GREETI G. The Prohibitionists of Worcester are convened at our Mechanic's Hall, on this afternoon of the Lord's day, Dec. 13 h. in the interest of temperance, to stir up the people of Worcester to take in hand the demoralizing liquor-traffic and make it a loo, by voting no-license at the pending municipal election of Dec. 15th., and this assembly hereby heartily tender the enthusiastic congratulations to the prohtbitionists of Atlanta upon their late signal success in procuring a decree of prohibition by a major vote of the people of their goodly city. All hail, Atlanta! The old Worcester of 1775 accepts the lead and will try to follow the noble example of the young Atlanta of 1885; that so these sister cities of the North and south, united under one right, confederacy, may emulate each other in the career of prosperity and greatn ss that opens before them by the sure providence and blessi g of Almighty God, through the prevalency of temperance and morality and the legal and constitutional suppression of the pernicious liquor-traffic.

Signed, by order and in behalf of the mass meeting of citizens of Worcester at Mechanic's Hall, Sunday, December 13th, 1885, and transmitted to ex-governor Colquitt of Atlanta, Ga.

HOMER T. FULLER, *Chairman.*
GEORGE M. WHITTAKER, *Secretary.*

It is from eight to sixteen that boys begin to break away from parental control and the restraints of the fireside. It is then that they seem to feel that they know more than they who bore them; it is then that they begin to assert the liberty of the street, and taste its delusions, its vices, and its crimes. Said an English jurist of great distinction: "A large majority of all the criminals who are brought before me have been made what they are by being allowed to be away from home evenings, between the ages of eight and sixteen."—*Dr. Hall.*

WASHINGTON LETTER.

DEAR CYNOSURE:—The Edmund's amendment to the anti-polygamy bill reported back by the judiciary committee just before the Congressional recess, strikes at the root of the real difficulty. The only real obstacle to the enforcement of the anti-polygamy law has been the oath-bound seerecy in which all plural marriages were celebrated. But for this there would have been no more difficulty of enforcement than of any other law which is offensive to a considerable body of its violators. It is doubtless true that in Maine, Iowa and Kansas, as well as Utah, the laws have an imperfect enforcement, but the difference is, that the dram-shop has been open to public inspection. The officers of the law might go in and out when they would, but the Endowment House, like the lodge, was sacredly closed against all but initiates, and the right to such exclusive secrecy has heretofore been conceded; nay, more, a large percentage of the people, including most of the officers of the law, are practicing—not polygamy—but systems of seerecy which are held to be just as inviolable as those of the Endowment House and under which crime might be and often has been consummated. That any class of institutions should deny to the government the right of inspection and refuse to be responsible both to law and public opinion both for what they are and what they do, is a strange anomoly in a free government. The right of privacy is one thing and the right of absolute concealment is another. That in which the public has no concern needs no publication, but all institutions and organizations which affect the public welfare ought to be open to the inspection of the public.

Mr. Edmund's bill in requiring the certification and registration of all marriages and requiring that the books of record shall be open to inspection, is certainly a most useful and far-reaching measure. A similar law was passed in 1832 by the legislature of Rhode Island. The Masonic lodges were required to make a record of all initiations, including oaths and ceremonies, and to report them to the court of records. This record was to be open to inspection. It is needless to say that under this law Freemasonry ceased to exist. It was not until after the Dorr rebellion in 1842 that it revived. In the other States Masonry successfully resisted the right of inspection and has continued to do so to this day, only with an increasing arrogance.

Whatever may be the immediate effect on polygamy, the result of this measure, if it becomes a law, will be to establish the right of inspection in reference to all organizations involving public interests. Just as the recent judicial decisions in favor of the right to suppress the manufacture and sale of oleomargerine imply the equal right to suppress the manufacture and sale of whisky, so the right to inspect the doings of the Endowment House implies the equal right to investigate the Knights of Labor and Masonic lodges. Such inspection implies suppression.

The recent prohibition victories in the South, particularly in Georgia and Kentucky, are opening the eyes of even the politicians. *The Star*, of this city, says that no one can question the advantage to public morals, and instances counties in Kentucky where crime has been brought to a minimum through local option laws. *The Star* comes round so far as to favor local option laws. Very well, let us have local option in this District to commence with.

Our mission work is going on with unabated vigor. The attendance is on the whole increasing, especially at our noon meetings. On last Sabbath we had two services in the Dime Museum, a large hall on the avenue between 11th and 12th streets. There was a large attendance of the class that do not go to public worship in the churches, and there was much seriousness. Major Milton, who addressed the meeting, is a man of fine abilities and of great earnestness. He has no faith in temperance orders, or in any other order than that of the songs of God, and he preaches the Gospel as the remedy for intemperance and all other sins.

The *Star* gives us this picture of what is called high-toned Washington society:

Assistant Attorney-General Maury revived an old Washington custom of having a number of friends in to drink eggnog with him after church services on Christmas day. Among the gentlemen who partook of the spicy draught were Chief-Justice Waite, Admiral Welles, Admiral Rowan, Justice Miller, Justice Woods, Capt. Tanner, and Judge Cox.

This is the reason why we have more than 1,200 saloons, and why there are more arrests in proportion to the population than in any other city in the nation. This is why there is a continual conflict here with helpless poverty and terrible crime. The Chief Justice of the nation goes from church service to dram drinking. His assistant judges are his boon companions in social tippling. This is the reason why both houses of Congress are disgraced with drunkenness, and why the Senate restaurant, in defiance of law, publicly advertises the sale of intoxicating liquors.

This is the source of the inspiration of Senator Ingalls's license bill recently introduced into the Senate, which if rightly named would be called a bill to increase, promote, protect, and perpetuate the liquor traffic in the District of Columbia. This is what makes city missionary work at once so needful and so difficult. When will great men of the nation, and especially the sons of the Puritans, consider that their example in promoting the practices, from which comes the great bulk of our crime and misery, is a thousand-fold more potent than their efforts to suppress them? H. H. HINMAN.

A "Trades and Labor" Convention has been holding its sessions in this city for several evenings past. Seventy-nine delegates out of one hundred and sixty who attended the first meeting answered the roll-call last Monday evening. Many had left, including Knights of Labor, because of the extreme and unlawful measures proposed. The meetings are stormy, and more harm than good is likely to be the result of such incendiary speeches. It is marvelous—the blindness of these men who suggest all sorts of remedies for hard times, but say nothing of the evil and terrible waste of intemperance. Night after night they talk about convict labor, monopolists, rates of wages, the Chinese, etc., and not one word about the rum traffic, which is the *great drain* on the purse of the workingman.—*The Pacific, San Francisco.*

Secretary Manning has a son in New York who is a saloon-keeper. Dispatches say he was arrested for keeping his saloon open a part of election-day. The court dismissed him under the flimsy excuse that he could not get the crowd out of his saloon. This may open a loop-hole for saloonists to keep open on election-days in the future. All they will have to do will be to gather up a crowd who will not leave.—*Telescope.*

Mr. Eaton, the head of the Bureau of Education, has resigned after a long term of faithful service, to take the presidency of a college. He did his work well in the main, but with too evident leanings toward a merely secular type of education, which is not the most likely means to make good citizens, whatever it may do to make "smart" Americans. Dauiel Webster quotes Mr. Jefferson as saying in his old age that he had been greatly impressed with the truth of Mr. Burke's saying that "religious education is the cheap defence of States."—*The American.*

REFORM NEWS.

A YEAR IN WISCONSIN.

Bro. Bancroft's report of his work in Wisconsin for the year shows that he has lectured in the following places: Milton and Milton Junction, Rock county; Pleasant Hill, Richland City, Orion, Sextonville, Richland county; Douglas, Marquette county; Rural, Wapacca county; Belle Plain, Waukechon, Shawano county; Wilson, Oconto county; Flintville, Brown county; Sturgeon Bay, Clay Banks, Door county; Ahnapee, Kewaunee county; Kasson, Manitowoc county; Brillion, Calumet county; Fond du Lac, Byron, Fond du Lac county, Greenbush, Sheboygan county; Bolton, Washington county; Waubeeka, Ozankee county; Wauwatosa, Oak Creek, Milwankee county; Raymond, Racine county; Martin, Green county; Wankesha, Prospect Hill, Genesee, Delafield, Sussex, Waukesha county; Stoughton, Cambridge, Belleville, Dane county; Oakland, Kosh konong, Jefferson county; Sugar Creek, Fayette, Walworth county. He also spoke in Wheaton, Winslow, Riley and Huntley in Illinois. It thus appears that the State has been fairly canvassed by Bro. Bancroft, and a foundation laid for good work in every direction.

Bro. Bancroft has borne his own expenses during the year and so kept no account of them. Neither did he make any charge to the State Association for services, nor take contributions for the same. Probably his work would have a deeper, more abiding effect if the people he visited had contributed, and with a liberal hand. However, as many of the places were visited for the first time, little would have been received had it been asked.

Bro. Bancroft concludes thus:

"I have traveled with my own conveyance of horse and buggy 2,416 miles. I have distributed, by gift, over 39,000 tracts in 4,686 families in thirty different counties in this State, and eight or ten in Illinois. In my repert above the places are only those where I have preached or lectured. But I have visited from house to house and given away tracts and con-

versed in families and with individuals on the subject of secret societies in a great many more places. In fact I have hardly ever given away tracts where I have lectured or preached, but they have mostly been given as I have gone from place to place during the week. I have not lectured much in the large cities and villages because I am not qualified for that, but I have canvassed to some extent and done what I could, and it will be satisfactory to those that I have labored for an with."

THE WORK IN IOWA.

DEAR CYNOSURE:—When I was at the Washington Convention I met friend James Harvey, and his wife, from Pleasant Plain, and they invited me to come to their place to lecture, Accordingly, after the lecture at Wyman, which was on a rainy night to but a handful of people, I went to Pleasant Plain. I reached there before noon, and before night we had a notice out for a lecture that evening in the Friend's meeting house. I lectured that evening, and preached the next evening in another Friend's meeting house a few miles distant; and returned and lectured again at Pleasant Plain, on the third evening.

The Principal of the Academy kindly gave his pupils permission to attend the first lecture. The second lecture was given ou Christmas night, when the studeuts had many of them gone to their homes. But the Odd-fellows, who showed their interest in the ladies by attending the meeting of the Rebecca's on the evening of the first lecture, were out to hear the second lecture. There are some warm frieuds of Christ and Christian reform at Pleasant Plain.

Mr. Geo. Brokaw of Washington, Iowa, offered to give one dollar a month to support the lecture work in Iowa. Friend James Harvey of Pleasant Plain, will also give one dollar a month, aud he thiuks there are one hundred men in Iowa who would cheerfully do the same. Friend Harvey is what some call a slow Quaker. But do not fancy that he will be behind in this, or any other good work. He may be slow to speak, but he will be free to give. Aud the sinews of war will uot be lacking for a protracted campaign in Iowa, if Mr. Brokaw's and friend Harvey's generous liberality shall provoke ninety-eight other friends of Christ and truth and reform to emulate their noble example.

Is it not time that we awake to the fact that the religious philosophy of Freemasonry dethrones Christ, and exalts Mohammedanism and Paganism and Judaism, and every other false religion, to an equality with the religion of our Lord aud Saviour Jesus Christ? Thus Satan seeks to accomplish by this indirect method what infidel philosophers who have openly attacked Christianity have failed to do.

The Young Meu's Christiau Association are responsible for the statement that but five out of one hundred of the young men of America, are professing Christians. Shall we wait until this lodge demon has corrupted the *faith* of our young men, as effectually as the saloon is debauching their *morals?* Let us arise and strangle these twin devils with cords of truth, before they have wrought the ruin of our land, which they will surely do if we do uot in the uame, and by the power of Christ withstand them.

The religious philosophy of Freemasonry is the worm iu the root of the Christian faith of the young men of our couutry. And if we let that worm alone the Christian faith of the masses of our young men will droop, and eventually die. Friends of Jesus, lovers of reform, do not wait until Christ has only old men and cripples, and women for pillars in his church, but come to the rescue now.

Help your State lecturer to get up meetings, and conventions, and organize associations for pleading the truth everywhere. Aud let our couuty associations have auxiliary bands in every township, who will give themselves to prayerful effort to win souls from the saloon and lodge, as well as from every other haunt of vice and sin, to Christ.

Let us humble our hearts before God, and confess our sius and our lukewarmness; and with faith in Jesus to cleanse us by his blood from all sin, let us wait for the promise of the Father, until the Holy Ghost comes upon us, and we are anointed for this work of soul-winuing. Let us get enough of the Spirit of Him who is no respecter of persons, in our hearts; so that we will deal as faithfully with the elder or deacou, who goes to the lodge and joins in the devil-worship practiced there, as we do with other sinners.

They must be taught that they cannot drink the cup of the Lord and the cup of devils; that they cannot be partakers of the Lord's table, and the table of devils; that if they join in the rival worships of the lodge, that dethrone Christ as the one Mediator between God and man, they provoke the Lord to jealousy, and that they cannot escape his wrath who is stronger than they.

What Christ wants is anointed men and women who are not afraid to grapple with the lodge demon in their revival work, by calling to repentance the votaries of the lodge, as they would the frequenters of the brothel and the saloon. And, though this lodge wickedness may be found in high places in the church, yet the command to show my people their transgression, and the house of Judah their sins must be obeyed, and this lodge wickedness exposed until men would just as soon think of clinging to fornication, or theft, or drunkeuness, or adultery, as they would think of adhering to the carnal brotherhood and false worships of the lodge.

Again, I say, let us awake! and take hold of this matter as Samson did of the pillars of Dagon's temple, in the streugth of Christ, with prayerful effort, until the Spirit of God descends like a flood upou the people and the very foundations of this wickedness are washed out. Your brother in Christ.

C. F. HAWLEY.

FROM THE KANSAS AGENT.

NORTH CEDAR, Kans., Dec. 31, 1885.

DEAR EDITOR:—While enjoying the hospitalities of Father Mullinax and son, about five miles south of North Cedar, Jackson county, where I am to lecture to-night and to-morrow night, aud where I preached to quite full audieuces yesterday and last evening, I will write a few items of travel aud labor.

I left home Wednesday, the 9th inst.; reached Bro. B. Franklin's Saturday evening, although it snowed all day. Preached Sabbath evening, and left two appointments to lecture iu the U. B. church four miles north of Rossville, Shawnee Co. Left my horse and buggy; took train, and reached Olathe Tuesday noon, where I met Bro. M. N. Butler, the American agent, and remained the next day, while he succeeded in affecting a State organization of the American party.

A protracted meeting being in progress at the Wesleyau Methodist church, (with some degree of revival interest) there was no opportunity to have a series of lectures. I therefore returned to the Franklin church, where I spoke to fair audiences, Friday and Saturday evening, and preached Sabbath evening, wheu Rev. C. M. Parsley took a collection for me. I received four subscribers there for the *Cynosure*, and two on my trip to Olathe.

Tuesday, December 22nd, went to Rev. J. S. T. Milligan's, near North Cedar; lectured Wednesday evening at the Woodburn school-house, and then, on account of Christmas trees and Santa Claus, *alias Satan*, hindering me, I could not get appointments till Sabbath, at the Mullinax school-house, where I am to speak to-night and to-morrow night. Thursday and perhaps Friday evenings I am to speak in the Reformed Presbyterian church at North Cedar.

My experience shows that we get a larger number of hearers in proportion to the ordinary congregations in the country churches and school-houses, than in the cities; and yet where the work is entirely new it is very discouragiug financially, and unless the iutelligent friends of the cause in this uncultivated field (Kansas) speedily come to the rescue it will have to be abandoned. The N C. A. giving but half, or less, of its former help the way of your unworthy servant is very uear closed up. I feel very deeply interested in the reform work, and will do the best I can, but fear that this will be my last trip, unless there are some special calls. R. LOGGAN.

HOW TO KEEP A LECTURER.

PLEASANT PLAIN, Iowa, Jan. 1, 1886.

DEAR CYNOSURE:—C. F. Hawley was here last week and delivered two lectures on the religion of Freemasoury, clearly exhibiting the difference between it and the Christian religion.

We have also received a letter from Delta, Keokuk Co., giviug an account of two lectures he delivered there this week on the same subject, which had wonderfully enlightened and aroused many in that town and vicinity. All the ministers (three in number) received him with open doors. All the friends of the cause here consider him a worthy and efficient workman, and are anxious that arrangements be made to keep him in the field.

This can easily be done if a number of cards could be sent to some good worker in each locality in the State, and he get each one to state on the eard above his own signature how much he would pay per month for that purpose; send the cards to J. A. Laird, our treasurer, to hold as our subscription or obligation given. The local agent having a list of the subscribers in each place could collect and forward to our treasurer. and thus raise the money necessary to keep Bro. Hawley at work all the year, without the disagreeable task of passing the hat when he comes to talk to us.

I merely make these suggestions for consideration. Some better way may be devised. I heard one man say he would pay $1 per month.

JAMES HARVEY.

FROM THE ILLINOIS LECTURER.

GILMAN.

There is no hall in this place fit for use. However, I had the privilege of exhibiting the large chart in two places in town. Each time I had a small but interested audience. On the latter occasion a number of ladies were present, one of whom declared on hearing "Jubela, Jubelo, Jubelum," that she intended to repeat these names to a Masonic friend when next she met him. But she changed her mind when she saw Hiram Abiff "duly and truly prepared" to become a Master Mason.

While passing along the street a merchant halted me, saying as he did so, "Let me introduce you to this gentleman coming. He'll talk to you."

The approaching party, advancing by one upright regular step, bawled out on being introduced, "Well, if he can tell us anything about the unknown and unknowable, I am willing to listen to him; but if he can't, I don't want to hear him or any other d—d preacher."

I would not give the iucident this passing notice but for the fact that it is but one specimeu from among the many of the like nature which every lecturer must encounter, and as often ignore in making his report. I merely said that my Bible directed me to "Answer not a fool according to his folly, lest thou also be like him;" and to "Answer a fool according to his folly, lest he be wise in his own conceit."

PAXTON.

The Masons have erected a very fine brick building iu this city, the upper stories of which are devoted to worship of "the god of this world;" and he has succeeded iu blinding the eyes of very many Christian people through the representations of one pastor and some who profess the religion of Christ. I was told that this pastor boasts of his order in the pulpit. Masonic professors of religion point to him with a triumphant air, as a Mason, and consider that a sufficient excuse for their "fellowship with the unfruitful works of darkness."

Here I met Rev. Wm. Blanchard, who welcomed me to his home and endeavored in every way to assist me in bringing this reform before the people; and though we spent an entire day, we could not obtain a church in which I might either preach or lecture. Sabbath came, but the situation was unchanged. We were about to despair of securing a place in which to speak, when a Christian brother directed me to rent a hall and he would pay for it. This was encouragement indeed; so that if the Elijah of this reform is yet to be found, we are sure we can place our finger on Obadiah.

Lawrence Hall was obtained, and on Sabbath evening, at the union meeting of the churches, I arose and asked the officiating minister for the privilege of making an announcement, which was granted. Accordingly, I stated the nature of my mission and invited the public to a free lecture on "The anti-Christian Character of Freemasonry and Kindred Secret Societies."

Tuesday evening the hall was well filled, additional seats having been provided. Here again the large chart did good service. The audience listened respectfully aud with marked attention. At the close a crowd of young meu came forward to examine the chart more minutely aud ask for informatiou. Altogether, the favorable turn things took at that time, wheu it seemed impossible to obtain a church or hall in which to speak, the orderly audience, the respectful attention given, and the effect of the truth appearing at the close in the enquiring attitude of so many of that audience, encouraged me to believe that the Divine Spirit was manifestly present.

Many are expecting Pres. C. A. Blanchard to lecture at no distant date in one of the Swedish churches. I had the pleasure of meeting Rev. A. E. Wenstrand and Rev. A. Edgren, both of whom are Swedish pastors, aud with their congregations are united in their opposition to secret orders.

The morning after the lecture I met a man in front of one of the stores who, with the air of one possessed of superior knowledge and condecension, patronizingly addressed the group arouud him substantially as follows:

"Gentlemen, I supposed that this mau knew something about Freemasonry. I supposed from the statement in the bills that he was a seceder from Freemasonry, but I see from his conversation that

he knows nothing at all about it. He never was there." Then he turned, looked me in the face, as if to say, What can you make of my method of disposing of your case, Sir. I simply asked him if he was a Mason to step to the nearest justice's office and make affidavit that he did not swear in the first degree to bind himself "under no less penalty" than having his throat cut, etc., offering him $10 for his trouble.

"No, sir. I'll not do any such thing," he shouted.

"Why not? You cannot make ten dollars easier, if your assertion be true, viz: that I know nothing at all about it."

"I don't care," he responded, "*I don't want to make ten dollars.* I–I–I don't need it; I've got plenty."

I did not doubt his last remark, nor did the crowd, who did not let him off so quietly, as I afterwards was told. There may be some difference between telling a falsehood and swearing to that falsehood after it has been told. G. T. DISSETTE.

CORRESPONDENCE.

ANOTHER SUGGESTION.

DEAR CYNOSURE:—As great efforts are being made to build church edifices for a mixed worship, in which those who hold to one way to heaven are held to worship with such saints as hold to "another Gospel which is not another" in the lodge, my suggestion is, that if the lodge men lack room at home, that Anti-masons help them build lodges enough to hold them. We submit the idea that it would be better for both kinds of worshipers, but more speci ally for purely Christian worshipers. While the inconsistency of the Mason in mixing is not so glaring, that of the believer in the *one way* is too absurd for toleration. We could never help build one hive both for honey bees and yellow jackets. Would rather help build two—one for each. Yours for one way. N. C.

THE G. A. R.

TWIN BROOKS, Dakota.

EDITOR CYNOSURE:—A country paper says: "Gen. Humphrey Post, G. A. R., held another of their popular camp-fires at the court house last Saturday afternoon, at which the usual jollity and sociability prevailed." "The G. A. R. band was present and made one and all 'mark time' with their inspiring strains of old familiar and war-time airs."

We have claimed that the G. A. R., as an organization, is not for the physical, mental or moral improvement of its members, or of any other persons. This is clear from what usually transpires at the camp-fires. In the first excerpt above quoted the basis of the social development of the members is made to appear as "jollity," light amusement, noisy mirth according to Webster. It is well known that the old comrades spend their time (in part) at these camp-fire gatherings, relating impure and obscene stories, telling army lies, etc. We are not detracting from the character or reputation of the noble soldier who stood by his country's flag in an hour of peril, but the facts as stated are known to be true. There is but little that transpires at a camp-fire that is ennobling and elevating that is not made of little effect by the ridiculous and improper conversation that goes with it.

The next point we desire to notice is, that the speeches, the songs, etc., all tend to develop and keep growing the sectional animosity that the late war engendered. Is it right to keep open the sectional wound?

And again, while the G. A. R. keeps up its camp-fires, parades, etc., the spirit of bitterness is kept welling up in the hearts of the rebel soldiers. Would it not be more like *manhood* to strive to unite the hearts of the Northern and the Southern soldier? Would it not be more becoming the Christian to dispel hatred, rather than keep it growing? Would it not be more in keeping with the teaching of our Saviour to spend the time used in "jollity" to better the condition of the race rather than dis-unite a people?

Ministers of the Gospel are often connected with the G. A. R. Is it right and proper for the pastor of God's people to waste his much-needed time in a crowd where *jollity* is the thing most in store, instead of using this time in Christian work? Riding along the sea of life on "the waves of popularity" as these preachers in the G. A. R. are doing, how successful will they be as soul-winners? Is the man who is led along by such worldliness a *fit* man to lead the world to Christ? Dear reader, do you approve? Will you be found wasting your time, money and talent in such ways as the G. A. R. invites? *Arise, shine.* Isa. 60: 1. "Come out from among them." C. E. WALKER.

ANTI-MASONS WRITE THUS FOR YOUR PAPER.

EDITOR CYNOSURE:—In the *Cynosure* I notice a reform writer says he had adopted one of Miss Martineau's rules for writing for the press; which rule was, "To strive earnestly to serve my day and generation," and as I read this it came forcibly to my mind that the very best way to be useful to others by writing is to write only on those subjects in which we have taken such a deep interest as to have made it a subject of importunate prayer.

The more a writer has of Jacob's experience when he wrestled with the Angel of the Covenant, when he said, "I will not let thee go except thou bless me," the more useful will their articles be to others.

With such previous preparation, burning, loving, powerful words will be written, coming from full hearts; and what comes from the heart reaches the heart: and the heart must be reached in order to rightly affect the life. The intellect may be instructed, and convinced even; but if the heart remain untouched our work for others will be mere outside work, ending in a wordy war or a tinkling of cymbals.

May every one who seeks to wield the pen look up for help. M. P. N.

PITH AND POINT.

NOTICE TO CORRESPONDENTS.

All are duly and respectfully notified that my regular address is hereafter to be Green Grove, Lackawanna county, Pennsylvania, instead of Thompson, Susquehanna county, Pennsylvania. Mail matter addressed to me at Thompson, Pa., and 1409 Dixon avenue, Scranton, will reach me in time.—NATHAN CALLENDER.

FROM THE PRESIDENT OF THE NATIONAL CONVENTION.

While all over the land, as we travel from place to place, sojourning, a week here, a month there, and three or six months farther on, we see evidences of the almost unlimited and ubiquitous, as well as iniquitous, reign of the "lodge" in old and new forms. There are everywhere seen also the tokens of its approaching end. There is a general restlessness under its yoke, and the invention of new forms and names of the same nature, show a felt necessity of new devices to divert the oppressed victims from their galling yokes—new toys to please impatient children! This cannot last always. The end is at hand if we are faithful. "Once more all together."—S. COLLINS, *Hoboken, N. J.*

THE POLE-STAR IN THE SOUTH.

I admire the course your valuable paper is taking, and in the way it defends the truth. I have been a member of two secret orders, but consider myself a member of none, now: and, the Lord being my helper, shall never enter another again. May Heaven bless the noble work that is being done by your paper and associates, throughout this South country, especially.—(Rev.) E. E. SIMS, *Dodd City, Texas,*

ZEAL UNDIMMED BY AGE.

I will write for my father, J. Day, as he is nearly 80 years old. He would be glad to work more in the reform and does all he can. There are but few here who care to think of this, except the Adventists, as a good many Masons are here. But if we could get a good lecture or two it would do good and wake the people up. Some of our ministers are Masons; and that abomination hinders much in temperance work. Father has been an Anti-mason since Morgan's time. He is a radical, and distributes tracts, etc., as much as he is able. We need a wide-awake lecture very much, but we are not able to bear all the expense. Will do what we can toward getting subscribers. Yours for earnest work.—MRS. S. A. SMITH, *Hutchinson, Minn.*

GIVE OTHERS THE LIGHT.

For some time you have been sending the *Cynosure* to our Reading Rooms at Berwick, and to myself at Cannon Store, and it has done great good and been of incalculable benefit to every church and hundreds of people. I hope you will send the same God-sent blessing to Rev. B. Dorsey. He is one of our worthy ministers and an anti-secret society man. He has done good work in battling against these evils. Please furnish him with ammunition as he needs to keep firing.—A. L. REESE, *Cannon Store, La.*

A SAMPLE OF GOOD TEMPLARISM, VERBATIM ET LITERATIM.

It [the *Cynosure*] has not been at all a welcome visitor. For some time it was regularly consigned to the flames by the mother of the family. Perhaps you think us Masons or rank secretists of some kind. We are not. No member of our family ever belonged to a *genuine secret* society. But from the father down all are GOOD TEMPLARS, who are old enough, and we are proud of it! And no one who knows of the simple ceremonies of our noble order, or any lover of *truth* can read the *infamous* fanatical and *utterly untruthful tirades,* or covert hints at ceremonies which never were a part of our exercises, can read unmoved the Cynosure. It is a wonder to me, a full degree member, that you dare write or print such articles. Rail at Masonry all you please—it may deserve it, but we don't like to have the Good Templars *lied* about.—S. A. ROSCOE.

BIBLE LESSONS.

STUDIES IN JEWISH HISTORY.

LESSON III, Jan. 17, 1886.—The faithful Rechabites. Jer. 35: 12-19.

GOLDEN TEXT.—For unto this day they drink none, but obey their father's commandment. Jer. 35: 14.

Open the Bible and read the lesson.]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Israel's ingratitude contrasted with the filial obedience of the Rechabites.* v. 12–15. The fierce, yet probably sincere zealot, Jehonodab, from whom even Jehu sought inspiration for his sanguinary warfare against the priests of Baal, had his reasons, partly politic and partly religious, for desiring that his descendants should form a separate community. The command to live a nomadic life, engaging in no trade and owning neither houses nor lands, seems to have been dictated by motives of policy. As they had no blood affinity with the native Jew, it saved them on the one hand from rivalries that might have led to persecution from the dominant race, and on the other from being absorbed into the body of the nation and thus losing their separateness as a people. They are thus a striking type of the Christian who as a stranger and pilgrim on the earth cannot properly call anything earthly his own. His treasure is in heaven, and whatever worldly wealth may fall to his share he is only the Lord's steward. But the Rechabites are remarkable chiefly as being the first recorded instance of a temperance society on the total abstinence principle. Necessity had driven them to take refuge in Jerusalem from the Chaldean invaders—but even the command of a prophet could not tempt them to violate their vow to drink no wine. They were willing to be peculiar, and, in an age of universal wine-drinking, to bear their testimony for temperance. By making their filial obedience a rebuke to stubborn and ungrateful Israel, God has put the stamp of his approval on total abstinence as a principle. Another powerful argument for temperance is afforded by the fact that

2. *God makes their obedience in this respect the pledge of their perpetuity as a tribe.* vs. 16–19. Wolff thought that he found a remnant of this tribe in the deserts of Arabia. God punishes and rewards through the operation of natural laws. There is no destroyer of a family line like intemperance in its members. Mr. Nelson, the most distinguished of English actuaries, after long and careful research has ascertained that between the ages of fifteen and twenty, where ten total abstainers die, eighteen moderate drinkers die. Between the ages of twenty and thirty where ten total abstainers die, thirty-one moderate drinkers die. Between the ages of thirty and forty, where ten total abstainers die, forty moderate drinkers die. God's law, "the soul that sinneth it shall die," is written in the very constitution of our bodies, and only in obedience to his laws is the fountain of life—physical and spiritual.

LIGHT FROM THE WORD.

Were the Jews a nation of drunkards? Isaiah 5: 11, 22. Why did Jeremiah take them into the temple with priests for witnesses? Isaiah 28: 7; 56: 10–12.

From Peloubet's Notes.

THE RECHABITES.—*Their origin.* The Rechabites were a nomad tribe, not of Jewish, but of Kenite race, who were a branch of the Midianites, i. e., the descendants of Midian, the son of Abraham, and his wife Keturah—so that they were related to the Jews. In the days of Moses, the Kenites pastured their flocks on the southern slopes of the Sinai Mountains, in the southern angle of Arabia between the two branches of the Red Sea. Moses, when he fled hither from Pharaoh of Egypt, married a daughter of this race. They were very kind to the Israelites as they passed through this region on their way to Palestine. Moses invited his father-in-law, Jethro, to go with him to the promised land, but he refused; but afterward some of the tribe went and settled in southern Judah (Jud. 1: 16; 1 Chron. 2: 55). One family of them went into Northern Israel and settled in Kedesh Naphtali (Judg. 4: 11) on the Northern Jordan, four miles northwest of the "waters of Méron." One of these was Jael, the wife of Heber, the Kenite, who slew the general Sisera (Jud. 4: 17, 21).

Their Creed. (1) They were believers in the true God, for they descended from Abraham; all their leading names in this chapter (Jer. 35) are compounded with the name of Jehovah; they opposed idolatry; and later on they joined in the temple worship. (2) They were pledged to total abstinence, refusing to drink wine or strong drink. (3) They were to own no fixed property, as houses, vineyards, and lands, but did possess cattle. (4) They were not to settle in cities and villages, nor build houses, nor cultivate the land, for this would soon bring them to village life; but to live in tents, moving from place to place as they could find pasturage.

The object of their manner of life. (1) It was a protest against the luxury and vice of the age. (2) It was to maintain among them the purer morality and higher feeling of the desert contrasted with the laxity and effeminacy of the city life. It was to preserve to them their freedom. Hence, although living among the Israelites, they never became a part of either kingdom.

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National Christian Association.
221 W. Madison St., Chicago, Ill.

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BY

F. Ronayne.

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and libertics, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

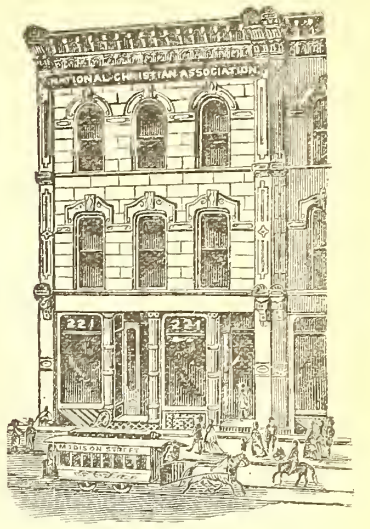
11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency.

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE,

221 WEST MADISON STREET, CHICAGO

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JANUARY 7, 1886

A Cincinnati church officer, who is an intelligent gentleman says, "Till the churches take better care of their poor, we cannot blame the lodges." The lodge that does most for its members (not for its poor, for they pay, rich and poor alike) is the Odd-fellows, whose reports show an average of three dollars received to one paid out for relief. The Chicago Masonic Relief Committee, after the fire, (printed report) show ninety thousand dollars received and thirty thousand paid for relief. To exalt such stupendous swindling above the church of God argues, as Kossuth says of another case, "A stupendous ignorance." Brigands give a portion of what they rob.

BEREA COLLEGE is "beautiful for situation," surrounded by hills whose dark green crests aspire to be mountains, which send their springs into the valleys which run among the hills. Under the administration of President E. M. Fairchild, three large and well-built buildings have arisen where, when Mr. Fee pitched here, there was nothing but a wilderderness dotted with cabins. Four or five thousand people now attend the commencements, and the college is popular with both political parties, and even the frost of sectarianism is melting in the sunlight of the truth which it reflects from Christ. It is astounding that a Masonic lodge should have come into such a place after the war, which was organized in the Southern lodges, had failed. "Then I saw," said Bunyan "that there is a way to hell from the very gate of heaven."

EDITORIAL CORRESPONDENCE.

RICHMOND, Ky., *en route* to Berea,
Thursday, Dec. 24th, 1885.

Thirty-nine years ago, I left Cincinnati an inconsiderable town to what I find it to-day. In its swarming multitudes are a few former friends whom I baptised and received to the Sixth Presbyterian church, who have done no discredit to their Christian profession: and who still linger, like stars above the evening horizon, to give life's sunset an agreeable glow. Leavitt and Glenn and Corey and Merrill are names held in respect by all who who know them. Preaching on Mt. Auburn on Sabbath evening, I went in an elegant barouch, belonging to Mr. Martin, who has read and written for the *Cynosure* and stands fast by its principles: to Lane Seminary on Walnut Hills. By invitation I attended, and spoke against the lodge in the Monday Presbyterian ministers' meeting: and, an hour later to the Congregational ministers' meeting at Vine street. They wish the Ohio *State Journal's* account of our Columbus convention, which I hope you will send them. On Tuesday evening, by the politeness of Dr. Ritchie, secretary of the Reform Book and Tract Society, and brother-in-law of Mr. Gray of the *Interior*, I met some fifty clergymen of the City Evangelical Alliance at the Burnett House. This is a young, vigorous body of men, some of whom remembered me, and more knew of my debate with Dr. N. L. Rice. All the ministers here thirty-five years ago are gone to heaven, except, perhaps, the sainted John Rankin and Prof. Calvin E. Stowe.

THE COLORED PEOPLE.

Several were in the cars from Cincinnati, seated promiscuously, and were neither ejected nor scowled at. A white Baptist gentleman farmer rode and conversed with me out here. He was one of Morgan's men, and when I told him I lived near Chicago he smiled and said, "I lived two years in Chicago at Camp Douglass, a Confederate prisoner of war." He said, "I was in favor of slavery, and fought for it; but I have learned that the owners are better off without them; and if the restoration of slavery were to be fought for, nine would fight against where one would for it." He said, "The order of the Immaculates are a great order in Madison county, and, no matter what the negroes are doing they drop all and run to these secret meetings. I do not know what they do in them, but I reckon no good. They waste their time and money and gain no solid ideas, but follow after little frivolous things. There are exceptions, but such are the masses."

The pastor of the colored Baptist church of six or seven hundred members here in Richmond has just called on me. He said he saw that these societies were destroying the churches, and, said he, "I stood out against them till I was almost alone." I told him of his Baptist brethren of Memphis, and their tribulations, but he was as conservative as if he had been a white man. "I had to join some of them," he said, "and so I chose the Odd-fellows."

I go over to Berea in a few hours. All colored and white speak well of Fee and Fairchild. I am hoping to speak in Cincinnati if permitted to return from Washington by this route. J. B.

HOW THEY LEARNED SOCIALISM.

The Congregational ministers of Chicago have made an experiment. It is to be supposed that they all believe the Scripture, "One is your master;" nevertheless, they called in to their meeting, to give them a special lesson on socialism, August Spies, editor of the *Arbeiter Zeitung*, and a champion of the foreigners who spend their Sabbaths in loud denunciations of the existiug state of society. What they expected is unknown to us; what they heard was probably a surprise to them. But it need not have been. The idea was like the pretensions of Freemasonry which strips a minister, who has studied theology for years, and after he is sufficiently humiliated and debased, teaches him to ask for light by which divine truth may be revealed to his uninitiated sight. For these Congregational brethren to sit at the feet of Spies was about equivalent to going to a lodge to learn how to interpret Scripture. The daily papers all commented on the singular meeting, but the *Advance*, the Congregational organ, may tell the story:

"Mr. August Spies, editor of the *Arbeiter Zeitung*, was present, by invitation, at the Ministers' Union last Monday, and spoke at length of socialism. He was listened to patiently and questioned closely. He represents the intelligent socialism, and advocates, with a good deal of ability, all the vagaries of his class. Starting with the premises that men are out of employment, that over-production exists in many quarters, and that laboring men work for pittances, and that capital and labor need such an adjustment that friction will cease, he proposes as a remedy for all these evils, property taken from all who have any and held in common. The danger that selfish, able men may again get more than their share out of the common store will be averted, it is thought, by the development of universal unselfishness under the new order of things. Monogamy, in the view of a socialist, is only another form of private property. Marriage will be a voluntary matter, to be entered into or dissolved at the pleasure of parties interested. Free love of an exalted kind will be the rule. Children will be owned by the whole body. There is no God. Right and wrong are meaningless. What is right to-day may be wrong to-morrow. There is no standard of moral action. Mr. Spies' statements that the church is a failure as a moral force, and that socialism is the preventive of the very ills the church is seeking to cure, were rather startling. Next week the hour is to be given up to prayer, to be led by Dr. Goodwin."

The last suggestion is a hopeful one, and indicates, we trust, the acknowledgement of an error. They certainly by recognizing the teacher of such monstrous doctrines, gave to them such respect as the socialistic following will quickly take advantage of. Doubtless some of these brethren reflect upon the incident thus: Is it not true that the example and instructions of Jesus Christ furnish the most complete, and the only *correct* theory and practice of socialism? May we not sit at his feet and learn how to combat the dangers that threaten our homes from these foreign agitators? May we not learn from actual contact and relief of the poverty that thrusts itself upon us in every street, more of the necessities of the poor, the disorders of our social system, the inequality of our laws, and the remedies that will surely effect a cure? We know what must be the answers to these questionings. An honest man can learn more in an hour in one of our city missions, where the Holy Spirit is bringing men out of that state where they suppose they need the stay of communism, than by listening to the revolting theories of Spies for a twelve-month; and if our pastors would test this method their churches would soon become more nearly what Christ would approve.

The *Baptist Weekly* says a very undesirable man in the prayer-meeting is the "hobby" speaker. "He is always charged on some one topic. It used to be slavery, and now it may be secret societies, theatergoing, or prohibition. No matter what the trend of the meeting, however gracious the influences prevailing, he feels that he must deliver his soul." But the trouble is with the other brethren who dare not from one year's end to another, either in public or in private, say a word on unpopular Christian reforms that will make the devil wince. If they did their duty our brother hobbyist would cease to be singular, his vocation would be gone. He bears a needed testimony against great evils, "stands up for a suffering truth," and because no one else stands by him there is need that he say the more to make up for the delinquency of the rest. It is his "burden;" but let his brethren remember the words of Jesus, "Bear ye one another's burdens." The time will come when all such Christians who testify in the spirit of the Master will be honored, even upon the earth; while their mute brethren will be anxious to claim a share of the popular award.

—Bro. B. G. Huber, editor of the *Highway of Holiness*, Chambersburg, Pa., has our thanks for calling attention to a printers' error last week which makes it appear that the *Conservator* of Dayton is not well patronized. The number should have been 1,300 instead of 300.

—The "Deacon's" talk on child-training on another page is selected for its many good points on this subject. But we are sorry that few good things on this earth are unmixed with evil. The cheap ridicule of Solomon was probably borrowed from Ingersoll, while the character of "Mr. Hardcap" is a man of straw set up after the manner of some pulpits in a sad attempt to cheat the truth.

—A call comes from Dakota that the articles on the Grand Army of the Republic by Rev. D. Simon, printed not long since, be reissued in tract form. In many places there is a felt need of some plain, pointed, brief documents to counteract the Grand Army efforts. What say the Publication Committee of the N. C. A. Board to this proposition?

—Secretary Stoddard returned to his work in this office Monday with the intention of soon going to Indiana to work up a reform interest in that State. The *Cynosure* has not mentioned the fact of his happy marriage to Mrs. A. E. Tanner at Columbus, O., December 14th, Rev. C. W. Hiatt officiating.

—Bro. R. D. Nichols, of Jonesville, Mich., desiring to inquire how he might assist the association of that State, has written several letters to Rev. H. A. Day and the treasurer of the association and can get no reply. Will Bro. Day please communicate with him after reading this notice. It is severely discouraging to the ardor of the most determined reformer to have such a difficulty to overcome. If the postoffice addresses need correcting let the *Cynosure* be informed.

—Rev. E. Barnetson has lately removed from Jackson Valley, Pa., to Haskinville, Steuben county, New York. He recently gave an address on Odd-fellowship in reply to an orator of the order.

—The *United Presbyterian* of last week prints from some twenty or thirty writers a choice sentiment suitable for the closing of the old year and the opening of the new. Among the names are those of Drs. Cooper, Lytle, McAyeal, Johnston, Boyd, French, Hanua, Meloy, Sankey and others of the U. P. church, and Dr. Gray of the *Interior*. The editor of the *Cynosure* was kindly asked to contribute, but being on his way to Berea, the remailed letter did not probably reach him seasonably. In the same number is one of Dr. J. P. Lytle's earnest and strong articles on the secret orders.

—The Berea *Evangelist* notices thus the visit of the *Cynosure* editor to the region of Kentucky forever of greatest interest to reformers, so long as the name of John G. Fee and the principles for which he has suffered shall be remembered: "Ex-president J. Blanchard of Wheaton College is making a tour of the South, for the promotion of the work of the National Christian Association opposed to secret societies. Berea is his first stopping place south of the Ohio. He arrived here on the 24th. On the 26th he met teachers and invited friends in the parlor of Ladies' Hall, and gave an hour's profitable and enjoyable talk on the lodge question. On Lord's day, the 27th, he preached in the chapel to much edification, showing how Ahaz ruined the Jewish nation by running into the idolatrous lodge worships of those times, and how Hezekiah restored and strengthened the government by casting out false worships and establishing the true worship of Jehovah. Bro. Blanchard is to speak again on Wednesday, the 30th, at 7 P. M., on the 'Relation of Secret Orders to the Church of Christ.' We bespeak for him a good hearing."

—Rev. William Warner, a faithful minister of the Wesleyan church, died at his home in Cazenovia, Wisconsin, Dec. 3d last. He was a faithful preacher in this denomination for some forty years, and leaves two sons: William W., pastor at Fond du Lac, and E. D., pastor at Oskosh, who, like their father, are faithful in their testimony against the lodge. He was for several terms president of the Minnesota and Wisconsin conferences, and member of the General Conference, and his death will be widely felt in the denomination. His last sickness was brief and his death sudden. "He had remained at Jacksonville," writes Rev. J. E. Gould to the *Wesleyan*, "where the last session of his conference was held, to continue the revival meetings; had returned home much worn with labor; was taken sick, and died in about a week, of malignant erysipelas." His funeral sermon was preached by Bro. Gould, in the Bethel church near Ironton, Wis., to a congregation over which he was pastor.

LITERATURE.

"JOURNEYINGS IN THE OLD WORLD, BY JAS. W. HOTT. D. D. Embracing Ireland, Scotland, England, France, Italy Greece, Turkey, Syria, the Holy Land, Egypt, with maps and over 100 illustration."

This book will be read with pleasure and profit by two classes of persons; those who can go abroad, and those who cannot. Its style is easy and picturesque, its scenes graphic, its history reliable, and the persons who appear in its pages are done to the life. The writer is of the United Brethren in Christ, and the book issued from their press at Dayton, Ohio, and so supposed to be unfavorable to ideas which used to be termed Calvinistic. See how he treats John Knox, the father of cast metal Scotch Orthodoxy. Standing by his grave he writes:

"Beneath this stone rests the ashes of him who never feared the face of man. Knox, strange to say, has no statue or monument in Edinburgh, and yet all Scotland is a monument to his memory. The quiet Sabbath, such as is nowhere else to be found, with the fullness of religious liberty throughout the land, is his monument of an imperishable fame." p. 79.

And Watts and Bunyan and Wesley seem in these pages to be called back to life, and mingle again in the scenes of earth, along with Spurgeon and the living worthies, divines and statesmen who in long procession appear as in a panorama.

But Bunhill Fields, Parliament houses, cities, pyramids, and ecclesiastical councils, where great men meet and mingle in debate, the beaten paths of tourists—these were not the only objects he has described:

"Where'er the old inspiring genii dwelt,
Methinks he went and meditated there."

He found, on the road from Ayr to Bonny Doon, "the identical Bible" in a chamber of his monument which Burns gave to his "Highland Mary" at their parting of which he writes:

"Wi money a vowe and locked embrace
Our parting was fu' tender;
An pledging aft to meet again,
We tore oursels asunder."

But Dr. Hott never allows sentiment to eclipse the truth. He even gives the source of the accursed vices which embittered the life of Burns's "dearie," and sent her where he sings:

"But cauld, cauld now those rosy lips
I aft hae kissed sae fondly,
And closed for aye the sparkling eye
That beamed on me sae kindly."

He writes thus: "The gatherings of the Masonic lodge and other clubs and fellowships are the causes which led a great genius to paths which virtuous and sober mortals shun."

We value too highly the good opinion of the *Cynosue* readers to mislead them in purchasing a book, and we are sure that those who buy and read this volume, will thank us for bringing it to their notice.

CORRESPONDENCIES OF FAITH and views of Madam Guyon. A comparative study of the unitive power and place of faith in the theology and church of the future. By Henry T. Cheever. Pp. 292. Price $1.25. Anson D. F. Randolph & Co., publishers, New York.

Some weeks since this interesting volume was noticed from the advance sheets as forming a very valuable contribution to the religious literature of the year. The publishers have done well their part, and the attractions of a well made book enhance the value of the important propositions discussed by Mr. Cheever respecting the approaching victories of the Christian church, through faith in her Divine Lord. The attention of Christians is wonderfully called to these questions by the faith-healings at our city missions, by the activity in independent and faith missionary work, by the preaching of Christ's personal coming, and the reviving of genuine interest in the last command of the Lord, to go everywhere preaching the Word. We trust that the interest in these all-important questions will create a wide demand for the book.

The *Century* for January is a finely illustrated number to which one turns again and again. The portrait of Verdi, the composer, is the frontispiece, which is accompanied by an entertaining paper by Frederick A. Schwab. It includes a picture of the composer's birthplace, and a fac-simile of two pages of the score of "Il Trovatore." Ex-Minister Benjamin's second and concluding paper on "The City of Teheran" is profusely illustrated and is replete with incidents relating to Persian life and character. This remote people are likely to be next engaged with Russian diplomacy in the march of the Muscovite to the south. W. J. Linton, the well-known author and engraver, contributes both the portraits and the text of "Some European Republicans," which include Mazzini. Mr. Linton was associated with the men whose characters he decribes with the warmth of personal admiration. John S. Wise of Virginia and John W. Munson contribute papers on "Pointers," illustrated with engravings of seven fine dogs. A subject of scientific interest is the paper on "Feathered Forms of Other Days," by Dr. R. W. Shufeldt, U. S. A. Among the illustrations are a remarkable engraving of the fossil remains of a feathered reptile, or reptile-like bird with teeth, and several restorations of extinct forms from drawings by Dr. Shufeldt.

In the War Series we have General John Pope's pungent and personal description of "The Second Battle of Bull Run," which in its fighting, its depressing results, and its controversies involving the trial and cashiering of Fitz John Porter, was one of the most remarkable events of the war. Few of the war articles have been so fully illustrated with map and pictures; and the "Recollections of a Private," describing "Two Days of the Second Battle of Bull Run," is replete with incident and attractively illustrated. The writer criticises Gen. Pope, but is careful of giving any judgment of Porter's case. A forcible essay on "Spiritual Preaching for our Times" is contributed by the Rev. Edward Hungerford; and in "Open Letters" are brief articles on "A National Conservatory of Music;" "Southern Women as Teachers of Colored Children;" "Some Recent Experiments in Hybridization," by Charles Barnard.

The *Library Magazine* for January in its gleaning from the field of literature, has gathered a generous sheaf of contributions, including Mr. Gladstone's "Dawn of Creation and of Worship;" "Habits of Bees, Ants, and Wasps," by Sir John Lubbock; "The General Election in France, October, 1885," by Jules Simon; "The Anglo-Saxon Alliance," by John Redpath Dougall; "A Greek View of the Present Crisis," by a Greek Statesman; "The Eastern Question as Viewed in Persia," by Hon. S. W. G. Benjamin, late U. S. Minister to Persia; "The Future of the Fellah," by Lieutenant-Colonel Kitchener of the British army. Other articles are "Free Cities in the Middle Ages," "The Wesleys at Epworth," "With the Hungarian Gypsies," "Macauley and Sir Elijah Impey," "Culture and Science," "Provincialism in Literature."

Edmund Alton's recollections of a page in the U. S. Senate "Among the Law-makers," has one of its best chapters in the January *St. Nicholas* describing the city of Washington and the Capitol. In the series on "Choosing an Occupation," boys who have a taste for architecture will read how and what they must study. H. H. Boycsen writes a charming story of a Norwegian boy's adventures in this country. The first chapters of an historical biography of George Washington finely illustrated with maps and engravings are included in the number; and in the brief papers on great musicians, the story of Wagner concludes the series. We cannot by any means commend parts of this number, such as Mr. Howell's Christmas story, which is too trashy for wise children, if it is not beneath the dignity of a writer of such repute.

Mrs. Molesworth and Wilkie Collins each contribute a story to the January number of the *English Illustrated Magazine.* In the same number the Rev. Mr. Ainger continues his study of Charles Lamb, by a paper on "Charles Lamb in Hertfordshire." The subject of the frontispiece is a portrait (after a picture by Millais), of Sir Henry Thompson, the author of the striking story, "Charley Kingston's Aunt," which was published anonymously. "A Month in Sicily" is an interesting illustrated paper, reviewing the old historical places of the island.

Art and Decoration is a handsome and profusely illustrated monthly devoted to exterior and interior ornament. Amid the various designs for mantels, windows, chairs, knockers, hanging lamps, etc., it is an interesting study to mark the frequent reappearance of designs a century old, which shows that art is ever new. Published at No. 9 Warren St., New York, at $2.50 per year.

A rivulet of crystal water runs down the sunny slope of Cheyenne Mountain, and at one place in its course this stream passes a spring, around about which is a soft carpet of pine needles and trailing killickinnicks. At that spot has been made the grave of the writer and reformer, Helen Hunt Jackson. Rocks in zigzag outlines stand against the blue above, and at sunset the silvery fires catch the light from the west.

Emil Behnke and Lennox Browe, F. R. C. S., are authors, and Ditson & Co., publishers, of a curious and valuable collection of facts relating to "The Child's Voice," its treatment and development. It forms a little volume of great interest.

Macmillan & Co. announce a new edition in eight monthly volumes, of the *Writings of John Morley,* uniform with the pretty Eversley Edition of Kingsley, issued a year or two since. The first volume, containing Voltaire, will appear in January.

MASONRY AND THE BIBLE.

How much of the Bible must one believe to be eligible for becoming a Mason?

This question has also been left unanswered. It cannot mean belief in the whole Bible, for in the said jurisdictions, Jews, who disbelieve in the New Testament, are nevertheless initiated into Masonry.

It cannot even be said to mean the whole of the Old Testament, because modern science has made such belief impossible. Can an astronomer believe in the Mosaic cosmogony? Can an astronomer believe that the sun and moon stood still? Why, my dear brother, not many weeks ago I read in a newspaper that a Baptist minister was expelled from his church because he believed in evolution! But when he appealed to a higher ecclesiastical tribune, the said tribune reinstated him. This fact shows that even the followers of Calvin must ship from the old theological landmarks, and why should Masons be less liberal than the Baptist church?

The following extracts from the Grand Lodge of England's constitution of 1784, will, however, prove conclusively that a man can be initiated into Masonry without believing in the inspiration of either the New or the Old Testament.

"At the meeting of the Grand Lodge of England, held at Freemason's hall, February 5th, 1777, Bro. Gahagan from the lodge at Trichnopoly, near Madras, attended with a donation of ten pounds to the charity. He reported that the eldest son of the nabob of the Carnatic had been initiated into Masonry there and professed great veneration for the society. It was then

Resolved, That a complimentary letter be sent to him on the occasion, accompanied with the present of a blue apron, elegantly decorated, and a book of constitutions, bound in the most superb manner. (Noorthouk's Constitutions, page 322.)

"On the 2nd of February, 1780, the Grand Master laid before the brethren a letter in the Persian language, enclosed in an elegant cover of cloth of gold, addressed to the Grand Master and Grand Lodge of England, from his highness, Omdit ul Omrah Bahander, son of the nabob of Arcot, a translation of which was read to the brethren. As the good sense and warm spirit of benevolence that animated the whole of this generous letter must be highly agreeable, and peculiarly so to English Masons, the translation of it is inserted for their gratification:

* * * By the accounts which have reached me of the principles and practices of your fraternity, nothing can be more pleasing to the Sovereign Ruler of the universe whom we all, though in different ways adore, or more honorable to his creatures; for they stand upon the broad basis of indiscriminate, universal benevolence.

Under this conviction I had long wished to become admitted of your fraternity; and now that I am initiated, I could consider the title of an English Mason as one of the most honorable I now possess; for it is at once a cement of the friendship between your nation and me, and confirms in me the friend of mankind.
* * *

May the common Father of all, the omnipotent and merciful God take you into his holy keeping, and give you health peace, and length of years.

Prays your highly honored and affectionate brother,
OMDIT UL OMRAH BAHANDER."

This letter and the contents of it were so grateful to the brethren that they unanimously resolved that a proper letter be written to his highness, acknowledging the receipt of his letter, expressing the high opinion the Grand Lodge entertains of his merits, and requesting a continuance of his friendship and protection to the Masonic institution.

That the translation of this letter be copied on vellum, and with the original be elegantly framed and glazed and hung up in the Grand Lodge at every public meeting of the society.

That the thanks of this Grand Lodge be transmitted to Sir John Day, for the particular attention paid by him in the execution of the commission with which he was entrusted to his highness, Omdit ul Omrah Bahander. (Ibid pages 332–334.)

To show, however, to young Masonic readers that the doings of the Grand Lodge of England of 1777 was not a new departure from ancient landmarks I shall give the following quotation from the 1723 constitution, viz:

"But though in ancient times Masonry was changed in every country or nation whatever it was; yet 'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves, that is, to be good men and true, or men of honor and honest, by whatever denomination or persuasion they may be distinguished; whereby Masonry becomes the center of union and the means of conciliating true friendship among persons that must have remained at perpetual distance."—*Jacob Norton in the Detroit Freemason.*

—Rev. D. S. Jenkins of Ellington, New York, in renewing the subscription of Mrs. Evalina P. Mather, says that the old lady is in needy circumstances, and quite indisposed, so that to human probability she cannot remain long to testify for Christ upon earth. Many will remember her appearance before the Batavia convention, and brief account of the night when Morgan was seized at the door of Canandaigua jail. His thrilling cry she remembered distinctly.

THE HOME.

[illegible] STRAINS

[illegible] flakes falling,
[illegible] dropping
[illegible] trod!
[illegible] ring.
[illegible] calm!
[illegible] ring,
[illegible] dear!

[illegible] falling,
[illegible] year,
[illegible] ring
[illegible] HAPPY YEAR!"
[illegible] wed,
[illegible] we,
[illegible] ring
[illegible] sparkle
[illegible] air,
[illegible] allied,
[illegible] there!
[illegible] friendship,
[illegible] cheer,
[illegible] silver,
[illegible] HAPPY YEAR!"
[illegible] ming
[illegible] dreaming
[illegible] —
[illegible] d gladness
[illegible] good appear,
[illegible] kindness
[illegible] A HAPPY YEAR!"
[illegible] owing
[illegible] vast,
[illegible] ging
[illegible] past;
[illegible] ed.
[illegible] th of cheer,
[illegible] beings
[illegible] HAPPY YEAR!"
[illegible] hood.
[illegible] uth.
[illegible] maidens,
[illegible] for truth,
[illegible] parents.
[illegible] dear,
[illegible] ling toilers
[illegible] HAPPY YEAR!"
[illegible] ken,
[illegible] r deeds,
[illegible] d no be broken
[illegible] r needs:
[illegible] reathing
[illegible] e ear.
[illegible] ing
HAPPY YEAR.

— *Wm. Oland Bourne.*

[illegible] CHILDREN.

[illegible] fathers to the children and [illegible] arts.—Mal. 4: 5,6; Luke 1: 17.

[illegible] EN.—When God deter[illegible] on earth, he "called [illegible] him and increased him.' [illegible] ation, and by mighty [illegible] to build a great church [illegible] and promised that he [illegible] on, because he knew [illegible] his children, and his [illegible] they should keep the way [illegible] when he gave a written [illegible] t they should teach it [illegible]

[illegible] unexpected command is [illegible] of Israel, but in the [illegible] If Hebrew parents [illegible] up in ignorance of [illegible] and to stray about from [illegible] and from church [illegible] whims, how long [illegible]?

[illegible] their duty to their [illegible] complaint about feeble [illegible] the best; let us then [illegible] dren in the nurture [illegible] in a knowledge of [illegible] ip of the church.—

I

[illegible] CHILDREN FOR GOD.—There should be [illegible] intelligent, and sol[illegible] of our children to the govern[illegible] saving power of God, through Jesus Christ. [illegible] Abraham, Hannah, Joseph, and many others. The conversion of children to the Lord is [illegible] course of definite Christian teaching on the part of parents, or, if you please, a continuous, sacred process of binding the sacrifice to the altar. And first in point of importance, in this process, comes the truly devout heart and life on the part of parents. A material defect here proves fatal, and tends greatly to render ineffectual all other means that may be employed to save the children. —*Sel.*

THE INFIDEL'S FAMILY.—Adolphe Monod tells us of the mother of a family married to an infidel who made jest of religion in the presence of his own children: yet she succeeded in bringing them all up in the fear of the Lord. Being asked how it was done, this was her answer: "Because to the authority of a father I no not oppose the authority of a mother but that of a God. My children have always seen the Bible upon my table. This holy book has constituted the whole of their religious instruction. I was silent, that I might allow it to speak. Did they propose a question, did they commit a fault, did they perform a good action, I opened the Bible, and they were answered, reproved, or encouraged. Constant reading of the Scriptures has wrought the prodigy which surprises you." Such faith in God's Word will everywhere work marvels of grace.—*Sel.*

Parents, if you have any care or concern for the purity and salvation of your children, *examine carefully the advertisements* in the newspapers and magazines that come to your homes. If you do not find in nine-tenths of the secular papers a number of advertisements that are at once an insult and a menace to modesty, purity, and virtue, we are ready to make public acknowledgement of our mistake. The evil is one of fearful magnitude. Let newspaper publishers learn that they cannot have the support of respectable people as long as they pander to the foulest vices of corrupt society. *Get clean, decent papers, or none!—Sel.*

The Sunday-school teacher ought to labor for the salvation of his class. The Sunday school is sometimes too lightly regarded. Even teachers sometimes come to look upon it as a kind of place of recreation for the children, and instead of trying to instruct they try to entertain and amuse. This is a grand mistake. The object of a Sunday school is to teach the truth as it is in Jesus, and the object of that truth is to bring those who learn it to Christ.—*Baptist Banner.*

THE DEACON ON CHILD TRAINING.

"I should like," said the Deacon, "to start a new society, it should be called 'The Society to Prevent Kindness to Children.'"

"Why, Amos Goodenough!" said his wife.

I think that is as near as I ever heard the Deacon's wife come, in public dissenting from any opinion expressed by the Deacon. How much she may dissent in private, I do not know. She is an independent little woman, and has a mind of her own, and knows how to express it when there is occasion.

"I have no doubt," continued the Deacon, not replying to his wife, and apparently not hearing the interruption, "that in what are called the lower classes of society children suffer very often from cruelty and neglect; but I am sure that in the circles represented in this club our children suffer a great deal more from over-care and mistaken kindness."

"That's jest my opinion," said Mr. Hardcap; "I often tell my wife, 'Spare the rod and spoil the child,' but she don't b'lieve me. I am glad to hear you say so, Deacon, and hope Elizy'll take it to heart."

"You know, Mr. Hardcap," said the Deacon, "that the Revisers have discovered that that's a wrong translation or a wrong reading of that passage. They're going to give us a new reading. In the new revision it's going to read, 'Spoil the rod and spare the child,' and I think myself that will be a great improvement."

There was a ripple of laughter at this new revision, which we all recognized as the Deacon's own, all except Mr. Hardcap, who did not lessen the ripple by his solemn protest:

"I don't b'lieve in these new fangled readin's of Scripter," said he; "I jest wish they would leave it as it is. I think the Bible is good enough jest as the Lord gave it to us. It don't want no improvin'."

"But, Deacon," said Jennie, "pray tell us what you mean. Do you really think we can love our children too much, or do too much for them?"

"We can make idols of our children, certainly," said the parson.

"No," said the Deacon; "I don't believe we can. We can love God too little, and truth and righteousness too little; but we can't love our children too much. But we can love them not wisely, and can kill them by mistaken kindness."

"I remember," said I, "a case that illustrates that. I had a friend, some years ago, who had a son, a little boy of five or six years old, whom he idolized. He could not bear to deny him anything. One hot summer evening the family had cucumbers for tea. The boy wanted some. The mother said no; he appealed to his father; the father could not bear to deny him; the boy ate a saucer of cucumbers, drank his usual glass of milk, was taken with cholera morbus in the night, and was dead in twenty-four hours."

"But that's an extreme case; don't you think so?" said Mr. Grier.

"Yes," said the Deacon, "that is an extreme case. Most parents look ahead as far as twenty-four or forty-eight hours; but a great many parents do not look ahead much further. The true secret of child nurture is given in the text, 'Train up a child in the way he should go.' Look ahead. See what sort of a man you want your boy to be, and train in him the qualities you want in him in his manhood."

"I wish you would tell me," said Mr. Wheaton, "how to cure my boy of being late to breakfast. He never comes down till breakfast is half over. I have told him hundreds of times that he never can get on unless he is punctual, but it doesn't make any difference, not a bit."

"Suppose you had a clerk," said the Deacon, "who was regularly late to the bank; what would you do?"

"He wouldn't have the chance to be late but three times," said Mr. Wheaton. "The fourth day, when he came to his desk, he would find his discharge on it."

"Exactly," said the Deacon. "And by suffering your boy to be regularly late to breakfast, you are preparing him to get his discharge whenever he begins to work where men have to live up to law or leave. You can't very well discharge your boy, but if you carried the same spirit into your house that you carried into your bank, you would soon cure him of his lateness."

"I'd take that nonsense out of him very soon if he was my boy," said Mr. Hardcap, "with a good dose of switch, applied externally."

"Do you believe, Deacon," said Mrs. Hardcap, timidly and appealingly, "in whipping children for every offence? It seems to me very hard; and they are so ignorant, and we have our faults too. I can't bear it."

"I should have supposed myself," said the Deacon, "that any Christian man living in this nineteenth century, and possessing an average degree of intelligence, could be able to find some less brutal and barbaric way of governing his children than flogging them. But it seems that there are some who can't."

"It was Solomon's way," said Mr. Hardcap, doggedly; "and Solomon's way is good enough for me."

"I doubt," said the Deacon, quietly, "whether there is any better way for a man who has as many wives and as many children as Solomon had. He and that old woman who lived in the shoe were about in the same case."

"It seems to me," said Jennie, "that there are different kinds of rods."

"Hickory's the best," said Mr. Hardcap; "I've tried e'm all."

"I don't see," continued Jennie, without heeding the interruption, "how any child can be governed without being compelled to obey, and sometimes by fear of punishment."

The Deacon nodded his head in a sort of silent "Hear! hear!"

"But surely," continued Jennie, "there are other forms of fear that will do quite as well and are less brutalizing than whipping. I have heard little Jennie cry as if her heart would break because I told her she was a naughty girl. Indeed, I think she would rather take a whipping from any one else than 'naughty girl' from me."

"She must be a very sensitive child," said Mrs. Grier.

"I think she is," said Jennie; "but then I very rarely say that to her. It is my last resort."

"That don't do no good with my boys," said Mr. Hardcap. "I've tried that. I have scolded 'em from morning till night, and it didn't do no good."

"And has the whipping done them much good, Mr. Hardcap?" inquired the Deacon.

"Well, no, Deacon," said Mr. Hardcap; "to tell the truth, it hasn't, and I don't know what to do. I'm at my wits ends."

"He hadn't far to go to get there," said the Deacon's wife to me in a furtive whisper.

"I wish you would expound your text a little more fully," said the Parson.

"Well," said the Deacon, "what I suppose the good Book means is, that we ought all to look for-

ward, see what we want our children to become, and train them for that; and we never ought to allow either their present pleasure or our present pleasure to interfere. For instance: if my boy is to be a useful citizen of this grand Empire State, he must learn to obey; he must be a law-abiding citizen; he must know how to have a strong will, and yet yield it to the will of others. And now is the time for him to learn that lesson. The mother who lets her boy disobey because she can't bear to compel him to obey, is training him to be a law-breaker, or at best, leaving him to learn in the office, or in the counting-room, or in the school-room, of hard, unsympathetic teachers, what she ought to have taught him herself. So, again, I want my boy to be brave, courageous, and self-denying; to be able to bear all his share of the burdens of life, and rather more; to be heroic whenever a chance of heroism offers itself, as chances do to every one sooner or later. But if I take all the burdens off from him, throw on him no responsibilities, stand between him and all disappointments, cuddle him whenever he is hurt in mind or body, I am training him to be a coward, not a hero; to be a burden to others, not to carry for others their burdens. I want my daughter to be a good housekeeper; to learn how to darn the stockings and to make the beds, and to sweep and dust the parlor, and to cook a good breakfast. And I want her not only to know how to do it, but to have a habit of doing it. And I would rather have her practice with her bad coffee on me than practice on her husband after she gets married. A bad cup of coffee is a dreadful interference with the honeymoon. Look ahead, gentlemen, look ahead; imagine your son in business, and your daughter a young wife and mother. What sort of men and women do you want them to be? Get that clearly in your mind, and make your home a training-school for that, and you'll do better by your children than most of us do. And, Mr. Hardcap, do I understand you to say that you are really at your wits' ends about your children?"

"I am that, Deacon," said Mr. Hardcap.

"And may I give you a bit of unasked-for advice?"

"I wish you would, Deacon," said Mr. Hardcap, with unwonted humility. But, somehow, no one ever resents the Deacon's advice.

"Try your wife's wits for a year."

Mr. Hardcap looked surprised at the Deacon, and then with a perplexed expression from under his shaggy eyebrows at his wife, as though it was a new idea to him—and I guess it was—that wives have any wits. But Mr. Hardcap's is a slow-moving mind, and he did not look up soon enough to see the quick glance of gratitude with which poor Mrs. Hardcap expressed her thanks to the Deacon.—*Christian Advocate.*

TWO LITTLE PAIRS OF BOOTS.

Two little pairs of boots, to-night,
Before the fire are drying,
Two little pairs of tired feet
In a little bed are lying;
The tracks they left upon the floor
Make me feel much like sighing.

These little boots with copper toes!
They run the livelong day!
And often times I almost wish
That they were miles away,
So tired I am to hear so oft
Their heavy tramp at play.

They walk about the new plowed ground,
Where mud in plenty lies,
They roll it up in marbles round
And bake it into pies;
And then at night upon the floor
In every shape it dries.

To-day I was disposed to scold,
But when I see, to-night,
Those little boots before the fire,
With copper toes so bright,
I think how sad my heart would be
To put them out of sight.

For in the trunk up-stairs I've laid
Two socks of white and blue;
If called to put those boots away,
O God, what should I do?
I mourn that there are not to-night
Three pairs instead of two.

—*Sel.*

Kind words are the bright flowers of earth's existence; they make a very paradise of the humblest home the world can show. Use them, and especially around the fireside circle. They are jewels beyond price, and make the weighed down spirits more glad than all other blessings the earth can give.

Christ is not valued at all, unless he be valued above all.

THE NEW YEAR.

I am the little New Year, bo, ho!
Here I come tripping it over the snow,
Shaking my bells with a merry din—
So open your doors and let me in!

Blessings I bring for each and all,
Big folk and little folk, short and tall;
Each one from me a treasure may win;
So open your doors and let me in.

Some shall have silver and some shall have gold,
Some shall have new clothes, and some shall have old;
Some shall have brass and some shall have tin,
So open your doors and let me in.

Some shall have water, and some shall have milk,
Some shall have satin, and some shall have silk;
But each one from me a blessing may win;—
So open your doors and let me in!

—*Youth's Companion.*



HAPPY NEW YEAR!—*"I've got an orange."*

"LITTLE BOYS MAKE MEN."

Some people laugh and wonder
What little boys can do
To help the missionary thunder
Roll all the big world through.
I'd have them look behind them
When they were small—and then
I'd like just to remind them
That little boys make men.

The bud becomes a flower,
The acorn grows a tree;
The minutes make the hour,
'Tis just the same with me;
I'm small, but I'm growing
As quickly as I can,
And a missionary boy like me
Is bound to make a missionary man.

—*Exchange.*

"HATE EVIL."

Dr. Arnold of Rugby, that great and good lover of boys, used to say, "Commend me to boys who love God and hate the devil."

The devil is the boy's worst enemy. He keeps a sharp lookout for the boys. He knows that if he can get them he shall have the men. And so he lies in wait for them. There is nothing too mean for him to do that he may win them.

And then, when he gets them into trouble, he always sneaks away and leaves them! Not a bit of comfort does he give them.

"What did you do it for?" he whispers. "You might have known better!"

Now, the boy who has found out who and what the devil is ought to hate him. It's his duty. He cannot afford not to hate this enemy of all that is good and true with his whole heart.

Hate the devil and fight him, boys; but be sure and use the Lord's weapons!

TEMPERANCE.

SHAME OF THE UNITED STATES SENATE.

It is within the truth to say that the report of Tuesday's debate in the United States Senate was received by the country with astonishment and shame. Charges of inebriety and drunkenness have often been made against individual members of both houses of Congress, but these have been considered more as ill-natured gossip than the statement of disgraceful truths. On Tuesday, however, a good portion of the day was consumed by the Senators publishing to the world their own naked shame. From the course of the debate the people of the United States might justly infer that the Senators of the United States had been out all night in some quarter where whisky was freer even than in the national capitol. If the Senators had been gathered around some bachanalian board they could not have been more hilarious than they were over the reading of the list of liquors for sale at the Senate cafe. Bursts of applause welcomed the name of each favorite brand, and the debate drifted off into a discussion as to whether the present Senate was a soberer body than some of its predecessors. The spectacle was one over which the nation may well feel the deepest chagrin. If it does not arouse a demand for the banishment of intoxicants from every part of the capitol we mistake the American people.

This is no question of prohibition, or even temperance. It is a question of common decency and of natural self-protection. The great interests of this nation demand the sober deliberation of sober men as far removed from the influence that steals away the brains as possible. Not one drop of intoxicating liquor should be permitted within the capitol building. If members of Congress, or justices of the Supreme Court, or the attendant clerks cannot get along without liquor or stimulants, let them go and get it outside the capitol. This is the American idea of decency and sobriety, which in the most liberal communities forbids the sale or bringing of intoxicating beverages within the limits of public parks and institutions. Because Senators and Congressmen will not patronize temperance lunch-rooms is no reason why the legislative hall of the nation should be turned into a gin-mill and the whole country scandalized by their reputation as wine-bibbers and whisky-guzzlers. Before Tuesday's disclosures it was supposed that the luxurious habits of wealthy Senators accounted for their disinclination for business. Hereafter the public will charge all delays in Senate legislation to the whisky bottle. Let it be banished from every chamber of the capitol.—*Chicago News, Dec. 17.*

EXTRAORDINARY CASE OF DELIRIUM TREMENS.

A considerable sensation was caused in the Lozells district the other night by the extraordinary conduct of a man named Butler, aged 44, living in St. Silas Square, Birmingham. It is stated that Butler was for a time a teetotaler, but latterly has taken to drinking again, with the result of bringing on a violent attack of dilirium tremens. About seven o'clock he was found crawling along Church street, Lozells, with his right foot cut off. The foot with the boot on it was found separated from him by the width of the road. The man was put in a cab and taken to the General Hospital, the vehicle being followed by a large crowd. It was found necessary to amputate the leg; but when an attempt was made to administer chloroform for this purpose Butler suddenly recovered from the state of semi-consciousness he appeared to be in, and behaved so violently that five men had to hold him while the drug was applied. After the operation had been performed, and the patient had been removed to the accident ward, he again commenced raving, and attempted to injure himself in various ways. Two policemen, therefore, were called in, and they remained watching him all night. While he was in the surgery, Butler stated that he cut his foot off with a carving-knife. A knife stained with blood was found in the house.—*Golden Rule, Toronto.*

The greatest thing that we can desire, next to the glory of God, is our own salvation; and the sweetest thing we can desire is the assurance of our salvation.

THE CHURCHES.

—At the late meeting of the Central South Congregational Association in Little Rock, Arkansas, the following resolutions in appreciation of Dr. Roy:

WHEREAS, the A. M. A. has seen fit to transfer Rev. Jos. E. Roy, from the Superintendency of our churches to the office of Secretary at the West.

Resolved, By the Central South Association of our Congregational churches, now in session at Little Rock, that we remember with profound pleasure and gratitude the relations which Dr. Roy has sustained to the work among us, as special Superintendent of the churches.

Resolved, that as representatives of the churches, fostered by the American Missionary Association, at the South, we deeply regret to lose from the field this tried and true friend and officer in the work. His visits and presence with our churches and annual meetings have endeared him to us as a co-worker, whose fatherly wisdom and genuine sympathy, have more and more awakened our confidence and love.

Resolved, that while we reluctantly take leave of Dr. Roy, as Superintendent in the field, our prayers and good will are hereby most cordially extended and shall follow him in his new field of continued arduous labor of the same good cause.

—The churches in Westfield, Conn., have been united in a powerful work of grace for five or six weeks, resulting in about 300 conversions.

—Dr. William Johnston, of College Springs Presbytery, says the *Instructor*, is spending a few days in Pittsburg. He occupied the pulpit of the First church, Allegheny, morning and afternoon last Sabbath.

"San Francisco is clamoring for brass bands in churches." If the San Francisco churches are overcrowded, the average brass band would remedy the evil—that is, it would obviate the necessity of enlarging the church: but if a larger attendance is desired, a comic opera should be sandwiched in the service.—*Norristown (Pa.) Herald.*

—Berea College and Hampton Institute, founded by the American Missionary Association, were at its late annual meeting dropped from its rolls as having had for years a virtually independent existence. For Hampton we can say that the cordial and sympathetic relations it has always sustained to the Association will never abate nor the pride with which it acknowledges itself the child of this noble mother of so many noble charities.—*Southern Workman.*

—A revival has been in progress in Fayette, Me., for a month past, resulting in one hundred and sixteen conversions. Ninety additions were made to the Methodist church, and thirty-three to the other churches in the place.

—The Rev. Dr. Wells, the Presbyterian evangelist, has been holding a series of meetings in Atlantic, Iowa, and more recently in Cedar Falls. The Presbyterian churches in Iowa seem to be aroused to spiritual activity, and there are indications of a great revival throughout the State.

—At a recent crowded Sabbath meeting in the Opera House of Denver, Colorado, which was called rather a secular than a religious movement, it was resolved, as "every man needs for his highest physical, intellectual, and moral development" a day of rest, to request the merchants of Denver to close their places of business one day in seven.

—The New York *Observer* says that the interest awakened by the addresses of Mr. Studd to the students at Princeton, has led to the establishment of preaching services in the town. A hall has been opened and Drs. Patton, Paxton and others preach on Sunday evenings. The young men of the place are gathered into this hall, and there are evidences of the presence and blessing of God upon these services.

—It is estimated that the Third Presbyterian church in Chicago, of which Dr. A. E. Kittredge is the pastor, sustains the largest weekly prayer meeting in America. The lecture room will seat one thousand people, and it is usually full.

—Rev. Henry Hopkins, of Kansas City, son of Dr. Mark Hopkins, has been called to the pastorate of the Congregational church at North Adams, Mass., made vacant by the recent resignation of Dr. T. T. Munger. Dr. Munger has been installed pastor of the United Congregational church, New Haven, Conn. His examination was sharp, and six members of the Council out of twenty-four voted it unsatisfactory.

—A union meeting conducted by the Cumberland Presbyterian, Methodist, Baptist, and Congregational pastors of the city of Little Rock, Ark., aided by the evangelist Dixon C. Williams, recently closed after a continuance of four weeks, during which there were over 200 hopeful conversions. A religious interest was manifested, in depth and extent beyond anything ever seen in the history of the city.

—A union evangelistic effort began in San Antonio, Texas, November 29, with an introductory work of prayer. Six churches—three Presbyterian, two Methodist and one Baptist—have united for a series of evangelistic services to be continued for several weeks. The meetings are to be conducted by Mr. Dixon C. Williams, of Tennessee. Mr. Williams is a young Cumberland Presbyterian layman, and has developed remarkable power as an evangelist. He secures the confidence and co-operation of all denominations wherever he goes. In five meetings recently held in the same State by him there were about 2,000 conversions.

—Every Christian has a power of prayer. Our Lord prayed all night when the burden of human redemption rested on Him. The work of redemption is entrusted, under God, to the church. It is to be accomplished by prayer without ceasing, earnest and importunate. The present time calls for the unceasing prayers of God's people for the presence of the Holy Spirit in power. The proofs multiply on every side that there is an unusual willingness to listen to revealed truth, an unusual desire to know what God requires of men. The fact should be on the hearts of all Christians and incite to prayer for all engaged in Christian work and for the unconverted.—*Intelligencer.*

—The launching of the little steamer "Good News," on Lake Tanganyika, was one of the greatest events, says a missionary of the London Society, in the history of the natives of that part of Central Africa. It was celebrated by the astonished people by the firing of guns, and shouting and dancing. They would not believe that the vessel would float in her iron sheathing, nor could they see how she was to be moved into the water over a distance of 145 feet.

—The Hermansburg Missionary Society has recently been left a legacy of between 45,000 and 50,000 marks, or $10,000 and $12,000, the whole of the estate of a wealthy farmer near Berden. A few days before this happened, a lady friend of the Society had made it a gift in hand of about $1,200.

—The Norwegian Missionary Society has in Zululand and Natal 300 members, 700 or 800 attendants at church, and four native teachers. Thirty-two persons were baptized January, 1884.

—The great bulk of the Hindu population of India is formed by the Sudras, who belong to the middle classes. The conversion of India is to be achieved chiefly through the conversion of the Sudras. A missionary says of them:

"The character of the people makes Christian work among them comparatively easy, but at the same time slow. They are peaceably disposed, easily contented, easily governed, frugal and simple in habits, fond of home, and industrious. The courtesy with which they receive the missionary, the patience with which they listen to his message, and their friendliness when they have made his acquaintance, are very pleasing experiences of our work among them. On the other hand, their morality is superficial; the chief standard of moral life is caste respectability; there is no scorn of lies, no shame at impurity, no high sense of honor. Along with extreme scrupulousness as to food, there is supreme indifference as to character. They are very conservative, and bound by custom. To walk unquestioningly in the path of one's immediate ancestors, whether that be good or bad, is the highest law of duty; to adopt an innovation the greatest sin."

—At the Metropolitan Tabernacle in London Sunday morning, Dec. 6th, when the Rev. Dr. Munro Gibson, late of Chicago, conducted the services, the following letter was read from Mr. Spurgeon, who had been detained by the attack of rheumatism from starting for Mentone: "The Lord be with you in your assemblies for worship. May he specially make himself known unto you in the breaking of bread. My heart will be in sympathy with all your holy worship. I am detained before the Lord for some purpose unknown to me, but that purpose is sure to be full of wisdom and love. I should have been greatly disappointed if I had not learned that the Lord's appointments are those which must save his children. I can form no idea as to how long I may be shut up in this room. My Lord is not bound to give an account of his matters. Beloved, seek the prosperity of our Zion with all your hearts; may the Lord be gracious to you and to all his chosen. Pray for those who supply my lack. My love in Christ Jesus is presented to every member of the church."

—The German traveler, Buller, speaks in complimentary terms of the work of the Basle Missions on the Gold Coast. They have ten chief stations, the farthest of which are five days' journey from the Coast. Nearly all of the smiths, joiners and coopers on the West Coast are from its industrial schools. The missions also carry on a number of factories or trading houses, which are distinguished from the other concerns of the kind, not without some reduction of their pecuniary power by not selling rum or powder, although beer and wine may be bought at them.

A WORD FOR 1886!

Unlike its typical luminary, the pole-star of the north,

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purposes not only to shine truly and steadily but with an increasing brilliancy and power from year to year. Many of our readers have marked this purpose. They write cheerfully of the success which the paper has attained, and testify that it is becoming

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And many others whom space forbids to mention.

During 1885 sketches and fine portraits have appeared of Rev. A. M. Milligan, D. D., Rev. Adam Crooks, Rev. Lebbeus Armstrong, Dr. Benjamin Rush, Hon. Richard Rush, Hon. Samuel Plumb Hon. Henry Wilson, Hon. Gerrit Smith, Dr. E. Smith, John Quincy Adams.

For 1886 sketches and portraits of John G. Fee, George B. Cheever, George W. Clark, Charles C. Foote, David Bernard, Samuel D. Greene, Charles Sumner, George F. Pentecost, Nathaniel Colver, John Brown, John Marshal, and others are in preparation, and with each portrait will be one or more biographical sketches by the editor and other competent writers. This feature will be well worth the price of the paper for one year.

Histories of all the secret societies so far as they can be obtained will be given in the Secret Empire department of the *Cynosure* during the year.

The proposed conference of churches and Christians on the secret lodge will be an important movement to which the *Cynosure* will give profound attention.

The condition of the colored churches and their struggle for existence amid the overpowering influences of the multitude of secret societies will also have large space. The visit of the Senior Editor to the South and his correspondence will form a most important and attractive feature of the paper.

The *Cynosure* in short will be a paper in 1886 which no man who is honest in his profession of Anti-masonry can well afford to be without.

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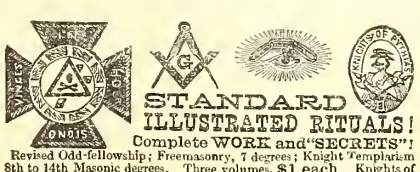
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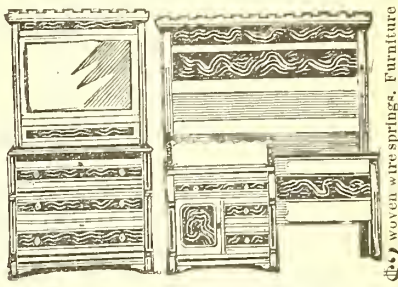
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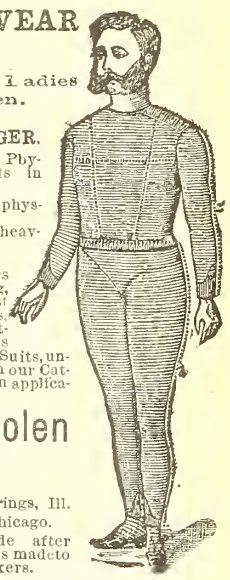
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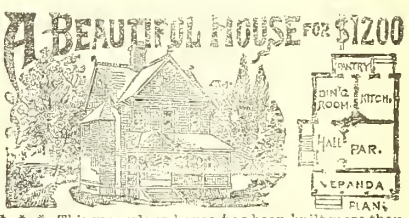
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All Underwear made after measure. Special prices made to clergymen and the workers.

A BEAUTIFUL HOUSE FOR $1200



* * * This marvelous house has been built more than 300 times from our plans; *it is so well planned* that it affords ample room even for a large family. 1st fl or shown above; on 2d floor are 4 bed rooms and in attic 2 more. Plenty of Closets. The whole warmed by one chimney.

Large illustrations and full description of the above as well as of 39 other houses, ranging in cost from $400 up to $6,500, may be found in "SHOPPELL'S MODERN LOW-COST HOUSES," a large quarto pamphlet, showing also how to select sites, get loans, &c. Sent postpaid on receipt of 50c. Stamps taken, or send $1 bill and we will return the change. Address, BUILDING PLAN ASSOCIATION, (Mention this Paper.) 24 Beekman St., (Box 2702,) N. Y

A Skin of Beauty is a Joy Forever.

DR. T. FELIX GOURAUD'S

ORIENTAL CREAM, or MAGICAL BEAUTIFIER.

PURIFIES as well as BEAUTIFIES the Skin. No other Cosmetic will do it.



Removes Tan, Pimples, Freckles, Moth-Patches, Rash and Skin Diseases, and every blemish on beauty, and defies detection. It has stood the test of thirty years and is so harmless we taste it to be sure the preparation is properly made. Accept no counterfeit of similar name. The distinguished Dr. L. A. Sayre, said to a lady of the haut ton (a patient): "As you ladies will use them, I recommend 'Gouraud's Cream' as the least harmful of all the Skin preparations." One bottle will last six months, using it every day. Also Poudre Subtile removes superfluous hair without injury to the skin. MME. M. B. T. GOURAUD, Sole Proprietor, 48 Bond St., New York. For sale by all Druggists and Fancy Goods Dealers throughout the United States, Canadas, and Europe. Beware of base imitations. $1,000 Reward for arrest and proof of any one selling the same.

FARM NOTES.

HOW A HORSE FEEDS.

Something may be learned by observing how a horse picks up his feed either in grazing or when fed in the stable. One will have a very good idea of the sensitiveness of the upper lip, and how cleverly the horse gathers in the choice herbage or hay, and rejects the waste. This mobile, prehensible lip is constantly in motion, and by its sense of feeling, separates the selected food from that which is rejected. The horse cannot see the herbage exactly under the mouth, but the lip pushes away the undesirable food, and gathers with the greatest precision, that which is selected from the rest. In a weedy pasture, this instinct of the lip is brought into action in a most peculiar and interesting manner, and exhibits in a striking degree, the exquisite sensitiveness of the delicate nerves of this organ. One who has seen this action of the lip, and realizes the great sensitiveness of it, will never permit himself to practice the excessive cruelty of putting a twitch about a horse's upper lip for any purpose, for the torture of it must be very great indeed.—*American Agriculturist.*

DON'T SHOE.

After spoiling two noble horses I was led to try driving without shoeing. Buying a three year-old I had the smith remove shoes which she had worn about six months, level the hoofs and rasp the edges of the shell rounding to prevent breaking up. She had an average good foot. I have driven her two years and never any horse faster nor longer drives, nor over more hard and stony roads, and her feet are still in good condition. When standing she rests back upon the frog; never stands braced. There are many who do not drive more than two or three times a week; the remainder of the time the horse stands in a narrow stall, on the floor. Soon, to the owner's surprise, "Ned" is lame; stands braced; step shortened. He is taken to another smith, who berates the former shoer, pulls off the shoes with great indignation, pares the feet, nails on some new shoes and warrants now that Ned shall travel all right. Perhaps an improvement for a few days, when the owner realizes that his horse probably is spoiled, sells at a sacrifice, buys again, etc. Now, by selecting young horses that have not been shod long (better if not at all) with good feet—an important item always—I am convinced that nine out of ten at least could be driven without shoes.

Barefooted they would escape lameness, drive better, faster and farther, last much longer and keep on less food, save suffering, and shoe and treatment bills, which are no small items. The reasons are evident: 1. No restriction to the natural growth of the feet, caused by shoeing, no matter how well done. Shoeing is unnatural. 2. Letting the frog, (nature's cushion) down to the ground, giving it exercise, softness, hence health to foot; whereas the shoe elevates the foot, suspends the frog causing it to dry, become hard and dead, following which is contraction of the heel, and inflammation of the foot. 3. The frog without shoe serves as a cushion to strike upon, relieving both foot and muscles from the jar of the step; especially can your steed be driven faster down grade; the step not so high as with shoe, and but little shock to foot or muscle; for the same reason can be driven further in a day. No danger of corking, forging, stumbling etc. My experience is that with feet properly trimmed the gait is natural, easy and clear. 5 No danger—with any care whatever—of contracting by standing on floor. As a rule, unless the drive is every day, and long at that, the feet will grow faster than they wear. So much for light drivers. But I know of a number of teams (draught horses) always at work that were never shod.—*N. Y. Tribune.*

MAD DOG.

A physician writing to the *Country Gentleman* says: "I can give some facts which may be of use to somebody, thereby saving life. The time between the biting of an animal by a mad dog and showing signs of hydrophobia is not less than 9 days, but may be nine months. After the animal has become rabid, a bite or scratch with the teeth, upon a person, or slobber coming in contact with a raw place, would produce hydrophobia just as though he had been bitten by a mad dog. Hydrophobia can be prevented, and I will give what is well-known to be an infallible remedy, if properly administered, for man or beast. A dose for a horse or cow should be about four times as great as for a person. It is not too late to give medicine any time before the spasms come on.

The first dose for a person is one and one-half ounce elecampane root bruised, put into a pint of new milk, reduced to one half by boiling, and then take all at one dose in the morning, fasting until afternoon, or at least a very light diet after several hours have elapsed. The second dose same as first, except take two ounces of the root; third dose same as last, to be taken every other day. Three doses are all that is needed, and there need be no fear. This I know from my own experience, and know of a number of other cases where it has been entirely successful. This is no guess work. Those persons alluded to were bitten by their own dogs, that had been bitten by rabid dogs, and were penned up to see if they would go mad. They did go mad, and did bite the persons.

This remedy has been used in and about Philadelphia for 40 years and longer with great success, and is known as the Goodman remedy. I am acquainted with a physician who said he knew of its use for more than 30 years, but never knew a case that failed where it was properly administered. Among other cases, he mentioned one where a number of cows had been bitten by a mad dog. To half of this number they administered this remedy, to the other half not. The latter all died with hydrophobia, while those that took the elecampane and milk showed no sign of the disease."

CORNS, WARTS AND BUNIONS CURED in five days. No pain. Warranted. Mailed for 25 cents in stamps by L. O. SHAFFER, Altoona, Iowa



Ask Your Grocer For it And take no other. If he does not keep it, it is because of its durability. Price, Family Size, 50 cents; Laundry size, 75 cents.

This Washboard is made of one solid sheet of heavy corrugated zinc, which produces a double-faced board of the best quality and durability. The fluting is very deep, holding more water, and consequently doing better washing than any washboard in the market. The frame is made of hard wood and held together with an iron bolt running through a tube formed on the lower edge of the zinc, thus binding the whole together in the most substantial manner, and producing a wash board which for economy, excellence and durability, is unquestionably the best in the world. We find so many dealers that object to our board on account of its DURABILITY, saying, "It will last too long We can never sell a customer but one." We take this means to advise customers to INSIST upon having the NORTH STAR WASHBOARD.

The best is the cheapest.

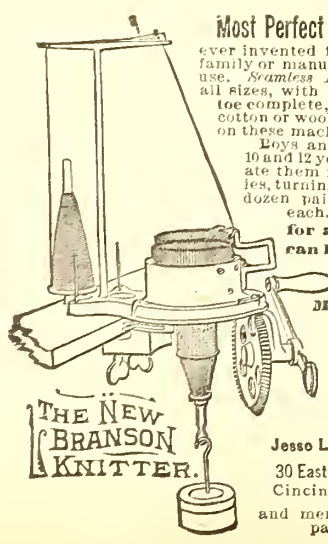
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A.B.C. Wheat, A.B.C. Barley, A.B.C. Maize,
Hulled, Steam-Cooked Desiccated.
BEWARE OF IMITATIONS!!
American Breakfast Cereals.

Made from the Finest Grains. All Impurities removed. Prepared for the table in ten minutes. Ask for A. B. C. Brand only. (Registered Trade Mark)
PATENTED.
For sale by all Grocers. Send for circulars, etc., to THE CEREALS M'F'G CO., 83 Murray Street, N. Y. (Incorporated 1875.)



Most Perfect Knitter ever invented for either family or manufacturers' use. *Seamless Hosiery* of all sizes, with heel and toe complete, of either cotton or wool, are knit on these machines. Boys and girls of 10 and 12 years operate them in factories, turning out four dozen pairs a day each. A living for a family can be made with one of these Machines.

For descriptive circulars giving full particulars. Address
Jesse L. Branson,
30 East Fourth St.,
Cincinnati, O.,
and mention this paper.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferenees.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conferenee.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowshlp and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Saudford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Merengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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Who depend on voluntary contributions of Christian people in whole or in part for their support:

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ELI TAPLEY, Columhus, Miss.

J. F. GALLOWAY, Okahumka Florida.

WM. HAZENBURG, Cape Town, S. Africa.

A. D. ZARAPHONITHES, Andros, Greece.

C. B. WARD, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent

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Into the Hearts of the People!

One of the most popular books against lodgery is the latest compilation of GEORGE W. CLARK, the Minstrel of Reform, a forty-page book of soul-stirring, conscience-awakening songs appropriate for lectures, conventions and the home circle. What can add more to the interest of a meeting than a song well sung? What means will more quickly overthrow the power of the secret lodges than to sing the truth into the popular conscience?

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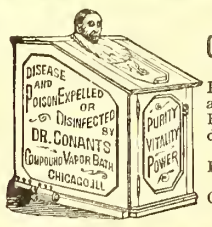
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Agents Make $5 a Day Selling Perfect FAMILY SCALES Entirely new in principle. Weigh one ounce to 25 pounds. What every family needs and will buy. Rapid sales surprise old agents. FORSHEE & MCMAKIN, CINCINNATI.

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UNEQUALLED FOR CEMENTING WOOD, GLASS, CHINA, PAPER, LEATHER, &c. Awarded GOLD MEDAL, LONDON, 1883. Used by Mason & Hamlin Organ and Piano Co., Pullman Palace Car Co., &c. Mf'd only by the RUSSIA CEMENT CO. GLOUCESTER, MASS. SOLD EVERYWHERE. Sample Tin Can by Mail, 25c.

Readers ordering goods, or making inquiries concerning articles advertised in this paper, will confer a favor by stating that they saw the advertisement in the CHRISTIAN CYNOSURE.

IN BRIEF.

A large bowlder, weighing about 10,000 tons, was loosened from the top of Shelter Hill Rock, near Bethel, Conn., by the frost and rolled down the mountain side the other day, sweeping large trees and everything before it. The shock was felt for twenty miles around.

Newspapers are appreciated in Washington Territory. The *Weekly Signal* at Old Yokima, was about to remove to the new town called North Rankin, a distance of four miles, and the office was placed on trucks Monday. That night the whole establishment was blown up with dynamite by the residents of the old town, who were opposed to the removal.

Natural gas is rapidly being substituted for coal in Pittsburg. At present over 1,500 dwelling houses, sixty-six glass factories, thirty-four rolling mills, and forty-five other industrial establishments are supplied. As nearly as can be ascertained, from 8,000 to 10,000 tons of coal are daily displaced. A contract has been signed between New York capitalists and members of the Westinghouse sindicate for converting this natural gas into a rich illuminant.

The Japanese are among the politest people in the world. Here is an illustration: A Japanese gentleman called on a Washington lady one day last week. He was asked to remain till lunch time and consented. They wanted him to go, but didn't know how to get rid of him. He lingered till midnight, when, with elaborate, almost abject, apologies for leaving, he took his departure. Next day, while the hostess was telling her friends how horribly she had been bored, her visitor was deploring her cruelty in not earlier in the day intimating to him that he might depart, Japanese etiquette requiring such signal of permission before he could go.

The latest proposal respecting the Great Eastern is to have her firmly moored in mid-Atlantic, and stored with provisions, etc., so that ships running short may have their larders replenished. It is also proposed to have a telegraph station on board in connection with the several cables, so that ship-masters can notify the owners as to their whereabouts. A postal, telegraph, and provision station in mid-Atlantic would be a novelty, and a great boon to the mariner as well.

Of the various European countries Germany is stated to be the best furnished with railways, having according to the report of the French Ministry of Public Works, more than twenty-two thousand miles; next to Germany comes the Kingdom of Great Britain and Ireland, which possesses about nineteen thousand miles, but adds to its lines much more slowly than any of its rival nations on the Continent; France is third on the list in regard to the total extent of road, having some 18,500 miles; Russia is next, with about 16,000 miles, while Austro-Hungary has 13,000; Italy, a country of skillful engineers, has as many as 6,000 miles coursing its restricted territory; Spain has kept pace almost exactly with the rival peninsula; while Greece can boast of a railroad system of only about fourteen miles, a considerable portion of which is very recent.

HORSFORD'S ACID PHOSPHATE
In Seasickness.

PROF. ADOLPH OTT, New York, says: "I used it for seasickness, during an ocean passage. In most of the cases, the violent symptoms which characterize that disease yielded, and gave way to a healthful action of the functions impaired.

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H. G. SIGLER, Manager, 54 Clark street, Chicago.

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For sale by the **National Christian Association, at Head-quarters for Anti-Secrecy Literature. 221 W. Madison St. Chicago.**

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TAYLOR'S
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REMEDY
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SWEET GUM
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The sweet gum, as gathered from a tree of the same name, growing along the small streams in the Southern States, contains a stimulating expectorant principle that loosens the phlegm producing the early morning cough, and stimulates the child to throw off the false membrane in croup and whooping-cough. When combined with the healing mucilaginous principle in the mullein plant of the old fields, presents in TAYLOR'S CHEROKEE REMEDY OF SWEET GUM AND MULLEIN the finest known remedy for Coughs, Croup, Whooping-Cough and Consumption; and so palatable, any child is pleased to take it. Ask your druggist for it. Price, 25c. and $1. WALTER A. TAYLOR, Atlanta, Ga.

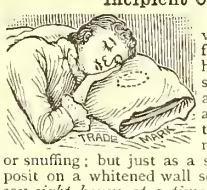
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THE PILLOW-INHALER.

A Speedy, Positive and Permanent Cure for Catarrh, Bronchitis, Asthma, and Incipient Consumption.



It is a hair pillow, with reservoirs of evaporating liquid, the fumes or vapor of which is inhaled all night long, whilst sleeping as usual, and without any discomfort. It is used only at night, and is perfectly safe to the most delicate. There is no stomach-dosing, douching or snuffing; but just as a smoky lamp will leave a deposit on a whitened wall so the PILLOW-INHALER, for say *eight hours at a time*, spreads a powerful healing balm or salve on the inflamed inner coating of the diseased air-surfaces, from the nostrils to the bottom of the lungs, and hence into the blood. Old-fashioned inhalation, through a tube, for a few minutes a day, sometimes cured. Think of eight hours constant action, on the same principle, but intensified a hundred-fold! There are no pipes or tubes. The medicine is *breathed in, not swallowed*, and goes right to the diseased parts.

CATARRH. BRONCHITIS. CONSUMPTION.

HON. E. L. HEDDEN, Collector of the Port of New York, says: "I take pleasure in stating that the PILLOW-INHALER has been of the greatest relief, and I believe of permanent benefit, to my wife, who has been a great sufferer from Bronchial and Catarrhal Troubles, accompanied with distressing Asthma. I recommend its use to all persons afflicted with such maladies."
E. L. HEDDEN, 38 West 49th St., New York.

MR. H. G. TEELE, 50 Bryan Block, Chicago, Ill., says: "I suffered fifteen years from a severe case of Catarrh; coughed incessantly day and night. I bought a PILLOW-INHALER, and since using it my cough is gone; my lungs are no longer weak and sore, and I am in better health than I have been for years."

During the six years of its existence the PILLOW-INHALER has wrought cures of Catarrh, Bronchitis, Asthma, and Consumption, that have been more like miracles than the usual treatment of disease. It is not expensive, and is within the reach of every one. Send for *Explanatory Pamphlet and Testimonials*, or call.

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National Christian Association.
221 W. Madison St., Chicago, Ill.

MISCELLANEOUS.

THROAT WEAKNESS.

Clergymen, Teachers, Singers, Lawyers, Public Speakers, and all who have occasion to use their vocal powers more than ordinarily, will find the little treatise entitled "CHRONIC SORE THROAT" very useful. If those who are troubled with hoarseness after speaking or singing will read this book any follow its instructions they will be greatly benefited and relieved. Dr. Shuldham, of England, the author, has himself a reputation as an elocutionist of no mean powers, and he writes on the human vocal economy with the double experience of the physician and reader; especially is this experience noticeable in the Chapter on **THE ART OF BREATHING**, for it is on the proper modes of inspiration and expiration that the whole secret of managing the voice without causing any undue strain to the throat organs depends. Nor can we speak less emphatically in praise of the Chapter on **THE HYGIENE OF THE VOICE**, in which Dr. Shuldham lays down what in the way of solids and fluids a public speaker or singer should take, so as to avoid on the one hand throat irritation, and on the other any derangement of the stomach, which must react unfavorably on the whole system.

"Dr. Shuldham has given information and suggestions which will be of priceless value to every public speaker."—Interior. "The chapter on the art of breathing, the inspiration and expiration, without unduly straining the throat and vocal cords will be found a good study for all public speakers."—Inter Ocean.

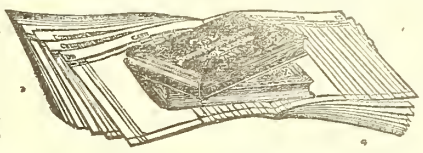
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NEWS OF THE WEEK.

WASHINGTON.

The estimates of the statistitician of the national department of agriculture for the principle cereal crops of the year have been computed, and the aggregate bushels are as follows: Wheat, 357,000,000; corn, 1,935,000,000; oats, 629,000,000.

The Secretary of the Treasury has issued a call for $10,000,000 3 per cent bonds, payable on Feb. 1. This is the first call for bonds issued since October, 1884, and it is believed that it was made in consequence of the recent attaek of Senator Beck upon the failure of the treasury to call bonds.

COUNTRY.

Fire at Detroit Friday afternoon destroyed D. M. Ferry & Co.'s mammoth seed house, White's Grand theatre, the Wesson block, and badly scorched other structures, causing a total loss of about $1,500 000. One fireman was instantly killed and another seriously injured by falling walls. The Ferrys carried insurance amounting to $460,000, the risk on the theatre reaching $80,000.

The United States District Attorney at Omaha, Neb., has received instructions to begin civil and criminal proceedings against several persons for the illegal fencing of public lands.

Two colored men who had set fire to cotton were taken from the jail at Crawford, Miss., by a mob last Monday and hanged.

It is authoritively stated that there exists near the villiage of Spring Grove, Houston county, Minn., a large number of cases of leprosy. The afflicted persons are all Scandinavians from the northern part of Norway. The first case which appeared was upon the person of an old man, and was at first thought to be measles. Later he was seized with excruciating pains in his limbs, and the extremities began to wither. This continued and the epidermis began to scale off, and now there is but a semblance of skin over the flesh.

The casket containing the body of a child, who had been temporarily interred over twelve years ago, was taken up at Yorkville, S. C., Wednesday, for final burial. After the casket had been removed from the grave a loud explosian occurred, shattering the glass lid and driving the fragments in all directions, a piece of the glass seriously wounding the father of the child. The cause of the explosion is a mystery, but the remains were found to be in an excellant state of preservation.

A boat's crew of a whaling schooner owned at Bedford, Mass., were pulled to the bottom by a whale near the Cape Verd Islands, Nov. 29 last, and no trace of boat or men was ever discovered.

Advice of the 28th from Corralitos, Mexico, say that a courier from Gen. Crook had passed there in search of Capt. Davis, who started several weeks ago for the Sierra Madras with his command, consisting of one company and 100 Apache scouts. Since their departure nothing has been heard of them.

The total number of buildings erected in Chicago during 1885 was 4,638; number of basements, 525; number of feet frontage, 108,952; number of sheds, 1,604; total cost, $24,530,125.

The cost of 18,433 building projected in New York during 1885 is $54,000,000.

The total number of business failures in the United States during 1885 was 10 637, with liabilities of a little more than $124 000,000, as compared with 10,968 in 1884, with liabilities of 226,000,000. The number of traders reported in busines in 1885 was 919,990. Of these one in every eighty-six failed. In 1878, with 574 000 traders, one in every sixty-four came to grief. The average amount of liabilities of each failure was: In 1885, $11,678; against $20,632 in 1884 and $22,369 in 1878.

The county penitentiary at Albany, N. Y., is a plague stricken spot. Its 1,000 inmates are exposed to a deadly form of typhus fever. A great many deaths have occurred. The epidemic is said to have some of the characteristics of the black plague which once decimated London.

There was a desperate attempt to burn the town of Tarentum, Pa., Sunday at an early hour. The villains had taken every precaution to make destruction sure, having cut the ropes of the two alarm bells, broke the principal pumps in the village, and carried off the fire buckets and tubs. The loss is $9,000. About two weeks before there was a similar attempt, when seven large buildings were destroyed, entailing a loss of over $50,000.

As the Boston express on the New York and Hartford road neared Pelhamville, N. Y., Monday morning, a strong wind blew a portion of the depot platform unto the track. The obstruction derailed the locomotive and baggage-car, both of which tumbled down a sixty foot embankment, killing the engineer and seriously wounding three other persons.

Near New Providence, Pa., Tuesday morning, the explosion of a threshing machine boiler killed two men, and set fire to a barn, which was consumed, together with a number of cattle, horses, cows and hogs.

In the police court at Cincinnati, Oliver Doud Byron, the actor, was convicted of violating the law prohibiting Sunday theatrical performances.

FOREIGN.

The Orange-Catholic riots have been renewed at Conception Bay, Newfoundland. An Orange mob attacked and fatally wounded two men Tuesday.

There is a wide breach between M. Brisson and President Grevy, the prime minister and the president of France. It is rumored that the former has written the latter refusing to lend himself any longer to a combination the object of which is to impose upon him lasting discredit.

The proclamation announcing the annexation of Burmah to the British Empire was received Jan. 1. There was a grand parade in honor of the event, and a large concourse of natives gathered to hear the reading. England cedes to China part of Upper Burmah in order to make the Chinese and Indian frontiers contiguous. India advocates an offensive and defensive alliance between China and India.

A circular was recently sent to all the Liberal members of the new British Parliament asking them to state their opinions on the Irish home-rule question. The majority of those who express a difinite opinion are opposed to giving to an Irish Parliament the control of the tariff and of the police.

December 29 was the 76th anniversary of the Rt. Hon. William Gladstone. During the morning he was the recipient of 400 letters congratulating him on having attained his 76th year. Mr. Gladstone left his residence at daybreak and walked to the village church, where special services were held

The Balkan Conference will reopen at Constantinople Jan. 17. The Italian embassador will make a motion in favor of the Bulgarian union, and will be supported by the Russian embassador.

The Czar, it is understood, is about to reinstate Prince Alexander of Bulgaria in his former rank in the Russian army. The presence of Prince Voickoff and other Russian officers at Sofia makes a close ailiance between Russia and Bulgaria. These facts have caused alarm among the friends of Turkey. It is believed the compact between the Czar and Prince Alexander, by which Russia recognizes the Bulgarian union, is the prelude to a Russian campaign in the spring, and the final dismemberment of the Turkish Empire.

The Pall Mall *Gazette* is authority for the statement that Gladstone is ready to entertain proposals from the Marquis of Salisbury for joint action on the question of home rule.

A vein of pure petroleum has been discovered near Park Hill, Ontario, 175 feet below the surface.

The leading distilleries and liquor merchants of Germany are unanimous in opposing the government monopoly of the liquor trade.

There has been an alarming increase of rabies throughout France. Officials of the various provinces, and police of the cities have orders that severest measures be adopted to rid the streets and country of stray dogs.

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MARKETS 16

A Worcester preacher thus succinctly defines atheism, infidelity and Christianity: The atheist says: "No God." The theist says: "A God." The Christian says: "My God." Freemasonry, the "pure theism" of Mackey, is by this definition exactly located in its religious character.

Miss Sarah Brown, one of the daughters of old John Brown, has been for some years a clerk in the San Francisco mint. A few days ago she was discharged by the new Democratic superintendent. But the man who struck down the old hero at Harper's Ferry, and tried to kill him when prostrate, has been appointed as Indian agent.

The new city election law which is now to regulate the voters of Chicago provides that the polling places "shall be in the most public, orderly, and convenient portions of the precinct, and no building or part of building shall be designated or used as a place of registry, or revision of registration, or as a polling place where spiritous or intoxicating liquor is sold." To single out the saloon and put a brand of infamy upon it above all other disreputable places, marks the power of public sentiment: but, when the local politicians of both the leading parties are among the best friends of the saloon, of what account will the best framed statute be? Only when the political party of the future shall come into power, whose character and aims shall befit Christians and Americans, such regulations will lose their force because there will be no saloons.

A dispatch from London bears the important news that a new play has been brought out in one of the theaters in which the peculiar morality is taught that a woman guilty of adultery is *redeemed and purified* by motherhood. "The play," significantly adds the dispatch, "promises to have a long run"; and no comment could more clearly indicate the vicious character of the play or characterize the lacivious tastes of the people who delight in such representations. The theory of the play is not, however, worse than the Masonic doctrine that an Abiffite who has been through the mock resurrection of Hiram is "free from sin;" or in the higher degrees that a Mason can in a spiritual sense clense his nature from sin, or in the lodge parlance, "wash his robes in his own blood."

The late incendiary destruction of the American Missionary Association building at Quitman, Georgia, has some redeeming circumstances. They are thus reported in the *Advance:* "When the building was burned at one o'clock in the morning, the Mayor invited the teachers to become his guests at the hotel. His hospitality was accepted by all except Mr. and Mrs. Parr, who found a vacant store where they remained until morning. The Baptist minister and his wife also ealled at the hotel and offered to entertain the teachers while they remained in Quitman, an invitation which was accepted. The Mayor promptly offered a reward for the arrest of parties guilty of setting fire to the school building, and an indignation meeting was held four days afterward and largely attended by both whites and negroes. It denounced the outrage, and requested the A. M. A. to re-establish the school. A petition, signed by numerous property holders, pledges aid for such a school, and it will be opened as soon as possible." It is a gleam of light in this dark affair that the work of the Association is really appreciated and valued by the best people of the South. Their views will ultimately prevail because founded on justice; but one could wish their influence had been felt before so terrible an exigency was necessary to call it out.

General James W. Husted was last week elected by the Republican majority Speaker of the New York Legislature. His military title is not a very deep brand, being an honorary distinction in connection with the State militia only. But he is doubly a "carpet knight," for he has a bushel of titles sticking to him after rolling on the lodge floor while taking his thirty-three degrees of Masonry. Husted began his political career as a secretist in the Know Nothing party and has followed that lodge rut ever since. A little circumstance related by him and published in the daily *Standard* of Syracuse, shows the character of the man, and the kind of influence he will be likely to exert on the legislature. He has been three times Speaker of the New York assembly before, and had noticed an opportunity to make himself famous. The House he observed was remiss in its etiquette, awkwardly rising when the Senate came in for joint session. He expected to become Speaker, his Masonry was warrant for as much, and determined to inaugurate a great reform—worthy indeed a Mason of so high rank. The opportunity came, and Husted, aware of his magical powers, gave the three familiar raps with his gavel which seventy-five Masons in the room had been trained like puppets to obey. They jumped to their feet and the rest followed. One rap and all were seated. Every one who has seen a public initiation will remember these lodge signs. So Husted found some use for Masonry—it helped the legislature to get up and sit down again. *But,* if the lodge gavel is so supreme, *what is the lodge* OATH? Husted has betrayed the lodge, and revealed its power in our law-making bodies. He shows the same legislature which once employed the ablest lawyers to prosecute the murderers of Morgan now bending a pliant knee at the beck of the lodge. New York is not an exception. What, Americans and patriots, does such a revelation demand of you?

At the White Cross meeting in Association Hall, New York, Dr. De Costa, who made the closing address, referred to the work done by Mr. Stead, saying that he was the emancipator of England from that false delicacy which so long kept the people from dealing plainly with social evils, and declaring that, though Mr. Stead was now under a cloud, the sunshine would return; that what is already the fact will be evident to all, namely, that there are only three persons in England who have a greater number of true friends among the good and the true than Mr. Stead. Those three were the Queen, the Princess of Wales and William Gladstone, a statement that was followed by deafening and prolonged applause, showing at least how some people feel. Dr. De Costa is well prepared to speak, having studied the whole question while in England last summer, and knows perfectly well the motives of Mr. Stead, as well as the animus which inspired the prosecution.

THE WARFARE AND ITS WEAPONS.

"Madness is in their heart while they live."—Ecclesiastes 9:3.

Sin is madness. Oft times it rages like a fire that cannot be extinguished, like a volcano whose vomiting of flame and fire submerges flocks, fields, towns, cities and whole districts, carrying devastation and death. Jesus came to the earth filled with sin and its terrible effects. No writer's pen or painter's brush can suitably set forth the condition of the earth, ruined by sin. Human thought cannot conceive the terrible nature of sin and its results. It is madness in human hearts, and it produces deluges of madness to flood the earth. It is multiform and manifold in shapes and methods. In one age it rages in one direction, in another it takes another course, and still another. It seems that every evil is engrossed in a single method and rages with a vehemence that threatens everything sacred or precious in human well-being. It is madness in human hearts.

The history of the earth is an illustration of this terrible truth, and candid, thoughtful minds can now behold it on every hand raging with a vehemence that is appalling to the hearts of all the friends of God and man who are struggling against its fearful ravages. Especially is this seen in the spread of organized secret lodges. No devastating fire ever swept over prairie, city or forest with such fearful speed, or spread such terrible havoc and ruin. I know not a single element of evil but is involved in, or is sustained and promoted by, these organized secret lodges. They confront and resist Christianity itself which embodies the well-being of the human race. It is true, they use artifice, deceive and flatter and pretend, but their work is subversion and destruction. This needs no proof. The willingly blind and ignorant may be deceived, but all who will investigate as honestly and throughly as they would the title to a lot, or the validity of a five dollar note, can easily see they are squarely opposed to and in fierce conflict with the Christian religion, and unless they are vanquished, Christianity must fail. They are also in vital conflict with human government and domestic institutions. They dominate and threaten everything human and divine, and either the one or the other must fall in the conflict; and which, my beloved brethren, shall it be? Shall these dark minions of hell, or the God-given institutions of light, triumph? Never were they more flourishing than at the present time. Never were they more bold or exacting; never were ministers, churches, governments, literary and religious institutions more under their control, and never did men stand in more terror of them than now.

What can be done? Is there any help? Yes, verily there is. Jesus Christ came single handed and alone to the world in just this condition. He furnished instruments and methods by which a triumphant victory can be gained over every foe. He successfully used them himself, to show us how, and then put them into our hands and told us to use them, and we must do it or fail. The fervent and effectual prayer of the righteous man availeth much with God. It enlists Almighty God in the conflict, and when God is enlisted, it is not doubtful where victory will fall. Believing prayer is sure to be answered. Jesus has said it, and this must be done or we fail. Persevering prayer never failed of success. The prayer of agreement is a mightier instrument than the most efficient engine of carnal warfare, and when used as it is designed to be, never failed of accomplishing wonders. These instruments are put into our hands and we are bid to use them. They must be used as they were designed to be, or they will have no effect. In this lies our weakness. We are like undisciplined soldiers who do not know how to use their weapons, and are certain to be conquered. Cost what it will we must know how to use these spiritual weapons, or we should not expect to succeed. From every part of the world the cry comes from the reformers, "Pray for me."

Are these simple compliments, or are they the deep yearnings of struggling souls? We treat them as simple compliments. The Almighty instrument of the prayer of agreement is not brought

out and put into operation by the believing, persevering, fervent prayer of righteous men: if it was, mighty results would follow. Unbelief, spiritual indolence, selfishness, love of the world, love of ease, dread of the cross, cowardice—well, here is enough—if these cords of Satan were cut, all the rest would snap, and there would be such wrestling prayer over the face of this whole earth as would shake the whole foundation of the empire of darkness. Jesus used this prayer How did he pray? Whole nights were spent in the mountains in prayer; and at one time he spent forty days and forty nights in prayer and fasting: and his instructions, his commands and exhortations, and his melting tender entreaties to prayer blaze out of his whole life, example and teaching in his Gospel, like the light "above the brightness of the sun" to move us to prayer. This will arouse and awaken the whole earth, and drive madness from the heart of man; and without this nothing else will do it.

There is an effort to get a great general convention of ministers and churches to oppose secret organizations. This is all well. Who will take the lead to get true-hearted Christians all over this earth to intelligently, earnestly, purposely to use the prayer of agreement? Brethren, who will take the lead in this matter and persevere until this divine, mighty instrumentality shall be used as the great power of God to drive madness from the heart of man?

AN OLD BELIEVER.

THE GREAT APOSTASY OF THE LATTER DAYS.—III.

BY CYNTHIA DERBYSHIRE.

The time is fulfilled. One woe is past: and now this first woe is rapidly being merged into the second. And now we come to consider the appalling description given under the sounding of the sixth trumpet, as the second woe, representing this same apostasy putting on a new form; culminating in power, and coming to a head, that is, to a firmly and thoroughly organized conspiracy against Christianity, and using the most subtle and effective means for its overthrow.

In the first woe we had one apostate acting in the power of one fallen angel. Now we have four fallen angels, and Abaddon is reinforced by four others. Those who have followed the writer through these pages thus far will have concluded that the evils described are very great; what must it be when its power becomes five time as great! These fallen angels are loosed from the great river Euphrates, and are "prepared" to work mischief to the human race. I suppose them to be evil angels because of the evil they work. Euphrates is so called, because the first idea of secret combinations originated on the banks of the Euphrates, either under the tyranny of Babylon or Nineveh; and this whole figure represents the great flood of secretisms of our day; for it is all the same thing, under all its protean forms and differing names; and prophecy names things from their origin very frequently.

Rising from small beginnings as is indicated by the hour; receiving accessions of strength and numbers as is shown by the day; greatly increasing in influence and popularity, expressed by the month; it becomes an overflowing flood bearing all before it, as is manifested by the year. These several periods make the sum of three hundred and ninety-one years, and a fraction of a year called the hour, as the time of the continuence of this evil; but this time extends till the sixth vial of wrath is poured out upon this same river Euphrates.

The figure is now changed to a vast army at war, horsemen prepared, that is, thoroughly organized, and equipped with all needed appliances, to slay the third part of men. While they are trying to overthrow Christianity, they can only cause the spiritual death of those who join with them in their nefarious measures. Under the first woe, men sought for spiritual death, but did not find it; but this second woe is spiritual death, the death of the souls of men. Well may we remember the words of the apostle John, "There is a sin unto death, I do not say that he shall pray for it." John 5: 16.

Reader, are you such a lover of popularity that you are willing to sacrifice your soul for it? If so, then join this company, for they are two hundred million strong, so astonishing is the influence they are wielding. So much does this terrible iniquity please the corrupt heart of man.

The breastplates are of fire and jacinth and brimstone, instead of iron, as it was under the fifth trumpet. We have before explained that fire signifies a murderous war spirit, a fiery zeal in the service of Satan, and for carrying foward plans of wickedness. Fire of the altar, spoken of elsewhere, is Christian zeal, sanctified and holy, and is exercised in the service of God. This fire is of an opposite nature and tendency from that. Brimstone is hellish principles, and doctrines of devils. It represents principles and practices that are abominable in the sight of God. In the present case it is a revival and restoration of the ancient sun worship, or Baal worship so often condemned in the Bible. It is heathenism brought up again after having been so long laid aside; and the ceremonies of the lodge are real devil worship, and as heathenish as the Eleusinian mysteries. This is the brimstone of our text. Jacinth is a blue color, and is the same as smoke in this place. Bold, overbearing, impudent, and cruel dispositioned persons are meant by the heads of horses being as the heads of lions. Horses are spirits, and white horses are good spirits; but horses with lion's heads must be both powerful and terrible spirits.

And now we come to the great leading characteristic of this stage of this apostasy. "And out of their mouths issued fire, and smoke, and brimstone." This is the murderous, infidel and piratical and hellish oaths and obligations which they take when they become members of these "prepared" combinations, and which always come out of every mouth that belongs to them. These same oaths, or obligations are the breastplates that so cover their consciences as to prevent their timely repentance and return to God.

So also these oaths and obligations are the weapons wherewith they "slay" the third part of men. "By these three was the third part of men killed, by the ffre, and by the smoke, and by the brimstone, which issued out of their mouths." Killed, not tormented as in the first woe; but killed spiritually, killed outright, no half way work about it. Their destruction is completed by these soul-damning obligations and oaths. How many of these dead corpses have the churches got in them, having a name to live while they are really dead? What makes you a Mason? Answer, My obligation; so reason Oddfellows, and all other forms of secretism say they are made so by their obligations, and that which makes them secretists, makes them not Christians, and cuts them off from Christ. However they may carry a vain profession, they have really nothing left but a hypocritical pretension to religion.

"Their power is in their mouth, and in their tails; for their tails were like unto serpents, and had heads, and with them they do hurt." How these serpent's tails represent the end of their lives, which are not only hardened and unrepentant, as in the first woe, but are actively made use of by gorgeous funerals, pompous orations, and dashing display of regalia and arms and paraphanalia of the different orders, to to lead others into this dreadful destruction; thus causing ungodly men, who look for their best things in this life, to adopt their tenets; for we should recollect that this apostasy affects or holds fast some of the Lord's sealed, or covenanted ones. Those who are truly in the everlasting covenant of our Lord Jesus Christ, will be satisfied with him, and neither want, nor accept, nor risk any other covenant or obligation; or if they do get ensnared they will be brought out of it, as was Charles G. Finney. Sometimes the Lord's children are permitted to be temporally ensnared, as was Lot in Sodom, in order that the evil may be more generally exposed in its true character through their deliverance from it.

THE BEAUTY AND POWER OF GENTLENESS.

BY E. W. TOWNE.

Gentleness is a divine attribute and one of the graces of the Spirit. It may be called kindness, or mildness, or meekness, but the term gentleness expresses its essential qualities more perfectly than any other. It is not only graceful, but of great power because an attribute of God. David, when seated on the throne of Israel, acknowledged God as his deliverer from all his enemies, who had placed him in his present exalted position, saying, "Thy *gentleness* hath made me great." Ps. 18: 35.

Gentleness was conspicuous also in the character of Jesus. Paul says to the Corinthian church when exhorting them to a higher standard of Christian character, "I beseech you by the meekness and gentleness of Christ." The gentle nature of Jesus was so manifest that mothers brought their little ones to him that he might put his hands on them and bless them; and fallen women sought his presence, sympathy and aid to escape from their present wretched condition, to a life of purity and peace. Even the poor leper, who was not allowed to approach any one, came and kneeled to him, saying, "Lord if thou wilt thou canst make me clean." His gentleness in restoring life shows its power. The evangelists sometimes use so much circumlocution in description that the beauty and sublimity of the scene is in a measure lost. As in Mark 5: 41, when he raised Jairus's daughter from the sleep of death, he took her by the hand and said, "Come, my child!" The very words and loving tone of voice her mother would use to call her in the morning. (This is Dean Alford's view.) And when he met the funeral procession at the gate of Nain, he says to the grief-stricken mother, who had drank the bitter cup of widowhood, and now was called to part with her only son on whom she was leaning in her declining years, in accents of sympathizing gentleness: "Weep not!" Then turning to the bier, he says, "Young man, arise!" "And he delivered him to his mother." When caught in a tempest on the sea of Galilee, and their boat was sinking, the disciples came to him, as he was sleeping, and awoke him, saying, "Master, we perish!" And he arose and said to the wind and the waves in accents as mild and gentle as when he called the little maiden back to life, "Peace, be still!" Then turning to his disciples he quietly says, "Why are ye so fearful? Where is your faith?"

And when being entertained at the house of Martha, she, being cumbered about much serving, came to him, with anything but a gentle spirit, and said in a scolding tone, "Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me." But that gentle voice that stilled the tempest on the sea, replied, "Martha! Martha! thou art careful and troubled about many things; but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her." This was as potent in stilling the rising storm in Martha's bosom as the tempest on the lake. But with Martha the storm was laid forever, and the irritable temperament that had marred the symmetry of her character was cast out, and in place of it the heaven-born grace of gentleness, so prominent in Mary, and so lovely in woman, reigned in Martha's breast also.

Gentleness was manifestly prominent in the character of Jesus, for notwithstanding all the bitter opposition and persecution of his enemies it was never but once said that he was angry, and then it was anger mingled with grief at their hardness of heart: a state of mind akin to that when he wept over Jerusalem, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes."

How wonderful was his loving gentleness in reproving Peter for the dreadful sin of thrice denying him. Not a reproachful word was uttered, but the simple question three times addressed to him: "Simon, son of Jonas, lovest thou me?" Oh, that when we read, we could also see the benignity of that countenance and hear the loving, gentle tones of that voice when the words fell from his lips! Peter was grieved—no wonder, for the power of those words and the manner of their utterance produced such a radical change in him that he was ever after a new man, and in a good degree worthy of the name his Master had given him.

Another illustration of the gentleness of Christ we find in his method of dealing with Paul, who before his conversion was perhaps as relentless a persecutor of Christians as ever lived. As Paul was one of those who thought they were doing God service in the persecution of Christians, a sign from heaven was necessary to convince him that Jesus possessed divine power which man could not successfully resist. Therefore a supernatural light and a voice saying, "Saul! Saul! Why persecutest thou me?" was only sufficient to convince him (as soon as he learned who was speaking) that in persecuting the disciples of Jesus he was persecuting him, and sinning against God. Hence he instantly surrendered, and trembling and astonished, asks, "Lord, what wilt thou have me to do?" There was nothing in this scene to excite terror beyond a wholesome fear, and, therefore, he was not "frightened into religion," as is sometimes said. He was convinced that Jesus of Nazareth was indeed the Messiah, and soon learned that his kingdom was not of this world, and that he was the Saviour of all men. He therefore entered the service of Christ as his apostle and a preacher of his Gospel as heartily, and more zealous than he was as a persecutor. He was completely disarmed of his hostility, by Jesus's language of gentle expostulation, "Why persecutest thou me?"

Oh, the power of gentleness to produce such a radical change in a man of an iron will and transcendant intellectual power, changing a bitter persecutor to a loving friend and devoted servant who gloried in unceasing labor and suffering for Christ and the success of his Gospel. Yet with all his earnestness and zeal we learn that like his Master, he was affectionate and gentle, even as a nurse cherisheth her own children; and in his counsels to Timothy and Titus, his fellow-laborers in the Gospel, he

enjoined upon them the importance of gentleness toward all men, "apt to teach, patient; in meekness instructing those that oppose themselves."

Christian character is made up of the nine graces of the Spirit, (Gal. 5: 22, 23) and if one is there, all are there. There is a semblance of these graces, more or less, in the natural man, and these have deceived many, thinking the graces within them were divine, when in fact they were only human and common to all men. The divine graces are heaven-born, the human are earth-born, and multitudes have failed of eternal life because they mistook the human for the divine, having never recognized the difference; although it is so plainly pointed out in the Scriptures that he who runs may read.

Others make a fatal mistake by denying the heaven-born graces and claim that the human graces well cultivated are all that is necessary to obtain eternal life, strangely overlooking the fact that it is by faith we are saved and not by anything we can do. The heaven-born graces are implanted in the soul of man by the Spirit of God. This is being born again, or born of the Spirit; and the cultivation and growth of these graces is the work of the Spirit. This is sanctification. But this work of the Holy Spirit is never given but in answer to prayer. Hence a living, growing Christian is emphatically a praying Christian, and co-operates with the Spirit who is working in him to will and to do of his good pleasure, by not only praying for his divine aid, but putting away all sin and watching against it, keeping under the body, crucifying the old man, with his affections and lusts and a daily study of the Scriptures as his guide and counsellor in all the duties of life. And as he advances in the divine life, the greater his attainments in divine knowledge, and likeness to his Saviour, the more earnest and constant are his prayers for perfection in holiness and the more perseveringly he searches the Scriptures as an inexhaustable fountain of divine knowledge which is to be his delightful study not only in this life, but the life eternal. Oh, the possibilities of the Christian even in this life! They cannot be anticipated. The joy and peace of a living, growing, Christian life is as unknowable as God himself, for the same reason that God is unknowable, except as we become like him; and unless we become Godlike, we shall fail of eternal life. "Whosoever will may come and take of the water of life freely."

MOODY AGAIN STANDS BY THE TRUTH.

A correspondent of the *Christian Instructor* writes as follows of the strong and fearless testimony Mr. Moody gave against the soul-destroying orders during his late meeting in Altoona, Pa:

While holding his meeting recently in Altoona, Pa., the great evangelist was asked the question: "What is the relation of the Christian to the secret societies of the world?" when he replied in substance as follows: "The Saviour says, 'In secret have I said nothing.' I do uot see how a Christian can join a secret society. The command is, 'Be not unequally yoked with unbelievers.' If you join in with the enemies of Christ in such associations, they will outvote you and lead you into sin. Years ago I thought of joining a secret temperance society, and about that time they decided on having a dance. That was enough for me. I determined never to have anything to do with such societies."

Mr. Moody mentioned particularly Freemasons, and told of their infidelity in France. He mentioned Knights of Pythias and other similar orders, and spoke of them as obstacles in the way of the church's work. He said when he was holding meetings in California he found the churches all mixed up with these orders, and he was informed that, as every night in the week was taken up with lodge meetings, no uight could be had for prayer meetings but Sabbath night.

While giving utterance to these sentiments Mr. Moody was surrounded by members of these anti-Christian orders, and he certainly does deserve much praise for his fearless testimony against them. And it is to be hoped that many young men will be saved from this snare by his timely warning.

THE NAMELESS PROPHET.

In an able exposition of the story of the prophet of Judah who prophesied against Jeroboam's altar and calf worship at Bethel, and who was afterwards slain, but not devoured, by a lion (1 Kings 13th chapter), H. L. Hastings, editor of the *Christian*, Boston, derives the following valuable lesson from the story, in his paper:

"It is remarkable that both the leading actors in this tragic scene are nameless. They may have been held in deserved repute for good which they had previously done; they had sinned and had suffered; and the Spirit which records the sins of David and of Solomon, notwithstanding their wealth and power, deals tenderly with the reputation of a poor disobediaet prophet, as it suppresses the name of "a woman that was a sinner."

"The history of the nameless prophet closes beneath a cloud. Name, honor, reputation, life itself are gone. Had he obeyed his God, who can tell what service he might have been permitted to perform in the world? But he made shipwreck through disobedience, met a violent death, and was buried in a stranger's grave. And all this came from *listening to an old, gray-headed minister of God*—a man who evidently had enjoyed at some time a personal experience of communications, but who *lacked those principles of truth and righteousness*, without which no man can be a safe adviser or guide.

"It was a bitter message that the old prophet bore to his deceived and unsuspecting guest, and no doubt it made a deep impression upon the lying prophet's mind. That which he had spoken, perhaps in jest or carelessness, had cost a man of God his life, and he could not fail to charge himself with being guilty of his brother's blood.

"There are solemn lessons in this record. God sends men still to cry against the sins and follies that are in the world. Those who obey the call and fulfil the Master's will, speaking his words and doing his work, may have before them a career of usefulness and honor such as cannot be elsewhere attained. But let them beware of Bethel's lying prophets, let them beware of listening to the evil council of *old backslidden ministers* who feel at home among the calves and idolatries of Bethel, whose consciences are seared, and who, to accomplish their ends, *will lie.* The race of lying prophets is not extinct, and honest and faithful men are still misguided, deceived and ruined by their falsehoods. Let goodly men beware of godless leaders. Let the servants of the Most High know their mission and their Master, let them take council from the Lord, obeying his voice, and they shall find safety and peace and blessing. But woe to those who seek their ease and pleasure in forbidden paths; who sit down to rest beneath the oak when the call of God bids them hasten on their way; who count the voice of a fellow-servant as more authoritative than the voice of their Maker, and who will accept the teachings of a lying prophet in preference to the solemn admonitions of the living God. Let the servants of the Lord take heed to their ways, and let the untimely death of the nameless prophet be a warning to many a soul to know their own duty in the sight of God, and to pay no heed whatever to any man, whether priest or prophet, who teaches them to disobey the Lord's commands, or disregard the instructions of his word."

WHY SHOULD CHRISTIANS OPPOSE SECRET SOCIETIES?

(An address delivered by Rev. J. P. Lytle, D. D, before the United Presbyterian Synod, of Ohio, at Unity, Oct. 22d, 1885. Subject assigned by the session.)

A short answer might be given to this question by saying, "Because they are opposed to Christ." They affect neutrality, but Jesus says, "He that is not with me is against me." Neutrality in religion is impossible from the nature of the subject. As the true God "fills heaven and earth," there is no room for any other. The true religion is equally pervasive and exclusive. The secret orders which do not ape the offices and ceremonies of religion are few and insignificant, if they exist at all. And with these orders it is the rule to exclude the name, office, atonement, righteousness, intercession and grace of the Lord Jesus Christ.

"My name is legion," said the demon whom our Lord commanded to come out of the unfortunate Gadarene. The spirit of secrecy might adopt the same language, "We are legion." Eighty-two lodges are found in the directory of Louisville, and one hundred and eighty in that of Washington City. There is a strange *furore* prevailing on the subject, and men seem to have run mad on it. There is evidence of an invisible agency at work, and of a *revival* in the kingdom of darkness.

Among the reasons which should lead Christians to oppose secret societies, may be mentioned the following:

1. They are *unnecessary.* Every proper and laudable end can be gained without them, and is gained by those who oppose them. The state, the church, the family, and the various voluntary and open associations among us, afford all needed scope for the exercise of our social nature, for affording mutual assistance, and for the exercise of charity. I think it would be admitted by a large majority of the members of secret orders, that a community or state of society in which no secret orders existed, is preferable to one in which they do exist. Men are often led into them as a means of self-defence. They fear that the members of these orders will "monopolize the avenues to wealth and power, and the means of promotion," and that they cannot enjoy an even chance in the race of life without their aid.

2. They are *selfish*, necessarily and intensely so; and, strangely enough, professedly so. They make no profession of regard of the welfare of men in general, or of a design to assist them. Their sympathy and help are exclusively for members of the order and their immediate dependents. I do not mean that there may not be an occasional and accidental deviation. But they profess nothing of the kind. Their very prayers, cheap and worthless as they are, are characterized by this selfish spirit.

But more, they take special care that none are admitted who are ever likely to need assistance. The candidate must be a man of full age (twenty-one) and not in his dotage, sound in body and in mind, and have some visible means of support; must be able to help himself and the lodge too by promptly paying his dues. Women, one-half the human family, the weaker sex, and most likely to need assistance, are excluded. In a few instances, and from deference to public opinion, women are formed into seeret societies of their own; but these are without influence or power, and are mere playthings. The combination of men of some means, in the prime of life, hale in body and sound in mind, for the purpose of mutual help, while the poor, the old, the weak, the diseased, the maimed, and all women are excluded, is so evidently selfish that it needs no argument to prove it. No insurance company is so heartless, either in its principles or its practice.

The boast, however, is frequent that these orders are benevolent. Suppose one of these orders, uniting its pretentions and its practices, should emblazon on the front of its temple, "Benevolent Institute," and then add beneath in smaller letters, "The aged, the infirm, the diseased, the blind, the maimed, those without visible means of support, and women, need not apply." If men could suppress their laughter long enough, they would execrate such hypocrisy.

3. They are *profane*, one and all of them. The obligation to secrecy contains an appeal, in some form to God. The parties imposing the obligation, being merely a voluntary and self-constituted society, have no right, in the sight of God or man, to do so; nor are those who assume it at liberty to obligate themselves in such a manner. All writers on civil and ecclesiastical law unite in condemning extra-judicial oaths. An oath can be lawfully administered only by a civil, military, or ecclesiastical court or officer, or, where the functions of these have been partially or wholly suspended, by those who, for the time being, assume them. The multiplication in endless variety of extra-judicial oaths by voluntary associations, which, though bearing different names, have yet a common object—mutual aid—is one of the crying evils of our times. Through this means "profaneness is gone forth into all the land." Jer. 33: 15. Every oath administered in the lodge is a piece of profanity. The oaths of the Masonic society, which is the prototpye of all, are simply diabolical. If a party of fiends had met together in convention to devise their peualties, they could have produced nothing more shocking. "Binding myself under no less a penalty than to have my throat cut aeross from ear to ear, my tougue torn out by the roots, · · · my left breast torn open, my heart and vitals taken thence, · · · my body severed in two, · · · my bowels burned to ashes," etc., etc. These ideas are borrowed from the Inquisition, and from the savage and bloody executions of the dark ages.

But we do not know the secrets of Masonry, do we not? Indeed! Jesus said, "There is nothing covered that shall not be revealed; neither hid that not be known." Even the *Secreta Monita* of the Jesuits have been published. Forty-five thousand seceding Masons attested the truth of the revelations made in 1826. Two hundred and fifty high Masons met in convention and affirmed their accuracy. Members of the Grand Lodge of Rhode Island and adhering Masons, swore to their truth in a legislative investigation. And we still do not know anything about them! Well, that is more wonderful than the secrets themselves. A Mason who had left the lodge said to me the other day, "You can know all about Masonry for twenty-five cents."

These orders undertake to make men ministers of religion, with power to perform religious rites officially. They constitute men priests, high priests, grand high priests, etc.

Now it is a settled principle in the Scriptures that none can make men priests but God. "No man taketh this honor unto himself, but he that is called of God, as was Aaron. For even Christ glorified

not himself to be made an high priest, but he that said unto him: Thou art my Son, this day have I begotten thee." Even Christ did not make himself a priest, nor did men, nor could they, but God. But in the lodge we see men profanely undertaking to exercise the prerogative of God. And often, too, making "of the lowest of the people" morally, infidels, blasphemers and drunkards, priests. The government sometimes appoints a chaplain, but always men whom God has called through the church to exercise spiritual functions. It does not constitute men ministers of religion, but simply employs those whom God has constituted.

It is claimed that these societies do not really pretend to invest men with spiritual authority, and constitute them official ministers of religion, but that their rites are only a form, or, perhaps a farce; then we say that it is an impious form, and a blasphemous farce. The apology is worse than the offence—*United Presbyterian.*

—The following is the report of the Wabash conference (Free Methodist church) on secret societies: "We believe that secrecy is incompatible with Christian experience, also with the true spirit of republican government, especially Masonry. We believe, also that the teaching of the Bible is against them. Jesus says, 'In secret have I said nothing;' also he has said, 'Thou shalt not forswear thyself.'—which is required by all secret societies; therefore,

"*Resolved*, that we, as a Free Methodist conference, will use all lawful means to abolish this gigantic evil. We are also opposed to inviting ministers to our pulpits, or to fill appointments on our circuits, whom we have good reason to believe are adhering members of Masonic or other Christ-ignoring fraternities.

"*Resolved*, further, that we use all means in our power to enlighten the people in regard to the baneful effects of secret societies."

The boy Josiah was the son of a King, with all the temptations of an ungodly court. There is at the top of the Queen's stair-case, in Windsor Castle, a statue of good Edward VI., pointing with his sceptre to this passage in an open Bible which he holds in his left hand, and upon which he earnestly looks. "Josiah was eight years old when he began to reign, and he did that which was right in the sight of the Lord, and walked in all the ways of David his father, and turned not to the right nor to the left." This statue was erected by the will of the late Prince Albert to convey to his son, the Prince of Wales, the divine principles by which the future ruler should mold his character and reign on the throne of Great Britian. While only the children of the noble and royal can look upon this statue in Windsor Castle, every boy and girl has the picture and character of Josiah on the Bible page as a stimulus and example.—*Christian Standard.*

The picture of the cross in helps to be used in the Sabbath school, or on the walls, or top of the church building is a long step in a dangerous direction, as well as an offense to every intelligent and rightly-exercised Christian mind. The cross, as an instrument, was an accursed thing. The "cross of Christ" spoken of in the Scripture is widely different from this. When Paul said, "God forbid that I should glory save in the cross of our Lord Jesus Christ," it never entered his mind that he was referring to, or including the instrument on which his Lord died the accursed death. It is a strange Christian taste that would wear the figure of that instrument on the person, or set it up before a Sabbath school, or a worshiping congregation of Christians!—*Christian Instructor.*

REFORM NEWS.

THE DEBATE IN OHIO.

CLAYTON, O., Jan. 7th, 1886.

DEAR CYNOSURE:—I am once more reminded that I should chronicle some of the events of the past week, which like other weeks, have not been few. Time and space will not permit the mention of many pleasant calls, kindness to myself, and the cause which I endeavor to represent.

New Years day was spent at Northwood. I need only to say that there is a large Covenanter congregation at this place to let you know that I met many friends. Sabbath morning I spoke to a very attentive audience in the U. P. church of Huntsville. Rev. Orr, the pastor, has recently taken the skating rink of this place by the throat and choked it until I am told it is nearly dead.

At Bellefontaine Rev. Foster and his associates are contending nobly for the faith. We found the Odd-fellows and Knights of Pythias here having a grand parade in the shape of a funeral. The man whom they buried lived and died without God and without hope. They marched out with swords and staves, just as the mob who came to take our Saviour. Some one said they were trying to scare off the devil and get the brother safely to the grand lodge above.

At Sidney, Rev. Sharp of the U. P. church made me welcome, and invited me to return and speak for him Sabbath morning, January 17th, which I have promised to do.

I feel a little delicacy in reporting the discussion at Harrisburg, as I naturally would be somewhat prejudiced. It is generally considered by all parties that the truth prevailed. Mr. Shaffer, my opponent, was evidently not used to debating, and as he had an elephant on his hands he felt as if he must make a desperate effort; accordingly he brought in a stack of books not quite as large as the British Encyclopedia. When I asked him how much time he wanted, he replied that he did not wish to be limited; he wanted to debate according to Cushing's Manual, taking the beginning and closing address and give me the rest. I accepted the situation and waited patiently while he delivered his opening remarks, which lasted one hour and twenty-five minutes by the watch. Mr. Shaffer argued that he thought Adam was an Odd-fellow. He said that when people were very sick in Spain it came to the front, that it was better in some respects than the church. He argued first that they *were* a secret society and did "their alms" in secret; then that they *were not* a secret society, but were only private like the family. He denounced all opposers of the institution generally and said they had better join and find out whether they were a charitable society or not. His effort was amusing to say the least. When he would twist himself up, he would read some more from his books. When he concluded it would not have been necessary for me to have said anything, for a majority of the audience I think were convinced that Odd-fellowship was not a charitable institution; at least they had no evidence that it was. I occupied about three-fourths of an hour, showing from their constitution that Odd-fellowship is not in any sense of the word a charitable institution.

When Mr. Shaffer arose for his second speech, the audience started for the door and so we adjourned *sine die.*

I omitted to say that on my arrival at Harrisburg I found the church locked and the saloon open. The hall in which the discussion took place would seat some 200 and was crowded, as I naturally expected. Of the results I had rather some one else would write. If there is any other Odd-fellow of good standing in the order in the State of Ohio who wishes to meet me and discuss this question at any suitable place, I will meet him.

My appointments for the future are: Sidney, Jan. 16th and 17th; Huntsville, Jan. 20th; Northwood, Jan. 21st; Belle Center, Jan. 22nd; Rushsylvania, Jan. 23d. I shall doubtless make arrangements for meetings at Bellefontaine and Mt. Victory in the near future. Will friends in Hardin county please write me if they desire any work?

W. B. STODDARD.

FROM THE ILLINOIS AGENT.

While waiting for the southbound train, at the Illinois Central depot, in Chicago, I was hailed by a gentleman at the head of a party from Paxton on their return trip.

"Here is your old friend!" he exclaimed; and I recognized the man to whom he referred, as the same person who in Paxton asserted that I did not know anything about Freemasonry and to whom I had offered ten dollars if he would swear before a justice of the peace that throat-cutting was not one of the Masonic penalties.

"Does he want to make ten dollars!" I enquired as we all shook hands.

"Oh yes! He wants to make ten dollars," responded the first speaker.

"Not in *that* way, not in *that* way. I don't want to make ten dollars in *that* way!" rejoined the craftsman.

As the passengers filed into the car, one shouted, "You're loaded. What have you in those valises?"

"Lodge dynamite. Just wait until I open one of them and you'll see," I answered. I supplied all who would accept them with tracts and soon the whole car was a Babel of voices, with three links of the devil's chain rattling on the chorus. Sometimes three or four individuals were standing in the car aisle, vociferating and gesticulating at the same time. They were members of secret orders and their friends. Presently the conductor with his Knight Templar badge entered the car and immediately he was appealed to by two or three, who pointed me out and wished him to tell them what kind of a man he was carrying on his train. He looked about him like "Tray in bad company," gathered his tickets and fled.

Then an Oddfellow said to me in a loud and authoritative manner. "You've told us what you think of Freemasonry, what have you against Odd-fellowship?"

"Mainly, that it is an anti-Christian institution." I replied.

"Well, sir, it is better than your churches. It inculcates charity and benevolence. If I'm sick, two or three brothers nurse me. If I'm dead broke I can get funds to carry me on my journey. Which of your churches will do that for her members, sir?"

"Which best deserves the name of charity, that act which results from initiation and swearing in a secret lodge and which is the sole motive which prompts the individual to perform it, or that act which is the result of the operation of the Divine Spirit on the hearts of men whereby they are led to recognize the brotherhood of man?"

"That is the way with you fellows. You always try to get out of it in some such way as that," he replied. "Well, what more have you against Oddfellowship?"

"A great many things, among which is its semi-political character. Every male member of secret orders has a vote, hence if they were as virtuous as they profess to be, National Prohibition would long since have become law and the liquor curse abolished. Sensible people will draw their own inferences whether Odd-fellows or Masons like it or not, and they see that you are casting your ballots to support the rum traffic. That you are not casting them for prohibition is evident, for had the reverse been true, St. John would now be President of the United States.

He then resorted to the usual argument, viz., that prohibition interferes with the rights of the individual, etc,, and wound up by boasting that he kept a supply of liquor in his cellar. "Law, or no law," he said, I'm going to have it. If I have to *break the law*, I'm going to have it."

From that time until I left the train his companions and himself poured forth a tirade of abuse and invective on the prohibitionists, and especially the anti-secretists, of such a personal character as would be heard only when passing a saloon. This rabble must not be confounded with the Paxton people who were both civil and friendly.

CHAMPAIGN.

Here I have circulated some tracts amd exhibited the large chart while surrounded by Knight Templars, and Royal Arch Masons.

An old justice of the peace said to me, "My observation leads me to believe that the Masons clear every one of their members when they get in a scrape."

On Sabbath evening I had the privilege of preaching in the M. E. Church in this city. Rev. W. D. Best is their pastor, and he has never been cable-towed by any secret order.

On Monday I attended the union meeting of the churches in the Congregational church. It was led by the pastor. When the time came for testimony I arose and stated that I had been trying to determine in my mind my relation to that meeting; that it seemed to me that I was there as a witness for Christ, that, in years past, I had been put through the Christ-dishonoring rites of the Masonic religion; that to quiet my expression of my convictions respecting the institution I was appointed chaplain of the lodge by its Worshipful Master, and, in that capacity, while a candidate was shamming death upon the lodge floor, I was called upon to pray for the first time, which I did extemporaneously, and when the lodge was dismissed the Worshipful Master came to me with Webb's Freemason's Monitor in his hand, exclaiming as he handed it to me, "Here! All the prayers of Blue Lodge Masonry are to be found in that book! Confine yourself to the ritual as found in that book! The way you prayed to-night may be Christianity, but I'll assure you it is not Blue Lodge Masonry;" that I handed it back to him, telling him never to call on me to pray again as long as I was in the lodge; and how God in his mercy led me to renounce the entire system as being all of the devil.

On Tuesday I attended the union meeting in the M. E. church. The pastor, who is not a member of any secret order, came to me and requested me as a personal favor, that if I spoke in that meeting I should not mention the subject; that my speech the day before had stirred the people all up; that it would do no good and only divide the people, many of whom had come to him, and he now urged me not to mention it.

It looked to me as though I had to choose be-

tween Christ and this good but terror-stricken brother. Therefore I told him that I could make no such promise. He returned to the pulpit. At first out of sympathy for him I did think of leaving the church: but I prayed over it and saw that my way was to remain for the service, and did so.

When I spoke I related the request, (for the interview took place in sight of most of the audience) and stated that I feared to compromise myself in any such manner, and illustrated it substantially as follows:

"Suppose that a convert from the worship of Diana were among you, every one present would be ready to exclaim, 'Tell us your experience, brother! Let us hear all about it.' Every neck would be strained, and every ear would be open, to hear such an experience. But if a soul has been released from modern idolatry, he must keep silence. This, too, in the face of the fact that through it souls are going to perdition all around us." Then I finished by quoting the last verse of Ecclesiastes. I think that the heaviest cross I ever bore was to utter that testimony under the existing circumstances.

Then one of the brethren arose and stated that he believed that I had "sounded the key note for a revival of religion." When the meeting closed an old gentleman climbed over the petition between the seats to shake hands with me, and bid me God-speed. Said, he, "Those are my sentiments, and yet, a great many years ago, I helped to mob President Blanchard. But that was before your day, in the early anti-slavery struggle. Oh, he's all right. He and I are fast friends now, and have been many a year." His name is A. O. Howell.

At two P. M., Wednesday, I went to the union prayer meeting, led by the Presbyterian pastor in his church. He was careful to call by name on each one to pray and speak. Of course I was not called upon, and therefore had no opportunity to speak.

I attended the union meeting which was in the Baptist church, and was led by the pastor. The lesson read was first Thess., first chapter. The leader in his remarks referred to a conversation which he had with an Odd-fellow, who enquired why he had not attended a lodge feast last night. His reply was that he was not an Odd-fellow, and asked what was taught tonight in the order? He was told that teaching was "As ye would that men should do to you, do ye also unto them." He applied this Scripture to the very one who quoted it, by showing him that if he would obey it, he would become a Christian. The leader requested all to feel at liberty to speak, hoped that any who felt like doing so, would avail themselves of the opportunity.

After a number had spoken I arose and called attention to the ninth verse of the lesson, and remarked respecting Odd-fellowship, as the subject had been introduced by the leader of the meeting, that the entire ritual might be searched from beginning to end for the name of Christ, in vain. Christ is excluded from all of its religious teachings. One of the pastors had assured us that all present were Christians; such being the fact, in view of the lost condition of men and of the judgment, at which all shall give an account, it became us to examine the truth. "And ye shall know the truth, and the truth shall make you free." I was continuing when to my surprise up jumped one of the pastors and rudely interrupted me by loudly protesting against my speaking, and said something about "This man had better hire a hall, if he wants to expose Freemasonry. He has disturbed every meeting we have had this week." While he was speaking most of the audience sprang to their feet. A woman behind me ordered me to "sit down, *we don't want you to talk*," and enforced her sentiments by striking me with her kid gloves. The whole room was in an uproar.

The leader announced aloud that it was time to close. Some one started the doxology and the audience were dismissed. G. T. DISSETTE.

IN CHAMPAIGN JAIL.

[After the experiences narrated in the above, Bro. Dissette had a trial of more severity, which he writes to us from the wretched jail of Champaign, during last Friday afternoon.—ED.]

DEAR BROTHER:—After mailing you my report to-day I proceeded to circulate tracts. While passing through the business portion of the city, engaged in this work, I went into the Matheney Hotel, to see a sick man. I asked the proprietor if he had any objections? He replied, "No sir. Go right up there. Have you seen the city marshal? He wants to arrest you," he added. "Where are you stopping?"

"He will find me at Mr. Conklin's," I replied, "but during the day he will find me on the street." I visited the sick man, and then continued distributing tracts. When I had passed them almost all over the city and was crossing the main street, I was hailed by the city marshal, Brown by name, I believe, who said, "Consider yourself under arrest." He took me before Justice H. H. Bryan on charge of "Peddling without a license." I pleaded not guilty on the ground that I was the National Christian Association's agent for Illinois. The city marshal asked me "What books are you selling? What are they about?"

"They are the publications of the N. C. A., showing up the anti-Christian character of Freemasonry."

"Did not you sell some? Are you not selling them?"

"Most certainly I am," I replied. "But I am doing so as agent of the Association."

"Ten dollars and costs," said the Justice.

"How much are the costs?" I asked.

"Three dollars," was his reply.

"What is the alternative?"

"Go to jail," he responded.

"Then I'll take the latter," I said. "Can I write to my wife and the Association at your desk?"

"Yes, sir, and here is paper," etc.

I wrote to my wife from his office, but the city marshal was in a hurry to go to dinner and said I could write in the jail. So giving the justice my watch and knife to lock in his safe, for the city marshal would have deprived me of them any way, the latter and myself made our way to the jail.

When he opened it, of all the sights that met my gaze this eclipses them. A cannon stove, dribbled ashes and cinders all over the floor, which is covered with dirt so thick in places that it can be scraped with a shovel. On a raised platform of bare and filthy planks lies an unfortunate girl with no bedding under her; for a tick, on the dirty plank lies a cloak of fur that cost her fifty dollars, and she has no covering. A partition divides this den into two compartments. In the middle of this is an upright, iron-barred gate. This the valiant marshal unlocked, opened, and I entered. Here I found a young man, prisoner, who last Sabbath night was at the M. E. church and heard me preach. He likewise has to sleep on the floor, and this place is more filthy than the first room.

For the first time in my life I am seated on an empty beer keg, the only furniture in the room. It is bitterly cold and nearly three o'clock, I guess. The snow drifts in through the iron grating at the air-holes; my fingers are stiff with cold. Both the other prisoners are asleep. The authorities brought the other prisoners their dinner three, if not four, hours since, but they have not brought me anything yet, and I find that I am taking a severe cold.

RELEASED AND TOLD TO LEAVE TOWN.

CARTER HOUSE, JAN. 8TH, 1886.—Sometime after I finished the letter which I wrote while in jail yesterday, I heard the lock on the outer door click, then it swung heavily back and the marshal entered and proclaimed that I was at liberty. "Come out; your friends have paid your fine and expect you to pay it back to them."

"No, sir; I'll not come out! I did not authorize them to pay my fine. I never will pay a cent on this matter. Who paid it?" I asked.

"I went up to the church where you disturbed the meeting, and those preachers raised a collection among them and the people, and said that it was too bad to have you in jail, and they hope that you'll leave the town. If you don't they will never help you again."

"Well," I replied, "I did not authorize them to interfere in my behalf, but since it is so, it will look like contrariness in me not to come out."

"Well, come out; and now that they have paid your fine, don't offer those books for sale again without a license; and get out of this town by the train."

"I'll not leave this town," I said, "until my work is done." I then shamed the marshal for keeping human beings in such a wretched condition, and told him that it was a disgrace to the entire city. I went to the justice's office and found him with my watch and knife in his hands waiting for me, surrounded by a number of men. He handed them to me, remarking that my fine was paid and that I was at liberty. He advised me to leave town.

I was informed, contrary to the city marshal's statement, that the ministers took no collection. Some one did go to the meeting and report that I was in the jail, and one of the pastors sent word to a man who has taken all the degrees in Odd-fellowship, expressing disapproval and requesting him to go down and see that I was released, which he did, and when I called on him to-day he said that he paid it out of his own pocket.

The marshal, who is a Mason, and who had followed me to the justice's office, said as he saw I was about to leave, "What are you going to do? Are you going to sell any more of those books?"

"Not until I hear from the N. C. A."

"Well, are you going to leave town?"

"No, gentlemen; I am here to stay until my work is done." I left them holding "open lodge."

I returned to my lodging-house, but as soon as it was known who was at the door my valises were thrust at me and I was informed that they could not keep me any longer. So out into the storm and deep snow I had to tramp, conscious that Masonic hate had deprived me of my room, and fearing that I would be unable to obtain another one because of it. In short, that the Masons had succeeded in "boycotting" me throughout the city. But I obtained a better room at the Carter House. It is a respectable hotel, with good accommodations at reasonable prices. A number of Masons board here, and they leer at me, talk at me, and if I mistake not some of them are leaving to-night because of my presence. The place is owned by a lady who is an excellent hotel-keeper. Of course I cannot tell what moment I may be re-arrested, so please bear this in mind and keep an eye open on this place as long as I'm in it.

I must acknowledge that I feel these indignities keenly. I am neither sphinx nor ox. Where can I obtain redress or sympathy in this city, only as I go to Him who has promised, "Lo I am with you even unto the end of the world." I thought, while looking through those iron bars, of Bunyan, John Newton, and of Jeremiah, because of the filthy condition of the prison in which he was plunged, and wondered if he had a filthier place than this. Do you wonder that I could sing, "Praise God from whom all blessings flow?" I know you don't, for you know the comfort we have in Christ. I have no assurance that ere you read these lines I shall not be re-arrested on some trumped up charge. The cold I took in that vile den may lay me up, for my head has ached all day and my eyes hurt me if I glance sidewise or move them. GEO. T. DISSETTE.

Anticipated troubles are harder to bear than real ones, because Christ does not support us under them.

CORRESPONDENCE.

CHRISTIAN POLITICS.

CLEARFIELD, Iowa.

There is an argument of the lodge power which will have some weight with good Americans if they allow it to take root in their hearts: "The N. C. A. had better not be organized in States; let it stay at Chicago, for it is a political machine."

The N. C. A. is a non-sectarian Christian Association composed of Christians of the different denominations opposed to secret societies. The American party is a child of this organization. All good things in all ages have been born of or come out of the church.

Wherever the organ of the National Christian Association, the *Christian Cynosure*, makes its weekly visits to regular subscribers, you will invariably find them to be inveterate enemies of the whole lodge system, and it is generally easy to obtain their subscription to the *American*. Whenever we help the *Cynosure* to a new subscriber, we are helping the American party and its organ, for the Pole Star of reform deals death to the lodge in every family it visits. Let good Americans be careful and not try to disfranchise their Christian mother.

CYRUS SMITH.

TELL IT ABROAD.

Tell what? That Freemasonry is worse than its worst men. General Butler found the institution too base to be longer tolerated by an unscrupulous politician, and went back on it when ruling in New Orleans. It was too much of a conspiracy against government for this not very scrupulous wireworker. Tell it to the world, that General Butler with all his faults, is better than Masonry. His political conscience revolted when the institution essayed to do its handy work in overthrowing the best government known. So he left the Masons..

Tell it to the clergy, to the church, to the Christian (?) editor. Will not our somewhat conscientious politician just enlist as missionary to preach to the preachers, and thrill their callous souls with the awful fact that Masonry is tenfold more a conspiracy against the Son of God than against any other known government. Here is the root meaning of the lodge—conspiracy against all wholesome government; but its animus is against Jesus. Its published lives are against him distinctively, *pointedly*. Now, dear General, will you not become our "Sam Jones" to preach to our Masonic clergy? Tell

our Drs. of Divinity that Masonry is a pure antagonism to the Bible Jesus. Peradventure they do not know it. Well, what Drs. to be sure! Can not the N. C. A. raise a salary for the General if he will enter upon the proposed mission? I will contribute, for I have all confidence in the ability of the General, and I am convinced that his conscience is far in advance in rectitude, of the Masonic preachers. Let a "Beast" rather than an *apostate* teach us.

Very truly yours. NATHAN CALLENDER.

MASONIC BLASPHEMY.

DELAVAN, Ill.

DEAR CYNOSURE:—It seems to me height of wickedness or blasphemy for a man to assume or wear a title that belongs exclusively to the Christian's God, who alone is all-wise and omnipotent. A desire to be equal to the Most High was what made a rebellion in heaven, when one proud spirit said, "I will be like the Most High." Now, I can see no difference, except in phrasology, between *Omnipotent* and *All-puissant*. These two words express the same unlimited power, and can only belong to one being who must be supreme. Now, when this latter title is given to or assumed by the master of a lodge of Masons, as in the degree of "Knights of the East and West," it proves that Masonry is of heathen origin, and that the worshipful master is the sun-god of the lodge. Webster says under the word "blasphemy": "To arrogate the prerogatives of God."

Masonry blasphemes again when it assumes the power of making holy. In the ceremony of the degree above mentioned the All-puissant takes the *ewer* filled with perfumed ointment and anoints the head, eyes, mouth, heart, right ear, hand and foot, and then tells the initiate, "*You have this day been made holy*" (See Bernard's Light on Masonry). Here then Masonry claims moral purity as the result of its own immoral act; and, as no being has power to make men holy but God, Masonry blasphemes when it claims that power.

Again, Masonry blasphemes when it claims infinite wisdom. See lecture in Lodge of Perfection, in answer to question, "Who are you?" Answer: "I am a Grand, Elect, Perfect, and Sublime Mason, and there is nothing unknown to me."

Again, a little blood drawn from the candidate's arm is claimed to be the equivalent of that blood with which the saints in glory washed their robes. The S. W. says to the candidate in answer to his own previous question: "They are those who came here after passing through great tribulation, and have *washed* their robes *in their own blood*."

O my Christian brother, how dare you see that precious blood of the dear Redeemer thus profaned without raising your voice in solemn warning!

Take another glimpse at Masonic comment on divine revelation. Question: "What signifies the book sealed with seven seals, which none but one can open?" Answer: "A lodge or council of Masons, which the *All Puissant only* has a right to convene and open." Now let us see Masonically what is contained in these seven seals: 1. "One bow, one arrow, and one crown. 2. A two-edged sword. 3. A balance. 4. A death's head. 5. A cloth stained with blood. 6. The power to darken the sun, and tinge the moon with blood. 7. Seven trumpets and perfumes. (See Light on Masonry, 3. 243.) On which I offer the following brief comment: 1. The lodge contains the instruments of death (seals 1 and 2). 2. A disposition and will to murder its members (seals 4 and 5). 3. Power to obscure the light of the sun-god in the east (the worshipful master), by taking his life if he offends Masonry, as did Judge Whitney. Yours for light on Masonry. D. VAN DEVENTER.

SECTARIANISM CONDEMNED.

Christ sought and prayed for the concentration of his forces. "That they may be one, as thou, Father, art in me and I in thee." He in the person of God, has organized on earth one body, and placed the members in it "as it hath pleased him." Paul insisted upon this plan. "Let there be no divisions among you." He emphatically pronounced against schism and sect building, charging his fellow disciples to "mark them which cause divisions and . . . avoid them." Of these he declares, "They that are such serve not our Lord Jesus Christ." Figuratively, Christ himself represents his followers as being "one fold," under one shepherd. Now brethren of the Christ family, in anguish of soul, in view of the facts in the case, I ask what is our exhibit to the world? The answer is patent to the most obtuse observer.

In direct contradiction to the letter, and markedly so to the spirit of Christ's teachings, his followers stand before the enemy a divided and subdivided host.

In his letter to the Galatians, Paul says, "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another Gospel." It is truly a marvel of marvels that the disciples of Christ should persist in sustaining a suicidal policy. In the very nature of things an army divided against itself cannot conquer. The marvel is still further magnified when standing before the fact that good men, like John Wesley, Abel Stevens, and very many others who in unmistakable terms condemn, as being unscriptural, sect divisions, while at the same time they practically sustain them.

But, thanks be to God, the light is penetrating the thick clouds of darkness, and Christ's free men are casting off their self-riveted chains. Not long since a man well and favorably known as one of erudition and of vital godliness, Philip Schaff, has, in his report of the doings of another body, said to the so-called Evangelical Alliance of the United States, meeting in New York, "that one of the greatest drawbacks to the success of the Christian church to-day, was its denominational distinctions."

Denominational distinctions. What are they? Organized substitutions for the church on earth, founded by Christ, and against which he has declared the gates of hell shall not prevail.

We shall never bring our fellow men to Christ, and conquer the earth for our Immanuel, in our present divided and fractional condition.

R. W. LYMAN.

BIBLE LESSONS.

STUDIES IN JEWISH HISTORY.

LESSON IV, Jan. 24, 1886.—Captivity of Judah. 2 Kings 25: 1-12.

GOLDEN TEXT.—By the rivers of Babylon, there we sat down; yea, we wept when we remembered Zion. Ps. 137: 1.

Open the Bible and read the lesson.]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The danger as well as folly of disbelieving God's Word.* vs. 1–7. Unbelief was the prime cause of Zedekiah's fate. Josephus tells us that because of an apparent disagreement between the prophesies of Jeremiah and Ezekiel, one prophesying that he should be carried captive to Babylon, the other that he should not see Babylon, he flattered himself, encouraged doubtless by his courtiers with the belief that they were both wrong. When his eyes were put out by his cruel conqueror, and he was taken a blind captive to the Assyrian capital, he realized too late that inspiration cannot err. The seeming discrepancies of Scripture have always been a favorite theme with infidels, and many a soul willing to pin its faith on the sneers of the freethinkers has gone into eternity to bewail forever its miserable mistake. Note that Zedekiah based his disbelief on one isolated and trifling apparent discrepancy, ignoring the fact that in other and more important points the two prophets were in perfect agreement. Both alike warned, expostulated, and denounced, with the same solemn burden of approaching woe if they refused to turn from their evil ways, the sins of himself and people.

2. *God's judgments are gradual but sure.* vs. 8–11. Jerusalem was given space for repentance. Not speedily was her sentence executed. But the fiat went forth at last. The temple whose walls had been converted into "chambers of imagery" for the dark and unclean rites of Egyptian lodge worship could only be purified by fire Jeremiah expressly declares that the judgment on Jerusalem was "for the sins of her prophets and the iniquity of her priests." It was right that judgment should begin at the sanctuary. But if God spared not "his holy and beautiful house" because defiled with idolatry, will he spare churches defiled with the heathen rites of lodgery? They may not be burned with fire by a foreign foe, but they may suffer a worse fate in total spiritual extinction.

3. *God's judgments are mixed with mercy.* v. 12. We notice the fulfillment of the divine promise of mercy to all who left the doomed city and submitted themselves to the invaders. In Ezekiel's vision of the sack of Jerusalem, a mark is set "upon the foreheads of the men who sigh and cry for the abominations done therein." God has his mark to-day on all who grieve in secret for our national sins. In his sorest judgments he saves a remnant. In the darkest cloud he sets a bow of promise.

LIGHT FROM THE WORD.

Where do we read a vivid description of the horrors of the siege? Lam. 4. Of the sack of Jerusalem? Ez. 9. What does Jeremiah say amid all these judgments? Lam. 3: 33.

From Peloubet's Notes.

Nebuchadnezzar surrounded Jerusalem, captured it, and carried away many of the treasurers of the temple, and many of the leading persons of Jerusalem, to Babylon. Among them was Daniel, then a very young man, and his three companions (Dan. 1: 1–6). This was the beginning of the 70 years' captivity foretold by Jeremiah (Jer. 29: 10; 2 Chron. 36: 21).

After this Judah was ravaged by roving bands of surrounding nations, Moabites, Syrians, and Ammonites (2 Kings 24: 2).

Toward the end of his reign, so full of iniquity and rebellion, Nebuchadnezzar again came to Jerusalem, and bound King Jehoiakim in fetters to carry him to Babylon (2 Chron. 36: 6), but he seems to have died in Jerusalem before the plan was carried out (2 Kings 24: 6; Jer. 22: 18, 19). His son Jehoiachin (Jeconiah) was made king in his stead. He was only 18 years old, and was as bad as his father. He seems to have immediately rebelled against Babylon, for he had reigned but three months when Nebuchadnezzar sent back his army to Jerusalem, captured the city, sent a great amount of treasures from the palace and the temple to Babylon, with 10,000 of the more important of the people (2 Kings 24: 9–15.

Among these were King Jehoiachin, who lay 37 years in prison at Babylon and then was released (2 Kings 25: 27–30); the prophet Ezekiel (Ezekiel 1: 1, 2; and the great grandfather of Mordecai, Queen Esther's cousin (Esther 2: 5, 6).

God did everything he wisely could to prevent his people from rushing down to their own destruction. (1) He laid upon them several lesser evils as warnings to avoid the way which would lead them swiftly on to final destruction. These were devastations of the country from which a few years would suffice to recover. Then Jerusalem was captured and part of its treasure removed, but the city was not destroyed, and the temple stood. Kings were made captive as a warning to coming kings; but new kings were chosen and the kingdom remained. Leaders of the people were carried captive to Babylon, but their places could be filled. These were warnings, not destruction. (2) The doom came slowly, and in mercy, to give time for thought and repentance. (3) Prophets were sent to warn and entreat. Jeremiah had been speaking God's word to them for forty years in Jerusalem. For nearly ten years Ezekiel, also, from the land of captivity in Babylonia had been uttering earnest words to the Jewish Palestine. We cannot understand the history of these times without reading these Prophets; nor do we see the meaning of the Prophets without a clear and comprehensive view of the history and the times. These prophecies are "the pulpit literature of the age." (4) All through the last investment and siege, in those times of despair, there were sent by Jeremiah gleams of hope, and promises of return and prosperity, of the Messiah and his kingdom. (See Jer. 23: 3–8; 30: 15–22.

"The city was broken up." Broken into, *i. e.*, a breach was made in the walls, and the city was entered at midnight (Josephus; Ezek. 12: 2–12). The entrance was effected by the northern gate.—*Stanley*. This part of the wall could most easily be reached by their battering-rams. The entry thus effected was into the lower, or northern city. This brought the invaders to the "middle gate," or gate of communication between the lower and upper cities, or between Jerusalem proper and Zion; and as this gate was near the palace, and this line of defence was indefensible, the king at once took to flight.—*Todd*.

"Slew the sons of Zedekiah before his eyes." The punishment of Zedekiah was doubly cruel; first, his being made to witness the execution of his own sons, and then his being deprived of sight, so that the last scenes impressed upon him would be the death agonies of his children. According to Jer. 52: 10 and 39: 6; all the nobles of Judah, *i. e.*, those who had fled with the king, were also slain before his eyes. "Put out the eyes of Zedekiah." Blinding has long been a common oriental punishment. In Persia, during the time of the younger Cyrus, men deprived of their sight were a common spectacle along the highway." This penalty is still inflicted by the Persians on princes who are declared to have forfeited their right to the throne.—*Freeman*.

"And carried him to Babylon." According to Jewish tradition Zedekiah was, like other slaves forced to work in a mill at Babylon. Jeremiah tells us that he was kept in prison till he died (52: 11).

Thus were reconciled in a very remarkable way prophecies, apparently contradictory which had been made concerning him. Jeremiah had propesied distinctly that he would be carried to Babylon (Jer. 32: 5; 34; 3). Ezekiel had said that he should not "see Babylon" (12: 13). His deprivation of sight before he was carried to the conqueror's capital fulfilled the predictions of both prophets.—*Cook*.

"Every great man's house." This clause limits the preceding one. The writer means to say, not that every house whatsoever was destroyed, but that all those of any pretentions were set on fire. The temple, the palace, the houses of the nobles, were deliberately set on fire. The very bones and framework of Jerusalem appeared to be wrapped in flames. The walls and gates seemed to lament and cry, as they sunk into the earth. The sepulchres, even the consecrated catacombs of the kings, were opened, and the bodies thrown out to the vultures and beasts of prey, which flocked to their frightful feast outside the walls. Jackals wandered even over the sacred hill of Zion. Some of the princes were hung up by their hands on the temple walls; others were carried off to execution at Riblah. The havoc and carnage in the streets were such that passers-by avoided every one they met, lest they should be defiled by their bloody touch. Age and youth, men and women, alike fell victims to the passion or cruelty of the conqueror.—*Stanley*.

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NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

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1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

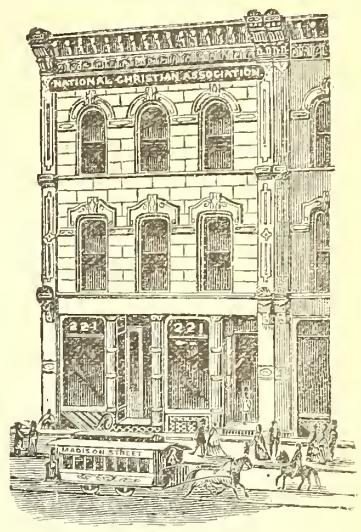
11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency.

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.



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CHICAGO, THURSDAY, JANUARY 14, 1886

Children can not be too numerous if they are good ones. if bad, one is too many.

Every man consulted thus far is strong for a general Christian convention against the secret lodge system.

President Fairchild, of Berea College, seems eminently fit to be the chairman of an inter-church convention against the lodges. He is located between the white and colored races, and has the confidence of both. He comes near belonging to no sect. He has been sixteen years at his present post and steadily successful. He is quiet and dignified, but positive and determined; he understands and hates the lodge thoroughly, and is held in high esteem by the thinking, giving New England people.

EDITORIAL CORRESPONDENCE.

KNOXVILLE, Tenn., Jan. 4, 1886.

DEAR CYNOSURE:—So far as I have come as yet in "the South," slavery has made color a "dissolving view," and the agony and struggle of the small aristocracy to keep up the color line would be laughable, if it were not wicked.

A pious young man, son of a Methodist preacher who is a Mason, who roomed with me at a little hotel, told me that his folks had taken and raised a young colored boy who was greatly attached to him, as they were children together.

"Do you shake hands with him, when you go home?" I asked.

"No, sir!" was his astonished reply.

The thought that Christ may have been of as dark a color as one-half of the present negroes, never seems to have occurred to these Christians; nor do they seem to see that caste makes a white skin honorable, though steeped in crime; and a dark face dishonored, though worn by an "Uncle Tom," and beaming with lofty intelligence, as many of them certainly do.

It is amusing to memory, that when I was a youth at Andover (Mass.) Seminary, I looked on Morse's old atlas, and, charmed with the then town of Knoxville, embosomed in mountains, and watered by the Tennessee river winding among them, I longed and sought by correspondence to get a school here with the somewhat romantic notion that I could study the slave system, and perhaps find a place to insert a lever under our nation's great curse. Now, behold, I am here and there are no slaves! But Satan is not dead yet: nor less active than then, but more so. In this mountain city, whose scenery is more beautiful than any I have seen, except, perhaps, Berea, there are *twenty-nine churches* and *forty-two lodges*! I cannot get the statistics (these chartered bodies make no reports to the State), but a heavy initiation is paid to the lodges; none to the churches. The lodges tax and govern their own members; the churches get voluntary subscriptions: and if the cash paid to the two systems were ascertained, the people would be astonished to find they are paying more than ten dollars to support the worship of devils (Rev. 9:20) to one dollar to keep up the worship of Christ. At Richmond, Ky., an old colored pastor of a church of 600 or 700, said in all sincerity, "The secret societies are injuring our churches, but my people was all rushin' into them and I was left alone, so I chosed the Odd-fellows." Thus far the universal, unwavering testimony is that secret orders are a curse: but all join them in self-defence: "*That none* might buy or sell save he that had the mark of the beast in his forehead or in his hand."

I have been pleasantly disappointed at Berea. The Kentucky Association had been disbanded to get rid of a brother and church who were receiving Freemasons, and an annual convention provided for in its place: another instance of the lodge devil rending before being cast out. I feared alienation would come to the Berea brethren; but piety and sense seem likely to prevail better than in the vicinity of Dayton and Chicago. A general convention may with God's blessing heal the whole. There are none of the anti-Sabbath, no-government heresies which disturbed and split the Abolitionists. All *say* they are opposed to the lodge-curse, and if they will *do* as they *say*, all will be well.

CHATTANOOGA, TENNESSEE, JAN. 4th, 1886.—Here I am, with Lookout Mountain on one side, Mission Ridge on the other, and Chickamauga farther back between them; but all close by. The night shades those fields of blood where deeds of terrible valor were done; where battle raged from the valleys, up—up—above the clouds; where Captain Blanchard fell; where Tourtelotte, though but a lieutenant, fought his company till his leg was torn in pieces; and where thousands laid down in their last bloody sleep, because our nation forsook the God of their fathers, and violated his law.

I have just come down from Knoxville, the home of Parson Brownlow, whose house still stands there, and where Longstreet undertook to dislodge Burnside, but was beaten back in a rout. I slept in the colored college which stands on a rise where the rebel fort stood, surrounded by Longstreet's rifle pits. The works are still there: and death missles are dug up, once aimed at the lives of men. Andy Johnson sleeps fifty-five miles east of Knoxville, in the little village of Greenville, among the hills. While coming down, I said to a fellow traveller, "I came into Richmond, Ky., with one of Morgan's men."

"I was with Morgan when he was killed at Greenville, where Andrew Johnson is buried," he replied. Morgan was on a raid. His men were encamped in the town, and he should have been with them. But he was a tall, handsome man, with a heavy moustache, and he went to lodge in the house of Mrs. Willams. One of her daughters had married a Union officer, and she let the Union troops know where Morgan was and how to take him. A handful of men surrounded the house; Morgan ran out down in the orchard and they shot him. He was not a general, but a raider."

I then asked him, "How do you look upon your part in those scenes?"

"As a piece of consummate folly, which I should not have been in had I been old enough to know better."

"Is that opinion common?"

"Yes: so far as I know. They all see that slavery was of no use to us, and are glad it is wiped out."

The Kentuckian at Richmond said the same thing in other words. This gentleman lives in Texas and his brother trades in Arkansas. They are both agreeable, Christian gentlemen and professed Christians; one an Odd-fellow and the other a Mason. Both have given me their address for anti-secret documents, and promised to have their wives read them to them. These three opinions come from three States; Texas, Arkansas, and Kentucky. The Arkansas brother was for Blaine, but he says that prohibition is making steady progress in Arkansas, and is sure to rule saloons out of the State. "The drinking men vote to put them out."

I purpose to make our readers thoroughly acquainted with the opinions of the masses where I journey throughout the South. One of these gentlemen said his father was educated in Tusculum College, where the Feemsters' father graduated, and a son and son-in-law were professors. Mrs. McCormick, of Chicago, has just given the college a new building.

I am more and more convinced that the new political party will carry the South first; that the hope of the country lies here. To-morrow I hope to be in Nashville, and by Saturday in Memphis. J. B.

WHY CHURCHES FAIL AND MISSIONS SUCCEED.

Prof. F. W. Fisk, of Union Park Theological Seminary, Chicago, writes suggestively in the *Advance* upon the work of the churches compared with the city missions. He notes that no religious meetings of whatever kind seem to draw the young men from the street as he observes them near the *Cynosure* office; and those brought into the churches are not converted. He gives these figures: "As the result of a year's work in the 285 churches which belong to the Rock River Methodist Conference, with an aggregate membership of 26,712, only 476 persons were received to full membership, and 2,422 persons were received as members on probation. Making every allowance for removals by death, by letters, and the transfer of members to other conferences, the additions, all told, probationary and full, do not exceed 3,837. It is doubtful if any of the other denominations in this territory can make so good a showing. Look now at some of the results which come from pursuing a radically different method. The Pacific Garden Mission which is little more than a series of nightly prayer meetings, with two or three extra services on Sunday, which is largely supported and carried on by Col. Clark and his wife, report 3,016 hopeful conversions for the year, and 3,665 earnest seekers. The mission is in a room not much more than fifty feet square, and is surrounded by saloons, gaming-houses and brothels. No one can for a moment pretend that Col. Clark's work is as important as the need of the churches mentioned above, but we cannot help asking, if there is not something in Col. Clark's method of reaching men for ministers to learn?" Yes, there is much to learn; and one or two points will readily suggest others.

1. The missions have one object—salvation. The churches have not. Whatever they profess, as a rule, our city churches are not seeking first of all to save souls. If they were their converts would be numbered by ten thousands.

2. The class of persons reached by the missions are generally the poor and outcast and hope forsaken, men and women who have learned that there is no strength in themselves, whose extremity is God's opportunity. The young men who would go to the churches have some means and self-sufficiency, and they have already been tricked into the devil's church, the lodge. Their time and attention is already engaged, and they hear from the pulpit no warning to turn them from their allurements; no word of power to break the snare.

In the missions men are often testifying of the power of God, by his Spirit, to save them from the secret lodges, and we know of no mission in this city where such testimony is not encouraged. To how many church prayer meetings can Prof. Fisk point us where such testimony would be allowed? When the Holy Spirit comes to a people in power he gives deliverance from this bondage of secretism over the churches, and we shall see the young men throwing off this slavery, and the young women the slavery of fashion, and accepting the liberty of the sons of God.

THE MORMON CANCER.

Mormonism is being crowded sorely. The United States Supreme Court decided a few days ago (Dec. 14) in the case of Angus Cannon which was appealed, affirming the judgment of the Supreme Court of Utah, which fined Cannon $300 and sentenced him to six months imprisonment for violation of the Edmunds' law. The Mormons in Salt Lake have also been balked at a vile plot by which they attempted to entrap the Governor of the Territory and other Federal officials. The scheme was to establish houses of prostitution to operate on this class especially, and contracts were entered into with certain women who were to be the agents in this infamy. Judge Zane dealt with this business with a firm hand; he offered to excuse any juryman who feared the consequence of a faithful verdict. He said they must defend themselves, if necessary even by shooting their assailants.

But the most important feature of the Mormon case is the passage in the Senate of the new Edmunds bill by a vote of 37 to 7.

The bill provides that, in any prosecution for polygamy or unlawful cohabitation the husband or wife of the accused shall be a competent witness, and may be compelled to testify; that all the laws of Utah which declare that prosecution for adultery can be commenced only on the complaint of the husband or wife are annulled; that all marriages in the Territories of the United States shall be certified in writing by the parties and the person performing the ceremony, and that this certificate, when produced in court, shall be *prima facie* evidence of the facts set forth; that female suffrage shall not be allowed in the Territory of Utah; and that no illegitimate child, born subsequently to the passage of the bill, shall be entitled to inherit any portion of its father's estate. In addition to these provisions, the bill declares that the laws of the legislature of Utah incorporating the Mormon church, are disapproved and annulled, so far as the same may preclude the appointment by the United States of certain trustees of the church corporation, and that it shall be the duty of the President, with the advice and consent of the Senate, to appoint fourteen trustees of said corporation, to hold office for two years, who shall annually report to the Secretary of the Interior in regard to all the business affairs and operations of such corporations. The bill also abolishes the so-called Perpetual Emigrating Fund Company and all the Territorial laws of Utah incorporating the same.

The bill was three days under discussion, and was chiefly opposed by Senator Teller, of Colorado, a Freemason of thirty-three degrees in Pike's council. He was supported by Morgan, of Alabama, and Call, of Florida. Even Senator Hoar, of Massachusetts, opposed the bill because of the clause abolishing woman suffrage in Utah, but saved himself from utter ignominy by saying that he would vote for the bill in spite of his objection if his vote had been needed to carry it. Senator Blair, of New Hampshire, the temperance champion, also voted against the bill!

The provisions of this new act are in a degree extraordinary and in violation of some of our tradi-

tions, but our public men are coming to know that this evil cannot be put down by any ordinary measures. The new law aims to overthrow the whole polygamous system, by more severe measures against polygamy itself, and also by provisions designed to break up the despotism of the Mormon priesthood. If this power can be broken, its oaths annulled, and its priests deposed there is more to be expected of this measure than of any other yet proposed in Congress.

THE BAND OF HOPE, the Juvenile branch of the Chicago Anti-secrecy Christian Association, will on the 19th of this month have completed its fourth year. The children are taught sewing in addition to the other good things they learn there. They are taught Bible texts about their duty to God and their duty to man. The evils of ways that lead to intemperance, secret societies, profanity and tobacco, as well as other sins, are showed them in contrast with the blessings that follow seeking first the kingdom of God and his righteousness. Friends who can aid this work by attending the meetings of the band which are held in Carpenter Hall Saturday mornings at 10 o'clock, or can donate money for the work, will please address Mrs. E. A. Cook, 316 Washington Boulevard, Chicago. The work among the children we regard as of great importance.

THE WEEK OF PRAYER is closed, but in many churches is continued in revivals. This annual season of prayer was suggested first by a band of devoted missionaries at Lodiana, Northern India. Their object was made known in a powerful appeal to all the people of God throughout the world, in which they urged that the Christian church should return to the pattern shown them by the early Jerusalem church, which, in obedience to the word of the Lord Jesus, continued ten days in prayer until the Holy Spirit came in power. United and importunate prayer for the gift of the Holy Spirit in power upon all the churches of Christ was the burden of the appeal. The call was heard and the season soon became widely observed, but directly fell into formalism by the supervision of a well-meaning but meddling committee, which began issuing topics. A son of the missionary leader in this movement is now a pastor in a Western State; he republished his father's appeal some years ago, and showed that the one object suggested was of prayer for the Holy Spirit. This is fundamental and covers and includes all minor objects. It is a note-worthy and cheering fact that the conservative old American Board lately issued a similar appeal in the *Missionary Herald* for January. It is such an appeal as the National Christian Association, the National Reform Association, the Woman's Christian Temperance Union, all missionary and all Christian reform bodies may heartily join, for until the Holy Spirit comes with power upon the churches of Christ they will neither separate themselves from the lodge, or the saloon, or from the secularizing, Sabbath-breaking immorality that grossly abounds. Shall there not be a united appeal for such prayer next year? The American Board's appeal begins thus:

"We regret to see that the British Evangelical Alliance, in the list of topics it has put forth for the approaching Week of Prayer, has again ignored the one object had in view by those who originally proposed this observance. As a matter of history it is unquestionable that those who at the first invited the Christian world to set apart the week had no thought of asking their fellow believers to unite in general supplications for all sorts and conditions of men. They had before their minds one specific need, a need felt by Christ's devoted servants in all parts of the world—that the power of the Holy Ghost should be given to accompany the preached Word. Recalling the command given by the risen Saviour to his early disciples to tarry in Jerusalem until they were endued with power from on high, and remembering the results at Pentecost which followed that prayerful waiting, these men who first issued the call for the Week of Prayer urged Christians to seek the same enducment in the expectation of a similar result. The one object for supplication which they set before themselves and others was 'that God would now pour out his Spirit upon all flesh, so that the ends of the earth might see his salvation.'

This is not a narrow theme. None can be broader. The presentation of it holds the thought to the fundamental need of this and of all times, the indwelling of the Divine Spirit in the hearts of his followers in such fulness and power that mighty works shall be wrought by them. The work of the Spirit should be clearly apprehended; his person should be honored. Any tarrying together which helps the people of God to appreciate the supreme importance of this gift of the Holy Ghost will prove an inestimable blessing to the church and to the word,"

—The California Free Methodist conference lately presented their editor, Rev. Joseph Travis, chairman of the N. C. A. Board, with a fine walking cane from the wood of the black musquite tree.

—The *Free Methodist* calls attention to the fact that the Methodist Episcopal Board of Bishops have appointed Judge Foraker, governor elect of Ohio, as fraternal delegate to the General Conference of the M. E. church South. As a political champion of a political compromise with the liquor party of Ohio, and as a high Mason, and advocate in Masonic trials, the selection could hardly have been more inappropriate.

—The severely cold storm wave that has just swept across the whole country to lose itself in the wastes of the Atlantic, is in abrupt contrast to the mild and open weather that has prevailed for several weeks. About New Year's time overcoats were thrown aside in St. Paul, and pansies were shown that had just blossomed in the front yard of a citizen.

—Hon. Joseph Cook, the greatest lecturer living, begins another course in Boston about February 1st. The topics have not been announced, but we hope there may be such a word on the lodge iniquity as shall ring through the press and among the pulpits of the land. It is to be regretted, perhaps, that the national church conference has not met to strike the key note to this discussion so full and strong that aided by Mr. Cook it might reverebrate to every part of the country.

—Bro. Dissette's letters which reached this office Monday were something of a surprise. Instructions and advice were immediately sent him, with plenty of ammunition to continue the battle, and promise of heavy reinforcements shortly to follow if the necessity demands. The Champaign lodges will yet find they have overstepped their line of safety and have brought themselves before the bar of public opinion in such a manner as they will wish they had avoided.

—M. N. Butler, general agent and organizer for the American party, passed on to Wisconsin Monday evening, after spending a few days in this city and Wheaton consulting with friends on the outlook for the political part of our work, and planning for future campaigns. He is profoundly in earnest in his efforts against the lodge, and loses no point of vantage from which to strike. From Wisconsin he will go farther East and clear the way for an early and earnest campaign.

—Bro. Butler sometime since sent to the ex-rebel, Jeff Javis, a circular which mentioned the name of the latter as a Mason. Davis takes the pains to deny the allegation through some Grand Lodge official. The text of this denial is not at hand as we go to press. It will be given next week. In spite of these denials, there are such proofs of the statement which are not easily explained, that we are inclined to doubt the sincerity of the denial and mistrust some concealed duplicity in the matter.

—The Chicago *Legal News* in an editorial note calls attention to the fact that Norman T. Gassette, of Conclave fame, has opened a real estate and law office in this city: "For several years Mr. Gassette devoted his entire energies to Masonry. He was chairman of the Triennial Committee and Commander of the Lines in 1880, and in 1883 he took Apollo Commandery to Europe. Had he devoted one-half the time he did to Masonry to his own business, he would undoubtedly be worth several hundred thousand dollars more than he is to-day. He now devotes more time to business and less to Masonry." This eminent Knight Templar, Commandant of the Lines, etc., comes down at last to the practical business of life, confirming what the *Cynosure* has always claimed that the successful and really eminent business men of the country do not "run with machine" as Masons or secretists of any other brand.

—Many of the readers of the *Cynosure* who read Miss Flagg's latest and best story, "Between Two Opinions," in part or wholly as it appeared in these columns, have secured the handsome volume in which it has been re-issued. They will read with ardor and approval the press comments in another column. One of the best of these, because so much more than was expected from the Congregational paper of San Francisco, is the notice of the *Pacific*. Those who do not own the book should read and consider of how much good they are depriving themselves. The *Pacific* says:

It is a story intended to do service against the saloons, and in favor of Woman's Christian Temperance Work, and especially against the secret orders —Freemasons, Odd-fellows, Knights of Labor, etc. No reflecting man can doubt that any combination of picked classes and individuals is liable to great abuse. It is obvious, also, that secret orders are specially capable of being used in a selfish and unprincipled way. Whether because of this liability the method of reform should be one that would exterminate such orders, is a question. But it must do good to have books written which show the excesses and dangers to which these societies are exposed; for our civilization is honey-combed with them, and in many places citizens, who really don't care for them, appear to be obliged to join a half-dozen of them for fear of losing some business. Life is short. There is plenty of serious, square work to be done, and every man should beware how he entangles himself in bonds which imperil his freedom for the highest ends of existence."

WASHINGTON LETTER.

DEAR CYNOSURE:—The "three unclean spirits, like frogs, that came out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet," doubtless represent the powers of darkness that are coming up to the great battle, and which are to be overthrown by the people and the power of God. It may be difficult to point to them specially, but it is very evident that the vast brood of secret orders belong to this triad of *evils*. It is a matter of thanksgiving that even the purblind conservatives are beginning to see the sources of danger, and are not afraid to oppose them.

Last Sabbath President Cleveland, as usual, attended the First Presbyterian church, and Dr. Sunderland preached from the text, "Occupy till I come." In enumerating the evils that are in our pathway as a people, and which Christians must strive to destroy, he included Mormonism, Nihilism, Communism, the social evil, and *trades unions*. This is the first public utterance against this terrible despotism, that is to-day robbing the poor of employment and of the comforts of life, that has come from the lips of any pastor in this city, and the only public utterance, except Judge Snell's testimony last summer, outside the special lines of our reform. I was specially glad that it fell on the President's ears and that he was reminded that there is a higher power than these organized combinations which propose to rule or ruin our nation, and which will do both if permitted. I was reminded of Bossuet, who having, with a courage inspired by a sense of his responsibility, pictured the terrible wickedness and danger of a corrupt ruler, and having wrought up his congregation to the highest point of interest, slowly pointed his finger at the dissolute King, Louis XVI., and said, "Thou art the man." Of course there was neither the courage nor the occasion for its exercise that there was in the case of the French preacher, but it is refreshing to know that some one is willing to speak of popular iniquities in the presence of our chief magistrate.

New Year's day, like Christmas, was the occasion of extensive festivities and a vast amount of drunkenness and crime. It would, in some sense, be an inestimable blessing, especially to the poor, if these holidays could be blotted from the calendar. Some of those who had professed conversion in our Central Union Mission, and fortunately escaped the the dangers of Thanksgiving, were overcome by Christmas and New Year's, and have shown what manner of spirit they were of. Some, however, have since manifested penitence and we hope they may be fully restored. The difficulty in all these cases was a want of decision and positiveness in their consecration to God. They did not burn the bridges behind them. Not so with one who has recently found the Lord at our mission rooms. He had been a thief, but not a drunkard, and had gone under several assumed names. He at once renounced his names, and assumed the true one, gave to one of the board of directors his false keys and is willing to suffer if he can but be delivered from his sins.

Another, who had taken the first degree in Masonry, expresses his abhorrence of the whole system and his determination to trust in the church of the Living God as his sole society. Another, who at twenty-one had $10,000 and spent it all in drunkenness in spite of his being a member of the Good Templars, Temple of Honor, etc., says that he never found any power sufficient to break up the dominion of appetite until he found it in Christ. He has given up his tobacco and finds no need of help from any human and selfish organization.

H. H. HINMAN.

Religion ought to be carried into politics, but politics ought not to be carried into religion. The former principle makes a man a Christian politician; the latter makes him a political Christian. The former subordinates his politics to his religion; the latter subordinates his religion to his politics. He who follows the former is governed in his political conduct by religious considerations; he who follows the latter is governed in his religious conduct by political considerations. Hence, the former seeks only to please God; the latter seeks only to please men. The former aims to do right and to be right; the latter aims to do only what will make him popular.—*Christian Statesman.*

THE HOME.

The illustration of a Hindoo temple riven asunder by the roots of a peepul tree, the seed of which had found lodgement in its roof, has often been used in connection with the gradual but steady overthrow of the ancient superstitions by the living power of Christianity. The incident as first related by an Asiatic missionary has been happily versified by Mrs. Margaret E. Preston, in the *Sunday-school Times*, as follows:

From his home in an Eastern bungalow,
In sight of the everlasting snow
Of the grand Himalayas, row on row,

Thus wrote my friend:—
"I had traveled far
From the Afghan towers of Candahar,
Through the sand-white plains of Siude-Sagar;

"And once, when the daily march was o'er,
As tired I sat in my tented door,
Hope failed me, as never it failed before.

"In swarming city, at wayside fane,
By the Indus bank, on the scorching plain,
I had taught—and my teaching all seemed vain.

"'No glimmer of light (I sighed) appears;
The Moslem's fate and the Buddhist's fears
Have gloomed their worship this thousand years.

"'For Christ and his truth I stand alone
In the midst of millions; a sand-grain blown
Against your temple of ancient stone

"'As soon may level it!' Faith forsook
My soul, as I turned on the pile to look;
Then rising, my saddened way I took

"To its lofty roof, for the cooler air;
I gazed and marveled—how crumbled were
The walls I had deemed so firm and fair!

"For, wedged in a rift of the massive stone,
Most plainly rent by its roots alone,
A beautiful peepul tree had grown;

"Whose gradual stress would still expand
The crevice, and topple upon the sand
The temple, while o'er its wreck should stand

"The tree in its living verdure!—Who
Could compass the thought?—The bird that flew
Hitherward, dropping a seed that grew,

"Did more to shiver this ancient wall
Than earthquake, war, simoon, or all
The centuries, in their lapse and fall!

"Then I knelt by the riven granite there,
And my soul shook off its weight of care,
As my voice rose clear on the tropic air:—

"'The living seeds I have dropped remain
In the cleft; Lord, quicken with dew and rain,
Then temple and mosque shall be rent in twain!'"

THE HEATHEN AT HOME.

There is surely a very wide contrast between the laymen of our city churches of to-day and the laymen of the early church, whose deacon Phillip went down to the slums of Palestine—to Samaria—and preached Christ unto them; whose deacon Stephen was not content to manipulate church monies, but was also "mighty in the Scriptures;" and whose private members "went everywhere preaching the Word."

If every Christian in America followed that pattern, there would be a home missionary for every four persons in the land. "Would to God that *all* the Lord's people were prophets, and that he would put his Spirit upon them!" God gives not only to every church its work, and to every minister his work, but especially "*to every man his work.*" Are you doing yours? Are you earnestly working your pastorate of four? Infidelity can say nothing so severe against our christianity as our own statistics, when a church with hundreds of members leads to Christ but a score in a year. We need another revival, like that of Wesley's and Whitfield's time, of *lay* preaching and *lay* testimony. *That* would do much to solve the problem of great cities.

The Nineveh of "heathen at home," in each of our cities, is not to be conquered by waiting for them to come to the prophets, but by the prophets, clerical and lay, going for them, without waiting for any better commission than Jonah had from God. A few hours which I spent with a city missionary in the lowest "dives" of New York city, in a region which he called "the end of the race," resulted in bringing four persons out of those dens of the devil to the meetings of that night and the next, two of them having come out "to stay," by God's help. Such work is only paying what we owe God to those whom he has appointed to receive it. "I am *debtor* both to the Greeks and to the barbarians; both to the wise and the unwise." (Rom. 1: 14).

It is very difficult to do Christian work as a visitor among uptown church neglecters; but he who comes to the poor in Christ's name, finds everywhere "an open door" and a respectful hearing. Our "heathen at home" are nearly all intellectually familiar with Christianity, and in their filth have profound respect for purity. The entrance of a missionary into the lowest dens hushes the wildest revelry. In visiting one hundred and thirty-eight homes of the poor in Brooklyn in 1882, in behalf of the American Bible Society, I found, with universal courtesy, a suggestion of the heathenism that is at our very doors, in the fact that in eighty-four of those homes, mostly Protestant, there was no Bible.

In the light of these facts let us read anew the words of Christ commending those who visited him by visiting His despised and needy ones: "I was sick and ye visited me."—*W. F. Crafts, in Christian Intelligencer.*

MUCH ADO ABOUT NOTHING.

It seems a very silly business, stopping the plow and wasting the time of a man and a boy and four horses to catch a mouse.

A number of Christian gentlemen on a committee, with business to do for the Lord which concerns thousands of souls, will wrangle over a point of order, or a matter of detail of the most minute importance, delaying great movements upon a subject not worth so much as one poor little mouse. A whole denomination of Christians will debate and dispute over merely personal differences which only in the smallest degree affect the grand enterprise in which heaven and earth are concerned. A body of Christians will split into pieces over a petty quarrel, a personal feud, or an infinitesimal point of opinion, while all around them the masses are perishing for want of the Gospel. Thus a miserable little mouse, which no cat would even hunt after, takes them off from their Lord's work. Good men will spend months of time and heaps of money in inventing and publishing mere speculations, while the great field of the world lies unploughed, and the hemlock of vice is running to seed all over it. In other matters, a little common sense is allowed to rule; but in the weightiest matters, foolishness is sadly conspicuous. Oh, that love to God and a concern for the salvation of men would lead good men to use their brains, and leave little things alone while eternal matters ask their attention!

Reader, let us kill a mouse when it nibbles our bread; but let us not spend our lives over it. Let us give our chief attention to the chief things—the glory of God, the winning of souls for Jesus and our own growth in grace. There are fools enough in the world, and there can be no need that Christian men should swell the number.—*Sword and Trowel.*

RESCUE THE PERISHING.

One of Boston's honored ministers said to me that he was hurrying from one part of the city to another, to meet a friend, when, looking down, he saw at his side a little sparrow fluttering with its wings. Hurriedly passing on, he thought of the piteous cry, and was kept awake two hours hearing the cry of that hurt sparrow. God, he said, had taken care of him till he fell, then he left him there for *me* to take care of, and I didn't. That man of God had his sleepless hours in remembrance of that incident, and doubtless for years hence he may hear the piteous cry of that wounded bird.

Did you pass a sparrow yesterday—some poor man on the street, hungry and desolate—some soul God had helped so far as your feet, that you might give your help to him? If to all this you may say, it is only morality, I would answer with Coleridge that this is all in morality. A great deal is now said about ethical questions. Ministers, it is urged, do not know how much we need ethics; but the one sentence which holds both to philanthropy and ethics, is that of the Lord Jesus Christ, "I do always those things which please Him." When this becomes the law, the pattern and inspiration of life, then ethics has begun to be preached; and it is hope in the prevalence of this law that makes it possible for us to live.

"BOGS."

During a series of meetings recently held in London, we noticed a well dressed lady, who was a regular attendant at all the services. She always managed to get a seat in about the same position of the hall, near the platform. She was a most attentive listener. She never engaged in the singing, but sat through all the services with a perfectly contented and satisfied expression on her face. Day after day, through three or four weeks, we watched her. She had become a sort of fascination. One day we asked a lady who was on the platform in the choir seats, if she knew her.

"O yes," was the reply, "very well."

"Is she a Christian?" was our next query.

"No," replied our informant, with an abrupt tone of voice, as if she did not care to say anything more about her; "she is a bog."

"A bog?" we repeated, not quite understanding what was meant.

"Yes," was the short, sharp reply, "a bog."

Still mystified, we repeated the question: "A bog?"

"Yes, a B O G, spelled with capital letters; that is what she is. Don't you know what a bog is?"

"Yes, I think I do," we replied; in our country, at least, it is a bit of marshy ground, or a stagnant pond, which catches the surface drainage of the surrounding country, but which has no outlet. It is usually covered with a green slime, and is the home of wild water-weeds, and all sorts of reptiles."

"Well, that is what she is; she is a bog. She is found at all the religious meetings in London. She is a marsh; she has an unlimited capacity for hearing sermons, and receiving all kinds of religious instruction; but she has no outlet. She is never known to do anything for Christ; she never speaks to a soul; she never gives to any cause, though she has money. She never does anything but just absorb, absorb, absorb. She is a bog. We have a lot of them in London, and that is what we call them."

We did not pursue the question any further, but we have kept up a good deal of thinking ever since. We have never called anybody a bog to their faces; we have never spoken of any particular persons to others as being bogs, but we have looked over a good many congregations, and as our eyes have rested upon certain professed Christians, we have been unable to keep the word, or at least the thought, "B O G," from rising to our lips. We pass the word along; it is a good one.—*Words and Weapons.*

A CRISS-CROSS DAY.

"Come, Amy, it's seven o'clock; get up.

It was a winter morning, and Mrs. Strong was calling her little daughter.

Amy awoke at the sound of her mother's voice, but she did not get up right away.

She lay still, thinking how nice and warm it was in bed, and how cold it must be out of doors. She knew by the grating of wheels over the frozen earth outside that it was a cold day, very cold.

That reminded her of a poor woman whom she had seen knocking at the door of an opposite house the night before; and then she began to think how grand it would be to be grown up, and rich like their neighbor, Mrs. Jones, and to have poor people coming to the door all the while and asking for help, and never to send them away disappointed, because she would have enough money to give them all something.

Then how grateful they would be, and how much they would love her, and how they would speak of her as the benevolent Mrs ——. She had not quite decided what her name should be, when her father came to her door.

"Amy, are you ready for breakfast? Come down stairs right away if you are."

There was a sudden end to the day dream. Amy jumped up and dressed herself just as fast as she could.

She was in such haste that she did not get her hair very smooth, and, sad to relate, she knelt down to say her prayers while she was buttoning her dress. Of course she could not think of what she was saying, and so she repeated "Now I lay me down to sleep," instead of "Now I wake and see the light." Then without any real thought of asking the Lord Jesus to be with her through the day, she hurried to the breakfast table. The rest of the family were through eating by that time, and Amy's food being cold did not seem to be as good as usual.

After her meal she had to help her mother with the housework, but I am afraid her part of it was not very well done, because she had to hurry so much in order to get ready for school.

As she felt in her pockets for her mittens she found two pennies there which somebody had given her the day before. She glanced at the clock to see whether she would have time to stop at the candy store, and made up her mind to run the risk of doing so.

She was leaving the shop with two sticks of peppermint, carefully rolled up in a piece of brown paper, when she met a school-mate.

This little girl, whose name was Katy Brown, was the daughter of a very poor woman.

She was shabbily dressed. Indeed, her clothing was not thick enough to keep her warm, and her face was so drawn and pinched that it looked as though it ought to have belonged to an old woman rather than to a little girl.

"Won't you give me some candy, Amy? I haven't had any in ever so long."

"Then ask your mother to give you money and let you buy some; I want mine myself."

Could that have been Amy Strong who answered so unkindly and selfishly? Was it the Amy Strong who had been thinking that morning how nice it would be to help everybody? Was it the Amy who had promised her mother at the commencement of the year that she would try to grow more like Jesus every day?

When the two children reached the school the teacher was calling the roll. Amy was just in time to say "late," and to have a long black mark put opposite her name.

That worried her so that she could not think about her geography lesson when she tried to study it; and then in the class, when she was asked, "What is the capital of Maine?" she said, "Androscoggin."

This was so funny that all the girls laughed—all but Amy herself, who was so angry that she almost cried.

It was just as bad all through the session. Amy made one mistake after another, and at last the teacher told her that she must stay after school to study.

How long that hour was! The hour in which she was "kept in." It seemed as though it would never be over. But it was at last, and then Amy rushed home to her mother to be comforted.

"Oh, mamma, isn't it dreadful? Everything has gone criss-cross all day, and I didn't mean to be naughty at all!"

The tears came then thick and fast. When the shower was over Mrs. Strong coaxed Amy to tell her the whole story of the day's misdoings.

"I think," she said kindly, "that my little girl made two mistakes before breakfast. The first was in not minding her mamma at once, and the second was in not asking the Lord Jesus to be with her through the day. Let me teach you a verse that Christ taught his disciples. It is this: 'Without me ye can do nothing.'"

Without his blessing neither children nor grown people can hope to have either pleasant or useful days.—*The Christian Intelligincer.*

MAMMA'S KISS.

A kiss when I wake in the morning,
A kiss when I go to bed,
A kiss when I burn my fingers,
A kiss when I bump my head.

A kiss when my bath is over,
A kiss when my bath begins,
My mother's as full of kisses
As nurse is full of pins.

A kiss when I play with my rattle,
A kiss when I pull her hair;
She covered me over with kisses
The day that I fell down stair.

A kiss when I give her trouble,
A kiss when I give her joy;
There's nothing like mother's kisses
To her own little baby boy. —*Sel.*

GOING TO SCHOOL IN CHINA.

The written Chinese is not an alphabetic, but a sign language; that is, the words are not expressed by letters, but by signs or characters, each word having its own special and distinct sign, each differing from all the others. There are as many as ten thousand in common use, and twenty-five thousand—some say more, and one author says two hundred and fifty thousand—different characters in in their written language. To learn these twenty-five thousand, or even the ten thousand, is almost an impossibility; so it is not probable that there lives any one person who can read all Chinese books.

The men of that country respect and value education; and most of them are proud of any ability to read they may possess. They even pretend to be able to read when their knowledge of the charaeters is very small. When they come into the Christian chapels, each one is ready to accept a hymn-book, and most of them know enough of numbers to find the place; but it is not an unusual thing to find a man singing from a book that he holds upside down.

If the men had time and money to spare, all would no doubt get an education, but poverty forbids. Only few women can read. It is hardly thought worth while to send a girl to school.

Schools are not free in China, nor are they usually open to all. Occasionally benevolent men hire a teacher or open a school to teach those who have time to learn and yet no money to pay; but most of the schools are supported by the relatives of the pupils. A number of families usually unite and hire a teacher for their children; though in the homes of the rich a special teacher, or it may be several teachers, are employed to educate the children. While there are schools supported by the government, the pupils are expected to pay in presents to ihe teachers. It is said that an allowance is also made by the government to the successful pupils in these schools.

There are no school houses, as we think of them, in China. Schools are taught in any room that may afford shelter from cold and heat, sun and storm. These are sometimes only sheds; at other times small, dark rooms connected with a dwelling; and not rarely are they parts of some idol temple. The furniture consists of a seat and a table for the teacher, and benches and desks for the scholars. Those for the pupils have usually very little ornament or beauty. Occasionally some sentences from noted writers, or the names of wise men, adorn the walls.

When the boys meet at the beginning of a term, though a scholar may enter at any time, they are examined by the teacher as to their knowledge. If it be a child's first day at school, he is soon and with little ceremony started on the road to learning. In former days the father who brought his son, led him, after an introduction to the teacher, to the name of Confucius, or of some other great name of the past, and taught his boy to bow to that name as though reverencing his greatness and worshipping his memory. This custom is more and more neglected now, and may soon be forgotten.

When the school is opened the teacher calls around the boys who are equally far advanced, and reads a line or two of their lesson. As soon as his voice is still, all at once shout out the words he read. The teacher listens and corrects any mistakes; then he has them repeat the line and continue the repetitions until all can read it correctly. They are then sent to their seats to fix both sound and sign of the words in their minds. Others are called up to go through the same course, until all have received their lessons. The boy who has never read a word is taught to study in the same way, the only difference being in the book from which the lesson is given. The book for beginners called the "Three Character Classic," because composed of short sentences of three words each.

The Chinese scholars all study aloud, and often each tries to outdo his neighbor in shouting. That they think is hard study. When all are diligently studying the teacher may be able to hear a good-sized clap of thunder, but ordinary sounds outside do not disturb his meditation. When there is a lull in the sound, the teacher speaks or raps on his desk, and the harmonious inharmony redoubles its volume. The Chinese think that noise and study go together.

When a boy is ready to recite, he takes his book to the teacher, and, as is said in China, "backs the book," that is, he turns his back on book and teacher, and recites the lesson. If well recited a commendation and new lesson are given, and the pupil returns to his desk to add to the volume of sound already filling the room.

The boys are also, at the beginning of their education, taught to write the characters; and in these two studies they may spend a year and even several years. After the pupil has learned to read many characters, the teacher begins to explain the meaning of the words and phrases read. After awhile the scholar is taught to write sentences and compositions of his own; he may also be taught a little history, but not much besides. Grammar, arithmetic, geography, philosophy, and other studies are seldom taught, in many schools never. Probably, except as compelled by business, not one Chinaman in a hundred thousand knows anything about other languages; and their knowledge of other nations is very slight. To the ordinary Chinaman the world is very little more than a square plot of ground a hundred miles or more across, with his own home in the centre.

A boy designed for business must gain his business education, especially a knowledge of accounts and letter writing, in places of business, not in the school. Business is for business, schools for reading.

The length of time spent at school varies from one day to a life-time. The Chinese system of education, such as it is, gives opportunity for a man to study till he dies of old age, and it is not an unheard-of fact for a grandfather, father and son to be students at the same time and place, each studying with the hope of graduating with the highest degree at Peking. It may be that the grandson will graduate first, and the grandfather receive his degree, too, before death closes the school to him.—*Christian Weekly.*

TEMPERANCE.

IMMENSE PROHIBITION MEETING IN CALIFORNIA.

I arrived in Los Angeles from Chicago Monday afternoon, December 21st, and found a beautiful city of 30,000 inhabitants, situated some eighteen miles from the coast, and possessing the loveliest climate under the sun. While the compositors on the *Cynosure* freeze at their cases, our party are enjoying a temperature of 50 to 70 degrees and feasting themselves daily on oranges, persimmons, bananas, pears, and apples which now load the trees. But I cannot stop to speak of these things, for I must tell you of something on altogether different lines.

At the corner of Main and Fourth is an immense wooden tabernacle, just completed, and used mainly for religious purposes. But on the evening of December 26th, an audience of 3,000 people assembled in the tabernacle to hear Prohibition discussed by one of its ablest champions, Hon. John B. Finch. It was quite a surprise to me to see such a gathering in the State that has more liquor dealers in proportion to the population than any other.

A local Prohibitionist, whose name I didn't get, spoke briefly (after the choir had sung a selection from Gospel Hymns), and introduced Rev. O. C. Wheeler, of Oakland. The reverend gentleman said he was one of California's earliest settlers, having come to 'Frisco on the first steamer that entered the Golden Gate. That was all right. He said he was a Prohibitionist, and had been engaged in the work for many years. That was all right, too. He was a Good Templar, and spoke in very high terms of the order and its "work." That wasn't all right. The order numbered 15,000 in California. The reverend gentleman had the unsought honor of being Grand Worthy Chief Templar of California—the highest honor which it was in the order in that State to bestow! It was indeed an exalted position, but this evening he had the pleasure of introducing to the citizens of Los Angeles a gentleman who had been even more highly honored, and who occupied a still more exalted position than himself; a gentleman in the electric glare of whose glory as a Good Templar his own modest tallow dip was made to cast a shadow; a gentleman who enjoyed the superlative honor of being Grand Worthy Chief Templar of the entire world—

HON. JOHN B. FINCH.

A hearty round of applause greeted the biggest duck in the puddle. Mr. Finch informed us that during the past year he had been traveling in the interest of the order, and had visited hundreds of points from Winnipeg to Florida, and from the Pine Tree State and the Bay of Fundy to Southern California. The order was first organized, as a local temperance society, in central New York in 1851. At the outset its methods, etc., were all open, and the society held no secrets. Soon it began to spread, and now the ritual is printed in eleven different languages, and is used in fifteen. The singing of the Opening Ode encircles the earth with a never-ending belt of song. The order includes Mohammedans, Buddhists, pagans, Christians; but it does not include men who do not believe in a God. (The same may be said of hell,—for a man must have some conception of God before he can so sin against him as to become culpable.) The order has spread as no church ever has spread, and as no church ever can spread. Mr. Finch then reverted to British slavery, and pointed out the antagonism that had existed between the theory of the universal fatherhood of God and brotherhood of man and that institution, deducing therefrom the tenet that whenever forces antagonistic to each other become embodied in the civilization of a nation bitter conflict was the inevitable result. As an instance he cited slavery in our own nation, and gradually coming round to his subject proper, the temperance movement, suddenly gave us, in explosive style, the sentiment of Patrick Henry at the Virginia Convention concerning the certainty of impending conflict. The orator then digressed slightly to canvass the ideas of our mutual dependence upon each other, and of responsibility for our influence upon our fellows, taking for a text the words, "We can't go to heaven on our own hook." Quickly swinging round again, he declared, "Either religion is a lie, or the doctrine that we have a right to license men to harm and destroy our brothers is a lie. Either your theory of government is wrong, or your theory of right to license that which debases and damns its citizens is wrong."

Speaking directly of the movement, Mr. Finch said: "You can't laugh it down; you can't jeer it down; you can't sneer it down; you can't bull-doze it. It is here to stay, until the evil which brought

it into existence is abated. * * You can't kill it. During the last year there has been enough old clothes burned in effigy to kill any cause that could be killed."

The testimony of life insurance companies as to the relative longevity of drinkers and abstainers was briefly touched upon, and then followed an opening of the subject in its relations to marriage and the home. Here the speaker grew very pathetic and eloquent, eliciting frequent and hearty applause. As his way of stating that a man should live virtuously, and failure on his part so to live should be held as execrable as in the case of a woman, Mr. Finch said: "Vice is never respectable because it wears breeches." Several illustrations were given to show that vice was equally wicked and contemptable in either sex. Referring to legal prohibition he said: "We believe in reaching down a helping hand to a poor fellow who has fallen, and helping him out of the hole; but we believe in plugging up the hole, to keep other poor fellows from falling into it." A funny item of Mr. Finch's lecture was his comparison of bedbugs and lice to saloon-keepers—both being parasites, living off the blood of others. There were more than 200,000 of the latter class of parasites in our country. The orator then left his subject and spoke for some minutes on the Chinese question, taking the side that's popular out here, and iterating the sentiment, "The Chinese must go!" After giving a brief prospectus of the Prohibition party all over the country, Mr. Finch closed and bade his immense audience good-night and good-by.

A collection was taken for the Good Templars in Los Angeles, and after singing No. 7 in the Gospel Hymns, the benediction from G. C. Wheeler dismissed the audience.

I'm a Prohibitionist from hat to boots, but I despise and shrink from all secret orders, no matter what their ostensible object. I'm a Christian as well as a Prohibitionist, and won't go anywhere unless Jesus can go along. V. M. PEEL.

SUGGESTIVE.

It is the duty of the Government to make it easy for the people to do right, and difficult for the people to do wrong.—*Gladstone.*

Not the least of many reasons for opposition to secret societies is this one that is incompatible with a pure, progressive Christianity. This must necessarily be the character of its work when Scripture is perverted. Mock prayers are offered and a false trust cultivated. This being true in general of its work, every votary must suffer, in a measure, a deterioration in his spiritual life and powers. The misspent time, wasted means and foolish lodge services and largely worldly companionship are exceedingly detrimental to piety and spiritual growth and they cannot be blended with the salvation of the soul. "Be ye not unequally yoked together with unbelievers."—*Highway of Holiness.*

The calamity at the Nanticoke mine develops some of the most pathetic incidents that have been witnessed in any of the numerous mining disasters in this country. Michael Sarver, the old miner whose two sons were buried and whose daughter died of grief, is a type of character to be immortalized by some future writer. He accepts his affliction without a murmur. "I have two as fine sons as ever a father had lying down there in the mine," remarked the old man, with the dignity of a great grief, borne with the heroism of a noble nature, "and as good a daughter as man could wish for lying dead at home. But it is the will of God, and I say: 'His will be done.' Others are suffering as much as I am. I'll go down again, as soon as they'll let me, to rescue 'em, dead or alive."—*Chicago News.*

The evidence is cumulative that, so far from promoting the cause of real, permanent temperance work, secret temperance orders have done more to hinder than to help the cause. What has one of these done for temperance or prohibition in this country or commonwealth that amounts to anything worthy of special mention or commendation? The sooner the Prohibition party cuts loose from such secret orders and works entirely through open, daylight organizations the sooner will its reformatory work be successful. We have recently read a volume of several hundred pages on this very subject and think its reasoning is conclusive and its arguments unanswerable in its demonstration of the fact that one of the greatest hinderances of the prohibition work to-day is just those secret temperance associations which, while professing friendship and help to temperance reform, really play into the hands of the saloonaties. They need themselves to be reformed out of existence, as one of the speediest means of real temperance success.—*Sandy Lake, Pa., News.*

THE CHURCHES.

—Rev. T. B. Arnold, publisher of the *Free Methodist*, gives an account of the embarking of another company of faith missionaries—two women, who go to India, and Robert L. Harris who goes to Liberia, Africa. These make the number thirteen who have gone out from the Free Methodist churches of this country.

—Rev. U. D. Lathrop, for years a pastor at Viola, Ill., is now laboring in northern New York, at West Chazy. Some fifteen were converted under his labors of late.

—A revival is reported in the *Wesleyan* at Driftwood, Pa., over forty converts rejoicing in Christ, the whole town moved, and the rink shut up.

—One of the Chambersburg papers says "Rev. James M. Bishop, the well-known United Brethren minister, has devoted the interest of $1,000 to the cause of missions in memory of his deceased daughter, Mrs. Laura E. Oyler. The interest is to be paid yearly to the Loyal United Brethren missions."

—At no period since the first century have conversions from Judaism to Christianity been so frequent as they are at present.

—When Mr. McAll began his now famous work in Paris he knew just two sentences in French. They were, "God loves you," and "I love you." In them is found the key to the noteworthy fact that at present in more than thirty halls in Paris the Gospel is proclaimed every evening in the week, and in France 800,000 people are brought under Protestant Christian instruction.

—D. L. Moody will give a week's service to Chicago, and then go directly to fill his engagements in the South. He will be in this city Jan. 17 to 24, inclusive, and will hold two daily services at the Chicago Avenue church. He will preach mornings and evenings of each Sabbath, and during the week will hold sessions at 3 o'clock in the afternoon for women, and evening services for men only. Admission to these services will be by ticket, which may be obtained at the Chicago Avenue church or at No. 150 Madison street after Jan. 10. An effort is being made to have a general visitation of all the families of the North Side of the city in preparation for the meeting.

—Bro. Robert Shemeld and his wife, now laboring as faith missionaries among the Zulus of Natal, South Africa, have some happy experiences. He writes thus to the *Free Methodist:* "In our week night prayer meeting, in the tent, I spoke on the possibility of little things keeping Jesus out of the soul. Several young men on reaching their home took their twists of tobacco, placed them in a pile, and kissing the precious idol good-by, good-by tobacco, they set fire to it. Their stock was large, making a good fire, burning bright and long. As the fire burned each one called out *Hambani Njalo*, go, therefore, or good-by. These twists of tobacco are about twelve to fourteen inches long and four square. From these they rub their snuff and tobacco from which they take great comfort. I really believe this act of theirs cost them much consecration, and considering that but one or two of them profess religion, shows their desire to forsake all for Jesus. They need line upon line, precept upon precept, as they are babes in understanding spiritual things."

—Great interest is manifested by all classes in the revival meetings now being held at the First Methodist church in Freeport, Ill., and nearly one hundred conversions are reported thus far. The meetings are in charge of D. W. Potter, a Chicago evangelist, assisted by E. F. Miller, of Denver.

—The forthcoming Congregational Yearbook will show the following statistics: Whole number of churches, 4,170; gain, 78; whole number of ministers, 4,043; of whom without pastoral charge, 1,179; whole number of church members, 418,564; gain, 17,015; added on confession, 21,729; whole number in Sunday schools, 510, 339; gain, 31,977; benevolent contributions, $1,700,235.17; increase, $176,310 95; home expenditures, $4,567,727.81; increase, $684,622.18; theological students, 367.

—The corner-stone of the new building of the Young Women's Christian Association on East Fifteenth street, New York, was laid Dec. 1. The building will be five stories high, and will cost $125,600.

—Arrangements have been made for a series of conventions in the interest of home missions in the several Presbyteries of the Synod of Ohio. It is the purpose of these conventions to bring before the churches all information on the work and needs of the home mission fields.

—The Norwegian Lutheran Synod has undertaken mission work among the Indians of Northern Wisconsin. The commitee appointed to push the matter has called candidate Erik O. Moersted to the position of missionary, and he has accepted, beginning his work near Wittenberg, Wis. It will be remembered that the Scandinavian Lutherans were among the first to prosecute missionary enterprises among the Indians; and Luther's Smaller Catechism was the first book translated into an Indian dialect.

—Rev. Mr. Newell presented the work of the McCall mission in France to the New England Congregational church of Chicago, Sabbath evening. The speaker, who is a co-laborer with Mr. McCall, said it was impossible to be identified with the mission in France and not be associated with Dr. Chamberlain, former pastor of the New England church. Dr. Chamberlain was known as the American apostle of French evangelization. The work of the mission was spreading all over France, and was even crossing the Mediterranean to Algeria and Tunis. Mr. McCall had been a Congregational minister in England, but he began his work in Paris, and had succeeded in making his name a household word on two continents. There were now over a hundred stations in the republic, and the work was chiefly among non-Catholics.

—A case of intolerance in Syria is thus described: A tribe named Nusarieh inhabits the mountains near Latakia, consisting of about 200,000 persons. A large number of this people have become converts to the Christian faith, through the labors of American missionaries. Mission churches have been built and Christian communities established. The governor of Damascus has given positive orders that no change of religion shall be recognized, and that all the Christians shall be registered and treated as Moslems, and at a late census this had been done.

—Huang Sih Chuen, his Imperial Chinese Majesty's new Consul at New York, sat on the pulpit platform of the Spring Street Presbyterian church on a recent Sunday evening. The occasion was the fifth anniversary of the Chinese Sunday school connected with that church. The Consul wore his silken robes, skull cap and white satin shoes, and made a short addres in Chinese to the thirty Chinese scholars present, which was translated by his interpreter.

—The Norwegian Lutherans in the interior of Madagascar in 1884 baptized 1,521 persons, and received 21 Roman Catholics, and 62 Independents and Friends into their congregations, making the entire number of their members now 6,446. They have 1,678 candidates for baptism, an average attendance on worship of 35,000 persons, 30,000 children in the schools, and 636 native preachers and teachers, 5 of whom are ordained. They have also on the West Coast, 50 baptized, reported during the year, and 600 or 800 attendants at church, with 3 native teachers.

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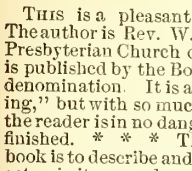
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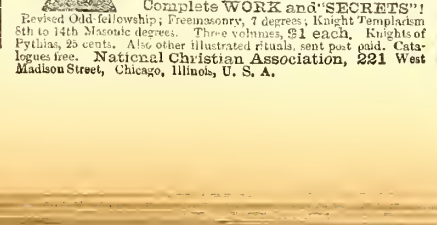
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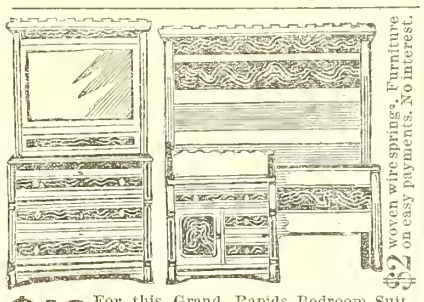
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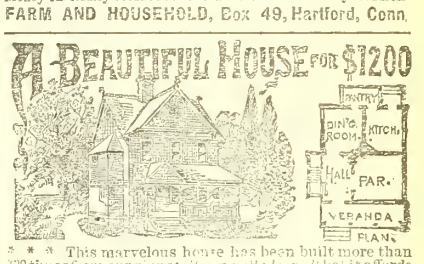
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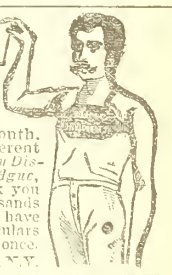
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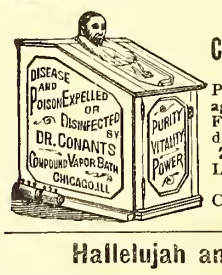
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IN BRIEF.

The use of petroleum as a fuel on Russian railroad lines is almost general.

The Sacremento *Bee* says the Chinese take $15,000,000 a year out of California and send it home.

About 15,000 letters from manufacturers have been sent to the Secretary of the Treasury protesting against a reduction of the tariff.

M. Cambrier, Chief Road Master of the French Government railways, has decided after ten years' experiment, that the best plant yet discovered for consolidating, by the interlacing of its roots, the loose soil of a newly made enbankment, is the double poppy.

Within the limits of Washington Territory are 23,000,000 acres of land yet unsurveyed, of which at least 16,000,000 are excellent agricultural lands, well timbered. The Territory has a population of about 150,000, and a valuation of over $50,000,000.

Great excitment pravails in the State of Colima, Mexico, over an eruption of the volcano of Colima. Four days ago loud reporte were heard, and these were soon followed by eruptions of lava which flowed over the sides of the mountain, completely covering them. At last accounts the people were much alarmed, as the flow of lava continued. A white cloud overhanges the mountain, and on it are reflected flames darting up from the crater.

The city council of Plymouth Wis., passed an ordinance fixing the roller-rink license at $300 per annum, which will close the rink business in that city. The council was induced to take this action in consequence of the complaints of property holders, who deem the rink a nuisance.

A single train, consisting of 141 loaded cars, was brought into New Orleans Dec. 7, over the Louisville, New Orleans and Texas railway. The train was the longest train ever handled in the United States, and was drawn by one engine. The total weight of the train was over 9,250,000 pounds and it was over a mile long.

A telegram from Ottawa says: "It has been discovered that a large proportion of the phosphates exported from Canada to England and Germany is re shipped to the United States as British and German phosphates. It is understood that the American Consul at this place in his next report will point out the absurdity of forcing Canadian phosphates to make two trips across the Atlantic before entering the United States."

The number of elementary schools in the entire Mexican Republic is about 11,000, with some 600,000 pupils. Of these schools 9,236 are supported by either the National or State governments. They are attended by 470,000 pupils. There are 39 schools supported by the Lancasterian Society. The Catholic church maintains about 1,000 schools, with about 100,000 pupils; reliable statistics about these schools are not on hand, however The different Protestant missions and associations maintain 260 schools, with an attendance of about 12,000 pupils. The Catholic society maintains 209 schools, with an estimated attendance of 40,000. Manufacturing establishments maintain 45 schools, with an aggregate attendance of 4,000. Of private schools the city of Mexico alone has 231, whose attendance does not fall short of 16,000. Outside of the city there are about 500 private schools, with an aggregate of probably 10,000 pupils. Only a few of the States have enacted laws compelling the attendance of children at school. Of these Morelos was the first. This State has the greatest number of schools in proportion with its population, having 150 for its 150,000 inhabitants, or one school for each 1,000 population. It is estimated that from 22 to 25 per cent of the population of Mexico can read and write.—*Mexico Two Republics.*

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stance that needs explanation Scranton, Pa., and his c Knights of Labor lodges, th long that drinking members The *Union-Signal* and other t ed them for this at the time trusted. It is a question ho ize saloons by temperance m our business? If the St. Lo ronize the saloon bar, why s for their boycott? We shou answer from the *Signal.* So to learn that when we deal things are not always what t

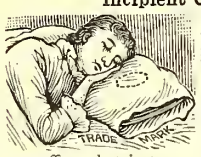
Not long since two infern up in this city, one on the st occupied by Gen. McClurg, Q. railway general offices. T up the matter and published full account of the plans and ists of this city. Such probably more sensation out where the members of the known to be foreigners with comparatively few in numbe fluence. They have as much unions as for the capitalists, they might make would be s by the hoodlum class that w likely to give them plunder. of homeless waifs and tram weather has brought into pu besides the lodging and meal

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Clergymen, Teachers, Singers, Lawyers, Public Speakers, and all who have occasion to use their vocal powers more than ordinarily, will find the little treatise entitled "CHRONIC SORE THROAT" very useful. If those who are troubled with hoarseness after speaking or singing will read this book any follow its instructions they will he greatly benefited and relieved. Dr. Shuldham, of England, the author, has himself a reputation as an elocutionist of no mean powers, and he writes on the human vocal economy with the double experience of the physician and reader; especially is this experience noticeable in the Chapter on **THE ART OF BREATHING,** for it is on the proper modes of inspiration and expiration that the whole secret of managing the voice without causing any undue strain to the throat organs depends. Nor can we speak less emphatically in praise of the Chapter on **THE HYGIENE OF THE VOICE,** in which Dr. Shuldham lays down what in the way of solids and fluids a public speaker or singer should take, so as to avoid on the one hand throat irritation, and on the other any derangement of the stomach, which must react unfavorably on the whole system.

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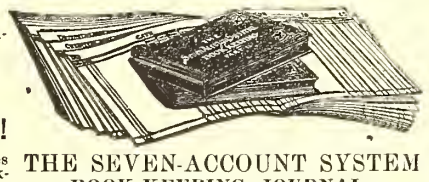
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NEWS OF THE WEEK.

COUNTRY.

The Illinois State Board of Agriculture, Thursday, refused to interfere with the sale of butterine or oleomargarine, expressing the belief that the articles are both wholesome and cheap.

Early Saturday morning Ladies' Hall, of Oberlin College, was destroyed by fire, the 100 female students escaping in their night clothes. The loss is about $[illegible] and is fully covered by insurance.

Ex Senator Thurman, as arbitrator between the operators and miners in Ohio, rendered a decision Friday, fixing the rate at [illegible] cents per ton—the price asked by the miners.

In open caucus the Republicans of the Ohio Legislature Thursday night unanimously nominated the Hon. John Sherman for Senator.

Carnegie's blast furnaces at Braddock's, Pa., resumed operations Saturday. Enough non-union men have been secured to replace the strikers. Rioting is threatened.

Dr. Martin White, his wife and two children were found in their home at Battle Creek, Mich. their throats having been cut. It is supposed White became insane, and murdered his family last Sunday night.

Thomas J. Overton, of Sharon, Ga., shot himself dead because his 16-year-old son had become drunk on whisky for which he had been sent by the suicide. Mrs. Overton is said to be dying from fright.

The caving of land over a mine at Boston Run, Pa., Thursday carried down a block of houses, the occupants narrowly escaping with their lives.

Eight additional blocks of houses settled at Boston Run, Pa., Friday, sinking four feet into the ground, the dwellings being twisted out of shape. The people fled in terror, leaving all their affects behind.

Eastern capitalists are said to have perfected a plan for erecting a number of elevators along the various railways in North Dakota, in which each farmer will be assigned a separate bin, and can always have control of his own grain.

The upsetting of a lamp by a dog resulted in a fire Monday morning which destroyed Dunlap's hat works in Brooklyn, entailing a loss of $250,000. The insurance aggregates $200,000.

The injunction against the Musical Union at New York restraining the expulsion of Theodore Thomas, was continued Monday. Mr. Thomas had employed a musician who was not a member of the union.

In the report of the railroad and Warehouse Commission of Illinois it is shown that the gross income of the railways for the year was $194,483,080, a falling off from the previous year of $15,744,988. The gross receipts from the Illinois business were increased $[illegible]. Capital stocks were augmented to the amount of $16,530,668, and the aggregate of stocks and bonded and floating debt reaches $1,454,784,746. Ten corporations paid dividends amounting to $20,175,311, and the 53,091 employes of the roads received for their services $29,856,163. There are in the State 11,-365 miles of tracks, 4,000 miles in excess of the next highest State in the Union, Iowa.

Twelve collieries in the Mahonoy Valley, Pa., have been flooded by the heavy rains and rising streams, and large sections of Williamsport and Lockhaven, Pa., are under water. Tracks have been washed out and telegraph poles levelled, several million feet of logs have been swept away by the floods. In mines near Hazelton, Pa., three mules were drowned, and the pumps are lost.

In the West and Northwest intensely cold weather and high winds prevailed Thursday and Friday, with the thermometer marking 10 to 38 below zero. Reports from St. Paul, Omaha, Sioux City, Topeka, Lincoln, Neb., and other Western points, state that the fierce blizzard piled the snow into huge drifts, and stopping railroad travel. Trains on different roads have been abandoned, and telegraph poles in many sections have been levelled by the wind. Heavy snow and an unusually low temperature is reported from Pittsburg, Cincinnati and Louisville; and in Louisville the coldest weather for years is being experienced. There are fears that the cane-stubble in the sugar-belt will be killed.

The extensive mill buildings in Kensington, near Philadelphia, known as Arrott's mills and Beatty's mills, and occupying two blocks, were destroyed by fire Sunday morning, involving a loss estimated at $1,000,000, pretty well covered by insurance.

The northwest gale continued with great severity all day Sunday along the North Atlantic coast, and it is estimated that more damage has been doue during the past forty eight hours on that part of the coast than for the past ten years. Eight vessels have been reported ashore at Truro and Provincetown, Mass., but no lives were lost. Dispatches from points South, East, and West show that the cold snap continues, interfering greatly with railway traffic. At Pittsburg the snow blockade is unprecedented, railway traffic being entirely abandoned. In Florida the oranges remaining on the trees are frozeu, and their loss will probably be complete.

The schooner Mary G. Farr, of Philadelphia, caught fire at sea, off the New Jersey coast during the storm. The boat was wrecked, and every soul on board was lost.

FOREIGN.

A hurricane along the North coast of Great Britian, Friday, inflicted serious damage to property. An unknown steamer was sunk in the English channel. A snowstorm at Paris caused a cessation of traffic.

At a meeting in Glasgow attended by 6,000 unemployed persons, resolutions were passed appealing to the wealthier classes for assistance.

At the municipal election, Monday, in Toronto, Ont., women voted, and took a deep interest in the contest, supporting the temperance candidate for mayor, who was elected.

Gladstone has summoued the Liberal members of Parliament to a meeting on the 16th instant. He will then make a frank statement of the principles upon which he proposes to settle the Irish question. The Conservative members will hold a meeting on the 16th inst.

Lord Salisbury, the British premier proposes a novel method of settling the home-rule question. He would have the government buy out all the landlords in Ireland, and then reduce rents one half. It woul dinvolve an outlay of about $800,-000,000.

The Greek Government has made overtures to Montenegro looking to the formation of an alliance both offensive and defensive. Prince Bismarck warns Greece that if she engages in war with Turkey she will do so at her own risk.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2		@82
No. 3		70
Winter No 2	92½	96
Corn—No. 2		@36⅜
Oats—No. 2		28¼
Rye—No. 2		58
Bran per ton		11 50
Flour	1 75	@5 00
Hay—Timothy	8 00	@11 50
Mess pork per bbl		10 30
Butter, medium to best	15	@34
Cheese	05	@10
Beans	1 15	@1 65
Eggs		20
Seeds—Timothy	1 65	@1 77½
Flax	1 08	1 12½
Broom corn	04½	@ 10
Potatoes	50	@ 75
Hides—Green to dry flint	06½	@ 14
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	5 30	@6 00
Common to good	2 50	@5 00
Hogs	2 75	@4 15
Sheep	2 50	@4 50

NEW YORK.

Flour	3 00	@5 25
Wheat—Winter	90	@ 95
Spring		91
Corn	46	@51
Oats	35	@44½
Mess Pork		10 25
Eggs		27
Butter	18	36
Wool	13	@37

KANSAS CITY.

Cattle	2 00	@5 25
Hogs	3 50	@3 85
Sheep	1 50	@3 50

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethreu (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illiuois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Frieuds.

Lutheraus—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.

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the Christian standpoint, and its beautiful and touching descriptions of home life and home duties and heroic self-denyings will waken a responsive echo in every heart, that has not by dissipation lost the taste for the pure joys of home.

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The book takes high ground for prohibition of the liquor curse, for woman's ballot for home protection, and for a better and more honest brotherhood than is forced by their obligations upon the membefs of secret orders. It is, therefore, a valuable book for several large classes of American readers.

Berea, Kentucky, Evangelist.

The object of the volume is to illustrate the practical workings of Secret Societies, and especially to show how the Lodge upholds the saloon, and this very important design is wrought out with much skill, clearness and power. By reading it temperance people may learn much about the difficultics in the way of prohibition. Though in some sense fiction, still the book is hardly that, since the incidents are, without exception, matters of fact. Our friends will be bettered by reading it. Give it to the children; it may save them from much evil.

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Families are making up their lists of periodicals for the coming year. Friends can order their denominational papers through us and save money.

We still send an extra copy of the *Christian Cynosure* to those getting up a club of ten at $1.50.

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The Christian	$2 50
The American (Washington)	2 50
Western Rural	3 00
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Christian Herald (N. Y)	2 75
The Truth (St. Louis)	2 50
Illustrated Christian Weekly	3 90
New York Witness	2 50
Union Signal	3 00
Christian Statesman (Phila.)	3 50
The Interior	3 85
The Independent	4 25
The S. S. Times	3 50
Gospel in all Lands	3 50
The Nation	4 50
New York Tribune, Weekly	2 50
Chicago Tribune, Weekly	2 50
Chicago Inter Ocean, Weekly	2 50
Harper's Magazine	4 75
North American Review	5 75
The Century	5 25
Scientific American	4 25
Buds and Blossoms	2 10
Pansy	2 35
Vick's Magazine	2 50
American Agriculturist	2 60

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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On the death of Robert Toombs, the famous Southern politician, a few weeks since we used the report of his connection with Freemasonry, to its highest degree, as an evidence of the power of the lodge in the Confederate councils. He was for years the most popular man in the South, and it is believed he might have led the rebellion instead of Davis had he so desired. But, like Andrew Jackson, there is evidence that at the close of his life he was influenced by another than the lodge spirit. Dr. West, of the *Advance*, writes that he was greatly devoted to his wife, who was a Christian woman, and maintained to the end of her life a controlling influence over him. At her death he said, "The altar which she established in my house, I want to maintain; the God which was hers is my God. I want to love and worship her Saviour, and go where she is." So, in his old age, he publicly confessed his sins and gave his heart to Christ.

The Knights of Labor lodges of Illinois, at their State meeting last week, proclaimed a "boycott" against a number of wholesale boot and shoe firms in Chicago and Peoria which employ convict labor. As a very small part of the trade of these firms depends upon these lodges, the shoemakers are not yet alarmed for their business. Indeed, they seem to regard the opposition to secret societies so strong that some believe the "boycott" will be a good advertisement for their business. The prison labor question has much that may be said on both sides, but in some States where the contract system has been discontinued by act of legislature, it is found that it is better and more practicable than any other scheme yet proposed.

The Knights have succeeded in a more rational boycott in St. Louis, against a saloon-keeper who had offended them in some trifling matter. The fellow held out about two weeks and then surrendered. Now if these valiant "Knights" will proclaim a crusade on the saloons and follow it up until the business is ruined, as they did in St. Louis, the W. C T. U., the churches, temperance societies, and all will applaud their work. But just here is a circumstance that needs explanation. When Powderly, of Scranton, Pa., and his confreres founded the Knights of Labor lodges, they proclaimed loud and long that drinking members would not be received. The *Union-Signal* and other temperance papers lauded them for this at the time, but the *Cynosure* mistrusted. It is a question how the refusal to patronize saloons by temperance men could affect the liquor business? If the St. Louis lodge did not patronize the saloon bar, why should the keeper care for their boycott? We should be glad to have an answer from the *Signal*. Some of us may yet need to learn that when we deal with a secret lodge, things are not always what they seem.

Not long since two infernal machines were picked up in this city, one on the steps of a fine mansion occupied by Gen. McClurg, the other in the C., B. & Q. railway general offices. The *Daily News* followed up the matter and published last Thursday a very full account of the plans and meetings of the Socialists of this city. Such an exposition produced probably more sensation outside the city than here, where the members of the Socialist societies are known to be foreigners with villainous principles, comparatively few in numbers and with as little influence. They have as much antipathy to the trade unions as for the capitalists, and any demonstration they might make would be supported probably only by the hoodlum class that will join any party that is likely to give them plunder. There is a large class of homeless waifs and tramps which the late cold weather has brought into public notice and for these, besides the lodging and meals furnished by the city, a place of refuge is being provided by private philanthropy.

The temperance people of Iowa are bravely holding what they have gained from the domain of the grog-shop. Des Moines has been a stronghold of the evil, but, by making a flank movement on the saloons, putting the law to the owners of property rented to saloonists, the prohibitionists have caused a great shaking among the dealers. Last week a committee appointed by the Muscatine Temperance Alliance reported in favor of impeaching Judge Walter J. Hayes, of the Davenport district, for various offenses against the temperance laws, chiefly that he does not attempt to enforce the law, and "gives all possible aid and encouragement to the liquor traffic by his charges, opinions, decisions, letters, circulars and interviews with the public press," and has been guilty of gross malfeasance in office, of all which the committee have a bundant proof. Hayes is the judge who first pronounced the prohibitory amendment unconstitutional, and his course ever since that time has been most aggravating to the law-abiding people. It is believed generally that if the case comes to trial before the State Senate Hayes will be impeached. In connection with these movements the annual message of Governor Sherman, just before retiring, and the inaugural address of Governor Larrabee are strongly in favor of the law. The former says, "After quite a thorough and patient investigation I am satisfied that the law is very generally observed throughout the State, and has more of the intelligent public indorsement than when enacted two years ago. It must be continued, therefore, and, as far as reasonably possible, made more rigorous." Governor Larrabee is more emphatic: "Private individuals and and private contributions cannot be relied upon to enforce a law which the ill-gotten money of the saloon and the partisan intrigue of the demagogue aid to defy. It is, under such circumstances, clearly the duty of the State to come to the rescue of the individual. Public funds should be appropriated, and, if necessary, the whole power of the State should be brought into requisition to secure obedience. Whatever authority may be vested in me will be unhesitatingly exercised."

Politics in the United Kingdom are still an enigma. Among the latest pointers to their ultimate solution are: 1. The report that the premier, Lord Salisbury, intends to buy out the landlords of Ireland and rent or sell the lands at very low rates. 2. That there will be an investigation into the late Irish elections, and it is alleged that the revelations will be such as to break up the Parnell party. A London report is as follows: "Parnell's position is perilous. It is rumored that Callan's suit will not be opposed in order to avoid awkward revelations. Nolan will seek a re-election." Meantime the events seem to await the declarations of Gladstone for the settlement of Irish difficulties. If the four sections of the Liberal party shall unite with him his plans will doubtless be carried out whether Parnell supports them or not; but Parnell may not continue to oppose the Liberal party and strengthen the policy of his hereditary foes as he did at the recent elections. However, he might expect to fare better under an official investigation by Salisbury than by a Gladstone government, for the latter would not be in sympathy with the jugglery of the secret orders which are so well understood by the Orangemen, etc., among the Tories, and also by the dynamite and dagger members of the Irish League. Let there be perfect personal freedom and open discussion of public questions, and then the rights of Irishmen will be victorious over all their foes of every name. The purchase by Government of the landlord estates might be a great boon to that fine country when leased or sold at a low rate to the actual farmers. It would raise new questions, form new parties, and with local self-government would soon bequeath to history the old story of the oppression of the Celts by the Anglo-Saxon, and of Romanism by the successors of the great William, Prince of Orange, so differently estimated by the Catholics and Protestants of Ireland.

THE INTER-CHURCH CONVENTION.

BY HON. HALLECK FLOYD.

General councils and conventions for the promotion of Christianity and for the unifying of the body of Christ, are exerting a marvelous influence upon the public mind. A general convention of churches to consider the influence of secret societies upon the Christian church, is certainly a conception worthy of the advanced Christian thought of the present time. The lodge power is an organized force which defers to no other organization. It therefore necessarily becomes the rival of the Christian religion and the Christian church.

The object of the proposed inter-church convention is to enlist and draw together leading men of as many religious bodies as possible, to unify thought upon this grave subject; and to enlist latent forces which only need to be aroused to be widely felt in this great conflict. And it is desired that churches, as far as practicable, be represented by conferences, synods, assemblys and presbyteries. Already a number of ecclesiastical bodies have elected representatives. This is very desirable, for the convention will command greater respect thereby, and it will also have more influence than a mass meeting could have. But none who are in sympathy with the movement should be excluded from participating in the work of the convention.

As to the time and place of holding the convention, I do not feel disposed to make any suggestions at this time. I think the programme ought to be arranged with great care and proper deliberation; and would suggest that the call be not made until leading men in the various Christian churches have signed a formulated call.

I would suggest that a call be formulated at once, and that the signatures of prominent men in all the churches, as far as possible, be obtained for the convention to be held at such time and place as a majority of those signing the call may direct. After a sufficient number shall have signed it, to bring it properly before the public. I am gratified to see the increasing interest in this movement. The best interests of society demand a closer union of the churches and a better understanding as to the methods of opposing evil.

Hoping these suggestions may in some measure promote the cause of righteousness, I submit them to the consideration of the friends of the movement.

Dublin, Ind.

DAVID BERNARD.

BY REV. B. F. WORRELL.

When my eyes fell on the first page of the *Cynosure* for December 31st, I was a little startled on beholding the shadow of a face into which I had frequently looked not far from fifty years ago, and fancied that the recognition was mutual. And why not? For David, as famous as he was in certain quarters for hurling rocks at the Masonic Goliath, was not above speaking to an "insignificant apprentice," as I was once called by a man from whom we differed in church meeting. For anything we know to the contrary, Bernard was always a welcome visitor at the office of the *Norristown Herald and Free Press*, which was more than could be said of everyone who was anxious to be posted in the news column before the going forth of the weekly issue.

Of the sermons which he delivered in the Baptist church, of which he was the pastor, I do not remember as much as I do of his conversation when in the office, and especially so when he spoke of those times which tried men's souls. On such occasions the time intervening the click, click of the type falling into the stick would assume greater proportions, and finally cease altogether, until the climax of the narrative was reached, and then the guide was pulled down over the copy as a signal for resuming operations.

In those good olden times the editor's table, the imposing stones, the stands, the racks, the stand galley, the press, the trough, and all the paraphernalia of a first-class village printing office—the old shoe not excepted—was in one room. For this reason I saw and heard David Bernard more frequently than I otherwise would have done had the composing room been in the garret and the editor's chair in the basement of a two-story building.

This much by way of clearing my skirts from the charge of being cowans and eave-droppers when we overheard a conversation between David Bernard and William Ladd, the Apostle of Peace, if not the father of the American Peace Society. Non-resistance was the topic under consideration. After the combatants had been crossing blades for some time, the pugilistic preacher proposed the following hypothetical question: Suppose you were awakened on a given night by some one entering the room where you children were sleeping, the door between their room and yours being open, you saw the villian murder one child after another until all were sleeping in death. This being done, suppose the cut-throat fiend should come into your room and sever the jugular of your wife, and then proceed to do the same for you, would you at any stage of this wholesale butchery offer any resistance to the wrong-doer, by way of saving life and preventing crime? To which a negative reply was given by the man of peace, and supplemented with the remark that he did not believe God would allow his principles to be put to a test so severe, but if it should be he would not attempt to turn aside the death-dealing blow. Whereupon Bernard simply suggested that it would not be well for any person to try that thing on him, as he believed in resisting those who sought his life, and accordingly had slept many a night with an axe near his bed, and that he would have used it on those who were seeking an opportunity to make good their threats against his life for doing as Morgan had done, namely, letting into the minds of a vast number of persons the much-needed "Light on Masonry."

It may have been during Elder Bernard's pastorate, but of that I am not certain, that an Anti-slavery convention was holden in the Baptist church in Norristown. At all events, it was during those troublous times when Liberty Hall, in Philadelphia, was burned by a pro-slavery mob. Lucretia Mott, Isaac J. Hooper and other Friends were in attendance. Before the close of the convention fears were entertained that the church might share the same fate as the Hall, during a certain night. Accordingly several young men (the writer being of the number) were appointed to hover around the building instead of going to bed, perhaps not to much to guard and preserve the endangered property as to run, if needs be, to the engine-house and ring the alarm bell. Well, it matters not at this remove of time, what we would have done. Suffice it to say, we occasionally walked around Zion until the morning dawned, only too glad at finding no one on whom to reck our vengeance for the uncomfortable hours spent out of bed for nothing.

The last time I saw the Elder he was in Chicago, about the year 1847, when I had the pleasure of hearing him lecture, and of exchanging with him a few words of reminiscence. Shortly after he left the city there came to my ears, unsought, the declaration that he had gone South and was killed as the outcome of some sort of unpleasantness in which he was unfortunate enough to figure. The story seemed to be so straight, and the sources whence it came so respectable, that for a season I gave credit to it, saying from the depth of my heart, "What a pity! How have the mighty fallen!" But I forgive myself for believing a story against a man who had made himself obnoxious to the brethren of the mystic tie, and hope that the *manes* of Bernard will not put in an appearance some of these dark nights and chide me for folly, but rather forgive the sin of ignorance. I know better now, having learned a few lessons in this direction in a school taught by one Experience, and, therefore, am prepared to accept as quite true the following:

"A serpent bit a slanderer's side,
What then? The slanderer lived—the serpent died."

Olathe, Jan., 1886.

SEASONABLE THOUGHTS FOR THE CAREFUL AND CARELESS.

BY REV. J. F. AVERY.

The blessings of the past year, and the mercy of the present, and the opportunities of the future, should stir our hearts in thankfulness to Him who was, and is, and is to come. He came, bringing peace and good will to men, at great cost and price. He is coming again without sin, the victorious King, to judge his enemies and reward his servants. Now is the accepted time of salvation, the day of peace wherein we can work and fulfil his will and the great purpose of sparing mercy.

Do I live the Gospel? Am I a living epistle known and read of all men? Do I so love and live that men take knowledge of me? What have I done in years past for Jesus? What am I planning to do for 1886? How much do I deny self to spread the saving knowledge of peace on earth, good will to men, among the nations afar off?

Take a pen, sit down, calculate, write quickly how much thou owest, then what thou has paid my Lord. Subtract, and then ponder the question, Will a man rob God? Have we brought in all the tithes, and honored God with our substance? Do we believe that whatsoever a man soweth that shall he also reap, and that the liberal soul shall be made fat, whilst the sparing hand shall find and reap a scant harvest in the end of the world?

The disciples had to begin at Jerusalem, where Jesus died, making it the center of Gospel geography. To-day we rejoice in the success of missions. Who can question the secret power by which such wondrous results were accomplished—namely, "The presence of a living, sympathetic Christ." Contrast the past with the present condition of the world with respect to missions, it proves that practically all the world is now open to the missionary. This plenteous harvest means increased responsibility to the laborers and Christians everywhere. Past success should fill our souls with holy enthusiasm, and lead to faithful continuance in well doing.

Office Buds and Blossoms, Halifax, N. S.

THE GREAT APOSTASY OF THE LATTER DAYS.—IV.

BY CYNTHIA DERBYSHIRE.

I have now presented a few of the reasons which incline me to believe that the great apostasy foretold in the Divine Scriptures is now upon us, and rapidly progressing towards its full consummation, and development. Much more might be said than has been; but it is hoped that if the attention of Christians is turned to the subject, little more will be necessary.

It may be asked, how, or on what grounds, these particular prophecies are attributed to the present time in distinction from those periods of the world's history which are either past, or yet to come. The answer to this question will necessitate a chronological review of the times and seasons, as expressed in the prophecies. I will try to do this as briefly as I can. But it may be first observed that the descriptions apply to the time when the thing that is foretold has reached its summit of power and influence, and from this point we are permitted to look back at its beginning.

The time of the first seal commences at the day of Pentecost, when the pure Gospel of salvation started its saving mission in the world. This Gospel is the white horse, and the first seal.

The second seal and red horse commenced when certain men came down from Judea and taught the brethren, and said, "Except ye be circumcised after the manner of Moses, ye cannot be saved." Here was the beginning of that spirit of dissension and division among Christians, which afterward so distracted the whole Christian world, particularly in the fourth century, when the evil was at its height. It was war and bloodshed in the world and bitter animosity and persecution in the church. This horse was red with human blood.

Controversy prevented the shepherds from properly feeding the flock of God, and we have next a spiritual famine, represented by a black horse, or as the third seal. This is the kind of famine foretold by the prophet. Amos 8: 11. "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to ask the word of the Lord and shall not find it." Yet it shall not be absolute starvation, for something shall be saved for seeking souls, as is shown by the "measure of wheat for a penny." This third seal began to open in the third century.

The fourth seal shows a pale horse which is spiritual death. He is in the fifth century. This commences when the reading of the Bible was first forbidden.

The fifth seal is to be referred to the latter part of the fourth century when Christianity was established as the religion of the Roman empire. The Christians would naturally think that persecutions were done with, and that vengeance would now be rendered against those who had caused the death of the martyrs, but the Holy Ghost here corrects their hope, by telling them that more martyrs must suffer, but those already slain should rest. Rest implies a state of comfort; and their memory should be rescued from the obliquy which malevolent heathenism had cast upon them. This seems to have been the time when most of the histories which have come down to us giving accounts of those early martyrs, were written. This seal runs into the fifth century.

The sixth seal covers the time from the beginning to the ending of the great apostasy of the dark ages, till the time when some signs of the Reformation began to appear, as is shown by the great increase in the number of true Christians, described from the ninth to the fourteenth verse of the seventh chapter. It is a very long seal and has a long description.

The seventh seal opened in the fourteenth century, and contains the Reformation, and subsequent future of the Christian world. After the Reformation had been established, as described from the first to the fifth verses of chapter eight, seven angels with seven trumpets, prepared themselves to sound. From these trumpets we gather some idea of the progress of prophetic time.

And when the first trumpet sounded there followed hail and fire mingled with blood. This is that fanatical spirit which worked so much trouble soon after the Reformation was started, by means of the Anabaptists, Fifth Monarchy men, and Ranters. It resulted from a partial reception of the truth, while the minds of its victims were yet very much in the dark on many points. Increase of light and knowledge afterward settled all these people into staid and sober followers of Jesus, and established them in the grace of God.

The second trumpet was followed by a great mountain which was cast into the sea. This was Napoleon Bonaparte with his burning, fiery, war spirit, thrown into the armaments of Europe, producing a wonderful convulsion, and tearing up of old feudal and hierarchical systems, thus preparing a way for a more free inculcation of the Gospel of Christ.

The third trumpet is followed by a falling star, which is called Wormword, and represents a backsliding spirit. After having been brought out of the apostasy of Roman Catholicism, this backsliding spirit falls back, turns back again towards the weak and beggarly elements of ritualism and Romanism. It may be named ritualism, and in some it falls into Romanism with Dr. Newman, or into ritualism with Dr. Pusey, or into the most ritualistic of the dissenters, or by striving to introduce more ritualistic observances into its present relations.

When the fourth trumpet sounded, the third part of the sun, which is the church, or rather the righteousness of the church, and the third part of the moon, which represents the world, the civil, political and learned world, and the third part of the stars were smitten with darkness. This is the dark blot of slavery, and though slavery is removed, the darkness that was caused by it yet remains on our land, while in other lands the evil is not yet removed.

The fifth and sixth trumpets have been described, and we are brought to our own times under the sounding of the sixth trumpet. The sixth trumpet like the sixth seal is long, but not so long as was the sixth seal.

The reader will perceive that these calculations place us far down the stream of time, and show us to be deeply involved in one of the apostacies of the latter days. The great solemnity of this view has led to great plainness of speech, for when we think of the awful danger in which so many are involved, we cannot wait for honeyed, or polished phraseology in which to lift high the voice of warning, and of exhortation, that these may see their lost and undone condition, and be led hastily to flee from the wrath to come; while so far from entertaining any bitterness, or enmity, our hearts are moved with alarm and fear on their account, which is awakened by Divine love. For as we long to be wholly, and gloriously saved, so would we desire that every human soul might be bonded in the everlasting covenant of grace in the Lord Jesus, which is the only assurance of true prosperity, both in this life, and in that which is to come.

Ypsilanti, Mich.

THE DISSOLUTION OF OLD PARTIES AT HAND.

On the previous page we have noted the effort of certain earnest members of the Republican party to lead that party up to a higher ground on the temperance question. We believe that this movement emanates from sincere men, and we know that it represents the convictions of a great body of voters who have not yet seen their way clear to leave a party which has rendered such services to the nation. The fact that no election is now pending, is further proof of honesty and good faith, since evidently, it is no mere device to catch votes, but a fair and honorable effort to influence the action of the party. Its influence in one direction or another, cannot fail to be considerable. Either the party will yield to this effort or it will refuse to do so. If it yields, the saloon wing of the party will secede. If it refuses to yield, those who are making this attempt will go over to the Prohibitionists. The loss of either of these sections, however, will be fatal to Republican ambition. That is why we believe that the dissolution of old parties is at hand, and that within a few years we shall see new dividing lines drawn across the political field.

We confess, too, that the breaking up of existing party organizations seems to us to be desirable. We are not anxious to see the Republican party espouse the cause of prohibition. Its leaders, with some honorable exceptions, are not in sympathy with the temperance reformation. They are not generally total abstainers. They have for years been hand in hand with the liquor power. They have enacted and repealed laws at its bidding; have spent money in saloons to influence elections; have steadily denied the prayers and resisted the arguments of the "temperance fanatics." They would adopt the Prohibition platform only by constraint, not willingly or of a ready mind. They would have no zeal to pass stringent anti-liquor laws, or to enforce them carefully. They are not the men to be entrusted with the carrying out of the new policy. What is wanted is not only new measures, but new men to give them effect. The Republican party has cast away its opportunity. It would not hear the call of principle or of duty. It was not willing to risk defeat for the cause of temperance; it will not now be permitted to continue in power by its help.

There is another reason why the wisest statesmanship prefers at this hour to see the temperance reformation entrusted to a new party. The Republican party can never unite the friends of temperance North and South. There is a vast body of Southern Democrats, and many in the North, who are fast friends of prohibition. These cannot easily be carried over into the Republican party. The South will not willingly accept prohibition at the hands of Republicans of the North. But the South can be enlisted in a new party for this purpose. Before the advent of such a party sectional lines and color lines will fade out of sight. Witness the late election in Atlanta, where the whiskey question was the sole issue. Let parties array themselves along this line, ignoring past controversies, and the same results will follow everywhere. This is the surest way to secure to the negro his rights, and to close up the chasm which has so long yawned between the North and the South.

We have hopes, too, that the new or nascent party will avow itself a distinctly Christian party, and will stand for Christian ideas in American politics. Together with the American party, which may be accounted as an integral part of the same reform movement, it is thus far the only party in our history which has acknowledged the obligation of God's law, or declared for a policy because it is right in the eyes of the Ruler of Nations. The platform on which Abraham Lincoln was elected breathed not a hint of the moral wrongfulness of slavery. The burden of its charge was that it was a sectional institution, and had no claims to be made national. The new party of to-day acknowledges right human laws to be a transcript of the divine law, denounces the drink traffic as an offence against God, and, in some of its State conventions at least, has declared in favor of the maintenence of the Sabbath, and the reformation of our marriage and divorce laws in accordance with the law of God. We have a hope that the same party, or the party which may yet be formed under some broader name for the same general purpose, will bear this character yet more distinctly and will more frankly avow this Christian purpose. We have no such hope of the Republican party, even though it should place a temperance plank in its platform. For these reasons we watch with interest passing political changes, and are full of hope as to the prospects of the near future.—*Christian Statesman.*

A HORRIBLE INITIATION.

THE SOCIETY OF THE UNITED BROTHERS.

Rev. John Boyes, the cultured correspondent of the *Cynosure* in England, some time since sent the following account of a continental secret society which was printed in the Newcastle *Chronicle.* It suggests what schools of assassination and misrule these European lodges must be. In them our Socialists have their birth. The article reads:

A great number of secret associations sprang up during the latter days of the reign of Napoleon, and with these many strange and dramatic episodes are connected. The following, which is an account given of the initiation of a member into the "Society of the United Brothers," and which is copied from "Tales by Flood and Field," may throw some light upon secret associations, and at the same time prove interesting: "An officer of the French army, having incurred the suspicion and resentment of the Emperor, thought it expedient to abandon his country and take refuge in one of the Austrian provinces, and here he became initiated into a society which had for its object the hurling to the ground of the Colossus, whose arm smote and governed the whole continent of Europe with a sceptre of iron. One day a letter was brought to him containing the usual signs and passwords of the society, and requiring him to repair on the following night to a secluded spot in a forest, where he would meet some of his associates. He went, but found nobody. His orders were repeated at the interval of a few days, and again he sought the appointed place. On his second appearance at the rendezvous, after waiting some time he was on the point of turning when loud cries arrested his attention. Drawing his sword, he hastened to the spot whence they seemed to proceed, and was fired upon by three men, who seeing that he remained unwounded instantly took to flight; but at his feet lay a bleeding corpse, in which, by the feeble light of the moon, he in vain sought for tokens of animation. He was yet bending over the dead man, when a detachment of chasseurs, summoned apparently by the noise of the pistols discharged at himself, came suddenly up and arrested him as the assassin. He was loaded with chains, tried the next day, and condemned to die for his supposed crime. His execution was ordered to take place at midnight. Surrounded by the ministers of justice, he was led at a slow pace, by the light of torches and amid the funeral tolling of bells, to a vast square, in the center of which was a scaffold environed by horsemen; beyond these were a numerous group of spectators, who muttered impatiently, and at intervals sent forth a cry of abhorrence. The victim mounted the scaffold, his sentence was read and the last act of the tragedy was on the point of fulfilment when an officer let fall a word of hope. An edict had just been promulgated by the Government offering pardon and life to any condemned criminal who would disclose the members and secret tokens of a particular association, the existence of which was suspected; it was that of which the Frenchman to whom these words were addressed had lately become a member. He was questioned, but denied all knowledge of the society. They urged him to confess, with promises of additional reward; his only reply was his demand for immediate death. His initiation was completed. All that had passed was a terrible trial of his fidelity; those who surrounded him were members of the society."

Heaven is a resting place from toil; the only port that is always calm.

Real greatness does not depend on the things we do, but on the mind with which we do hem.

A PRIEST-RIDDEN PEOPLE.

[London Christian World.]

A Waldensian pastor was lately traveling through the beautiful island of Sardinia, and some extracts from his journal will doubtless be of interest to our readers. They have been translated from the Italian, and forwarded to us by the Rev. R. S. Ashton:

"At Oschiri I saw a peasant-poet who has suffered much persecution at the hands of the priests, owing to the fact that one of his poems contained an attack upon the State religion and a denial of the existence of hell. He was dragged before the civil tribunal and convicted, but was released on appeal. The priests, however, continue to persecute him. They forbid their penitents to read his poetry, and refuse absolution to any who admit that they possess his works.

"At Senori the women wear a peculiar and expensive costume. I saw one young bride whose dress cost £26. A number of them came to the house of the schoolmaster, who is a Protestant at heart. In a neighboring village I met with a woman who had flung the Bible away because it condemned marriage. Her absurd notion arose from her happening to see the words, 'Blessed are the breasts which never gave suck.' She and her father also thought Jesus vindictive, because he had overthrown the tables of the money-changers. And nothing that I could say would remove their prejudices.

"At Usini, a village of 2,000 inhabitants, the principal man is a Catholic, but thoroughly skeptical. The Bible he regards as a mass of fables and immoral stories. His wife, who was present, and who could talk of nothing save saints and Our Lady, said she only wished she were a man, and she would contend with me by means of the tongue and a stick. Thereupon her husband interposed, saying that Jesus bids us love our enemies. But she would not be pacified. She persisted that I had come there to send people to hell, or to buy them over to my religion, but, said she, 'you will not be able to buy any here.' The conversation with this strange couple lasted four hours, and on leaving I said to myself, 'Here we see how scepticism and Catholicism unite to oppose the truth.'

"In Alghero, an important town of 11,000 inhabitants, I first of all found out some of the principal people, and especially a retired captain. They were favourable to Protestant doctrines, but unwilling to incur the odium of opening their houses for a meeting. The fact is the priest is all powerful through the women who go to the confessional. He gets them to give up the Bibles which their husbands have bought from the colporteur. But not infrequently the husbands have torn out a few leaves or the whole book of Psalms, which they carry with them in their pocket-books. In Sassari, where there are a few Protestants, I was called on to bury a child. After a service at the house of mourning, the procession started for the grave, headed by the town band, and attended by a large number of persons. A *festa* was being celebrated at the cemetery, which thus happened to be crowded. Taking my stand on the base of a large crucifix in the center of the place, I preached to the thousands around for nearly an hour, and not a person moved. As they left the place some one was overheard saying, 'He spoke about Christ, therefore he is not a Protestant, but a Christian.' Cagliari is one of the chief towns of Sardinia. Its patron-saint is St. Efesio, and a German Catholic has published a work to show that the worship of this saint goes back to pagan times, when Cagliari was founded by the Carthagenians, and is a relic of the old worship of Baal and Moloch. The difficulty of work in Sardinia is great and manifold. The dialects are numerous. Ignorance and corruption abound. Perfidy is a pretty general characteristic of the people. In this island you find yourselves as it were in the Middle Ages. Nevertheless, 'everything is possible with God.'"

What is principle? Yonder is a grand old ocean steamer, and when the wind blows she spreads her sails and works her steam and on she goes, and when the wind lulls, the engineer turns his throttle wider open and she goes at the rate of fifteen miles an hour whether the wind blows or not. And that is the difference between principle and feeling.—*Sam Jones.*

The report of the Grand Lodge of the Independent Order of Good Templars just published shows a net loss of 235 members during the year and several charters surrendered. This fact coupled with the rapid growth of open societies like the W. C. T. U. indicates that the most successful and enthusiastic workers (for temperance) have not found the lodge the best means for advancing their cause.—*Christian Statesman.*

WASHINGTON LETTER.

DEAR CYNOSURE:—The great Arctic wave that has spread over the entire land reached here on the evening of the 8th, and brought the first fall of snow. Since then the weather has been severely cold, and the sleighing excellent. Building, that had gone on without cessation up to that time, was suddenly stopped; there are many out of employment, and there is much suffering among the poor. Nevertheless, the sleigh-riders hold high carnival on Sunday, and Pennsylvania avenue was thronged with elegant turn-outs, drawn at great speed. This weather drives to our mission rooms many houseless, homeless wretches, generally made so by persistent drunkenness. One poor man, who had been turned out by his kindred and spent a night of extreme suffering in walking the streets, made up his mind that he would arise and go to his Father. He came into our mission on Sunday night and with much trembling and physical weakness made confession and asked our prayers. Before our meeting closed he professed to find peace with God and seems to be fully redeemed from the dominion of sin. While we rejoice over such as are thus delivered from the bondage of Satan, our responsibilities by no means cease when they are converted. They have only just begun, and how to supply their needs in all respects taxes all our energies.

Among the many institutions for the benefit of the poor is the Epiphany Mission in the southwest part of the city, where, together with Christian instruction, sandwiches, cakes and coffee are served to all who come. Among its patrons and workers is the daughter of Chief Justice Waite.

Congress is wrestling with the silver question without much prospect of effecting any change in existing laws. Doubtless, one of the best methods of settling the silver question would be to pay all government obligations, and certainly the salaries of Congressmen, in the Bland dollars. What is just for the laborer, who earns his dollar a day, is certainly just for the Congressman who gets twenty dollars for a day's work of doubtful utility, and for the bondholder whose money is exempt from taxation.

But while this is true it is equally true that there ought not to be two kinds of dollars for any class of people. If a metallic dollar has a commercial value of 100 cents it may rightfully be a legal tender in the payment of all obligations; but if its commercial value is but 77 cents, it is a standing fraud not only on the creditor class, but equally and more oppressively on the laborer and producer. It may be true that as a legal tender the silver dollar may buy as much as one of gold or paper, but just to that extent that its nominal is greater than its commercial value it inflates prices and diminishes the rewards of labor. It was a grave mistake to have even coined a silver dollar that would not sell for as much in the markets of the world as our gold dollars, and every month that adds two millions more, will but hasten the crisis which will make them the sole circulating metallic money, and will drive all our gold to Europe and greatly intensify the present business depression. The true remedy is to increase the quantity of silver in each dollar, so that it shall correspond with gold, and then provide for free coinage of both metals. When William III. recoined the clipped currency of England it involved severe taxation and temporary distress. The mints, says Macauley, under the direction of Sir Isaac Newton, were worked day and night until the task was completed, and it was one of the most beneficent acts of the greatest of England's kings. We, however, are adding two millions a month to coin clipped in the mint, and which must eventually be redeemed as was that, but at vastly greater expense.

The Liquor Dealer's Association of this city is in serious trouble; for while they are well pleased in the main with Senator Ingalls's bill, they do not like one feature and have resolved to fight it. It is the clause that forbids their traffic on Sunday. To the moral sense of the average saloon-keeper there is no difference between the morality of the trade on Sunday, or any other day, and we must concede that if, as they contend, "a daily drink is a daily need" they are in the right. We are reminded of the man who boasted of his morality because he never swore on the Sabbath nor stole Bibles and hymn-books. Selling whisky seven days in the week is worse than selling it on six days. The Sabbath-breaking, deplorable as it is, is a small sin compared with the traffic in itself. Moreover, they are alarmed because there are fifteen other bills pending that bear directly on their traffic and they greatly fear the result. Among them is one requiring scientific instruction on the physiological effects of alcohol and other poisons. This, there is reason to hope, will become a law, and will be a heavy blow at the system. Petitions for its enactment are being circulated and numerously signed.

The commission appointed to revise the confession of faith and constitution of the U. B. Church has at last made its report. This, together with an article by Bishop Weaver designed to put down all opposition, appears in the last *Telescope*. That good men, who possess a modicum of common sense, should be guilty of the folly of saying that such secret societies as are wrong are *wrong*, and that which is wrong ought not to be tolerated, in the church, is indeed strange. The real question is *what is wrong?* The men who have planned and consummated this movement will not admit that *any* of the secret orders are wrong, and the proposed settlement will, like the compromise measures of 1850, but rekindle the controversy and make it tenfold hotter than before. The secret development of secret socialistic plots in your city will but hasten the solution of the whole question and the good men of the U. B. church will be led to see that all secret combinations are out of place under a republican government, and especially among men who are *Christians*.

H. H. HINMAN.

REFORM NEWS.

MICHIGAN, TAKE NOTICE.

Bro. Jasper Tucker, a seceding Mason whom God is evidently calling to the work, has taken the field in Michigan as colporteur. Let us not shrink now. Every man to his post. Parties who took stock in our Association please deposit your payments, if your have not paid this year, with Geo. Swanson, Jr., Bedford, Calhoun Co. Pray for Bro. Tucker. H. A. DAY.

NOTE.—Some three years ago Bro. Tucker called at the *Cynosure* office, and after some conversation he convinced us all that he would be a very suitable man, indeed, to undertake colporteur work. The announcement of Bro. Day, therefore, rejoices us. It is proof that the prayer that God may put forth laborers into his vineyard is being answered. Again we say, pray for Bro. Tucker.

PRESIDENT BLANCHARD IN MEMPHIS.

MEMPHIS, Jan. 12, 1886.

EDITORS CYNOSURE:—If we had done anything before to excite the friends of the lodge, we have still more deeply offended, by planning for a sermon and a lecture by President J. Blanchard, whom it was our privilege to have with us for a few days. The severe storm and cold seriously hindered his plans for securing an interview with the pastors of the white Presbyterian churches, and when he preached for us Sunday morning at the Second Congregational church, it was to an audience of not more than thirty-five persons. His theme was, "Victory over death through Christ." Sunday night at the Tabernacle Baptist church (Mr. Countee's) he preached upon the relation of the secret lodge to the Kingdom of Christ. The force and fervor of his remarks evidently made a deep impression. A good audience was present considering the cold weather, yet it is to be regretted that many more were not there. Monday night a larger audience attended the lecture at the same place. A copy of the lecture, printed in the Memphis *Appeal*, you have doubtless received.

I have heard to-day that threats were made and freely circulated that if a lecture should follow the Sunday night sermon at the Tabernacle the house would be set on fire. What may yet be attempted is not known. Evidently it was not decided to attempt any violence at the time of the meeting. I attended the venerable speaker to and from the church on both occasions, over half a mile, on foot, and there was no sign of disturbance. This means, either the sober conclusion that it were better to allow than to oppose free discussion, or simply it may mean the lack of decision upon what plan it might be best to try suppression, or seek revenge. We hope for the best, and give thanks to God that it is possible to maintain the cause—which is his own—with so much of liberty, despite the resistance of misled and deluded men.

President Blanchard was himself much gratified, and justly so, at the willingness of the *Appeal* to publish his lecture. It will awaken thought in new quarters. It will make mad many who are described in the lecture as "blindly following unknown superiors." It will astonish many who have so long and willingly submitted to the despotism of secret orders, that they never dreamed of questioning the validity of their pretensions, nor thought of any open examination of their principles and practices. It will, perhaps, trouble some good and well-meaning souls who must admit the force of the facts and arguments presented, and who yet cannot see it to be their duty to stand up and testify honestly to their convictions against this evil. We look into the house of Rimmon and Naaman says, "The Lord pardon thy servant in this thing." May it be not always so.

Our esteemed visitor is an incessant toiler, and when taking leave of us to-day for Jackson and Natchez, was very much fatigued and needing rest.

B. A. IMES.

FROM THE GENERAL AGENT.

Pecatonica is the second station on the C. & N. W. railway west of Rockford, Ill. In response to an invitation from Rev. J. P. Aurelius, I reached the town on Wednesday last, and was met at the train by the brother who entertained me in a most acceptable manner at his pleasant home. Making inquiry and consulting the village paper, I found that there were seven churches and seven secret societies advertised in the place. I further learned that the Swedish Lutheran church had a membership of 212, which was, according to the best information I could obtain, about equal to all the others combined. From the pastor I learned that they did not allow members of any of the minor or major secret societies to come to their communion and that they were financially independent of "outside" support, and in every way prosperous. Their church is of brick with a commodious basement, and the largest audience room (except the skating rink) in the town.

My meeting was well advertised and the evening favorable, so that a good audience gathered at our first session, composed of Swedes and Americans, with the leading Masons of the place. After religious services, I talked in a familiar way for an hour and a half, and felt gratified with the marked and undivided attention with which my remarks were received. There was nothing to criticise in the deportment of any one present, but all retired in a quiet and orderly manner after the benediction. On Thursday I learned that the topic of discussion the previous evening was the theme of much comment on the streets and in shops and stores, and was not surprised to meet a much larger audience on the second evening. There was very little available space unoccupied, and the most perfect order prevailed during the two and a half hours in which I spoke to them as friend speaketh to friend of the things that are done in the chambers of their imagery. No one responded to my offer to attend to any questions that might be asked, and the audience retired as orderly as from an ordinary religious service.

I was very glad to add seven new readers to our list in connection with these meetings and anticipate more permanent good from the weekly lessons of the *Cynosure* in these homes, than from any talks. Friends expressed a wish to hear further of the "secret empire," and should they be successful in obtaining the skating rink as proposed, I shall be glad to accept their kind invitation to return and give a few further facts concerning the "mystery of iniquity which doth already work."

WINNEBAGO

is not new ground for reform work. Brother Ronayne and others have plowed, harrowed, and sowed the seeds on this soil. Rev. Bro. Hales and others on the lookout felt that the time had come to stir the public mind on the subject, and I called to spend Friday evening with them. A most cordial welcome awaited me at the home of brother and sister Thaxter, where every possible attention was given to my comfort. The lodge brotherhood had prepared the way by a public installation of officers in the Masonic lodge, which was quite fully reported in the Rockford *Gazette*. As they had given the outside of their "religious society," I proposed to supplement the exoteric with the esoteric work of the lodge, so that having both before them the people might judge intelligently of its character. The audience was not large, but attentive, and among them were the pastors of the M. E. and Congregational churches. The latter availed himself of the opportunity to ask questions, and at the close both pastors came forward as inquirers and treated both the subject and speaker with courtesy and kindness, for which they have my sincere thanks.

I was gratified to learn from one of my clerical brethren, that while at Byron recently he had found much interest on this subject of secret societies, and that he was becoming deeply interested himself in the subject, which had never before attracted his notice. Some friend had sent him, through the mail, documents which he was reading, and he spoke of Pres. C. G. Finney's writings on Masonry as being

especially gratifying to him. On the train to-day (Saturday) I met sister Hawley and her son returning from Iowa, and on reaching Wheaton found all well at home. This evening and to-morrow I expect to spend with friends at Itaska, and to meet Bro. Hawley and other friends in Iowa in convention at Westfield on Thursday next. J. P. STODDARD.

GOOD WORK IN IOWA.

DEAR CYNOSURE:—I went to Delta in Keokuk county. I arrived there on Saturday. Sabbath morning I preached for the Free Methodist minister. In the evening I attended the M. E. church and by invitation of the minister preached to them. There was quite a revival interest developed before the meeting closed. Four or five arose for prayers. Monday and Tuesday evenings I lectured on the Religious Philosophy of Freemasonry and its Relations to Christianity. The pastor of the Christian church was present and conducted the opening religious services. The pastors of the Free Methodist and M. E. churches, were holding revival meetings at other points, so that they could neither follow up the Sabbath night indications of a revival, nor attend the lectures. The lectures were in the Free Methodist church. The pastor was anxious to be present, and thought he would close his meetings Sabbath night and be with me; but several before unmoved came forward for prayers, and duty called for a continuance of the meetings.

The announcement for the lectures was made on Saturday night, and on the Sabbath. Monday we learned that the Odd-fellows, out of sympathy for their Masonic parent, had telegraphed to Rev. Evans, who has taken it upon himself to defend and glorify lodgery, to come and withstand me. I might naturally be expected to tremble some at this announcement. But I remembered how the armies of the aliens had been turned to flight, and kingdoms subdued, as well as righteousness wrought by faith; and so I trusted that the God and Father of our Lord Jesus Christ would be with me, and help me to overcome *any one* who should come to the defence of this Masonic anti-Christ. So I went forward, not doubting but what, as God was with David in his contest with Goliah, so God would be with me, against any one who should rise up to defend the deistical, anti-Christian, and idolatrous worship of Freemasonry. But Mr. Evans, for reasons satisfactory to himself, declined to come to Delta; and so I was spared the trial that my faith might have been subjected to if he had come out against me, as Goliah of Gath did against David.

However, as the Odd-fellows failed to get Mr. Evans, a Freemason from a nearer point came, it was said, to withstand me. But, upon hearing my lecture he did not see just where he could take hold to advantage, and so, as the boys say, he did not attempt to "catch on."

The second night, as report had it, I was menaced again; but my would-be antagonist after he had heard me, as Patrick would express it, "was spacheless." The M. E. minister, who had taken a degree in Masonry, was so anxious to hear the lectures that he adjourned his revival meeting for one night and came to hear the second lecture.

I rehearsed the lecture to him in his study, and he was so impressed with the great wickedness of Masonry that he renounced it to me. He said that soon after he was initiated a Mason told him that Masonry had been revealed. He looked at "Freemasonry Illustrated," by Pres. J. Blanchard, and said that Freemasonry was correctly revealed as far as he had gone. He joined in the introductory religious service the second evening with the Christian minister, and aided me in the distribution of Anti-masonic tracts at the conclusion of my lecture.

When I left Delta it was the lodge against the church—all three of the pastors having committed themselves against Masonry.

The next day, while detained for a little while at Winfield Station, I began distributing tract literature. One of the gentlemen who received them came up to me and introduced himself as a United Presbyterian minister. He was pastor of a church about twenty miles south of Clevelaud, Ohio, and by invitation Mr. Ronayne worked two or three degrees of Freemasonry in his church and also at several other places in that vicinity. This U. P. minister said that one of the High Masons told him that Mr. Ronayne worked the degrees correctly. But that Freemasonry did not seem so ridiculous when it was given in the lodge as it did when Mr. Ronayne worked it publicly. He said they were *more solemn* when they worked it in the lodge.

The protracted rain storm broke up my arraugements for lectures in the churches of Revs. Robb at Linton, and Dill at Mediapolis. I have spent some time in the city of Burlington, looking up the situation there and distributing litrature. I am now engaged in working up a convention at Winfield for the organization of a Henry County Christian Association, opposed to the saloon and to the lodge. It will be held, if the Lord will, in Glass's Hall, in the village of Winfield, on the 21st and 22nd of January, commencing at 7 P. M. It will be prefaced by a course of lectures in the Lutheran church of Sweedsburgh, on the evenings of the 18th, 19th and 20th of January. Truly, the harvest is great and the laborers are few. Let us pray that the Spirit of God may come on us, and that the truth may be made mighty to pull down those strongholds of Satan—the lodge and the saloon, Satan's two masterpieces—the one for *debauching* the *religion* and the other for *debauching* the *morals* of men.

Men and woman of Iowa, let us arise for the defense of our *homes* against the *saloon:* and for the defense of our *churches* against the *lodge.* If we will by faithful reformation and humble confession prepare the way of the Lord, we may expect great tidal waves of revival to sweep over our land, and such multitudes to be gathered to Christ that the question whether this land shall be a distinctively Christian land will be answered. C. F. HAWLEY.

FROM THE ILLINOIS AGENT.

DEAR EDITOR:—On Sabbath morning I scattered *Cynosures* through the hotel, went to the African M. E. church, Rev. H. De Pugh, pastor. He requested me to preach for them at night which I agreed to do. After services I returned to the hotel, where after dinner I took a seat in the parlor, Bible in hand, to prepare my mind for preaching at night. While thus engaged a gentleman entered and took a seat near me. Presently the landlady, whose husband was a Freemason while liviug, entered also and seated herself before me. A long conversation followed, during which the man declared I was never a Mason, but had been reading Morgan's book, but when challenged to give his oath to the opinion, he called me a perjured man, and became enraged.

At this, the landlady resumed the conversation. She remarked that she believed that the virtue professed by the members was possessed by the institution of Freemasonry and the men who composed it. Then she remarked, "I should think you'd be afraid to expose the secrets of Freemasonry. I thought there was a penalty if any one did so."

"And you think I should be afraid of a good institution?"

"Well, they have a law, and if you are a Freemason you have violated it. I don't see why they don't enforce it, or how you dare to violate it."

"I see why they do not enforce it," I answered. "It is because the majority of Freemasons are better than the institution to which they belong."

I preached to as interesting and interested an audience of colored people at night as I have addressed for a number of years.

On Monday morning I noticed indications which led me to draw the inference that my room was more acceptable than my patronage, and my suspicions were soon confirmed in a conversation with the landlady.

JAN. 14th.—I have just finished my round of the business houses in which—where they would let me, I placed, rather left, a copy of Weed's letter, and the tract on "Freemasonry in the Family," in each. The craft are *very mad.* If I was *ordered* out after enduring the abuse of a set of them once, I was four or five times. But let the truth cut. The sword is in God's hand.

I saw the *Signal* editor this morniug, who promised to publish an article for me if I'd furnish it. The man who paid my fine is practically a seceded Odd-fellow, has taken his card from the order, a man of wealth and influence. He is a leading member of the Presbyterian church, teacher of the Bible class, and I believe a Christian.

Previous to going to prayer meeting last night I gave out Weed pamphlets in the hotel. When I returned, I had the whole houseful down on me, landlord and all. But the latter did not attempt to order me out of doors. When the smoke had cleared I had killed a would-be candidate for Masonic degradation, and two others took sides with me against the landlord and two Masons who supported him. The would-be candidate for Masonry and another exclaimed with horror when I quoted the Entered Apprentice oath. He declared that I had saved him from ever going into it. But the whole towu is a babel on this question.

An Urbana lady said to me this morning, "I wish you'd come to Urbana as soon as you are through with this city." This city is in a terrible condition between saloons and lodges. I wish you'd send me another supply of *Cynosures.* If I cannot sell books "without a license" I can try to obtain *Cynosure* subscribers, when the distribution of tracts is completed. Pray for me: the looks of malice and hatred and the imprecations of the wicked show me that I have need of the presence and help of Christ. Yours in the Gospel, G. T. DISSETTE.

AT THE FRONT IN OHIO.

PIQUA, O., Jan. 15th, 1886.

DEAR CYNOSURE:—I am now at the home of Rev. J. W. Kerr, pastor of the United Presbyterian church of this place. Since my last letter I have visited Georgetown, Ithaca, Arcanum aud Laura. At Georgetown I found our friends engaged in a series of protracted meetings. Not wishing to divert their minds from the most important question, I did not attempt any lectures. Several subscribed for the *Cynosure* and requested that I return in the near future, promising their prayers and support.

At Arcanum I found a few friends. The United Brethren church here is in a very cold, back-slidden state. Many members belong to secret societies of different kinds. Two leading members recently attended a gambling concern gotten up by the Odd-fellows and Knights of Pythias, and gambled for groceries. What will be next? At Ithaca I found the United Brethren "standing by the old landmarks." They have seen the spirit of the lodge too long to receive its members. Special care is taken in this matter. They very gladly opened their doors for a lecture, and gave me a full house.

Last evening I spoke in the Uniou church at Laura. The uight was cloudless and the attention good. A German, who had belonged to some half dozen different lodges, came forward at the close of the lecture and stated that he thought I was right. At least I told it as it was in his lodge. I left him to tell *the boys* all the secrets. I expect to take the evening train for Lockington, going on to-morrow aud spending the Sabbath at Sidney as already announced.

I am indebted to Mr. David Stoner, John Rasor and Rev. J. Swank, of Jamton, Rev. S. Lambert and M. Blackburn, of Georgetown, Mr. Cromwell, of Ithaca, Mr. Joseph Yant and Mr. Earnest, of Laura,and others for kind entertainment and assistance iu our work. W. B. STODDARD.

—Pres. J. Blauchard writes from Knoxville, Tenn., that wherever he has crossed the track of Bro. H. H. Hinman, the first N. C. A. missionary to the South, he finds left a good impression both of the lecturer and of the cause he represented.

—Secretary Stoddard returned from Itaska Monday morning, and reported a much better feeling in the place than when he first visited it a few months ago, so that a lecture is desired in the church which was almost closed against him before. He will go to Iowa this week, and leave Champaign to Bro. Dissette. Possibly Bro. M. N. Butler, who is expected from Wisconsin may go to the aid of the Illinois agent.

CORRESPONDENCE.

DEATH OF MR. FEE'S DAUGHTER.

BEREA, Ky., Jan. 11.

EDITOR CYNOSURE:—Your readers have known something of the bodily affliction of my dear daughter Bessie. She came down early last spring with chills and fever, and not long afterwards there were evidences of tubercle in the long. On the 9th iust. she fell asleep in Christ. She had attained to the age of twenty years and nine months. From childhood she was conscientious in all her acts, and kiud in her associations. At the age of teu, on profession of her faith iu Christ as her Saviour, I baptized her. During her sickness she ofteu expressed her desire "to live to do good"—"do good to all." She often expressed her "trust in Jesus as her Saviour;" her belief "that she was a lamb of his fold, and that he would keep her."

Pres. Blanchard visited her twice during his stay in Berea. His visits and prayers were a great comfort and good to her. She often talked about her relation and association with Christ immediately after separation from the body. She sang parts of the hymns, "Abide with me: fast falls the even tide," "Fade, fade each earthly joy," "Jesus is miue," aud "Jesus I my cross have taken, all to leave aud follow thee." A few minutes befose her death she said. "Tell mother to come. I want her to talk to me about heaven."

'Tis hard to for us to give up one to us so dear, and with such a prospect of future usefulness here. Our comfort is that she is with one who can do more for her than we can, that ere long that loved form of hers will be still more beautiful, and that she will have an eternity of usefulness. JOHN G. FEE.

MASONIC OUTRAGES.

909 PENN. AVE., N. W., WASHINGTON, D. C., Jan. 9, 1886.

DEAR CYNOSURE:—In reply to Bro. Callender's "Open Letter," I would say that I fully appreciate the importance of the tract suggested. I feel complimented by the request that I write it, and should be truly glad to do so were it not that my present duties over-reach my abilities and I need rather to curtail than add to them. I would suggest that Miss Flagg, of Wellesley, Mass., would prepare such a tract with greater facility and more excellence than any one I know of. It is eminently proper for her to undertake it and make it something more than a tract. It might be to her other excellent works what "The Key to Uncle Tom's Cabin" was to Mrs. Stowe's original production. H. H. HINMAN.

REFORM WORK WITH EDUCATORS.

BLANCHARD, Iowa, Jan. 8th, 1886.

EDITOR CYNOSURE:—I preached National Reform twice to the students of Park College, Mo., on Sabbath, Dec. 20th. It is a Presbyterian college from top to bottom. There is no book the students are so well drilled in as the Bible. They repeat the Shorter Catechism in concert. They have three Bible readings a day. I never saw 340 more intelligent, wide-awake students than filled the Presbyterian church on Sabbath.

I addressed them in the morning on the impossibility of our government being neutral on such questions as: Is God of supreme authority? Can government ignore the Sabbath? Should the Bible be the text-book of morals in our public education? In the afternoon I preached on Bible republicanism compared with that of the United States. I traced the central idea of the American party platform, viz., opposition to oath-bound secret societies, to a feature of Mosaic legislation contained in Lev. 5: 4, 5: "Or if a soul sware, pronouncing with his lips to do evil or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him, when he knoweth of it, then he shall be guilty in one of these. And it shall be when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." I showed that this was an anti-secret plank, which would sweep Freemasonry out of any government. Some of the students were struck with this interpretation of Scripture, and came to my room afterward and enquired if that Scripture would require a man to renounce the lodge.

I was glad to see the *Statesman* and *Cynosure* on file in the reading room. There is also an anti-secret library in the college.

I called on Rev. J. D. Gehring, who resides just out of town, well known as an interesting correspondent of the *Cynosure*. He is a Presbyterian minister and is a radical opposer of secret societies. President McAfee said before the students, as he introduced me on Sabbath, that I seldom addressed such an audience, for at least seventy-five young men before me would in a few years be preaching the Gospel, and seventy-five young ladies present would be ministers' wives.

This college impressed me as an excellent place for a student. The atmosphere is pervaded by the best religious influence. It is rarely that a student can remain long out of the church. At seven in the morning they all gather in the chapel for a Bible reading. One of its best features is that each student spends three hours a day in physical labor. This gives health and mental vigor. It would have saved the writer a year lost in college by ill health, for want of exercise, to have attended such an institution. Connected with it is a large farm, also shops and printing establishment. Thus mingling physical with intellectual labor, the student by paying an initiation of $25 is able to work his own way and graduate with as high a grade of scholarship and with sounder physical development than students in other colleges. The ladies attend to all the departments of housekeeping for this large family of students, and all go out with an experimental knowledge of life's practical duties. With seventeen penniless students Prof. McAfee began this college ten years ago in an old hotel building and twelve acres of ground. Now it has grown to a college of 340 students, taught by a faculty of nine professors, and all maintained at a cost of over $20,000 a year. It has almost no endowment, but its support is earned by the students and contributed by the friends of Christian education.

I spent Monday morning at the Ministers' Alliance in Kansas City. About twenty ministers were present, but they had no time to hear me on National Reform. Dr. Bell had a long paper to read on the importance of observing Christmas. I agree with Bro. R. Loggan that all such festivities in churches are the devil's institutions, to blind Christians to great and vital issues. I visited the universities at Lawrence and Lecompton, Kansas, and arranged to have lectures on National Reform before the students. The following Sabbath I presented the cause from the pulpits of Bro. M. F. McKirahan and Bro. H. W. George of the United Presbyterian and Presbyterian churches in Topeka. Monday I addressed the Ministers' Alliance in the Y. M. C. A. parlor, and Tuesday and Wednesday attended the Annual State Teachers' Association in the Capitol building, where I had several opportunities of presenting National Reform. Near 800 teachers were in attendance. Now while fierce winter is raging without, I am enjoying the holy days in the bosom of my family. M. A. GAULT.

BIBLE LESSONS.

STUDIES IN JEWISH HISTORY.

LESSON V, Jan. 31, 1886.—Daniel and Babylon. Dan. 1: 8-21.

GOLDEN TEXT.—Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.—Psa. 119: 9.

Open the Bible and read the lesson.]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Daniel an example to reformers.* vs. 8–16. (1) In courage. No weak spirit would have made such a proposition in a heathen court, where only ridicule and persecution could be expected to follow. (2) Faith in God. The reason why all Christians are not reformers is because so many lack this element. Pastors, while secretly sympathizing with some unpopular cause, would not be deterred from espousing it by fear of losing their pulpits or even their influence, if they realized that God was able to make up to them all and more than all. They would rather say with St. Paul, "None of these things move me." (3) Courtesy and gentleness, Daniel's request to the church is a perfect carrying out of the Christian rule, "Be pitiful; be courteous." He does not obtrude his religious principle with offensive ostentation. He only begs the reasonable favor of having these principles fairly tested by their practical results. Still another lesson may be derived from his example. The Christian who prays for clearer revelations of God's will must not make that prayer futile by feeding on the dainties or drinking from the intoxicating cup of the world. Those amusements which by general consent have been given over to the worldly and the frivolous; everything which trenches in the least on the devil's ground, should be to the Christian like the king's meat—unclean.

2. *Temperance gives us strong minds in healthy bodies.* vs. 17–21. While the knowledge and skill of Daniel and his companions was a direct gift from God, we must remember that such a gift needed the channel of a pure and healthy body through which to flow. Rich and unnatural delicacies are not only ruinous to physical health and beauty, but often create a craving for strong drink, and have a direct tendency to rouse sensual appetite. We never expect purity of a wine-drinking youth or man. It is true that many great poets and brilliant writers have been votaries of the wine cup. But what has been their end? Byron died at 37, prematurely old from dissipation. Burns at an equally early age from a fever caught by lying out all night in a drunken fit. And the list might be indefinitely extended. But we read that Daniel *continued* even to the first year of King Cyrus. Seventy years, through all the changes and intrigues of life at an idolatrous Eastern court his strong, healthy body, carried him, till the close of the captivity and the return of his people to the Holy Land.

LIGHT FROM THE WORD.

What did the Lord do for others as well as Daniel? Gen. 39: 21; Prov. 16: 7. How can we gain wisdom? 1 Kings 3: 12; Jas. 1: 5, 17. What must be kept under? 1 Cor. 9: 27; Ro. 8: 13; Col. 3: 5.

From Peloubet's Notes.

"He would not defile himself with the king's meat," i. e., food; not limited to meat in our use of the word. It was the food appointed by the king for those who were in training for the court. He would be defiled or polluted by it, because (1) the dietary might comprise articles of food, such as the flesh of swine, hares, etc., which the law interdicted to the Israelites (Lev. 11); (2) the flesh may not have been perfectly cleansed from blood, so as to be allowed by the Jewish law (Deut. 12: 23–25). Jews, even at this day, have their own butchers, and regard as unclean meat prepared in the ordinary way.—*P.*

"Devout Jews were very scrupulous in obeying these requirements (Ezek. 4: 14; Acts 10: 14). Probably much of the food prepared for the table of the king of Babylon was such as the Jews regarded as unclean." (3) Probably that which rendered the royal provisions unclean in Daniel's estimation was the universal custom among the heathen of consecrating each meal by offering a portion of it to their idols, and pouring out libations of wine in their honor.—*Todd.*

"Nor with the wine." The four captives were tempted (1) to do that which was debasing and degrading; (2) to disobey the law of their God; (3) to deny their religion and God, and yield to the popular idolatry of the day; and (4) thus to be recreant to their country, and their nation, and all the promises and hopes which belonged to them.

They were tempted by their change of names (see ver. 5). Their own names were all compounded with the name of God, Daniel, "God is my judge;" Hananiah, "God is gracious;" Mishael, "This is as God;" Azariah, "God is a helper." The new names were compounded with those of royalty or of idols. Daniel was named Belteshazzar, "favored by Bel or Beltis;" the great Babylonian god and goddess. Hannaniah was named Shadrack, "Royal scribe or circuit of the sun," an object of worship. Mishael was named Meshach, "Royal guest or the Ram," a name of the sun god among the Chaldeans. Azariah was named Abed-nego, "Servant of Nego, i. e., Nebo, a Chaldean god. These changes were doubtless made as one means of transforming them into real Chaldean heathens, and to lead them to forget their country and their God.—*P.*

The "favor and tender love" were the gift of God, doubtless, (1) by influencing Ashpenaz by his Spirit; (2) by producing in Daniel attractiveness of person and manners, promising talent, and a noble and loveable character. If there is tender love, there must be something worthy of that love to awaken and hold it.—*P.*

"Give us pulse to eat." "Grain, vegetables, herbs, opposed to flesh and more delicate food."—*Gesenius.* What Daniel wanted was a vegetable diet, with water instead of wine. "And water to drink.,, This, also, was a most interesting and important experiment, to show that wine was not necessary to produce healthfulness of appearance, or manly strength and beauty.—*Barnes.*

By the diet they took they had their minds in some measure more pure, and less burdened, and so fit for learning, and had their bodies in better condition for hard labor. So they readily amassed all the learning of the Hebrews and the Chaldeans.—*Josephus.* Then, too, such self-denial, such courageous adherence to principle, would strengthen their character.

"God gave them knowledge." Some of it was direct from him, as the visions; some was by blessing their daily studies, by opening doors to wider knowledge, by aiding their thoughts and judgments; also by keeping them from those vices and prejudices which weaken the mind.—*P.*

"Skill in all learning." In science, in astronomy, in literature, in philosophy, the Chaldeans at this time stood at the head of the world. The great library of Assurbinapal founded at Nineveh B. C. 650-620, containing over 10,000 tablets of clay written upon and hardened into stone, and from the ruins of which we are now deriving much of our knowledge of the age of Daniel, shows something of the extent of learning in this age.

"And Daniel continued even unto the first year of king Cyrus," who conquered Babylon. At this time the proclamation was issued by him to rebuild the temple at Jerusalem (Ezra 1: 1), B. C. 534. Thus Daniel continued in influence and authority, at different times, during the seventy years' captivity. It is not necessarily implied that he did not *live* longer.—*Barnes.* Indeed one of his prophecies is dated in the third year of Cyrus (10: 1). It is commonly believed that when the captives returned, he remained in Chaldea, probably detained by his high employments in the Persian empire, and that he died either at Babylon or at Shusan.—*Barnes*

LODGE NOTES.

—The long pending dispute between the two branches of the Order of United Workmen came before the Supreme Court of Iowa at Des Moines, Dec 18, and was probably definitely settled. The order in Iowa divided on the question of paying death losses outside of the State. The objecting Workmen organized a grand lodge known as the State Grand Lodge, while the other side returned allegiance to the Supreme Grand Lodge. Each side claimed the name of A. O. U. W, and the franchises of the order in Iowa. Suit was brought by the Supreme Lodge of affiliation to compel the State Grand Lodge to surrender the name and property and cease exercising the functions of the order. This was heard before Judge Utt at Waterloo, who decided in favor of the Supreme Lodge. The defense appealed to the Supreme Court, where Judge Utt's decision was set aside and judgment rendered in favor of the State Grand Lodge. Counsel for the Supreme Grand Lodge then filed a motion for a rehearing, which the court this morning refused, holding, as heretofore, that the order is an insurance organization and not a fraternity; that the Supreme Lodge is a citizen of Kentucky, and must make the necessary deposit with the State Auditor if it does business in Iowa; and that the State Lodge is entitled to the name of Workmen in the State. It is said by Des Moines Workmen that suit for injunction to restrain the Supreme Lodge adherents in Des Moines from longer using the name or exercising the functions of that order here will be immediately commenced.

—It is said that the Odd-fellow lodges in Germany and Switzerland do not attend the funeral of a deceased brother in regalia, fearing from public prejudice that it will injure them in business. It will be a happy day when public sentiment in America shall be equally strong against these lodge conspiracies.

—The lodge press reports that John F. Burrell, former Gra. Sec., Grand Lodge, Illinois, committed to Chester Penitentiary for defalcation, is released, having served his time. This is a mistake. Burrell was pardoned out by Gov. Oglesby, his lodge brother.

—The Fraternal Legion is a secret endowment and beneficial society, organized under the laws of Maryland, with headquarters in Baltimore. It has a branch camp or so in Chicago.

—The Heptasophs are out of their short dresses. It is stated that the Seven Wise Men constitute an independent order, which is rapidly spreading all over the United States. It is able to stand alone as an independent order, and therefore does not seek a union with any other.

—The Odd fellow Grand Lodge of Indiana have paid during the past year $30,422.86, for widowed families $416.80, for educating orphans $8,537 81, for the burying of the dead $3,355.95. They have 25,214 members and 495 Rebekah degree (ladies) members. Illinois has 664 lodges and 32,346 members. Total revenue, $274,725.58; paid for relief $49,-427.81. Foot up this mock charity.

—A study of the "Proceedings of the Nineteeenth Annual Encampment of the Department of Illinois, G. A. R," gives us facts like these: The total membership in good standing at the commencement of the year 1885 was 20,015. During 1884 the gain in membership was 8,767, more than 50 per centum. The total loss during the year was 4,199. Of this uumber 3,142 were "lost by suspension." It is safe to say that the greatest number of these were suspended for non-payment of dues. Yet these dues are so small, that these figures prove how little there is in the order to sattsfy a rational man.

—Excelsior Odd-fellow lodge has been so renowned for its benevolence that though it has but 140 members it is worth over $20,000 in real estate and bonds.

—An Egyptian Freemason lately died, and some of the Chicago 32 deg. Hiramites who represent the "Nobles of the Mystic Shrine" issued the following: In accordance with an edict issued by the Imperial Council of the United States of America, and directed to all illustrious potentates, rabbans and shareefs throughout the jurisdiction of the western hemisphere and in honor of our revered brother illustrious noble, Ali Mahmoud Pasha el Falaki, Grand Shareef, Al Mubazzi of Al Kaheerah Temple, of Cairo, Egypt, under the domain of the Crescent; Medinah Temple, of Chicago, will for the period of three crescent moons, within the sacred sanctuaries of its temples, observe with fitting ceremonies and decorations, as is the ancint Oriental custom, this departure to the unseen temple.

—In one of the Chigago evening papers we have seen notices for eight different lodges of the order of "Ancient Hibernians" to meet on the Sabbath day. Alongside was a notice for a picnic on the same day of the cigar-makers' secret union.

ANTI-MASONIC LECTURERS.

GENERAL AGENT AND LECTURER, J. P. Stoddard, 221 W. Madison st., Chicago.

STATE AGENTS.

Illinois, G. T. Dissette, *Cynosure* office.
Indiana, S. L. Cook of Albion
Iowa, C. F. Hawley, eare *Cynosure.*
Missouri, Eld. Rufus Smith, Maryville.
New Hampshire, Eld. S. C. Kimball, New Market.
Ohio, W B. Stoddard, Columbus.
Wisconsin, Isaac Bancroft, Monroe
Kansas, Robert Loggan, Clifton.

DEGREE WORKERS.—[Seceders.]
J. K. Glassford, Carthage, Mo.

OTHER LECTURERS.

C. A. Blanchard, Wheaton, Ill.
N. Callender, Thompson, Pa.
J H. Timmons, Tarentum, Pa
J. H. Baird, Templeton, Pa
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
H. A. Day, Williamstown, Micb.
J. M. Bishop, Chambersburg, Pa.
A. Mayn, Bloomington, Ind.
J. B. Cressinger, Sullivan, O.
W. M. Love, Osceola, Mo.
A. D. Freeman, Downers Grove, Ill
E. Mathews, Spring Arbor, Mich.
Wm. Fenton St Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, South Salem, O.
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, New Wilmington, Pa.
S. C. Kimball, New Market, N. H.
S. G. Barton, Breckinridge, Mo.
Joel H. Austin, Goshen, Ind.
J. F. Browne, Berea, Ky.
E. Barnetson, Haskinville, Steuben Co, N. Y.
Wm. R. Roach, Pickering, Ont.
D. A. Richards, Brighton, Mich.
R. J. Williams, Winnebago City, Minn.

The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of tbe party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE

F. W. Capwell, New York; *J. A. Conant*, Connecticut; *E. G. Paine*, Minnesota; *G. W. Needels*, Missouri; E. D. Bailey, District of Columbia (*Ex. Com.*) James Kennedy, California; Robert Hardie, Dakota; J. F. Galloway, Florida; L. N. Stratton, Illinois; Israel Hess, Indiana; J. N. Norris, Iowa; H. Curtis, Kansas, S. A. Pratt, Massachusetts; H. A. Day, Michigan; E. Tapley, Mississippi; S. C. Kimball New Hampshire; Robert Armstrong, New Jersey; E. A. Foldstrom, Nebraska; J. M. Scott, Ohio; Wm. H. Pruett, Oregon; A. M, Paull, Rhode Island; J. W. Moss, West Virginia; M. R. Britten, Wisconsin.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannisbness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of tbe Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, tbe fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bougbt us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Cbristian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. Tbat the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution sbould be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

11. That land and otber monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Seandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Braneh.)

United Brethren in Christ.

Individual churches in some of these denominations should be exeepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Associton" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville. Henry Co., Mo.: Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Morengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churcbes of Christ in Kentucky.

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. BROWNE, Berea, Ky.

ELI TAPLEY, Columbus, Miss.

J. F. GALLOWAY, Okahumka Florida.

WM. HAZENBURG, Cape Town, S. Africa.

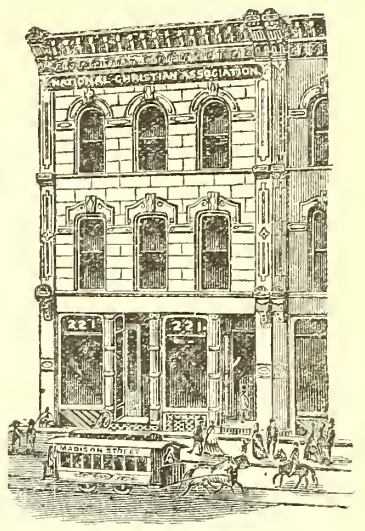
A. D. ZARAPHONITRES, Andros, Greece.

C. B. WARD, Seeunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent

☞Readers ordering goods, or making inquries concerning articles advertised in this paper, will confer a favor by stating that they saw the advertisement in THE CHRISTIAN CYNOSURE.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE,

221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—F. W. Capwell, Dale, N.Y.

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COR. SEC'Y and GENERAL AGENT.—J. P. Stoddard, 221 W. Madison st., Chicago.

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DIRECTORS.—Alexander Thomson, M R. Britten, John Gardner, J. L. Barlow, Joseph Travis, William Moerdyk, O. F. Lumry, M. C. Ranseen. L. N. Stratton, Thos H. Gault, C. A. Blanchard.

The objeet of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. S. Collins, D. D

SECRETARIES.—Rev. S. A. George. H. L. Kellogg and M. N. Butler.

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Petroleum.

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JANUARY 21, 1886.

"But the fearful and unbelieving, and the abominable and murderers, and sorcerers and idolaters, and all liars have their part in the lake which burneth with fire and brimstone." Rev. 21: 8. All these classes exist at the present day, and the ministers who see people consumed, and churches disintegrated by secret lodges, and do not dare to warn men against them, head the horrid list.

Col. Keating, of the Memphis *Appeal*, bought out Albert Pike's interest in that paper, and is doing a noble work with it, though he loosely belongs to the lodge. Pike initiated Indians, fought at Pea Ridge, and is now translating Asiatic religions, which have so degraded the masses that millions toil without a full meal's victuals from one year to another.

The man or party whose merit is in ancestry or records of the past, is on a down-grade which has no ascending. Such is the Republican party.

THE AMERICAN MISSIONARY ASSOCIATION is doing a magnificent work in the South. No other mission board, (though all of them are doing good) has half its opportunity. When slavery fell in the South, opinion burst its fetters too, and every good cause is lifting up its head: and Satan has not had time to intrench himself as he has in Northern society. So, asone expresses it, "The sun is now rising in the South."

Judge McFarland of Memphis says: "I like the blacks better than I do ourselves. Had we been the slaves, we should have taken revenge. But they guarded our homes while we were in the war."

EDITORIAL CORRESPONDENCE.

MEMPHIS, Tenn., Jan. 19, 1886.

At the Mississippi at last. I can now look back over three interesting schools, from this city with the Egyptian name, signifying, "*The foundation of good.*' May this city of Memphis prove the foundation of good to the South and to the whole United States. The schools are

BEREA COLLEGE, KNOXVILLE AND NASHVILLE.

I am writing in Lemoyne Institute, which I will consider in due time. Of the three collegiate schools above named, Berea and Nashville are born of the American Missionary Association and manned by radical Congregationalists; Knoxville is United Presbyterian. The three are dissimilar, yet the same.

"As the mountains were round about Jerusalem," so mountains are round about these. Unlike the Green Mountains, which overlook the colleges of Vermont, the Kentucky and Tennessee mountains are not a solid range, but seem dropped down promiscuously to diversify this fair Southern landscape. In the scenery surrounding them, these three schools are alike beautiful; and, if so fair in mid-winter, what must they be when green-crested groves are waving like living creatures, and vocal with the robins which stay here all winter, waiting for spring. These schools are alike moral and mental lighthouses, built for the colored people, and manned by godly men and women: and they are alike prosperous.

But here their likeness ends. Berea, like the first churches of Christ, knows no nationalities or sects. The other two are for colored students. Knoxville is United Presbyterian, and as it cannot hope to Presbyterianize the colored masses, it is the most disinterested and distinctly missionary of the three. One is made proud of and hopeful for his race to look in upon these schools, so disinterested and so true. The old hard-shelled sects are softening and blending under the same blessed light and heat which animates and warms these schools.

Here, in Memphis, on the day of my arrival, the meeting for the week of prayer met in a Cumberland Presbyterian church; was led by a Methodist judge, who called on Prof. Steele, of Lemoyne Institute to close with prayer. This would have seemed more like Pentecost and the millennium but for the fact that if colored faces had appeared there, other faces would have turned pale. But the fact that Prof. Steele, who represented the colored school here, was called to lead that meeting in prayer, a meeting composed of Presbyterians, South and North; Methodists, Cumberlands, and Disciples, and Lutheran, that such a man should have lead them in prayer, with acceptance, shows that "*God is marching on*," and that Christ's children are yet to be one.

THE PRESBYTERIAN CHURCH SOUTH,

perhaps, has more of the old elements of aristocracy and slavery in it than any other denomination or other church here. I called on their leading pastors in Knoxville and Nashville, and hope to see them here; and to call on Dr. Palmer (whose father I knew) in New Orleans. They are a noble looking company, both ministers and people; and the administration of their government and defence of their doctrines necessitates an intellectual superiority. But though the Presbytery of Nashville consists of thirty churches and some twenty-five ministers who are supported and paid by the people as their moral and religious guides, a prominent member of that Presbytery told me that neither Masonry nor prohibition had been so much as mentioned in that body! Although their people pay their money by thousands into the lodges, and the saloon question is rocking the State.

PROHIBITION IN TENNESSEE.

I called on the gentlemanly editor, George W. Armistead, of the *Issue*, a new temperance paper in Nashville. I have read the first number of the second volume, now just out. It is scholarly, Christian and exceeding able. It gives a powerful argument by Dr. Herrick Johnson of Chicago. I learned that prohibition in this State is non-partisan at present, though no one expects it to remain so. Next year they hope to vote on inserting prohibition in the State constitution, and they appeal to Republicans and Democrats to submit it to the people. When once prohibition is in the constitution, the formation of parties advocating and opposing the law will be inevitable, and I have conversed with no one who doubts that the ultimate result will be prohibition.

THE LEMOYNE SCHOOL.

This excellent school, under the care of Prof. Steele, was founded by Dr. J. F. Lemoyne of Washington, Pa., who was an Abolition candidate for the Vice Presidency along with J. G. Birney. Prof. Steel has been here some thirteen years under the care of the American Missionary Association. The students here now are some 300 under ten instructors, six or seven of them females. The rooms are crowded, and many have been turned away for want of room. The faculty are hoping for a revival, but the week of prayer is closing in the city with no special tokens of a reviving. There is talk of a visit from Moody and Sankey; but if they come the colored people are so kept aloof that special meetings must be held for them, if they get to hear Moody. The colored people are in the street-cars, but have not yet gotten into the white churches, or white lodges. But they have lodges enough of their own. A barber has just been in to shave me who was in the school at Atlanta, Ga. He tells me he has paid upwards of sixty dollars for initiation into five or six secret societies; and is now dropped for non-payment of dues; but his wife holds on in the Eastern Star woman's lodge. These debasing social curses keep late hours, and when the lodges turn them out into the dimly lighted streets, there are but two doors open, the saloon and the house beyond it! And, with minds fuddled with the lodge foolery and debauched by devil-worship, thousands go into "the way to hell going down to the gates of death." Some of the schools enforce rules forbidding the lodges to their students; but the opposition is weak, and papers like the *Golden Censer*, Rockford, Ill., are taken by the reading colored people, who thus hear little and read nothing on the subject of their chief danger. The Grand Army craze has drawn in some excellent members of these faculties, and thus they marry one, and morally support the whole family of dark orders.

A white pastor here, whose church will seat a thousand or fifteen hundred, says he would be happy to have me preach for him to-morrow; but the weather is cold, and he shall not open the large audience-room, and would be ashamed to have me preach to thirty or forty people! I expect to preach in Bro. Countee's church Sunday (to-morrow) and Monday nights, and will report results. Col. Keating, of the Memphis *Appeal*, is a superior editor of a strong daily paper. He bought out the interest of Albert Pike in it, which was a God-send to Memphis. And as a prohibition revolution is inevitable in the State, salvation may come in the wake of it.

Jan. 13!—I came in to Memphis from Nashville, the last of last week and today, (Tuesday, Jan. 13th) I start for Natches. The good Dr. Lemoyne established the "Lemoyne Normal Institute" here, and I have been sheltered in its home during the terrible "cold wave." God "scattereth the hoar frost" over the entire South "like ashes, and who can stand before his cold?" Every city and town south of Mason's and Dixon's line, now has secret altars outnumbering the churches of the God of the Bible. Time was when such a terrible blast such as the South has seldom or never before experienced, would be considered a mark of God's displeasure. It is no less so because a blinded and besotted people do not see it. Byron in his matchless apostrophe to the ocean describes results, though ignorant of causes:

> "Assyria, Greece, Rome, Carthage; where are they?
> Thy waters wasted them while they were free,
> And many a tyrant since. And their decay
> Hath dried up realms to deserts."

This is poetry. The simple prose fact is that these "realms" once had the true God, a Decalogue and a Mediator. They forsook him and substituted lodge-worship without Christ, without a Decalogue, and wrath came upon them to the uttermost. So will it be in the United States unless God is entreated for us.

THE LEMOYNE IMSTITUTE.

This interesting institution is under the care of Prof. A. J. Steele, assisted by a faculty of twelve, counting himself. A majority of the teachers are ladies, and most excellent young women they are. The students number between three and four hundred; and when they are somewhat advanced, they disperse all over the South and teach in the log school -houses the lowest strata of the colored population. If you get grammar and arithmetic, or even reading and writing into the heads of these colored children, they will find means to free themselves from fraud and oppression by the illiterate whites; and the educated whites are fast coming over on the side of humanity and patriotism.

THE MEMPHIS APPEAL

is the leading paper in Memphis. Col. Keating, its editor and proprietor, though a Mason himself, and personal friend of Jeff. Davis, bought out the interest of Albert Pike in the paper. He said, "Pike fought a battallion of Indians at Pea Ridge:" a fact well known to the readers of the *Cynosure*. Col. Keating's large paper has this morning, (Jan. 13), a full report of my speech in Rev. Mr. Countee's church, to a large audience Monday night, last: and the Colonel has given me two courteous notices as the associate of Dr. Lemoyne and Owen Lovejoy. There is something marvelous in these Southern men. They remind me of the Roman centurion whose faith Christ commended, and the saying of Cornelius that, "In every nation he that feareth God and worketh righteousness, is accepted of him." Col. Keating is a descendant of Scotch-Irish Presbyterians, and is a very superior man.

THE SCHOOLS.

I now look back over Berea, Knoxville, Nashville, and am here in Memphis. The retrospect fills me with holy joy. The schools supported by the State Legislatures are taught by the colored runners for State politicians; and no one need be told what those teachers are. The work of the American Missionary Association, and the United Presbyterians at Knoxville, is thus important beyond words to describe.

WORK IN MEMPHIS.

I have preached twice on the Sabbath and lectured on Monday night. The lecture is printed in the *Appeal*. Rev Mr. Countee was out on Sabbath evening at his church for the first time since October last. A small pistol ball or buckshot is under the skin and resting on his skull. I felt of it. His aged mother pleads with desperation that he will not go to night meetings. Rev. Mr. Imes is now gone to arrange for me a meeting with brethren Brinkley and Countee, and then I am off for Natchez. I will report the result of our consultation to the *Cynosure*.

I am overwhelmed with a sense of God's goodness to me in this journey. Here in Lemoyne Institute "Home," my every want has been anticipated, and if the faculty were my own sons and daughters, they could not have been kinder or more attentive. The wisdom and discretion of Prof. Steele, has won for the Institute the respect and good will of the entire city.

Yesterday, I called on Col. Keating, Mr. Johnson, Judges Eldridge and Prince; and also on Mrs. Meriwether and Mrs. Lacon, who devote themselves to temperance labors. Their Tennessee organ is *The Issue* at Nashville. It is a powerful sheet. I have promised an article for it. Mrs. Meriwether conducts the W. C. T. U. department in it. I will strive to recur to this paper again. Yours in Christ,

J. BLANCHARD.

BISHOP WEAVER AND THE U. B. COMMISSION.

The *Telescope* of last week prints the report of the Commission appointed by the Fostoria General Conference on revision of the Confession of Faith and the Constitution of the church. The report is accompanied by an "address of the Bishops" to which the names of J. Dickson and Milton Wright, very significantly do not appear. The address is intended to allay opposition and smoothe the way for the adoption of the report, which must be voted on by the churches generally. But if this is not enough Bishop Weaver adds an article replying to his opponents and also preparing for the acceptance of the report. The center of all this strife in the denomination which has come now to this issue is in the article of the constitution on secret societies. The commission has provided for their indefinite admission to the U. B. communion in these terms:

ARTICLE III.

Sec. 1. We declare that all secret combinations which infringe upon the rights of those outside their organization, and whose principles and practices are injurious to the Christian character of their members are contrary to the Word of God, and that Christians ought to have no connection with them.

The General Conference shall have power to enact such rules of discipline with respect to such combinations as in its judgment it may deem proper.

Explain it as they may the leaders of the "liberal" wing know very well that this means a general opening of the doors of the church to the lodge. In some conferences it will be a source of prolonged controversy, for it is not difficult for an honest and intelligent man to prove that all the orders would come under ban. But will the majority of the next General Conference enact a rule forbidding them?

Bishop Weaver, like Ahab before Elijah, charges the loyal members of the church with all the trouble of the past, all the revisions of Discipline, etc. The hypocrisy of his letter is patent. Loyal Brethren he well knows would never have modified or changed their wholesome law but for the unholy crusade which he has led for years against it.

JEFF DAVIS ON MASONRY.

The letter from the chief of the late rebellion in reply to the tract of M. N. Butler was referred to last week and appears below. Although membership in the lodge is denied, yet the friendship expressed for the order is just as good or better for Masonic purposes. and possibly there is some concealed explanation of the denial. The following is the dispatch from New Orleans:

Some one, in order to annoy Jefferson Davis, recently mailed to him at his home in Beauvoir, Miss., a sheet headed, "A Summary," containing the following paragraph:

"Benedict Arnold, first traitor to American liberty, learned his patriotism in Hiram Masonic Lodge, No. 1, New Haven, Conn., and died a Freemason in good and regular standing. Aaron Burr, another traitor to the Government, plotted his treason in Royal Arch cipher, and also died a Free and Accepted Mason in good and regular standing. Jefferson Davis, a Free and Accepted Mason, led the great Rebellion, and the fact did not even taint his Masonic standing, but did have much to do in securing his pardon."

Mr. Davis enclosed the sheet to his friend, Col. J. L. Power, of Jackson, Miss., secretary of the Grand Lodge of Mississippi Masons, with the following letter:

"*Dear Sir*:—I have received, with others of a similar character, the inclosed sheet, having a paragraph underlined to secure my attention, and I send it to you to attract your notice. Under the head of "Summary" is a concentrated distillation of malice and mendacity. The main attack seems to be against the fraternity of Free and Accepted Masons, and, as many slanderers have heretofore done, the writer avails himself of a sectional prejudice existing against me to point his attack against Freemasonry, and in less than the three underscored lines perpetrates at least as many falsehoods.

1. I, Jefferson Davis, am not and never have been a Free and Accepted Mason.

2. As a citizen of the Sovereign State of Mississippi I obeyed her commands, and as sovereigns cannot "rebel," neither led nor followed a rebellion, great or small.

3. As I had no Masonic standing, the assertion that it was not tainted hy the imputed act of mine rests, not upon a fact,hut upon a misrepresentation.

4. Masonry could not have had "much to do with securing my pardon," as I have never heen pardoned, or applied for a pardon, or appealed to Masonry to secure to me the benefit of the writ of haheas-corpus that I might have the constitutional right of every American citizen to he confronted with my accusers.

To exclude a possible inference I will add that my father was a Mason, and I was reared to regard the fraternity with respect, and have never felt any disapproval of it other than that which pertains to every secret society. Viewing Freemasonry from a distance, and judging the tree by its fruits, I have believed it to be in itself good. Respectfully and truly yours.

JEFFERSON DAVIS."

We remember how Mr. Davis has repeatedly and emphatically denied the well-proven incidents of his capture. With that, put his view of rebellion above, and then we can tell better how much credit to give his denial of Freemasonry. If he never was a Mason any more than he was a rebel, as his own letter indicates, his denial of the lodge goes for nothing; so that the public may reasonably still believe that he was a Freemason with Toombs and others of the Southern leaders. His own and the denials of the lodge aside, the evidence is in favor of such a conclusion. Of course the lodge denied any association with him, as they always do with Arnold. The letter at least proves that he is not an Anti-mason by several degrees.

REDDING & CO'S. REVELATIONS.

Redding & Co., of New York, who advertise themselves as "the only firm doing a strictly Masonic business in this country," and as "carrying the largest and most complete line of Masonic books and goods ever issued," still advertise the cables, hoodwinks, slippers and other paraphernalia of lodge initiation, than which there could be no stronger proof of the truth of the oft-denied revelations of Masonry. In their book catalogue Hayden's "Washington and his Masonic Compeers" is marked as "out of print" along with Mackey's "Mystic Tie" and Oliver's "History of Masonic Persecutions." The natural inference is that these books have lost their value to Freemasonry and are dropped from their libraries. The "Mystic Tie" was outlawed years ago. It was a most powerful witness against the lodge, showing it to be in unquestioned affiliation with savages, pirates, robbers, traitors, etc. Hayden's book on Washington is compelled to print the Snyder letter, which is Washington's own contradiction to much of the falsehood contained in other parts. In a special list of "very rare Masonic works" out of print and but few for sale are, Mackey's Lexicon, Jurisprudence and Cyclopedia, several of Oliver's books, and the "Masonic Advocate" "a complete defense of Freemasonry against Anti-masons and Fanatics." To allow such a book to die out is to confess that the "Anti-masons and fanatics" are getting the lodge under their feet, since they have evidently not subsided under its attacks.

Redding & Co. are the publishers of "Ecce Orienti" and other instructors in the secret work of the lodge in cypher, supposed to be intelligible only to Masons. The reason for publishing these books is thus given:

"For the want of an authentic instructor it is well known that members are using the *open exposes* and other spurious works, published in this city and Chicago. As these works are highly erroneous and are sold alike to the public at large and to the Fraternity, their use is corrupting the ritual and subversive of Freemasonry. To arrest this evil and meet the demand for a work of this nature that is both accurate and legitimate, these instructors have been prepared."

The endorsement of the very high Masonic authority, A. L. Rawson, 33-degree, and chief of a Masonic exploring society in the Holy Land, is given to these cypher expositions. Why should not his testimony be used in connection with those of Lowe, Ronayne, Doesburg, Slooter, Hoek and others, in proving the accuracy of the Chicago publications?

This catalogue gives also a list of the Masonic Grand Lodges in the United States with the number of subordinate lodges and members in each. The affiliated Masons in the United States, according to this table, number 554,541, the non-affiliated 445,-674. As we remarked in giving the statistics of Masonry in the *Cynosure* of November 26th, 1885, there are probably more Masons out of the lodge to-day than in it. Josiah H. Drummond of Portland, Maine, whose reports are frequently quoted by the lodge, numbered the Masons of the country at 579,826 in 1884. Less than ten years ago they were over 600,000. Let us keep watch of this thermometer of lodgery and pray that it may continue to fall and not cease.

—Elder S. Knapp of Joliet, Ill., faced the keen winds of last week to the *Cynosure* office to secure a number of copies of the Bernard number of the paper, which he regards one of the best. He was acquainted with David Bernard who once preached in his pulpit.

—Rev. H. Woodsmall, agent of the Baptist Missionary Society, has just removed to Memphis from Iuka, Miss. This change was the result of a request from the West Tennessee Baptist convention, requesting the society at New York to permit this change of headquarters. The Memphis pastors appreciate Bro. Woodsmall's labors, and wish to have him nearer them.

—Bro. Loggan, the Kansas agent, writing from Whiting, Jackson county, Jan. 5th, says that on the previous Sabbath evening he spoke to a large audience in the Baptist church at that place, but a severe snow storm with high wind prevented a meeting on the next evening. He gave six lectures and preached four times in December. He has lately sent in a large list of subscribers for the *Cynosure*.

—The sound and sensible advice of Rev. Halleck Floyd respecting the national church congress, confirms the opinion we have for some time held. Steps are being taken by the delegates already appointed to secure: 1, a representation from every ecclesiastical body which is in sympathy with our testimony against secret societies; and 2, the co-operation, assistance and advice of representative men in the leading denominations which have no such testimony. The time, the place, and the topics for discussion will have to be decided upon later.

—Bro. Countee, of the Tabernacle Baptist church, was out to an evening meeting, for the first time since he was shot, to hear the address of Pres. J. Blanchard in his church on Monday evening the 11th inst. This address as printed in the Memphis *Appeal* will appear in the next *Cynosure*.

—The New York *Witness* prints a very able letter from Bro. Countee, giving a succinct history of the lodge war in Memphis from its beginning July 18th, last. The parsonage for which many of the *Cynosure* readers have contributed is yet unfinished, lacking doors, windows and plastering.

—In our church news will be found a list of the meetings to be held by Mr. Moody in the South during the next two months. A glance will show how important and valuable would be a testimony such as the evangelist gave lately at Altoona, Pa. It would powerfully influence thousands of colored people to forsake the sin of lodgery for a whole-hearted consecration and service for Christ.

—Thanks to Rev. C. Bender, of Fenton, Ill., for the information that the Rock River conference of the United Brethren church appointed delegates at its meeting in Dover, Ill., last September. Himself and Rev. E. D. Palmer were named and will be most cordially welcomed in the convention.

—The *Times* of Champaign, Ill., published last Saturday a letter from Bro. Dissette replying calmly and forcibly to the editorial croakings of another paper of the city which is managed by a Knight Templar Mason. Bro. Dissette is yet working prudently in a more private way to sow the good seed of truth in that city. The *Times* is in good humor because one of its editors has just got a government clerkship worth $2,000 a year in Washington. May its favorable disposition continue.

—The Band of Hope connected with the Chicago Christian Association mustered some fifty bright-eyed children, boys and girls, white and colored, for their sleigh-ride. During their exercises in Carpenter Hall, Bro. Houck, who has been assisting the N. C. A. more or less for some years, made them a little speech in which he gave them some good instruction from his experience in the Masonic lodge.

—The Memphis *Daily Appeal*, the leading journal of that city, published last week Wednesday the address of Pres. J. Blanchard in the Tabernacle Baptist church on the lodge. In an editorial note it says:

"The Rev. Dr. Blanchard of Illinois spoke again in the Tabernacle last night on the evils of secret societies. A report of his first lecture at the same place, on the same subject, appears in another column. The doctor is right in part. The secret society business has become a craze with the colored people, and one by which they often become the victims of designing knaves."

Such an opinion from so influential a source must have a good effect in Memphis, and be of more real aid for Bro. Countee and his co-workers in turning back the tide of opposition and abuse than several ordinary meetings.

—The *Interior*, of this city, has so happy a note on the prisoners' friend, W. D. A. Matthews, whose work in supplying the States prisons with good reading is well known through all the land, that it is good to repeat here: "Brother Matthews, of Onarga, Illinois,—the one-armed good-litrature missionary,and his good wife,do not make a luxurious living, but on the whole, they have a better time of it than many who do. They do not wear fine clothes, but what they do wear are warm and clean. If they do not have much of a table variety, they bring cheerfulness and contentment to it. In addition to his really very large work of collecting and distributing good litrature in prisons, alms-houses and among the poor, Brother Matthews and his wife have always some waif of a child, or two or three of them, under their care. A month or so ago he came into the *Interior* office, leading a little cast-away about four years old, who had a widely-parted hare-lip, and wished to get him into the Presbyterian Hospital for an operation. We gave him a letter to Dr. Stehman. On the day before New Year he came back with the little boy, the lip so nearly perfect, so smooth, and free from scar that nobody seeing the child would suspect that anything had been wrong with it. So fine an operation would be regarded cheap at a large sum of money by parents having means and solicitous for the beauty of their child. The little fellow was afraid of the editor-folk, but Matthews kissed away the tears and carried him away on his one arm—God bless both. He will now find the waif a home, and then gather in another. No wonder Mr. and Mrs. Matthews, though poor people, have happy lives."

THE HOME.

GOOD LORD, DELIVER US.

From all the toils of evil men,
From words unkind and hearts untrue,
From secret griefs which may have been,
From cherished guilt of every hue—
Deliver us, good Lord,
According to thy word.

From all the leprosy of sin,
That inward fretting, deep and dread,
That loathsome plague which spreads within,
And living, counts us with the dead—
Deliver us, good Lord,
According to thy word.

From wandering feet which slip and slide
Far from the blessed paths of peace,
From every ill which may betide,
From all that stays our sure increase—
Deliver us, good Lord,
According to thy word.

From setting any alien god
Within the shrine which is thine own,
From scattering incense far abroad
Which should be offered at thy throne—
Deliver us, good Lord,
According to thy word.

From all assaults of death and hell—
All base allegiance with the foe—
Beguilings which we see full well,
And subtle snares we may not know—
Deliver us, good Lord,
According to thy word.

From all half-hearted fealty,
Oh! gracious Father, Helper, Friend,
From all ingratitude to thee,
Who lovest thine own unto the end—
Deliver us, good Lord,
According to thy word.

By thy divine and perfect grace,
The love which makes us one with God,
By the compassion in thy face—
Deliver us, good Lord.

By all the lame thy hand has healed,
By all the suffering ones restored,
By all the blinded eyes unsealed—
Deliver us, good Lord.

By every heavy drop of blood
For our redemption once outpoured,
By every hour on shameful rood—
Deliver us, good Lord.

By every throb of mortal pain,
By every trembling nerve and cord,
By all thy loss—our dearest gain—
Deliver us, good Lord.

Since thou for us didst deign to die,
O Son of Mary, Son of God,
Then by thy last expiring cry—
Deliver us, good Lord.

—*C. J. G., in The Churchman.*

CHURCH FESTIVITIES.

Sometimes wagons and trains are loaded down so heavily that they are compelled to unload. The church needs to do a great deal of unloading. The Lord of Hosts is crying out, "Loose thyself from the bands of thy neck, O, captive daughter of Zion." She has gone into captivity to the world. The devil's locomotives run her machinery. Her fuel and steam supplied through these ungodly church festivals.

Oh, what shameful trickery and nonsense the churches resort to, to raise funds to remove the indebtedness of some church, or to secure an organ. For instance, money-safes in the shape of jugs are carried to the church, a nickel dropped in. Then they must pay from twenty-five to fifty cents, for the privilege of breaking the jug and securing the nickel.

Each lady is weighed and sold for two cents a pound. A person drawing a ticket with a lady's name who weighs one hundred and twenty pounds must pay $2.40 for a supper.

A fishing pond is constructed behind a screen, and men will pay ten cents, "just for the fun of it," to fish up some old cast off slouch hat, or an old pair of socks, and other things too ridiculous to mention.

In some corner the pastor or class leader stands auctioneering off some India rubber dolls; while a group of ungodly men laugh over the obscene language, on the plea of the pastor and church, "we must get up something to amuse our young folks;" another group are buying in a pound wrapper, for twenty-five cents, what proves to be nothing more, perhaps, than a pound of salt, sand, sawdust, or a bunch of old rags.

Others are cramming their stomachs, trying to get the worth of their money; boys throwing bones, cakes, candies, and pop corn at each other's heads; making such a litter on the floor, and defiling the house of God in such a manner, as to cause the vilest sinner to denounce such abominations.

The answer of a Mohammedan priest illustrates their policy. "A hog (which is a very vile thing in the eyes of a Mohammedan) once entered a Mosque. The people were horrified. What was to be done? The ingenuity of the priest was equal to the emergency. He told the people that the temple was so holy that the moment the hog entered the door, it became holy while in there, but became as vile as ever when it passed out." They say, "The church is a religious institution. These things are gotten up to support the church. There's no harm in them; some of our bishops give it their sanction, the thing's holy because carried on for holy purposes." They rob Peter to pay Paul. Do evil that good may come. Call light darkness, and darkness light, while the eternal woe of God hangs over their guilty souls.

The God of our Bible can carry on his church, without selling lemonade, pea-nuts, dime lunches, or cakes, or getting up an oyster, mush and milk, or pop corn supper. He can do "exceeding abundantly, above all we ask or think" on this line. Hallelujah! Away with such sacrilegious shams, such contemptible indirection, such silly, selfish devices in the name of Christ!—*Vanguard.*

A SERMON ON DANCING.

THIRTY REASONS WHY DANCING IS WICKED.

The Baltimore *American* some time since said: At the Second Christian church, corner Dolphin and Etting streets, the Rev. D. R. Wilkins preached yesterday on dancing. After reading for a text Judges 21: 20, 21, he said that in the days of such men of God as Wycliffe, Tindale, Coverdale, Cranmer, Bede, Huss, Ridley, Luther and others, the question with the Christian was not, "How much can I be like the world and be saved?" or "How near can I come to being lost and escape?" "How can I best serve my Master?" was the burden of his heart. But now Christianity has grown both popular and fashionable, and, therefore, not a few Christians are continually asking the question, "What harm is there in dancing? I read in the Bible of people dancing who were good people. What harm can it be?" I believe it is a great evil, and is doing more to demoralize the church and society than the Christian mothers who are training their children for the ball-room have any idea; and while I see no reason why Christians should engage in dancing, I see many why they should not.

1. It is nowhere commended in the Bible.
2. Although engaged in by men and women of God at times under the old dispensation, it was never sought as a pleasure as now, but was one of the ways they praised God in the time of victory.
3. The sexes did not dance together as now.
4. The New Testament tells of but one case of dancing, and that in purpose is more like the dancing nowadays than any dancing in the whole Bible. This dancing, which was engaged in by the daughter of one of the wicked women of the Roman empire, resulted in the death of John the Baptist.
5. Dancing is not done in the name of the Lord. Paul says do all things in the name of the Lord.
6. Dancing is revelling, and Paul says they who do such things shall not inherit the kingdom.
7. It is heathenistic. The less of civilization a nation has, the more dancing.
8. It leads to expensive and gorgeous dress.
9. It unfits the mind for reflection.
10. It leads to the violation of the laws of health, among which is the great loss of sleep and too much exercise.
11. It keeps people up all night who are too delicate to sit up with the sick or dying for one hour.
12. The ministers of the Gospel cannot engage in it without doing serious damage to the religion of Christ.
13. Our Saviour did not dance.
14. The apostles and early Christians did not dance.
14. Dancing is of ill repute.
16. No one dying sends for a dancing master to comfort him.
17. No good dancer wants it placed on his tombstone when dead that "he was an expert dancer."
18. No one dances in memory of a departed friend.
19. It creates or fosters a love for the fatal cup.
20. It tolerates a freedom between the sexes, both immodest and often resulting perniciously.
21. Hundreds of blasted characters can date the first step of their ruin to their first visit to the ball-room.
22. It creates jealousy between man and wife, between lover and lover.
23. It requires no brains to be a dancing-master.
24. It weakens a person morally.
25. It weakens his influence for good.
26. It is a useless art.
27. No Christian can attend balls and keep unspotted from the world.
28. We cannot let our light shine at the ball-room.
29. Dancing is not a healthful exercise.
30. We are to glorify God in our bodies and spirits. Can we do it by dancing?

TRAINING FOR THE THEATER.

A few days ago we heard an ardent Methodist mother describe the way in which she dressed her little boy of seven, who was to take part, with other children, in a public representation of an "Old Folks' Concert," for the benefit of the church. She became quite eloquent as she pictured antiquated garments of various colors, and the way in which she contrived to fashion a wig for her darling's head. She furthermore gave her listeners an animated account of the dress and appearance of all the other little boys and girls, what a charming tableau they formed on the stage, how admirably her little darling conducted the performance, waving his baton like an experienced director, and how the people applauded with delight. The whole performance took place in the church, before a crowded audience. We could not help asking her how she could explain her denunciation of theater performances, and the strong language used by their pastor and all his people against the same, in the face of such a performance by her own child, dressed by her own hand, and trained for a public exhibition.

Is it not strange that churches, Sunday schools and homes should cultivate and applaud the dramatic instincts of children, and afterwards look surprised and horrified when they take to the stage, while others crowd to see them?—*The Lutheran.*

SKATING RINKS.

Keep out of the skating rinks. I could mention a number of cities—four at least—where I have labored, and found the same sad lamentation from the lips of mothers and fathers, who would say to me, "I wish you would talk to my daughter;" "I wish you would talk to my boys; I have said all that I can to keep them from going to such places, but they *will go.*"

I have heard from the lips of three physicians the statement that a large proportion of the girls from twelve to sixteen years old who attend these rinks have, as a result, blasted lives before them. Many a heart-broken mother would give all she ever possessed could she place her daughters and her sons where they were before they attended the rink. People may call skating rinks places of innocent amusement, and perhaps they might be made so, but they are *not.* I consider them, next to intemperance, the greatest curse of our land to the young.

I was at a home for the fallen the other day, and the matron told me that the skating rinks were the greatest curse to the city and to the young, and that the majority of young girls under her charge were girls who were once pure and good, but had been allowed to attend the rinks and now see their folly when it is too late. The following from the Minneapolis *Tribune* will give some idea of what men in authority think of these things:

"The rapidly shortening days are bringing us nearer the season when an effort will be made to revive the skating-rink craze; and in view of the fact, the following statement made by the chief of police of Coney Island, N. Y., is worth noticing: 'My private books,' so says Captain McKane, 'will substantiate the fact that nine out of ten of the girls between the ages of fourteen and sixteen arrested by my officers on the island late at night, during the past summer, have upon private questioning by me, dated their fall from the time when they commenced to frequent skating rinks. This is no exaggeration,' he continues. 'I used to think, when I read of clergymen denouncing the rinks for the immorality that was bred there, that the rinks were harmless, and that those gentlemen were inclined to sensationalism. Now, from the stories told me by these young girls right here in my private office, I can appreciate the truth of their remarks, and realize the danger that surrounds the young female in such resorts. I esteem this fact of such importance that I think it ought to be known.'" Keep out of these death traps.—*Mrs. H. L. Hastings in Safeguard.*

HE DID NOT THINK.

Down in the fire-room of a big steamer that was lying recently at the wharf in New York, a young man was told to do a certain piece of work in connection with the pumps. There were two pumps close together in the room, one was for feeding the boiler, the other to use in case the ship should take fire. This latter one was capable of throwing a volume of water as large as a man's body.

The young man, who had been employed on the ship for three years, and had always proved himself efficient and reliable, was the only person left in charge of the fire and engine rooms. After the order was given to attend to the work necessary for the engine pump, he removed the cap from the fire pump. In a moment he discovered his error, but the force of water was so great that he could not replace the cap on the pump. Without a word he ran to the deck, jumped ashore, and took the cars for his home in another State. The water soon filled the hold of the vessel, and in spite of every effort the steamer sunk. Thousands of dollars of damage was done to the engine and furniture of the cabin and state-rooms, and the vessel was prevented from sailing on the usual date, thus causing another loss to the owners, and great inconvenience to the public.

What do you suppose was the man's answer to the questions as to the cause of the accident? "I did not think."

You see, he had not learned, when a little boy, to give his whole attention to the work in hand. "Whatsoever thy hand findeth to do, do with all thy might." And to do with all the power of which a man or woman is capable, it is necessary to learn to give full attention when a child, whether it be work or play; if it is worth doing at all, it is worthy of the whole attention. Never make "I did not think" an excuse for a stupid action. It is the part of wisdom to think.—*The Christian Union.*

HEARING WITH THE EYES.

Sixty years ago a baby was born in Connecticut; a beautiful, bright boy, with a hundred beguiling ways, and very dear to the heart of his father. But, after a few months, a cloud came over the household. Something was wrong with the child. He was so wide awake and quick in many ways that at first his loving friends could not believe that he was deaf.

"There! didn't you see him look and laugh when I called his name?" they said to each other. "He has such a wise little head that he gets busy thinking and doesn't always notice what is going on. He is only absent-minded."

There came a day, however, when even the hoping father gave up hope. Somewhere in the delicate harp of hearing there was a missing chord, but a very loud noise close in his ears made a faint vibration, and the father tried to persuade himself that by this obscure and deadened road he might, with great pains, be taught to speak. But the child drew back and put his hands to his ears in such evident distress that this hope, too, failed. Then the father, who was a devout Christian Friend, withdrew to the solitude of communion with the Spirit, pleading that his spirit might be taught to teach his child how to talk. One day, as he held the boy on his knee, his own fatherly heart overflowing with love and pity, he said, tenderly, again and again, "Papa's little boy." The little one looked earnestly at his lips and repeated, "Pa—pa—pa." In that moment the father believed he had the answer to his prayer. And from that hour he began the efforts to teach the boy lip-reading, which were so successful that today no one would guess in talking to him, by his manner in listening or replying, that this man was born deaf and dumb.

When the baby had grown to be a boy, and the boy was already almost a man, two men were riding together in the cars, and one, who was connected with the public schools in one of the New England States, said to the other that he had heard of a certain boy, deaf from his birth, who had been taught by his father to speak. The other replied, "That boy is a neighbor of mine. Come home with me and you shall see him."

Accordingly he went. The good Quaker was in the house, but his son was not.

"It is true," said he, "my son can hear with his eyes; and here he comes. Step to the door with me."

As they stood there together, the father motioned to the son to stop where he was, two hundred yards away in the path, and began to talk in a whisper, his son replying aloud. The stranger looked on in amazement and hardly able to believe this was not by a previous understanding. "Ask him," said he, "if he has ever been a-whalin'?" The father repeated the question with his lips.

"No," answered the son, "I've never been a-whalin'."

The stranger was convinced, and the marvelous story went abroad. Soon after, the Hon. Horace Mann came to see the talking mute, and offered him a free education. But the youth was delicate in constitution, and thought open air exercise better for his health, so he declined this generosity, and today is a farmer raising small fruits for market in an Eastern city.

We heard him tell the story of his life a few evenings ago, and also heard him read, with perfect modulation and feeling and emphasis, the 35th chapter of Isaiah. When he came to the verses: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the tongue of the dumb sing," it seemed like a prophetic foreshadowing of his own experience.

The beneficent work which began in the pitying love of a father, has gone on and is consolidated in a school for the congenital deaf. A sort of pictorial alphabet has been invented, by which the position of the lips and tongue is shown; and so any word, whether understood or not, can be correctly pronounced by even a child.

Among the unfortunates in this school is a boy who was sent, when six years old, by the Poor Commissioners from some country town. The child's father had died a drunkard, his mother was in jail, and he was a confirmed thief. A gentleman sleeping in the house heard, one night, a noise under his bed. He looked, and found this poor little wretch picking the pockets of his clothes.

Was ever a more hopeless case? Ever a life more ruined from its beginning? The son of criminals, deaf and dumb, and with no moral sense, inherited or taught.

It is six years since then. This boy to-day is as honest and conscientious, and as good a boy as can be. He has a fair education already for his age, and can read even the shadow of his teacher's lips thrown upon a wall.

So much of the marring of this earth has been done by the hand of man, thank God, we can see in work such as this, how much he is doing, also, towards the mending of it.—*Congregationalist.*

TEMPERANCE.

THE RILEY MEMORIAL.

The veteran temperance lecturer of Rochester, N. Y., whose tall form towered among the young men at the Chicago convention of the American party in June, 1884, like a snow capped peak among the foothills, has added to a long life of usefulness a crowning gift to the reform which has for so many years called forth his eloquence and devotion. General A. W. Riley will not be forgotten by those who attended that convention. His portrait and a biographical sketch appeared about the same time in the *Cynosure*. The Rochester *Morning Herald* of Saturday, Jan. 9th, contains the following account of a magnificent donation by General Riley to the W. C. T. U. of that city. May the old hero live to see his munificence rewarded in the overthrow of the drink traffic in our loved America.

[Erom the *Herald.*]

General A. W. Riley of this city has signified his readiness to make a donation to the Women's Christian Temperance Union of this city through its representative Rev. J. D. Requa. General Riley has sent the following communication to Mr. Requa:

"A MEMORIAL GIFT from General A. W. Riley of the city of Rochester, N. Y. to the Woman's Christian Temperance Union of the same place.

"This gift is for the advancement of the cause of temperance in Monroe county, N. Y., and also at large, as in the judgment of the said Woman's Temperance Union will best accomplish the desired work. It is a donation of 135 building lots, comprising eight acres of land. This property is situated about half a mile east of the city line and the East Rochester round house; and is a quarter of a mile west of the Brighton station on the Central railroad, at which several trains stop daily. The street cars now run on Culver park within three-quarters of a mile of the plat, and it is in contemplation to run them to Brighton village and near the property herein named. The land above described is under a lease of five years which will expire April 1, 1887. Otherwise it is free from all incumbrance.

"I, A. W. Riley, hereby hold myself in readiness to convey the said property to the said Woman's Christian Temperance Union by a deed of trust, with the priviso that only the income from rentals or interest shall be used, for the purpose named, for ten years. After that time the said Woman's Christian Temperance Union shall have sole control of the same.

"I, A. W. Riley, will also provide that parts or all of the said property may be sold or leased, as the said Woman's Christian Temperance Union may deem best, to secure the largest revenue from the same for the purpose above named."

This is but one of the many evidences General Riley has given of the sincerity of his interest in the temperance movement. The estimated value of this gift is $10,000. General Riley is one of the few survivors of early workers in the temperance movement. He began his labors for this reform fifty-nine years ago, and has in his time been considered one of the ablest advocates of temperance. He was associated in his work with E. C. Delevan of Albany, William E. Dodge, of New York, and other prominent temperance advocates. At present he holds the position of vice-president of the New York state temperance society. The office of president of that association has been tendered him on more than one occasion, but he has always declined accepting it. In forwarding the interests of the temperance reform movement General Riley has traveled thousands of miles and has made 8,000 addresses on the temperance question. During the many years which he gave to this work his travels extended from California to Plymouth Rock, and from Quebec to New Orleans. He passed two years in Europe and made 400 addresses there. We must not fail to mention another fact, that must afford especial comfort now to the old chieftain in his age and retirement. Six thousand drinking men took the pledge by means of the medals he had prepared. General Riley was not a hired agent of any society, but paid his own expenses.

General Riley is vigorous and hearty despite his advanced years. He has fully recovered from his recent illness and bids fair to outlive many of his younger friends in the movement.

MAD DOGS AND MAD MEN.

Where one person in this country dies of hydrophobia, a hundred or more die by tobacco poison—in the use of cigars, cigarettes, or the pipe. In smoking, death does not occur as speedily as in the case of hydrophobia. The bite of a mad dog does not always result in death; neither does indulgence in smoking or chewing. But, in both cases, there is damage to health and danger of life. Tobacco smoking is undoubtedly a poisonous, and therefore, a dangerous practice, and like, in its results, to the use of intoxicating drinks, which are also poisonous. Some constitutions can bear more tobacco poison or alcoholic poison than others. We admit that, in some cases, poisonous liquids, drugs and minerals may be properly used as a *medicine*, but, in ninety-nine cases out of a hundred, no one can *safely* indulge in the use of cigars or of intoxicating drinks. All are more or less harmful, and if immoderately used will surely result in an early death. If moderately used the damage will be sure but less apparent. The bite of a mad dog is a frightful matter anywhere, and there are probably a hundred deaths caused thereby, yearly, in this country. If one man dies of hydrophobia, a whole community is greatly excited and scared. "Run for your life!" "Load your gun!" "Kill all the dogs!" is then the loud and immediate cry in all directions. But not a ripple is made, nor hardly a word is uttered, if ten thousand men and women die in a year of delirium tremens, or a thousand die of tobacco poison. It is fashionable to drink and to smoke; and hence, thousands of young men begin very early to indulge in these practices, with scarcely a thought of the risks and dangers of such indulgence. Pale faces, yellow skins, bloated bodies, restless nights, loss of appetite, heart disease, and poor health generally, do not seem to frighten them in the least. They will send for medicine and the doctor, but will not stop tampering with poison. They will drink and smoke, smoke and drink, day and night, year in and year out. That is the *fashion*, and that is law, no matter what the consequences are, "I'll take the risks," is the answer to all entreaties of friends to stop. If you should see a mad dog in the street you would run for your life, as we have before said, to get out of his way. If you see a man drunk in the gutter, you simply say: "Poor fellow! I pity him. His friends ought to take care of him," etc. If you hear of the death of a man by cancer, which was caused by smoking, you are at first startled, but never stop a day yourself the beastly practice of smoking. A hundred thousand deaths, at least, are caused every year by indulgence in drinking and smoking; and those who are trying to stay its dreadful results are called bigots and other worse names. While we flee from mad dogs, malaria, small pox, and typhoid fever, let us wake up and banish forever such senseless and dangerous indulgences as liquor drinking and smoking. People are beginning to wake up on this subject. Congress is talking about temperance, and physicians are speaking plainly about smoking. Tobacco is more dangerous in its direct and indirect effects on human life than would be the letting loose of all the mad dogs in the nation. Alcoholic drinks destroy more lives yearly among us than do hydrophobia, small pox, and all sorts of fever combined. These dangerous and deathly practices should be stopped everywhere if possible. Life-saving on the ocean is now regarded as a proper theme for discussion in Congress and elsewhere.

Why should not life-saving on land be also considered? As to the shameful drinking and smoking practices in the halls of Congress, it is high time that both were by law suppressed. Let us have pure air, clear heads and a healthful example in the Capitol and at the White House. While we do well to attend to mad dogs and prevent infectious diseases, let us not forget or fail to check the immense, the untold loss of life caused by a worse madness in the shameful indulgences we have named.—*Independent.*

LITERATURE.

SONGS FOR THE TIMES. Over two hundred choice and spirit-stirring songs, odes, hymns, etc., dedicated to Humanity, to Temperance, Prohibition, and to happy Homes against the Crime and Misery-breeding Saloons. By Geo. W. Clark. Pp. 142. Price, by mail, 35 cents. Published by the author, 238 Second St., Detroit, Mich.

This new edition of the Reform Song Book, published by our "Liberty Singer," is embellished with a fine portrait of the author from the engraving house of Blomgren Bros. of this city. The venerable author has so sung his way to the hearts of the supporters of our reform east and west at our conventions that this last book hardly needs a commendation from the *Cynosure*. The pages of the first song book published several years ago especially devoted to the lodge have been turned over to the National Christian Association, and form a small reform songster of lively and entertaining music. Their place has been given to a choice selection of home music, many new and some old favorites, which give perhaps a more popular character to the book. A little investment in these books and brief practice would help many temperance and literary societies to give a new interest to their meetings. They will bear a trial.

The *Missionary Review* opens its first number for 1886 with an article on the latest and in some respects the most interesting mission field—the Congo. Many particulars are given which awaken the prayer and zeal of the church for the nations in this vast interior region of the Dark Continent. Wm. Taylor and his devoted faith missionaries have already opened stations for nearly 400 miles in the Congo region. The hindrance of expensive missionary church buildings to the work of Christ in India, "Women and Foreign Missions," "Appeals to Disciples everywhere," "Authority of Mission Secretaries," letters, foreign missionary reports of the Presbyterian denominatsons and Lutherans in the United States make up the bulk ot this excellent number.

Vick's Floral Guide for 1886, the pioneer seed annual of America, comes to us this year a real gem, not a dry list of hard botanical names, but over thirty pages of reading matter, among which are articles on roses, house plants, cheap greenhouse, onion culture, mushrooms, manures, young gardeners, and very interesting reading, followed by about 150 pages containing illustrations, descriptions and prices of seemingly everything the heart could desire in the line of seeds, plants, bulbs, potatoes, etc. It is a mystery how this firm can afford to publish, and really give away, this beautiful work of nearly 200 pages of finest paper, with hundreds of illustrations and two fine colored plates, all enclosed in an elegant cover. Any one desiring goods in this line cannot do better than send 10 cents for the *Floral Guide*, to James Vick, seedsman, Rochester, N. Y. Deduct the 10 cents from first order sent for seeds.

The remarkable letter written by Lincoln to Grant just before the opening of the Wilderness campaign, closing with the words, "And now, with a brave army, and a just cause, may God sustain you," is in the possession of Gen. Badeau, and has been reproduced in fac-simile for the February *Century*, to accompany Gen. Grant's article, "Preparing for the Wilderness Campaign." Gen. Badeau states that Gen. Grant was "always careless about his papers, and private or semi-official ones were often thrust into his pockets, where they remained for months. In some such way Mr. Lincoln's beautiful God-speed was mislaid. Gen. Grant had forgotten its existence, until, in 1866, I came across it in my researches for my history of his campaigns. He was so pleased at the discovery, or recovery, that he gave me the original letter at the time."

—A Chinese princess, who is said to have been converted to Christianity, observes the Sabbath with all her family, and has destroyed all her Buddhist books and relics.

—The total contributions of the forty churches of the New York Presbytery, with their 19,619 communicants, during the past year were $848,442.71, of which $88,149 was for home and $85,742 for foreign missions, $442,025 for congregational and $167,238 for miscellaneous purposes.

THE CHURCHES.

—Mr. Moody opened his meetings on Sabbath in his old church on Chicago avenue. He was greeted with a great audience of 2,500, and spoke with his old energy, to which the enthusiasm of the congregation happily responded.

—The *Record of Christian Work* announces the following as the programme of Messrs. Moody and Sankey's meetings, following the Christian Convention held in Cleveland, Ohio, last week: Chicago, Jan. 17–25; Knoxville, Tenn., Feb. 2, 3 and 4; Memphis, Tenn., Feb. 5–7, New Orleans, Feb. 9–21, inclusive; in the second week there will be a Christian Convention of three days; Houston, Texas, Feb. 26–28; Mobile, Ala., March 2,3,4; Oxford, Miss., March 6–7; Selma, Ala., March 9–14; Atlanta, Ga., March 16–18; Savannah, Ga., March 21–23; Jacksonville, Fla., 26–28; Charleston, S. C., March 30 to April 4; Columbia, S. C., April 5–7; Norfolk, Va., April 9–11; Lynchburg, Va., April 13–15; Charlotte, Va., April 16–18. "We feel sure," says the *Record*, "that Christians all over the country will follow them with prayer for the blessing of God upon them in this important campaign. It is the winter season, and men will have time to give to their meetings. Probably tens of thousands of people will listen to their voices for the first time, and may we not look for the gathering of thousands upon thousands into the church, and the quickening of all the churches, where these meetings have representatives.

—Charles Herald, one of the sweetest of our Gospel singers, and for four years chorister of the Chicago Avenue church in this city, has lately gone to Dakota to enter business.

—Mr. Sankey is not assisting Mr. Moody in his meetings this week in this city. His health is poor, and he has lately borne the heavy grief of burying his oldest son.

—The Gospel meetings held at Quincy, Ill., by D. W. Potter, a Chicago lay evangelist and business man, resulted in the conversion of some 425 persons.

—Sam Jones, the Southern evangelist, is now in Cincinnati.

—Major Whittle, the beloved elder of the Moody church, Chicago, with his singing companion, McGranahan, are now holding meetings in Atchison, Kansas. They have more calls in that State than in their power to attend. At Lawrence, during November, some 350 to 400 converts were reported and like blessed results followed their visits to Wichita, Leavenworth and Topeka.

—The Chapin Home for friendless native women has been opened at Ahmednagar, India, by the mission of the American Board. The poor women are taught to cut and make native garments and to act as nurses and servants, by which they support themselves. They are also taught to read and write and have daily Christian instruction.

—Few people know how much the Presbyterian church has done and is doing for our American Indians. Our own branch of the church alone has sent first and last 400 missionaries to the Indians, and about $550,000 of Presbyterian money have been expended in their behalf, and as much more has been appropriated by the government to assist the schools which have been carried on by our missionary teachers.

—A St. Louis despatch, Jan. 3, says: "Jut Jun, a Chinese laundryman, professed Christianity to-day and was taken into the Pilgrim Congregational church. Five other Chinamen witnessed the ceremony. Jun wore his Chinese clothes and pigtail."

—English colporteurs in Persia are meeting with success in distributing the Bible in the Persian language. Even Mohammedans are pleased with Bibles offered them in their own tongue.

—An elderly couple recently died in Indianapolis from suffocation by coal gas because, it is said, they declined to do any work on the Sabbath, and hence could not adjust a fallen stove-pipe.

—The third anniversary of the Jerry McAuley Cremome Mission in New York was recently held. Mrs. McAuley, widow of "Jerry," is said to carry on his work with great earnestness and wisdom.

—The practical work being done by the Central W. C. T. U. of Chicago is shown by their having in successful operation two free kindergartens, two industrial schools, one Sabbath-school, a nightly Gospel meeting, and two day nurseries, where each month between 400 and 500 children of working women are cared for.

—A wonderful revival work has been carried on in Alexis, Ill., under the auspices of the W. C. T. U., led by Mrs. A. M. Palmer, the national evangelist. Merchants, lawyers, and leading busiuess men signed the pledge, and the Presbyterian church received over sixty additional new members through her efforts.

—Miss Frances E. Willard, President of the National Woman's Christian Temperance Union, has accepted, with Mrs. Dr. J. H. Kellogg, of Battle Creek, Mich., the care of a new department, among the forty and more pertaining to that society. Its object is the promotion of social purity and co-operation with the White Cross Army, recently organized in England by the Bishop of Durham, and in America by the Rev. Dr. Decosta, of New York. Thousands of leaflets and circulars are now being sent out from Chicago to the W. C. T. U. in all the States instructing them how to work for a better public sentiment and laws that will protect women and girls. Superintendents are to be appointed at once in each State and local union.

—The number of names voluntarily placed on the convert's roll at Bethany church, Philadelphia, during the last three mouths amounted to five hundred and thirty.

—Arrangements have been made in Syracuse, N. Y., for a business-men's prayer meeting, to be held daily from 11:45 A. M. to 12:15 P. M., in the chapel of the first Presbyterian church.

—One of the results of the meetings lately held in Birmingham, Ala., was the reception of 100 members into the Baptist church, and the pastor thinks that at least fifty more will follow.

—Rev. J. A. Ward was arrested and imprisoned for about an hour or so at Clinton, Iowa, for street preaching. His incarceration aroused general indignation, and the city council rescinded the anti-salvation army law under which the arrest had been made.

—The *Indian Witness* says that the enterprising Chinese are monopolizing most that is worth having in Siam. At least a third of the half a million population of Bangkok are Chinese. They own most of the farms, junks, and ships, and are in every department of industry. American Presbyterians and Baptists have missions to Siam.

—The Methodist Woman's Missionary Society in India, having collected nearly $35,000 for the purpose, have started a newspaper designed especially for the Zenana ladies. It is issued fortnightly from their press at Lucknow in the Urdi and Hindi languages, and it is proposed to start a similar paper in Calcutta in the Bengali language.

—The Rev. E. P. Hammond is now holding evangelistic meetings in London. During three weeks' services held in Dr. Sinclair Patterson's church, 500 professed conversion.

—The Free Church of Scotland numbers 1,035 separate congregations, with a membership of 324,000, and 221,501 teachers and scholars in Sabbath schools. The United Presbyterian church of Scotland has 557 congregations, a membership of 179,891, and 103,578 teachers and scholars in Sabbath schools.

—In St. Louis, Mo., there is much religious interest reported in the churches. On Sunday night, December 20, a union service in Dr. Brooks' church was attended by not less than 3,000 persons, who packed both the auditorium and the lecture-room, while perhaps nearly an equal number were unable to gain an entrance.

—The number of communicants in connection with the various evangelical missions in China is now reported at 26,287, of whom 10,541 are credited to American societies, 10,044 to British, and 1,700 to Continental. The Presbyterian Board stands at the head of the list, with 3,777; the English Presbyterian Board comes next, with 3,105; and the London society is third, with 2,924. The Presbyterian Board has the greatest number of native helpers—213. The China Inland has the largest force of missionaries—113. There are in all 554 missionaries, including male and female, and 1,450 native helpers.

—When the missionaries of the American Board went to Oroomiah, fifty years ago, the language of the people—which is modern Syriac—had not been reduced to writing. Not a single woman and very few of the men could real the manuscripts in ancient Syriac which were used by the Nestorian priests. Vast progress has been made since that day, and the whole Bible in Syriac has been made accessible to the people, At the recent semi-centennial celebration, about eight hundred Nestorian women being present, in response to a request that all among them who could read should rise, full three-fourths of them rose to their feet.

BUSINESS.

Through the kindness of subscribers who returned *Cynosurs* of Dec. 10th and 17th ult, those have been supplied who failed to receive their copies at the time. A few more copies can be supplied if there are any who wish them.

The *Cynosure* one year, $1.50. Eight numbers (trial subscribers) 25 cents; five sample copies (back numbers of different dates) to one address for ten cents.

For every new subscriber, for one year, received from now to the first of March, the person sending may order 30 cents worth of anti-secret books.

If you wish the benefits of the above offer, do not fail to send your order with the name of the subscriber, that errors may be avoided.

The number of subscriptions sent in during the past few weeks has been very encouraging, and below are given a few extracts from letters written by those who have enlisted for life, and year by year do what they can for their neighbors and the cause of Christ by acting as agents for the *Cynosure*, and upon the labors of such friends the *Cynosure* largely depends for its circulation.

Some are discouraged because of their lack of success in obtaining subscribers after all their labor; would it not be a good plan to put one of Thurlow Weed's letters into every house, and after awhile try again for the *Cynosure?* The Weed pamphlet will be furnished you free for this purpose, on application, stating how many are wanted.

W. B. Stoddard, Robt. Loggan, Mrs. L. Andrew, John A Gordon, E. C. Spencer, Mrs. A. Augustine, G. J. Shoemaker, Joel T. Buckley, and others, have sent in good lists of subscribers which we trust is the earnest of many more to follow.

Isaac J. Gilbert writes: "Your paper comes to me with a richness that I would like the world to see."

C. Quick writes: "Will do all I can for the *Cynosure*; will try for new subscribers. I like the *Cynosure* very much, and am not willing to do without it."

George M. Smith writes: "I shall be very glad to obtain a list of twelve subscribers; shall make an earnest effort to accomplish it."

Nathan Callander writes: "I am anxious to extend the circulation of the *Cynosure* and will see what I can do soon."

A. K. Richey writes: "I will do what I can to get all who will, to take and read the paper. I will soon send you some renewals, and others, if I can secure any new subscribers."

SUBSCRIPTION LETTERS.

Names of those sending in cash for *Cynosure* from January 11, to January 16, 1886, inclusive:

T Gilmore, J Chadwick, Sam'l Ruffel, A M Achison, G G Shoemaker, John Lamb, Rev A L Read, Ford Cotton, C B Churchill, Wardell Vine, S F Forgens, H De Gough, A H Leach, J B Crall, M A Gault, Lucian Woodruff, H Avery, Stephen Grover, A Stutzman, D Thompson, T B McCormick, John Stahl, Mrs U P Merrell, E N Hicks, P M Carnahan, F C Herring, H C Cawgill, John Todd, Jno H Foster, A Megrew, S Bell, Wilson Stewart, Francis Christian, Henry Smith, John Stricker, David West, W H Dawson, W G Waddle, N A Hitchcock, Jno C King Postal Sub Co, J A Bent, J W Porter, S G Stewart, H M Elwyn, L M Devilbiss, S Mummey, J S Baldwin, C C Felts, G W Waterbury, Rev Benjamin Burke, Erastus Smith, Joel T Buckley, J D Miller, J P Stoddard.

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BETWEEN TWO OPINIONS!

GOOD WORDS FROM THE PRESS.

The Interior, Chicago.

"*Between Two Opinions,*" by E. E. Flagg, is an anti-Masonic, anti-liquor, woman-suffrage, honest-brotherhood book, from the press of the "National Christian Association," Chicago.

The Free Methodist, Chicago.

"Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions and must attract thousands of readers among our thinking and observant people. The plot of the story is neither startling nor novel, but it develops a wonderful strength in following the experiences of people in the common, everyday walks of life.

Christian Instructor, Philadelphia.

There are important questions pressing upon American politics to-day; two of them are prohibition and the labor question as connected with the secret unions of workingmen. This work is an expose of the twin evils, secret societies and the saloons. The truths are given in the form of a story; not startling, but thrilling experiences of home life that are vouched for as facts. The evidences presented of the impossibility of reaching the saloon keeper so long as he and the officers of the law are sworn brothers in the den of some secret society, are conclusive enough to awaken the most careless and obtuse member of society. It is a valuable book for the masses to read.

Sandy Lake, Pa., News.

This is, religiously, morally and mechanically a beautiful book. It is a volume of 386 pages, the first issued by the National Christian Association, Chicago, written by Miss E. E. Flagg, of Wellesley, Mass., author of several volumes, one of which received the prize offered by the well-known publishers of juvenile literature, D. Lothrop & Co., Boston. Like "Uncle Tom's Cabin," it has been extensively read as a serial; and those who have read it in parts will wish to read it as a whole. We predict for it an extensive sale.

The Standard, Chicago.

It is written in the interests of reform, more especially temperance and Anti-masonry. The title of the story suggests the special aim of it, which is to protest against all "halting between two opinions;" in other words, is a plea for radicalism. The story is vigorously written, and will interest even readers who do not altogether believe in its doctrine.

Birmingham, Iowa, Free Press.

It differs from the popular story, "The Bread-winners" of a year ago. It greatly differs from that book in that it is written from the Christian standpoint, and its beautiful and touching descriptions of home life and home duties and heroic self-denyings will waken a responsive echo in every heart, that has not by dissipation lost the taste for the pure joys of home.

Law and Order, Boston.

The book takes high ground for prohibition of the liquor curse, for woman's ballot for home protection, and for a better and more honest brotherhood than is forced by their obligations upon the members of secret orders. It is, therefore, a valuable book for several large classes of American readers.

Berea, Kentucky, Evangelist.

The object of the volume is to illustrate the practical workings of Secret Societies, and especially to show how the Lodge upholds the saloon, and this very important design is wrought out with much skill, clearness and power. By reading it temperance people may learn much about the difficulties in the way of prohibition. Though in some sense fiction, still the book is hardly that, since the incidents are, without exception, matters of fact. Our friends will be bettered by reading it. Give it to the children; it may save them from much evil.

The Religious Telescope.

The author, Miss Flagg, is a brilliant writer. The stirring questions in American politics are undoubtedly prohibition and the labor movement as championed by the secret unions of working men, which direct the strikes that with more and more frequency occur in our cities. "Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions, and must attract thousands of readers among our thinking people.

The Pacific, San Francisco.

It is a story intended to do service against the saloons, and in favor of Womans' Christian Temperance work, and especially against the secret orders—Freemasons, Odd-fellows, the Knights of Labor, etc. No reflecting man can doubt that any combination of picked classes and individuals is liable to great abuse. It is obvious, also, that secret orders are specially capable of being used in a selfish and unprincipled way. Whether because of this liability the method of reform should be one that would exterminate such orders, is a question. But it must do good to have books written which show the excesses and dangers to which these societies are exposed; for our civilization is honey-combed with them, and in many places citizens, who really don't care for them, appear to be obliged to join a half dozen of them for fear of losing some business.

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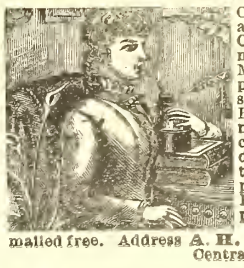
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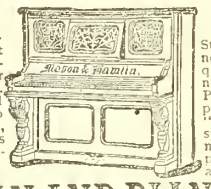
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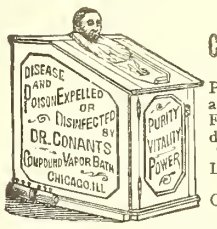
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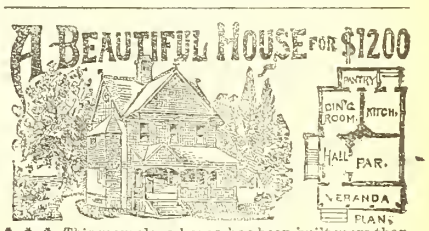
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FARM NOTES.

CARE OF ANIMALS IN WINTER.

The American Humane Association offers the following suggestions relative to fowls, horses and cattle to persons having these in charge, in the northern latitudes, during the winter months.

Do not compel domestic fowls to roost in trees Aside from danger of being captured by owls and other enemies, the swaying of the branches upon which they are sitting will prevent them from getting rest; while in the severely cold weather, thus exposed, feet and combs are frozen and the bird is so benumbed as to make it impossible for it to be of much profit on the farm. Securely sheltered from wind and storm, and allowed to sit on a broad roost, feet are thus kept warm, refreshing rest is obtained and the fowl is much stronger, healthier and more profitable to its owner.

Do not clip horses during the winter months. With the same propriety we might cut the hair from a dog or shear a sheep at this season of the year. The argument in behalf of the practice is that the horse in perspiration will dry more quickly if the hair is short If the animal is thoroughly blanketed and kept in a sheltered or warm place, after being driven, no danger results from perspiration, whatever the length of hair; while the horse that has been deprived of its coat in the winter time suffers perpetually while being exposed to the cold.

It is a cruelty inflicted upon beautiful carriage horses for the purpose of style. Blessed is the ordinary work-horse, in the winter time, for, however much it may perspire, it is allowed to carry its full growth of hair during the cold weather.

Do not leave cattle to stand shivering, while extremities often freeze, in the snow storms and severe winds of winter, when a little time would suffice to construct of boards, rails or poles, a support upon and around which may be placed hay, straw or weeds, thus making a shelter that may comfortably protect them. Cattle kept in fairly warm condition throughout the winter will, as milkers, give a larger and better yield of milk, and as beeves will take on flesh much more rapidly than if left exposed to inclement weather.

Aside from a question of humanity, the more attention and care that is bestowed upon animals, with a view to comfort, the more will they be of service and a source of profit to their owners.

FARM HINTS FOR JANUARY.

Of course, before you take your vacation, the farm harness will be oiled and repaired, the wagons, and sleighs, and buggies and carriages, carefully examined, and the nuts tightened. There will be a place for everything, and everything in its place—forks, rakes, hoes, shovels, spades, chains, slevises, whiffle-trees, plows, cultivators, horserake, mower, binder, roller, harrows, farm drill, garden drill, garden line, corn marker—I am afraid my corn marker is sticking on the fence but I have no expectation of taking a vacation, unless we may conclude that that is the proper place for it.

Of course you will get the harrow teeth sharpened, and the wood-work saturated with crude petroleum. The manure will be all drawn out and piled in the field. You will get everything ready for the lambs, and the pens will be made comfortable for the early spring pigs. You will have a plenty of troughs and racks. Hoops will be tightened on barrels. New leathers will be put on pumps. Pruning will be done. Dead trees will be cut down and worked up. Dead branches of shade trees will be removed, and wherever shade trees, or trees on the lawn are too thick, they will be thinned out. Fences, gates and bars, will be in perfect order. All the pig pens, cow stables, hen house, cellars and sheep sheds, will have two coats of whitewash, and some of them three. The potatoes in the cellar will be sorted over, the decayed ones removed, and those intended for use, put by themselves. There will be no broken panes of glass; no windows loose in the frames; the doors, the locks and the bolts will all work smoothly. The garret will be overhauled. Perhaps you will say this is woman's work. At any rate, you will see that they have a good bench for the wash tubs.—*Joseph Harris, in American Agriculturist.*

Professor W. Brown, of Ontario, told *some things cattle say on the feed question*, based upon experiments during ten years. It is not advisable to grind any grain fine; it is even dangerous. If fed course the animal will masticate it more thoroughly and thus digest it better. If of good quality barley fattens well and makes nice beef, but costs high. Uncooked food for any stock is undoubedly best and cheapest. Grain fed with roots is an advantage; maugolds are better than turnips for fattening but cost a trifle more. Give all stock, except milch cows, enough roots so they will drink but little water. Farmers in Ontario raise about seventeen acres of roots to every 100 of cultivated or cleared land. It is always safe to feed to any animal one pound of grain to each hundred of live weight. Though he has never seen it he does not deny that there may be such a thing as "good sweet ensilage." He has put all kinds of forage crops into the silo, but when fed to milch cows the butter was "off color" and inferior; the milk also was of poor quality.

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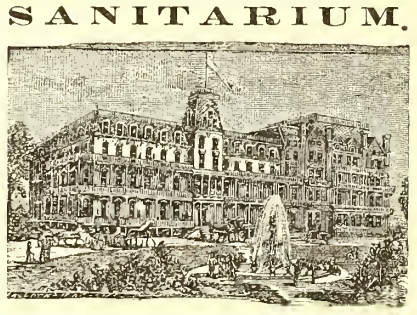
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IN BRIEF.

A lot of coins, comprising English shillings, sixpences, and coppers were found in Jumbo's stomach.

The Georgia Legislature passed a bill Thursday to levy a prohibitory tax on the game of bass ball.

Mr. W. W. Worthington, foreman of the work of improving the court-house yard in Lafayette, Ind., had occasion to break in pieces a huge slab of limestone from the quarries at Greensburg, in Southern Indiana. The piece of stone was about 14 inches thick. and in the heart of it was imbedded part of a huge crawfish lobster, the vertebræ and bones corresponding precisely to those of that well-known animal of the crustacean variety. The specimen obtained measured 18 inches in length, and was evidently but about two-thirds of the entire animal. It has been sent to the geological department of Purdue University.

Some startling statistics on city expenditures have just been published by the Council of Municipal Reform in New York. The Council has obtained from forty-three principal cities of this country, and from the three principal cities of Europe—London, Paris, and Berlin, exact figures of public expenditures in each for 1884, and these show the cost of government in New York is three times as great as the average cost in foreign cities. In comparison with other American cities New York shows fearful extravagance. The cost per capita in New York in 1884 was $36 65; in Brooklyn it was $10 88; in Albany, $13 39; in Chicago, $16 18; in Cincinnati, $14 52; in Philadelphia, $16.09, and in St. Louis, $13 99. In every branch of city affairs New York pays more than double what Brooklyn does for the same service, and yet many of the larger cities are run at far less expense than Brooklyn.

TRANSMITTING ELECTRICAL POWER.—A very remarkable advance toward the solution of the problem of bringing electricity into more extensive use as a motive power has just been made in France by M. Deprez. His experiments have been going on for a long time under the patronage of the Rothschilds, who have furnished the means for prosecuting them, and, it is said, have expended, up to the present time, no less a sum than eight hundred thousand francs ($160,000). It is not often that an inventor finds such munificent patrons, and M. Deprez must have impressed them very strongly with the belief in his ultimate success to have induced them to advance him so large a sum of money. The problem M. Deprez set himself to solve was how to transmit electrical power over long distances, with low tension, and with the smallest loss of power at the terminus of the wire. What he has accomplished thus far is this: From eighty horse power generated by dynamos at Paris he has transmitted, over a single wire, forty-horse power to Creil, a distance of about forty miles from Paris, without overheating the wire. He has done this in the presence of railroad experts and other interested persons, and in the paper read by him before the French Academy of Sciences he proposed to submit his process to further tests in the presence of a committee appointed by that body. The thickness of the wire through which the power is transmitted is not stated in the French journals that have reached us. The suggestion that the power of electricity would be transmitted from the point where it was generated, and used to drive mills and factories many miles away, is not a new one, but the practicability of the thing was never before demonstrated so clearly for such a distance, or even by such a comparatively small loss of force, considering the distance, as in this experimental test by M. Deprez. Nevertheless, for general work and in all places, the difficulty of cost over steam has yet to be overcome.—*Daily Paper.*

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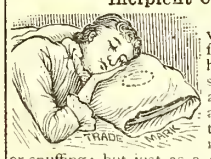
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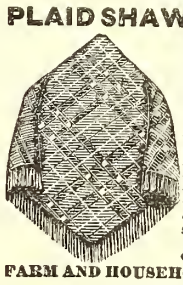
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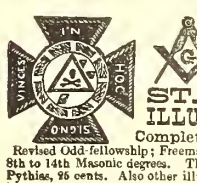
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NEWS OF THE WEEK.

WASHINGTON.

Senator Edmunds has introduced a bill to require the bureau of statistics to collect information on marriage and divorce throughout the United States. Such a measure was proposed by Senator Garland, now Attorney General, some years ago, but was never passed.

The value of breadstuffs exported during the twelve months ending Dec. 31st. last, shows a falling off from $147,000,000 to $129,000,000, a decrease of $18,000,000. The exports of petroleum during the calender year just closed were $49,214,281, an increase of aboat $100,000. The exports of beef, pork and dairy products were $93,713,020, as against $96,449,142 in 1884.

The postoffice department is investigating a clever case of swindling which is being practiced among the farmers of the Eastern States by a Western firm. The scheme is to mail circulars to farmers and others desirous of stocking ponds and streams near their places with carp, telling them that for $1 the fish will be sent them. The farmers nearly all replied, inclosing the amount stipulated, but of course received no answer.

COUNTRY.

Gov. Larrabee was inducted into office at Des Moines, Iowa, Thursday, the inaugural ceremonies attracting a large concourse. In his message the Governor recommends a strict enforcement of the liquor law, and pledges himself to unhesitatingly use his authority in the matter. The retiring Governor, Sherman, also advised that the statute be rigorously enforced.

The frosts in Florida destroyed 500,000 boxes of oranges, worth, it is said, $1,000,000.

The lower House of the New York Legislature Thursday passed the bill incorporating the Grant Monument Association, and empowering it to hold $7,000,000 worth of property free of taxation.

It is believed that Mormons at Pima, A. T., who have applied for arms to protect themselves from Apaches intend to furnish the weapons to the Indians, as it is a well known fact that they have always been very friendly with their alleged foes.

The remains of four men, who had been frozen to death, were found Friday near Benkelman, Neb. In the district of Akron, Col., several persons also perished by the storm.

Twenty-four persons perished in Kansas by the recent blizzard, and others are believed to be missing.

Persons boring for gas near Lima, Ohio, Friday, struck petroleum at a depth of 1,300 feet, and it is expected that the yield will be heavy.

The explosion of a boiler in the basement of St. Mary's Catholic church at Fort Wayne, Ind., Wednesday afternoon, wrecked the structure and the parsonage adjoining and killed the engineer and a little girl. Fire completed the work of destruction. The loss reaching $65,000.

Resolutions boycotting M. O. Wells, Selz, Schwab & Co., C. H. Fargo, C. M. Henderson, and Phelps, Dodge & Palmer, all of Chicago, were passed Thursday by the Illinois State Assembly, Knights of Labor, at its session in Decatur, for the reason, as alleged, that they have goods made under the prison-contract system.

The National Law and Order League has issued a call for a convention at Cincinnati, Feb. 22, next.

A train bearing a number of New York business men was derailed Thursday morning at a long trestle bridge near Matawan, L. I., but a tragedy was averted by the engineer throwing open the throttle of the locomotive, thus dragging the toppling cars across at great speed. No person sustained serious injuries.

A colored woman at Pond Hill, Conn., thinking to keep her baby warm while out visiting, left it in the oven of the kitchen stove. The husband returning first relit the fire and unconsciously roasted the baby to a crisp.

Three men left Mono, Kan., Jan. 6th in a sled to go to their respective homes, several miles distant. Five days later they were found in the sled frozen to death. The horses were also frozen.

Colonel Ed Richardson, one of the largest cotton planters in the world, who was president of the World's Exposition at New Orleans, fell dead of paralysis in the streets of Jackson, Miss., Monday night.

Two Indians from Wyoming, one of whom is an Arapahoe chief, were received at Joliet Penitentiary Tuesday, to serve terms for killing cattle not belonging to them.

It was 15 above zero at Jacksonville, Fla., Monday night, the coldest weather ever experienced there. It is feared that all the young orange trees will be killed.

FOREIGN.

John Magee convicted of writing threatening letters to the Prince of Wales, has been sentenced to seven years' penal servitude.

Bradlaugh, on Wednesday, took the oath in the House of Commons, the Speaker deciding that he could do so, but he would have to take the risk of the law, if any were involved.

A London dispatch states that the Irish local-government bill will be delayed until the English bill is settled; that the Irish measures may not appear during the Parliament, and that the Parnellites are not eager to force the government to declare its Irish policy.

Parliament opened Tuesday. Large crowds had congregated in the vicinity of Parliament House long before the beginning of the session, and when Mr. Bradlaugh and Mr. Gladstone arrived they were loudly cheered. The vaults of the Houses of Parliament were thoroughly searched this morning, but no indications of a Guy Fawks plot were discovered. The Right Hon. Arthur Wellesley Peele was re-elected Speaker of the House of Commons without opposition.

Prince Alexander and the Porte have come to an understanding on the following conditions: That the union of the Bulgarians be recognized by the Porte; that the Bulgarian army be at the disposal of Turkey in the event of war with Greece or Servia; that tribute be paid regularly to the Porte; that the customs rights of the Porte be maintained, and that Prince Alexander go to Constantinople to be invested with the governorship of Eastern Roumelia.

A disastrous cyclone passed over the middle counties of England, Wednesday. The railway station at Strafford-on-Avon was unroofed and traffic on the railways was stopped for some time. A number of cranes were blown over at Wedensbury and two persons were killed at that place. Reports from all sections traversed by the cyclone say that trees were uprooted, houses unroofed, and damages of other sorts sustained.

The German Keichstag has adopted a resolution declaring that the expulsion of Poles from Prussian territory was unjustifiable and incompatible with the interests of German subjects.

The ukase ordering the expulsion of all unnaturalized persons from Russia will banish about 100,000 persons, Employers are given eight months to leave, workmen six months, and peasants six weeks.

London dispatches say that, while eighty six Parnellites hold the balance of power in Parliament, it is daily becoming more evident that public opinion will demand a renewal of coercion in Ireland.

In the Chamber of deputies M. De-Freycinet declared that the colonial policy of the new cabinet will be less adventurous than that of its predecessor.

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MISCELLANEOUS.

THROAT WEAKNESS.

Clergymen, Teachers, Singers, Lawyers, Public Speakers, and all who have occasion to use their vocal powers more than ordinarily, will find the little treatise entitled "CHRONIC SORE THROAT" very useful. If those who are troubled with hoarseness after speaking or singing will read this book any follow its instructions they will be greatly benefited and relieved. Dr. Shuldham, of England, the author, has himself a reputation as an elocutionist of no mean powers, and he writes on the human vocal economy with the double experience of the physician and reader; especially is this experience noticeable in the Chapter on **THE ART OF BREATHING**, for it is on the proper modes of inspiration and expiration that the whole secret of managing the voice without causing any undue strain to the throat organs depends. Nor can we speak less emphatically in praise of the Chapter on **THE HYGIENE OF THE VOICE**, in which Dr. Shuldham lays down what in the way of solids and fluids a public speaker or singer should take, so as to avoid on the one hand throat irritation, and on the other any derangement of the stomach, which must react unfavorably on the whole system.

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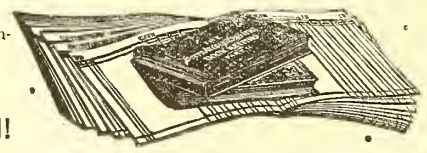
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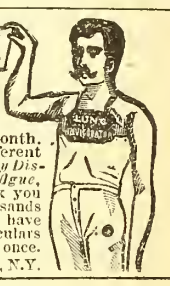
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Senator Wilson of Iowa has introduced a bill in Congress, which is already reported back favorably from the committee on Postoffices, prohibiting the mailing of newspapers and other publications containing lottery advertisements. The States have with great unanimity acted for the suppression of the lottery business. Louisiana alone permits it, but has limited its life to 1895. Vermont and Delaware permit such lotteries as are authorized by their own laws but denounce those of other States. This bill should quickly become a law and be so well enforced as to suppress the lotteries entirely. They now have a large support throughout the Union and few daily papers can resist the request to print for them backed by plenty of cash. Gen. Beauregard, whose name has for some time been associated with the Louisiana lotteries has now, we hope, found a better means of support in writing sketches of the war for the magazines.

The first suit of the Chicago Reform Alliance against liquor-selling on the Sabbath has failed completely, unless the gaining of some experience will help future efforts to a better fate. The Sunday theater is next door to the saloon and is hardly less damaging to morals. *Music and Drama*, a Chicago paper devoted to the theater, makes some statements that show how easy might be the task of closing these places. It says: "The Law and Order League in Cincinnati are trying to close the theaters on Sunday. That is one of the many reforms Chicago wants, and every respectable manager here wants it as well. The trouble is, to close Sunday theaters requires a combined and united effort on the part of proprietors and managers. Mr. Hooley, Mr. McVicker, Mr. Hamlin, Mr. Henderson and Mr. Shelby would be only too glad to 'shut down' on Sunday performances, but as long as other houses keep open and make money, they argue—not unreasonably—they can't close. To outsiders it may seem an easy matter, but so great is the competition for attractions, and so evident is it that the best attractions will go where they make the most money, which as a rule is at theaters which keep open oftenest, that the manager who does not open his house on Sunday is placed at a commercial disadvantage." In Cincinnati the effort for a quiet Sabbath happily succeeded better. The Law and Order League last Saturday succeeded in obtaining written and oral agreements from all the theater managers to give no more Sunday performances, the league promising to turn its attention immediately to the closing of concert-saloons on the Lord's day.

A Chinese murder case is being tried in St Louis which deserves to be carefully followed, and the *Cynosure* readers shall have the benefit of our investigations. A man named Johnson was murdered it seems by assassins hired by the Chinese Freemasons or "Highbinders." The examination of the Masonic witnesses brought out some facts respecting this Chinese lodge which we must not lose. The decision of the judge establishing the authority of the Christian oath in his court we can only find room for this week. The dispatches say: "In opening the case the court room very nearly became converted into a combined joss-house, a temple of Confucius, and a monastery of Buddha. The lawyers of the defense insisted upon swearing the Chinamen by the burning of the joss-sticks and paper incense perfume with the breath of Gautama Buddha, while the prosecution wanted them to swear over the bleeding head of an American rooster and the breaking of saucers and a compounded imprecation of oriental thunderbolts and Christian oaths. The court was for awhile bewildered, and, after consulting with the official interpreter for a moment or two, finally overruled and discarded all the heathen rites, saying: 'This is a Christian country and a civilized court, and if these heathen don't like our ways of doing business here they know what they can do. In the future give them the regular oath of this court.'"

William H. Vanderbilt's millions have increased, it is reported, to three hundred and five since his will has been published and his property listed. Some $600,000 was given to benevolent societies, six millions each to the eight children and the rest divided between the two oldest sons. It is remarkable to note the hand of God in this matter. The father lived to accumulate, as his father, the old Commodore, had before him. But the bulk of his immense wealth has come to a man who has not only the time, but also the disposition to make a wise and wide distribution of it for the benefit of the poor. Cornelius, the eldest of the sons, by overwork, so undermined his health that his physicians ordered him to suspend all severe labor, and he is now leading, so far as possible to one in his circumstances, a quiet life. He is said to be associated with more charitable and religious bodies than any other man in New York, and is scrupulously attentive to all the interests of the charities with which he is connected. Whenever there is a meeting of any one of the religious or charitable boards to which he belongs, there he is sure to be found, suggesting plans, offering ideas for the better carrying out of the business, or poring over reports which others would pass over to subordinates. His brother George says that he is now providing means to find work and a home for all the pauper emigrants that are sent to this country, and who would otherwise be sent back by our government. No person coming to America, he hopes, need be deprived of an opportunity to get a living. Another plan is a fund for prosecuting, gratis, all cases against saloons that come under the civil damage law, which, in New York, enables any person damaged by the sale of intoxicants to recover the loss from either the bar tender, the owner of the saloon, or of the building. Not ten suits have been tried under the law, because of the poverty of the sufferers, or the dislike of the lawyers; but if it is known that such a fund is behind them drunkard's families will make a revolution in the liquor traffic. The law even unused has been a terror to the trade, and the liquor societies have repeatedly struggled for its repeal, but the rural members of the Legislature stand firm for it.

Mr. Moody in his powerful sermon to men on the Ten Commandments last Wednesday evening, told of his own experience in Glasgow. Having a long distance to go to fill an appointment, friends ordered a horse from a stable near. The owners sent back a refusal, with word that Mr. Moody had better not preach in Glasgow if he had to drive four miles through the Fourth Commandment to do so. Such an answer creates a natural surprise with us, but not so with the Scotch. Edinburgh has an act forbidding forever the running of horse-cars on the Lord's day, and in Glasgow they have but lately begun and then only because the city authorities were accidently outwitted in granting the franchise. A tourist writes of this greatest city of Scotland:

"The first Sabbath I spent in Glasgow I saw a milk cart about 6 o'clock in the morning halting at each gate, and without bell or shout leaving milk, and that was the only horse or vehicle of any kind that I saw for the entire day. Nor was my observation limited to one part of the city. I attended a large and aristocratic church, but did not see one carriage at the church gate. In the twilight I took a long walk to attend a street service among the poor. I saw no business traffic of any kind, nor any pleasure riding. All liquor saloons are closed by law on the Sabbath. To assure myself that the day was not exceptional, I remarked my observation to a pastor. He replied 'Oh, yes, that is our way. All go to church.' Nobody goes pleasure-riding. Occasionally some invalid will ride to church. At church hour the streets are thronged with people, and all on their way to worship. Services are at 11 and 2, and a full house each time. Some have a second service at a twilight hour."

SCRIPTURES OPPOSED TO SECRET SOCIETIES.

BY MRS. H. E. HAYDEN.

The testimony of the Saviour himself is sufficient to keep every Christian out of every lodge in the world if they would only see the light. When questioned by the high priest he said, "I spake openly to the world; I ever taught in the synagogue and in the temple whither the Jews always resort, and in secret have I said nothing." John 18–20. Again he says in Matt. 24: 23–26, "If any man shall say unto you, Behold, he is in the secret chamber, believe it not." Here Jesus refers directly to the heathenish secret societies of his day, and if these idolaters who worshipped Baal or the sun in their secret chambers had have heard him utter that sentence they would have understood very well what he meant; and perhaps they would have been as angry as some lodgemen are now when anything is said derogatory of the lodge which they prize so highly. Jesus says secret chambers; lodges do not meet on the first floor. And he says he is not there. Then have his followers any right to go where he says he is not? And from all the written prayers of all the lodges he is excluded. A lady who once belonged to the grange told me that she left it because she found there was no Christ in the written prayer. From such Christless institution may the Lord deliver his people.

Again the Saviour says in John 30: 19–21: "And this is the condemnation, that light has come into the world, and men love darkness rather than light because their deeds are evil. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." Here we have the strongest testimony of the Son of God that every secret society has some evil or wickedness that it intends to conceal.

Selfishness and the love of money are the root of all such societies. God says in Is. 29: 15, "Woe unto them that seek deep to hide their counsel from the Lord, and they say, who seeth us? and who knoweth us?" The Saviour answers those questions when he says. "For nothing is secret that shall not be made manifest, neither anything hid that shall not be known and come abroad." Luke 8: 17. The words of the Saviour are proving true. The ceremonies of the secret societies are being published. The murders committed by them have come and must come to light. The people are beginning to learn that justice is perverted in our courts through the influence of secret societies; and the churches are waking up to the fact that they are destroying the spirituality of the children of God. The Lord says in Is. 45: 19, "I have not spoken in sec-

ret, in a dark place of the earth. I, the Lord, speak righteousness, I declare things that are right." And the prophet Isaiah says, "Hear ye this: I have not spoken in secret from the beginning; and now the Lord God and his Spirit hath sent me. Is. 48: 16. Paul says in Eph. 5: 11,12, "And have no fellowship with the unfruitful works of darkness, but rather reprove them: for it is a shame even to speak of those things which are done in secret." Here Paul like the Saviour refers directly to the ceremonies of the idolatrous secret societies of his day. And he commands the church of Christ to have no fellowship with them. And further, they should reprove them, and expose the evils connected with them.

All through the Bible we have the united testimony of God the father, of Jesus the Saviour, of prophets and apostles against the works of secrecy and darkness. Paul says, "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people. Wherefore come out from among them and be ye separate saith the Lord, and I will receive you and be a Father unto you and ye shall by my sons and daughters saith the Lord Almighty." 2 Cor. 6: 14 and 18 inclusive. If there is any place in the world where Christians can be yoked together with unbelievers it is in secret societies. If he does not have a part with infidels in them, it would be hard to tell where he does. And when he goes through with some of the ceremonies of Masonry which are patterned after the ceremonies of the secret societies in which the Babylonians and Egyptians worshiped the sun, does he not try to make the temple of God agree with idols?

The apostle James says, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God." James 4: 4. Hear it! Hear that declaration of God's Word ye Christians who are spending both time and money in worldly societies. The above text has no reference at all to natural adultery, but it refers alone to improper intercourse and communion with the world. Christ says, "Ye are the light of the world. A city that is set on a hill cannot be hid." Does a man set his light on a hill when he hides it away in some lodge room? Again Jesus says, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Matt. 5: 14–16. Does a man let his light shine before the world when he goes into a lodge and the door is shut? Paul says in Phil. 2: 15, "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Can a Christian be blameless and harmless when he joins some lodge and causes grief in the heart of every wholly sanctified child of God? The Bible says, "Thou shalt not forswear thyself." But every man does forswear himself when he promises in the ante-room of a lodge not to tell anything relating to secret ceremonies not yet revealed to him. The prophet Ezekiel says, "Then said he unto me, son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chamber of his imagery? For they say the Lord seeth us not: the Lord hath forsaken the earth." Ezek. 8: 12. In this verse we are taught that the leaders of the Israelitish church did participate in the abominable ceremonies of the Babylonish secret societies, that were worshipers of the sun. Just so to-day; many bishops and elders, deacons and class-leaders of our land go into the Masonic lodge and participate in its heathenish ceremonies. And one would suppose by the horrid, murderous oaths that they dare take, and the blasphemous ceremonies they dare go through with, that they thought the Lord had forsaken the earth. At the time that God spoke thus to Ezekiel, he and many of the Jews were captives in the land of Babylon for this very idolatry mixed with the Jewish religion. And what the curse of God may be upon the churches of our land for similar sins we cannot tell. Ezekiel further says, "And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men with their backs towards the temple of the Lord, and their faces towards the east: and they worshiped the sun towards the east." Ezek. 8: 16. That is just what every Christian does who goes into a Masonic lodge. He virtually turns his back upon the church of Christ, and his face towards the east in the attitude of a worshiper of the sun. Every intelligent Mason knows that every Masonic lodge is supposed to face the east.

A short time ago I was conversing with a man who professed to be a Lutheran. He said he had once been a member of the Sons of Temperance, and he now belonged to the Graud Army of the Republic. But he had never joined the Masons. I stated to him the awful death of William Morgau at the hands of Masons. I said he died a martyr to his country, for he learned that the Southern lodges were plotting treason against our government. "Well," said he, "Morgau knew that the penalty for revealing the secrets was death, didn't he? Then if he took the oath he should expect to suffer the penalty." We see by this circumstance what a baneful influence even the minor secret societies may have upon the heart and conscience. Even murder is approved of if it is done in defence of the oath of some lodge. By such associations often a mau's reason and judgment are so warped that it seems as though he had not a particle of common sense left. He comes to think that his oath to such a society is of such wouderful importance that it is paramount to the law of the land or the law of God. Every Christian should adopt the language of Jacob in reference to his wicked sons: "O my soul, come not thou into their secret, and unto their assembly, mine honor, be not thou united." Gen. 42: 6. In Lev. 5: 4, 5, a man is commanded to "break every wicked oath."

Harmon, Ill.

THE MEMPHIS ADDRESS.

[From the Memphis *Daily Appeal*, Jan. 13.]

The following paper on the bearing of secret societies on the colored people and on the destiny of the United States was read by the Rev. J. Blanchard, of Illinois, in the Tabernacle Baptist church, Monday night, before a very large audience:

SECRET AND OATH-BOUND SOCIETIES.

The secret lodge system, in all its varities, is, morally and almost literally, one. The secret leagues which murdered Cavendish and Burke, at Phœnix Park, Dublin, Ireland; the socialists who undertook to dynamite the Parliament Houses in London; the would-be assassins of the Emperor William and the Czar; and, in our own country, the lodge that murdered Morgan, and all its children—Kuklux, Knights, White Leaguers, and the motly and many-hued lodges, temples, posts, councils, divisions, orders, etc.—are all alike in many particulars.

1. They all rely on secrecy to attract members, and, at the door, swear or pledge them to secrecy, before they know what they are to conceal, thus forswearing every one in contempt of the word, "Thou shalt not forswear thyself."

2. Alike they have creeds, altars, chaplains, liturgies and solemn ceremonies, regalia, etc., and as they are cosmopolitans, taking in everybody, those who love Christ and those who hate him, they are all opposition religions, or religions without Christ.

3. They all alike profess benevolent objects and ends, as humanity, temperance, companionship, redress of grievances, charity and the elevation of man.

4. And they are all more or less modeled after Masonry, their modern mother and type.

5. As a rule, too, all are pledged or sworn to obey unknown superiors. When O'Donnell shot Carey, the informant of the Phœnix Park murders, whom he had followed quarter way round the globe, while Carey wallowed in his blood on the deck, his murderer came forward and said to Mrs. Carey, "Madam, I didn't do it! I was to do it or lose my own life." He had sworn to obey his superiors.

A popular book, the "Philosophic History of Freemasonry," written, published and read by Masons, says: "The analysis of one secret order is the analysis of every one, for they are all fashioned after the same idea!" The lodges, little and large, are one moral and religious force in the community. The little lodges, Immaculates, Wise Men, and the whole host of queer named secret colored orders, as well as the Grand Army, enlisted by politicians, as Gen. John A. Logan, after the fighting was done—all these have rings in their noses, and are led by invisible hands. Gen. Logan himself was taking the higher degrees of Masonry, which kept him from the funeral of Vice-President Hendricks. The Masons, too, have the huge temples, costing from thousands to $1,500,000, like that in Philadelphia. And from the veiled recesses of those temples they detach from their higher grades scholars to run the college secret societies, soldiers to run the Grand Army posts, preachers to run conferences, presbyteries, synods and associations, and farmers to run the granges. They join all parties, for they mean to control all so as to put Masons into office, or men like Mr. Jefferson Davis, who will subserve the purposes of the lodge.

Such is this vast secret confederacy, or conspiracy, against the world of outsiders, not local, like slavery, but extending around the globe. Let us now examine its bearings on our freedmen and their descendents, and on the destiny of the United States. And, as in our late civil war, though differing in sentiment and motives among themselves, these soldiers were known by the uniform they wore, whatever their battalion or brigade. So all are lodge-men who wear the livery of the lodge, whatever name their secret order bears. As in slavery, they all follow their mother, and their mother is Masonry. Let us pause a moment to consider the nature of this mother.

In the Congressional burying ground at Washington, the most conspicuous monument was for years that of the Hon. Wm. Wirt, while Clay, Calhoun and Webster have each but a lump of box-shaped coarse marble or white sandstone. This William Wirt, the lawyer who tried Aaron Burr for Mr. Jefferson was a Southern slaveholder and one of the handsomest men and ablest lawyers the country has produced, and himself a Mason (see Kennedy's "Life of Wirt"). He said of Masonry that if the Morgan revelations were true, which he did not doubt, Masonry was the enemy of civil society, "like the Inquisition in Spain, or the Society of the Black Hand in Germany." At that time, I need not stop to say, all the Northern statesmen denounced the secret lodges.

Webster said "their oaths should be prohibited by law;" John Quincy Adams said their mysteries were "execrable," and Seward said, "The Masonic fraternity tramples upon our rights, detests the administration of justice, and bids defiance to every government which it cannot control." A small volume might be filled with similar quotations.

"But," one will say, "if Masonry, flanked by its thousand drill schools and recruiting orders, is so thoroughly intrenched around the globe, what is the use of assailing it?" The answer is, the lodges are weak and vulnerable. Fifty years ago 1,500 lodges went down before popular discussion, and 45,000 Masons left their lodges to return to them no more. It would have left the whole country forever had not slavery sheltered it, and it, in its turn, sheltered its shelter. But its destruction is just as certain as the words of Christ. For God has not planted it, and Christ said, "Every plant which my father hath not planted shall be rooted up."

Since slavery fell the colored population have rushed into secret societies. A candid pastor of a Baptist church of 600 or 700 members, in Richmond, Ky., said to me the other day, "I know that these secret orders are destructive to the churches. But my people were rushing into them and leaving me alone. I saw I must choose one, and I chose the Odd-fellows." This is but a specimen of what is going on all over the South. There are eighty-two colored lodges in Louisville, Ky. There are forty-two secret orders of both colors in Knoxville, Tenn., to twenty-nine churches—thirteen more lodges than there are churches. In the city of Memphis the proportion is much the same, far more lodges than churches, but only part of the lodges are put in the directory. For instance, I do not find the Immaculates and other widespread orders in this State. Of course where the grand object is concealment and no dividends ever declared, or reports given to the Legislature, which charters these bodies, it is impossible to give exact numbers. But the newspapers, and what we daily see, with the statistics which creep from their veiled recesses, show us that there is to-day a perfect craze for secret societies among the colored people, and they pay their dues to lodges as punctually as gamblers pay their debts of honor. I give a few specimens from different cities:

1. A well-appearing colored man came by our headquarters, 215 Four and One-half street, northwest, in Washington, D. C. He had caught two strings of fish, one of which he sold to me for ten cents. He had joined two secret societies—the Fishermen of Galilee, and the Immaculates, I think. He had paid $10 to one and $15 to the other for initiation—$25 to get ready to be taxed—and he was selling perch which he had caught in the Potomac at ten cents a string.

2. Mrs. Rev. George More, who was the pianist of the Jubilee Singers, told me that while at Fisk University she knew capable colored men who worked hard to pay their dues in five or six secret societies, and at the end of the month had not a peuny left for their church or wife and children.

3. The Rev. Mr. Harris, pastor of the Congregational church in Jackson, Miss., under the American Missionary Association, in a public address the other day, said a member of his congregation, whose whole visible property would not have sold for $25, came to him for aid to raise $64 for a uniform, cap

and plume, gauntlets and a sword. He was captain of a secret society.

4. The young man who shaves me here in Memphis has paid about $60 dollars into secret societies.

5. And the sensible and industrious man who built our fires this morning, in fourteen years had paid over $300 for these unfruitful works of darkness which God commands us not to to fellowship.

There are 800,000 colored Baptists in the South and as many, or more, Methodists, Presbyterians, Disciples, Catholics, etc., who have joined these secret orders and are now taxed by them. If we allow, say one in seven of the colored population, we have 1,000,000 members of colored secret societies, which is doubtless less than the truth; and if that 1,000,000 have paid $20 each into these dark treasuries, they have paid $20,000,000 for having their eyes bandaged, their intellects befooled, their moral senses blunted and their morals debased by these lodges. The presumption is, the colored people have paid to secret societies, since the war, $40,000,000 or $50,000,000. The Peabody and Slater funds for education in the South, white and colored, amount to $9,000,000, and the principal churches in the North are raising money to educate the colored people. If, now, this dark taxation business can be stopped the blacks can educate themselves and have enough left to buy out the distilleries, saloons and breweries of the North and set up their owners in an honest business, with something left to support the paupers which the Northern whisky mills are making. In Tennessee twenty-seven persons in every hundred can neither write a ballot nor read one when written for them. In South Carolina there are forty-eight illiterates in every hundred, while the other Southern States rank between them. How many schools have these swarming secret orders set up? How many teachers supported? To ask such questions is to answer them. None! Not a single one! Would it not be wise to remove these secret orders by candid, fair, Christian discussion, and turn the earnings which now swell their coffers to higher and better uses? But if money wasted and minds darkened were the only evils to be remedied by stopping these secret mills, they were comparatively light. They put young men ou the plan of taking secret advantages of their neighbors. They will get social advantages, and so outstrip outsiders. But the man who stands on the plan of taking secret advantages has only to travel that road far enough to become a villian. And then, when the lodge is dissolved and late in the night the young men are turned out into the street, they see but two doors open and lights burning. The one is the saloon, and the other the house that stands beyond it, whose guests are in the depths of hell.

"Oh, but the lodges do good. They help their poor and bury people so nicely." The answer is,the lodge do not help the poor. They help their members, whether they be rich or poor, and if dues stop because their members become poor, they are dropped for non-payment of dues; and they take all precautions to keep the poor out of the lodges. As to burial, Christ and John the Baptist had but few follow them to their graves. Let me be buried like them, rather than be followed to my last rest by the members of a secret lodge, assembled for show.

"Well, but Washington was a Mason." The answer is, Washington was not a Mason; as that mau is not a Methodist who has not entered a Methodist church but once or twice in thirty years!

The colored people now cast a million of votes, and thus hold the key of the White House at Washington; and these lodges are the workshops of their politics, and the principle of the lodge is the most abject submission on the part of members, and despotism on the part of the lodge-rulers. It was this that made Washington insist on dissolving the Cincinnati. He knew that men who practice despotism by night will not long support freedom by day. It was this that made Washington in his farewell address warn Americans against what detracts sanctity from the oath. The infiltration of heathen oaths and worships by Solomon broke down the United States of the Jews, and the same causes will break down ours, unless God in mercy interpose. Our court houses are sinking into popular contempt because people are finding out that their cases are not decided in the court house, but in the lodge. No country could endure with conflicting oaths, part secret and part open in its court house any more than a country can endure "part slave and part free," and no man can rise to-day in an American court house and be sure he is not addressing a forsworn court and jury. Let, then, these orders be taken to the American people in a fair and open discussion—above all, let us take our case to God in prayer, as we did under the proclamation of Lincoln, and the God who answered Elijah will again answer and save us.

THE SERMON.

A DISCOURSE BY D. L. MOODY.

[At the opening of the meetings in Chicago Avenue Church, Chicago, Jan. 17, as reported in the *Inter Ocean.*]

I want to call your attention this morning to these words in the eighth verse of the fourteenth chapter of Mark: "She hath done what she could;" and Jesus said these words, and when God speaks you want to listen, for oue word that the Lord says is worth a ton of other words. God is going to speak to us. Let us hear what he is going to say. He will have your whole attention or none. He does not want any other service. He wants your heart-worship. You cannot serve him with the word of the mouth. If he cannot have your heart, he will have nothing. This is the offering which he wishes us to take to him.

GOLD AND SILVER

and precious stones are all to be given to him; but if a man has not got gold, let him bring silver. If he has neither gold nor siver let him give brass, and if he gives it willingly it is just as acceptable in his sight. It is said that in the kingdom of heaven the streets are paved with gold, transparent gold. Gold is of no value there. But God knows how man sets his heart upon gold, and, therefore, he asks them for it, but if he has neither gold nor silver, what he does have to give if given with the heart, is just as acceptable to him, and so are blue and purple and fine linen and goat's hair all equally acceptable when equally given with the heart. Some cannot get the others, and so they give goat's hair. We don't value them very highly. Go on some of the back streets and you will see goat's hair by the hundred. They are not, therefore, considered worth much. So you see everyone can have a hand in building the temple of the Lord. Now it is a great mistake for some rich men to build a church all by themselves and let all come there. It would be better if all of you paid something towards its building. Let each one, however poor he or she may be, pay what they can. If you have not gold and silver, bring pennies. If you have not them, give your best services. God wants yourselves; and when God gets yourselves he gets all there is. So the little child's tiny gift is just as acceptable as that of him who brings the large sum of gold, if he only give it as the offering of his heart. So it is with

SPICES AND SWEET INCENSE

and precious stones and goat's hair. God says to us: "Let men make the sanctuary that I may dwell among them." All helped then to build it. And so God helped them and was in their midst, and he is just the same to-day as he was then. There is no trouble about the kingdom being built up, but you have got a false idea in your hearts if you think that a few rich men must do all the work. About nineteen persons out of every tweuty are trying to get excused. You say "I have not got the gifts, or talents, or goat's hairs to do it with." But even a boy can bring a few goat's hairs. It is the heart that God is looking after. He wants hearts. Now you will find that for 6,000 years God has been working for you. He said he wanted each of you. He wants you all to work for him. If you have nothing upon your back give him of your labor. The lamb was slain for you. It was God's offering. By his gift we become strong. When we are weak we become strong if we accept his gift, because God's strength is worth more than a ton of electric power, for this Gospel that he preaches is a superuatural Gospel, and needs supernatural power to preach it. Why we hear some people say that if such a man had

INFLUENCE AND POWER AND WEALTH

what good could he not do? But a tramp, if he give his heart to God and his works, might be worth more than a ton of these men of culture. It is his brilliant intellect that has cut out the work for us to do. I believe that John Bunyan did more than all the lords of England toward the religious awakening of the world. Now, if we waut to succeed we must do as he did. God passes by some great theologian, some wise philosopher. The Lord passes by these and takes for his instruments some ignorant persons and makes them mighty in good-doing, and this is what God wants to do with all of us. That is what the Lord wants each of you to do. He picks out the foolish things, the weak things, the despised things, and the things that are not, that no flesh may glory in its own eye. You will fiud if you read the history of the world that during these six thousand years God has been taking up the debased things, the despised things, the foolish things , as his instruments. And the world has taken these six thousand years to learn it. Some one a few years ago said to me. "What is that in thine hand?" I read the meaning of his question, and I have always been glad that I did. God chose Moses to do his work, and Moses thought the Lord had made a mistake. Most of you people think the Lord has made a mistake when you are asked to do something for him. Some one says to you, 'I wish you would go down and see Mrs. Smith." You answer,

"PLEASE SEND THE DEACON'S WIFE,

or some one else." You know that, don't you? (laughter.) It is a fact. Now, the cry of the church to-day is, "Don't send me. Seud somebody else." So, in the same way Moses thought God had made a mistake when he told him to go and deliver his brethren out of Egypt. He said, "Why, I am slow of speech. If I go down there I can do nothing at all," and so he went on excusing himself. "What is that in thine haud?" He went and cut the first stick he came across. He had that for six months—perhaps a year—but the Lord said, "With that you shall deliver the children of Israel." And there could be nothing more despised than that stick. They asked Moses, "Where are you going?" He answered, "I am going down into Egypt." "What is there going on down there?" "I don't know. I have not been there for forty years." "Your old associates have passed off. You won't know anybody there." "Well, I am going down there to take my countrymen, and bring them up here." "Do you think the king will let you do that?" "Well, I guess I do." "Don't you know that the wealth of the Egyptians is in their slaves?" "Yes." "Well, how are you going to do it?" "I expect to do it with this rod."

Did you ever hear of anything more absurd than that? going down with a thing like that to the mightiest king in the earth, and they said it was out of the question; that the children of Israel could never be delivered in that way. You remember that kind of talk among yourselves some years ago when it was

PROPOSED TO ABOLISH SLAVERY

in this country. The idea was made fun of. But Moses went on. The king scouted his idea. Then Moses, with that little despised stick, brought on the plague of frogs in Egypt, and so one plague came after another upon the land of Egypt. They could not help stepping on a frog. The King said, when threatened, "What do I care for frogs, if your God is a god of the frogs!" But Moses said, "There is a good many of them." And the king found out there were a good many, and he called upon Moses to take them out of Egypt. The frogs had brought him to terms. But the king went back on his promises; and don't you remember how he brought on Egypt one plague after another, with the waviug of that stick, until the king cried to Moses; "Take your women and children and get out," and he got out. That little despised stick, which he had cut for a shepherd's crook, perhaps, and which he had iu his hand when God spoke to him was worth more than all the oratory that was ever marshaled together on the face of the earth. But Pharaoh came after him. But Moses waved his rod and the mighty host passed through the sea dry-shod, while the Egyptian army perished. And wheu his people were ready to perish in the desert he struck a rock with his wand aud a crystal stream came out. And here is a lesson for you. Who can say that it was the old dried stick that did the work? Who can say that it was Moses that did the work? No

IT WAS GOD HIMSELF

that did the work. The stick was his instrument. Then it was worth more than all the armies in the world. Moses was good for nothing without that. It was God's help. Well, it is a good thing to have, is it not? At that time God gave men power to cast out devils. That is what we want now. We want the same kind of power, and we can have it if we go and seek for it to God. Look on through the Scriptures agaiu and you see everywhere God's hand take hold of these humble instruments for workiug his will. You want a silver instrument, a gold instrument. But God's ways are not your ways. God makes his wheels in his own way. You can see people laughing at you when you talk this way to them. You can see them in the cities trying to starve out such humble instruments. But I hope the Lord will teach me how to use such humble instruments. Look again in the Scriptures. There is some one being sent to work by the Lord. He has not good apparel upon him, nor a polished air about him. It must be a mistake again. But he takes the jaw bone of an ass and smites a thousand men on the hip and thigh. Now, if you believe the Scriptures when they say a thousand men put to rout ten thousand, with the help of God, men can be

CONVERTED ON THAT BELIEF.

My dear friends, I heard a Scotchman make this remark: "There is not a man but whom I could use." Now you know that there is a good deal of difference between men. I believe that God can use me in the shape I am in. I believe that. But God can take any man and use him in some way if he is willing to be used. Look at Gideon. That was a contemptible, a foolish thing that he tried to do, was it not? A man going out with a handful of men to beat an army of 35,000 men. I have no doubt the spies he sent out to see the strength of the enemy told Gideon that the enemy had 135,000 men. Gideon told the Lord what the spies said, and the Lord spoke to Gideon, and told him to proclaim that any man who was afraid might go back into the rear to his wife and mother and babes, and a great number drew out of the line, and left poor Gideon only 1,000 men. And so it is with congregations nowadays. And I think we can have a like sifting in the church, and we would have ten, nay a hundred, times better and more results for it. In every congregation you can point out ten out of every twelve men who will throw cold water on anything good you propose. If you propose a work to them they will say that you should be cautious. "It will be a bad thing to do so." My personal knowledge of Christianity has been in the defense. We have been

HOLDING THE FORT

instead of advancing. We have been on the defensive long enough: and these men who are on the defensive had better get back into the rear. Throw them out, and say to the rest, "Go forward, men." And I think we want men who will rise and go forward, and put these people on the defense in the rear, where they properly belong. Speaking about the men of Gideon, the rest said that the enemy looked like giants, and they as grasshoppers. I venture to say that many of us would have done the same thing. Go over on to the other side, and they probably say that they look like grasshoppers as compared with the men on our side. And as it always is, Gideon's men filled with fears, made them see giants. That is the truth. Now, faith never wants a spy. Faith does not need them. Gideon made that mistake. It was done on account of the weakness of the heart. His deeds must be judged by the heart. Faith never sends out any spies. The heart gives power enough without any spies. It does not need them.

Now you say you have not got any talents. My friend, have you God? Look at the Bible. Think of what the jaw-bone of an ass did; what a dried stick did in the hands of faith. If God can use them,

CAN NOT HE USE YOU?

A smooth stone, a jaw-bone, a dried stick, all tell the same story. If God can use them he can use you. There is no trouble in it. There is no doubt about it. This lesson is constantly coming out in the Scriptures. It is constantly coming out in the history of the present day. It been the the same for 6,000 years. Every Sunday morning it is repeated. The Bible is full of instances of the power of faith in humble hands.

But every man can have a hand in doing God's work if he will be satisfied to take what is in his hand to do it with. But I tell you God has put more handle in man for doing good than any man ever dreamed of. This daughter here has just used her handle. She has no earthly heir, so she helps a poor family. And so I think we have got to have more sermons with the hands and feet. People have got the false idea that this world has to be saved by sermons. There are many people in this city who can preach sermons that will save people with their hands. With kindness you can have a hand in saving souls. Even if we give no more than a cup of cold water we may be the means of saving a soul; of starting a thought that will live forever. And if you have got only

ONE-HALF OF A TALENT

don't hide it. Go and use it. Think of the lesson told by the story of the loaves. The more pieces there were broken off the loaf the more of it there was. God is not going to give you talents unless you use them.

And here is another thought: that hundreds of people are prevented from working because they have only a little to give. A little act will sometimes speak louder than forty sermons. I have a little boy in Massachusetts. A week ago I happened to be at home. He wanted to know if he could not wash in the wash-room for ten weeks and earn a dollar a week so as to earn $10 to help another boy in the same school that he was. I must confess that that was a good thing. He wanted to do a benefit to the other boy. Well, that was a good thing; that was a very good sermon. Did he want to wash these ten weeks for himself for $10! No, but to do good to a poor boy. Now that is the kind of sermon we want. It is that kind of sermon that touches the human heart. I venture to say that the little mites given in this world put more into the tresury of the Lord, and that these mites do more good than the gifts of any millionaire that ever lived. So it has ever been. You know that there is no monument of granite or brass or bronze that will stand out and tell its story as long as the deed of Mary. She never thought of her monument, but her monument

WILL FOREVER STAND.

She had not wealth, nor culture, nor the power of public spirit, but her deed lives. Christ said: "wherever my Gospel is preached this shall be told of her." And Mary of Bethlehem is better known to-day than any other name in the history of the world. Her story has been translated into 350 different languages. It is going to the very utmost parts of the earth, and is going to go until the end of time. And I think that the greatest eulogy was paid to Mary of Bethlehem that was ever paid to mortal being. I would rather have that than other wealth.

Do your good deeds with your own hand. It will aid you. Go and do what you can. Don't wait until you can do some great thing. Do anything that your hand can find to do. I believe that if every one in this house to-day would go down deep into our hearts and promise not to let pass a single opportunity of doing something for the kingdom of heaven we would save thousands of souls by next Sunday. If you have not got influence over some one person you are strange beings. Your circle of acquaintances may be large or small. That young man leaning up against the post there has got a circle whom he can influence, and whom Mr. Goss cannot influence. He knows a man that Mr. Goss has not an influence over such as he has. We want to bring our influence to bear upon our own circles, and if you have not got a circle

THAT YOU HAVE INFLUENCE OVER

there is something rotten in your character. It is a skeleton. You have not got a real living Jesus Christ. If you had you would have an influence over somebody. And so may God help each one of us this morning, and make us say, "Here take my heart; take me; take what I have got to give; take my hand's work, and use me. If it is only a dry stick, take what I have, and I will give them to thy service." Never call anything too little. You cannot tell the results of the gift.

I do not believe that there was a woman who did as much good as Mrs. Wesley, if she never did anything more than training those two boys of hers. I do not know that that fact has ever been mentioned. She would have been unknown excepting through those two children. Just a little while she has been gone, and now there are 110,000 Methodist ministers that are preaching her Gospel. Twenty-five millions of people will hear the Gospel from their lips to-day. Think of that. She held on to her work of training her boys. Think of the stream that that mother started.

Sabbath-school teachers, you may go into the school and there may be

A LITTLE BOY

in it that may become a Wesley or a Whitfield. You cannot tell. He may go out and ask the nations of the earth to bow down to God. It is a good thing to turn even one single person to God.

General Charles H. Howard, brother of O. O. Howard of the U. S. regular army, and long well-known as the editor and publisher of the *Advance*, in this city, has lately, with Mr. J. W. Wilson, purchased the *Farm, Field and Stockman*, of this city, and begun to issue that popular farm journal every week. Their enterprise is meeting a great success as the rapid increase of their subscription list testifies. Our farmer friends will do well to send for a sample copy of this paper.

—In the State of Illinois, fifty-one years ago there were 200 Baptist churches, with 2,500 communicants; now there are 955 churches, 76,040 communicants, and 685 pastors. Last year there were fifty-two missionaries doing service within the precincts of the State, under the auspices of the State Mission Board.

—The sale of Bibles, religious books and magazines through the colporteurs of Mr. Spurgeon's church amounted during the past year to nearly $45,000. Seventy-eight men were employed in the work, and fifteen hundred towns and villages were visited.

WASHINGTON LETTER.

DEAR CYNOSURE:—The sudden death of the daughter of Secretary Bayard on the day that she was to have assisted at the President's reception, cast a gloom over the gayeties of the hour. She was buried on the 19th, at the Old Swede's Church in Wilmington, Del. There were no funeral ceremonies in this city.

Recently an order has been posted that visitors at the White House are prohibited from smoking in any of the rooms. The order has led to a protest from some of the sovereign people who claim the right to smoke on their own premises, and hold that the President's house is public property. If any additional evidence were needed to show the benumbing effects of the tobacco habit on the moral sensibilities of those who are its victims, this disregard of the rights of others would be sufficient. The people will hardly be ready, as has been suggested, to build another White House for the benefit of the smokers, and the President's wishes will be respected.

Not so with the determination of Republican Senators to know the President's reasons for dismissals and appointments to office; whatever may be his private reasons as a public servant, he is bound to give them that the Senate may act intelligently in their confirmations. With this concession all the appointments against which no positive objection can be made, will be confirmed.

The admission of the Dakota Senators to the floor of the Senate and their interviews with the President in which he expressed himself much enlightened by a fuller knowledge of the facts, and declared that he would act quite independently of political considerations, will go far to secure the final admission of that Territory as a State. It is preferred to offset its political effect by the admission of Montana, which is supposed to be Democratic in politics. This reminds one of the old slave regime when each free State coming into the union had to be counterbalanced by a slave State, and so it went on until California turned the scale in favor of freedom. Such political bargaining and trickery will result as disastrously to the party that employs it as did that of the slave power in the days of its dominion, to the system of human bondage. Dakota and Montana should come in if at all on their several merits.

The speech of Mr. Manderson in the Senate on the increase of the standing army, in which he says that it was the want of an efficient national force that caused Hull's surrender and the capture of this city by 3,500 men, will do something to arouse the military spirit. But every thoughtful mind will observe that the nations that have the largest standing armies have, besides the oppressive taxation necessary for their support, suffered most from war, and often had as humiliating defeats as that of Detroit and of Blandensburg. What nation has had greater armies than France? and yet the memories of Moscow, of Waterloo and Sedan, are anything but pleasant to the patriotic Frenchman. It is greatly to be hoped that our dependence for national defence will be the moderation and justice of our demands, rather than in a standing army that is quite as likely to be the engine of oppression as the shield of defence.

The passage of the Presidential succession bill will give quiet to the public mind in an important measure. Doubtless it has imperfections, but it is substantially just, and meets the emergency. Mr. Bayard would make a capable President in case of the death of Mr. Cleveland.

Rev. Dr. Newman, the special religious adviser of General Grant, is now back in the city, stopping with Senator Stanford. He is expected to preach in his former pulpit in the Metropolitan M. E. church, and may become its pastor.

The gift of Judge Ord of twenty-five acres of land on Rock creek (which forms the former boundary between this city and Georgetown) for a public park, will be highly appreciated. It is expected to make it a place for bathing, and a zoological garden. The land was purchased of the late Mrs. Myra Gaines to give to the city. H. H. HINMAN.

REFORM NEWS.

ONWARD STILL IN OHIO.

NORTHWOOD, Jan. 22, 1886.

DEAR CYNOSURE:—This finds me at the home of Mr. T. C. Speer, a gentleman who has been a reader of the *Cynosure* for the last seventeen years. He says, "You can put me down as a life subscriber." Leaving Piqua, from where I last wrote, I went some four miles through the sleet and rain to a little town called Lockington. Here I found a United Breth

ren society still upholding the principles for which it was founded. Rev. William Dillon, of the *Conservator*, was a former pastor here. I am told that Rev. Mr. Harvey, the present pastor, is a very devoted man. There are quite a number of the Rasor family living here. Mr. J. D. Rasor made me very welcome at his home. Mrs. Rasor, widow of the late Jacob Rasor, known to many as a zealous worker against the powers of darkness, is still living, and reads the *Cynosure* with interest.

On Sabbath morning at Sidney, I spoke in the U. P. church from Matt. 27: 17. In the evening I was invited to occupy part of the time at the young people's meeting. The Lord was with us. Rev. Sharp has a good congregation. The church seems to be in a prosperous condition. Some $10,000, I am told, has been pledged toward the erection of a new house of worship.

Monday afternoon found me at the home of Rev. John D. Elliott of Zanesfield. He is pastor of the Friends church at this place. Found upon calling on the citizens here that there were yet many "who had not bowed the knee to Baal." A young man, Mr. A. T. Fawcett, was very glad to learn of our work. He had been repeatedly solicited to join the Odd-fellows and had partially concluded to do so. The main thing that hindered him was the associations he would have to form, some of the hardest cases in town being members of this lodge. He thanked me for my call; subscribed for the *Cynosure*, and assured me that he should not join.

At Huntsville I found ample preparations had been made for the lecture. Our friend, Mr. W. W. Templeton, had the notice well circulated. He received me cordially at his home and assisted much in our work, as he has "all the friends that have traveled this way before." Last evening I had the pleasure of addressing a good audience in the large Reformed Presbyterian church here. I believe there was not a single member of a secret society present. Many came from a distance, among whom I may mention, Mr. Wm. Crawford of Bellecentre, Mr. J. T. Mitchell Rushsylvania, and Mr. A. R. Elliott of Bellefontaine. These brethren are upholding the banner of reform in their respective stations.

Many of our friends here look at the secret society men as sort of cannibals, and accordingly feed their agent well. Milk and honey seems to be in abundance in this land. But we are not yet overburdened with money. The city hall in Rushsylvania has been procured for me to speak in on Saturday evening. Expect to spend a short time in Harden county, then working eastward, stop at Iberia, Ontario, Savannah, Mansfield, etc., lecturing where the way opens.

W. B. STODDARD.

ANOTHER MEMPHIS REPORT.

MEMPHIS, Jan. 22, 1886.

Editor Christian Cynosure:

DEAR BRO:—We are yet by the grace of God in the land of the living, battling against the foe. Last Friday brought Bro. Blanchard, your senior editor, to the office of the *Living Way*. I put down my composing stick and hastened to greet him. Prof. A. J. Steele, of the Lemoyne Institute, accompanied him. After a few words of greeting a meeting was arranged for the venerable brother at the Tabernacle Baptist church, of which I am pastor, for Sunday at 7:30 P. M., and as Bro. Brinkley could not be present on Sunday, a second was arranged for Monday night. The weather was very cold and so Sunday there were very few out. You know we are not used to the thermometer dropping so close to zero in this country, hence the audience was slender. But Bro. Blanchard was there on time and God helped him while he made an excellent talk from Matt. 6:10: "Thy kingdom come." The subject was "The Relation of the Secret Lodge System to the Kingdom of Christ." He said the secret lodge system was: 1st, opposed to the constitution of Christ's kingdom; 2nd, to the government of that kingdom; 3rd; to the laws of that kingdom; and 4th, to the kingship of Christ. These points the venerable Doctor handled in such a way as to arraign the secret lodge in the most effectual manner I have ever seen or heard. He went into the lodge preparation room, and held the candidate in his semi-nude condition up to the gaze of all present.

Two or three leading Masons were in the audience and they took the medicine very nicely; but Monday the elements were ablaze. The children of Belial gathered on the corners and in the saloon and they were bitter in their denunciations of Dr. Blanchard, and some swore vengeance on me, and avowed their purpose of breaking up the meeting on Monday night. Many persons called to see me on Monday and advised me to stay indoors that night. Bro. Brinkley became apprehensive, and I was compelled, reluctantly, to stay at home. There was no fear of Bro. Blanchard being interferred with, but they feared my safety in returning home. Thank God, the meeting passed off quietly, and the lecture was published in the *Daily Appeal* of Wednesday last, and will appear in the *Living Way* of next week, the 21st.

On Tuesday I received the following:

MR. COUNTEE:—You are determined to keep up your fight against our orders in your church, and now you have sent for some poor old white man to come here, who has been no doubt put out, to help you fight. And we intend to hurn your church down and you too. So take warning. We mean business. You are a traitor.

We intend to pay no attention to this bluff: we understand them.

On Wednesday Bro. Brinkley and I took dinner with the Doctor and talked matters over generally. We pray God to help us and send us help to wage war on this great evil. It is a costly warfare: we did not count the cost, but it is all right.

The finances of the church have fallen off over $75 per month for the last six months, and we closed last year's work $500 in debt on incidental expenses. "Thank God it is no more," said our oldest deacon, "for he will help us pay the bill and get out of debt." Our house lingers. We expect to be in it by the time this reaches you, but it is unfinished. Pray that the Holy Spirit may make us valiant in this work. Yours in battle array for the truth,

R. N. COUNTEE.

MISSION WORK IN NEW HAMPSHIRE.

Since my last report I have labored in New Market, Lee, Northwood, Barnstead, Strafford, Rochester, Goffstown, Weare, Deering, Hillsboro, Henniker, Hopkinton and Webster, with very encouraging results. Visiting from house to house, conversing and praying with the poor, the aged and the sick, and distributing hundreds of religious tracts, though monotonous to the reader, is a much needed and blessed work. I spent one Sabbath with the brethren at South Barnstead, and another at North Weare, where I commenced to preach twenty-two years ago, and another at Cantoocook, my native village. The Lord owned his word on each occasion but especially the last. I spent a Sabbath evening with the brethren at Webster, and the Lord was specially present.

I tarried one night with my brother, Elder C. H. Kimball, pastor of the First Baptist church, Manchester, and with him attended a meeting of the Salvation Army. In a city abounding with church buildings largely unoccupied, these salvation people are compelled to rent a third loft for their worship. But the glory of God is in their midst, their hearts are filled with praise; they can rejoice in tribulation (persecution); and sinners are turning to the Lord. It was my privilege to become acquainted with the New Hampshire Saul of Tarsus, Cyrus Sulloway, a lawyer, and trophy of the Salvation Army. Of gigantic stature, of noble personal appearance, of rare culture, of great eloquence, he has after middle life experienced the grace of God. He was not "smoked out." He came out clear as a crystal. He has experienced what our holiness friends call "full salvation." He kneels among the rude and illiterate salvationists, humble as a child. He is as happy as any of them. Like the rest, he obtained mercy by faith in Jesus Christ, confessing and forsaking his sins. The narration of his personal experience and his defense of the Gospel was impressive and powerful beyond expression. Though given for the benefit of a few score in a third loft, it was worthy of a cathedral thronged with listening thousands. If Cyrus Sulloway walks in the light, God will have a great work for him to do in his church. He is already a stalwart worker in the Lord's vineyard. The meetings of the Salvationists are very orderly and quiet enough.

By invitation, I lectured at Strafford Bow Lake in the Free Baptist meeting-house, on the relation of secret societies to the Christian church. It was one of the most successful and pleasant lectures I have ever given on that subject. I had lectured there before, and a very favorable change in public sentiment was evident. An indiscreet Freemason and a mad granger helped me quite a good deal. During my journey I took special pains to investigate the oft-repeated slander that nearly all the ministers are Freemasons. I conversed with twenty ministers. Two are Freemasons. One a seceder from Masonry, but loosely connected with the grange and Good Templars. Two more are moderate Good Templars. The remaining fifteen belong to no secret society. Nearly all expressed very positive convictions that secret societies are a serious hindrance to the Gospel. One pastor asked a deacon to take charge of a prayer meeting as he was obliged to be away. The deacon replied, "I cannot because I must attend the grange that evening." In two small villages I found the churches permanently closed, with abundant proof that the lodge had sucked out their life. In one the members of the flourishing Good Templar lodge were making preparation for a "social dance."

In another village I found the pastor, beloved by the church, just packing up his baggage at the beck of the society (lodge ruled). It would appear now that in country parishes the grange and the Good Templars are doing more mischief than the Masons and Odd-fellows. I secured about 180 subscribers for the *Christian Witness* and other religious papers. I take this opportunity to return thanks to God who kept me in peace and in health during my journey, and to many kind friends whose names are in the book of life, who ministered to my temporal wants.

S. C. KIMBALL.

CALL TO PRAYER AND FASTING.

COLUMBUS, Miss., Jan. 17, 1886.

EDITOR CYNOSURE:—A minister visited me some time since, and said in conversation, "I have learned that you are the first seceding Mason of the South; but I expected to see more of you and I supposed that you were a man of some property, and behold! you are a small man and a poor man." I replied, "Out of the mouth of babes and sucklings thou hast perfected praise."

He seemed to rejoice in my work against secret societies, and I insisted that he help in this good work. He talked for a time in a strain partly conservative and partly timid and fearful, and at length asked, "What will I do when the lodge cuts off my bread and butter?"

From this conversation I did not expect much from him in the way of reform, or that he would ever speak against secret orders; but I have since learned that in less than twelve months from that time he was speaking in public against them, ably and powerfully. There is hope for a man after he gets out of the Slough of Despond.

Many, many, are in the same state of mind as he, and would do good work speaking and strewing tracts, calling upon the Lord for his blessings upon their labors, if there were a better understanding and union of effort among those who see the need of reform.

Giving time for all to know, let it be understood that we set apart the first day of March for fasting and prayer, and enter afresh on the reform work and continue until the last secret order is blotted out of the United States. Let those who have not been working begin, and those who have redouble their efforts. Let all the Christian workers in the South use their influence and power in this anti-secret work. Let word be sent to John P. St. John that the officers of the lodges are selling whisky, and the bad Masons and Odd-fellows commending, upholding, and protecting them, and when good men vote down the saloons wicked lodge men make schemes to run them still or have substitutes. Let Mr. St. John begin to lecture against secret orders and show that the liquor traffic is made and protected by them, and he will then strike at the root. Let the sisters of the W. C. T. U. speak out against secret orders. Let them lay to heart the truth that these societies are enemies to "God, and home, and native land," and they will soon see that the secret power has been their greatest persecutor and the opposer of prohibition, and that it and the liquor traffic must be removed at the same time. They are united as the links of a chain. Will not the President of the United States speak out also. He could not wish that if he were to die the man who expected to take his place would be off on that day taking degrees in Masonry that he might thereby be enabled to serve himself off the funds of office and rob the people of justice. Let the papers publish to the world with faithfulness what must be the consequences if secret orders continue to rule in our nation. Let all the preachers sound the alarm from the pulpit against this terrible foe of the church and good government, organized secretism. Let the missionary societies, which yield a vast influence, labor that they may trust in the Lord for their means and be able to control their own funds, and encourage all their workers to oppose secret orders among other evils. Will the lodge then dare to say, "What will they do for bread?" God has already said, "Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed," and "He that walketh righteously and speaketh uprightly; he that despiseth the gain of oppression; that shaketh his hands from holding of bribes; that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high, his place of defense shall be the munitions of rocks: bread shall be given him, his waters shall be sure."

ELI TAPLEY.

CORRESPONDENCE.

"STAND UP FOR JESUS."

WORCESTER, Mass.

This expression, spoken by the young, heroic Christian Tyng many years ago, as an immortal signature to his name and fame, often comes afresh to cheer and comfort the young or weary disciple of this day. How blessed the assurance that there is one thing we may do without sorrow or regret Amid the multiplied sins and follies of an apostate world, there is one thing that points out the way to success, felicity and an eternal heaven—"Stand up for Jesus." Surely this is worth the price demanded. "If any man serve me let him follow me, and where I am there shall also my servant be." "If any man serve me him will my Father honor."

This is the view which I take of the *Christian Cynosure*: It has stood up "for Jesus", in the midst of much opposition, with heroic courage and patience. I love the paper for its fidelity to the principles now stated. I love its co-workers and martyr-like men and women who are taught by the Spirit to see and perceive the "Depths of Satan" in the secret lodge systems. These modern delusions or anti-Christs from the infernal world, these oath-bound, Christ-rejecting profane-swearing societies have, I fear, put out the light of many professed Christians. These deluded men have wormed themselves into our churches and infused them with their heathenish doctrines and insidious poison that is slowly killing out the vital forces of a true and spiritual life.

Surely this is not the effect of "standing up for Jesus," but it is standing against Jesus. "Whosoever is not with me is agsinst me," said the Master. "But," says the lodge-man, "We do not pretend to be a Christian society. Our religion is world-wide, embracing all orders and nationalities; and as for *religion*, it has no more respect for the Christian than any other, however false." Not being *with* Christ they are, according to the divine interpreter, *against* Christ.

Dear brethren of the *Cynosure*, our work is not yet done. Let us stand firm for Christ and him alone as "one with the Father." Let us often think of the precious promise: "Be thou faithful unto death and I will give thee a crown of life."

WM. J. WHITE.

FROM AN OCCASIONAL LECTURER.

I do not lecture on the subject of secretism very often, but am willing to do so occasionally when there is opportunity. I recently gave an address on Odd-fellowship in reply to an address in favor of the order. Prohibition is taking the lead in reform work in this vicinity, and I gave some talks on that subject just before election. I have been a reader of the *Cynosure* for several years, and am well pleased with its general tone, but I protest against the insertion of such advertisements as the "Broom Brigade" as a method of raising money for the support of churches. I think such things are entirely inconsistent with the spirit of the Gospel of Christ, and should not receive the sanction of reformatory papers and associations. Such methods may be a success financially, but not spiritually, for when an appeal for funds is made to the heart on the merits of the cause, the influence is elevating; but degrading when the appeal is made to our love of money.

EDWIN BARNETSON.

NOTE.—The advertisement was inserted on the order of the advertising agent, and its character was not noticed for a week or two. When it was seen to be an arrangement for a church frolic to catch money, it was immediately taken out. The *Cynosure* agrees with Bro. Barnetson on that subject.

WEST VIRGINIA NOTES.

FORT SPRING, W. Va., Jan. 11, 1886.

The copy of the exposition of the grange sent me from your office is substantially correct, so far as I have examined it. Before I had the opportunity to read it through it fell into the hands of grangers, and I have not seen it since. The grange organization is rapidly dying out in Greenbrier and Monroe counties, West Virginia. The master of the subordinate grange in this vicinity became convinced of the evils of a secret society which teaches a false religion, and he quit attending the meetings; they have not had a meeting for several months and they will never again organize for work. Quite a number of granges in these two counties have ceased to exist. The grange co-operative stores, with one exception, have closed out. Rev. A. M. Chappell, of Ronceverte, W. Va., denounced secret societies in his Thanksgiving sermon. JOHN W. CLAYPOOL.

THE G. A. R. IN THE SOLDIER'S HOME.

NATIONAL SOLDIER'S HOME, MILWAUKEE, WIS., Jan. 12, 1886.

EDITOR CYNOSURE:

I am with you heart and soul in condemning lodges of all kinds. They have here in this Home a post of the G. A. R. It would make a man of tender feeling grieved if he would but watch their movements. All they seem to be after is money and whisky. I have seen some of the boys die in the hospital that belonged to the G. A. R., and the first thing these good comrades will do is to get their badges or money. Last spring a soldier came here from Pennsylvania. He was a member of the G. A. R. He was taken sick and went to the hospital, and died in a few days. He had money and wished to be sent to his friends East, but they gobbled his money up, and the poor fellow is lying up in the timber near the Soldier's Home.

WILLIS FRANKLIN.

PITH AND POINT.

NO COLD WAVE IN THIS.

It [the *Cynosure*] is, in an unusual degree, awaking the leaders to serious thought and hopeful reflection, the result of which can only better their material, social, and Christian condition in an eminent degree. Unquestionably, your journal has a mission in this age and country, and right heroically it is fulfilling it. Secretism has nothing in me.—S. T. CLANTON, *New Orleans*.

LODGE BEFORE WIFE.

In Corning, N. Y., Snook, a high Mason, died last spring, and his wife could not find out whether she had any property or not. The Masons came with three carriages, and interred him in Masonic order. Not long ago an ex-Mason learned that two of the Masons came with a bill of $70 for funeral expenses. Mr. Snook worked in the machine shop and got large wages, and did not squander his money. The people think he was worth $6,000 or $8,000. He paid into the lodge perhaps for forty years, and his good wife in that time served 43,800 meals for him, and if she asked him a question about his affairs she was bluffed off. This is Masonic charity.—A. ANDRE, *Fedrow, O.*

BIBLE LESSONS.

STUDIES IN JEWISH HISTORY.

LESSON VI, Feb. 7, 1886.—The Fiery Furnace. Dan. 3: 16-28.

GOLDEN TEXT.—Our God whom we serve is able to deliver us from the burning fiery furnace.—Dan. 3: 17.

Open the Bible and read the lesson.]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The test of loyalty*, vs. 16-18. Homage is what Satan required of Christ; it is what he has always required in some shape or other of Christ's true followers. But usually he is satisfied with worship paid by proxy. That colossal golden image on the plains of Dura was in itself simply a statue of gold—nothing more. There is properly but one false god, Satan; and idols, whether of gold or brass, or merely an idea taking no tangible form, represent him. Worship paid to them is worship paid to Satan. It is on this principle that St. Paul, while stoutly affirming that an idol is nothing at all, yet calls idol feasts the table of devils, and warns all converts against any participation therein. So while few have been called to make such a test of their loyalty as did these Hebrew children, Nebuchadnezzar's demand is a type of that homage which the "god of this world" always seeks from Christians. The lodge beast, the modern anti-Christ is represented in Revelations as receiving all his power from the dragon. And though few Masons realize who they are actually worshiping, their worship is just as truly paid to Satan as that of any poor African savage praying to his fetish. "Our God whom we serve is able to deliver us, but if *not*"—the deepest depth of faith is sounded in their wonderful answer—"if God leave our bodies to perish, he is still the Father of our spirits. Thou, O tyrant, canst not touch our souls. Death, rather than deny Jehovah." Among the throngs who paid their devotions to the image were probably many different nationalities, representatives of various forms of pagan belief, but no *martyrs*. The Jewish religion alone required exclusive homage to one only living and true God. *They* could worship the image and not be false to their own tutelary deities. "None will be passionately attached to any religion who thinks that others are just as good," shrewdly observes Madame Swetchine. Certainly not enough to die for it. And it may well be questioned whether, should a great persecution arise for Christ's sake, "the noble army of martyrs" would be likely to receive any recruits from the Masonic lodge, which practically teaches that all religions are alike.

2. *The deliverance*, vs. 19-25. As safe as if the fiery billows were a cooling fountain, the three young Hebrews walked in the midst of the furnace—but not alone. One walks beside them whom even the pagan king recognizes as the Son of God. No Christian will shrink from the fiery furnace of trial and persecution when he realizes the fullness of the divine promise, "Surely I will go with thee." The less cross-bearing, the less sense of his personal presence, and the less frequent the testimony of others that we have been with Jesus.

LIGHT FROM THE WORD.

What promise may have been in the minds of these three Hebrew youth? Isa. 43: 2. What is the true martyr spirit? Job 13: 15. Why is persecution such a poor weapon? Matt. 10: 28.

From Peloubet's Notes.

"The golden image." The image was doubtless an idol of Bel-Merodach, the chief divinity of the Babylonians. One of the first of Nebuchadnezzar's own titles is, "He who pays homage to Merodach." Keil thinks that the statue was a symbol of the world-power established by Nebuchadnezzar, so that falling down before it was a manifestation of reverence not only to the world-power, but also to its gods.

"The inauguration day." Religion in antiquity was strictly a matter of state, disloyalty to the gods appointed for public worship being held covert disloyalty to the monarch who commanded homage to be paid them. Hence it was proclaimed that all should prostrate themselves when the outburst of triumphal music announced the proper moment; refusal to do so being threatened with the terrible punishment of being burnt to death in a fiery furnace.—*Geikie.*

"We are not careful to answer thee." There was no need, (1) Because their actions had answered him before. (2) Their minds were made up, and nothing could change them. (3) Remonstrance or argument with the king would be in vain. They did not expect to change him. Therefore, they were not anxious about the result.

"But if not." If God should not see fit to save them from the furnace. They add this "if not" to show they did not presume to tie God to this deliverance absolutely; for God knows how to deliver, and sometimes to suffer his saints to glorify him by suffering. They were resolved to venture suffering rather than sinning, and leave the cause to God.—*Pool.*

The saving them from this sinful compliance was as great a miracle in the kingdom of grace as the saving them out of the fiery furnace was in the kingdom of nature.—*Henry.*

"We will not serve thy gods." Henry suggests how the tempter may have tried to persuade them to yield. (1) Because they were not asked to give up their God, but only to worship an idol for once. (2) They could keep their true religion in secret. (3) It was only one act, not a life-time of sin. (3) The king had absolute power. (4) He had been their benefactor. (5) He was their rightful ruler. (6) The tide was so strong. (7) Their fathers had often worshiped idols. (8) If they saved their lives, how much good they might do for their people; while, otherwise, heathen rulers would take their places.

"Heat the furnace one seven times more." The increased heat and the proportionate fury of the flame typified increased homage to the "god of fire," *a supreme God of the Babylonians*, whose majesty and divinity were impugned by the rebellious contempt of the "three children."—*Cook.*

"The burning fiery furnace." This furnace seems to have been constructed for the purpose of smelting ore. Remains of such furnaces built by the Romans have been discovered in several places. They resemble a lime-kiln, being banked around with earth, and having an opening at the top through which the material to be melted was introduced (ver. 23), and a door on one side, beneath, out of which the ashes and slag were raked.—*Todd.* The victims were cast into the furnace through the opening in the top, while they were seen by the king through the door on the side, and through this also they came forth.

"The form of the fourth is like the Son of God." As the article is wanting in the sacred text, it is more correct to read "a son of the gods" (as in Rev. Ver.), *i. e.*, one of the race of the gods, called in ver. 28 an angel, or one of the lesser gods sent as a messenger from heaven. Only a divine being, the king knew, could live thus in the fire himself, or preserve others there. Of course he knew nothing of the true Son of God which came into the world, but was only an unconscious prophet. No doubt in reality it was the Son of God, who, as "the angel of the Lord" at various times appeared to the Old Testament saints.

It is implied that the fourth form was no vision seen by Nebuchadnezzar alone, but a visible angel seen by him and by his officers as well.

"Blessed be the God of Shadrach." Though the heathen king is convinced of the power and greatness of the God of the Jews, it will be observed that the proclamation put forth is only a decree of punishment against those who calumniate him. It does not declare him God alone, and the other gods mere idols.—*Rawlinson.*

Note the marks of divinity Nebuchadnezzar sees in this transaction. (1) Delivered his servants from the fiery furnace; (2) changed the king's word, compelling even Nebuchadnezzar to revoke his commands; and (3) implanted such strong principles in the heart of his followers that they yielded their bodies to the fire rather than disobey God.

Golden images. There are still erected golden images, before which the world commands us to bow down and worship,—success, pleasures, money, a popular religion, palatable doctrines, an easy, lax morality. And the fiery furnace, into which those who refuse to worship are cast, burns with persecution, unpopularity, social ostracism, ridicule and reproaches.

"COME OUT OF HER, MY PEOPLE."

BY S. HART.

The Christian and the infidel
Mohammedan and Jew,
The Union soldier scalper
And the Arab, too,
The manufacturer of rum
And vender of the same,
The gambler and the tippler,—
All meet on one "grand" plane.

"Low twelve" finds guarded door
And lodge high up in air;
They "meet upon the level
And part upon the square."

And thus Masonic votaries
Join in a common cause
Against our blessed Saviour
And his most holy laws.

But how His Gospel heralds
Can stay with such a set
Is food for much reflection
And cause for much regret.

Two candidates the lodge will run
For just the same position;
One may be a whiskyite,
The other prohibition

And oft the Anti-mason
And W. C. T. U.
Are thus led into working
And voting for this crew.

But let an Anti-mason run
'Gainst even a vile lodge sinner;
The chances are just ten to one
The lodge will be the winner.

In both the parties it's entrenched—
Republican and Democrat—
And prohibition has *two* powers,
Lodge and liquor, to combat.

And thus in nearly every case
It is the lodge that wins,
And Christians are partakers
Of other people's sins.

"Come out of her, my people!
Partake not of her sin,
Receive not of her plagues—"
Come out ere these begin.

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PLATFORM ADOPTED at Chicago, June 28, 1872.
NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.
1876—James B. Walker and Donald Kirkpatrick.
1880—J. W. Phelps and Samuel C. Pomeroy.
1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE

F. W. Capwell, New York; *J. A. Conant*, Connecticut; *E. G. Paine*, Minnesota; *G. W. Needels*, Missouri; E. D. Bailey, District of Columbia (*Ex. Com.*) James Kennedy, California; Robert Hardie, Dakota; J. F. Galloway, Florida; L. N. Stratton, Illinois; Israel Hess, Indiana; J. N. Norris, Iowa; H. Curtis, Kansas, S. A. Pratt, Massachusetts; H. A. Day, Michigan; E. Tapley, Mississippi; S. C. Kimball, New Hampshire; Robert Armstrong, New Jersey; E. A. Foldstrom, Nebraska; J. M. Scott, Ohio; Wm. H. Pruett, Oregon; A. M, Paull, Rbode Island; J. W. Moss, West Virginia; M. R. Britten, Wisconsin.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannisbness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and basten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, botb inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We bold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

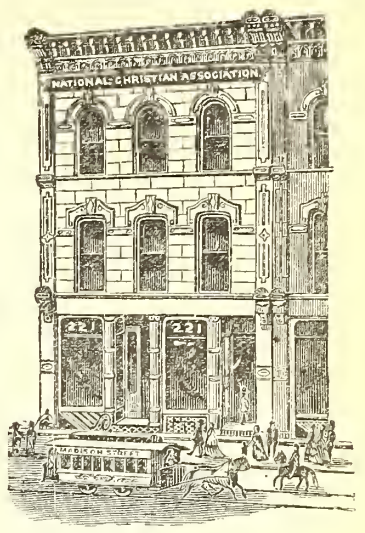
Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. BROWNE, Berea, Ky.
ELI TAPLEY, Columbus, Miss.
J. F. GALLOWAY, Okahumka Florida.
WM. HAZENBURG, Cape Town, S. Africa.
A. D. ZARAPHONITES, Andros, Greece.
C. B. WARD, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

Readers ordering goods, or making inquiries concerning articles advertised in this paper, will confer a favor by stating that they saw the advertisement in the CHRISTIAN CYNOSURE



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE,

221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—F. W. Capwell, Dale, N.Y.

VICE-PRESIDENT—Rev. W. T. Meloy, D.D., Chicago.

COR. SEC'Y and GENERAL AGENT.—J. P. Stoddard, 221 W. Madison st., Chicago.

REC. SEC'Y. AND TREASURER.—W. I. Phillips, 221 W. Madison St., Chicago.

DIRECTORS.—Alexander Thomson, M R. Britten, John Gardner, J. L. Barlow, Joseph Travis, William Moerdyk, O. F. Lumry, M. C. Ranseen. L. N. Stratton, Thos. H. Gault, C. A. Blanchard.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. S. Collins, D. D

SECRETARIES.—Rev. S. A. George. H. L. Kellogg and M. N. Butler.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JANUARY 28, 1886

NOTES BY THE WAY.

Politics is holding its breath: rather inflating its lungs for a deadly grapple, and long and loud clamor. In Kentucky, Tennessee, Mississippi and Louisiana prohibition is pushing steadily to the front, and the argument is so overwhelmingly in its favor that the liquor men will not meet it fair and square, but tender false issues, or forge new and useless ones; flee to sanctury, and hide under altars, secret altars, where they hope to escape the public eye. This will keep the two old parties teatering like children playing up and down on opposite ends of a board. We must have a new party to "go fall upon" the liquor men where they are—behind their secret altars.

JOHN QUINCY ADAMS, while Secretary of State, joined Dr. Daniel Baker's little Presbyterian church, "And," says his pastor, "Mr. Adams never failed to be in his pew on Sabbath afternoon whatever might be the weather, and was a most attentive hearer."—(*Life of Daniel Baker, p. 107–9.*)

At one time he lent the church twelve hundred dollars. The pastor wishing to buy himself a house, Mr. Adams loaned him the whole purchase money, and afterward bought the same house when the pastor was called to Beaufort, S. C. His example drew to the same church Andrew Jackson, Secretary Crawford and Judge Southard. This was our only *outspoken* Anti-masonic President.

The election of Cleveland instead of Blaine, saying nothing of their merits, seems to have been directed of God for the good of this nation. Conversing with Southern men by hundreds will convince any one they were honest. Stone-blinded by slavery, shrinking from abject poverty, deceved by Northern palterings and jugglings, especially pulpit potterings, they fought with terrific valor with no national hope of final success, and were whipped. The triumph of their Democratic party has soothed and given them hope, and half reconciled them to negro suffrage. Judge —— said to the writer in Memphis, "We like the negroes better than the whites. They do what we would never have done. While I was in the Confederate army, my negroes took care of my house and family, and I found all right when I got home."

There are two colored pastors of large churches in Nashville, who are said, on what seems reliable authority, to be living with mistresses in shameless prodigacy. When one of these great churches applied for a pastor, their bishop replied, "I have a man who would fill your pulpit, but he runs with other women than his wife. If you can cure him of that he will suit you." And they took that man! When the priests "lay with the women about the tabernacle." the fire of God soon fell on them.

EDITORIAL CORRESPONDENCE.

LEAVING MEMPHIS.

NATCHEZ, Miss., Jan. 15, 1886.

DEAR CYNOSURE:—I left Memphis weak and worn after sundry important interviews, of which I give only the results.

1. The lodges are represented in all four schools which I have visited, viz., Berea, Knoxville, Nashville and Memphis. In two of them the head of the faculties have joined the G. A. R., though neither of them have one word to say in its defence, and one has already troubled the head-center by his protests. They were willing and glad that I should argue to their students against the whole secret family. I spoke in Memphis three times, once in Bro. Imes's Congregational church and twice in Bro. Countee's (Tabernacle Baptist). I canvassed with all possible care the criticisms made on this brother. Some said, "He is timid." But I felt the bullet lodged between his scalp and his skull, and learned that he received a letter while I was there declaring that he was getting me to screen him, but that his house and himself should be *laid in ashes*. He may be prudent in such a state without being "*timid*." Both Bro. Imes and Prof. Steele assure me that after sifting the charges of his enemies thoroughly, there was positively no proof of any moral obliquity against him. He is very different from Prof. Steele. We owe to his influence and high standing in Memphis the insertion of a report of my speech in the leading Memphis paper. But the editor who inserted it is a high adhering Mason. Gentle means never did and never will drive out the false worships from the churches where they have obtained a lodgment. I cannot learn that there is any such rule as Wheaton has in any of the schools and churches here!

Bro. Countee followed my speech in his church with nearly these words:

"Brethren: This is the first evening I have been out since last October, when I received the shot which I shall doubtless carry in my head to my grave. But I wish all to understand that I do not recede from the ground I have taken. Some of our church still belong to both lodge and church. But our church has by vote declared against belonging to the two, and in Baptist churches a majority must govern discipline. You must either come out of the lodges, all of them, or YOU MUST LEAVE THIS CHURCH!" with more to like effect.

The result in my mind is a deliberate conviction that Countee and his paper, the *Living Way*, must be sustained at whatever sacrifice. Brinkley and Countee are regular Baptists, and there are 800,000 such in the South. If they had, say, ten thousand paying subscribers, those colored Baptists can be reached, and Prof. Woodsmall takes a just and moderate view when he writes, "If the leaders of the 800,000 colored Baptists in the South are reached and enlightened, it will revolutionize the United States.

"THE LIVING WAY"

has sunk more than half its subscribers by this discussion. It is an able paper, well worth its price now. One article, "The Black and Gray Wolves' Congress," is worth all the paper costs. Give them 10,000 subscribers and they can put more work on it. Brethren Capwell and Britten are wise men, and they should at once attend to this important matter. The brave Bro. Callender and Elder Barlow will stand firm with them. The paper could be afforded at $1.00 to clubs of twenty with the cash. Memphis is centrally located, is a fine city with strong reform elements. Brethren, please plan and execute. This matter does not brook delay. If Countee is burnt out, the Tennnessee governor must be appealed to and the building replaced.

DOWN THE RIVER.

I came down here to Natchez yesterday and night. Hon. John R. Lynch is in Washington. He is respected by the best and most enlightened colored Christians. I hope to see him in Washington. From Memphis here I have been in a new world. The road is flanked by fields of cotton, some of which is not picked; and, excepting the towns, the cabins are the lowest style of human abodes. Back in the interior, average land can be bought for $10 or $15 per acre; good cows from twenty to thirty, and common, from ten to twelve dollars.

Thus far I can declare I love these Southern people. I have talked incessantly in the cars all the way, and have found but one person, an ignorant boy, who "*would like to own a few niggers.*" There was more "Fourth of July" feeling in the South than in the North, and they never would have fired on "The Flag," but for leaders sworn and drilled in secret lodges.

PRESBYTERIAN CHURCH SOUTH.

ON STEAMER CITY OF NATCHEZ, Jan. 15.—Last night I attended a prohibition prayer meeting in the large lecture room of Dr. Stratton's church. The cold storm made the attendance small. A Methodist preacher led the meeting which was a union meeting for the city. He spoke pointedly; said he "*believed slavery fell in answer to prayer;* and God could and would destroy the liquor traffic if we used the same means." This astonished me in Natchez, where the old feeling is strong. I was delighted to see prohibition prayed for in the church of

DR. STRATTON.

He has been pastor forty-two years, and is beloved by every one I have heard speak of him. It is the more significant that prohibition prayer meetings should be held in his church, because at Knoxville, Nashville and Memphis, Tenn., I could not learn that one of the pastors of the "Church South" had spoken or acted against the saloon. Dr. Stratton, whom I saw at the General Assembly at Saratoga two years ago, is strongly in favor of reunion with the North, though Dr. Palmer and the Southern Presbyterian press are opposed to it.

At the Foster House where I stopped in Natchez, I met the only

SOUTHERN BREEZE,

and I survived that. The house is well kept and ably managed by three daughters of a slave-holder of the old style. Their father and brothers died in the war; their father's wealth vanished; and it is not wonderful that they should be "unreconstructed." But they are noble women, and if, as I hope they may, they get to heaven, they will see things in a clearer light. I advise Northern travellers to stop at the Foster House.

THE TRINE-AMERICAN EXPOSITION.

I spent yesterday in the two vast buildings of the North, Central and Southern Exposition and am disappointed on the favorable side. Its vastness may be judged from the fact that the main building covers thirty-three acres of land! There is always a depression when Congress takes hold of the currency, and the silver quarrel kept up by the mine-gamblers who wish to keep up the price of silver by forcing Congress to coin more than the people need, and stack the surplus in the vaults of the U. S. Treasury, and the perennial quarrel about the tariff, in which Democrats and Republicans are on both sides, while the latter claim a monopoly of its "thunder,"—these wranglings make "hard times," and so the Southern masses are neglecting the great National Exposition here.

THE THINGS EXPOSED.

You enter the first building, called Government Building, and the vast area is apportioned off to the States. You naturally start for ILLINOIS, in great letters, and are stopped on the way by the Indiana department. The gentlemanly commissioner shows you through aisles lined on either side with corn, larger and more beautiful than you knew of; wheat, oats, barley, millet, clover, herds-grass, taller and heavier than you have ever seen; with coal in heaps and fruits of all sorts

"Blushing like the morn"

as Eve did when she was married; and arts, fine and mechanical, till you fear you will not reach Illinois: which at last, however, you come bluff up to at the "*Primitive Farm.*" This is a Lilliputian edition of a pioneer's farm on the prairie, but in the edge of the timber. A small runlet is pouring over a real pile of rocks into a little bayou which circles the farm. The ground, trees, brush and water are real, but the men and girls are effigies or well-made facsimile puppets. A rural couple sit on a log fishing, but turn from their tackle to look at a girl down a little below who has missed a bite, and her hook has caught in the clothes of a young fellow standing a rod behind her; so after all she has caught a fish. Back from the bayou a man is ploughing with a good yoke of oxen, done to the life: in short, a page of the *Cynosure* could be filled with this miniature primitive farm and not tire. The rest of Illinois is done up like Indiana, but needed the Indiana commissioner to set it off. Arkansas excels all the States in its show of fruits. New Hampshire, besides plenty of cotton machinery, granite and marble, shows a red mother fox lying amid her playful cubs, half grown, all in their own skins, and all so fresh and life-like, that if you ever hunted foxes in the Green Mountains, the group would bring tears to your eyes.

In the midst of this vast arena of earth's wonders, I came pat upon a near neighbor, Mr. Lacey, whose Irish heart swelled at the meeting. So, wearied with long walking, I leaned on his arm and he went through with me. His business (paiuting) had domesticated him and made him on familiar terms with many whom we met. We came upon an Illinois wagon, sold five miles from Wheaton, at Lombard. I have travelled one thousand miles to learn what my near neighbors are doing. The wheels are made light, of car-wheel iron; of course the tires never fall off or need resetting. The body is furnished with side pieces, which, gauged wide, make a neat, strong hay-body; and turned another way, make just the thing for picking 60 or 70 bushels of corn. Another Yankee, born in the South-west, explained his Texas stump puller, by which one man and a pair of horses have taken out 200 stumps in a day, from one to three feet thick.

But we must hasten to Dr. Fitzgartner, who runs the exhibition of

CENTRAL AMERICA.

But two of the five little republics, Honduras and Guatemala, are here on exhibition- A thousand strange woods, of strange beauty; minerals without number and some without names known to us; specimens of English written by the little, keen, black-eyed, olive-skinned children. These done, you come to

"WORK OF THE INDIANS."

Specimens of needle-work, cloth manufacture, etc., including shawls which the Prince of Cashmere never excelled; and these beautiful shawl fabrics woven on a little log-loom with a simple shuttle, and so colored as put "the varied hues of evening to the

blush," these and weird, strange-looking pottery, are the objects you meet in the Central American exposition.

We wandered amid the world's products till the shadows began to fall, when, weary and faint, my good genius and neighbor Lacey took me to an Irish restaurant, where a niee little woman gave us a good dinner with thoughts of

"Erin mavourneen: Erin go bragh,"

and fervent wishes that the death of Ireland's curses, whiskey, priestism and secret orders, may yet make Ireland the

"Sweetest isle of the ocean."

I have an "unlimited pass" and may visit the great exposition again.

THE CHURCH CONFERENCE IN THE SOUTH.

NEW ORLEANS, JAN. 20, 1886:—To-day I have seen Dr. Henry M. Smith, of the *South Western Presbyterian*, and pastor of the Third Presbyterian church here. He is a courteous, Christian gentleman and conducts an able paper. I stated to him at large our desire for a "National Congress of churches to consider the nature of the secret lodge system and the attitude Christians should hold toward it."

The subject was new to him, and he said on a subject so vast he should wish to express no opinion till he had thoroughly considered it. He cited an adage: "Do the next thing first." "And," said he, "we have Romanism here which by substituting its priesthood for Christ's 'unchanging priesthood,' undermines Christian morality; and we wish to avail ourselves of Masonic opposition to papacy."

I replied that "Masonry sustains to papacy the relation which the drill-school sustains to the army, and the road to the overthrow of papacy lies through the grave-yard of the lodge! The opposition between them is one of rivalship; at the same trade of salvation by ceremonies and not by Christ."

Dr. Smith said, "The point you make is the one I deeply feel, and have felt, the omitting or excluding of Christ by the lodge." Dr. Smith thanked me for calling, asked me to call again and to exchange the *Cynosure* with his paper, and, as I consented, put the *Cynosure* on his list.

Dr. Palmer was visiting the sick. I left my card and a copy of the Memphis *Appeal* containing the report of my speech in the Tabernacle Baptist church; and will try and see him to-morrow. Returning to my lodgings I found a note from Pres. Hitchcock, of Straight University, inviting me to address the students to-morrow morning at 8:40. This done and and Dr. Palmer visited, I think I must leave for Florida, though Dr. Smith urged me to see other universities here, and if I had weeks they could be agreeably employed and profitably. But all these points will be carried by a National Congress of churches, called by such men as Herrick Johnson, W. C. Gray, Pres. Fairchild, of Kentucky; Dr. William Johnston, of Iowa; Dr. Increase N. Tarbox and Dr. A. A. Miner, endorsed by letter from Joseph Cook, and the cordial co-operation of hundreds of thousands of Scandinavian and German Lutherans, and strongly backed by Wesleyans, United Brethren, Reformed and United Presbyterians and and others, who are fully committed, body and soul, to the cause.

There is still a deficiency of prayer. We "do wrestle not with flesh and blood," and men cannot pravail against the disembodied spiritual "principalities and powers" that run the secret lodges. Prayer is our first need; labor next. If we had a hundred young men like the one who has sent in hundreds of subscribers, the American press would follow our lead. Such papers as the Memphis *Appeal* owned and conducted by Masons, are not willing to sell themselves, hoodwinked and hampered, to a set of contemptible lodges whose theory reverses the Constitution and Declaration or Independence, and the New Testament on which those two documents are based. Pray and work for subscribers.

NEW ORLEANS, JAN. 21.—On the huge steamer City of Natchez a young Dane, who was a doctor on his way to cure people in Jacksonville, Florida, was an admirable specimen of a

EUROPEAN INFIDEL SOCIALIST.

Florid in complexion from a discrete use of *pure St. Louis ale* (he drank only the pure); courteous and agreeable and young, owner of "a small property" in California,—he was traveling to Florida via the Gulf, and was altogether an agreeable young man. His father is in Denmark, a doctor and materialist, and this son follows his footsteps.

"What makes your father an infidel? The Scandinavians are generally Christians."

"My father objects to Christianity because it upholds the present state of society. Europe was overrun by freebooters and robbers, who settled themselves as dukes and lords, and the present holders of the lands had their titles from them and the masses are toiling for them in hunger and ignorance, and Christianity upholds them."

"Doubtless there are bishops and priests who are corrupt and selfish courtiers; but how does that prove Christianity false?"

"I do not believe there is a God or a hereafter. God would not allow such oppression and hunger of the laboring masses. My mother taught me Christianity, but I could not accept it."

"Rejecting Christianity, God, and hereafter, what do you propose in their place?"

"Nothiug."

"Well, are you sure 'Nothing' would do better than Christianity for the masses?"

"I do not, cannot believe God would allow the toiling masses to starve and suffer, that property-holders may live in luxury and splendor. I should like to believe Christianity but my reason rejects it. The Bible and Confucius have many good things, but neither of them commands my belief."

"You believe in Christ?"

"As a man, and very good man, I do."

"Well, then, let us see what you can and do believe. You believe that he was the illegitimate son of a seduced peasant girl, destitute, poorer than foxes or birds; that without school-learning he has taught the world all it believes of morality and religion; for there is not a foot of free soil, or a quarter section run out on the globe outside of his principles. That young Hebrew peasant, who was murdered 1800 years ago at thirty-three years of age, has, by his simple word, displaced all the gods that men then worshiped, Jupiter, Mars, Diana, and the rest; these have no worshipers now. Two-thirds of the entire world are now ruled by professed believers in Christ. 'The Lord's Prayer' was said last night, probably, by more children than in any night before. And all this has been brought about by 'Nothing,' or by 'Nature,' which practically is the same thing; for who made 'nature?' And you insult this Christ by saying he 'was a great and good man,' when he said he had got 'all power in heaven and earth,' and so was the worst kind of an impostor, unless he was '*The Son of God*,' as he said he was!

"And, as to the 'toiling starving masses,' you saw that saloon-keeper get on the cars, followed by a wife and several nice children. He was raving and threatening to 'kill! kill!' while his sweet little girl put her hand on him saying 'Dear papa, don't! Please papa, don't!' He got off at Harrison, Miss., followed by his weeping family, to sell whisky down in Louisiana. He said to me, 'You are a preacher. You preach for money, and I sell whisky for the same.' The neat and well-dressed children of that man were clothed by the money of the 'toiling masses' whose children are in rags. These 'toiling masses' drink NINE HUNDRED MILLIONS of liquor every year while their bread costs one-fifth or sixth as much! One only needs to travel here to see what is starving the 'toiling masses.' And as for God, those who worship him have built the bread-mills which you are talking of blowing up with dynamite for the good of 'the toiling masses;' and while you believe the most monstrous absurdities, you cannot believe in Christ!"

My young fellow-traveller listened respectfully to what I said, looked thoughtful, but made not a word of reply.

There are revivals in the Episcopal churches here under the English evaugelist, Aitken, and under a revivalist among the blacks. J. B.

THE MOODY MISSION.

The eight day's Gospel meeting or mission held in Chicago by the evangelist Moody, closed last Sabbath in the Chicago Avenue church, better known by Mr. Moody's name. From the first the meeting was full and this was expected, so a division was made providing for a women's meeting in the afternoon and a men's meeting in the evening, thus reaching nearly double the number of people. The themes of his different discourses were familiar: The love of God, Assurance of Faith, The Ten Commandments, The Marriage Feast, The Prodigal Son, "Come," etc. Nor could there be seen any change in the manner of presenting them. There was the same earnest rush of words with their ends clipped. Neither grammar nor language are allowed to stand in the way of getting at the hearts of the people. There was no loss of the old power to move the heart and melt to tears, nor to arouse unbounded and spontaneous enthusiasm, as was seen in the crowded Farwell Hall when the evangelist spoke to the busiuess men of the city on the evangelization of Chicago. Mr. Moody made more of the song service than heretofore. Over half an hour was giveu to it, and he personally assisted the leader with urgent ejaculations, and varying a chorus between floor and gallery, sometimes in the women's meetings producing a wonderful effect. The inquiry meetings grew in every way to the end. Over 150 men responded to the eall Friday night to eome aside with the evangelist and pray with him for conversion. Although the thermometer registered 20 degrees below zero that evening, the audience was none the less. As many women came to the inquiry room at times. No reckoning or estimate was attempted of the converts, nor did it seem to be desired, but the effect of these meetings will be felt all through the city. As one of the dailies said, the great tabernacle meetings of 1876 raised the moral condition of Chicago wonderfully more than any one had been able to calculate, and frequent visits from the evangelist should, therefore, be welcomed by all classes.

THE JEFF DAVIS CASE SETTLED.—The denial of his Masoury by the ex-confederate leader published last week has refreshed the memory of Deacon O. M. Brown, one of the old citizens of Oberlin and among the most reliable of men, who met, just at the close of the war, a wealthy slave holder, master of Oglethorp lodge near Andersonville prison pen, Georgia, who told him in good faith that Jeff Davis was a Freemason, and that he had met him frequently in the lodge and at Masonic gatherings. This important fact has been given to the Associated Press and we request our readers to mark the daily papers and send word to this office if they see the above statement in print. It was difficult to find room for Bro. Brown's letter this week. It will be well worth all the expectation of our readers, as there are other facts about Andersonville of the greatest importance. A letter of more significance and value to our cause we have not printed for years.

—Secretary Stoddard went to Iowa last week Wednesday, to assist Bro. Hawley in the county convention at Winfield, Henry county. Bro. M. N. Butler accompanied him part way returning home to Missouri, after a profitable conference with Wisconsin brethren.

—The Band of Hope connected with the Chicago Christian Association wishes to acknowledge with thanks the receipt of $2. from a friend in the city who has long and often experienced how blessed it is to aid worthy and needy objects.

—Bro. Dissette's letters last week were encouraging. He is yet in Champaign, scattering tracts and other documents. He has himself published a small sheet, explaining his work and position with reference to local matters, which is a forcible document and seems to be accomplishing as much, perhaps, as a lecture. He has frequent evidences that his zeal and self-denial are not in vain, and that the sympathy of many people in the city is with him. He writes that he is able to hold the fort aloue. Let all pray that he may have Divine wisdom and power through the Holy Spirit to gain a victory for the truth in that city.

—Rev. W. W. Knipple in the *Christian Conservator* of Dayton, suggests that even if the members of the United Brethren church who are true to its principles should vote down the proposed new constitution by a strong majority, that would bring about no settlement of the case, since the men who lead the "liberal" party would not cease their efforts until the church is divided.

—Letters from Bro. Dissette received just as we are getting ready for the press state that the Presbyterian pastor and his people are cousidering whether or no they will open their church for a lecture. The *Times*, the leading paper of the city, shows also a generous and friendly spirit; and there are other indications also that his visit to Champaign is not in vain.

—The Norwegian Lutheran pastors of Chicago, Welo, Juul, Mikkelson, and others to the number of twelve are proposing a discussion of the seeret orders one evening in a week for several weeks. The time and place of this interestiug meeting will be hereafter announced, and the *Cynosure* will endeavor to give a translation of the discussion.

—Bro. Hawley, the Iowa agent, gave three lectures in the Swedish Lutheran church at Swedesburg, Iowa, beginning Jan. 18th. He was last week engaged in organizing the Henry County Association.

Vick's Illustrated Monthly for January is bound in a superb cover with the annual *Floral Guide* regularly issued by this long-standing and reliable firm. "Skillful Cultivation" is the editorial topie, and the eontributors discuss onion and mushroom growing and a score of other matters every one is glad to see who loves the fruits and flowers of the garden. A good beginning for the campaigu of summer is to get this *Guide* and study its pages carefully.

THE HOME.

"EVEN AS HE IS PURE."

Most holy Son of God!
Who this dark world hath trod,
The stainless One, the soul of purity!
We full of guilt and sin,
So dark and foul within,
Would come in humble penitence to thee.

Low, in the very dust,
Yet still with clinging trust
We cast ourselves at thy most blessed feet;
O cleanse away our guilt!
Do with us as thou wilt;
But make us for thy holy service meet.

Only the pure in heart
Shall see thee as thou art,
How shall we, then, the heavenly vision see?
Thy blood, thy blood alone,
Can for our sin atone,
And make us white and pure, and like to thee.

Search us thyself, O Lord!
The candle of thy Word
Flash through the secret places of our soul;
Unveiled before thine eyes,
The hidden thoughts that rise,
Thou, thou alone, canst cleanse and make us whole.

O make us white as snow,
Bright with the roseate glow
Of heavenly love, that wondrous love of thine;
For thee alone to live,
To thee ourselves we give,
Our Great Redeemer, spotless Lamb Divine.

—*Christian Leader.*

THE HOLY SPIRIT FOR SERVICE.

The gift of the Holy Spirit for service is distinct and separate entirely from conversion. The ministers will bear me out when I state that nine-tenths of the church members cannot perform any work because they are not qualified. Indeed, so true is this that their pastors will not allow them to talk to anxious souls, for fear of their doing more harm than good. Some have been members of a church for more than twenty years, and yet they do more to retard the cause of Christ than anything I know of. We have to ask for this blessing, to knock for it, and search and find out why it does not come. If we regard iniquity in our hearts, if we have some hidden sin, God is not going to give it to us, and if we don't get it, it is as well to stop short and ask the question whey he does not give it. It is not because God is not willing or able, not because he does not want to give it—for we all know that he is always ready to impart it—but because there is something wrong with us. We are not as "an empty vessel"—we are not ready to receive the blessing, and it does not come.

How much do you suppose those early Christians would have accomplished had they gone out preaching before the power came? The rank and file of this world needs this re-inforcement of the Holy Spirit just as much as the preachers. A woman with ten children to take care of, needs it just as much as anybody. A man harrassed with business needs it; there is not a child on earth but needs it. I would rather have one drop of God's power than all the wisdom of the world; one drop of his power is worth all the wisdom and intellectual strength of this earth.

I believe this gift for service is the thing that the church has mislaid. Hundreds and thousands come into the church without even seeking this power. A great many say they have the blessing because they received it ten years ago. They live on that, and seem to forget that there is such a thing as losing it. How many men can you remember who did mighty work ten or fifteen years ago, who have none of the power now? Men must have fresh supplies. We do not get enough of Christ at once to carry us through life. The manna came down fresh every day for the Israelites; and the reason we have so many starved Christians, is because they live on stale manna. We are leaky vessels, and lose the power. Hundreds of men lose the power without knowing it, and they go on with their forms of preaching; and are astonished at their want of success. A minister came to me one day and asked, "How can I keep free and not be trammelled when I attempt to preach?" "If," I replied, "a man is filled with the Holy Ghost, he is not trammelled—he has perfect freedom." When a man is filled with God, he don't care about public opinion; he is simply a mouth-piece to deliver God's message.

I believe that for every work we have to do for God we should get new power. The strength God gave me for Chicago won't do for Boston. When a man is thirsty he wants water, so when Christians are thirsty they want the Holy Spirit above everything else. A man came to me the other day and said his pastor was troubled about somethiug, aud was in great distress.

"Well," said I, "let him alone, he is all right; he is thirsty, and goiug to get filled new."

Stephen was filled with the Holy Ghost, and no man could resist his wisdom; Paul aud Barnabas were filled with the Holy Ghost, and many people were added to the church; the disciples were filled with the Holy Spirit, and great multitudes believed. There will be great multitudes believiug everywhere if we get filled with the Holy Ghost. My friends, shall we seek this power? Let it be a solemn question between you and God. How many want this power? Shall we just stand before God and ask him for this blessing? Let us send up one united prayer that God will empty us of everything contrary to his will, and fill us to-day with the Holy Ghost, that we may be like Barnabas aud Stephen, and the holy Christians that lived in days gone by. —*D. L. Moody.*

POWER, THE GIFT OF GOD.

It is one of the recognized truths of Christianity, that the power iu which it abides and by which it works, is of God and not of man. In the ordinary work of life man holds in his will all power. By his genius he lays hold of and controls the forces of nature, and compels them into his service. He does not ask God to endow with steam power or electrical power, he did not wait on God for the gift of the fulcrum, the screw, or the lever. These devices and mechanical forces he discovered, and uses at will. But in preaching the Gospel and doing other spiritual work for God, or even in maintaining his own spiritual life, he is dependeut "upon power from on high." Neither can this be obtained by any effort of his own; he waits for it and receives it. It is the gift of God. We are kept in dependence of God at this point. "Power belongeth to God." (Psalms 62: 11.) "Without me," said Christ, "ye can do nothing." By this he meant that whatever their natural ability might be, whatever favorable circumstances might surround them, however energetic their efforts, unless they were endowed with "power from on high," they were powerless in themselves to do the work which he commanded them. Hence, they tarried at Jerusalem, not that they were to get at Jerusalem further revelation of the truth, but that they were to be clothed and furnished with power to make the truth of the Gospel which they already possessed efficient.

Without doubt we are as dependent on this heavenly gift as the first disciples were. The lack of results in much of our work may arise from our overlooking it as a truth, practically neglecting it and doing our work without it. Having the Gospel, and believing it to be true, we attempted to rely upon the truth alone to do the work of convicting and converting men. In preaching these truths we rightly enough bring to bear the help of logic and oratory, and may throw into our address whatever of enthusiasm and earnestness we may be possessed of. Good as these natural powers are, and lawful as it is to use them, they do not take the place of "power from on high." The "Lo, I am with you always," is the promise of power near at hand, whenever we undertake the work of the Lord. But if that power is not sought and appropriated, it does not avail us. The Christian worker or preacher who does not lay hold upon this divine gift to do his work is as sure to fail in his work as the sinner is sure to fail in getting to God, who neglects or ignores Christ as "the Way."

Moreover, it is not true that power is given to us once for all. We learn from the Acts, that, again and again, after the first baptism of power, which the apostles and disciples received on the day of Pentecost, they sought it afresh and received it afresh. The power with which we wrought for God to-day, will not serve our need in the work of to-morrow.

The power of the Holy Ghost for service is a different gift from the Holy Ghost the indwelling Comforter. At least, if it is not a new coming of the Holy Ghost upon us it is a new application of his power, given us for use in service. A father might give to his son a letter of credit with which to travel around the world on business for him; but if, instead of again and again drawing on his credit, he should seek to "work his way," he would be practically as poor as if he had no letter of credit. God has given us power by giving us the Holy Ghost to dwell in us; but if, instead of using that power, we neglect him and seek to discharge our commission by means of our own natural abilities, we are practically destitute of the only power that would avail us, though as a matter of fact, we are possessed of all power. It would be as though an engineer on a train of ears, instead of opening the throttle valve of his eugine, and letting on the steam stored up in the boiler, should get down from his cab and seek to push or pull the traiu by mere human strength. Even if he should call upou all the train men, or the passengers, to assist him, it would not avail. Their combined strength would not be sufficient for the work.

We are aware that all this is so well known and theoretically accepted by every Christian worker, that it may seem needless to speak of it. But we are so prone to forget or neglect the truth on this point, that we need to be constantly reminded of it. The smallness of the results which follow our preaching and personal efforts to win men to Christ makes us fear that we cannot say of the greater part of our work, "The Lord was with us, and worked mightily."

The temptatiou to fall back upon natural ability is very great, and it is only by constantly exercising ourselves iu godliness that our bow may abide in streugth. Especially is this true iu the smaller and more ordinary offices in Christian service. We may earuestly seek power from on high with which to preach a sermon; but we attempt to conduct a prayer meeting, without being careful to tarry before God until we are endued with power for that service. To address a multitude with success, we assume, needs power from God; but to make a pastoral call or to speak to a single soul by the wayside, does not need such a spiritual supplement.

The endowment of power is also essential for the private Christian in his life and work as it is for the minister in his; and yet we have reason to believe that not a few of God's people ignore the truth almost entirely. Our Lord himself did no work, however small in connection with his ministry, except by "the finger of God." That is, he constantly relied upon the presence of the Holy Ghost with which to discharge his ministry. If this was so of him, how much more it is meet that we should wait upon God before attempting even the smallest service for him!—*Independent.*

DID NOT KNOW IT WAS IN THE BIBLE.

A well-to-do deacon in Connecticut was one morning accosted by his pastor, who said, "Poor Widow Green's wood is out. Can you take her a eord?" "Well," answered the deacon, "I have the wood and I have the team; but who is to pay me for it?" The pastor, somewhat vexed, replied, "I will pay you for it, on condition that you read the first three verses of Psalm 12, before you go to bed to-night." The deacon consented, delivered the wood, and at night opened the Word of God and read: "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive, and he shall be blest upon the earth; and Thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; Thou wilt make his bed iu sickness." A few days after the pastor met him again. "How much do I owe you, deacon, for that cord of wood?" "Oh," said the now enlightened man, "do not speak of payment; I did not know those promises were in the Bible. I would not take money for supplying the old widow's wants.—*Sel.*

IMPRISONED IN AN ICEBERG.

"Sail ahoy!" came a shrill hail from the foretop of the trim bark "Laughing Polly," as it bowled along in the latitude and near vicinity of the South Shetland Islands.

"Where away?" answered a tall man with a tremendous voice, who was pacing up aud down the quarter-deck, muffled in a great pea-jacket.

"Dead ahead!" came the voice of the lookout, who was the captain's son. He had taken the watch so as to be the first to sight land after the long run to the south.

The captain swung himself into the rigging, gave a glance at the supposed vessel, and then dropped to the deck again with a loud laugh. "Your ship is an iceberg," he called out. "A pretty sailor-man you are," he added, "not to tell an iceberg from a whaler."

"I can see her spars," shouted back the boy, who would not ackuowledge his mistake; and indeed the nearer they approached, the more the object appeared like a vessel on the same course as themselves. It seemed a veritable ship, careening slightly in the brisk breeze. There were the white topsails, with the shadows on them distinctly visible, and Ned—for that was our look-out's name—almost thought he made out a pennant at her mizzen-peak. So remarkable was the sight that the sailors all gathered in a group forward, and watched the strange sail. But on getting within a mile of it, they plain-

ly discerned that it was an iceberg of enormous dimensions, and which even, at that distance, seemed to tower above them. Its resemblance to a ship was quickly lost, and it loomed up a great mountain of blue ice, momentarily changing its shape and color.

The captain had just given orders to shift the course of the vessel, when a cry of astonishment rose from the crew, who were still watching the distant berg. The captain and mate rushed forward, and saw the cause of the excitement. The ice-mountain had changed its position, and instead of being upright was heeling over. Faster it moved, until finally, fairly overbalanced, it fell over in the water with a mighty crash, hurling into the air great waves three times as high as their mast-head, and sending out huge rollers on either side, while vast blocks of ice seemed to break off and float away.

"It's gone," shouted Ned, excitedly.

"No, it isn't," said his father. "Just keep your eyes on it."

The words were hardly spoken by the captain before a still more remarkable phenomenon occurred; the iceberg appeared gradually rising from the sea, slowly resuming its original shape, like an island of ice being forced above the surface by some invisible power. Slowly but perceptibly it rose, until the astonished sailors saw the gigantic berg, almost as large as before, rocking and oscillating, again upright upon the surface.

In the meantime a series of waves from the scene of action had reached them, and Ned was nearly thrown from the foretopgallant-top, where he was still clinging. The ship pitched so violently that it seemed almost as if they had experienced a series of tidal waves.

"It's only an upset," said the captain, as Ned rejoined him on deck. "You see, one of these great bergs floats about until it gets top-heavy, which is occasioued by the lower portion, a thousand or fifteen hundred feet below, striking, perhaps, a warm current that melts it away, until finally the exposed portion overbalances the base, and over it goes with a thundering crash, as we have seen."

"I had no idea as large a berg as that could tip over," said the young sailor.

"I have seen larger ones than that roll," replied the captain. "There seems to be no limit to their size. An iceberg was observed some years ago, not four hundred miles from here, that was two and a half miles long, over two miles broad, and a hundred and fifty feet high, and it must have weighed fifteen hundred million tons. Yet that was by no means a large one. I have seen them off Cape Horn nearly eight hundred feet high; and a mass of icebergs was once seen sixty miles long by forty broad, and three hundred feet high. As only one-tenth of the whole mass rises above the water, the higher out of water, the larger they are, and one which exposes two hundred feet would probably have eighteen hundred feet under water."

The conversation was here interrupted by a hail always welcome on a whaler. Whether it was "There she blows!" or "Whale o'!" they could uot make out; but seeing the lookout pointing towards the floating island, they turned that way.

The vessel had suddenly passed a projection of the berg that showed them its broad side and snowy peak looming three hundred and fifty feet into the air, and near the top, frozen in the icy block, was the black body of an immense whale.

"Never mind the boats," said the captain, recovering from his astouishment, and recalling an order which he had given upon hearing the hail. "Well, that beats all my experience in thirty years' whaling," he continued. "A fin-back in an iceberg!"

"A frozen whale in command of a ship of ice," said Ned. "And to think that we saw it rise three hundred feet from the water!"

"It's the greatest leap on record," exclaimed his father, "and as such jumps don't occur every day, we may as well have a nearer view;" and, instructing the helmsman, the whaler was hauled a point or so on the wind. It was soon found, however, that a nearer view of the whale would involve being becalmed in the lee of the berg, so that the boat was lowered, and the captain and Ned were soon being pulled toward the huge prisoner of the ice-island.

As they approached, the sight became still more remarkable and impressive. The sight was very tantalizing to the whalers, as there above their reach was the game they were in search of, but it was out of their power to dislodge it from its bed of ice, and they reluctantly rowed back under the shadow of the berg. Looking up at the imprisoned whale, they saw that it was a rorqual nearly one hundred feet in length—the largest of living animals.

As the wind had died down, they could not leave, and so they witnessed the effect of sunset on the ice-island. The tall peak was flooded with golden lights; dark shadows crept up its sides, gradually changing the golden radiance to gleaming silver, then to grey, which was in turn lost in the approaching gloom. But soon the moon appeared, bathing the berg with its silvery light and bringing out with startling distinctness the the frozen giant.

Late into the night the sailors watched the island of ice, fearing that perhaps the surface current might bring them dangerously near it, but finally the wind sprang up, the sails filled, and the frozen whale was soon lost in the distance.

Upon the return of the whaler, two years later, the story was told, and it was found that several sea-captains had observed similar sights. One had seen a polar bear so imprisoned, while others told of euormous rocks aud bowlders that the bergs lifted from the sea. The presence of the whale in the berg was explained in a remarkable way. The huge animal was not entombed at sea, but it had been washed upon the thick ice-sheet in the lee of some antarctic island (these sheets sometimes extend many miles from shore); the snow from the shore had blown over it year after year, melting and freezing, until finally it was surrounded by hard, clear ice; the weight, ever increasing, forced the sheet under water, and as the snow was continually piling up on the top and changing to ice, the great mass with the imprisoned whale finally projected far out under the sea. The snow continued still melting and freezing, but piling upward. And then its weight, or perhaps a heavy gale, detached the mass from the field, and it floated away, an island of ice, bearing the captured whale beneath the sea.

As we have seen, the warmer currents wear away the submerged portion until the berg became top-heavy and overturned, bringing the long-imprisoned monster high up in air.

Sometimes, instead of being frozen in and carried to sea, whales are forced far inland. Captain Pendleton, who accompanied one of the United States expeditions to the antarctic sea, saw a whale two hundred and eighty feet from the surface of the water, in an ice-cliff eight hundred feet high. Whales and their skeletons have not only been found above the level of the sea at South Shetland, but a mile and a half inland away from the shore—wonderful examples of the power of frozen snow and water. —*C. J. Holder, in St. Nicholas.*

TEMPERANCE.

INSANE THROUGH DRINK.—The following is a touching case of insanity tried the other day before one of our courts. William Kirby, a tug captain, was also declared insane. He imagined that he owned an aerial tug which was propelled by mammoth wings. Kirby is a splendid specimen of physical manhood, and he was brought to his present deplorable condition by excessive use of stimulants. His aged mother, who was present during the inquiry, clung to his neck and cried as if her heart would break, while she called him endearing names.

MRS. VILLARD DECLINED.—Mrs. Henry Villard, who is now staying in Berlin, having gone abroad with her husband a year and a half ago, for a long rest, was recently asked by the Crown Princess of Germany, to take the part of an English barmaid at a fancy fair, in which that lady was deeply interested. The Princess and Mrs. Villard are on intimate terms, and the former meant to offer her friend a compliment by the invitation, not knowing that the danghter of William Lloyd Garrison, like her father and her brother, is devoted to total abstinence. Mrs. Villard, although conscious that requests from the royal family are considered commands, premptorily declined the intended honor. She expressed her cheerful willingness to aid the fair, which was a charitable object, but not iu that way. The Princess on learuing the American lady's feelings, expressed regret, and offered an apology for her involuntary discourtesy.

HAVOC AMONG BREWERS.—The secretary of the United States Brewer's Association says this: "In Kansas the prohibition system has been in operation for two years, and all brewers are ruined. No organization, therefore, exists in that State, and iu Iowa the prohibition law, which has gone into operation there, has made terrible havoc among brewers, and many of them are completely ruined." And yet many persons and papers tell us that prohibition does not prohibit, and that there is more whisky consumed now in Kansas than ever before.

THE LOGIC OF PROHIBITION.

[From a paper read before the Chicago Prohibition Club, by Rev. Herrick Johnson, D. D.]

The object of prohibition is a point where much fog has been made to gather. And multitudes of men refuse to vote prohibition into politics because of widespread, but false, notions as to its object.

One misconception is that prohibition aims to "make people good by law." The changes have been rung upon this charge until many actually believe that prohibition's object is "to coerce men to virtue;" to reform men from without;" "to purify the streams at the neglect of the fountain;" and, thinking the method false, they shout, "Away with it!" On the contrary, there is not a man among Prohibitionists cherishing this delusion—not one! The object is neither expressed nor implied in action or platform. It is not iu fact nor in effect, either in the principle or policy of prohibition. Law is protective and restrictive, not reformatory. Its aim is to guard rights, not to produce righteousness. No advocate of prohibition supposes that it is going to make a man virtuous by taking the liquor saloon out of his path. It is not framed to reform the man, but to protect society. Reformation will come through other processes and agencies, but the law will give reformation a better chance.

Are we to be told, because we advocate a law prohibiting gambling houses, that we are seeking "to coerce men to virtue," and "to reform men from without, and not from within?" Does my advocacy of civil enactment concerning the Sabbath expose me to the charge of seeking "to make people good by law," to purify the streams to the neglect of the fountain?" Who expects to take the love of money out of men's hearts by shutting up the gambling saloons? Who expects to make men holily observe God's day by a Sabbath law? That is not the object in either case; nor is the making men "good" the object of the prohibiting of the liquor traffic.

A second misconception of the object of prohibition is, that it seeks to strike the individual, to invade his rights, to enter his home, and to compel him to stop drinking. But this is not its object. Surely we may say, with every powerful emphasis, this is not its object. Prohibition aims at a thing, not a man. It means the drink shop, first and last and all the time. It would smite a traffic, not a personal indulgence; annihilate grog shops, not invade homes. If, in abolishing the saloon, prohibition does sometimes touch a persoual right, the saloon is nevertheless the thing aimed at, and not the personal right.

See how this works in other matters. A mob is a bad thing. Prohibition says, "Repress it." But to repress it, it may be necessary to scize private property and destroy life; nevertheless, the mob is what prohibition is after, not the life and the property. A conflagration is a bad thing. Prohibition says, "Stop it." But to "stop it" may require seizure and destruction of property in the path of the fire; nevertheless, the fire is what prohibition is after, not the property. A contagious disease is a bad thing. Prohibition says, "Fence it in; the house must be quarantined." But that's an interference with personal liberty; nevertheless, the contagion is what prohibition is after, uot personal liberty. So the saloon is a bad thing. Prohibition says, "Abolish it." But to abolish it, it may be necessary to interfere with some private drinking usage; nevertheless, the saloon is what prohibition is after, not the private usage.

Can interferencc with personal liberty be pleaded as against the repression of the mob? No. Can the plea of individual right of property bar the effort to stamp out a conflagration? No. Can the right to go in and out of our houses at pleasure be urged as against the restraints of quarautine? No. Neither can a private drinking usage constitute a good reason for opposing a prohibitory liquor law. If the law smites the usage in smiting the saloon, it does so only incidentally. Good citizenship will willingly bear an incidental evil for the sake of au essential and universal good. Life, in the end, will be more sacred if we repress the mob. Property, in the end, will have better securities if we put out the fire. Personal liberty, in the end, will have complete safeguards if we stamp out the contagion. So, every interest of society and of the individual, in the end, will be better shielded if once we say, determinedly and effectually, "The saloon must go!"

The king of the Maories in New Zealand, has kept the promise he made while in England, to work for the temperance reform among his people, 11,559 of whom have become tetotallers aud wear the blue ribbon.

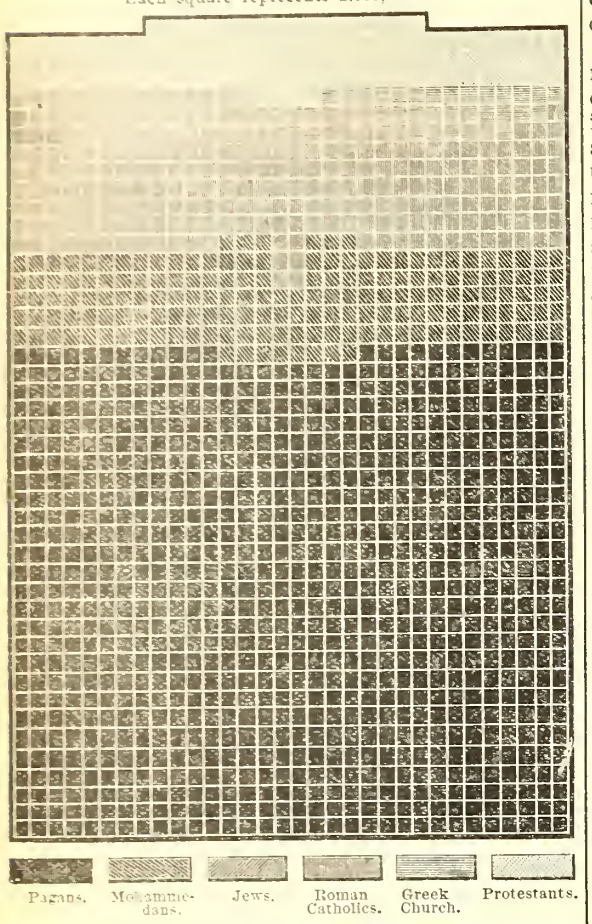
A Philadelphia judge has revoked the licenses of eleven saloon-keepers for violating the Sunday liquor law. One of the dealers, in his anxiety to retain his lucrative business, swore that the stuff he sold for lager beer was not that at all, but was a mixture of yeast and hominy, when the judge not only sentenced him for defying the law, but for fraud.

The man who cannot mind his own business is not to be trusted with the king's.

THE FIELD IS THE WORLD.

THE ACTUAL AND RELATIVE NUMBERS OF MANKIND, ACCORDING TO THEIR RELIGION.

Each square represents 1,000,000 souls.



Protestants, 116,000,000; Greek Church, 84,000,000; Roman Catholics, 190,000,000; Jews, 8,000,000; Mohammedans, 170,000,000; Pagans, 856,000,000.

"Ask of me and I will give thee the heathen for an inheritance, and the uttermost parts of the earth for thy possession."

TRIFLING WITH A GREAT TRUST.

RESOURCES AND EXPENDITURES IN THE UNITED STATES, COMPARED WITH GIFTS TO CHRISTIAN MISSIONS.

Aggregate deposit in banks	$3,000,000,000
Yearly agricultural products	2,000,000,000
" profit on coal, iron and manufacturers	500,000,000
" product in gold and silver mines	400,000,000
" railroad net earnings	250,000,000

The wealth of the country more than keeps pace with the advance in population. It has quadrupled since 1850, and multiplied sixteen-fold within the memory of persons now living. Mr. Mulhall, the English statistician, says, "The wealth of the United States is accumulating at the rate of $2,500,000 a day." Senator Hoar, of Massachusetts, says, "Every twenty years there is added to the valuation of this country wealth enough to buy the whole German Empire, with its buildings, its ships and its invested property." According to Dr. Dorchester, one-fifth of the population is made up of evangelical Christians. Thus, one-fifth of all this enormous wealth supposedly belongs to the Evangelical church.

We spend every year in dress goods, $125,000,000; In kid gloves, $25,000,000; In ostrich feathers, $5,000,000; for tobacco, $600,000,000, and Christian men and some ministers spend their share. For liquor we spend $900,000,000. Think of it! $1,500,000,000 as a systematic, voluntary offering, every year, for liquor and tobacco alone, to say nothing of the theatre and opera and other enormous exactions of worldly conformity, less injurious indeed to the body, but equally fatal to the soul! and all that can be spared from these fabulous resources and from this tremendous waste, and that, too, under the great pressure of imperative necessities and the most splendid opportunities, for the entire work of home and foreign missions combined is the comparatively paltry sum of $5,500,000. May not our Divine Master say to his professed followers in Christian America, "Why call ye me Lord, Lord, and do not the things which I say?" Let us examine ourselves and see if the stirring words of the prophet do not apply to us also, "Will a man rob God? Yet ye have robbed me, even this whole nation." Mal. 3: 8.

There are hundreds of thousands of precious souls in our large cities and other parts of the land without the Gospel and ignorant of its saving power; and hundreds of millions abroad in the blackness of heathenism who have yet to hear for the first time the "Glad tidings of great joy which shall be to all people." The Macedonian cry is fairly storming the church for men and means, and yet at the late 75th Anniversary of the "American Board" in Boston, a gathering unprecedented in the history of missions, the call for fifty new men for the field did not meet with any immediate response.

Another denomination in the very front rank of missionary enterprise, closes one of its most successful years with a debt of $200,000, a debt arising from an unusual shortage in gifts and legacies, and the bulk of which had to be shamefully charged up to its needy missions and poorly paid missionaries. It reports 2,383 non-contributing churches to foreign missions, and 1,545 to home missions, with a Sabbath-school membership of 250,000 following their example. Still another denomination reports over one million of its members, in good and regular standing, who do not give a penny a year for Christian missions—home or foreign.

Other evangelical churches make a very similar showing, many of them even less favorable. We know of nothing better calculated to stir up the membership than a free circulation of their own reports. How can the church of Christ have such a record under a living ministry, faithful church officers, and Christian training? Dr. Duff boldly asserted that the greatest hindrance to missions was "the apathy of the Christian ministry;" and Joseph Cook, on returning from his trip around the world said, "our greatest hindrance to missions abroad, is semi-universalism at home."

As Mr. Moody said in Chicago, "Our great need is a personal interview with God."

We have genius, eloquence, learning, sagacity, wealth and organization; but what are all these without heart loyalty to Jesus Christ? Instead of being separated to God, many in the church live in conformity with the world. (Jas. 4: 4; 2 Cor. 6; 16–18.)

"Go ye into all the world and preach the Gospel to every creature."

"Freely ye have received, freely give."

"Thou wicked and slothful servant, . . thou oughtest to have put my money to the exchangers, and then at my coming I should have received mine own with usury." Matt. 25: 26, 27.

"Moreover it is required in stewards, that a man be found faithful." 1 Cor. 4: 2.

"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." Dan. 12: 3.

In the 19th century all the missionary societies of the world have spent about $300,000,000; while Christian nations have spent in the same time $15,000,000,000 in war; that is, one dollar for the Gospel of peace and fifty dollars for the demon of war. The Chinese spend $200,000,000 annually for their religion.

—In the great Farwell Hall meeting Friday noon on city missions, last Friday, Mr. Moody said that he was having calls every day asking that somebody be sent to help in Gospel meetings. The *Independent* says, "A prominent evangelist says he never had so large a correspondence on the subject of revivals as he is receiving this winter. There are many indications that the churches both desire and expect a fruitful season of evangelistic work. There is a great demand for the services of evangelists; but hundreds of pastors are preparing to conduct revival meetings without the help of revivalists."

—The American Missionary Association has taken measures to re-open the colored school recently burned down at Quitman, Ga. It will be located, probably, at Thomasville, twenty-five miles distant from its former location.

—The Methodist press, especially of the West, gives several columns weekly to revival items. The *Central Advocate*, of St. Louis, gave in its issue of January 13th, reports of conversions in Missouri, Kansas, and Southern Illinois, chiefly, which aggregate about 1,600. In the First Church, of St Joseph, Mo., 106 persons have been received since Oct. 11th. In Wellington, Kans., there have been 125 conversions, and the revival is "but just begun." The *Western Advocate*, of Cincinnati, reported in a recent issue no fewer than 2,700 conversions. At Los Angeles, Cal., revival meetings were in the fifth week, at last accounts, with 800 conversions. In the Connersville District, of Indiana, there have been over 500 conversions, of which 259 were in Connersville.

—A number of the members of the Moody church, Chicago, are in foreign missionary fields, among them are Mr. A. W. Prautch at Elich-pur, Berar, India; Mr. F. Fransen, Carlsruhe, Baden, Germany; Mr. Jansen in Finland, and Miss Dr. Conditt, formerly superintendent of the Medical Mission, now at Bombay, India. Letters from these parties are replete with interest.

—A young man on the island of St. Mary's, one of the Azors, who, before his conversion, was adicted to gambling and worse evils, has lately been arrested for the crime of telling his neighbors of Jesus, the only Saviour of sinners!

—A great revival is in progress in the Wheeler Mission, in the village of Wheeler, Mich., a mission of the United Brethren church. The meetings have been held about six weeks, and upwards of a hundred persons have been to the altar. The pastor of the Methodist Episcopal church took part in the services.

—At a meeting of the Chicago Methodist ministers last week, they voted their "hearty appreciation" to Postmaster General Vilas for his recent letter to the postmaster at Baltimore concerning Sabbath mail delivery. They also expressed their gratitude to the Postmaster General that Postmaster Judd had prohibited the sale of stamps, postal cards, and envelopes upon the Sabbath.

—At a Sabbath-school missionary meeting in this city last Monday, Rev. Hrejsa, pastor of the Bohemian Methodist church, said that the Bohemian people had been sorely mis-judged by the American people. There seemed to be a feeling that they were not Christians at heart. This was entirely wrong, for they as a people had been persecuted for religion's sake. He had a congregation of 100 Bohemians and they were every one earnest Christians.

LODGE NOTES.

—The annual reunion of Scotch Rite Masons in Lyons, Iowa, last week, when the degrees from the 4th to 32d were conferred. An arrangement was made with a quartet of men and women who furnished vocal music during the Hiramite performance. It must have been an interesting situation for candidates and quartet.

—The Royal Society of Good Fellows is a new secret insurance society, organized in the State of Rhode Island, incorporated under the laws of the State of Rhode Island in 1882. One of its advocates says of the order: "Every member is interested, and has an equal voice in the management. Being founded on business principles it is calculated to perpetuate itself, as it is to the interest of every member to have it managed systematically and honestly. Being a fraternal organization, with no stockholders, and no one to be enriched thereby, there is no danger of an attempt to defraud the family of the deceased member."

—The Odd-fellows are preparing for a "decoration day" of their own, as we learn from the following in the Boston *Globe:* "The question of an Odd-fellows' decoration day is under consideration in some of the lodges in several jurisdictions. The Maine Grand Lodge has already voted to set aside one day of the year for the decoration of graves of deceased brothers, and several Western jurisdictions have done likewise. It is a matter of much interest, and will probably be broached at the next session of our Grand Lodge."

—The *Canadian Craftsman* says that the square and compasses can be found in Canada "over not a few bar-room doors."

—Canada Grand Lodge does not prohibit Master Masons from joining a "Masonic" Temperance Society or the "Masonic" Rite of Memphis, nor yet the "Masonic" A. & A. S. R.

—The St. Louis hotels are preparing for the next Knight Templar Conclave. The Knights have to make contracts with them at $4 per day each man, and four in a room.

—T. S. Parvin, Grand Secretary of Iowa, says: "As well might the Grand Lodge of Ohio forbid its members to engage in conferring the degrees of Odd-fellowship, or United Workmen [as to forbid membership in the Memphis Rite]. That it may prohibit the use of its halls for such purposes we concede, but it cannot muzzle the mouths of its members in this free country and this nineteenth century." Upon this the *Masonic Home Journal* of Louisville, Ky., says: "Now we want to know by what right a Grand Lodge can dictate as to what a lodge shall do with its private property when it does not make immoral use of it, or disclose the secrets of Masonry?"

—"The New York *Corner Stone*, in commenting upon the coronation of brother Rob Morris, quotes him as claiming the order of the Eastern Star as being purely 'Christian Masonry.' We are pleased to say that in Maryland we do not so understand it. Our bodies of the Eastern Star are composed largely of Hebrew ladies, and they are not only good and faithful workers but make excellent presiding officers."—*Baltimore Sunday Herald.* Masonry is all things to all men. It is so devised that Christians think it Christianity, Jews think it Judaism, Turks think it Mohammedanism, and the devil knows it is his own! Bob Morris was speaking for the Christian women of the North, and the *Herald* was speaking for the Hebrew women of the South, and both were deceiving their constituents.—*Washington American.*

—Sir John A. Macdonald, the Canadian politician who has for some time been prime minister of the Dominion, is a Freemason and quoted by the lodge press as representative of the Grand Lodge of England with that of Canada.

—Senator Jones of Florida is reported a Freemason, but the lodge papers complain that he does not work much at the lodge business.

BUSINESS.

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which can he obtained at any office of the American, United States, or Wells, Fargo & Co.'s Express Company, at the following rates: One cent to $5, for 5 cents; over $5 to $10, 8 cents; over $10 to $20, 10 cents. Where these companies have no offices, or if more convenient, remittances may he made hy bank draft, postoffice order or registered letter. Do not send personal check unless 25 cents extra is added for collection. Always make payahle to order of W. I. PHILLIPS, Chicago.

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If you wish the benefits of the above offer, do not fail to send your order with the name of the subscriber, that errors may be avoided.

The number of subscriptions sent in during the past few weeks has been very encouraging, and we have given a few extracts from letters written by those who have enlisted for life, and year by year do what they can for their neighbors and the cause of Christ by acting as agents for the *Cynosure,* and upon the labors of such friends the *Cynosure* largely depends for its circulation.

Some are discouraged because of their lack of success in obtaining subscribers after all their labor; would it not be a good plan to put one of Thurlow Weed's letters into every house, and after awhile try again for the *Cynosure?* The Weed pamphlet will be furnished you free for this purpose, on application, stating how many are wanted.

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BETWEEN TWO OPINIONS.

BY E. E. FLAGG.

Author of "Holden with Cords," "A Sunny Life," "Little People," etc.

This latest and best of Miss Flagg's works is now ready in handsome print, neatly bound. The story begins in a quiet New England home, and paints its homely joys with a delicacy and truthfulness worthy the hand of Harriet Beecher Stowe. The scene then changes to a thriving, growing, palpitating young Western city, and with great power and startling accuracy the writer leads us behind the scenes that we may see the machinery that works the liquor traffic and labor troubles. The story of the strike, the mob, the attempted assassination, the saloon-keeper's wiles, the curse of his trade, the power of the Christian faith to change him to a messenger of mercy, the criminal and the hidden power that shields him from justice, the land robbers tricks, the dark and secret conspiracies of the lodge—these and all the incidents of the book are portrayed with rare tact and great power of description. It is emphatically a book for the hour. And what is better and yet more striking, the incidents are facts, and every one a powerful and convincing argument against the lodge and the saloon.

Every temperance man and woman should read this book. No temperance story like it was ever planned, much less ably executed. A wonderful light is thrown upon the difficulties in the way of prohibition. Learn how they may be avoided.

Every one who loves to read a good story, chaste and elegant in expression, pure in thought, true in incident, deeply interesting in its narrative, should read this book.

READ THESE NOTICES FROM THE PRESS:

The Interior, Chicago.

"*Between Two Opinions,*" hy E. E. Flagg, is an anti-Masonic, anti-liquor, woman-suffrage, honest-brotherhood hook, from the press of the "National Christian Association," Chicago.

The Free Methodist, Chicago.

"Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions and must attract thousands of readers among our thinking and ohservant people. The plot of the story is neither startling nor novel, hut it develops a wonderful strength in following the experiences of people in the common, every-day walks of life.

Christian Instructor, Philadelphia.

There are important questions pressing upon American politics to-day; two of them are prohibition and the labor question as connected with the secret unions of workingmen. This work is an expose of the twin evils, secret societies and the saloons. The truths are given in the form of a story; not startling, hut thrilling experiences of home life that are vouched for as facts. The evidences presented of the impossihility of reaching the saloon keeper so long as he and the officers of the law are sworn hrothers in the den of some secret society, are conclusive enough to awaken the most careless and ohtuse memher of society. It is a valuahle hook for the masses to read.

Berea, Kentucky, Evangelist.

The object of the volume is to illustrate the practical workings of Secret Societies, and especially to show how the Lodge upholds the saloon, and this very important design is wrought out with much skill, clearness and power. By reading it temperance people may learn much ahout the difficulties in the way of prohihition. Though in some sense fiction, still the book is hardly that, since the incidents are, without exception, matters of fact. Our friends will he bettered hy reading it. Give it to the children; it may saye them from much evil.

The Standard, Chicago.

It is written in the interests of reform, more especially temperance and Anti-masonry. Thc title of the story suggests the special aim of it, which is to protest against all "halting between two opinions;" in other words, is a plea for radicalism. The story is vigorously written, and will interest even readers who do not altogether helieve in its doctrine.

The Pacific, San Francisco.

It is a story intended to do service against the saloons, and in favor of Womans' Christian Temperance work, and especially against the secret orders—Freemasons, Odd-fellows, the Knights of Lahor, etc. No reflecting man can douht that any comhination of picked classes and individuals is liahle to great abuse. It is ohvious, also, that secret orders are specially capable of heing used in a selfish and unprincipled way. Whether hecause of this liability the method of reform should he one that would exterminate such orders, is a question. But it must do good to have hooks written which show the excesses and dangers to which these societies are exposed: for our civilization is honey-comhed with them, and in many places citizens, who really don't care for them, appear to he ohliged to join a half dozen of them for fear of losing some husiness.

From the American, Washington.

We are reading, in spare moments, Miss Flagg's new hook, "Between Two Opinions," and the estimate we have thus far put upon it is that it is masterly both in style and argument. One is insensihly made to feel that he is reading facts and not fiction; that the hook is not a play upon the imagination but an unraveling of mysterious circumstances which have an important bearing upon current events. It is a book for thoughtful men and women to read, not light in style, yet pleasing in narrative; not startling in plot, yet full of bright surprises and interesting episodes. Written to discuss profound themes, it nevertheless contains touches of true domestic sentiment and vihrates sweet and tender chords.

Sandy Lake, Pa., News.

This is, religiously, morally and mechanically a beautiful book. It is a volume of 386 pages, the first issued by the National Christian Association, Chicago, written by Miss E. E. Flagg, of Wellesley, Mass., author of several volumes, one of which received the prize offered by the well-known publishers of juvenile literature, D. Lothrop & Co., Boston. Like "Uncle Tom's Cabin," it has been extensively read as a serial; and those who have read it in parts will wish to read it as a whole. We predict for it an extensive sale.

Law and Order, Boston.

The hook takes high ground for prohibition of the liquor curse, for woman's hallot for home protection, and for a better and more honest hrotherhood than is forced by their obligations upon the memhefs of secret orders. It is, therefore, a valuable book for several large classes of American readers.

Birmingham, Iowa, Free Press.

It differs from the popular story, "The Bread-winners" of a year ago. It greatly differs from that hook in that it is written from the Christian standpoint, and its heautiful and touching descriptions of home life and home duties and heroic self-denyings will waken a responsive echo in every heart, that has not by dissipation lost the taste for the pure joys of home.

The Religious Telescope.

The author, Miss Flagg, is a hrilliant writer. The stirring questions in American politics are undoubtedly prohihition and the lahor movemeut as champioued hy the secret unions of working men, which direct the strikes that with more and more frequency occur in our cities. "Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions, and must attract thousands of readers among our thinking people.

From the Christian Conservator.

This is a charming book, written in an attractive manner. It is so full of sunshine and so radiant with light that one is enlightened, warmed, and, hefore they are conscious of it, set against the lodge. The style gleams, glows and sparkles. It is dignified and simple. It is the right hook to place in the hands of your wife or daughter to superinduce co-operation with you in anti-secrecy work. Every minister's wife should read it, and then, if her husband is not an Anti-mason, he should take his turn next and become one. Send for a copy.

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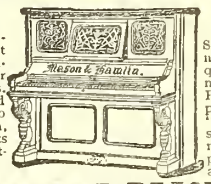
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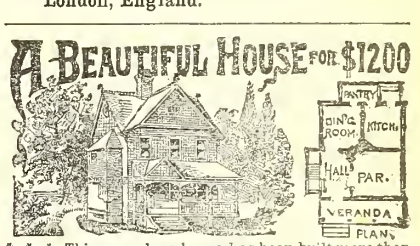
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FARM NOTES.

LANDSCAPE PLANTING FOR WINTER EFFECT.

Harmony and contrasts are the leading features necessary to produce pleasing impressions and striking effects in lawn and park scenery. To insure these in a satisfactory manner, requires not only skill and keen appreciation of natural beauty, but also an intimate knowledge of the character, growth, and general habit of each tree and shrub to be employed. A single misplaced tree may mar the effect of an entire group, which otherwise, would be an object of beauty.

Winter is not the proper season for planting trees, but it is the most favorable time for preparing plans for their arrangement, and for determining and marking the places where they are to be planted the coming spring. This is especially the case when the production of effective winter scenery is the object in view. The material to be employed for this latter purpose consists principally of trees with evergreen foliage, and those having brilliant stems and branches; the former impart warmth and tone to a winter landscape; while the latter produce pleasing and often decided contrasts.

The Red-barked Dogwood, several of the bright, yellow-stemmed willows, the Golden-barked Linden, the Golden-barked Ash, with its yellow stem and oddly twisted branches, and various shrubs with brilliant-colored branches, may be advantageously used for the purpose. Then there are many varieties of trees—whose drooping and curiously-shaped branches make them as attractive when defoliated as when in leafage—which are eminently adapted for combination with evergreens for winter landscape effects. Owners of large estates should not omit to plant some portion of their grounds, with a special view to their appearance in winter, while even in small lawns the judicious employment of a few evergreens and trees or shrubs, with brilliant-colored bark, adds much to impart brightness and cheer to chill and dreary surroundings.—*American Agriculturist.*

From ten years' testing with store steers, Prof. Brown finds that the cheapest feed is *permanent pasture*, where it costs but two cents for each pound added in live weight. Of the twenty different rations used some made the beef cost so high as 14 cents per pound. Permanent pasture cannot be destroyed by drouth or forst; it is a continual source of wealth. One acre at the Ontario Agricultural College kept two cows from May till October in good condition so that they produced 7,800 pounds of milk during that year. Following is a mixture of pounds of seed for laying down a permanent pasture of one acre: Meadow fescue, 6; meadow foxtail, 4; redtop, 2; orchard grass, 3; Kentucky blue, 2; timothy, 4; rye grass, 1; yellow oat grass, 2; making twenty-four pounds, and add the following clovers: Lucern, 5; white clover, 3; alsike, 2; red, 1; yellow, 1; altogether thirty-six pounds of seed to the acre. The average run given to a cow in the Ontario pastures is three acres, and the average quantity of milk only 950 pounds for a year, while the estimated amount that should be given is a trifle short of 5,000 pounds.

INTERESTING TO GARDENERS.

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A floor well painted of a bright, cheerful, warm color, is comfortable without oil-cloth or carpet, yet these will be found to add greatly to looks and to comfort. A piece of oil-cloth of small, bright pattern may well be laid in front of the sink, or of the table where dishes are washed if there be no sink, wherever much wear comes, and another near the stove. Besides these, a carpet rug may be provided for the middle of the floor. This rug can be taken up, shaken out every day, or whipped, and laid down when the principal work of the day is over. Thus the kitchen will, with very little trouble, look as well as many people's parlors, and will become the pride of those who occupy it as a work-room and sitting-room. It will be less difficult for the housekeeper to have her tins and coppers kept bright, the stove always well blackened, and everything in order.—*American Agriculturist.*

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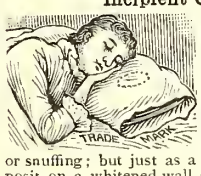
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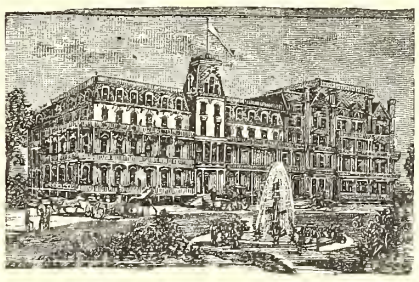
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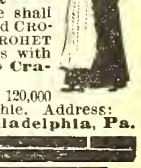
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NEWS OF THE WEEK.

WASHINGTON.

Senator Wilson has introduced a bill to double the postage on fourth class matter, which includes merchandise, samples of ores, metals, seeds, photographs, and all matter the printing upon which is not designed to impart general intelligence. If Mr. Wilson's bill is passed the rate will be 32 cents a pound, which is more than express rates.

—Captain Pratt, of the Carlisle Indian school, and a party of Indian boys and girls of the school, called upon the President, Friday, and he gave them a cordial reception. They were also received by Miss Cleveland. There was an Apache boy in the party who has been but two years in the school and yet Captain Pratt says he is competent to go out in the world and take care of himself.

The bill for the relief of Fitz John Porter has been again brought before the House of Representatives by a favorable report from the Committee on Military Affairs.

Senator Morrill of Vermont, in discussing the silver issue, stated that no man proposed to demonetize the white metal; but the public seemed to forget that out of a coinage of 215,000,000 silver dollars we had only pushed 50,000,000 into circulation.

President Cleveland, on Tuesday, approved the Presidential-succession bill recently passed by Congress. This provides that the succession shall pass to the members of the Cabinet.

COUNTRY.

At the mass convention of Iowa Prohibitionists held at Des Moines Friday it was resolved to assist the Governor in the enforcement of prohibitory laws, and also that women should be given the right of ballot in municipal and school affairs.

Three men, alleged to be dynamiters, were found guilty at San Francisco, Thursday, of having illegally stored gunpowder within the city limits, and each was sentenced to six months' imprisonment.

A number of Chinese have begun suit in the United States Circuit Court against Eureka, Cal., for $132,000 damage alleged to have been sustained for loss of property at the time of their expulsion from that city in February last.

In the coke regions of Pennsylvania 2,772 ovens are idle owing to the strike, and the Hungarian laborers have assumed a threatening attitude. Strikers made an attack on the Alice mines, near Mt. Pleasant, Tuesday, drove off the workmen, and destroyed all the movable property in sight. Police and deputies are being sent to the troubled section, and blood shed is imminent. The Hungarian women are worse than the men, and will make a desperate fight in defense of their husbands and brothers.

At Morewood, Pa., Wednesday, sixty-two deputy sheriffs and policemen had a fight with 250 Hungarian strikers, resulting in thirteen men and one woman being arrested. Over a hundred shots were fired and many of the strikers were wounded, but were carried off by companions.

Near Decatur, Ill., Tuesday night, a Peoria, Decatur and Evansville train killed thirteen horses belonging to John S. Child, whose loss, $2,500, the railway will make good.

It is reported that many ex-soldiers possessing valuable property are quartered at the Soldiers' Home at Dayton, Ohio, while poor, deserving veterans are being excluded from its sheltering precincts owing to its crowded condition.

Eighteen miles from Atlanta, Ga., the skeleton of a man was found three days ago in the hollow trunk of a tree. The interior of the trunk was marked with certain letters, and a broken knife was found among the bones. It is presumed that years ago the man took refuge in the tree from Indians, that he could not release himself, and perished of hunger.

A hurricane raged on the Pacific coast Wednesday, the wind at San Francisco reaching a velocity of eighty-two miles per hour. In the latter city buildings, church spires, and chimneys were blown down, and streets and basements flooded by the bursting of sewers, caused by the heavy rain. Plate-glass windows were blown in, and awnings and signs sent flying in all directions. Two women were caught in a falling building and fatally hurt.

A snowslide has swept away the houses, plant, and machinery of the Dutton mine, near Silverton, Col., four men being killed. Five feet of snow have fallen in the district, and serious loss of life and property is anticipated. An avalanche in Maroon Pass, Col., buried a party of men and mules, and it is believed that six of the men and a like number of the animals have perished. Four persons escaped by digging their way out.

The recent blizzard caused many deaths in the vicinity of Oberlin, Kan. Men were found in their huts and dugouts, with bread in their hands, frozen stiff.

An explosion occurred Thursday afternoon in the Oriel coal mine, at Newburg, W. Va., resulting in the imprisonment of thirty-seven persons in the shaft. If not killed by the detonation, it is feared that they will be suffocated by black damp.

At Booneville, Mo., Thursday morning, a frame tenement occupied by negro families was destroyed by fire, Anna Reed and her two little children perishing in the flames.

The hog plague—measles or cholera—still rages in the vicinity of Beloit, Wis. Scores die every day, and since the outbreak of the disease farmers have lost 10,000 head.

Saturday night the county poor-house near Jackson, Mich., was destroyed by fire, and five of the inmates perished in the flames. A number of the rescued had their feet badly frozen, being compelled to stand in the snow sometime before aid came.

FOREIGN.

The London *Telegraph* of Wednesday morning says: "It is undeniable that Russia is preparing for a campaign in the Balkans for her own ends." The Bulgarian Government has replied to the powers that Bulgaria will disarm if Servia will do likewise.

Much uneasiness prevails at Mandalay, the capital of Burmah, owing to the activity of the rebel princes, the forces under them having daily increased in strength.

Henry M. Stanley, the African explorer, has been appointed manager of the work of building a line of railway into the Congo country.

It is said that Lord Salisbury has tired of his attempt to govern the British Empire with the Tory party and wishes to resign. He would like to settle the Irish question on a broad and liberal basis, but his colleagues wish him to crush the Irish. If he resigns, Mr. Gladstone will probably be called upon to form a new cabinet. The latter, it is said, has matured a scheme for granting tenants in Ireland a perpetuity of tenure.

Mr. Stead, of the *Pall Mall Gazette*, has been released from prison and has severed his connection with the *Gazette*. He announces his intention to start a new daily newspaper of his own.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2	79½	@80⅛
No. 3		69⅛
Winter No 2		91
Corn—No. 2		36⅝
Oats—No. 2		30
Rye—No. 2		59½
Bran per ton		11 50
Flour	1 75	@5 00
Hay—Timothy	8 00	@12 25
Mess pork per bbl		10 90
Butter, medium to best	15	@31
Cheese	05	@11
Beans	1 15	@1 65
Eggs		21
Seeds—Timothy	1 65	@1 82
Flax	1 08	1 12⅛
Broom corn	04½	@ 10
Potatoes	50	@ 75
Hides—Green to dry flint	06½	@ 14
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	5 65	@6 00
Common to good	2 50	@5 50
Hogs	4 40	@4 40
Sheep	2 25	@5 05

NEW YORK.

Flour	3 00	@5 25
Wheat—Winter	90	@ 94
Spring		90½
Corn	46	@51
Oats	39	@41
Mess Pork		10 75
Eggs		27
Butter	18	35
Wool	13	@37

KANSAS CITY.

Cattle	2 00	@4 85
Hogs	3 35	@3 95
Sheep	2 00	@3 50

MISCELLANEOUS.

THROAT WEAKNESS.

Clergymen, Teachers, Singers, Lawyers, Public Speakers, and all who have occasion to use their vocal powers more than ordinarily, will find the little treatise entitled "CHRONIC SORE THROAT" very useful. If those who are troubled with hoarseness after speaking or singing will read this book any follow its instructions they will be greatly benefited and relieved. Dr. Shuldham, of England, the author, has himself a reputation as an elocutionist of no mean powers, and he writes on the human vocal economy with the double experience of the physician and reader; especially is this experience noticeable in the Chapter on **THE ART OF BREATHING**, for it is on the proper modes of inspiration and expiration that the whole secret of managing the voice without causing any undue strain to the throat organs depends. Nor can we speak less emphatically in praise of the Chapter on **THE HYGIENE OF THE VOICE**, in which Dr. Shuldham lays down what in the way of solids and fluids a public speaker or singer should take, so as to avoid on the one hand throat irritation, and on the other any derangement of the stomach, which must react unfavorably on the whole system.

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THIS FEE NUMBER of the *Cynosure* will be one to be remembered and preserved. 1. Because of the striking likeness and biographical sketches of one of the noblest Americans. 2. Because of the testimony against Jeff. Davis and the lodge. 3. Because of the ably-written symposium on the United Brethren case, of which we shall yet learn more. 4. From the interesting reports from the lecture field. 5. From the points discussed in Bro. Nutting's letter, which project too far not to be hit by some one. The *Cynosure*, we believe our readers will confess, is worth its cost, and is on the whole the cheapest of the reform papers. Don't forget with your renewal that a new subscriber with each old one will double our list.

TO REV. JOHN G. FEE.

Servant of God, long tried and proved
In labor and in earthly loss,
The Master sees and knows thy heart unmoved—
The furnace taking from the gold its dross;
Bereft of children, smitten sore;
While age with heavy hand doth press,
When comfort, peace and joy thy door,
'Twould seem, should enter and be guests.

Is this the goodly land long sought,
The heritage from tears and prayers and toil!
Thy going forth with precious seed hath brought
Bereavement, sorrow, and no precious spoil.
Ah, no! the land of perfect peace, beyond the sunset lies,
The harbor calm lies just across the wave,
And nearer now thy faith attracts the prize,
And brighter now looms up the land beyond the grave.

Thy jewels are not lost. God takes
And stores them up against thy coming on;
His service and himself thy portion here he makes—
Thy heart's best gift to heaven, a daughter and a son.
And when at length thy pilgrimage shall ended be,
O stand fast, to thy sure reward
What numbers, glorified, shall welcome thee—
To enter in the joy even of thy Lord!

B. A. IMES.

Memphis, Tenn., January, 1886.

It cannot be conceived that a man of such stirling principles as Mr. Fee should be other than opposed to such a system as the lodge. Although nothing is said of this in the graphic sketch of President Fairchild, yet Mr. Fee has always been known as against secretism because it is against Christ. Of late years he has been more actively identified with the movement led by the National Christian Association, addressing the Convention at Washington, and through the *Cynosure* and the Berea *Evangelist* giving no uncertain witness against this great evil. Every church which he has founded is separated from the lodge iniquity.

Pres. J. Blanchard travelled from Cincinnati to Richmond, Kentucky, with one of guerrilla Morgan's raiders, who was two years in Camp Douglas, Chicago, as our prisoner of war. He said, "Mr. Fee has the confidence of both political parties now. He is a wonderful man!" Surely, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."



JOHN G. FEE.

Pastor B. A. Imes of the Congregational church, Memphis, who writes the touching lines addressed to Mr. Fee in this number, was personally acquainted with Mr. Fee's son, Burritt, who died several years ago. This loss fell with heavy weight upon the father's heart, and in a sense made more intense the pain of parting with his loved daughter a few days ago. The portrait of Mr. Fee was copied from a photograph lent us from this daughter's album.

REV. JOHN G. FEE.

BY PRESIDENT E. H. FAIRCHILD.

[Revised from a letter to the Louisville Commercial, Nov. 28, 1883.]

John G. Fee was born in Bracken county, Ky., in 1816. His father, a farmer, was a member of the Presbyterian church, and the owner of thirteen slaves. John early embraced religion, and became convinced that it was his duty to prepare for the work of the ministry. With this design he entered college at Augusta, Ky., afterward studied two years at Oxford, Ohio, and finally graduated at Augusta. His theological course of two years was taken at Lane Seminary, Ohio. There, after many struggles of mind, and much discussion, with earnest prayer for light, he became convinced of the great evil and sinfulness of American slavery, and, with a full sense of the obloquy and danger he must meet, consecrated himself to preach a gospel of impartial love in his native State.

At first he labored several months with his parents, to persuade them to liberate their slaves. He failed, and, with great sadness, relinquished the effort, and went to preach the Gospel to others. His father, a severe man, disowned and disinherited him, giving him one dollar in his will. His mother, a kind-hearted woman, wept over her deluded son. He continued to visit his parents, though twice the door was shut against him. But afterward he was invited to come in. Learning that his father was about to sell a female slave, a member of the same church with her master, he bought her, at the price demanded, and liberated her. His father was very angry because he would not sell her back.

Before he became an Abolitionist his father had given him four hundred acres of land in Indiana. This he sold for $2,400, and spent it all in buying this slave, in publishing an anti-slavery manual, and in self support. His people in Lewis county promised him $100 for preaching, but being offended by an anti-slavery sermon, very mild and gentle, they paid him but $25. For two years he received $200 a year from the American Home Missionary Society; but finding that this society was sustaining fifty-two slave-holding churches, he felt that he could not conscientiously solicit contributions for it, and must decline to receive its support.

On joining the Presbytery he made a full statement of his anti-slavery convictions. As these convictions ripened, his anti-slavery efforts multiplied, and his preaching became more earnest and effective. Under his influence the church in Lewis county passed resolutions denouncing slavery as sinful, and refusing fellowship with slaveholders. The Synod reviewed this action, and censured Mr. Fee for disturbing the peace of Zion, and introducing a test of membership not known to the Constitution of the Presbyterian church. He finally withdrew, after fully stating his views, and received a qualified letter of dismission. By the publication of these facts in the New York *Evangelist*, his condition was brought to the notice of the American Missionary Association, and its aid was offered him. From that time to this, a period of twenty-six years, he has been supported wholly by that society.

In Lewis and Bracken counties he labored eight years and organized three anti-slavery churches. At the request of Cassius M. Clay, Mr. Fee sent him a box of the anti-slavery manuals which he had written and published. These were scattered through Madison county. The result was, the people invited him to Berea, where, after preaching nine sermons, he organized an anti-slavery church, and, after one year, became its pastor. This relation he still sustains, after a period of twenty-two years. There was little inviting here when he came. The place was a wilderness. It was inviting chiefly because it was central.

The same reasons which led to the organization of anti-slavery churches demanded an anti-slavery school. This was organized in 1855. Its first teacher was William E. Lincoln, a student of Oberlin College, in Ohio; its next was Otis B. Waters, from the same place. In 1857, Rev. J. A. Rogers, from the same institution, took the management of the school, and with marked success. He still remains as professor of Greek.

Mr. Fee was first mobbed in Lewis, Mason and Bracken counties. In 1855 he experienced a series of mobs in this region. The first was at Dripping Springs, the next near Mt. Vernon, the third near Texas, in Madison county. This was the most violent of all. Mr. Fee was preaching on the subject of Christian union. He was accompanied by Robert Jones, a native of the county, who was acting as a colporteur of the American Missionary Association, and he was especially sustained by the two Messrs. Field and Mr. Marsh. There was apprehension of danger, and Mr. Fee had been consulted as to the propriety of carrying guns. He said: "No; if I am disturbed I will appeal to the courts." He believed in the right of self-defense, but opposed the practice of carrying arms, and believed they were oftener a source of danger than a means of safety.

The sermon had just commenced when a mob of sixty men, with pistols and guns, surrounded the house. One came in and said to Mr. Fee, "There are men here who wish you to stop and come out." He replied, "I am engaged in the exercise of a constitutional and religious right; please do not interrupt," and preached on. The man went out and soon returned with two others, and demanded that he come out. He preached on. They seized him and dragged him out, no resistance being made. A man with a rope swore they would hang him to the first tree unless he would promise to leave the coun-

ty and never return. He said: "I am in your hands. I would not harm you; if you harm me, the responsibility rests with you. I can make no pledge; duty to God and my country forbid." They swore they would duck him in the Kentucky river as long as life was in him, unless he would promise to leave the country. He replied: "I am a native of the State. I believe slavery is wrong. I am acting for the good of my country and all her people. You will know my motives at the judgment." He had proceeded but a few moments, when one exclaimed, "We didn't come to hear a sermon; let us do our work." They stripped Robert Jones naked, bent him down, and gave him thirty-three lashes with three sycamore rods. He was so injured that he could not walk the next day. But he made no pledges, and did not leave. They then said to Mr. Fee, "We will give you five hundred lashes if you do not leave the country and promise never to come back." He knelt down and said, "I will take my suffering: I can make no pledges." The whip was raised above him, but one cried, "Don't strike." The man with the whip replied, "I feel that I ought to, but I don't like to go against my party. Get up and go home"—with an oath.

With Jones on his horse behind him, and a guard in front and rear, he rode three miles, when the mob left him. He and Jones went into the woods, read the 4th chapter of Acts, and prayed. That night he preached in the house of Mr. Jones's cousin, and both the man and his wife covenanted to be the Lord's.

The church in Berea became terribly alarmed, and advised Mr. Fee to leave the State. For four weeks no man but Ham Rawlings entered Mr. Fee's yard. None but women attended church. That brave man, Cassius M. Clay, though still friendly to Mr. Fee, notwithstanding their difference on the higher law question (Mr. Fee holding that a law confessedly contrary to the law of God ought not, by human courts, to be enforced), advised him to leave. But he continued his labors; Mr. Waters continued his school, and the excitement gradually died away. But in the meantime two lawyers had been engaged to prosecute in behalf of Jones. The mob met in Richmond and swore they would give five hundred lashes to any lawyer who would prosecute the case. The grand jury never inquired into it. Thirteen months after the mob, Professor Rogers closed a session of the school with ninety-six pupils and an exhibition, at which there were five hundred in attendance.

Four of the principal leaders of the mob soon came to violent deaths. So it was with all the mobs —several of the most active in them soon died by violence. And it became a common saying among them, "Old master is against us."

In 1855 it was determined to establish a college. Trustees were appointed and a constitution adopted. Upon the adoption of a by-law declaring that this college shall be opposed to sectarianism, slaveholding, and caste, three of the trustees resigned. The charter was finally obtained in 1865.

After the raid of John Brown, in 1859, this whole region became intensely excited. Berea was believed to be in league with him; and the most marvelous stories of loads of Sharpe's rifles and other weapons smuggled in were circulated and believed. A county meeting was held at Richmond, and a committee of sixty men appointed to break up the school and expel all who were active in sustaining it from the State. Mr. Fee, at this time, was in Massachusetts attending a meeting of the American Missionary Association, and the committee of sixty, amply armed, paid their addresses to Professor Rogers. It is needless to remark what has been so often published. Mr. Fee met the retiring people in Cincinnati. He went over to Bracken county to fulfill an appointment, notwithstanding Mr. Mallet, a teacher from Oberlin, had recently been mobbed there, and Mr. Davis, a preacher, also from Oberlin, had been mobbed in Lewis county. A county meeting was called, eight hundred in attendance.

A committee of sixty-two warned him and others to leave. He made no promises but to do what should seem to be duty. All friends advised him to leave. A day of fasting and prayer was observed. His decision was, that he had no right seriously to imperil his friends against their will, and he left.

After some months he brought the corpse of his little boy to the cemetery of the Free Church of Christ, in Bracken, and left with the impression that he ought to return to the State. He came with gravestones for the little mound, and a mob took him from the omnibus. But they soon released him, and he preached the next Sabbath.

In 1862 he sent his family forward to his home in Berea, but in attempting to join them was stopped by the battle of Richmond, and for ten weeks no communications passed between them.

That year he was mobbed in Augusta. He was taken into the office of his cousin, and, after being threatened with death if he should ever return, he was put across the Ohio river at midnight. Two skiff-loads crossed at the same time, swearing that they would whip him like hell; but on landing they failed to find him. Four of the leaders of this mob died sudden and violent deaths.

Five weeks after he returned to Bracken county, and while waiting for the stage, at the house of a Presbyterian minister, was mobbed. He was committed to five men to be taken to Augusta. A friend joined the company, and adroitly diverted them to Maysville, where he crossed the river. The next day he returned, sent for his family, and remained ten months, when he returned to Berea, and his wife and daughter opened a school.

Till the close of the war much of his time was passed in Camp Nelson, where he aided in establishing schools for the colored soldiers and their women and children. A bright-colored female teacher was introduced, and five of the seven white teachers refused to eat with her. He was advised to remove her, but refused. The school in that place still continues.

The school in Berea was revived in 1865. After two months four colored youths were admitted and more than half the white students left. But all, or nearly all, returned, and the number of colored greatly increased; and the school, which in 1865 was accommodated in an unpainted, unplastered district school-house, has numbered for the last five years from 250 to 300 pupils a year, and, instead of one or two teachers, there are now five men and six women.

The temporary buildings erected in 1866 are giving place to more costly and substantial structures. Howard Hall was erected in 1869 at a cost of $18,000. The new Ladies' Hall, just completed, is valued at $50,000, and the college seems established on a firm and permanent basis, and is growing in favor with all classes of people.

Mr. Fee insists that it was no foresight of his, nor any far-reaching plan that led him to adopt a principle of reform that was sure to triumph. In all those years of darkness one simple rule was his guide, "As ye would that men should do to you, do ye even so to them." No one is more amazed at what God has wrought than he, and he mourns over his lack of faith in those days of darkness.

The question is frequently asked, "To what denomination has Mr. Fee belonged since he left the Presbyterians?" My answer is, "He has done all he could to belong to none." He embraced the doctrine of immersion, after much investigation, in 1852, and still adheres to it; but he earnestly insists that every true Christian is entitled to a place in the church, whatever his views may be as regards the mode and subjects of baptism. While he conscientiously administers only immersion, he as conscientiously yields to his brethren in the church the privilege of other modes, and of infant baptism. His church is called, by those who think a denonminational name important, "Congregational." It calls itself "The Church of Berea." He repudiates all denominational names, in order to promote Christian union.

Mr. Fee has not been, as some suppose, a man of strife and contention, at home only in the belligerent attitude. He has in unusual measure, the gift of perseverance in whatever seems to him right. But his manner is conciliatory and argumentative, rather than denunciatory, it has always been a grief to him that he has been compelled to differ from the mass of his countrymen on a question of vital importance to the welfare of the people, the church, and the State. And, the great cause of difference being removed, it is exceedingly painful to him to find the breach still existing. Following the light which has been his guide from the first, he finds it impossible to believe that it is consistent with the great law of love to treat a portion of our fellow-citizens as if they were fit only for servants. He finds colored people, as servants in the dining-rooms and parlors of the most genteel and fastidious; they abound in every part of our hotels; they attend their mistresses in the ladies' car; there is no place from which they are excluded as servants. But, as independent men and women, they have no privileges in our hotels; they are compelled to ride in the smoking-cars; their children are excluded from our public schools; in restaurants and barbers' shops they cannot share with white people, and in every public place they are degraded.

Against this state of things both Mr. Fee, personally, and the college which he has been active in founding, feel bound to protest. But this he does with all patience, looking with the utmost confidence for the coming day when prejudice and caste shall give place to justice and love.

MR. FEE'S SEPARATION FROM THE PRESBYTERIAN CHURCH.

WRITTEN BY HIMSELF.

The Synod directed the Presbytery, with which Mr. Fee was connected, to visit him and the church of which he was pastor and report to the next Synod. The Presbytery failed to do as directed.

On being told by the Presbytery and Synod that he ought to leave them and not stay with those living in what he regarded as a flagrant sin (i. e. slaveholding), Mr. Fee replied that he regarded it as a Christian duty, first to labor kindly but faithfully with his brethren. Both Presbytery and Synod told him there was no hope of repentance on their part. The Synod after first having attempted to justify slavery from the Bible, refused to consider it in the light of the Bible, and demanded that it be considered in the light of the constitution of the church, the Confession of Faith. Mr. Fee claimed that slavery was wrong, viewed in the light of the definition of an "offence" as laid down in the Confession of Faith. The Synod then said he must construe the Confession of Faith as the body to which he belonged construed it.

To this Mr. Fee replied, "You, by your assumptions, interpose between me and God's Word a human creed, and then take from him the right of private interpretation! Give to me a letter of dismission." This they did as in good and regular standing, save in the matter of the agitation of the slavery question.

Something of the spirit of those two bodies may be seen from the fact that a gray-headed father and most renowned man in the Synod, said, during the discussion of slavery in the light of the Bible: "If the young man shall find himself taken out, ridden on a rail, and ducked in a pond, he need blame nobody but himself."

Another, next in renown, and a good revivalist, said in reference to Mr. Fee: "A man may hold a black-eyed pea so near to his eye as to shut out the whole world." There, in the same church house, where two years previously he had been ordained, Mr. Fee took his letter of withdrawal from the Synod.

JEFFERSON DAVIS A MASON.

EDITOR CYNOSURE:—I notice by your issue of Jan. 21st that Jefferson Davis is out with a card denying that he is a Freemason. Providentially, I may throw a little light on the subject.

At the close of the war, the Second Cavalry Corps (with which I was connected), under command of General Wilson, was halted in its march across the country at Macon, Georgia. On the 5th of July following, I received orders from General Wilson to go on an inspecting tour through southwestern Georgia, to look after the interests of the freedman. My orders permitted me to have a guard to attend me from any point where troops werestationed. After travelling over a large portion of the Lower Flint River country, I reached Andersonville, where the noted prison pen was located, on the afternoon of July 21st, and, procuring a guard of a non-commissioned officer and ten men, I started up the river,and halted for the night on the plantation of a Mr. Felton, about five miles above Oglethorpe. This Mr. Felton, though a sympathizer with the rebellion, was very much of a gentleman; and, after putting my men into camp, I accepted his proffered hospitality, and staid with him over night.

During the evening we talked freely about the prison at Andersonville and the prisoners that had been confined there. In the course of the conversation I remarked that I had noticed in the prison grave-yard here and there a grave with a head-board put up and marked with the name, company, regiment and the place from where the soldier came;and I asked why such a discrimination? why were not all the graves marked in the same way? Mr. Felton's reply was, that those were Freemasons, and that the expense of marking their graves was incurred by the lodge at Oglethorpe, of which he was master.

He went on to say that soon after the prison was established at Andersonville, the Masons in the prison made an overture to the lodge, and in response an appropriation was voted, and supplies for their comfort purchased and taken to the prison; but they were refused entrance by Capt. Wirz, who was in command. I then asked, "Was Captain Wirz a Mason?" and received a negative reply. My curiosity been aroused, I enquired further about the general (whose name I have forgotten) who had the oversight of all the confederate prisons; and was informed that he was not a Freemason. Mr. Felton went on to say that President Davis was too wise to

appoint a Freemason to such a position, as it would not do to show partiality to any of the prisoners. I desired to know if Davis was a Freemason, and was informed *that he was;* and Mr. Felton said that he had frequently met him in the lodge and at other Masonic gatherings.

Mr. Felton must have been a man of high standing. He lived on a plantation of ten thousand acres of land, and had owned a large number of slaves, all of whom had been liberated by President Lincoln's proclamation. I was somewhat surprised at the freedom with which he talked about matters pertaining to the lodge; but I afterwards learned that Masons in the South were not as reticent as in the North, there never having been any agitation of the subject there.

Oberlin, Ohio, Jan. 21, 1886.

THE UNITED BRETHREN COMMISSION.

BY PROF. C. J. KEPHART.

The report of the Commission appointed by the General Conference at Fostoria in May last, has been made public. Since the appointment of the Commission there has been a division of sentiment as to the authority of the General Conferenee to make such an appointment, or to provide any measure looking to the amendment of the constitution. This division arises from the fact that the present constitution provides that there shall be no alteration of it "unless by request of two-thirds of the whole society."

It has been said that no such request has ever been presented, therefore there is no authority for any action looking to its alteration or amendment.

It must be remembered, however, that the constitution neither defines what two-thirds of the whole society, as the term is here used, means, nor provides a method by which such a request shall be made known. Hence on account of the silence of the constitution upon these points, there could be no authorative request made known without previous legislation by the General Conference, nor could any body aside from the General Conference decide when two-thirds of the whole society had expressed itself, since the two-thirds clause may be interpreted to refer to the individual member, the classes or the annual conference districts. The conclusion follows that either our church was shut up to a continuance under its present form of constitution, or the General Conference must somehow open the way for amendmnt.

Another fact of fully as much significance modifies the solution of this problem. It is this: The present constitution of the church, while it has been for forty years the statement of the fundamental law of the church, was never ratified by the church as a body. Its acceptance by the church was only a tacit acceptance, as an expression of the best judgment of the General Conference, and in the same manner it has been lived under by the successive General Conferences. Since this is the case, and since the church is superior to its representative body, no legal condition prevented the church from establishing a new system of government at any time, and in any manner that it chose.

Further, since the authority of each General Conference is the same, no legal condition prevented any revision of the General Conference from annulling the present constitution, (the enactment of a previous revision of the same body) and placing before the church another system of government under which the church might act or refuse to act as it saw proper. In providing simply for the amendment of the present constitution and for its adoption or rejection by the church, the action of the General Conference was much more conservative than was legally necessary. Did that body then in providing for the commission in any sense transcend its authority? The question is not whether the action was in accordance with my wishes, or the wishes of any other man, but had the General Conference the right to do upon this question as it did? I can see but one answer and that an affirmative.

But how about the report of the Commission? Does it indicate a desire to depart from the distinctive feature of the church in the past? Of course the answer to this question will hinge upon the action of the Commission respecting secret societies. The Commission recommends lay representation in General Conference, but this will call out but little discussion. How about the recommendation respecting secret societies? The report declares that all such societies possessing certain characteristics "are contrary to the word of God, and that Christians ought to have no connection with them." In the judgment of very many good men in our church these characteristics are possessed by all secret societies. Yet is it not better in a fundamental law to give the marks of the orders against which we would pronounce, than to attempt to give the particular orders, or to condemn an entire class when all are not convinced that all possess the marks of evil?

Further authority is given the General Conference, the representative body or the church, to express the conviction of the church respecting individual orders or the entire class, so that with full authority the General Conference can at any time exclude members of all secret orders from the church. If the majority of the church believe that such should be the attitude of the church to these organizations, such will be the expression of the church through the General Couference. If the majority believe otherwise, expression will be given to this fact, and this will be true no matter what the coustitutional provisions may be. Constitutions neither create nor restrain conviction.

Our church has unquestionably undergone a change in sentiment as to the best manner in which to deal with this secret society question. But a few years ago the almost unanimous voice was "exclusion." To-day it is different. I have no reason for believing that more has been done to effect, than to prevent such a change. Yet it has come. A change which very many of the best men and women of our church regret, and on account of which many of the best men and women of the church rejoice. God alone knows whether it is for the best. Yet this change in the hearts of those whom I believe are truly honest, expresses itself despite the provision of our constitution.

Allow me in closing to ask whether in view of these things there is just ground for denouncing one of the most faithful and devoted workmen in our church as a "hypocrite," because he coincides with those who express their change in sentiment, and is it best to charge such an one with having been a leader in an "unholy crusade" against the right?

Toledo, Iowa.

THE UNITED BRETHREN CHURCH.

BY REV. WILLIAM DILLON.

DEAR BRETHREN OF THE CYNOSURE:—For more than six months the battle has been raging without intermission or pause. For twenty years previous to the actual declaration of war on us they were preparing and marshaling their worldly hosts, but now we are in the midst of hostilities. We have seen the "Outlook," but just where the *outcome* will be we cannot now tell. It is unpleasant having civil war with our brethren, but they attacked us. We are defending our church home from the taint and foulness of the lodge into which they would introduce us to fellowship. We prefer war to submission. We have been encouraged by friends in the church and friends of Jesus in other churches. Three and one-half of our bishops are with us, and three and one-half against us. The fractional one is Bishop Castle. I do not wish to speak lightly of him for he is a good man, but the reason we claim half of him is he voted against the sham law to admit secret societies into the church at the last General Conference; and the reason I accord to them one-half of him is, he voted for and acted on the "Commission." We begrudge them this moiety of a good man. Bishop Weaver claims never to have changed his sentiments; he has always been with the majority, and if that should turn back to us, we should look around and expect to see his tall form and genial face among us again. He condemns the radicals for doing the very things for which he voted when he was with us, in a recent issue of the *Telescope.* How and when he got over from *radical* to *liberal* without changing nobody knows. Whether he walked, rode, was carried or circumambulated, none of us know, but we fear he was privately working for the liberals when publicly voting with us. But let no one think he has no virtues. He is a pleasing speaker, and in former years dealt as hard blows on the lodge as he is now giving to lodge opposers. On the other hand, many of our distinguished and prominent men are with us. Bishops Dickson and Wright are very reliable; Flickinger is off in Africa, but he voted against the Commission in his conference last August. Barnaby, Titus, Mowers, Bowles, Watson, Clay aud others of Michigan; Alwood, Lemasters, J. French, McDaniel, Bovey, Wm. Miller, Luttrell, Brazee, Ecker, Excell, Kosht, Mason, Dr. Davis, Dillon and others in Ohio; Floyd, Snyder, Keller, Lilly, Kabrich, McNew, Day, Riley, Wilmore, Prof. Kiracofe, Breeder, F. Thomas and others in Indiana; Kretzinger, Powell, Long, Knipple, Grimms, Prof. Allen and others in Illinois—and so on in various States the leading, God-fearing, sin-hating men of the church are with us. Our distinguished layman, J. Hoke, of Pennsylvania, is with us. Also all the conferences of the Pacific Coast district declared themselves with us in their annual sessions. Hartsville College placed itself by vote of its trustees with us in our Constitution. But best of all is, we are on the side where God is, and the Christ that the lodge would eject from his own Word. *And here, whatever comes, we mean with divine help to stand.*

While the surface controversy is about our constitution, the reasou it is assaulted by the liberals is because of eight words contained in it, "*There shall be no connection with secret combinations.*" But for these words they would contend for its validity as strongly as we. So the real issue is the admission or exclusion of secret societies from the church. Our paper is doing well.

I suggest a religious *syndicate* of anti-secrecy papers, and that the lovers of our common principles take them all at a reduced price, and that we plan and issue terms. We ask the readers of the good *Cynosure* to remember us and pray for us.

Conservator Office, Dayton.

SUPPLEMENT TO THE WORK OF THE U. B. COMMISSION.

BY REV. W. S. TITUS.

It seems to me that it would have been logical and consistent, after the Commission had simmered down the law on secrecy to a tame "You *ought not,*" to have proceeded a little further in their work and revised the sacred Decalogue to bring it into harmony with their milk-and-water law (more water than milk) on secret combinations. The law of God would then have been more *liberal*, and we would not have been under the painful necessity of hurting people's feelings by bluntly saying to them, "Thou SHALT NOT steal," "Thou SHALT NOT bear false witness," "Thou SHALT NOT commit adultery." We could then use soft words (and they turn away wrath), such as: you *ought* not to kill, you *ought* not to bear false witness, etc. And, furthermore, this new revision would be a great help in squelching those fanatical prohibitionists, who are bent on having a "thou *shalt not*" in all their platforms.

I think the changing of that little word *shalt* to *ought* would accommodate the largest number of men and some women—especially in the large cities, and then our U. B. church could scoop them into the church by wholesale. This would be a wise (worldly wise) and economical arrangement; all the trouble the pastor would have with unruly members would simply be to say kindly to them, You *ought* not to be so naughty. But then it doesn't make much difference; men *differ* in their opinions and each one has a right to his opinion. Some men are troubled with moral color-blindness, and of course they are not to blame if they do call white black, or right wrong. "The prophets prophesy *falsely*, and the priests bear rule by *their means*, and my people love to have it so." There you have it in a nutshell. The bishops define the constitution *falsely*, and the preachers therefore vote to change it. Will the people have it so?

Charlotte, Mich.

THE SKATING RINK.—One of the curses of modern society is the skating riuk. As a craze it has but few equals. It has left wrecks in its history in every town where it has been patronized. It has led children away from school and the pursuit of study. Young men and women have been led by it to throw aside the pure and modest refinement and restraints of home and assume a brazenness which has robbed them of their charm. It has led young wives and husbauds into infidelity to those to whom their lives were pledged at the marriage-altar. It has kept hundreds and thousands from the house of God, and caused men and women to love pleasure more thau God. It has ruined the health of many a fair young woman, and sent her home to months of suffering and to premature death. The skating riuk is pretty well uuderstood now. At the first it attracted the better class of society, as it does not now. The door of the skating rink is the opening to harlotry. It is the opportunity of the foul seducer of all purity. Let parents beware of the ways of death which would allure the feet of their children. Keep clear of the skating rink.—*Telescope.*

Mark Hopkins, at the meeting of the American Board in Boston, said that the greatest obstacle in the way of Christianity's progress to-day is the habit of substituting "something called religion" for downright holiness. "If individuals are not brought to serve a holy God by being holy, and thus fitting for an eternal life of holiness, and joy and higher service, no distinctive and proper missionary work is being done."

THE SECRET EMPIRE.

CHINESE FREEMASONS.

On Monday, the 2nd of June last, the dead body of a Chinaman named Lou Johnson was found in the attic stairway of his lodging house in St. Louis. The numerous stabs told of murder, and six Chinamen were soon arrested on evidence given before the coroner's jury. After a trial of thirteen days one of the assassins, Chyo Chyock, was found by the jury on Saturday, guilty of murder in the first degree. He received the verdict with terror, having been confident of an acquittal, as do most American Freemasons in similar circumstances.

The murder was the culminating act of a trouble which had been some time going on between the Chinese societies, the "Hong Kongites," who have a membership in St. Louis of about 200, and the "Cantonese," who number about forty. The socicties fell out over a gambling question. The Cantonese high rollers were in the habit of attending the Hong Kong gambling-house kept by Chyo Gou, alias Joe Gong. They lost money so steadily and and so heavily that they came to the conclusion that an "Ah Sin" game was being put up on them, and, in order to get even with the enemy, they decided to have the game stopped by the authorities. For this purpose they enlisted the services of Lou Johnson, a Cantonese brother and an interpreter who had been a detective in Denver and understood how to apply American law to a Chinese brace-game. Johnson went to work and succeeded in having Joe Gong's place raided, a proceeding which intensified the animosity between the two societies, and the Hong Kongites met in secret session and decided that Johnson must go. A fund of $1,200 was raised, and the morning of June 1 Johnson was attacked in his bed by a hired assassin and cut to pieces, his body being found the evening of the same day. Several arrests were made, but the full revelation of the bloody plot was not made until after the arrest of Cong Seng, who fled from the city after the murder, was caught at Murphysboro, Ill., brought back, and made a clean breast of the affair, revealing the entire conspiracy, and detailing the circumstances of the killing, which he said was done by Chyo Pock and Chyo Chyock.

During the trial considerable testimony relating to that recent order of Chinese known as the Foo Toe Tsal company, and in the vernacular as the "Small Hatchet society," or the "highbinders," has been elicited. To this order Ah Lung belongs, and it was on a commission from this society that he came from San Francisco to kill Lou Johnson. The six prisoners are not members of this order. The

(*Continued on 12th page.*)

REFORM NEWS.

FROM THE GENERAL AGENT.

SNOW-BOUND—AN ODD-FELLOW CONFESSION—FRIENDS IN NEED—LECTURE AT WINFIELD, IOWA.

CHICAGO, Jan. 27th.

Leaving Chicago in company with Bro. M. N. Butler on the evening of the 20th inst. we arrived at Washington, Iowa, and only a trifle behind schedule time. Our plan was to proceed together to Winfield, where we were to join Bro. Hawley and assist in organizing Henry County Christian Association. At Washington we met with a snow blockade and learned that the Northern railroad train had been abandoned. Nothing remained but to quietly accept the situation and telegraph Bro. Hawley to "hold the fort." We were cordially received by friends at Washington and helped on our way by their prayers, counsels and benefactions. As the storm increased and "neither sun nor stars appeared," it was deemed wisest by Bro. Butler to proceed on his way homeward, as the Rock Island railroad was still open.

Winfield is eighteen miles from Washington, and on Friday morning I took the train, hoping to arrive in time to participate in the services of the second day in convention. The train men toiled hard, and all did the very best they knew, and by dint of effort we covered the entire distance of eighteen miles in just thirty-two hours, reaching Winfield on Saturday at 3 o'clock P. M., thirty minutes after Bro. Hawley had departed for Mediapolis.

One or two incidents by the way are worthy of note. Exhibiting my charts and explaining the methods of the Secret Empire, I presented a chart on Odd-fellowship. One attentive listener remarked, "I don't know anything about Freemasonry, but you have got Odd-fellowship correct." He was from Nebraska. Impelled by a keen appetite I bundled up and started through the drifts across the fields to a farm-house, where I was gratified to meet with friends, who after conference proved to be United Presbyterians and remembered hearing me speak several years ago at Crawfordsville, iu the church of which Rev. Brown was at the time pastor, and over which Rev. Elliott now presides. No attention to my personal comfort was wanting, and after a most generous and welcome repast, I was supplied with substantials for those remaining in the car who felt unable to "breast the cold wave," and all without the "grand hailing sigu of distress" which is said to possess such magic power and "help a man to travel."

Entering the "Hawk-eye" hotel at Winfield, I was uoticed by Bro. John Cooper who chanced to be in town; and, making himself known, it was soon arranged that I should accompany him to his home three and a half miles in the country. Owing to the condition of the roads he had come to town on horseback, but as we are both of Quaker ancestry, and believe in the "perseverance of the saints" the seeming difficulties were easily overcome and I found myself in the neat, quiet farm house of our brother and was heartily welcomed. Here, too, I met the Free Methodist pastor on that circuit, and it was arranged that I should assist him at his Sabbath morning service in a school-house near by. Returning to the village we called on the U. P. pastor, and I accepted his iuvitation to preach to his people on Sabbath evening. Both these appointments I filled as best I could, and was gratified with both the number present and the attention given. My remarks on Sabbath evening were by some thought worthy of a wider circulation and I left with them the manuscript which may or may not appear in print.

Bro. Cooper had meantime arranged for a hall on Monday evening, and sent out "posts" to notify friends in different parts of the country. On Monday I encountered Dr. John I. Taylor, special agent for the Masonic Benevolent Association and after a "tilt" of a couple of hours or so I asked him to attend my lecture to which he replied, "I intended to, but you have convinced me that you don't know anything about it." So I had the satisfaction of knowing that I had made *one point* on him.

The hall was well filled and I was told the craft were well represented. I in some way got the impression that the time had come to give the people of Winfield "strong meat" and so for two and a half hours I opened the "lower tiers." The expense for the hall was raised and a dollar in excess, which just covered my expense at the hotel, and let me out clear on the lecture enterprse.

I was disappointed in not meeting Bro. Hawley, but much rejoiced to hear only good reports of his labors. Bros. Laird and Reed came from the neighboring town of Wayne, and showed their accustomed zeal by their contributions and counsels. May God bless and help these brethren in pushing on the good work.

J. P. STODDARD.

WARM TIMES IN OHIO.

MEETINGS AT BELLE CENTER AND RUSHSYLVANIA.—A MASON WHO WOULD DEBATE.—DANIEL'S BAND IN A NEW ROLE.

DEAR CYNOSURE:—On last Friday evening I addressed an audience of something over one hundred in the Reformed Presbyterian church, Belle Center. Notwithstanding the cold and a smoky chimney, the friends listened very patiently. At Rushsylvania, Saturday evening I found a few friends gathered in an upper room. Had not Bro. T. C. Speer and quite a number of young people come over from Northwood, there would have been little hope for the meeting. After opening a number came in, among the rest a man by the name of John Kerns. At the conclusion of the lecture I gave the usual opportunity for remarks and questions. Mr. Kerns arose, and, learning that I had never been a Mason, said he would like to know how I knew that what I had said was true. I gave my reasons as follows: 1. The expositions of Masonry and the Masonic publications agree. For instance, I take up Mackey's Manual and read a description of the rite of circumambulation. Why should a Past General Grand High Priest of the General Grand Chapter of the United States describe such a thing, tell why it is done, and what it means? If there is no such rite in Masonry, why does he describe it? 2. The witnesses all agree. 3. The character of the witnesses is another evidence. 4. I have frequently been mistaken for a Mason myself by simply giving these grips and signs which we are told "cannot be revealed."

Mr. K. then arose again in a very dignified manner and spoke substantially as follows: I am now an old man; my days in this world are nearly spent. I have lived among you for years; you all know me. I must say that I feel very much hurt that this man should come here and tell so many lies about this institution and mislead so many. I have been a member of the Masons for many years and I know them to be good and true men. Of course I have no chauce to reply to this man here. He is around working for a big salary and peddling his sin-cure. I wish I had his salary, etc.

I walked down the isle to where he was and said to him, "Sir, when you was initiated into the lodge did they place a hoodwink over your eyes and a rope or cabletow around your neck?" He quibbled for a time, but finally said, "Yes, but they took off your coat when you were baptized."

I proceeded to question him about the stripping process, then held him up before the young men as he looked the uight he was made a Mason, commenting on his appearance. This did uot shame him a particle.

But he wanted to debate, and we set the time, Tuesday evening at seven o'clock. He made out the question as follows: "Resolved, that *Freemasonry is not unchristian, unreligious, or immoral in its workings and teachings.*" This question I could uot get him to change and use an affirmative instead of the two negatives, so I accepted the situation, with the understanding that the word "unreligious" should only apply to the Christian religion.

The evening came, and the time for the discussion. The house was crowded. After the reading of the question, Mr. K. opened with the same plea as was used the night before—"You have known me many year," etc. His remarks were very mixed. He made several assertions which he did not attempt to prove. He said, "Freemasonry is founded on the Bible." Then went to telling about Solomon's temple. "We bury our dead with those beautiful little white aprons, emblems of innocence." "Go to the many homes of the orphan's and see if we don't care for them." "Every man in our lodge takes the oath of his own free will aud accord."

I will not quote further. Both of Mr. K's. speeches were filled with assertions like the above. Of course it was no trouble for me to prove that Masonry was not Christian, there is not a Masonic author that ever claimed it to be; and as for morality, men differ on that point.

I expected to have spoken here last night in what is called the "Daniel's Band Church," having seen as I supposed, those in authority, and advertised the meeting. At seven o'clock I commenced by reading the 91st Psalm and proceeded to make some remarks, when a member of the Band rushed up to me, and, shaking his fist, declared that I would give no lecture in that house that night. If I wanted to lecture "agin' the Masons" I should go down to the Methodist church, "where they had um." He did not "purpose to have the Band meetin' spiled in any sich way. Thare are no Masons or Odd-fellows here. Now you pick up your duds and git!"

Another member of the band arose and said he was both a Mason and an Odd-fellow, and he "knowed nothin' agin 'em." He should like to hear the lecture.

"No he won't lecture," said the first speaker. "We don't want no devils lecturing here." Seizing a large iron stove-poker he came toward me with a very rapid pace and exclaimed, "Now you git. If you don't I'll break every lamp in the house!" He was kept away from me by members of the Band. The time until after eight o'clock was spent in a general quarrel. I sat as an observer. No one seemed to have any authority. Some called for the marshal to put out the man that disturbed me. Others said, "Lets take a rising vote and see whether he goes on."

This is my first introduction to the Band and consequently was somewhat embarrassing. I suppose this scene was to represent "Daniel in the lion's den." I speak to-night in the United Brethren church. A good attendance is expected. The whole town is stirred.

W. B. STODDARD.

FROM THE LAND OF BLIZZARDS.

A MAN FAMILIAR WITH CRIME DISPLAYS AN ELASTIO CONSCIENCE.—LECTURE AT HUTCHINSON.

SAINT PAUL, Minn., Jan. 27, 1886.

EDITOR CYNOSURE:—A late chaplain of a State prison is delivering a lecture on "Reform aud Labor in their Relation to Crime." He was given a tract on the "Hidden Mysteries of Masonry." Upon seeing it he claims that the church is a more secret society than Masonry. When he was asked if he knew a book called *Ecce Orienti*, he said he was acquainted with that book; that I was barking up a tree on which there were no squirrels. Again and

again he persisted in the assertion that Masonry is not a secret society. He was asked, if that was the case, why every Entered Apprentice Mason was sworn under a death penalty to forever conceal and never reveal the "Hidden Mysterics of Masonry." He could not answer that question. His attention was called to the twenty-third landmark of Masonry, namely: "The death of Masonry would follow its legalized exposure." But it made no impression on him; and this goes to prove that Freemasonry is but a miserable wreck of an institution, capable of nothing good; but it destroys those who undertake to defend it.

A Methodist Masonic minister, by the name of Klepper, pastor of a Mcthodist church at Hutchinson, unwillingly deprived himself of the opportunity of listening to my lecture in the Congregational church at Hutchinson on last Monday evening by remarking that he would attend and deny whatever of the lecture that was not true. If he had attended after having made that statement of course he would of necessity have given Masonry away in the face of the whole congregation.

I found many friends of the Anti-masonic movement at Hutchinson, and a large number of Masons attended the lecture and behaved well; kept their jewels and I hope some lost their Masonry preparatory to finding Christ. May the dear Lord deliver them from the cruel bondage of the secret lodge.

I was kindly entertained at the house of Bro. Day, who is now near the 80th mile-stone of his earthly pilgrimage, he and his consort both enjoying the declining years of a well-spent life, having hated the idolatry of the secret lodge ever since they first saw it. I distributed tracts at Hutchinson and Glencoe, and at the former place took one subscription for the *Christian Cynosure.*

Hutchinson is a very pleasant village of about 1,200 people, and is named after the celebrated singers of that name who were famous thirty years ago. Under the dominion of the lodge and the saloon they have a decree that no admission fee can be charged and no collection taken in connection with any public lecture without a license costing five dollars. WILLIAM FENTON.

NOTES OF IOWA WORK.

ENCOURAGEMENT AMONG THE SWEDES.—THE LODGE, SATAN'S CABLETOW, DRAGGING INTO INFIDELITY.—AN ARMY OF 100,000.—SNOW AND STORM.—WORK IN BURLINGTON.

DEAR CYNOSURE—Last week I had an appointment to deliver a course of three lectures in the Evangelical Swedish Lutheran church, of Swedesburgh, Henry Co., Iowa. I gave two of the three lectures, and was prevented by a snow storm from giving the third. I greatly enjoyed the kind hospitality of Rev. Mr. Franzien while lecturing in his church. He has a membership of 290, with the prospect of twenty additions soon. He and his church are thoroughly committed against the lodge. Indeed their whole Synod, one hundred thousand strong, is governed by a constitution that declares that no person may be received to membership in their congregation who is a member of the Freemasons *or any other infidel society.*

I like the ring of the above declaration; for, since I have more carefully studied the religious philosophy of Freemasonry, the better to prepare for the lecture field, I am convinced that "Ancient Craft Masonry," including what they call "Holy Royal Arch," with its religious philosophy as developed and taught by the authorized teachers and expounders of the order, is the most artfully contrived plan for infidelizing the young men of our country that Satan has ever put into the heart of man to devise. And Christian men have slept while these tares have been sown; and even now, when this deadly miasma of infidelity has spread from the lodges until but five out of one hundred of the young men of our country are members of a Christian church, still many good people sleep on. Their eyes are open to the fact that the saloons are debauching the morals of our people, and breeding crime by the wholesale; but they fail to see that the lodge is corrupting the faith of our young men, and preparing the way for the general spread of infidelity, unless the the Spirit of the Lord shall lift up a standard against it.

The silent marshaling of one hundred thousand sturdy Swedes against the lodge in our country plainly shows that the Spirit of the Lord is at work gathering his hosts for the overthrow of this subtle lodge demon, who claims the right to establish his infidel factories within the sacred enclosures of the church of Christ.

Why will not every pastor, and elder, and deacon, and class-leader, and trustee of the churches awake to the importance of having the religious philosophy of Freemasonry thoroughly exposed? and then when the people are enlightened to understand that *Freemasonry,*(to use the words of Dr. Kendig, a 33-degree Mason,) *more than anything else in the world,* stands in the way of the coming of the kingdom of our Lord Jesus Christ, they will take the stand that our Swedish brethren have taken, and will not receive those who are members of the Freemasons or any other infidel society to membership in the church of Christ. Why should a man be received into the church who insists on adhering to a system that is better calculated for spreading infidelity, and concealing crime, and shielding criminals from just punishment than any other device of Satan in our land?

"Oh," you say, "a great many people don't understand the character of Freemasonry." True; but will *you aid us* to enlighten them? Why should the people be destroyed for lack of knowledge?

Thursday evening, Jan. 21st, I went to Winfield, expecting to meet Bro. J. P. Stoddard, and with him to hold a convention there and organize a Henry County Christian Association, opposed to the saloon and the lodge. But our dear brother did not arriver and so I lectured to a good congregation, considering the circumstances. A report of this will appear in the Winfield *Beacon.*

During the night there was a blow, and travel was suspended. As the object of the convention (to organize an association) was defeated by the condition of the roads, and two revival meetings were in progress that I did not anticipate when I arranged for the convention, I determined not to lecture on Friday night; but, if Providence favor, I will return at some future time and complete the work begun at the Thursday night lecture.

There are strong lodges of Freemason and Odd-fellows in Winfield, and I greatly desire to reason with them, and show them how utterly unchristian and unrepublican lodgery is. It seems to me since I learned that Gen. B. F. Butler sickened of Freemasonry that I can persuade those, at least, who profess to follow Christ to renounce it.

I am now in Burlington. I have just preached in the city three times, and, if Providence favors, will lecture four times.

I can be addressed at Wayne, Henry Co., Iowa, at any time. Bro. J. A. Laird, the treasurer of the Iowa Christian Association, will forward my mail to me. I expect soon to attend the conference of the Evangelical Swedish Lutheran church, of Iowa, at Marshalltown. I hope every friend of the cause in Iowa will co-operate in carrying forward this work. Let us unitedly pray that God will work for the overthrow of the lodge, and that *we* may be anointed with the Spirit, by Christ, to work with him.

C. F. HAWLEY.

EVERY ONE OVER AGAINST HIS HOUSE.

THE MISSOURI AGENT BEGINS A PRACTICAL WORK.

MARYVILLE, Mo., Jan. 26, 1886.

DEAR REFORMERS:—Nehemiah-like we must go to work. If we are not called to work abroad in general conventions or meetings, we must adopt some plan to work at home. The workers under Nehemiah found it a grand plan to work on the wall they were putting up opposite their homes, so as to put in all the time to the best advantage. My headquarters for the last ten years have been here; while I have worked in more than ten States. I am now almost 65 years of age. My health not being good, I have tried to get off on the sea coast to work. The Lord of late seemed to tell me plainly, *go right to work at home.* Thank his holy name, I obeyed that heavenly voice; and on the 15th of this month I rented a hall in the center of the city for six months, with the privilege of five years, at the rate of $100 per year.

So far our meetings have been blessed and owned of the Most High. Its unselfish nature, free to all, without money or price, all God's workers made free and at home; all to be workers together with God. The rum power, with all wickedness in high places as well as low to be *fully* and *trully* exposed. The hall is named and known as "Salvation Hall!" All my time and strength, until further orders from our only Leader, will be put in the work assigned me here.

1. In getting "lively stones built up into a spiritual house." (1 Pet. 2: 5.)

2. "Salvation is to be for our walls and our bulwarks." (Is. 26: 1.)

3. In this Salvation Hall "all the redeemed shall find a place, and God alone shall name them." (Is. 56: 5.)

4. In all that is done by all the workers in this great movement, there is to be so little of the human, and so much of the divine aid manifested that all want the 115th Psalm sung often. "Not unto us, O Lord, not unto us, but unto thy name give glory."

Now, beloved workers, go work as God may direct. Time is short. Eternity is near. If you cannot travel, get a room, if no larger one than your own house. Go to work. Keep at it till Jesus says, "Well done." Amen. R. SMITH.

CORRESPONDENCE.

JEFF DAVIS'S DENIAL EXPLAINED.

KEYSTONE, Dak., Jan. 25, 1886.

DEAR EDITOR:—I have just read Jeff Davis's denial of his connection with the Masonic fraternity. At this I am not surprised, but am somewhat to read his denial over his own signature of ever leading or following a rebellion.

Davis's denial of having any connection with Freemasonry reminds me of a statement made by Jonas Stutesman, of Ligonier, Ind., a few years ago, who affirmed that Masons could tell us Anti-masons that they were not Masons and yet not lie. This Jonas Stutesman was well known to the writer as being a Freemason and a deacon in the Disciple church.

Davis's denial also reminds me of the obligations all Masons take so near akin to lying, viz., to lie conditionally. C. G. FAIT.

FINCH, GOOD TEMPLARISM AND PROHIBITION.

BARABOO, Wis., Jan. 21, 1886.

DEAR CYNOSURE:—The citizens of Baraboo had an opportunity on the 14th inst. of hearing John B. Finch speak on the subject of temperance. His reputation as chairman of the National Prohibition Committee had preceded him, and it was also known that he occupied a very exalted position as a secretist. A large audience greeted him. Quite a number of Good Templars, with conspicious badges, accupied reserved seats in front, but the bulk of his audience were open-air Prohibitionists who came expecting to hear an able champion defend their position against the bitter attacks to which they are exposed.

He spoke rapidly for two hours, but he did not in the whole discourse allude to third party prohibition. His address was as grateful to our political opponents as if it had been pronounced by one of their own number. He spoke forcibly against license. This was the only point on which they took issue with him.

We expected some championship from the man who had been one of our conspucious leaders, but we were entirely disappointed.

The explanation seems to be this: He is now in the employ of the secret society of which he is the head, so that he is foreclosed from speaking his real sentiments on the question of prohibition. At the same time he said that prohibition was one of the three cardinal principles of Good Templarism; but this was not, of course, "third party prohibition."

Among the audience of Good Templars were some of the bitterest enemies of the third party whom it has been our fortune to meet. There is no doubt that Mr. Finch is a third party man, and a strong one at that, but yet he stood before his Baraboo audience bound in fetters which hindered him from declaring his principles, to the great disappointment of the majority of those who came out to hear him.

The whole controversy here is over the third party movement. Many of our opponents say, "I am just as good a prohibitionist as you are; but you have put the cause back twenty years by your foolish movement." Mr. Finch did not speak on this point at all, and this is the only point of interest in our community.

If Good Templarism can tie up such a man as Mr. Finch, what have we to expect from it as an ally in the great movement against the saloons? Some of their leaders openly oppose the formation of prohibition clubs. They desire to swallow up the club members, and then they will oppose the third party.

I see trouble ahead growing out of this condition of things. I cannot doubt the wisdom of organizing the American party, for I fear the time is near when we shall be compelled to run candidates of our own or be swallowed up by a party heavily ridden by secretism. If I remember rightly John B. Finch was the very man who led in the ill-mannered attempt to hiss and stamp down Pres. Charles A. Blanchard at the Pittsburg Convention. He is evidently a Good Templar first and a Prohibitionist afterwards. He did the cause no real good by his visit to Baraboo. Respectfully, J. W. WOOD

BRO. DISSETTE CRITICIZED.

WAUSEON, O., Jan. 23, 1886.

EDITOR CYNOSURE:—I see in your last issue a statement of Bro. Dissette's in regard to his work and maltreatment in Champaign, Ill. As one who has himself suffered in a similar manner for the same truth, and who now has had time and opportunity for a fuller view of the case, I wish to say a word:

1. The trial and imprisonment of Bro. Dissette, according to the facts given was utterly unjustifiable, and simply a piece of Masonic "legal" outrage—a thing which has happened before and may happen again, but which is an insult to every instinct of righteousness.

2. Bro. Dissette's conduct in the revival meetings, according to his own account, was entirely wrong. I do not know whether Bro. D. is a minister himself or not, but believe not. That fact, however, would not essentially change the case were it otherwise. I am now in the midst of revival meetings and shortly since was endeavoring to secure a union of effort by all the churches here. I know, as every one who has ever been through the experience knows, how much it costs to secure such an union, in the face of sectarian differences and the general apathy and inertia with reference to religious work. To have another and foreign element of discord thrown in by a stranger would be almost insupportable under such circumstances; it would be hardly less than an impertinence born of Satan to thwart the efforts being inaugurated against his vile kingdom. Should any such person appear in my meetings the second time, I should give him very plainly to understand that he was out of place, as he most certainly would be. There is a time and place for exposing secret societies, but neither is in a revival meeting of persons unenlightened upon the subject, when the whole effect will be to divert their minds from the object in hand and thwart every effort for the salvation of souls. It is perfectly right and proper to split kindling-wood, for illustration, but to split it in a revival meeting would be utterly out of place. The fact that the splitter believed it to be his bounden duty to do so—a duty from which he could not conscientiously escape, even,—would only prove the sadly morbid state of his conscience—not the rightfulness of his act. His act would be exceedingly ill-advised, and if continued would most certainly destroy whatever chance there had been of doing good by the meeting.

The reason for writing these words is not to be found in Bro. Dissette's case alone, but in the somewhat wide-spread idea among our friends, which I once possessed, also, that anti-secrecy must take precedence of everything else, and if others did not put it thus in advance it was our duty to push it ahead regardless of time, place, or consequences. A more false and disastrous idea can hardly be broached. God waited 2,500 years, nearly half the world's lifetime, before he gave man even the Ten Commandments, and then waited 1,500 more before sending Christ. Why did not he push everything ahead all in a heap at once, with the Ten Commandments and Christ together at the dawn of creation?

Because it was an impossibility so to "reach" things; the mind of man must be gradually developed up to the point when a Decalogue first, and then a Christ, would be received by it, and the four-thousand years of God's patient waiting and working little by little as it was possible to advance, "here a little and there a little," never stepping backward, never hastening, are a rebuke unavoidable to us in our hot-headed haste which makes so very much waste of time and effort and blocks the progess of the very cause we are striving to advance. Christ lived on earth thirty-three years after he did come and in all that time never instituted a single temperance society, even though the world was, outside of Palestine, in almost one vast drunken stupor. The time for that was "not fully come," so he enunciated principles that would in time result as we see they have resulted, and then waited till that time should come. Had he been like us he would have rushed pell-mell at everything wrong at once, and would thus have destroyed the very work he labored to promote. His zeal would have been "not according to knowledge." We are not responsible for creating a world in one day. Bro. D. could in my judgment have accomplished much more by colporture work; speaking to audiences of his own if advisable (which would be very doubtful during revival effort), and humbly and sincerely taking part in the revival meetings, *in line with their purpose and leadership*, than in any other way. God has placed the care of and responsibitity for the religious condition of Champaign in the hands of its pastors and people—*not* in the hands of any stranger who *cannot* know the situation and needs of a place in advance, no matter who, or how good or able, he may be. Home claims and plans of work, as known and laid out by the pastors, are to have, and *must* have, always the precedence of everything else; and it is every pastor's duty to maintain himself in this God-given position against all intruders. I trust that these words will be taken by Bro. D. and all in the spirit which dictates them—a spirit of love for and interest in the work, and not of carping criticism.

JOHN D. NUTTING.

BIBLE LESSONS.

STUDIES IN JEWISH HISTORY.

LESSON VII, Feb. 14, 1886.—The handwriting on the wall. Dan. 5: 1-12, 52-28.

GOLDEN TEXT.—Thou art weighed in the balances and found wanting.—Dan. 5: 27.

Open the Bible and read the lesson.]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Belshazzar's impious revel.* vs. 1–4. Belshazzar felt himself secure. What engine of war powerful enough to batter down the impregnable walls of Babylon?—while the fact of his giving such a feast at such a time was itself a defiance to the enemy, if they indulged any hope of reducing the city by famine. So the sinner lulls his conscience to rest with the opiate of worldly pleasure, and feels securest when nighest to the brink of destruction. Judgment against an evil work may not be executed speedily, but when the stroke falls it is swift and sure. Had Belshazzar been sober he might have recoiled from the sacrilege of using the temple vessels at an idol feast. But the act is not less provocative of divine wrath because he is in his cups when he thus insults Jehovah. Nowhere in the Bible do we find sin excused because committed under the influence of drink. And taken in connection with the solemn assertion of Scripture that no drunkard can inherit the kingdom of God this must be with every Christian man and woman one of the strongest possible arguments for prohibition. Only when Belshazzar had filled up the cup of his iniquity by the sacrilegious act does he see the handwriting on the wall. Yet Isaiah saw it 176 years before when he prophesied the fall of Babylon amid revelry and feasting. (ch. 21:5) On every evil institution, however feared or courted by church and state, men of clear spiritual vision have in all ages seen the handwriting of doom. The religious nature of the feast must not be overlooked. He drank wine and praised the gods of gold and silver, of brass and iron, of wood and stone. He was tolerant of all false religions. They required nothing disagreeable of him;—no repentance, no self-denial; the very same reason why the universal religion of Masonry, which admits the Mohammedan, infidel and Christian on the same level, is so acceptable to the natural heart.

2. *The doom pronounced.* vs. 5–12, 25–28. Daniel seems since the death of Nebuchadnezzar to have retired into comparative obscurity, yet there is no obscurity so deep as to hide the man for the hour, when once that hour has struck on the dial-plate of a nation's destiny. Again Daniel stands forth in the proud court of Babylon the inspired interpreter of mysteries. *Mene:* God hath numbered thy kingdom and finished it. Every evil, every wrong must eventually see Mene written on its walls. On the soul of every sinner conscience writes the terrible *Tekel:* "weighed in the balance and found wanting." *Peres:* Thy kingdom is divided and given to the Medes and Persians. The weak, cruel, sensual Belshazzar must make room for God's instrument, Cyrus. Rulers, institutions or parties which refuse to do the Lord's work must give way to others which will. The opportunities we throw away are not lost—only to ourselves. God always has his chosen instrument ready, waiting to seize what we reject. Hold that fast which thou hast that no man take thy crown.

LIGHT FROM THE WORD.

What other prophet besides Isaiah saw the handwriting on the wall? Jer., chs. 50, 51. What proverb applies strikingly to Daniel? Prov. 18: 16. Are God's judgments always sudden? Matt. 24: 37–41. Rev. 18: 19, l. c.

From Peloubet's Notes.

Confirmation of Scripture history from the stone records of the past. There are few works of Divine Providence more marvellous and interesting than the preservation of the records of this age about which we are now studying, hiding them safely from harm in great heaps of ruins for 2,300 years, and bringing them to light in these days when they can be read, when there is deep interest in such studies, and need of their aid in refuting skepticism. The kings wrote the history of their times on clay cylinders, or slabs, and baked them into stone. These, at the destruction of the city, were covered deep among the ruins, and thus preserved from the action of the elements and the hand of man. Now they are being exhumed and placed in our museums. Other inscriptions were engraved on stone, or on the rocky sides of ravines, and are being discovered. Every year brings something new. And these records, hidden for 25 centuries, now come forth to confirm and explain the Bible. Whole books are written to reveal this new light. One of the most interesting of these confirmations is in relation to King Belshazzar. No name like his was given in secular history. Indeed, that said that *Nabonidus* was the last king of Babylon, and that he was not killed when Babylon was taken. Skeptics said that Daniel was in error. Now, cylinders of this hardened clay have been found, and are in the British Museum, which say that *Nabonidus* associated his eldest son Belshazzar with him in the kingdom, and that he was king in Babylon, while his father was with the army outside. This explains why Belshazzar offered as a reward to make the interpreter of the writing on the wall third ruler. He himself was second, while his father was first. They also give facts which imply that *Nabonidus* married Nebuchadnezzar's daughter, and hence Belshazzar was a grandson of that great king, and so the statements of Jeremiah (50: 15–18; 51: 53–58) are confirmed. This is but one illustration of many.

"The golden and silver vessels . . . taken out of the temple . . . in Jerusalem." This was done more than once,—in B. C 605–4, almost 66 or 67 years before, and B. C. 586, 48 years before. A list of these vessels is found in Ezra 1: 8–11, where the number sent back to Jerusalem amounts to 5,400. They had probably been kept sacred so far in the temple, at least from such profane use. "That the king, etc., might drink therein." This act was not one of necessity or for honor's sake, but in reckless profanity.—*Jamieson.*

The wickedness of this act consisted, (1) In profaning these sacred utensils to base uses. (2) Increasing the insult by doing it at a feast to an idol, thus implying that the idol was superior to the living God. (3) By doing it at an immoral and drunken revel, thus insulting the moral law of God. (4) In addition to these, Belshazzar was guilty of pride, revelry and neglect of warnings from the past (see vs. 18–23.

"And this is the writing (see under v. 8). Daniel first read the words:

MENE, MENE, TEKEL, UPHARSIN.
Numbered, Numbered, Weighed, Divided, or *Fragments.*

Their individual meaning might be clear to all; but their application, or interpretation, as applied to Belshazzar, would be as dark an enigma as ever. In all the words there lay a double sense, which Daniel brought out.

"Mene, mene." This word is repeated to give emphasis and impressiveness. That which is foretold shall certainly and swiftly come to pass. Mene means numbered, the count is finished. So Daniel interprets its application to be "God has numbered thy kingdom, *i. e.*, its duration or its days, "and has finished it,"—*i. e.*, its duration is so counted out that it is full, that it now comes to an end.—*Keil.*

"Tekel." In this lies the double sense of weighed and found light. The application is that Belshazzar had been weighed as to his moral character and actions, and been found wanting, of light weight. He had not come up to the standard required. God had tested him and he had failed. "Perhaps the reference is not so much to him personally as to him as the representative of the Babylonian people,"

"Peres." This is the singular form, of which "Upharsin" is the plural It means divided, broken into pieces. The word Peres, when written according to ancient custom, without the vowels, is the same as the word which means Persians.—*S. S. Times.*

"Thy kingdom is divided." Not divided into two parts but broken into pieces, destroyed.—*Keil.*

"Given to the Medes and Persians." Media was a large country lying east of Assyria, north of Persia and southwest of the Caspian sea. Persia was a smaller and more mountainous country, lying east of Chaldea, south and southeast of Media, and north of the Persian gulf.—*Todd.* These nations had been combined into one kingdom by Cyrus, who at this time was besieging Babylon.

NOTE.—During his late meetings in Chicago, Mr. Moody took for his text one evening, when over 2,500 were present, the word "Tekel." He represented every one present as being weighed in a balance, and taking each of the Ten Commandments one after the other as weights, he preached a most powerful sermon against the prevailing sins of a great city, from which only Christ can save.—ED.

And many a time a man has travelled so far that God can never stop him until he has to put his dead wife in his pathway, and many a man has turned around and said, "I will go back! I will go back!" Many a time God has thrown the sweet angel babe, like a sweet angel chiseled out of marble, in the pathway of the father, and stopped him. This much I know: God will never suffer any man to be damned until he has done his best to save him.—*Sam Jones.*

As the Russian Raskolniks, or Dissenters, are strictly forbidden to print any books in Russia, they have lately opened a large printing office in Roumania. A number of phamphlets have been recently published there in defense of the Raskol against the Orthodox onslaught. These pamphlets are being largely circulated in Russia, to the consternation of the Orthodox clergymen.

DONATIONS.

Received in cash from July 20th to Dec. 31st, 1885:

To General Work:

J. R. Daniels,	$ 8.00
C. C. Foote,	167.35
Mrs Hill, E. D. Clark and John C.Cole, each	5.00
E. Wentworth,	1.00
Mrs. H. W. Pettingill (estate),	100.17
Reform Church, Holland, Mich.,	12.46

To A. D. Zaraphonithes:

Mary A. Pride,	50

To Rev. Wm. Hazenberg:

Mr. R. D. Nichols,	1.50

To Cynosure Fund for Ministers:

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S G Reed, Wm A Bartlett and wife, S H Todd, P P Chapman and A. Lagerquist, each	1.00
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L R Livingston	30
A friend, L Gishwiller, each	3.50
C and E L Derbyshire,	50.00
J Rutty,	6.00
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To Tract Fund:

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To John G. Fee:

F A Noe	5.00
J Birchard and W C Dow, each	1.00

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Cash donations received from April 25th to Dec. 25th, 1885:

O A Williams, Mrs Jane McIlvoy, J H Marshbell, Prof O F Lumry, Mrs E McCune, each	$ 1.00
Mrs E Falcott, collection per W B Stoddard, each	1 50
I Daboll, H L Kellogg, each	3.00
E A Cook (in books),	50.00
Mrs L H Plumb,	50.00
Peter Howe	25.00
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I Leadbetter, S G, Mrs R Allen, a friend, each	5.00
S E Hull,	16
I Bancroft,	128.00
Collections per G T Dissette,	5.62
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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—Jamcs B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE

F. W. Capwell, New York; *J. A. Conant*, Connecticut; *E. G. Paine*, Minnesota; *G. W. Needels*, Missouri; E. D. Bailey, District of Columbia (*Ex. Com.*) James Kennedy, California; Robert Hardie, Dakota; J. F. Galloway, Florida; L. N. Stratton, Illinois; Israel Hess, Indiana; J. N. Norris, Iowa; H. Curtis, Kansas, S. A. Pratt, Massachusetts; H. A. Day, Michigan; E. Tapley, Mississippi; S. C. Kimball, New Hampshire; Robert Armstrong, New Jersey; E. A. Foldstrom, Nebraska; J. M. Scott, Ohio; Wm. H. Pruett, Oregon; A. M, Paull, Rhode Island; J. W. Moss, West Virginia; M. R. Britten, Wisconsin.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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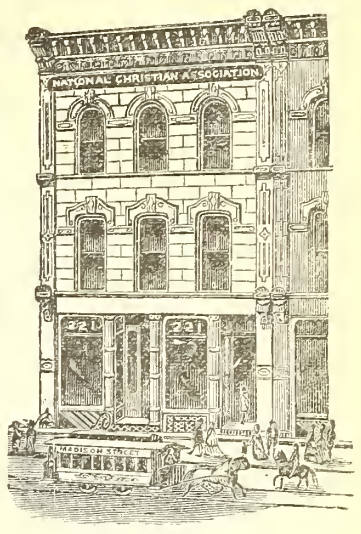
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C. B. WARD, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

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221 WEST MADISON STREET, CHICAGO

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

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J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, FEBRUARY 4, 1886.

EDITORIAL CORRESPONDENCE.

STRAIGHT UNIVERSITY.

NEW ORLEANS, Jan. 21, 1886.

DEAR CYNOSURE:—I have just addressed the students of Straight University by request of Pres. R. C. Hitchcock. They number some 500 strong, and are a bright, intelligent group with a good faculty. If there were no such school here, and one like this could be started, it would be sufficient cause for a day of thanksgiving. But when I group what I have seen here with Berea, Knoxville, Nashville and Memphis, I am filled with joy, and, at the same time, with remorse, that I ever repined at the "long agony" of years of prophesying in sackcloth and prayer for this day. Pres. Hitchcock had seen and heard Pres. C. A. Blanchard and myself at South Hadley Falls, Mass., in 1871, where we spoke in Rev. Geo. E. Fisher's church, Mr. Fisher being then master of Holyoke Lodge. Prof. Geo. W. Bothwell had heard the former in Ohio, and he congratulated me on saying "just the things we need to hear." This is what I said: I told them we "wished for a general congress of good men from all churches to consider the nature of secret societies and advise concerning them." A smile ran over the crowd showing that very many of them had been ensnared by the "man-traps of Satan." I said, "I know that you will like me, because I graduated your good Dr. Roy, who has often addressed you." I told them that there was a craze like an epidemic disease on the colored people on secret societies; and mentioned cases which had come to my knowledge in different parts of the South. But the worst of all was those lodges were little sham religions without Christ, so they could not, as David did, "set the Lord always before their face," as their professor had read in the 16th Psalm.

Rev. Mr. Wharton and wife, self-supported English evangelists, are holding meetings there. There is much solemnity and many conversions. So I told them that beholding Christ was what converted and saved people; and that when wicked men killed and crucified the Saviour then he sent "another Comforter," a Spirit, the sweet dove of heaven whom men could not catch and kill; so he, the Holy Ghost, was ready in their meetings to take the things of Christ and show them to every one who would be sorry for all the sins he knew, and would agree to repent of the rest as fast as he saw them." I alluded to Rev. Mr. Harris of Jackson, Tenn., and President Hitchcock spoke and said many present knew him. So I had a good and joyous time.

I then went to see Dr. Palmer again, but found him again gone out visiting the sick. He is not a Mason, nor is Dr. Smith of the *Southwestern Presbyterian;* and Mrs. Palmer thinks few or no ministers of the Church South have joined the lodge. Saturated with secrecy as society is here, it would be expecting miracles to expect these venerable men to take a leading part in unclutching the fingers of the lodge from the throat of the church. But that they have kept themselves out of lodges is greatly to their credit, and contrasts sublimely with the conduct of Bateman, Courier, Quint, Eddy, and other professedly orthodox men in the North.

Leaving now New Orleans

FOR FLORIDA,

I feel calm and happy as a benediction after prayer. I have stopped with a family who were slaveholders after the straitest sect. I have dined with a lady whose brother was with Symmes, the pirate. I have travelled and conversed with three of the guerrilla Morgan's men, and none of all whom I have seen, though most of them justify their past record, wish slavery back. I have spoken pointedly against the lodge, and declared myself everywhere an "original Abolitionist," and I have never received more courtesy or kindness than I have here. There are colored members in the Prytania Presbyterian church where I preached on the Sabbath; and colored people have been in almost every car in which I have travelled, and have been treated with no indignity. I am told there is a change of late in this respect, and other localities may show differently. But I record facts as I have seen them.

I do not forget that I am in the Ku-klux land, and in a city where Gen. Sheridan reported a premeditated massacre of 400 Republican voters. I have not met those political assassins. But I saw Wm. Pitt Kellogg at Washington on the wrong side of the Star Route trials, along with Bob Ingersoll, and remember that Mr. Kellogg was a principal partisan in the bloody business here. I remember, too, that Northern Masons murdered Morgan, and Northern lodges uphold the act, with his blood still crusted on their altars! And that Northern Masons were confederate with Southern Masons in the lodges of the District of Columbia in organizing the war of the rebellion. The secretary of Federal Lodge No. 1, when Pike's Indians were initiated and sworn to prepare them to fight and scalp at Pea Ridge, *was a man from central New York!*

On the whole, the impression made on my mind is this: That human nature is everywhere fallen; that there is a reality in regeneration; and though custom, habit, ancestry and the "works of the devil" make localities vary, the true children of God are one family, and there are very precious children of God here in New Orleans. J. B.

EDITORIAL KALEIDOSCOPE.

"To catch the living manners as they rise."

FIG. I.—On the Mississippi, below Natchez, a somewhat rough traveler, from Covington, Ky., (once the last place to look for goodness), had buried his young wife, put their child with its grand parents, and was traveling for relief of mind. He had found it by finding Christ, and was peaceful and happy. He brought me his late wife's picture and Bible. The face was sweet and saintly, and the Bible marked throughout, and he hung over the marked pages as if an angel were expounding them. This obscure young woman had met and married him in Covington. He was from Illinois. She won him from dancing, card-playing, theatres, and the lodge, though he had never heard or read a word against it. He paid dues still, though he had long since left its meetings. He said, as a rule, not above one-fifth of the members attend the lodges! Of course the lodges are supported by those who seldom or never attend, and are run by the *worst fifth.* He said he had often felt the injustice of dropping for non-payment of dues those who had paid for years, when they became poor, depriving them of all they had paid in. His sainted young wife was a Disciple—unknown, unheard of out of her home. Her husband promised her to become a Christian and has kept his word.

FIG. II.—In New Orleans, the family where I stopped consisted of four generations, which shows old age not confined by latitude, and yet one fancies death divides and diversifies families more in the South. This must have been true during the war.

This excellent family, extremely Southern, with a single exception, brunette with dark Spanish eyes, reared in the moral miasm of slavery, alternating between residence in town and beyond Lake Ponchartrain—yet exhibit the power which the Bible attributes to a pious mother, and the transforming power of faith. They teach and pray for the persecuted Chinese, and they aid Mr. and Mrs. Wolfe in their mission for the recovery of lost girls; thus kindling the fire of salvation at the bottom of the human grate. The eldest son, James, has been a clerk in some court, and by my request brought me a lawyer's word that Chinese are sworn here by "cutting off a cock's head and burning the blood on paper;" but if Christians they swear by putting their hand on the Bible. This, of course, insults God, and sets aside Christian civilization, and proves the need of the American platform.

This family (McEnery) are by name and blood connected with the present Louisiana Governor and also with the one who superceded Gov. Kellogg. But the poison Upas, slavery, is extracted and the sun now rises in the South.

FIG. III.—UP THE ST. JOHN'S RIVER, FLORIDA.—This is not a stream but a meandering chain of lakes, so that there is no particular width to the water. How far the late freeze has affected the swamp forests on either hand, none here seem to know. But the woods appear now like a funeral cortege, heavily draped with dingy, dark-gray moss. Now and then a tall palm tree spreads its green basket of fan-like leaves; and here and there a tall tree lifts its green head above the gray forest mantle of cypress, live-oak and other swamp trees.

We are this moment passing a nice house surrounded by pleasant grounds, filled with loaded orange trees, which would be resplendently beautiful, but for the late freeze, which has astonished their owners and saddened them. But the tree of the country is the pine, which grows up straight to its umbrella top. A hundred acres of such would be a perpetual timber growth, yielding five acres of mill-logs yearly. Of course this is not Florida, but its tangled fringes. The day is beautiful. The river, black and, like a polished mirror, reflects sky, clouds, and shore,

Whose tendrils above and its hangings below
Seem to meet at the surface and there to entwine.

FIG. IV.—On the cars from New Orleans we had a navy captain whose U. S. ship lay at Pensacola, a native German Lutheran from southeast Missouri, and a lady born in Louisiana, a Catholic who went to Cuba to save her slaves during the war, now living in Georgia. The captain praised the Chinese anong whom he had been stationed, and denounced their treatment by this country, in violation of our treaties and law and justice.

The Missourian said, "I keeps a good shtore und selled a leetle liquor, and I quits it. But I am not temperance. We drives out all but one and makes him walk straight and pay $500. But I go not near him to drink any. But when these women takes hold of things they goes wrong. De woman is to stand up by a man and help him when he gets discouraged, but they never will get us rid of liquor."

The Georgia woman whose tongue was likewise a little tipt with German, said, "One in ten negroes, may be, does well: the rest were better slaves; they give all they get for drink. But the women took round petitions to the county authorities, and drove the liquor off so far the negroes cannot get it. May be the negroes will do better if they drive the liquor clear away."

In fact wherever I see and converse with people, "*Truth seems to be springing out of the earth, and righteousness looking down from heaven.* J. B.

DAVIS AND MASONRY—THE CASE SETTLED.

The testimony of Dea. O. M. Brown, of Oberlin, in this number settles, we believe, the controversy with the late chief of the rebellion. After noting what he says, also the letter from Bro. Fait on page 4, the attention of the reader is called to these considerations:

1. After treason had become odious, Lincoln was assassinated and Davis captured in disgrace, it was of course for the interest of Freemasonry to separate itself from Mr. Davis's company, if he was a lodge-member. It is, therefore, to be expected that Masons would deny that he was ever a Mason. So they attempted with Arnold, though the record of his Masonry, which cannot be denied, has been published for years.

2. Masonry, like Jesuitism, does not scruple about facts, when the reputation of the order is involved. The oath permits and encourages this.

3. Davis has repeatedly denied the facts of his capture in female attire, which are officially reported in the war records in Washington. He also, in his letter printed in these columns two weeks ago, denies being a rebel as he understands the term. To deny his Masonry after the above requires no stretch of his conscience. It is the only thing to be expected, since to do so would be a favor to the lodge, of which he speaks in terms of approval.

4. The witnesses on the other side are unimpeachable. Deacon Brown has long been known and esteemed as an officer of the First Church, Oberlin, and one of the best citizens of the town. He has nothing to make or lose by his testimony; and men who know him hold his word as good as an oath. Mr. Felton, the master of Oglethorpe lodge gave his testimony at a time and under circumstances which render it unbiased, and it is impossible to suppose from his conversation, that he was attempting to deceive Dea. Brown.

This evidence we must regard, therefore, far more credible than either that of Davis, or of the Grand Secretary of the Grand Lodge of Mississippi, who wrote to the *Voice of Masonry* that Davis's name was not on their list; and we are compelled to believe, therefore, that Freemasonry had something to do with the rebellion through its head, and, we hope, sole living defender.

Joseph Cook began his lecture course in Tremont Temple, Boston, on Monday noon. The eight lectures this year will be on "Vital Orthodoxy at Home and Abroad." The specific topics are thus announced: "What is Saving Faith?" "Man's Part in Conversion." "God's Part in Conversion." "Christ the Way, the Truth, and the Life." "The Unity of the Faith of Evangelical Christendom in Regard to the Means of Salvation." "Agreements of the Foremost Evangelists of all Ages." "Methods of the Most Successful Preachers." "The Church Needed by the Times." There will be a symposium on the question, "What saves men, and why?" There will also be preludes and interludes as heretofore. There is no intimation given whether among the latter there will be any notice of the lodge question, in answer to the request numerously signed which was handed Mr. Cook last summer. It is to be regretted that a strong convention could not have been held in the East to give emphasis to these re-

quests and prepare the way for Mr. Cook to speak. Had he been lecturing in Boston at the time of the mob in 1880 he has assured us he would have devoted a prelude to the lodge. Let us pray that God will prepare the way this year, and enlighten also the speaker and fill him with courage and divine power to speak so that the churches shall hear and take the alarm against their hidden foe.

THE MOODY MEETINGS in this city two weeks ago closed with such pronounced interest that the work was continued in the Chicago Avenue church; and, at the urgent request of Mr. Moody, Pres. C. A. Blanchard spoke every evening last week until Saturday. The meetings grew in size and interest to the close and a number of conversions resulted, among them two members of the Masonic lodge, who spoke frankly and inquired earnestly after the way of Christian duty in respect to their lodge relation. We regret that Mr. Moody did not find or make an opportunity to speak a word of warning against the lodge. Late in the week just before the close of his meetings a note was addressed him, requesting that he leave again his testimony against the lodge. It is true that he generally speaks on this subject while holding a Christian Convention, where he has more freedom of discussion; but in his Wednesday evening sermon on the Ten Commandments, he spoke with great power against Sabbath-breaking, Sunday papers and street-cars, adultery, etc. We almost expected to hear a testimony against the secret societies along with the rest. It would have been more of a surprise had President Blanchard omitted to say a word on the subject during last week, and it was a pleasure to note how well his word of warning was received at two of the meetings.

THE UNITED BRETHREN COMMISSION is ably argued on both sides in the present number, and we expect Prof. Kephart's argument will call out more than one reply. We purposed one indeed, in this connection, but the facile pen of the editor of the *Conservator* and of his Michigan brother have relieved us of the labor. We wish to call the attention to the fact that the British Constitution, the most firmly established of all political formulas, has been accepted and adopted by that great nation much as he claims the United Brethren have accepted their constitution. It is no argument against the document when or how it was accepted since the church has acted peaceably under it for many years. The proposed article on secret societies, too, declares nothing, decides nothing, and will, we fear, amount to nothing. It virtually amounts to the same as the action taken by the General Synod of the Reformed Church, under which Masons and secretists of every sort can live contentedly. We shall rejoice to be convinced that we have misjudged Bishop Weaver in this matter, but Bro. Kephart will have to write again to do it.

BRO. NUTTING has opened a door whereat a score of replies may fly in. He is at least to be congratulated in having escaped from a delusion respecting the lodge, but it is to be regretted that the pendulum of his sentiments seems to have swung to the other extreme. He should remember Horace—*medio tutissimus ibis.* If a pastor is led by the Holy Spirit, and filled with his power, he may speak of the lodge every Sabbath, or in every prayer meeting, and his words will be blessed. If he have not the Spirit he might as well speak against the saloon, or gambling den, or any other evil which it pleases his church to hear denounced. We were not with Bro. Dissette at Champaign: perhaps he was unwise, perhaps he was not. So long as the week of prayer topics are observed he was in order. In our judgment when he got the leaders of the meeting to speak against the lodge it might have been better to have let them do all the talking for the time being. It is very easy to criticise; what God wants to know is how the pastors are keeping their oath to him to proclaim the whole counsel of God.

—The Band of Hope, connected with the Chicago Christian Association, wishes to acknowledge with many thanks a donation of $5 from another friend in this city.

—The experiences of the Ohio agent have an occasional humorous turn, but all the while he gets subscriptions for the *Cynosure* and keeps a good part of his audience in a good reform condition thereby the year round. The week ending Jan. 26, he added 29 names to the list.

—Pres. C. A. Blanchard is engaged to speak on the lodge in the Presbyterian church of Bloom, Ill., near Chicago, on Saturday evening next. The pastor, Rev. Wm. Morrow, and the principal of the public schools, Bro. E. R. Worrell, are engaged in securing this meeting. It is a happy thing for any community when men of such influential position take such a stand for the discussion of public evils.

—The mission that has for some three months been carried on in the hall of the N. C. A. building by Bro. B. Loveless and others, has been removed to a larger room on Washington Boulevard two blocks away, where a large vacant church building, for many years occupied by the Universalists, has been rented, and other missionary work will be united with that of Bro. Loveless. The converts during the time this work has been going on in the N. C. A. building number some 150.

—Bro. Jasper Tucker, of Battle Creek, Michigan, who has been engaged by his State Association as colporteur, writes that in his visits from house to house he has had to meet the lodge advocates face to face, and when he gets down to his own experience in the order it softens the asperity of the debate on the lodge side in a remarkable manner. In a meeting last week he was enabled to give a good testimony for the truth telling how he was blest of God when he gave up Masonry.

—The last letter received from the editor of the *Cynosure* was postmarked Sandford, Florida, an important town in Orange county on the St. John's river. He will stop there with Dr. and Mrs. J. D. Bishop, one a former student, the other a popular matron in Wheaton College a few years ago. He will probably be this week in Washington, and next at home again after an absence of nearly three months. He preached last Sabbath in the Presbyterian church of Sanford, on the secret lodge system, on the invitation of the pastor.

WASHINGTON LETTER.

Local Improvements.—The President's Tug of War with the Senate.—The G. A. R. Must Learn Moderation.—Shall the Indian Tribes be Broken up?—Buy Out the Liquor Men.—The Churches and the Lodges.

There are three bills now pending in Congress, which are of much importance to this city. The construction of a new postoffice, a new library building, and a system of cable railway for the District are the objects provided for. The first is to occupy the block south of the Patent Office, between Eighth and Ninth streets, now occupied by the LeDroit buildings; the second is to be built between First and Second streets, east of the Capitol grounds, either north or south of East Capitol street; and the cable road is to accommodate the city and extend to the Soldier's Home. These schemes if carried out will involve the expenditure of many millions, and add much to the wealth and beauty of the city.

The question as to the right of the Senate to demand of the President the reasons for his dismissals from office remains undecided. Both parties are firm and are seeking to avoid an open conflict. Nevertheless it will come, and our excellent chief magistrate will have to yield or he will find the popular voice turned against him. The temper of the people is such that it will brook no exercise of arbitrary power. Both in this country and in Europe the people are more and more becoming the rulers of those who rule. So long as the Senate has a right to reject nominations, it has a right to know the reasons why they were made, and this implies the right to know why the holding officer was removed.

It is refreshing to know that there is a growing reaction against the demands of the Grand Army that the first great object of government shall be to pay money and give office to the soldiers in the late war. The following is from the *Star* of the 27th inst.

In all soberness, is it not time to deal with the question of pensions from some other standpoint than the re-election of members of Congress? Is it too much to ask Congressmen to deal with this class of legislation on its merits, and with some reference to the public finances?

There is a proposition pending to extend the limit of time for filing applications for arrears of pensions to 1888, and the bill meets with a significant degree of favor. Yet the Pension office states that if the bill passes it will require an expenditure of $75,000,000 to meet the claims already filed in the office in expectation that this measure will become a law! Is there to be no moderation, no limit, no barriers to this legislation?

Unquestionably valuable as were the services rendered by our citizen soldiers, there is surely something better to do than that Congress should not only make provision for ample pensions, but should spend days and weeks in considering private bills that come under no general law.

The grand Hebrew fair which has been for some time in progress in Washington is being conducted in a spirited manner and drawing many visitors. It must not be supposed that Jews are any more scrupulous than Gentiles about the use of fish ponds and similar schemes of fraud and folly.

Recent investigations of the Signal Service Bureau, under General Hazen's management, show that there has not been any radical reform since Captain Howgate's era. A huge number of items of illegal expenditure have been unearthed; among them, as a specimen, is the charge of $202.50 for forty-five gallons of whisky.

The meetings of the Colonization Society and of the Indian Aid Society awakened considerable interest, especially the latter. Captain Pratt, of the Carlisle school visited the city with a considerable number of his Indian pupils. They were graciously received by the President and Miss Cleveland, and made creditable speeches in the First Presbyterian church. Chief Jumper, the Seminole, thinks that the allotment of land in severalty is a measure that must not be pushed too far. In this he is probably right. His illustration, that you must not put a man's clothes on a boy, is appropriate. But the danger is not in going too fast or too far, but rather that nothing will be done.

The recent decision of Judge Brewer that brewers and distillers have a right of recompense for property destroyed by prohibition enactments, will have considerable bearing on the question. It would be far better that all the breweries and distilleries should be bought up and burned rather than have their business go on. But such a claim, if it has any validity, must come from law-abiding men. Shylock could have his pound of flesh provided he did not transcend by one hair's breadth the limit of the contract. These men who have from the first and all the time persistently evaded and defied the law, should have small claim to its protection.

The week of prayer has passed without marked incident. There is no special interest in the churches. Spasmodic piety is not prolific of great results. The rooms of the Central Union Mission have been renovated, repapered and painted, and a number of the city pastors are taking turns in conducting the meetings. Much good has been accomplished, and it is greatly to be hoped that the good work may go on.

The lodges of the city have been remarkably quiet. Masonry is doubtless an important influence in our legislation and our courts, but at present it is a most silent influence. Evidently it is conscious of public reprobation. So far as I can learn all the Masons, of whom there were several, who have professed conversion in the Central Union Mission, have given up the order and speak against it. I am sorry to say that some have come in to work with us who flaunt their Masonic jewelry before the world. May the Lord show them their folly and sin.

H. H. HINMAN.

LITERATURE.

EMMA'S TRIUMPH, by Jane S. Collins. United Presbyterian Publication Society, Pittsburgh.

Mrs. Collins, our readers need hardly be told is the wife of our Dr. Collins, now pastor of a church in Jersey City and president of our National Convention. When we remember that Mrs. Collins has spent several seasons at Ocean Grove, it seems not only probable, but almost certain, that the incidents of this entertaining little book are facts that came under her observation there. The story is one of Divine grace in the heart of a young woman reared in luxury and wealth, and, as the daughter of a liquor-seller, who had learned to accept that business as necessary and honorable. The difficult questions she had to solve when her feelings and convictions became changed make up an entertaining story, and though it is in part a love story, it is not spoiled, but an honest one. Mrs. Collins is not a sensational writer. The plot and incidents would warrant more fire, energy and sentiment. Perhaps the book will be more useful because of the calmness and simplicity of its style.

We have received from W. Atlee Burpee & Co., the well-known seedsmen of Philadelphia, a copy of *Burpee's Farm Annual* for 1886. Unlike any other catalogue published, this book of 128 pages, in addition to seeds, bulbs and plants, fully describes and illustrates the leading breeds of swine, sheep, Scotch Colly dogs, and fancy poultry. It contains much valuable information, two beautiful colored plates, and hundreds of illustrations of all varieties of vegetables and flowers, including novelties of striking merit. Those of our readers who are interested in seeds or thoroughbred stock, can obtain *Burpee's Farm Annual* free, by addressing the publishers at Philadelphia, Pa. W. Atlee Burpee & Co. enjoy a wide reputation for the fine quality of the seeds grown and sold by them.

T. B. Arnold, publisher of the Hand Book of Freemasonry by Edmond Ronayne, announces that the original plates being worn out, a thorough revision of the work is being made by Bro. Ronayne, and numerous foot-notes and references will be added, greatly increasing the value of the work, which will contain about one-third more matter than the first edition.

The Home.

A RIVER TO CROSS.

There's always a river to cross,
Always an effort to make,
If there's anything good to win,
Any rich prize to take:
Yonder's the fruit we crave,
Yonder the charming scene:
It's deep and wide, with a troubled tide,
Is the river that lies between.

For the treasures of precious worth
We must patiently dig and dive;
For the places we long to fill
We must push, and struggle, and strive;
And always and everywhere
We'll find in our onward course,
Thorns for the feet, and trials to meet,
And a dreadful river to cross.

The rougher the way that we take,
The stouter the heart and the nerve:
Tho' stones in our path we break,
Never from our impulse swerve;
For the glory we hope to win,
Our labors we count no loss;
'Tis folly to pause and murmur because
Of the river we have to cross.

Ready to do and to dare
Should we in our places stand,
Fulfilling the Master's will,
Fulfilling the soul's demand;
For though as the mountains high
The billows may rear and toss,
They'll not overwhelm if the Lord's at the helm—
One more river to cross.

—*Josephine Pollard.*

MOSES AND HIS MASTER.

In those "old days" which have departed never to return, few things were more worthy of notice than the sincere though untrained and uncultured fervor of many of the dark-skinned bondmen of the Southern States. Among the stories of those times may be recalled the following, which was published many years since in a Baltimore paper, the *Methodist Protestant*, and is believed to be entirely authentic.

Mr. B—— was a merchant in Baltimore, and did a very heavy business, especially in grain. One morning as he was passing over the vessels that lay at the wharf he stepped upon the deck of one, at the stern of which he saw a negro man sitting, whose dejected countenance gave indication of distress: and he accosted him with—

"Hey! my man, what is the matter with you?"

The negro lifted his eyes, and replied—

"Ah, massa, I'se in great trouble."

"What about?"

"Kase I's fotched up here to be sold."

"What for? Have you been stealing? or did you run away? or what?

"No, no, massa, none o' dat; it's bekase I didn't mind the orders."

"What kind of orders?"

"Well, massa stranger, I tell you. Massa Willum werry strick man, and werry nice man, too, and ebry body on de place got to mine him; and I break de rule, doe: I forgot mesef, an I got too high?"

"It is for getting drunk, then, is it?"

"O no, sah, not dat nother."

"You are the strangest negro I have seen for a week. If you would not like to be pitched overboard, you had better tell me what you did."

"Please, massa, don't frow de poor flicted nigga in de wata."

"Then tell me what you are to be sold for."

"For prayin, sah."

"For praying? that is a strange tale indeed. Will your master not permit you to pray?"

"O yes, sah, he let me pray easy; but I hollers too loud."

"And why did you halloo so in your prayer?"

"Kase de Spirit comes on me, an I git happy fore I knows it; den I gone; can't trol messef den; den I holler if ole Satun hissef come, wid all de rules of de quisition."

"And do you suppose your master will really sell you for that?"

"O yes; no help for me now; all de men in de world couldn't help me now; kase when Massa Willum say one ting, he no do anoder."

"What is your name?"

"Moses, sah."

"What is your Master's name?"

"Massa name Colonel Willum C——."

"Where does he live?"

"Down on de Easin Shoah."

"Is he a good master? Does he treat you well?"

"O yes; Massa Willum good; no better Massa in de world."

"Stand up and let me look at you." And Moses stood up and presented a robust frame; and as Mr. B—— stripped up his sleeve his arm gave evidence of unusual muscular strength.

"Wher is your master?"

"Yander he is, jis comiu to de wharf."

As Mr. B—— started for the shore, he heard Moses give a heavy sigh, followed by a deep groan. Moses was uot at all pleased with the present phase of affairs. He was strongly impressed with the idea that B—— was a trader and intended to buy him. Mr. B—— reached the wharf just as Colonel C—— did. He introduced himself and said:

"I understand you wish to sell that negro man yonder on board the schooner."

Col. C—— replied that he did.

"What do you ask for him?"

"I expect to get seven hundred dolllars."

"How old is he?"

"About thirty."

"Is he a good hand?"

"Yes, sir, he is the best hand on my place. He is steady, honest, and industrious. He has been my foreman; and that he might be available at any moment I might want him, I built his quarter within a hundred yards of my own house; and I have never rung the bell at any time in the night or morning, that his horn did not answer in five minutes after. But two years ago he got religion, and commenced what he terms family prayer—that is, prayer in his quarter every night and morning; and when he begun his prayer, it was impossible to tell when he would stop, especially if, as he termed it he got happy. Then he would sing and pray and halloo for an hour or two together, so loud that you might hear him a mile off. And he would pray for me and my wife and children, and all my brothers and sisters and their children, and our whole family connection to the third generation; and sometimes when we would have visitors Moses' prayer would interrupt the conversation and destroy the enjoyment of the whole company. The women would cry, and the children would cry, and it would set me almost frantic; and even after I had retired, it would sometimes be nearly daylight before I could go to sleep; for it appeared to me that I could hear Moses pray for three hours after he had finished I bore it as long as I could, and then forbade his praying so loud any more. Moses promised obedience, but he soon transgressed; and my rule is never to whip, but whenever a negro proves incorrigible I sell him. This keeps them in better subjection, and is less trouble than whipping. I pardoned Moses twice for disobedience in praying so loud, but the third time I knew I must sell him, or every negro on the farm would soon be perfectly regardless of all my orders."

"You spoke of Moses' quarter; I suppose from that he has a family."

"Yes, he has a woman and three children—or *wife*, I suppose he calls her now, for soon after he got religion, he asked me if they might be married, and I presume they were."

"What will you take for her and the children?"

"If you want them for your own use, I will take seven hundred dollars; but I shall not sell Moses nor them to go out of the State."

"I wish them all for my own use, and will give you the fourteen hundred dollars."

Mr. B——and Col. C——then went to Mr. B——'s store, drew up the writings, and closed the sale, after which they returned to the vessel; and Mr. B——, approaching the negro, who sat with his eyes fixed upon the deck, seemingly wrapt in meditation of the most awful forebodings, said—

"Well, Moses, I have bought you."

Moses made a very low bow, and every muscle of his face worked with emotion as he replied—

"Is you, massa? Where is I gwine, massa? Is I gwine to Georgy?"

"No," said Mr. B——, "I am a merchant here in the city; yonder is my store. I want you to attend on the store; and have purchased your wife and children, too, that you may not be separated."

"Bress God fer dat! And, massa, kin I go to meetin sometimes?"

"Yes, Moses, you can go to church three times on Sabbath, and every night in the week; and you can pray as often as you choose, and as long as you choose, and get as happy as you choose; and every time you pray, whether it be at home or in church, I want you to pray for me, my wife, and all my children, and single-handed, too; for if you are a good man, your prayers will do us no harm, and we need them very much; and if you wish to, you may pray for everybody of the name of B—— in the State of Maryland. It will not injure them."

While Mr. B—— was dealing out these privileges to Moses, the negroe's eyes danced in their sockets, and his full heart laughed outright for gladness, exposing two rows of as even, clear ivories, as any African can boast; and his heart's response was, "Bress God! bress God all the time, bress you, too, massa! Moses neber tinks bout he gwine to have all dese commodations; dis makes me tink bout Joseph in de Egypt."

And after Moses had poured a few blessings upou Colonel C——, bidding him a warm adieu, and requesting him to give his love and farewell to his mistress, the children and all the servants, he followed B—— to the store, to enter upon the functions of his new office.

The return of the schooner brought to Moses his wife aud children.

Early the next spring, as Mr. B—— was one day standing at the store door, he saw a man leap upon the wharf from the deck of a vessel and walk hurriedly towards the store. He soon recognized him as Col. C——. They exchanged salutations, and, to the Colonel's inquiry after Moses, Mr. B—— replied that he was up stairs measuring grain, and invited him to walk up and see him.

Soon Mr. B——'s attention was arrested by a very confused uoise above. He listened and heard an unusual shuffling of feet, some one sobbing violently, and some one talking very hurriedly; and wheu he reflected upon Col. C——'s singular movements and the peculiar expression of his countenance, he became alarmed, and determined to go up and see what was transpiring.

When he reached the head of the stairs, he was startled by seeing Moses in the middle of the floor, down upon one knee, with his arms around the Colonel's waist, and talking most rapidly, while the Colonel stood weeping audibly.

So soon as the Colonel could sufficiently control his feelings, he told Mr. B—— that he had never been able to free himself from the influence of Moses's prayers, and that during the past year he and his wife and all his children had been converted.

Moses responded; "Bress God, Massa C——, doe I way up hea, I neber forgit you in my prayers; I ollers put de ole massa side de new one. Bress God! dis make Moses tink bout Joseph in de Egypt agiu."

The Colonel then stated to Mr. B——that his object in coming to Baltimore was to buy Moses and his family back again. But Mr. B——assured him that that was out of the question, for he could not part with him; and he intended to manumit Moses and his wife at forty, and his children at thirty-five years of age.

Years rolled on, and the kind purpose of the master was fulfilled, and in conclusion the relater of this story adds:

Old Moses is still living and doing well. He long since obtained his freedom, and at present occupies a comfortable house of his own, and I suppose sings and prays and shouts to his heart's content.

PREACHING TO THE DOGS.

The following is told of the famous African missionary, Robert Moffat:

One evening he halted at a farm which showed signs of belonging to a man of wealth and importance who had many slaves. The old patriarch, hearing that he was a missionary, gave him a hearty welcome, and proposed that in the evening he should give them a serviee. No proposal could have been more acceptable, and he sat down to the plain but plentiful meal with a light heart. The sons and daughters came in. Supper ended, a clearance was made, the big Bible and the psalm-books were brought out, and the family was seated.

"But where are the servants?" asked Moffat.

"Servants! What do you mean?"

"I mean the Hottentots, of whom I see so many on your farm."

"Hottentots! Do you mean that, then? Let me go to the mountains and call the baboons, if you want a congregation of that sort. Or, stop, I have it. My sons, call the dogs that lie in front of the door—they will do."

The missionary quietly dropped an attempt which threatened a wrathful ending, and commenced the service. The song was sung, prayer was offered, and the preacher read the story of the Syro-Phœnician, and selected more especially the words: "Truth, Lord, but even the dogs eat of the crumbs that fall from the master's table." He had not spoken many minutes when the voice of the old man was again heard. "Will Mein Herr sit down and wait a little? He shall have the Hottentots."

The summons was given, the motely crowd trooped in, many who probably had never been within the door of their master's house before, and

many more who never before had heard the voice of a preacher.

When the sermon was over, and the astonished Hottentots had dispersed, the farmer turned to his guest and said: "My friend, you took a hard hammer, and you have broken a hard head."—*Christian Union.*

PARROTS.

Parrots are very entertaining birds, as you all know. When you visit a zoological garden you will learn how great is their variety, and what very noisy birds they are. If you have visited such a garden, or if you have only seen the parrots in a bird-dealer's shop, you will know that they are climbing birds. Of course you have often seen them climb up the wires of their cages, and hang down from the top.

There are many birds that are climbers, such as the woodpeckers and the wryneck, and if you look at the feet of any of these birds you will see that two of the four toes are turned to the front, and two toward the back. This gives them great power for grasping anything. Give a parrot a plum, a nut, or a small apple, and you may see him take hold of it with his claws, and so convey it to his mouth.

Their beaks are very strong, and so formed that the short lower jaw fits into the upper, and the action of the two is something like that of a pair of scissors. This beak serves them as a third foot in climbing, and with it they are able to crack nuts. Unlike the beaks of most birds, the upper half of this organ is jointed to the skull, and is therefore movable.

In place of the thin tongue so general in birds, the parrots possess one that is thick and fleshy, and which enables them to suck and taste. It is probable that this kind of tongue also helps them in their wonderful imitations of the human voice. The colors of their feathers, though so varied, are always brilliant and clear, and range through every tint, from pure white to black.

In proportion to the size and weight of their bodies, the wings are not well adapted for flight, and they have, in consequence, some difficulty in rising high into the air. But having attained the proper height, they fly rapidly and well, and sometimes to great distances. As a rule they confine themselves to high forest trees in the neighborhood of plantations, and live in large flocks. Some kinds migrate at certain seasons of the year; but this is not the general rule. One of these is the African parrot. When the rainy season is coming they assemble in great flocks, and fly so high that, it is said, they are lost to sight, though their calls still reach the ear.

In a wild state their food consists chiefly of seeds and fruits, and they are very fond of clear water, both to drink and to bathe in. It has frequently been stated that parrots never drink, and some parrot-keepers and dealers have made it a practice not to supply them with water. This is a cruelty, founded upon untruth. It is true that they can go without water for long intervals, but in a natural state they are in the habit of dwelling near streams and pools, and drink frequently, though sparingly.

Parrots live to a considerable age, and in captivity instances are on record of their having attained a hundred years; but the average length of life among the true parrots is about forty, among the paraquets twenty-five years.

There are many wonderful stories told of parrots. They can be taught to talk in almost a human manner, and there are stories of them told which almost indicate human intelligence.

Bayard Taylor tells this, among other entertaining stories of animal nature, in the February "Atlantic." The parrot was owned by a lady in Chicago:

"When the great fire was raging, its owner saw that she could rescue nothing except what she instantly took in her hands. There were two objects equally dear, the parrot and the old family Bible, and she could take but one. After a moment of hesitation she seized the Bible, and was hastening away, when the parrot cried out in a loud and solemn voice, 'Good Lord, deliver us!' No human being could be deaf to such an appeal; the precious Bible was sacrificed and the bird saved. He was otherwise a clever bird. In the home to which he was taken there were among other visitors a gentleman rather noted for volubility. When the parrot first heard him it listened in silence for some time; then, to the amazement of all present, it said, very emphatically, 'You talk too much!' The gentleman, at first embarrassed, presently resumed his interrupted discourse. Thereupon the parrot laid his head upon one side, gave an indescribably comical and contemptuous 'H'm—m!' and added, 'There he goes again!'"—*Sel.*

REMARKABLE MEMORIES.

There was a Corsican boy who could rehearse forty thousand words, whether sense or nonsense, as they were dictated, and then repeat in the reversed order without making a single mistake.

A physician, about sixty years ago, could repeat the whole of "Paradise Lost," without a mistake, although he had not read it for twenty years.

Euler, the great mathematician, when he became blind, could repeat the whole of Virgil's "Æneid," and could remember the first line and the last line on every page of the particular edition which he had been accustomed to read before he became blind.

One kind of retentive memory may be considered as the result of sheer work, a determination toward one particular achievement without reference either to cultivation or to memory on other subjects. This is frequently shown by persons in humble life in regard to the Bible. An old beggar man at Stirling, known about fifty years as "Blind Alick," afforded an instance of this. He knew the whole of the Bible by heart, insomuch that, if a sentence was read to him, he could name the book, chapter and verse; or, if the book, chapter and verse were named, he could give the exact words. A gentleman, to test him, repeated a verse, purposely making one verbal inaccuracy. Alick hesitated, named the place where the passage was to be found, but at the same time pointed out the verbal error. The same gentleman asked him to repeat the ninetieth verse of the seventh chapter of the Book of Numbers. Alick almost instantly replied: "There is no such verse. The chapter has only eighty-nine verses."

TEMPERANCE.

IS TOBACCO KING?

[From the *Inter Ocean.*]

The liquor question has received the radical attention of a considerable proportion of the vast community of States, and some very vigorous action has been taken to offset the usurpation by crippling the power of the usurper. The struggle going on is an interesting one, not the less so because the revolutionary spirits do not appear to have gained any permanent advantage. But the tobacco dynasty continues to extend its authority without encountering opposition, and the weed that Columbus found in the island of Cuba is as absolutely monarch of America as Alexander Selkirk was monarch of the island he had the chance fortune to occupy alone.

It is impossible to convey to the average mind intelligence of the extent to which this country is subject to this deleterious narcotic, simply because it is impracticable to comprehend the stupendous figures in which the facts must be presented. The word billion conveys a vague, intangible idea of magnitude, but no one has a definite sense of it any more than one has a clear notion of what is comprised in the term universe. When, therefore, it is declared that there were 3,500,000,000 of cigars smoked in the United States last year, one may admit the fact without knowing its significance. It has been estimated, accepting 1,000,000,000 as a billion, that had Adam begun counting and continued without stopping until now he would not have yet reached the billion point. In this light the fact may be grasped that it would take one man about 40,000 years to count, one by one, the cigars that were smoked in the United States last year.

Besides these cigars there were more than 1,000,000,000 cigarettes consumed, and 170,000,000 pounds of plug and fine cut chewed. Interesting indictment this, that allows over twenty-four pounds of tobacco to every family in the United States. How many people can get an adequate picture before their mind's eye of the bulk of this tobacco? If the cigars and cigarettes to the number mentioned were fastened end to end the line formed would be long enough to reach from the earth to a point a considerable distance beyond the moon. This represents a great volume of money for the maintainance of a luxury that not infrequently makes a ruinous tax upon the system, even going so far sometimes as to derange the brain and topple reason. As an industry nothing is more profitable. It benefits all who come between the growing plant and the consumer, the consumer paying the profit of all, and paying it very roundly, too.

A 15 cent cigar represents about 2 cents worth of tobacco and 1 cent's worth of labor, the balance being the tax of the handlers and government stamp. Next to drugs the consumer pays more for his tobacco than for any other commodity or article in which he deals, not excepting whisky. Especially dear to the buyer are cheap cigars, which are not only made up from inferior tobacco, but are often made from tobacco that has in part done serviee before.

The great popularity of tobacco is due primarily, of course, to the soothing influence it is supposed to exert upon the nerves, tranquilizing the mind and comforting the body. The advocates of tobacco can find any abundance of authority to justify its use, and the virtue of the weed has been sung in prose and poetry by rapturous writers, time out of mind. Physicians even declare the harmlessness of the article. It is comparatively harmless if moderately used and in proper respect of the constitution of the user; but most tobacco-users are self-abusers who do not practice moderation, and instead of tranquilizing, irritate and weaken their nervous systems, sometimes carrying the habit to such an excess that the man becomes a physical and mental wreck no less than the confirmed inebriate.

But this sort of counsel is not what the smoker or chewer asks for, and he positively refuses to be governed by any advice or any evidence that it is an easy matter to do one's-self a permanent injury with tobacco. The general smoker prides himself as much on the quantity as the quality of the cigars he smokes, and will tell you with gusto that he gets away with ten or fifteen cigars a day. In the presence of a few millions of such cheerful imbeciles it is not at all difficult to believe that the United States makes use of more than three billion cigars annually. Verily tobacco is king, and a very tyrannous one at that.

TOBACCO.—A PARABLE.

Then shall the kingdom of Satan be likened to a grain of tobacco seed, which, though exceedingly small, being cast into tbe ground grew, and became a great plant, and spread its leaves rank and broad so that huge and vile worms formed a habitation thereon. And it came to pass, in the course of time, that the sons of men looked upon it, and thought it beautiful to look upon, and much to be desired to make lads look big and manly. So they put forth their hands and did chew thereof. And some it made sick, and others to vomit most filthily. And it further came to pass that those who chewed it became weak and unmanly, and said we are enslaved and can't cease from chewing it. And the mouths of all that were enslaved became foul. And they were seized with a violent spitting; and they did spit even in ladies' parlors, and in the house of the Lord of Hosts. And the saints of the Most High were greatly plagued thereby.

And in the course of time it came also to pass that others snuffed it; and they were taken suddenly with fits, and they did sneeze with a great and mighty sneeze, insomuch that their eyes filled with tears, and they did look exceedingly silly. And yet others cunningly wrought the leaves thereof into rolls, and did set fire to the one end thereof, and did suck vehemently at the other end thereof, and did look very grave and calf-like; and the smoke of their torment ascended up forever and forever.

And the cultivation thereof became a great and mighty business on the earth; and the merchantmen waxed rich by the commerce thereof And it came to pass that the saints of the Most High defiled themselves therewith; even the poor who could not buy shoes, nor bread, nor books, for their little ones, spent their money for it. And the Lord was greatly displeased therewith, and said: "Wherefore this waste; and why do these little ones lack shoes and bread and books? Turn now your fields into corn and wheat; and put this evil thing far from you, and be separate, and defile not yourselves any more, and I will bless you and cause my face to shine on you."

But with one accord they all exclaimed:

"We cannot cease from chewing, snuffing and puffing—we are slaves."—*Christian Secretary.*

Tobacco is useful as an insecticide. We are only sorry that the process is so slow in the case of the little animals that congregate about a pool-room or druggist's light, smoking the poison in the form of cigarettes. If there is any one feature of a Western town that is almost universal it is the sight of a lot of half-grown boys sitting about the "Hotel," with feet in the air, smoking, chewing, swearing, lying, sinning against God, man and the English grammar, and, if it is a railroad town, waiting from morning to night for the "kyars" to come in. How much such gatherings are schools for all evil living only those who have had to listen for a few hours to the dirty talk know.

—The United Presbyterian church of Scotland has 557 congregations, a membership of 179,891, and 103,578 teachers and scholars are in Sabbath schools.

THE SECRET EMPIRE (*Continued from 4th page.*)

interpreter Baptiste, is, as is also Cong Seng. The highbinders are the offspring of the Triad society. This latter is the remnant of the Tai Ping rebellion, which was subdued over thirty years ago. The society is, of course, inimical to the government in China and to the ruling dynasty, by which it was subdued. In China the society has for its object a change of government, and to this end is engaged in collecting money and raising troops. Membership in the Triad society is punished by death by the government. In America, however, the character of the society has been changed.

The Chinamen of America come chiefly from the districts of Sing Ning Sin Way, Hian San, and Hock San, in the province of Quong Tung, the capital of which is Canton. During the early days of the gold excitement in California the Chinese from this province thronged to the Pacific coast, impelled by the desire to get rich. It was during the troublous times of those days that the Triad society of China was transplanted to America. The organization was at first governed by the spirit that pervaded the parent society, but through the lawlessness of those rude times it gradually came to be used as an instrument of blackmail and oppression. Known by the name of highbinders, this organization has become the terror of every Chinaman in America without regard to age, sex, or position in life. In the manner of the Molly McGuires of Pennsylvania, or the vigilantes of the west, the individual who has made himself obnoxious is first warned to leave the community. These warnings are given by anonymous communications, and if not obeyed the individual singled out is doomed to die by the hand of violence.

The society exists as an organization by itself, having its own signs and rites, but its members are also auxiliaries to other societies or to families. For instance, the societies of Sing Ning, or Sin Ways, or other kindred organizations for self-protection, have attached to them a small army of highbinders. When difficulties arise between opposing associations, which are too grave to be settled by the head men, the highbinders are set to work to drive the offenders out of the country or to remove the grievance by death. These assassins never engage in an open fight, and are, on the contrary, celebrated for cowardice, cruelty and treachery. The grea est merit of a highbinder is his ability to inflict torture. These men are supported sometimes by a regular levy imposed upon storekeepers, sometimes by a tax collected by the factions to which they belong. Some raise money by blackmail, and some by exacting contributions from gamblers. Besides the highbinders connected with the rival factions are those attached to leading families and to gambling houses. Others follow the life of a highbinder as a profession.

The present trouble in St. Louis is between gamblers' highbinders. The family highbinders are employed by those who represent the different surnames, such as Lee, Wong, Chu, Woo. Each of these families, when they become numerous in the community, has its own highbinders. The professionals are perhaps the most dangerous of them all, as they are the criminals' public servants. They will do almost anything for money. Numerous cases are on record of murder and butchery that can properly be laid at the door of these professional assassins. In San Francisco a few years ago Aan Yuer, a Chinese interpreter and a wealthy man, was found butchered in his own home. Wan Ah Suey, a year later, was shot dead while on his way to market. He was also an interpreter, and was attached to the Wong family. To neither of these murders was there any clew. In New York the Chinaman found chopped to pieces in his room on Cherry street about a year ago, owes his death to the cruelty of the highbinders. The assassins are now supposed to be in China. The murder at 25 Clinton place last summer was the deadly work of the highbinders. The victim, Ah Sing, was found tied to a post in his room, horribly mangled. In Chicago the murderous assault upon the Chinaman at 255 Clark street was made by highbinders. The victim was an interpreter who had been instrumental in winning a suit in Justice Brady's court. The five would-be murderers in this case were arrested, but one of them was a member of an influential Baptist church and of the Young Men's Christian Association. They were cleared by the efforts of the Christians.

The money paid for these deeds is given by the persons directly interested in having the victims disposed of. Charlie Long Sing, of Arctic Jeanette fame, who is serving a ten years' term for highway robbery in New Jersey, was refused admittance to the order of highbinders because he was a natural thief and too talkative.

THE CHURCHES.

—Bro. Hinman was lately beset in his mission at 909 Pennsylvania ave. Washington. He was severely reprimanded by the man for giving a seat in the meeting to a respectable colored man. One of the directors of the mission was present and sustained Bro. Hinman in preaching a free Gospel, irrespective of color or previous social condition.

—Pastor Norilius of the German Lutheran church writes to the *Workman* from California, that there are a number of families scattered through the State, but "infidelity, mammon, the lodge and sectarianism have made havoc of their faith."

—Rev. P. A. Seguin, of the French Protestant mission work has returned to Chicago, and will resume the publication of the *Gospel Trumpet*, (*La Trumpet Evangelique*) in a monthly eight-page form, two pages being English, the rest French. It will be devoted to exposing and correcting the errors of Romanism and the lodge.

—The following was passed at the quarterly meeting in Boston, Jan. 11: "*Reoslved*, That the Evangelical Ministers' Association, representing the evangelical churches of Boston and vicinity, respectfully request our representatives in the Massachusetts Legislature to enact a law which shall forbid any city or town, or corporation passing any ordinance or by-law prohibiting the public reading of the Scriptures, the preaching of the Gospel, or the orderly worship of Almighty God upon any of the public grounds in the towns and cities of this Commonwealth where such religious exercises do not interfere with the rights of others and the peace of society."

—Rev. George F. Pentecost, of Brooklyn, N. Y., began revival servises at Williamstown, Mass., January 18, to continue ten days.

—In Boston there are some 400 Chinese, one-fifth of whom are in Sunday-schools. Eight have joined the Mount Vernon church.

—The American Bible Society has elected for its President Judge E. L. Fancher, a distinguished lawyer of New York and a manager for over twenty-five years.

—One of the wealthy contractors of Baltimore, Md., is conducting a series of evangelistic meetings. He has hired a museum in the center of the city, and pays all the expenses, preaches and leads the prayer meetings. Large crowds attend.

—At a recent meeting of the New Haven Congregational Club, which was held last week, the subject of the evening's discussion was "The Place of Music in the Church Services." It was opened by Professor Blodgett, of Smith College, who in the course of his remarks said: "As the minister who interprets the Gospel to a congregation is engaged for his religious character and attainments, so should the interpreters of sacred music be engaged. To secure a man or woman morally impure to interpret the most powerful agent of religion is to completely destroy the effect you aim to attain."

—The Free church of Scotland numbers 1,035 separate congregations, with a membership of 324,000, and 221,501 teachers and scholars in Sabbath schools.

—In Ireland, Presbyterianism embraces nearly one-half of the Protestant population. The orthodox Presbyterian church has 553 congregations, and 101,452 communicants.

—The remarkable and gratifying statement is made that the converts this year in Japan will more than equal the total number made during the first twenty years of missionary work in that empire.

—The Bombay *Guardian* reports a remarkable revival among the native Christians of the church mission at Tricur, Southern India. It was first manifested in the Girl's Boarding School in the evening after public meeting, when women and girls were prostrated on the floor in great distress on account of sin. At the next public service so many came forward for prayers that the whole church was required for an inquiry-room.

—The Rev. James Kemper was ordained pastor of a church in Cincinnati, October 21st, 1792, the first Presbyterian ordination west of the Alleghanies. There are now west of the Ohio, sixteen synods, 105 Presbyteries, 2,802 ministers, 3,523 churches, and 264,566 members, or more than half of all belonging to the Presbyterian church in this country.

—A charter has been obtained for the establishment of an institution for the education of colored girls, after the model of Mount Holyoke, Mass. The site has been secured and paid for. The college is to be located at Aia, on the Northern Central Railroad, about thirty miles from Baltimore.

ARMENIAN CHURCHES IN CONSTANTINOPLE.

To all readers of the Cynosure:

DEAR FRIENDS:—As Christians we are interested in the cause of Christ throughout the world. Too often, however, in the labors of home we forget our brethren who are laboring for the same Saviour whom we love in the ends of the earth.

Our brother Filian is laboring, as you will see from the letters below printed, in Constantinople. His church is weak and the need of the field is great. Will you not ask the Lord whether you should aid him in preaching the Gospel of Jesus Christ in that ancient and needy city?

For nearly five hundred years Constantinople has been trodden down of the Turks, as for nearly nineteen hundred Jerusalem has been trodden down of the Gentiles. The signs indicate that the times of the Gentiles are rapidly being fulfilled, that soon our Lord will take account of his servants to know how much each one has done for him with the talents entrusted to his care. *Do you not owe something to the cause of foreign missions?* Mrs. L. H. Plumb, Streator, Ill., is treasurer of the society which aids Bro. Filian and will receive and forward all contributions. Please read the letters. Your friend and fellow servant, CHAS. A. BLANCHARD.

Wheaton College.

CONSTANTINOPLE, Turkey, Aug. 22, 1885.

DEAR SIR:—In the city of Constantinople there are three Armenian Evangelical churches, organized by the missionaries of the American Board, and all of them are without pastors, and in a very pitiful state. It is a sad fact to see that in an important city like Constantinople there are to be found only three churches, but it is still sadder when we know that one of them, which is called "Hasskoy church." has only two or three members, which virtually reduces the number of churches to two, namely the Pera and Valanga churches. The Pera church is also in a very miserable state, without pastor, without church building, and without church school, which is regarded as the nursery of the church in this country. As to our Valanga church, which by its position is the most important one, it likewise was destitute of pastoral care for some time. This church. although it felt long before the necessity of a pastor, did not succeed until recently in finding a proper person to occupy this position. But the church did not cease to persevere in its prayers and efforts to find a remedy for its pastorless state; and in this time, we believe by the guidance of Providence, it has found the proper pastor in the person of Rev. G. H. Filian, who was known to us by his practical merits during his pastorate in different places in this country, by his God-given endowments, his piety, his love of the work of God, his independence, in brief, the most proper person for our church and congregation; and trusting in the Lord and making some provision towards his salary according to its ability, the church has given him an unanimous call, and begged him, at least, to accept it for a year to cultivate this field, which is the most important one in the Turkish Empire.

Now with our deepest gratitude and joy we inform you, dear sir, that Rev. G. H. Filian accepted the call to become our pastor, and last Sunday the initiatory services were held, and he entered into his new pastorate. We believe that God will bless his labors, and, by the grace of God, he will be a means of the growth of our church in grace and love, and for the salvation of many immortal souls, and so you will see the abundant fruits of your self sacrifice and be so encuraged that you will send other Filians of whom our country has great need. Yours very respectfully, G. SENEKERIMSON, *Clerk.*

G. HAROUTOUNIAN, *Deacon.*

CONSTANTINOPLE, Dec. 28.

· · · For the present we could say with great joy and cheer that our hopes are in the way of realization, day by day increasing the numbers of our congregations, church members, prayer meetings and Sunday-schools, growing in brotherly love and grace. The care of the Lord's work is more enlarged in the minds and hearts of every individual. We feel more responsibility for the salvation of many immortal souls in this great city, for which we hope to be prepared bye and bye and to enlighten the whole country with Christian zeal and perseverance through the aid of the Lord. We are glad to have the presence of Mr. S. Minassian here among us, so that he may personally testify about our church and pastor, and about the work done by him.

It is not our intention now to make a report, only writing so far in brief, we deliver it to Mr. S. Minassian to forward to you. We hope to write you occasionally hereafter about the work of the Lord here. The average number in our preaching services at Sunday is 200 or more; Sunday-school, 70 or more; prayer meeting, 60; church members, 80, additions 2. We have a Young Men's Christian Association which has a series of lectures during the present winter, and they have been thus far well attended. Had we a suitable building for our services, the number of attendance would greatly increase.

Our people are extremely poor; specially at the present time. We are all of us thinking how to provide for our daily bread. In this our utmost poverty we are paying to our Pastor Filian about $28 a month. He needs at least $66 a month; so we hope and pray that your society will kindly continue to help us to make up the difference. We anxiously wait to hear from you upon this point. Yours very respectfully, G. SENEKERIMSON, *Clerk.*

G. HAROUTOUNIAN, *Deacon.*

BUSINESS.

WORDS OF CHEER.

The least that we do in the name of a disciple is rewarded, be it the cup of cold water to the thirsty or the sample *Cynosure* to the needy. Read the extracts below and "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Rev. C. E. Walker writes: "I enclose 15 cents for four or five *Cynosures* to be sent to the names here given, and then as many as you can afford to, send to me to be distributed among my friends in different places. These samples dropped down occasionally do the work very often. I accidentally got hold of a *Cynosure* in 1879 and that led me to ask for a sample last winter, and now I want the *Cynosure* always while I live. So many other papers that I have taken and now take, I met a sample and then subscribed."

William C. Bissel writes: "After a long interval I have the joy to send you a new subscriber, *just one.* I say *joy* because we are to remember the figure 1 is an influential number. It may easily be made 10, a 100, a 1.000, or more. It only requires Christian patience, perseverance and "pluck" to accomplish it. I subscribed for it some three years ago at the repeated solicitation of a dear friend in Illinois. No other copy was taken in town or adjacent country. It opened my eyes to the evils of the whole lodge system as never before. What it did for me it might do for others. For this reason I have kept it going from house to house, in town and country. It has proved itself a remarkably good agent. Having put other copies into several families. These in turn are helping to hasten on the good work, and I do not hesitate to predict an increased circulation in the near future.'

N. Bourne writes: "If you hold on the world will come round after a spell."

The *Cynosure* for one year, $1.50. Six months, 75 cts. Eight numbers 25 cents; five sample copies (back numbers of different dates) to one address for ten cents.

For every new subscriber, for one year, received from now to the first of March, the person sending may order 30 cents worth of anti-secret books.

If you wish the benefits of the above offer, do not fail to send your order with the name of the subscriber, that errors may be avoided.

We prefer that remittances be made to us (when possible) by

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which can be obtained at any office of the American, United States, or Wells, Fargo & Co.'s Express Company, at the following rates: One cent to $5, for 5 cents; over $5 to $10, 8 cents; over $10 to $20, 10 cents. Where these companies have no offices, or if more convenient, remittances may be made by bank draft, postoffice order or registered letter. Do not send personal check unless 25 cents extra is added for collection. Always make payable to order of W. I. PHILLIPS, Chicago.

SUBSCRIPTION LETTERS.

Names of those sending in cash for *Cynosure* from January 18, to January 29, 1886, inclusive:

Alfred Hall, J Augustine, Sidney Wilder, Philo Gates, Jesse G Baldwin, A E Beadle, Jno Tibby, F A Figg, W E Ball, A R Hayden, M K Evans, W E Guild, Thos McEldowney, Jas Rignold, Ed Bascom, E P Townsley, Thos Hodge, Mrs J M Ainsworth, W R Morley, Girden Crook, Ansel Lake, Anson Russel, John Compher, L E Lincoln, Chs Reynolds, C E Walker, J S Rock, James Burg, W Madlung, Rev A L Johnson, Robt Adrian W P King, Lewis Roberts, Wm Witter, Mrs James A Knight, Ira Todd, Evan Jones, John Thym, Mrs C A Pardu, Miles Van Fossen, Wm N Lovell, D H Coulter, J F Brown, W H Fischer, E O Russell, W W Blanchard, Mary A Goslin, Josiah Divoll, W H Betteys, Anson Eastman, J W Lagur, John Hansen, N Bourne, H D Jennings, J N Norris, H D Rhine, J. F. Simonds, Benj Hutchans, A Hartzell, J F Ike, Rev J A Thompson, J A Richards, C M Candee, D W Farnham, Richard Bloss, Mrs A D Reed, Wm Ferris, P Baldwin, C P Potter, J M Seacord, Lewis Johnson, Wm Bissell, A Lagerquist(2), Samuel Graham, C W Hiatt, J P Stoddard, W Fenton, E Brace, Wm N Perrin, Hannah Paddleford, Daniel Leggett, Abby A Wolcott, O White, Ignatius Riggin, Rev S A Burnstead, Willis Franklin, Abraham Krum, S Cole, W M Tisdell, A Overholt, C A Blanchard, Thos McNair, Mrs J Kunes, Moses Plummer, R W Marsh.

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MARKET REPORTS.

CHICAGO.

Wheat—No. 2	81½	@83
No. 3		70
Winter No 2		91
Corn—No. 2		36⅞
Oats—No.2	29¾	31
Rye—No. 2		59½
Bran per ton		11 50
Flour	1 75	@5 00
Hay—Timothy	8 00	@12 25
Mess pork per bbl		10 80
Butter, medium to best	15	@30
Cheese	05	@11
Beans	1 15	@1 65
Eggs		20
Seeds—Timothy	1 65	@1 83½
Flax	1 08	1 12⅛
Broom corn	04½	@ 10
Potatoes	50	@ 75
Hides—Green to dry flint	06½	@ 14
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	5 65	@6 25
Common to good	2 50	@5 50
Hogs	3 20	@4 35
Sheep	2 00	@5 25

NEW YORK.

Flour	3 00	@5 25
Wheat—Winter	90	@ 94½
Spring		92
Corn	47	@49
Oats	39	@44
Mess Pork		10 37
Eggs		27
Butter	18	35
Wool	13	@37

KANSAS CITY.

Cattle	2 60	@5 00
Hogs	3 95	@4 05
Sheep	2 25	@3 75

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HOME AND HEALTH.

THE TREATMENT OF FROST-BITTEN FINGERS AND TOES.

Dr. Lapatin, in the *Proceedings of the Caucasian Medical Society*, advises that fingers and toes which have been slightly frost-bitten, and which subsequently suffer from burning, itching and pricking sensations, should be painted at once, and afterwards twice a day, with a mixture of dilute nitric acid and peppermint water in equal proportions. After this application has been made for three or four days, the skin becomes darkened and the epidermis is shed, healthy skin appearing under it. The cure is affected in from ten to fourteen days. The author has found this plan very effectual among soldiers, who were unable to wear their boots in consequence of having frozen feet. They were, in this way, soon rendered capable of returning to duty.—*British Medical Journal.*

INSOMNIA.—Many good physicians who used to prescribe bromide of soda or potassium for sleeplessness, now urge their patients to take beef tea instead. The writer, after trying various prescriptions with little benefit, was at length so fortunate as to receive such advice. At first beef tea was used with some light bread or biscuit broken into it, sipped from a spoon as warm as it could be taken. Afterwards, milk just scalded, not boiled, was substituted, and, to make it more easy of digestion a tablespoonful of lime-water was added to a half-tumbler of milk. To faciliate matters, a pocket-stove with an alcohol lamp, or an arrangement for the gas fixture should be at hand. If neither beef tea nor milk can be procured, hot water with an infusion of hops or mint may be substituted, or even hot water alone will quiet restlessness and induce sleep. A darkened room that the moonbeams cannot enter, a little fresh air from an open fireplace or window are valuable assistants in making the sleep continuous.

When once the habit of wakefulness is broken up the beef tea or milk may be taken cold, but not iced. If you are always a poor sleeper, it will be well to continue this late supper as a permanent thing in your daily life.

Provide for it in the case of aged or delicate persons who may be under your roof; and as the troubles of life appear more weighty when scanned in the midnight hours, you may be able to lighten the load for the rest of their journey.—*Christian Union.*

HOW TO SLEEP WELL.—In sleeping much depends upon securing a comfortable position. Lying on the back would seem to give the most ease, but general experience and practice prove that it does not, and is liable to some definite objections. In a weekly state of the heart and the blood-vessels, and in certain morbid conditions of the brain, the blood seems to gravitate to the back of the head, and to produce dreams. Persons who have contracted chests, and who have pleurisy and adhesions of the lungs, do not sleep well on the back. Nearly all who are inclined to snore do so in that position. For these and other reasons, it is, therefore, better to lie on the side, and in lung disease to lie on the weak side, so as to leave the healthy lung free to expand. It is well to choose the right side, because, when the body is thus placed, the food gravitates more easily out of the stomach into the intestines. Sleeping with the arm thrown over the head is to be deprecated; but this position is often assumed during sleep, because circulation is then free in the extremities and the head and neck, and the muscles in the chest are drawn up and fixed by the shoulders, and thus expansion of the throat is easy. The chief objections to this are that it creates a tendency to cramp and cold in the arms, and sometimes seems to cause headaches and dreams. The best sleep is obtained when the shutsers are closed so as to make the room dark, and the windows are adjusted so as to admit plenty of fresh air. Early rising is not a virtue unless the riser has secured sleep enough; and the best rising is obtained when the sleeper awakes naturally.

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419 of the 500 members of the House of Lords own in the aggregate 15,000 acres of land from which they derive a revenue equivalent to $5 per acre. The members of the Senate in the United States are said to be worth, in property, railway and bank stocks, etc., three times as much as the members of the House of Lords. Republican institutions must offer facilities for the acquisition of wealth unknown to the older and more conservative communities.

The keen eye-sight of savages and semi-barbarians has frequently been noticed by travellers, but we have never yet understood why civilization which strengthens our mental vision, should tend to diminish our natural sight. An American traveller who recently visited Zululand, states that upon looking through a field glass, he observed at a great distance two figures which appeared to him to be those of a man upon horseback accompanied by a companion on foot. Much to his surprise several natives standing near, perceived the figures without the aid of the glass, recognizing the features to be those of a man and woman well known in the locality. The story is vouched for, but perhaps there may be some who cannot see it.

The number of employes required in the customs service during the next fiscal year is estimated at 4,026, and the total expenses of collection at $6,501,583. The persons employed during the year ended June 30, 1885, numbered 4,527 and the expense of collection was $6,918,221.

There is a natural bridge near the boundary line between Arizona and New Mexico, 20 miles north of the Atlantic & Pacific railroad, which surpasses, in every way, it is said, the famous one in Virginia.

The force of a small body falling from a distance is illustrated in the case of a shot dropped from the dome of the State capitol at Des Moines, Iowa, which made a clean, neat hole through the inch-thick glass floor of the rotunda. A heavy muff, accidently dropped from the same elevation is said to have made a noise which was heard all over the building, many persons supposing a gun had been fired.

The strongest wood in America, according to Prof. Sargent, is that of the nutmeg hickory of the Arkansas region, and the weakest the West Indian birch. The most elastic is the tamarack, the white or shell-bark hickory standing far below it. The least elastic and the lowest in specific gravity is the wood of the *Ficus aurea*. The highest specific gravity, upon which in general depends value as fuel, is attained by the bluewood of Texas,

The mining experts sent out by the Pennsylvania Railroad company, have found a vein of coal extending through the mountains at White Oaks, New Mexico, about 140 miles northeast of El Paso, in Texas. The vein averages six feet in thickness and is clear of shale. The quality is very superior, equal to anthracite in heating properties. Large deposits of beautiful black marble have also been discovered in the same vicinity, the vein exceeding twenty feet in thickness. Eastern capitalists are contemplating the building of a railroad from White Oaks to El Paso, where these minerals will find an outlet by six routes.

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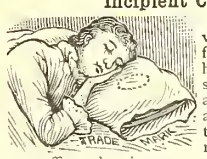
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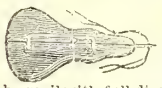
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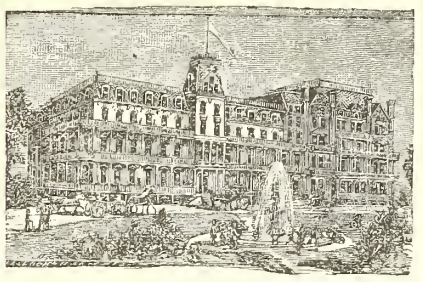
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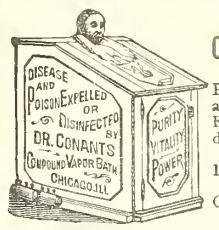
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NEWS OF THE WEEK.

WASHINGTON.

In the Senate Mr. Ingalls presented a a petition of Frederick Douglass and other leading colored citizens of the District of Columbia, complaining against discriminations against them at theaters and other places of public entertainment in the city of Washington, and praying that the license laws of the District of Columbia be so amended as to prevent such discrimination.

The Democratic Senators have decided to sustain the President in his attitude toward the Senate, in relation to showing the papers in suspended cases, nothwithstanding that he snubbed them at the White House, when a caucus committee waited upon him. Republican Senators are particularly anxious to consider executive business in open session, in order to place the Democrats on record in their support of the President's stand against the Senate.

Mrs. Bayard, wife of the Secretary of State, died Sunday morning. She has long been an invalid and depended upon her daughter Katherine in her social and domestic matters. The sudden death of this daughter two weeks ago she could not realize, but about a week ago broke down, and her convulsions of grief resulted in brain fever. It is reported that Secretary Bayard will resign.

The House Committee on Military Affairs report the bill for the erection of a monument in New York city to the memory of General Grant. The bill appropriates $500,000 for the purpose of erecting the monument on ground donated by the city.

COUNTRY.

The biennial directory of American millers and mill furnishers shows a total of 18 267 flour-mills in America, a net decrease of 6 812 compared with 1884. The gross capacity of the mills is slightly increased over 1884; showing that a number of small concerns have either gone to the wall in the last two years or been consolidated with larger companies. A numerical loss is reported in nearly every State, Territory and Province.

The Supreme Court of Illinois confirms the sentence of a burglar to fourteen years in the penitentiary under the habitual criminal act. The decision sustains the constitutionality of the act.

A spark from a miner's lamp ignited a keg of powder which a companion was carrying under his arm, in a coal shaft near Springfield, Ill., Thursday morning. The explosion shockingly mangled both men.

The proselyting work of two Mormon polygamists, at Walhalla, S. C., has caused much excitement, it being reported that fifty converts are ready to proceed to Utah. The young men of the district have organized, and warned the Mormons to quit.

The Knights of Labor, at Galveston, Texas, have issued an order again boycotting the Mallory Steamship Company. The first boycott was in November last. The difficulty originally arose from the substitution of colored for white 'longshoremen on the Mallory wharf here because the white 'longshoremen demanded an increase of wages and struck.

After a two hours' fight with Indians, Jan. 11, at East Nocori, in Sonora, Mexico, the American force, under Captain Crawford, was fired on by Mexican troops, American scouts returning the fire. Five of the American party were wounded, among them Captain Crawford, who died several days later, while the Mexican loss was four killed and five wounded. The Mexicans claim that they mistook the Americans for Indians, but Lieutenant Maus gives it as his opinion that the Mexicans intended to rout the Americans and appropriate their camp equipage and commissary stores.

Freeman Clark, a negro, who was born in Virginia in 1764 died Tuesday night at Windsor, Ont., being over 121 years old.

A number of negroes from Greenville, S. C., are said to be forcibly detained at the turpentine manufacturies of Briddick & Bridges, in Montgomery county, Georgia, where they can earn but 15 cents per day. Some of the men tried to escape, but were pursued by an armed band and compelled to return.

While Professor Jones was delivering a scientific lecture in the Presbyterian church at Marshfield, Wis., Saturday evening, a certain compound burst into flames, resulting in the destruction of the edifice. The building was fully covered by insurance, but it is a question if the origin of the fire does not invalidate the risks.

United States Judge Love rendered a decision Monday at Keokuk, sustaining the constitutionality of the prohibitory law, and giving the State courts full powers. In the case of breweries erected before the passage of the act, it is set forth that proceedings shall be by condemnation.

Murat Halstead, proprietor of the Cincinnati *Commercial Gazette*, and Mr. McDonald, of the *Enquirer*, have been arrested on a charge of publishing lottery advertisements.

A singular discovery is said to have been made by one of the members of the joint committee to fix the disputed boundary line between Texas and the Indian Territory that will probably give Texas about one-fifth of the Territory.

The cross-levee, near Stockton, Cal., gave way, flooding 35,000 acres of land, of which 13,000 was in wheat. The loss by the inundation is estimated at $600,000.

A snow-slide near Telluride, Col., demolished four cabins at the Sheridan mine, burying twenty-two men under seventeen feet of snow. Four were killed, two fatally hurt, and two badly injured.

FOREIGN.

The Union Bridge Works, of Buffalo, N. Y., and Athens, Pa., has been awarded a contract by the New South Wales Government for a bridge a mile in length over the Hawksberry river, near Sydney. The bid was in excess of $1,000,000.

Two thousand striking employes at one of the iron mills in Dreaseville, Department of Aveyron, attacked the house of the manager of the works, broke open the door, entered the building, seized the manager and threw him out of the window. He was then trampled to death by the angry crowd. Troops were sent to quell the disorder, and several rioters were killed and wounded. The trouble arose from a questian of wages.

Lord Salisbury and his party was defeated last Tuesday in Parliament by a vote of 329 to 250, on an amendment to the Queen's address at the opening of the session. The Queen expressed her regret at the attempt to excite the people of Ireland to hostility against the legislative union with England, and added: "I am resolutely opposed to any disturbance of that fundamental law." This declaration was a notice to the Irish party that they could expect nothing from the conservatives. They, therefore, supported the amendment offered by Mr. Collings, which expressed regret that no measures are announced in the Queen's speech for the relief of the sufferers by the depression in trade and agriculture, particularly in regard to affording facilities to farm laborers, etc., for obtaining allotments of small holdings on equitable terms as to rent and security of tenure. Gladstone strongly supported the amendment. The resignation of the Salisbury Government was announced Thursday. The Queen wished to call upon Lord Hartington to form a new Cabinet. He was announced as successor of Mr. Gladstone when the latter resigned the leadership of the Liberal party in 1875. But the impossibility of the attempt was evident and Gladstone was again called to the front. It is believed he will be able to harmonize all classes of the liberal party and satisfy the Home Rule party with substantial relief for Ireland.

A treaty of peace between France and Madagascar has been signed, the latter paying $2,000,000 for a release of all foreign claims against Madagascar.

Six houses collapsed on Holloway road, London. Five passers-by were instantly killed and a number of others injured.

M. Armand Bachet, the French author, is dead.

It is rumored that King George, of Greece, has grown so weary of political strife that he is likely to abdicate. His Cabinet forced him to take a warlike attitude toward Turkey and Bulgaria, but the European powers forbid any fighting and a big English fleet threatens his shores if the quarrel proceeds.

MISCELLANEOUS.

THROAT WEAKNESS.

Clergymen, Teachers, Singers, Lawyers, Public Speakers, and all who have occasion to use their vocal powers more than ordinarily, will find the little treatise entitled "CHRONIC SORE THROAT" very useful. If those who are troubled with hoarseness after speaking or singing will read this book any follow its instructions they will he greatly benefited and relieved. Dr. Shuldham, of England, the author, has himself a reputation as an elocutionist of no mean powers, and he writes on the human vocal economy with the double experience of the physician and reader; especially is this experience noticeable in the Chapter on **THE ART OF BREATHING**, for it is on the proper modes of inspiration and expiration that the whole secret of managing the voice without causing any undue strain to the throat organs depends. Nor can we speak less emphatically in praise of the Chapter on **THE HYGIENE OF THE VOICE**, in which Dr. Shuldham lays down what in the way of solids and fluids a public speaker or singer should take, so as to avoid on the one hand throat irritation, and on the other any derangement of the stomach, which must react unfavorably on the whole system.

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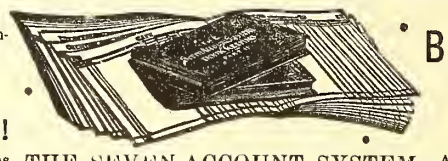
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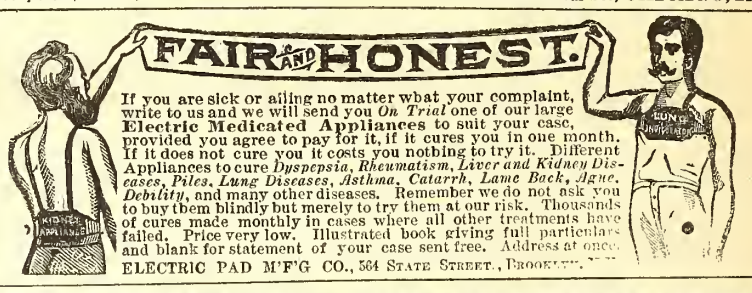
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Miss Cleveland is beginning to make good the expectations of her American sisters, who have been nearly a year hoping to see her principles prevailing in the White House. The public is now notified that smoking is prohibited in the executive mansion. Let us hope the liquor will follow the tobacco. The first public dinner given by Mr. Cleveland was spread a few days ago in honor of his Cabinet; and this beginning was badly made with seven kinds of wine.

Senator Colquitt keeps his word. He wished to retire from public life, but took up the burden again in order to carry prohibition against the dram-shop. He is ready to introduce this week a bill establishing local option in the District of Columbia. The bill is said to be sweeping and strong, excepting neither the President's mansion nor the negro hovel, state dinners nor bar-room carousals. The importation and manufacture of liquor are included with the sale. Foreign delegations will have a strong taste of American principles if this bill passes, or else they will have to live in the suburbs, along with the liquor den and its victims. Senator Blair, of New Hampshire, has been almost alone in his battle for temperance, but he has now a valiant man beside him.

Dr. A. E. Kittredge is pastor of the largest Presbyterian church in Chicago, and one of the strongest in the country, and will have a stalwart backing in a suit for libel just brought against him by a police justice. This justice, Meech, let off 220 gamblers captured cleverly by the police at one haul a few days since. Instead of charging them with gambling, and proportioning their bail to the heavy fine for that offense, they were booked as disorderly with a $1 fine, which the keeper of the gaming house paid. This collusion with crime Mr. Kittredge arraigned in fitting terms in a sermon, just as the daily press had done before and has since; hence the suit. If Meech holds his ground and prosecutes, there is likely to be a case full of revelations and sensations. The corruption of our city council and lower courts has long been a stench, but the opportunity to lay it bare, and so give the people a chance to vote it out, has seldom appeared. Many are hoping that this may be a God-send to Chicago.

Chinese eviction riots broke out in Seattle, Washington Territory last Sabbath that threatened to end in a severe conflict with the authorities. When the foreigners were driven out of Tacoma, preparations were made at Seattle to follow suit, but the presence of troops was a temporary check. But under the cloak of a sanitary examination by a committee appointed at a meeting of citizens, a mob broke into the Chinese dwellings, loaded their effects upon drays and drove Chinamen and chattels to the wharf, where nearly a hundred were put on board a steamer ready to start across the Pacific. The captain rallied his crew and kept off all whose fare was not paid, the mob "passing the hat" for this purpose. He rigged his hose to throw streams of hot water upon the mob if they persisted in putting any more on board. The local police sympathized with the mob, and not till the whole Chinese population of the city had been driven to the docks did the mayor of Seattle or the governor of the Territory rouse themselves to send for troops. When these arrive, what shall be done? It is evident that the plan of eviction was well arranged, and secretly. [The Knights of Labor are understood to head the movement.] But the Chinese are all laborers and among the best on the coast, yet these mis-named Knights are making cowardly war on these men.

The adjournment of Parliament till the 18th inst., to allow the members who have accepted office under the new administration to be re-elected to the Commons, gives England and the world—for what nation is not interested in the government of Great Britain—a brief space for reconsideration. The universal confidence in Gladstone returns in strength, and there are no more prophecies of a brief administration. Gladstone is himself a candidate for re-election from the Scotch district of Midlothian, where a few years since he made so renowned a canvass against the foreign policy of Beaconsfield. In his address to the voters he says there are three questions concerning Ireland which demand the attention of Parliament—the question of social order, the question of land reform, and the question of self-government. The desire for self-goverment, he says, must necessarily be subject to the law of imperial unity. The government hopes to find a safer and more effectual method than coercion to remedy the social troubles. The address is interpreted to mean that the Irish questions will be taken up in the order named, and the frankness and confidence of the chief in making his platform has raised the confidence of all parties. But one sentence from the address must be quoted, since it reveals the spring of Gladstone's policy for years: "Although the difficulties of the task make it impossible to anticipate success with confidence, we shall draw comfort from the knowledge that we are engaged in a great work of peace." A noble sentence and worthy to stand as a memorial of the greatest statesman of the age.

CO-OPERATIVE INSURANCE.

BY J. W. WOOD.

We have in Wisconsin an officer known as the Commissioner of insurance, whose duty it is to look after the interests of the people of the State as affected by insurance matters. The Governor alluded to it in his last message, and among other things he says, "The laws relating to insurance seem to work great good in protecting the people from the transactions of fraudulent companies and tends to add to the business of the solvent companies that cannot afford to do business at a losing rate."

At the same time there are insurance interests aggregating more than fifty million of dollars which are by special act of the legislature removed from under the jurisdiction of this Commissioner, who is set to guard the interest of the people "from the operations of fraudulent companies."

A large majority of these excepted companies are *run by secret societies*, and involve only their own membership. Some of them are run independent of secret societies, and aim to do a general business. Their agents are busy everywhere, and, judging from their reports, meet with very great success.

As a system of insurance these co-operative companies are of universal application and are available to all classes of citizens without distinction of creed, race or color; so that I want it to be distinctly understood that I eliminate from this paper all other questions, moral or social, and confine myself entirely to the necessary principles of co-operative life insurance. I shall use some of the statistics of the United Workmen for illustration, because they were given to me by a friend who belongs to that order.

There is hardly anything in our present civilization which takes a more important hold upon the business interests of our country than this matter of insurance. It permeates our whole commercial fabric. The stored up capital of the insurance companies becomes a fund, available for the equalization of the losses of society, from all the more imminent dangers which threaten such losses. The damages which may occur from fire, flood, storms, lightning and accident in almost any form, are guarded against; and the benefits are almost untold which are derived from the security which this gives to business interests. So far-reaching has this business become that insurance may be said to lie at the bottom of all sound commercial or manufacturing transactions.

A knowledge of the reliability of companies is so difficult to obtain by private individuals, that the law has wisely interposed, compelling the fullest statements of the standing of each company proposing to do business in this State. These statements are submitted to our State Commissioner who is supposed to be competent to verify these and so "guard the people from the operation of fraudulent companies."

There is another branch of insurance—life insurance—which appeals to us in a different form from the commercial, for its aim is to make provision for dependent ones after the heart is still which beats for them in life, and the arms are perished which have labored for them with such willingness. By this form of insurance we can project ourselves beyond the natural period of our lives, in order to shelter and protect our dear ones, and to provide for the necessary burdens attendant upon sickness and death. Why this branch of insurance should be, to such an extent, deliberately withdrawn from the censorship of our State Commissioner is one of those inscrutable things which sometimes happen in our State legislation.

There is this radical difference between the two systems of insurance, for in a thousand risks of fire assumed on the one side, possibly not more than a score of them will ever mature, and in a thousand risks of tornado, possibly the tornado will never come; but in life insurance every risk taken will, if kept up, in due time have to be paid.

Here, too, it would seem proper in an eminent degree that the law should step in to protect the helpless, for the risk is not due until the principal party to the transaction is laid where he can no longer assist the living. If State protection could properly be invoked at any point along the whole line of insurance, this would seem to be the very point and place of its most important application.

The public attention has been strongly directed for a few years past to what is presented as a new system of life insurance which appears under a great variety of names; such as, Mutual Aids, Reliefs, Benefits, Protections, Unions, Societies, Councils, Courts, Arcanums, Knights, etc. Many of them are run as adjuncts to the leading secret societies, and some of them are run directly, making co-operative insurance their leading object. The term co-operative is the best descriptive term applied to them. The methods of all of them are essentially alike. It consists in levying assessments upon the surviving members of the body in case of the death of one of their number. They are spreading rapidly and are involving such immense interests that it becomes important to look into them and see if they are likely to perform the great obligations assumed.

To look at the subject we will take the case of the

ANCIENT ORDER OF UNITED WORKMEN.

This society has now in Wisconsin six thousand or more members, each one of which expects in case of death that his widow or heirs will receive $2,000. The average age of the class is about thirty-five years. We will assume that sixty-five years is the average life of men who have once reached maturity, which will give an average continuance of life of thirty years from the time of joining the society. These figures are approximately correct: near enough to enable us to discuss the principles involved.

Now, in fact, the death rate of such a class of selected men will not be uniform through the thirty years. There will be far fewer deaths in the first ten years than there will be in the third ten years, but in the thirty years they are all to die. This fact, of the present death rate being small, with the consequent light assessments, is the all-prevailing argument in favor of this method of life insurance; men seem to be oblivious to the fact that a small death rate at first must be followed by a correspondingly great one in the end.

To reduce this matter to a reliable business basis, we will suppose the death rate to be uniform. That 200 of this number, which is one-thirtieth of the whole, die each year, and that their places are promptly filled by suitable additions. This will test the principle correctly, for any change in the total number of the class will increase or decrease its ultimate responsibility as the case may be. While increasing in numbers, the order will have a source of revenue, but these are intended to meet the running expenses and do not need to be considered.

In accordance with the established mortuary tables, in thirty years the order will be overtaken by the deaths of its 6,000 original members, and this will require the payment of twelve millions of dollars. This would be an average payment of $400,000 per year, or of $66.66 annually from each member. But, says an objector, the facts are against you, for our payments so far have been but fourteen dollars per year.

This is doubtless true, but it only indicates that the death rate has not yet reached its necessary average. At this rate of payment of fourteen dollars per year there will be raised in thirty years two million five hundred and twenty thousand dollars. The liabilities will be twelve million of dollars, leaving a deficiency of nine million four hundred and eighty thousand dollars.

This shows that the present rate of payment is totally inadequate to meet the responsibilities assumed and must end in the great disappointment of those who pay the longest and depend the most upon the insurance hoped for.

Look at it again. To pay this twelve million dollars at the rate of fourteen dollars per annum from each member, would require 142 years, which added to the thirty-five years average age on the start would make the average age of the class at death 177 years, in which case we could see clearly where the title of "*ancient*" would come in. There is no sound business man who can expect something to come from nothing. Money cannot be paid out, until it is first collected. When men have invented perpetual motion, or have learned to lift themselves over fences by their boot-straps, then they may hope to get something, for nothing and not until then.

One of the strangest aspects of this case is, the stubbornness with which men, trusting to this method of insurance, refuse to look the thing squarely in the face, and apply to it the business principles which govern them in all of their other dealings. The results which I have indicated grow out of the legitimate and honest management of the business when the officers work without salary and furnish their own offices. There is probably as much temptation to fraud in the management of this insurance business as in the management of any other.

In my supposition that 200 die annually, I have reduced the thing to a uniform rate, on which basis alone it can be run with ordinary business safety. In the course of time it will necessarily reach this ratio of deaths. If at any time it falls short of this, it is at the expense of some future day of correspondingly increased ratio. The longer the time that passes the more imminent are our deaths. If the first assessment was laid at the average of sixty-six dollars, sixty-six cents, which is the lowest possible annual payment which can give the thing a business basis, there is probably no man who would join it on these terms.

In my dealing with the matter so far I have given the society all the benefit of the doubts. I will continue to do so.

We will now suppose that these deaths always occur among the oldest members of the class, and that two hundred die annually at the greatest possible age, which for the first year would be fifty-one years, fifty years being the most advanced age of memberships. This would give a loss of 10,200 years to the order. Two hundred new recruits at the average age of thirty-five years, would introduce 7,000 years. The remainder of the class, 5,800, would have advanced each a year, leaving a balance of age against the class of 2,600 years. So the class is advancing in age as a whole and this points to overwhelming ruin in the end. Younger men can be trusted for preferring to join younger classes where the risks are not so decidedly against them.

By calculations based on the mortuary figures given, it is readily shown that no man dying after the decease of the first set of members composing the class can receive his $2,000 at death without having first paid the same amount in thirty successive installments of over $66 each, the first having been paid thirty years before and annually thereafter, and the sum of these payments reckoned at simple interest will aggregate $5,000. If any one does better than this, it will be at the expense of some one who does worse. I cannot but conclude that these co-operative associations must of necessity be short lived, and only those members who die reasonably soon can hope to have their death losses paid.

There is a startling fact connected with these associations. I have talked with a good many of their members, and I have yet to find the man who would pay the annual payments necessary to give the thing a permanent business basis. They say with the utmost cheerfulness that when their assessments become burdensome they will throw the thing up. About twenty dollars per annum is all they propose to stand. So the whole thing is based on sand. Men do not seem to realize that in this proposition to play false to others, they do but indicate the positions in which others stand to them. It is a vast combination of men whose only bond of union seems to be a common desire to profit at each other's expense. The man who dies first is the lucky fellow; the man who dies last has lost all that he has ever paid, and his surviving friends will no doubt curse the folly which led him into such a fruitless business.

While the death rate is small and men deem it policy to pay their assessments, the occasional risks which mature and are promptly paid, are taken as a fair measure of the society's ability and are triumphantly appealed to as indicating the soundness of the system, while, in fact, they are the baits which entice others into the trap.

I think that it lies safely within the scope of legislative action to place this system of insurance under the jurisdiction of the the insurance commissioners, and that such action would be eminently proper and calculated to subserve the highest interests of the community.

Baraboo, Wis.

WEEK-DAY SERMON.

BY E. E. FLAGG.

The revelations of the astronomer have their depressing side to thoughtful minds. It must have had some such effect on David. "When I consider the heavens, the work of thy fingers, the moon and stars which thou hast ordained; what is man that thou art mindful of him? and the son of man, that thou visitest him?" Pigmy inhabitant of a pigmy world, worm of the dust, born to sorrow and trouble, and certain heir to but one sure possession on earth—a sepulchre! No wonder that when we read how the Paris observatory has lately photographed a portion of the sky and calculated the number of stars visible to the fourteenth magnitude inclusive, as over twenty millions, the most positive feeling we have is a crushing sense of our own insignificance.

But there is another side to the thought. These twenty million suns with their attendant satellites, are but the veriest fraction of the grand whole, the sum of which is only known to him who "takes account of tangled star-dust." Can we have a plainer commentary on that most sweetly hopeful and suggestive clause in Christ's parable of the wedding feast, "And yet there is room," than this luminous text written by their Creator's own fingers on the night heavens?

Some are born into a large place, with no cramping lack of opportunity, no visible hindrance in the way of their freest and fullest development. But this is not the case with the larger part of mankind. Many of the rarest souls on earth have been shut up in the straitest places. And then do there not come moments to us all when the pressure of daily care and all the petty burdens and annoyances of life so weigh upon our souls, clogging our spiritual lungs as it were till we can scarcely breathe, that we pant for a sense of boundless room; for wide and free horizons? And there is much philosophy as well as religion in Toaber's counsel at such times:

"Keep quietly to God and think
Upon the Eternal Years."

A truly great thought is always restful. The sweetest promises on which weary souls have from time immemorial pillowed their heads, are the sublimest; and to think of God's eternity may well be like Almighty arms folding us forever in a safe and sure refuge. But there are eternities of space as well as of time, and to look out of the narrow loop-holes or life's daily round for a moment, and realize the infinite vastness above us is a cure for impatience and restlessness. I don't know that Brother A. who, while he works at a manual trade, sometimes sighs in secret over his youthful dreams of the ministry, or Sister B. who patiently put aside, at the call of nearer duties, her views of going to heathen lands as a missionary, are greatly to be pitied. I know that what has happened is the best for them; yet for all that I like to think what a vast amount of unoccupied room there must be in heaven, for the energy that here so often seems to run in waste channels. How do we know what fields for missionary enterprise may open before their rejoicing souls on some distant planet, when they have fulfilled their earthly discipline, and learned the hardest of all lessons—to stand and wait, while others, given the opportunity denied to them, go in and reap the harvest.

AND YET THERE IS ROOM. Let the sceptic sneer. Nature and Revelation are at one.

EVEN FOR ME.

"She that tarrieth at home divideth the spoils."

And can it he
In the world's harvest field some sheaves for me?
Some guerdon when the heavy task is done?
Some trophy in the hard fought battle won?

The fields are white to harvest; all along
The sunlight paths I hear the reapers' song,
As forth to toil of sweet reward they go.
Is this my work? The Master answers, "No,
For other labor thine, and yet to thee
Some precious tasks I give for them and me,
Send them refreshments 'mid the noontide heat;
The cool o'erflowing cup, the morsel sweet,
That shall give strength and courage all the day;
Sing thou thy songs to cheer them by the way;
And so thou, too, when evening rest shall come,
Mays't share the joy of the glad Harvest Home."

The Lord would build his temple year by year,
His workmen toil the massive pile to rear;
And even now our wondering eyes behold
The walls uprising toward the domes of gold,
Ere long to crown the summit flashing bright
O'er all the earth the glory of his light.
How can I help? I have no offering
Of marble fair, or costly wood to bring;
I may not place one stone, nor to the face
Of carved cherub add one touch of grace;
I cannot set the gems, nor lay the gold,
But the rich 'broidery on the curtain's fold,
Some little part of this my hand may trace,
And so my love find in this work a place.

The trumpet sounds. The hosts are marshaling
For the great conflict, and our conquering King
Calls all to warfare. Let me hasten, Lord,
To meet the foe—not so the Captain's word.
"Thou must abide at home, on guard remain;
There at thy post of service, thou may'st gain
The sure reward; but do not thou forget
Whom in the front of battle I have set,
Give sympathy, send help and loving care,
Watch for the victory, watch with earnest prayer,
Hold up the prophet's hands, and when shall flee
The foe, defeated and despoiled, then she
At home who tarried shall the triumph share."

—*The Helping Hand.*

[From the New York *Sun.*]

DR. CROSBY ON WEALTH.

To the Editor of the Sun:

Sir.—You quoted lately a passage from an article of mine en overwealth, and invited me to explain my views. They are simply these:

1. Dangers to the peace and prosperity of the country must be guarded against by the government and laws.

2. Men and corporations, so large pecuniarily as to be able to buy up legislatures, are a danger to the peace and prosperity of the country.

3. The acquisition and holding of such wealth should be carefully hedged about by wise legislation.

There is my syllogism. Now let me add a few notes:

1. A large part of the enormous wealth of individuals and corporations is made by lying, stealing and oppression. The running up and down of stocks

what is known as "bulling and bearing," is practical lying, and has nothing to do with real values. Stock-watering is nothing but stealing. Credit Mobilier schemes, by which directors rob stockholders to enrich themselves, are common methods of oppressing the poor who have been fooled into putting their little all into stock.

2. The rich man is protected by law, and what with preferred creditors, and property held in his wife's name, and a hundred other devices, he fails and is as rich as ever. The poor man is thrown out of employment, and has nothing to fall back on. He can be turned out at a moment's notice, and has no redress.

3. We need legislation that will defend the poor; e. g., making a month's notice necessary before discharging a hand, paying him by the year as a salaried man, and giving him a proportional interest in the concern.

4. We need legislation that will make the man, as he grows richer, to bear more of the public burdens. The graduated income tax would be the most equitatable. If that be impracticable, as many hold, then let the nearest practicable plan be adopted, so that with us, as in ancient Athens, the rich shall bear the chief burdens of the state.

5. We need legislation to restrict the power of corporations, forbidding and preventing gifts direct or indirect, all watering, all use of franchises without full payment of value to the state, all interest of directors in side schemes of a parasitic nature, all secrecy of operation, all combinations with other corporations, and all exorbitant dividends at the cost of the public.

6. With such legislation there need be no limitation of property. Justice, equal to all, will give trade and acquisition a natural health, which is now denied by a partial legislation in favor of the rich and of the great corporations. With such legislation property will be naturally limited, and there will be no place for discontent or socialism.

7. If we saw a man a mile high stalking over this way from the west, and discovered that he had already trampled eight or ten towns into nothingness, we should feel called upon to take measures to suppresshim before he could put his big foot on the *Sun* building and blot out its light forever. He would be a danger which we would be justified in preparing against. Our great corporations are very much like this giant. They crush thousands where they tread. They hire journals, courts, and legislatures, and have everything their own way. It is for the people of our land so to curb this power that it may be only useful and not harmful. If this be socialism, I am a Socialist. HOWARD CROSBY.

LANDLORDISM IN AMERICA.

The *North American Review* recently sent out a commissioner to investigate this question in the Western States, and his report will surprise a great many people. He points out that with the possession of an apparently unlimited field for settlement the United States have paid no attention to the system of their land-tenure. Each State has regulated this matter for itself with the result that capitalists have bit by bit secured large quantities of land, and then, controlling legislation, have made themselves secure. "Probably the history of constitutional government does not furnish a more one-sided scheme of legislation than the landlord and tenant laws thus manufactured in the Western States. They are implements for extracting rent, as simple, terrible, aud brutally candid in their design as a revolver in the hands of a peremptory road-agent. At any rate, they have resulted in fixing on the free soil of the United States a land system that belongs to the ages of barbarism." These are startling sayings, but the investigator proceeds to show what he has discovered in support of them. The census of 1880 shows that there were 1,024,601 farms rented by tenants in the United States, and a moderate calculation for the intervening years gives 1,250,000 for the present day. In the whole of Great Britain and Ireland, where landlord and tenant is the normal condition of the agricultural interest, there are only 1,069,127, or nearly a quarter of a million less than the numbers in the United States, which has more than three times as many as in England and Wales combined, and more than twice as many as in Ireland. In Illinois alone, with less population than Scotland, there are 20,000 more tenant farmers. This census shows that of the 7,670,493 persons engaged in agriculture in the United States, only 2,984,306 are registered as owners of their holdings, the remainder being tenants paying rents, and agricultural laborers. France, with twelve millions less population, has 5,000,000 small rural proprietors. At the same time the ratio of working proprietors in France is increasing, while it is diminishing in the United States. The meaning of these facts is intensified by remembering the enormous acreage held by bonanza farmers, stock-raisers and others holding large tracts of land. Beyond this is the fact that, of the numbers of small farmers holding land in their own names, only a small proportion are free from debt, the majority of farms being under mortgage. "Every other 'owner' you meet both East and West, is struggling to pay the interest on his mortgage, and seldom seems hopeful of lessening the principal. The grip of the money-lender is fast on the American farmer. His gilt legend 'loans' strikes the eye with too significant frequency in every Western town." In all the principal Western towns there are publications specially devoted to advertising improved farms for sale. The *Review's* Commissioner then gives a description of the way in which the public domain has been alienated, the methods by which the capitalists have secured the land, and refers to the wholesale frauds that have been committed, and evasions of the law practiccd, which have recently been so animadverted upon by the United States Land Commission under President Cleveland's regime.

The Commissioner says that this is a question of to-day, not one for future consideration. The alienation of the land has been going on at the rate of 20,000,000 acres a year, and that, according to the Land-office reports, there are only 5,000,000 left of a character that makes them available for settlers without capital, and this, he thinks a "generous estimate." Outside of this acreage there remains land totally unfit for agriculture, lands requiring great outlay for clearing or irrigation, coal and mineral lands, lands likely to be segregated for grants still unsatisfied, Indian and military reservations and the unsurveyed Indian Territory, in all about 600,000,000 acres, unavailable for homesteads; and he quotes the Land Commissioner's report, which says that "the time is near at hand when there will be no public land to invite settlement or afford citizens of the country an opportunity to secure cheap homes." He found in the older of the Western States that virgin prairie cost $15 an acre, and even in Minnesota and Iowa $9, which, with the necessary expenditure to begin work, puts them beyond the reach of a poor man. The Scandinavians are the only people, he thinks, capable of struggling with these disadvantages. The ordinary settler must rent a farm and work it as a tenant, with no hope of becoming its owner. One of the results of this is that a landed aristocracy is rapidly being created. In Springfield, Ill., alone there are some two hundred landlords who live upon the rent-roll of properties in the Middle States, one of them owning 40,000 acres in one county alone—about half his property—from which he draws an income of more than $100,000 a year. The children of these landlords "are now picking up the airs of the great world in Paris and London." He contrasts the law regulating these tenancies with that of Ireland to the disadvantage of Illinois, where it is made "altogether for the landlords and by the landlords, without a single one of its thirty odd clauses that can be construed as other than a device to secure that the tenant shall bleed to the full nomination of his bond, whereas in Ireland the land-law is framed with some view to the protection of the tenant." All this leads him to hint at an American repetition of our old friends Licinius and Tiberius Gracchus.—*N. Y. Witness.*

MICHAEL DAVITT ON WAR.

In his interesting work, entitled "Leaves from a Prison Diary," Mr. Micheal Davitt, the eminent Irish patriot, remarks as follows: "War! Glorious war! Here is a picture of a famous field of battle (by Dr. W. H. Russell). 'Let your readers fancy masses of colored rags glued together with blood and brains, and pinned into strange shapes by fragments of bones. Let them conceive men's bodies without heads, legs without bodies, heaps of human entrails attached to red and blue cloth, and disembowled corpses in uniform, bodies lying about in all attitudes with skulls shattered, faces blown off, hips smashed, bones, flesh and gay clothing all pounded together as if brayed in by a mortar, extending for miles, not very thick in one place, but recurring perpetually for weary hours, and then they cannot, with the most vivid imagination, comc up to the sickening reality of that butchery. No nightmare could be so frightful.' This is only one side of the picture. But there is yet another. About the middle of the Franco-German war, there were in the Province of Westphalia, 11,817 married women, the wives and widows of soldiers, together with 22,713 children, all obtaining relief from the public funds. In Hanover, 9,624 women, and 26,418 children, were dependent upon the public for support. In the Rhenish Provinces there were 14,312 married women, and 29,619 fatherless children, who were utterly destitute. Of course this is only a fragment, even of this side of the picture. And yet when we ask a justification of any of the wars of modern times, we ask in vain. The real reason why Europe has poured out so much blood and treasure, is simply because in every country on that Continent, political power is monopolized by mere privilege and wealth; and incidents which aristocrats and wealthy people would never dream of converting into causes of war,if they had to do the fighting themselves or pay the cost, are magnified into insults to the British flag, or the German flag, or some other nation's bunting, which can only be referred to the arbitrament of war. As matters now stand, so far as Great Britian and Ireland are concerned, with the fighting interests firmly settled in high places, their ramifications extending through both Houses of Parliament, as well as the press; and with wealth and 'British interests' synonymous terms, we can look for little change in the exercise of political power. But with the acquisition of real power by an enlightened and an independent industrial democracy, we may safely look for a very startling and beneficent change. The people of the different nations of Europe, and also of America, have no interest in war. Their highest interests are all summed up in the Divine words: 'On earth peace and goodwill amongst men.' In their present dis organized and subordinate condition, however, the people of Europe are no match for their rulers. And there is only one way by which the inhuman exercise of political power, which characterises the ruling elasses in all nations, can be at all adequately checked. Diplomacy may do much; arbitration may do more; the establishment of a great International Tribunal might do more still; but until the people have real power, all such things will be lacking in the one element of importance—reality. I venture to think that there is more reason to expect an effective check upon war to come from an *International Federation of Labor Interests* than from any other quarter."

A PRAYER FOR LANDLORDS.

The apostle Paul exhorts that prayers and intercessions be made for all men, and, giving heed to this counsel, there are few classes of people that are not remembered in the stated or occasional petitions of churches that use forms of prayer. It is not generally known, however, that in the time of Edward VI. a special prayer was appointed to be said for landlords. Here it is:

"The earth is thine, O Lord, and all that is contained therein; notwithstanding that thou hast given the possession thereof unto the children of men, to pass over the time of their short pilgrimage in this vale of misery. We heartily pray thee to send thy Holy Spirit into the hearts of them that possess the grounds, pastures, and dwelling places of the earth, that they, remembering themselves to be thy tenants, may not rack and stretch out the rents of their houses and lands, nor yet take unreasonable fines and incomes after the manner of covetous worldlings, but so let them out to other, that the inhabitants thereof may both be able to pay the rents, and also honestly to live, to nourish their families, and to relieve the poor; give them grace also to consider that they are but strangers and pilgrims in this world, having here no dwelling place, but seeking one to come; and they, remembering the short continuance of their life, may be content with that that is sufficient, and not join house to house, nor couple land to land, to the impoverishment of other, but so behave themselves in letting out their tenements, lands and pastures, that after this life they may be received into everlasting dwelling places; through Jesus Christ our Lord. Amen."

FRIENDLY WORDS TO EMPLOYERS.—1. Has it ever occurred to you that your influence over those in your establishment or household involves your responsibility towards God? (Eph. 6: 6–9.) 2. Are you seeking to help any or all of them a little nearer to him? (Matt. 5: 16.) 3. Do you realize, and endeavor to assist them to feel, that their spirits, minds, and bodies are given them by him, and designed for his honor, through the grace of Christ Jesus and the indwelling of his Holy Spirit? (1 Cor. 6: 19, 20.) 4. Are you doing what God requires of you—especially as to the younger among them—in efforts to promote their interest in self-improvement, temperance, health, thrift, purity, kindness to animals, sympathy with suffering humanity, the choice of companions and recreations, the observance of public worship and private devotion? (Gal. 6: 9, 10.) 5. Are you desirous that, when your earthly course comes to an end, your spirit may return to God with the happy retrospect of a fruitful love to him and of a life not wasted? (Daniel 12: 3.)—*City Press, London, England.*

CHRISTIANS WHO WORSHIP IDOLS.

Canon Farrar in a public address remarked: "Do none of you worship Moloch or Mammon or Baal-Peor? Have none of you in your hearts a secret niche for Belial? When your heart is absorbed in a passion of envy, hatred and rage; when you are determined, if you can, to wound by false words, by bitter attacks, by open or secret injuries; when you display "the eternal spirit of the populace" by giving yourself up to a passion of reckless depreciation of social, political or religious opponents; when you invoke the very name of God that you may emphasize the curses against your enemies; is God the God of your worship? Of your lips, yes; of your life, no. What are you then? Whatever you may call yourself, what are you but a worshiper of Moloch?

"And when you talk of nothing, think of nothing, scheme after nothing, care for nothing, I had almost said, prayed for nothing, but money, money, money, all the day long; hasting to be rich, and so not being innocent; ready, if not downright, to forge, or steal in order to get it, yet ready to adulterate goods, to scamp work, to have false balances, and unjust weights, to defraud others of their rights and claims, to put your whole trade or commerce or profession on a footing which is perhaps conventionally honest, yet goes to the very verge of dishonesty; toiling for money, valuing it first among earthly goods, looking up to those who have won it as though they were little human gods, hoarding it, dwelling on it, measuring the sole success in life by it, marrying your sons and daughters with main reference to it—is God the God of your worship? Of your lips, yes; of your life, no. What are you then but an idolater? a worshiper of Mammon?

"If you are a drunkard, or impure; if the current of your life is absorbed and swayed by unholy impulses: if you have flung the reins upon the neck of your evil passions; if the temple of your body is full of chambers in which wicked thoughts are ever bending before the walls which glow with unhallowed imagery—again is God the God of your worship? Of your lips, yes; of your life, no. What are you then, but an idolater? In what respect are you the less guilty than Zimri, the Prince of Simeon, who worshiped Baal Peor? Not an idolater? Alas! my brethren, every one of us is an idolater who has not God in all his thoughts, and who has cast away the laws of God from the government of his life. I know not that it is a much worse idolatry to deny God altogether and openly defy the brute impulses of your lower nature than it is in words to confess God, yet not to do, not to intend to do, never seriously to try to do what he commands, or to abandon what he forbids.

The tobacco habit has become an evil so great in many ways that serious efforts ought to be made to check it, if not to eradicate it from good society. I do not think there is in the world any custom or habit more absurd than this, or with less reason to be. There is none which shows its victims to be more the abject slaves of foolish example than this. Why should not the Sabbath schools be increased in value and importance to the young by utilizing them in teaching, at proper times and in a proper way, the great evils in many ways coming inevitably from the tobacco habit, while no good whatever results from it.—*Neal Dow.*

Mrs. Mary Howitt, who was famous as an English writer over forty years ago, at 83 years of age, is in the enjoyment of good health and still engaged in literary work, being a regular contributor to the well-known English periodical, *Good Words*. She resides at Meran, Austria, in a beautiful old manse, which bears the name of "Marion's Rest."

The Base-ball Leagues of the North should send two or three "nines" to Tennessee as missionaries. The Legislature of that State profiting by the moral effect of the playing of match games on the Sabbath at the North, took time by the forelock and passed an act last April forbidding base-ball, cricket or similar games on that day under penalty of a fine of from $25 to $50. Would it be best to introduce base-ball civilization into that State?

—During the recent destructive floods in the vicinity of Osaka, Japan, when whole villages were swept away and hundreds of lives lost, the Governor had all the American missionaries removed to a place of safety, provided them with every comfort, and had their houses carefully guarded, refusing all compensation for the service.

—The government of Austria has given the American Board the right to buy or build halls for Bible lectures anywhere in Bohemia. This is an important concession, and shows the growing favor of the authorities towards evangelical work.

LITERATURE.

"BETWEEN TWO OPINIONS" continues to receive the warm commendations of the press. The *Union Signal* last week reviewed the book in an article of over a column, saying: "The author has something to say and says it earnestly, 'without fear or favor,' regarding the great questions of prohibition and the labor movement as championed by the secret unions of working men, which direct the strikes occurring more and more frequently in our cities. The story is rich in heroic characters."

The notice in the *Lutheran Standard*, by Prof. G. H. Schodde, of Capital University, Columbus, Ohio, is also a valuable endorsement. "This story is written by a young lady who won the favor of all opponents of secret societies by her book published about three years ago, and entitled 'Holden with Cords.' In the book before us the dangerous workings of the lodge is again the thread that goes through the whole story, while the author is just as pronounced in her opposition to intemperance, labor unions and other evils of the hour. The book is well written, and although her wisdom is not always equal to her zeal, nor the remedies proposed sufficient to effect a cure, yet the discriminating reader will peruse these pages not only with interest, but also with profit. The leading idea of the work is that all the evils of our social and religious life, and not one only, or one at a time, can and should be rooted out." Read the advertisement elsewhere and send $1.00 to the N. C. A., 221 West Madison St., Chicago, for a copy of this book.

ATONEMENT AND LAW, or redemption in harmony with Law as revealed in Nature. By John M. Armour. Price $1.25. Pp. 240. Christian Statesman Publishing Co., Philadelphia.

Bishop Butler's "Analogy" will be remembered for its refutation of infidelity by arguments drawn primarily from the works of God in nature rather than from revelation. Drummond's "Natural Law in the Spiritual World," published a few years since, is regarded by thousands of enthusiastic readers as a work of equal power, and in its scope much in advance of Butler's in demonstrating that the laws of the kingdom of grace do not differ from those of the realm of nature, and hence the law-giver and ruler of both must be one. The present volume has a nobler theme, but is not so general in a purpose. To prove that the atonement, the central glory in the kingdom of grace, is not an exception to the law of God as we read it in nature and revelation, but is as exactly conformed to that law as the movements of the stars in heaven or the growth of blade of grass on earth, is a task which would give honor to any man. Mr. Armour is a minister of the Reformed Presbyterian church, and his work shows the marks of his rough discipline and habit of strong thinking which mark the instructions of that people. His views have not been hastily adopted, nor are they wholly original, nor perhaps largely so; but they are an earnest and logical presentation of the argument that the great Atonement is not an exception to the natural method and order of God's work as we understand it through Scripture or in Nature. The first part is a disquisition on law, both natural and moral—motion, force, life, the "nature of things," the will. The second part, after showing that there is no salvation for the race without an atonement, and that the violator of law cannot atone for himself, proves that the law of substitution is normal and in obedience to law, and that the Son of God, in his character as mediator, will be more fully and gloriously revealed to men from age to age. As John Robinson, the Pilgrim pastor, taught, there is yet more light to break forth from the word of God; and Luther, "I see something which blessed Augustine saw not, and those that that come after me will see that which I see not." The work abounds in strong arguments which sometimes rises to an eloquent pitch, as in the following from the first chapter:

"Doubt comes in where evidence is most abundant. A stone seen moving through the air we can believe was hurled by some lad though we see him not; a cannon ball crossing the bay we do not doubt was sent by persons having skill and power; an ocean steamer driven around the world we know owes its force and motion to skill and power of living beings. When we see mighty orbs moving in space, why do we raise any question regarding the origin of motion and force? The only shadow of reason that can be imagined is that we cannot readily conceive of a being able to produce motion on so grand a scale, a being infinite, ever present and almighty, the source of all motion, all force producing all motion in the universe. In a vastly higher sense than that in which the motion of the steamship in mid-ocean is to be attributed to man, all motion in the universe, including that produced *in* and *by* vital organisms, in this world and in all worlds, is to be attributed to the Infinite, the ever-living, the Almighty. In the presence of the moving universe may we not exclaim: '*Power belongeth unto God.*'"

Yet one often wishes while reading for the clearness and simplicity of style which characterizes the "Plan of the Philosophy of Salvation." This is one fault of an excellent work which will prevent in some degree its popularity and confine it to the study and the library, while the doctrines discussed and the arguments adduced ought to have a place on the sitting room table. The *Statesman* Company have done their work well, and the broad margins invite to frequent notes and careful reading.

"Antoine Louis Barye," the French sculptor, is the subject of the opening illustrated article in the February *Century*. It is a thoughtful and appreciative study of the man and his art, as well as anecdote and information. George W. Cable contributes a paper on "The Dance in Place Congo" which is illustrated with several arrangements of Creole music, and with striking sketches by E. W. Kemble. The paper is a vivid portraiture with pen and pencil and musical notes of the slave character fifty years ago. The short stories of the number are the first part of a humorous novelette, "The Borrowed Month," by Frank R. Stockton; and a dialect sketch of Georgian life, "An 'Onfortunit Crcetur,'" by Mat Crim. Edmund C. Stedman contributes a notable poem, "Hebe," which name is seen from the illustrations accompanying, to belong to a lioness that played the executioner's part in a lover's revenge. "Will the Land Become a Desert?" is a question of the waste of our forests discussed by Joseph E. Chamberlain. In "Open Letters" Bishop Dudley and the Rev. J. H. Hopkins express Episcopalian views in regard to "Christian Union," and H. C. Fuller's comments on the Rev. Lyman Abbott's recent article discussing socialism under the title, "Danger Ahead." A peculiar interest attaches to General Grant's "Preparing for the Wilderness Campaign," for he is dealing with his plan for the last grand campaign. A fac-simile of Lincoln's "God-speed" letter to Grant, written a few days before the Wilderness battle, accompanies the article; also a characteristic anecdote of Grant during the battle, by Charles Carleton Coffin, who observed the incident described. In "Our March against Pope," General Longstreet gives the Confederate view of the Second Bull Run campaign, with some caustic criticisms and amusing anecdotes. He unintentionally confirms Pope's plans of the battle and his judgment of its outcome, and thus gives added force to the arraignment of Porter by Pope in the last *Century*. Longstreet makes, however, a special plea for Porter, as might be expected. The humors and hardships of a private are described by a rebel straggler from Jackson's army.

The *English Illustrated Magazine* contains a spirited and thrilling paper on "Life-boats, and Life-boatmen" to which a number of illustrations give additional interest and effect. The invention of the life boat and the tardy favor its usefulness found in England seem remarkable when we remember the constant losses about the British coast in every direction. The same may be said of our own government life saving service. "Ulm," with its cathedral, quaint old streets and art history form another article. The second part of "A Month in Sicily" well illustrated, and "On the Cultivation of Tea and Tea Customs in Japan" close the number. The latter is a very interesting history of the tea trade and of the social customs of those who cultivate the tea plant and are supposed to get most enjoyment from the beverage.

St. Nicholas for February has a richly varied table of contents. Among those articles which may be classed as timely is an outdoor sketch, entitled "Fish-spearing through the Ice," which shows how some clever boys improved on an ingenious Indian mode of fishing. The second installment of Horace E. Scudder's "George Washington;" and the comparison between the governments of England and America, in "Among the Law-makers," will interest all patriotic boys and girls. On another page of the *Cynosure* will be read a part of this instructive article. Of a somewhat more practical nature is the "Ready for Business," paper on electrical engineering; while Helen Jackson (H. H.) gives a few useful hints in her "New Bits of Talk for Young Folks;" and Frank Bellew, in a clever little story, explains how the brain receives, stores, and uses all its impressions. Frank R. Stockton "Personally Conducts" us into many queer places "Around the Bay of Naples." In the "Agassiz Association," Prof. W. O. Crosby, of the Boston Society of Natural History, begins a free course of instruction in mineralogy, with practical experiments, open to all readers of the magazine.

In the Memoirs of Gustave Dore some interesting statistics are given with regard to his earnings. It is estimated that between 1850 and 1870 his illustrations brought him $1,400,000. A morning's work has been known to realize $2,000. But it was the number of his works, quite as much as the unprecedently high rate of remuneration which he commanded, that made his earnings look so large.

Everything brought grist to his mill, from Dante to an almanac. He was not actuated by a greed of gain, but by the desire to establish a monopoly of talent in his own person. About the age of twenty-three he conceived the plan of illustrating some forty of the great masterpieces of literature, from Homer downward, and by 1865 he had executed seven.

REFORM NEWS.

MICHIGAN COLPORTEUR WORK.

Bro. Tucker's Experience.—No License Needed.—A Legal Opinion.—Michigan, are you so poor?

Bro. Tucker writes me that he is on the move from house to house with tracts and books and an excellent experience in Freemasonry and the salvation of Jesus. He does not find the institution very charitable. They seem to be forgetful to entertain strangers, at least, for he at one time traveled until 9 o'clock, P. M. through a blinding snow storm, before finding a lodging place. Many times the wives and daughters make a desperate effort to defend the old handmaid, but finally cease by saying they wish the father or the brother were present. It certainly is something new under the sun in Michigan, at least, for a person to be traveling about with no other business but to enter into an investigation of Ma sonry.

On the streets of Jackson Bro. Tucker was showing an expose of the lodge, giving out tracts, etc., when a policeman informed him that he must have a license. Bro. T. repaired to the office of a lawyer to make inquiry. There were two of them in. He asked if the policeman was correct, and was informed that a license was not required. Bro. T. said, "Perhaps it makes some difference as to the kind of books exhibited," at the same time showing one of the books.

One lawyer was a Mason, the other was not. The Mason looked at the book carefully for a few moments, and handed it to the other, with a laugh, saying, it was a burlesque gotten up to make money, no truth in it, etc., etc. Bro. T. then informed him that he knew the book was correct, for he had been through it himself. Upon which the lawyer became enraged, and rising up to his fnll height, said to Bro. T.,"If there is a hell, you'll go there, and deserve the lowest place." Query: Why such a demonstration if the book was a burlesque?

Bro. T. seems to be inclined to talk freely on the subject everywhere and always. At Battle Creek the other evening he gave his experience in a meeting at the M. E. church, and writes that next day the craft were quite talkative and demonstrative; but, he writes, "They can't stand the fight." He gave out tracts at the meeting referred to.

We would be glad to keep Bro. Tucker in the field, but shall be compelled to call him in for lack of funds. We hope a spring meeting may develop something in our favor. H. A. Day, *Sec. M. C. A.*

FROM OHIO.

Victory at Mt. Victory.—Encouragement.—Round about Mansfield.

MANSFIELD, O., Feb. 4, 1886.

DEAR CYNOSURE:—I am now at the house of our State Secretary, Rev. S. A. George. Before accompanying him to call on friends, I will briefly report the past week's work. I was not disappointed on last Thursday evening to find the United Brethren church at Mt. Victory well filled with young men anxious to know all they could about secret societies. The same curiosity which too frequently leads young men to join these societies, makes them eager to see them exposed; and unless the speaker shows clearly the anti-Christian and anti-republican character of these societies, he may, as is sometimes claimed, influence some of the thoughtless to join. The night was dark, the roads were in a bad condition, and the attendance of ladies was consequently small. The notice which appeared in the daily paper helped much in advertizing the meeting. It read as follows:

"There was a disgraceful performance at the Daniel's church last evening in which Isaiah Jenkins took a leading part. Mr. Stoddard, of Columbus, was to deliver a lecture on secret organizations. The whole thing ended in a disgraceful brawl. We understand that the lecture will be given at the Brethren church to-night. Let the citizens turn out and show Mr. Stoddard that we are not all crazy, and that we recognize every man's right to talk."

I should say in behalf of the Band that a large majority were in favor of the lecture, and felt greatly injured by Mr. J.'s conduct.

As I was leaving town the morning after the lecture, I chanced to meet a young man who had become greatly interested. He subscribed for the *Cynosure*, purchased an exposition of Odd-fellowship which I happened to have, and assured me that he had made up his mind not to have anything to do with secret orders. Some of the Masons became very angry because I was "*driving men into their institutions.*" They swore (I think) a little worse than Peter.

On Monday evening I spoke to a few friends and students in the Wesleyan church at Ada, and on Tuesday evening to a much larger audience in the Wesleyan church at Dunkirk. I expect to work here for a time, then visit Savannah, Ontario and other points near by, where Bro. George has written to have arrangements made for lectures.

W. B. STODDARD.

KANSAS NOTES.

Snow deeper and deeper.—A representative Kansas druggist.—Mackey discounted.—A fit subject for Masonic Burial.

HIAWATHA Kans.

DEAR EDITOR:—The cold weather and deep snow-drifts have hindered me from doing much for some three weeks; but I will note a few items.

I succeeded in getting through the drifts, after the first week's storm, from Whitney to Bro. C. L. Terry's, near Willis, where my team is still kept on account of the deep snow which has been getting deeper and deeper. I came to Hiawatha Saturday, hoping to speak in the United Presbyterian church. Rev. Mr. Williamson the pastor was at our State convention last September at Willis and committed himself in very severe terms against the secret orders. But when asked for the use of the church he would assume no responsibility in that direction, but referred it all to the trustees; and Dr. J. N. Scouller, a druggist, who, it is believed, sells not only tobacco but "*fire-water*," and who seems to be at the head of affairs, opposed it, and it was refused. I start on the first train to Sabetha.

At Whitney I had a conversation with a member of the Christian church and a Mason. He claimed very positively that if he lived up to the principles of Masonry, it would be all right with him in the end. I gave him some quotations from Morris and Mackey, showing the anti-Christian character of Masonic religion. He first claimed they were some disaffected Masons, but when I told him who they were he was silent. He knew Morris.

Near Willis, a drink ng Mason was found drowned in a barrel of water where he had his whisky jug, and the Masons took him to Severance and buried him with Masonic honors; and of course sent him to the Grand Lodge above. Surely this is a strong delusion; from which, if possible we should save the deluded ones.

R. LOGGAN.

CORRESPONDENCE.

BEREA COLLEGE.

EDITOR CYNOSURE:—In your paper for January 21st the senior editor says, "Berea College was born of the American Missionary Association, and is manned by radical Congregationalists."

Berea College was born before the American Missionary Association did any work of planting schools or colleges; and when solicited through its secretary to aid in the purchase of lands, as a site for the college, the reply was, "That is not our work: our work is to preach the Gospel."

Also, a by-law of the constitution of the college declares, "This institution shall be under an influence strictly Christian, and, as such, opposed to *sectarianism*, slave-holding, caste and every other wrong institution or practice." Also, the college, in its official utterances to the world, has declared itself "undenominational." Also, the church with which all the professors in Berea College are connected is undenominational, and ever has been—organized 1853. The church here desires to be the warm bosom in which all true Christians may come to be cherished without even the name of party.

Bro. Blanchard is right when, in another place, he says, "Berea, like the first churches of Christ, knows no nationalities or sects."

JOHN G. FEE.

A CHAMPION FOR BRO. DISSETTE.

CLARINDA, Iowa, Feb. 5, 1886.

EDITOR CYNOSURE:—I am very sorry to read Bro. J. D. Nutting's criticism of Bro. Dissette after his sad persecution at Champaign, Ill; because Bro. Dissette is a faithful, devoted minister who has seceded from the Masonic lodge, taken his life in his hand and is going forth battling with this terrible secret despotism. Such men need the sympathies and prayers and contributions of the friends of the cause, rather than their criticism.

My soul has learned to abhor, to hold in utter contempt, the policy of shutting off all preaching and lecturing on reform topics in towns where some so-called revival meetings are going on. As though our work of reform was something foreign to the Gospel. This idea is the curse of our times. During some three months, while these revivals are going on, there is scarcely a town where anything can be said on the subject of prohibition, national reform or anti-secrecy, for fear it might jeopardize the salvation of souls. Bosh! I positively believe revivals thus conducted do more harm than good. Soul-destroying sins are covered over, cancers that ought to be cut out, and *must* be cut out if souls are saved, are allowed to remain and fester. An artificial excitement is worked up. People are demoralized physically and mentally by long protracted meetings and then relapse into a condition of insensibility, until the next revival season comes around. I have heard the "Boy Preacher" report 5,000 conversions in Kansas city, and the next winter I have failed to find a single trace of his work.

What is the trouble with these revivals? Just the want of such preaching as Bro. Dissette gave them at Champaign. I heard a doctor complain recently of losing a patient. A child was at a critical stage of the disease. He left very careful directions about giving the medicine, but the parents thought it was too strong, and kept back part. The child died, and who was to blame?

Bro. Nutting, we are standing between the living and the dead—at the death-bed of a dying world. The Great Physician has given us the prescriptions in his Word. Don't keep back any of the truth. If the truth will kill them, why let it kill. There is no more faithful man in the field than Bro. Dissette. We all love to read his letters. God bless him. The account of his outrageous treatment at Champaign causes our blood to boil with hotter indignation against the whole lodge of despotism.

M. A. GAULT.

MORE BLESSED TO GIVE.

COLUMBUS, Miss., Jan. 25, 1886.

EDITOR CYNOSURE:—Permit me through your columns to make some acknowledgements and answer some inquiries. Sister S. B. Allen and all who united with her in the donation of a box of religious books and papers, recently received, have our grateful thanks. They are indeed a very valuable acquisition for the furtherance of our work.

Friends, unless you were here to see, you cannot imagine the pleasure your books and papers give, and doubtless God's blessing will follow your labor of love. To my knowledge great profit has been derived from the perusal of some of the books. Many Sabbath-schools have been encouraged. Some of the books have been used as prizes for those who recite the greatest number of Scripture verses. The Pilgrim's Progress was read with great pleasure. A Bible in large print was gladly received by an old lady who had none in which she could see to read well. One man took a copy of the Psalms, promising to have some read from it every day and pray with his family. Some have been loaned so that many can read the same book. The "Buds and Blossoms" in the last box are a source of great pleasure to the young people.

We have more calls for Bibles, Testaments and hymn-books than we can possibly fill, and we were glad, indeed, to get some for such as could not get them otherwise. The colored people are very fond of singing and are always glad to have a hymn-book. In many houses there are very few books, and in others none. Many of the colored people are continually moving from one place to another, and when some are supplied in part with religious literature and have gone to a distance, we find others near who lack.

The barrel of clothing sent to the young lady student by the Misses Eastman and Flagg, has been received. She is struggling hard to get an education by her own efforts as far as possible, and this aid is indeed appreciated as a great blessing. She told me with a gush of delight of the arrival of her barrel, and said that everything in it was very nice. Many thanks to the friends who sent it.

I have been informed that a plan is under consideration for the publication of those pictorial tracts before mentioned. I hope the friends of this enterprise will continue to ask God that it may be carried into effect. Many more tracts are needed here than can be obtained, and especially a large supply suited to the common people. The kindness of all those friends who have sent, for the furtherance of our work, money, boxes of supplies, tracts, papers, books, etc., is held in grateful remembrance. The secret power is far less in popular esteem here than it once was. Let us labor on in faith until this mountain of iniquity be removed from the land.

M. A. F. TAPLEY,

BRO. DISSETTE IN HIS OWN DEFENSE.

EDITOR CYNOSURE:—An article appeared in the last issue of your paper entitled, "*Bro. Dissette Criticized*," by one who has himself suffered in a similar manner for the same truth, and who now has had time and opportunity for a fuller view of the case."

This brother pronounces my trial and imprisonment "utterly unjustifiable, and simply a piece of Masonic 'legal' outrage," etc. Thus far I am sure he is right. But when he reflects upon my conduct in a meeting which did not exist in Champaign, and, therefore, I could not attend, and goes back in the history of our race nearly six thousand years to prove that my deportment was unbecoming a minister of the Gospel, we see that a big man with a big gun is stalking a big field.

Suppose that I were in a union meeting during the week of prayer, led by Bro. Nutting, and he were to introduce the subject of secret societies, and make quite a speech *against* them, then state to the people that the meeting was open for prayer and testimony, and I should arise and give my personal experience, which would go to confirm every word he, the leader of that meeting, had uttered, I believe that he would be the last man to gainsay a word of my testimony. Otherwise, I should believe him to be utterly disqualified for the relation he sustained to such a meeting. If that is not the very place for such testimony, where can it be found? So our good brother has only to wipe his spectacles and read my Champaign experience again and he will see that it was no "revival meeting;" simply a prayer and experience meeting, and that subject *was introduced by the leader.*

While I do not entirely agree with our friendly critic respecting the introduction of such testimony in a "*revival meeting*," I assuredly am ready to have him or any other give us light respecting the proper time and place for such testimony which they may possess. He has much the advantage of your humble correspondent in that he has "himself suffered in a similiar manner for the same truth, and now has had time and opportunity for a fuller view of the case." It is unnecessary for any one to waste ink and paper in stating that, generally speaking, such testimony is hardly appropriate at a fire, a wedding, or a funeral, and yet I can conceive of exceptions to such a rule, especially in the case of a Masonic burial.

I must say that he has the advantage of me again in what he is pleased to term "the somewhat widespread idea which he once possessed, also that anti-secrecy must take the precedence of everything else, · · · it was our duty to push it ahead regardless of time, place or consequences," for I should never have thought of arraigning *him* thus. But he is competent to testify for himself, whatever exceptions we may claim for others.

Permit me to ask our good brother a few questions which I trust he will answer from his "fuller view."

1. Do Masons, Odd-fellows, and secretists in general, who profess Christianity now, take part in your revival meetings?
2. Do you call on them to pray?
3. After meeeting, do you shake hands with such an one and call him brother?
4. When is your "time" if not now? and where is your "place," if not from your pulpit, that you expose "the things which are done of them in secret?"
5. Will you be kind enough to read or relate my Champaign experience to your revival meeting, and then quote the first division of your criticism, as published in last week's *Cynosure*, to your people, then ask them to engage in one season of prayer for God's blessing on this anti-lodge reform and on all who are engaged in it? and call on that class of men to whom you would consider it to be the greatest cross to engage in such a prayer?

I assure you that your criticism is taken in a kindly spirit' for I believe that you labor under a misapprehension of the facts. I appreciate the free, open manner in which you write. It stands out in pleasing contrast to a disposition manifested on the part of some who are more closely allied to this work, who take counsel of the craft respecting this very experience, and voice that counsel where it certainly does no good, adding that they are "satisfied that he (Dissette) is misrepresenting the work." When I die I want no scars to be found on my back. While I live, brethren, remember I wear no armor there—at least, it has never been tested. So in the future I hope all will take the course which brother Nutting has done, and "let us look each other in the face."

An old Indian came into his camp one evening boasting how he had berated the white men in a town across the river. "Oh! me call him dog, houn', and me cuss him heap!"

A young Indian, thrilled by the success of his chief, essayed to do likewise, and was terribly mauled for it. Next day he met the old chief, who inquired how he came to present such an appearance. He related his adventure and asked the chief how he escaped so well. He responded, "Ugh! Me did not cuss him till me cross the river!"

The policy of the old chief is the policy of too many to-day who occupy the pulpit and rostrum. "Cry aloud and spare not, lift up thy voice like a trumpet and show my people their transgressious and the house of Israel their sins."

"If thou hast whispered the truth, whisper no longer;
Speak in the trumpet tones, louder and stronger."

G. T. DISSETTE.

HE NEED NOT FEAR.

ST. PAUL, Minn., Jan. 28, 1886.

EDITOR CHRISTIAN CYNOSURE:—Rev. Dr. Christie, pastor of the House of Hope Presbyteriau church in this city, takes issue with the secret orders in the following ambiguous sort of a way. He says in a sermon: "Beautiful as are their *streams of benevolence*, they cannot save the soul." The Masonic, Odd-fellow, and other secret fraternities at large will not like that sermon of Dr. Christie. But uo doubt, sopped as it is with the false sentiment, "beautiful streams of benevolence," it will be very gratifying to the Masons and Odd-fellows of his own church. The secret orders, as the Masons, Odd-fellows, and others, do reject Christ from their rituals and proclaim salvation without him. The secret orders will perhaps attribute Dr. Christie's denial of their faith to his ignorance, and spare him the "black shirt" on the ground of his patronizing and false eulogy of their societies.

Dr. C. need not fear the fate of a "Daniel come to judgment" while he fawns for a piece of bread and butter at the feet of the Sir Knights of the hood-wink, cable-tow, and fifth libation blasphemy at his communion table. W. FENTON.

BIBLE LESSONS.

STUDIES IN JEWISH HISTORY.

LESSON VIII, Feb. 21, 1886.—The Second Temple.—Ezra 1: 1-4: 3: 8-13.

GOLDEN TEXT.—They praised the Lord, because the foundation of the house of the Lord was laid.—Ezra 3: 11.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Practical lessons taught by the return of the Jews.* vs. 1–4. Isaiah, Jeremiah, Ezekiel and Daniel had all prophesied of the return of the chosen people, the former more than two centuries before the event; so that we have here one of those wonderfully literal fulfillments of prophecy which infidels have never been able successfully to gainsay. We learn from it: (1) That God's promises are always kept. (2) That divine chastisements cease when they have accomplished their purpose. Israel became eventually a nation of formalists and bigots, but never was there another national relapse into idolatry. (3) That God often makes use of most unholy instruments in the work of building up Zion. Humanly speaking, what stranger or more unlooked for thing could occur, than that the spirit of a heathen prince should be stirred up to release a whole nation from captivity, and the hearts of their conquerors be touched to give substantial aid to the returning exiles? History is full of marvels and surprises because it is full of God. A generation ago the most astute statesman would hardly have ventured to predict the adoption of home rule for Ireland by an English parliament. It is a matter of history that Cyrus was once shown the prophecies of Isaiah regarding his future career, and that they made a profound impression on his mind. There is certainly something very striking in his humble acknowledgement of God as the giver of all his imperial power, and our own nation may well learn a lesson from this heathen prince. God has given us this fair land; do we give him in return due homage? Have we not rather allowed the government to become secularized, till public officials have, to a large extent, forgotten to rule in the fear of the Lord? Contrast this document of Cyrus with our Constitution which does not contain so much as a mention of God.

2. *The foundations of the house laid.* vs. 8–13. Our regard for Zion is a good thermometer by which to test the warmth of our heavenly affections. There was occasion to rejoice. The founding of this second temple meant spiritual revival. There was occasion for weeping. The inferiority to the first made it a monument of the nation's sin. The Shekinah glory had gone forever along with the Ark of the Covenant, and the spirit of prophecy was well nigh extinct. But the second temple had a glory superior to the first in receiving within its walls the incarnate Son of God. We may well mourn the decadence of the church, the loss of spiritual life and power; yet we are certainly nearer the day of Christ's coming, and we know not what glorious manifestations of himself we may be privileged to look upon.

LIGHT FROM THE WORD.

How was Jerusalem, even in ruins, regarded by the devout Jew? Psa. 102: 14. How should we feel towards the spiritual Zion? Psa. 137: 5. Have we any real reason to be dissatisfied with the age in which we live? Eccl. 7: 10.

From Peloubet's Notes.

The captivity of the Jews was begun B. C. 604, by the capture of Jerusalem by Nebuchadnezzar. But there were several other times afterwards when captives and treasures were carried to Babylon. (Less. 4)

The moral causes of the captivity were,—first, the sins of the Jews; idolatry being the chief, and the fountain from which flowed many sins and crimes against God and man: so that every ordinary remedy failed, and only by an almost entire destruction of the kingdom could the people be saved from their sins. Second. The object of the captivity was not only to punish the Jews, but to renew and purify the nation; that it might hold and spread the true religion.

Probably not more than 100,000 were carried away to Babylon; but doubtless there was a large increase during the seventy years, and many of the descendants of the exiles from the kingdom of Israel (B. C. 721) joined with those from Judea (Neh. 7: 34; Jer. 50: 4).

The length of the exile was exactly seventy years, as foretold by Jeremiah. It was a due punishment for the neglect of God's law,—one year of exile for each of the Sabbatic years in which the people had refused to rest (2 Chron. 36: 21; Lev. 26: 33–35). And the exile could not come to an end till the affliction had so far accomplished its moral work on the people as to give assurance that they would not fall back ihto their former sins.

"The Lord stirred up the spirit of Cyrus." (1) By the direct influence of his Holy Spirit upon the king's mind. (2) There is good reason to accept the Jewish tradition that Daniel, occupying a high position in the court of Cyrus, brought to his attention the prophecies of Isaiah, which even name Cyrus as God's servant (Isa. 44; 26–28, and 45: 1–4). And perhaps, also, the prophecies of Jeremiah above referred to (Jer. 25: 12; 29: 10), as showing that God had, for this purpose, given Babylon, in so wonderful a way, into the hands of Cyrus.

"Let the men of his place help him." Let the people among whom he dwells—the heathen population—help him.—*Cook.* Cyrus finishes his decree by calling upon his heathen subjects to come to the aid of the poorer Israelites, and assist them with money, cattle, and other commodities, in order that none may be hindered by poverty, or by want of beasts of burden, from joining the band of emigrants, and setting out on their return to Jerusalem.—*Pulpit Com.*

"Besides the freewill offering." The "offering" here intended is probably that made by Cyrus himself. (See vers. 7–11.) Cyrus required his subjects generally to follow his example, and to "help" the Jews out of their stores.—*Cook.*

"The return." (1) Their numbers. As the fruit of the proclamation a large number of the Jews went up to Palestine. There were 42,360 Jews, with 7,337 servants, including a band of 200 singers to aid the worship and cheer the march. The total was just about 50,000 (Ezra 1: 64–67), so that more remained than went. (2) What they took with them. Cyrus sent with them the treasures taken from the temple, numbering 5,400 vessels of gold and silver (Ezra 1: 8–11). Their personal property must have amounted to considerable; for on their arrival at Jerusalem they contributed $400,000 in gold and silver for the rebuilding of the temple. "Nebuchadnezzar little thought that he was unconsciously preserving the sacred vessels of Israel in a safe and inviolable stronghold, till the day when Jehovah would bring about their restoration to his people." (4) Their leader was Zerubbabel, of the royal line of David. (4) Their journey must have taken over four months (Ezra 7: 9).

"Wept with a loud voice." The weeping was not because the new temple was smaller than the first, for it was at least one-third larger in every dimension (compare Ezra 6: 3; 1 Kings 6: 2): but in magnificence of structure and adornment it promised little in comparison (Hag. 2: 3; Zech. 4: 10). The returning captives had but too little to spend upon it, in comparison with the wealth of Solomon in his glory.—*Todd.* The Ark of the Covenant, the sacred fire on the altar, the Urim and Thummim, were absent. All the associations that gathered around the old temple were wanting in the new.

—At the late meeting of the Presbytery at Steubenville, Ohio, an item of considerable interest was the transfer of the bequest of $10,000 in C. & P. R. R. stock from the executors of Rev. Charles C. Beatty, D. D., to the Presbytery. The interest of this fund is to be used in evangelistic work within the bounds of the Presbytery.

—Rev. T. H. Candor, who has been a missionary in Bogota, S. A., for nearly four years, has returned with his wife and child to his home in Aledo, Ill. He has come home to have a surgical operation performed on his eyes, which have been failing him for some time.

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NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

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1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE

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AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency.

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

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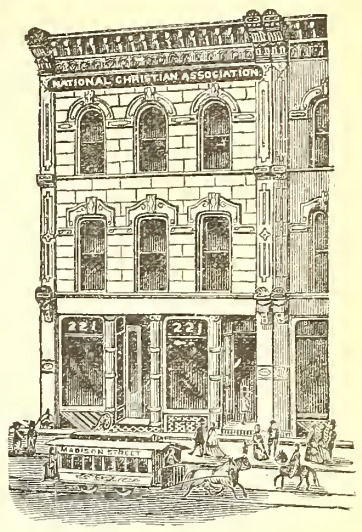
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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, FEBRUARY 11, 1886.

The stock doves, called also mourning or turtle doves, in Florida are about the size of robins. In all other respects they are exact copies of the orchard pigeons of the North.

If the drinkers' vote could do it, they would kill the saloons; and if the railroad hands could decide it, they would have a Sabbath. In both cases those who make the money compel the sin.

The railroad through North Florida runs through woods, by decayed cabins and slender cows, averaging in value $9.50 a head. But saw-mills along the road are new-covering the cabins, and feeding the cows.

The devil is like an alligator, which lives in air or under water, with food or without food; and Masonic ministers are like the alligator and the devil: in the church or in the world, in prayer meeting, lodge or bar-room—everywhere at home.

A principle of compensation runs through the earth. In Labrador fur and feathers screen life. In Florida lizards, alligator, salamanders, different species of the same animal, go naked because the climate permits it. So human society has its climates and thermal lines; and the higher one ascends in life, as in the atmosphere, the colder he feels, and the more he is shaken by the wind.

Car conductors, being deprived of a Sabbath, are most exposed to lodge sorcery and taxation. Our conductor, through the Kentucky and Tennessee mountains, said there were three secret societies: "The Old Reliable Association," "The Order of Railroad Conductors," and another whose name is forgotten. And the impression prevails that none are secure in their places who do not belong to them. "*That none may buy or sell,*" *etc.* But the Pullman conductor from New Orleans to Florida belonged to none. He was a native of Washington, D. C., the son of a Lutheran mother; and he said he needed no such secret aid to get and keep employment.

Those who visit new countries, or new American States as California or Florida, find

New wonders brighten, and new charms surprise.

But persons in whom local attachment is strong, miss and mourn the familiar objects where all their young imaginations were born, and so, for a time, mourn as exiles in their new homes. Not so with those who seek new homes, because they "seek first the kingdom of God." These look into the kaleidoscope of eternity and see new beauties at every turn: and their past projects itself into their future, softened and sweetened, as the natural heavens project themselves in clear water below.

"Everything runs into infinity," says Burke: and the weather is no exception. Two months ago oranges were a "sure crop;" to-day tens of thousands of acres of orange groves have lost their glossy green beauty, and the ground is covered thick with great, nice oranges, mouldering and going to decay. God scattered the "hoar frost like ashes," and they could not "stand before his cold." "The oldest inhabitant" has not seen the like here. Like the potato-rot in Ireland, frost in Florida has taught men that the natural, as well as the moral law is "ordained of angels in the hands of a Mediator." There are no "sure crops;" men are dependent upon God.

EDITORIAL CORRESPONDENCE.

THE GREAT FREEZE.

PAOLA, Florida, Jan. 30, 1886.

DEAR CYNOSURE:—This is Saturday. I am to preach here and at Sanford to-morrow and start for Washington, Monday morning. I came to Florida on the heel of what will be remembered as "The great freeze of 1886;" as 1816, when not a sound ear of corn was raised in New England, and there was frost during every summer month, is still spoken of as "The dry cold season." Of course Florida wears a funereal aspect. The swamp oaks had shed their little round leaves on either bank of the St John's river; the dark grey moss-switches hung sadly or swung dolefully; the swarms of migrating waterfowl slunk away abashed, and hid themselves in caves, and the four-legged snake-like alligators ("American Crocodiles," Webster), and the whole lizard tribe were sunk out of sight under the cold black waters.

A GOOD TIME COMING.

But like the funeral of the good, in spite of the freeze, Florida has a bright future before it. Its staple is the orange groves, in the midst of which I am writing, which are beautiful in spite of frost, and as the increase of orange lands bears no proportion to the mighty spread of the Northern markets, one sees nothing but certain prosperity for this State. Railroads are rushing through and over it; and as riding in cars will soon be as cheap as 'boarding at home,' populations are beginning to weave North and South like the migratory birds, thus making life cheerful at both ends of the route. Our Wheaton townsfolk Mr. and Mrs. Landon, are so delighted with good health and good prospects, that they have bought to build here; and they but follow the example of thousands.

The cause of this long delayed rush to this oldest and first settled portion of America is the fall of the slave power, and consequent emancipation of white people as well as black.

Dr. J. N. Bishop, whom Wheaton graduates will remember, as a sometime student there, and who married Mrs. Marsh, a lady officer of the college, came in here some thirteen years ago, and has already accumulated a handsome property. Pine shrubs, palmettos and even alligators do homage to his energy and perseverance; as will be seen by his

FIGHT WITH AN ALLIGATOR.

Driving out from Sanford toward midnight, he passed between two little lakes connected by a grassy run where the water was two to three feet deep. His wheel struck an alligator seven feet long, and the brute seized one of the spokes, his teeth cutting into the solid hickory. The horse started, and turned the monster's head up by the side of the buggy, and he lashed the bottom with his tail. The doctor, jumped into the water, caught up a pine knot and struck the alligator a stunning blow on the side of his head. This discouraged the beast and he lay flat on the bottom; but the water was clear, and by faint moon and star-light the Dr. could see his eyes. He then got a crooked limb from a decayed pine log, and aimed a hard blow between the eyes, and so stiffened him that he pulled him out on the sand by his tail; which, while alive, is their chief weapon, as is the elephant's trunk. He made a slip-noose of his horse-halter, hitched the animal to the axle, and drove home over the rough road. When he got there the beast was stone dead. We drove through the run, and I saw where the savage scuffle took place.

This, like some encounters with Cinnamon bears in California, was so marked an event that the press gazetted it far and wide. The depth of the water, the darkness of the night, the nature of the beast and his savage attack, and the single-handed victory, proved uncommon nerve and courage, and made up a rare and memorable occurrence like that of Gen. Putnam and the wolf.

A SOCIAL CIRCLE

met here at Dr. Bishop's last night. Thirty-five or forty interesting people were present, citizens and sojourners. Among them an interesting young couple from Canada, just married. The groom is a younger brother of Dr. Bishop, and the bride Miss Carrie Blanchard, who does credit to her maiden name. I have not seen a more rational and agreeable set of Christians than those who were here last night, and if Florida is peopled with such, her prosperity is assured. I expect to preach to most of them to-morrow, as also the Presbyterians of Sanford: and as I shall discuss the lodge, I hope God may give candor to them, sincerity to myself, and success against an enemy much worse than an alligator in two feet of weeds and water on a dark night.

The lull of politics is portentous. There is scarcely a partisan or partisan paper left. The growth of the prohibition vote from 8,000 for Schumaker, to 30,000 in Ohio last fall; the great State of Georgia gone prohibition except six counties; prohibition in Natchez; prohibition in New Orleans; and the secret temperance lodges every where relegated into shady back seats; all these herald the coming of a party, Christian by its prayers, and American in *fact;* perhaps so in name.

LEAVING FLORIDA.

I go down the St. John's to-day. It is Monday noon, February 1. The day is warm and the sun bright, but "the land of flowers" has not shown me a single blossom. All have died by the touch of frost. But the orange groves are green, though thinned of their thick foliage, and the great, beautiful oranges almost cover the ground, while enough still hang on the trees to give an agreeable picture of huge orange balls on a beautiful background of green.

A SOBER ESTIMATE.

This newest, oldest State has not been over praised. It is now sad looking enough, as New England was just seventy years ago. This Florida freeze is like that, beyond all precedent. But though the weather prophets and scientists can give no explanation of it, believers in the Bible will remember that God rules the weather, and droughts, and tempests, and hoar frost and stormy wind "fulfil his word." I know not what brought down his judgment in "the dry, cold season" of 1816. Prosperity had followed the war of 1876, and "Independence" had for thirty-six years—from the peace of the Revolution—probably brought the people into fancied "independence" of God. Besides eighty-three years had passed since the advent of the Masonic lodge in Massachusetts, and it had spread like the cholera. Fifty counties had been inoculated with the lodge virus, and the odious abomination had set up its temples everywhere between Canada and the Gulf. Ten years after the "dry, cold season," Morgan was killed; and such was the horrible power of the lodge over mind that Presbyterian elders and deacons justified his murder! The sorcery of the secret worships had actually enslaved their minds. When the most enlightened Christians had enthroned the Christless order in and over the human conscience, no wonder that

"Heaven gave signs of wrath;"

and for aught we know the false Christless lodge-worships have put Florida into mourning. There are five of these impious lodges in this nice little city of Sanford. But two good congregations yesterday heard, with apparent interest, sermons exposing the lodge. Whatever has or has not called down this freeze on Florida, we know by history, geography and the Bible, that forsaking God for strange altars, will surely bring on nations "wrath to the uttermost."

THE FLORIDA LANDSCAPE

is unique. Tall pines, straight, as ship-masts and as tall; sandy soil, covered with shrub palmettos; orange groves gleaming through the pine trees, standing wide apart, with no underbrush; and the whole country gemmed with lakes from rods to miles across, and from sixty feet to no findable depth, clear, with no green slime on their surface in the hottest weather,—such is the Florida landscape; and when the flowers come out and the climate gains its level, all there is wanting is a pious, God-fearing population to make Florida an earthly paradise, such as the first discoverers fancied it.

THE POPULATION

have come here for health, business and enjoyment, and I have seen no congregations superior to those I preached to yesterday, at Paola and here in Sanford.

Dr. J. N. Bishop has been here some twelve or thirteen years. His house is a mansion of peace under the hand of his wife, who is remembered with respect by all who knew her in Wheaton. He has secured a neat and tasteful church and a settled minister. He has a handsome property in Sanford, and has a railroad graded twelve miles beyond his home at Paola which is six or seven miles away, and all this besides an active medical practice, and he but 42 years of age. He needs but the continued blessing of God, to make him one of the most important factors in Florida society, and a help to spread Christ's gospel over the United States.

A few Masons have dared to quibble, evade, shuffle and "make a lie" by attempts to conceal; but they are generally from the North. A doctor of this stamp is now in the room, seeking a location and practice in the South. The Southern men whom I have met, are too out-right and straight-forward for such paltering. The lodges defended by such unmanliness must surely "be rooted up."

HON. JOHN R. LYNCH.—SECRET TEMPERANCE LODGES.

WASHINGTON, D. C., Feb. 6, 1886.

Hon. John R. Lynch (colored) of Natchez, Miss., was in Congress when Mrs. Blanchard and I were here two years ago. He was temporary chairman of the National Republican Convention which nominated Blaine in Chicago. He has a home and plantation in Mississippi, and was married (I think) here in Washington. He lives in an elegantly finished and furnished house in this city, is thirty-eight years old; never drank liquor; *never joined any secret society;* and is altogether a superior young man. He is of course, an ardent Republican, and strives to believe in the future of that Janus-faced party. I have said to him, after hearing his clear, calm, able defense of the Republicans, and utter condem-

nation of the Democrats, "My dear sir, I do not wish to be discourteous; but, as an older man than you, I will take the liberty to say that your views of parties will not remain what they are now!"

Ten minutes since, I was conversing with the president of the Prohibition Union for this district, who is also a member of the National Committee of the Prohibition party. He is an honest, earnest prohibitionist, who has boxed the compass of the secret temperance lodges: having belonged to them all. I do not give his name or his *words;* but this is what he said to me: The secret orders did seem good at first, but they are now a hindrance to the temperance cause; like the churches which pray one way and vote another. Why, the N. Y. State Good Templar's lodge came very near voting square against St. John! He adds much more to that effect. And yet I see the *Lever* (Chicago) is blazing with John B. Finch, and the Good Templars; though if every lodge was dead its editor would not turn a hand over to bring them back to life. J. B.

THE LODGE LIST.

The attention of every reader is called to the "*Secret Empire*" department on page 13, which is an attempt to give the names of all the secret societies which curse our American society. It is by much labor and research that this list has been made up, and yet we fear it is not nearly complete. Let all the readers of the *Cynosure* examine it and send us corrections and additional names. Send also any information respecting the orders which will be valuable for publication. It is not a pleasant task to make this collection, nor is it a cheerful column to read. If the *Cynosure* has printed any thing for ten years which reveals more of the depravity and selfishness of the human heart we do not remember it. But as Sumner said of slavery, "The worse it gets, the better it gets." The more arrogant and heaven-defying and wide-spread and powerful for evil the lodge becomes, the sooner are we assured the Lord God will arise for the deliverance of the church from this curse. Indeed, the devil has more to fear as the secret orders become numerous than we, for they will fall upon and devour each other; and we may in all charity pray for this, for thousands will thus be soonest led to see the evil and renounce it. We have this glorious promise in the face of this foe, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

The switching off of the colored people in Virginia from Mahone and the Republican party betokens an awakening to their true interests, and if Woodsmall, Imes, Brinkley and Countee in Memphis, aided by the A. M. A. schools scattered through the South, shall, by prayer and endeavor, push the colored people out from whisky and the lodge, upon a Christian, American platform, 1888 will be a memorable year in the history of the United States.

—As was intimated last week, there will be several things said about the Champaign case in reply to Bro. J. D. Nutting. Bro. Dissette seems able to hold his fort, and he will not lack for defenders. See the correspondence this week, and there is more waiting.

—We request a careful reading of the article on Co-operative Insurance on the first page. Mr. Wood has taken his ground carefully, and makes a strong case against the very object for which a score or so of secret lodges are formed.

—Pres. J. Blanchard reached Washington City last Thursday at midnight, after being snow-blocked at Richmond, and may remain there during the present week. He writes that Bro. Hinman, who has given up the charge of Central Union Mission, went to Baltimore Saturday morning, probably on his way to Chambersburg, Pa.

—Bro. A. M. Paull, of Providence, kindly sends a copy of the *Evening Journal* of that city, containing a grand account of the dedication of a new Masonic temple in that city on the 3d inst. Bro. Paull promises a review of the address on the occasion, by Rev. George McClellan Fiske.

—The *Mercury* of Manhattan, Kansas, opens its columns to Elder H. S. Limbocker, a faithful friend of Christian reform, who feels impelled in his old age to thus give his fellow citizens a few words of loving caution and remonstrance respecting the secret lodge.

—Bro. Dissette, after spending a day or two with his family in Wheaton started on a new trip to the south-west by way of Aurora on Wednesday last.

—The College Church, Wheaton, voted to send a missionary collection of some $8.00 to Bro. Countee in Memphis last week.

—A large audience listened to the address of Pres. C. A. Blanchard in the Presbyterian church at Bloom near this city. Many members of the lodge were present, and listened respectfully, and members came from adjoining towns. The Sabbath sermons which followed deepened the excellent impression made by the evening lecture.

—"The History of Berea College" now for sale by the National Christian Association is a history of the power of faith and love for truth, that may be well placed among the first chapters of the great record of our slavery struggle. The story of the rise of Berea is told in plain and honest words, with no effort to arouse by exaggeration or sentimental appeals. The little volume is worth a wide reading.

—Rev. W. P. McNary, editor of our Western United Presbyterian paper, the *Midland*, St. Louis, was a schoolmate of Dr. George P. Hays, late moderator of the Presbyterian General Assembly from Denver, and now pastor of a prominent Cincinnati church. He loves to recall the days of the old double wooden benches when their pencils scratched harmoniously together through the intricacies of Adams on "vulgar fractions" and the "rule of three."

—Pastor F. L. Grundtvig, of the Danish Lutheran church, Clinton, Iowa, is one of the warm-hearted workers in our cause. He has lectured against the lodge in several Danish congregations, and will, we presume, answer any reasonable calls for an address in that language. He has also prepared and printed a neat 16-page Danish tract against the lodge, which we would we had the power to read. Any who can circulate this tract among Danish-speaking people will do well to get a supply of the author.

THE Chicago Grant Memorial Committee have decided to spend $50,000 on an equestrian monument in Lincoln Park, and Congress has voted half a million toward the New York monument, but Grant reared two great monuments that will have a more lasting effect upon the world than any of bronze or stone. The one is a white column towering toward the skies, engraven with his short, pungent sayings, his brilliant achievements, his unselfish efforts in reorganizing the nation after the war, and his modest demeanor while America's guest abroad. The other is a black and broken shaft, and stands as a warning to every American boy and man to avoid the breakers on which Gen. Grant's life was finally wrecked—the breakers of speculation. He yielded to the desire which is ruining thousands of men in this country every year—the desire for great riches whether honestly obtained or not. They go into stock gambling, grain gambling, lotteries and other like swindles with the hope of getting the better of somebody; but often, as in the case of Grant, they get used up themselves. It looks respectable to "deal" in stocks or grain, but the way it is practiced it is the rankest robbery.

WASHINGTON LETTER.

The Death of Mrs. Bayard.—The Cause of Peace—An Able Presentation.—Congressional Propositions for Disarmament.—The President and the Senate.—The Reward of Official Criminals.—The Central Union Mission.

DEAR CYNOSURE:—The sudden death of the wife of Secretary Bayard just two weeks from the death of their eldest daughter, has cast a gloom over Washington society and brought a supreme sorrow to the man who, by recent legislation, is brought into more important relation to the Presidency than any preceding Secretary of State. In case of the death of Mr. Cleveland, Mr. Bayard would be his successor.

On last Sabbath, the 31st ult., Rev. R. B. Howard, brother of Generals C. H. and O. O. Howard, and secretary of the American Peace Society, preached in the First Congregational church of this city on the subject of "the spirit and practice of war not those of Christianity." I have rarely, if ever, heard so able and excellent a presentation of this very important subject. His text was, "Thy kingdom come, thy will be done, on earth as in heaven." This prayer, which is going up from millions of hearts, and is lisped by infant lips in every Christian household, can never be answered while war prevails. That this prayer will be answered is the assurance that war will cease. Not only the commands to render "to no man evil for evil," to "love your enemies, bless them that curse you, and do good to them that despitefully use you and persecute you," forbid the practice of war, but the whole spirit of the Gospel is one of love, its great object is reconciliation of man to God and men to each other. He held that Divine revelation is progressive, and that while polygamy, slavery and war were tolerated under the Old Dispensation they were forbidden under the New; that Sinai and the Sermon on the Mount were the extremes; Elijah calling down fire from heaven and Jesus forbidding his disciples to follow that example, were the two opposite illustrations. He said it would have cost more than being called a "fanatic" to have gone into the family of David and Solomon and preached against polygamy and war, but that we were to meet the conditions of the present and not of the past ages. He showed that the results of modern science had vastly increased the expensiveness of war, so that a single war ship costs a million dollars, and not one of her guns could be fired for less than a thousand dollars. The excessive burdens of war taxes and the growing intelligence of the people forbid that they should longer be made the tools of despots to fight their duels. Coming from one who fought at Gettysburg and drew his illustrations from that dreadful carnage, and whose brother has becomc eminent as a soldier, it was a somewhat remarkable discourse, and must have left a profound impression on the great congregation who listened most attentively.

More noteworthy even than this are the two bills introduced, one into the Senate by Mr. Wilson of Iowa, and one into the House by Mr. Pettibone, asking that provision be made for international arbitration, a congress of nations, and eventually a general disarmament. These measures have the approval of the President and of the best moral sense of the nation. They can hardly fail of a favorable consideration by Congress. Heretofore the evangelical ministry and Christians of this city have failed to actively co-operate with the Arbitration League of this city, and mainly because it was conducted by men who have no faith in Christianity, and by methods that were not regarded as Christian. It is greatly to be hoped that we have a new era in the peace reform.

There is a growing disposition to compromise the dispute between the President and the Senate about removals. The Republicans are not quite a unit in persisting that Mr. Cleveland shall tell the reasons why he has removed men from office, and if it was insisted on, it would establish a precedent that a Republican President would find it hard to follow. It would imply giving up party secrets, and political parties are to a large extent secret societies, so far as the leaders are concerned.

The verdict of the court-martial in the case of Paymaster General Smith has been published. Like that of General Swaim it may be regarded as a reward rather than punishment. He has a furlough with salary for three years, and loses no chance of preferment. During those three years he has his option to live on his salary in idleness or pleasure-seeking, or to engage in other business. Forty years ago Carlyle wrote his essay on "Model Prisons," in which he showed the folly of rewarding criminals instead of punishing them. It would be profitable reading for the lawyers and jurists of to-day.

The Central Union Mission has taken on a new phase of activity. For fourteen successive nights the meetings have been and are to be led by the pastors of the city. So far the attendance has increased to the full capacity of the rooms. Last night (the 1st) Rev. Dr. Sunderland of the First Presbyterian church conducted the meeting It is hoped that these meetings will result in an increased activity in the churches. Whether this will be the result, or whether on the other hand the mission work will be checked and embarrassed by being made popular and formal, is a question not yet determined. To my mind the simple words of the devoted laymen who have heretofore had charge of the meetings are more likely to be blest to the conversion of souls than the studied eloquence of men who are devoted to one sort of religion in the lodge and to quite another in the church. The Fourth Presbyterian church is having a marked revival. It is hoped that other churches may be awakened to like activity.

H. H. HINMAN.

THIRTY-FIVE years ago the name of St. Paul, Minn., was unknown to map-makers, and neighboring Minneapolis could not boast of a single building. To-day each of these cities has a population of over 100,000 souls, and each is the center of a robust growth in trade, manufacturies, and intellectual activity. There were buildings erected in the twin cities during the past year at a cost of nearly $15,000,000, and there would seem happily to be no interruption of any sort in their career of solid prosperity. Truly in no other country could so amazing and proud a sight be seen as St. Paul and Minneapolis now present. Among other nations progress in city making is the growth of centuries. With us a first-class metropolis may sometimes almost magically arise in the course of a single generation.

THE HOME.

FEBRUARY.

"But Thou hast kept the good wine until now."

Sweet are the last slow hours,
With the sound of flying rain,
That beats its time to a dream of flowers,
As it tinkles on the pane.

Dear are the latest days,
With their story-song of spring,
The melting ice and the soft gray haze,
And the hopes that wake and sing.

Dearer for all the snow,
The bitter, biting frost,
For the short day's work and the long night's woe,
For the living and the lost.

Sweet was the May-time past,
And longed for every day,
When the blossoms all abroad were cast,
And the birds were all at play.

Lovely was summer's time,
With roses blown at noon:
The year stands still in its maiden prime,
When the roses tell of June.

And sad and fair as life
Were autumn's golden strands,
With its days of sun and its days of strife,
And the harvest in our hands.

But best and blest of all
Are the latest wintry days,
When the voice of hope is the Spirit's call,
And the soul in silence prays.

When the work of earth is done,
And the days of exile here,
When the loved are all before us gone,
And heaven is drawing near.

When the pilgrim's toil is through,
And the stranger finds his kin,
When the flesh hath failed but the heart is true,
And the quiet days begin.

Dearer than joy or love,
The rest of life's last hour,
With the dawn at hand in the skies above,
And the coming of His power.

—*Rose Terry Cooke in the Congregationalist.*

EXTRAVAGANCE IS THEFT.

Every man before God and on his knees must judge what is extravagance. When one goes into expenditure beyond his means, he is extravagant. When one buys anything he cannot pay for, he is extravagant. There are families in all our cities who can scarcely pay their rent, and who owe all the merchants in the neighborhood, and yet have an apparel unfit for their circumstances, and are all the time sailing so near the shore that business misfortune or an attack of sickness prepares them for pauperism. It is well known that there are thousands of families in our great cities who stay in neighborhoods until they have exhausted all their capacity to get trusted. They stay in the neighborhood until the druggist will let them have no more medicine, and the butchers will let them have no more meat, and the bakers will give them no more bread, and the grocery man no more sugar. They find the region unhealthy, and they hire a carman, whom they never pay, to take them to some new quarters, where the merchants, the druggists, the butchers, the bakers, and grocerymen come around and give them the best rounds of beef, and the best sugars, and the best merchandise of all sorts, until they find out that the only compensation they are going to get is the acquaintance of their patrons. If a man buys anything he does not intend to pay for, he is a thief. Of course sometimes men are flung of misfortunes, and they cannot pay. I know men who are just as honest in having failed as other men are in succeeding. I suppose there is scarcely a man who has gone through life but that there have been times when he has been so flung of misfortune he could not meet his obligations. But all that I put aside. There are a multitude of people who buy that which they never intend to pay for, for which there is no reasonable expectation that they will be able to pay. Now, why not save the merchant as much as you can? Why not go some day to his store, and when, nobody is looking, just shoulder the ham or spare rib, and in modest silence steal away? That would be less criminal, because in the other way you take not only the man's goods, but you take the time of the merchant and the time of his accountant, and you take the time of the messenger who brought you the goods. Now if you must steal, steal it in a way to do as little damage to the trader as possible. John Randolph arose in the American Senate, when a question of national finance was being discussed, and stretching himself to his full height, in a shrill voice cried out: "Mr. Chairman, I have discovered the philosopher's stone which turns everything into gold: Pay as you go!" Society must be reconstructed on this subject, or these times of panic and defalcation will never end. You have no right to ride a carriage for which you are hopelessly in debt to the wheelwright who furnished the landau, and to the horse-dealer who provided the blooded span, and to the harness-maker who caparisoned the gay steeds, and to the livery-man who has provided the stabling, and to the driver who, with rosetted hat, sits on the coach-box. The finer the carriage, the better I like it; the quicker the horse you have, the better I like it; but if you are hopelessly in debt for them, get down and walk like the rest of us. It is not the absolute necessities of life which send people into dishonesties and fling them into misfortunes; it is almost always the superfluities. God has promised us a house, but not a palace; raiment, but not chinchilla; food, but not canvas back duck.—*Dr. Talmage.*

THRIFT.

Thrift began with civilization. It began when men found it necessary to provide for to-morrow as well as for to-day. It began long before money was invented.

Thrift means private economy. It includes domestic economy, as well as the order and management of a family. While it is the object of private economy to create and promote the well-being of individuals, it is the object of political economy to create and increase the wealth of nations.

Private and public wealth have the same origin. Wealth is obtained by labor; it is preserved by savings and accumulations; and it is increased by diligence and perseverance.

It is the savings of individuals which compose the wealth—in other words, the well-being—of every nation. On the other hand, it is the wastefulness of individuals which occasions the impoverishment of states. So that every thrifty person may be regarded as a public benefactor, and every thriftless person as a public enemy.

Economy is not a natural instinct, but the growth of experience, example and forethought. It is also the result of education and intelligence. It is only when men become wise and thoughtful that they become frugal. Hence the best means of making men and women provident is to make them wise.

Prodigality is much more natural to man than thrift. The savage is the greatest of spendthrifts, for he has no forethonght, no to-morrow. The prehistoric man saved nothing. He lived in caves or in hollows of the ground, covered with branches. He subsisted on shell-fish which he picked up on the sea-shore, or npon hips and haws which he gathered in the woods. He killed animals with stones. He lay in wait for them, or ran them down on foot, then he learned to use stones as tools; making stone arrow-heads and spear-points, thereby utilizing his labor, and killing birds and animals more quickly.

Man would have continued a savage, but for the nseful labors of those who preceded him. The soil was reclaimed by them, and made to grow food for human uses. They invented tools and fabrics, and we reap the usful results. They discovered art and science, and we succeed to the useful effects of their labors.

Our birthright, therefore, consists in the useful effects of the labors of our forefathers; but we can not enjoy them unless we ourselves take part in the work. All must labor, either with hand or head. Without work, life is nseless; it becomes a mere state of moral coma. We do not mean merely physical work. There is a great deal of higher work—the work of action and endurance, of trial and patience, of enterprise and philanthropy, of spreading truth and civilization, of dimishing suffering and relieving the poor, of helping the weak and enabling them to help themselves.

Having said so much of the importance and necessity of industry, let us see what uses are made of the advantages derivable from it. It is elear that man would have continued a savage but for the accumulations of savings made by our forefathers—the savings of skill, of art, of invention, and of intellectual culture.

It is the savings of the world that have made the the civilization of the world. Savings are the result of labor; and it is only when laborers begin to save that the results of civilization accumulate. We have said that thrift began with civilization; we might almost have said that thrift produced civilization. Thrift produces capital, and capital is the conserved result of labor. The capitalist is merely a man who does not spend all that is earned by work.

But thrift is not a natural instinct. It is an acquired principle of conduct. It involvs self-denial—the denial of present enjoyment for future good—the subordination of animal appetite to reason, forethought and prudence. It works for to-day, bnt also provides for to-morrow. It invests the capital it has saved, and makes provision for the future.

But a large proportion of men do not provide for the future. They do not remember the past. They think only of the present. They preserve nothing. They spend all that they earn. They do not provide for themselves; they do not provide for their families. They may make high wages, but eat and drink the whole of what they earn. Such people are always poor and hanging on the verge of destitution.

It is in this way that society mainly consists of two classes—the savers and wasters, the provident and improvident, the thrifty and the thriftless, the Haves and the Have-nots.

The men who economize by means of labor become the owners of capital which sets other labor in motion. Capital accumulates in their hands, and they employ other laborers to work for them. Thus trade and commerce begin.

The thrifty build houses, warehonses and mills. They fit manufactories with tools and machines. They build ships and send them to various parts of the world. They put their capital together and build railroads, harbors and docks. They open up mines of coal, iron and copper; and ereet pumping engines to keep them clear of water. They employ laborers to work the mines, and thus give rise to an immense amount of employment.

All this is the result of thrift. It is the result of economizing money, and employing it for beneficial purposes. The thriftless man has no share in the progress of the world. He spends all that he gets, and can give no help to anybody. No matter how much money he makes, his position is not in any respect raised. He husbands none of his resources. He is, in fact, the born thrall and slave of the thrifty.—*Dr. Samuel Smiles in "Thrift."*

SIGNS OF PROGRESS.

[Translated from the Chinese.]

Where spades grow bright,
And idle swords grow dull;
Where gaols are empty,
And where barns are full;
Where field paths are
With frequent feet outworn,
Law court-yards weedy,
Silent and forlorn;
Where doctors foot it,
And where farmers ride;
Where age abounds,
And youth is multiplied;
Where poisonous drinks
Are chased from every place;
Where opium's curse
No longer leaves a trace.
Where these signs are,
They clearly indicate
A happy people
And a well-ruled state.

CASTING ALL YOUR CARES UPON HIM.

In the summer of 1878 I descended the Rhigi, with one of the most faithful of the old Swiss guides. Beyond the services of the day, he gave me unconsciously a lesson for my life. His first care was to put my wraps and other burdens upon his shoulder. In doing this he asked for all, but I chose to keep back a few for speeial care. I soon found them no little hindrance to the freedom of my movements; but still I would not give them up until my guide, returning to me where I sat resting a moment, kindly but firmly demanded that I should give up everything but my alpen stock. Putting them with the utmost care upon his shoulders, and with a look of intense satisfaction, he again led the way. And now, in my freedom, I found I could make double speed with double safety. Then a voice spoke inwardly: "Ah, foolish willful heart, hast thou indeed given up thy last burden? Thou hast no need to carry them, nor even the right." I saw it all in a flash, and then as I leaped lightly on from rock to rock, down the steep mountain side, I said within myself: "And ever thus will I follow Jesus my Guide and Burden-bearer. I will cast all my care upon him, for he careth for me."—*Sarah F. Smiley.*

The "power that maketh for iniquity" has gained no inconsiderable advantage from this trial. Instead of the revelations of the *Pall Mall Gazette* overstating the case, we have reason to know that it was greatly understated, although enough to call forth strong public indignatio n. It is the trick of the advocates of immorality just now to represent the revelations as all based upon the evidence of Jarrett. Let us not be misled. There were altogether fifty-seven columns of closely printed matter

in the narratives given. If every line for which Rebecca Jarrett is directly or indirectly responsible were expunged, there would remain fifty-four columns intact.—*London Freeman.*

THE BRITISH GOVERNMENT.

The fathers and mothers of the little readers of the *Cynosure* are just now greatly interested in what is being done by the statesmen and politicians of England. William Ewart Gladstone, now an old man of 75 years, has just been called by Queen Victoria to administer the British government as premier. This is the third time he has had this great honor—of being really chief ruler of the greatest nation on earth. No other man has been so honored. Young people like to know something of the public affairs that interest their parents, and so the *Cynosure* gives them a little sketch collated from a long article in the *St. Nicholas*, by Edmund Alton, who is writing a series of articles for that magazine on our government at Washington:

"As far back as 1536, in the reign of Henry VIII., the dominion of Wales was merged into the Kingdom of England, to which the Isle of Man and other adjacent territory already belonged; on the 1st day of May, 1707, the Kingdoms of England and Scotland were, by formal articles of union, united into one kingdom under the name of Great Britian; and by similiar articles, which took effect on the 1st day of January, 1801, Great Britian and Ireland were joined into one kingdom, under the name of The United Kingdom of Great Britian and Ireland, with one common government seated at London. This common government is in the form of a limited monarchy, with a Queen (whose title is hereditary, and whose power is limited), a Parliament, and a Judiciary. By the articles of union, both Scotland and Ireland were stripped of their local governments; they accepted as their monarch the king then occupying the English throne, and agreed to the 'succession' (that is, the line of hereditary reigning sovereigns), as the English Parliament had declared it. In short, the English Parliament merely opened its door to allow a certain number of representatives from Ireland and Scotland to enter, and, with this exception and its extended power, the English government went on as if nothing had happened. So that to-day, after centuries of disturbance and struggle, the authority of that government is supreme not only in the Kingdom, but in the colonies and dependencies throughout the world.

"The people of Great Britian are divided, politically, into two general classes called the clergy and the laity. The former comprises the ecclesiastics of the established Protestant Episcopal church. The laity is subdivided into three classes, the military, the maritime, and the civil state. The military and maritime states are composed of the army and navy—the soldiers and sailors in the public service. The civil state is subdivided into two classes: the nobility, a class especially honored with titles and rank derived from the Crown and chiefly hereditary; and the commonalty, embracing all other subjects of the kingdom. The clergy, the nobility, and the commonalty are represented in the administration of the common government, yet not with equal power; and these class distinctions arrange the nation into one long line, with a regular order of superiority recognized and observed in social as well as official circles. First in the order of precedence, as it is called, stands 'Her Majesty the Queen,' or the reigning sovereign. The heir apparent to the throne ('His Royal Highness the Prince of Wales,' as he is designated) stands second; next come other princes and princesses of the blood royal; then follows the Archbishop of Canterbury, and then a regular succession down through the line of clergy, nobility and commonalty, with slight variations in favor of high officers of the state, ending with 'gentlemen, yeomen, tradesmen, artificers and laborers.'

"In England, three great powers of government are not distributed among the distinct and independent departments. The Parliament, as the legislative department of the government, is the supreme power in the realm; yet, its authority is more than simply legislative. It possesses judicial functions, and practically wields all the rights and powers of the sovereign. The title to the crown is hereditary; the succession, however, may be changed by Parliament at any time. As the head of the nation, the Queen is, in theory, vested with the executive powers of government, and she is also part of the legislative power, but, as a fact, the executive functions of the Crown are exercised by the ministry, or cabinet, chosen from the political party that has a majority in the House of Commons. They exercise these functions in the name of the sovereign. The Queen is *said* to be the fountain of honor, of justice, and (by a feudal fiction invented by William the Conqueror) of property. But the real, personal power of the sovereign in the important affairs of government has long since been absorbed by Parliament and the courts.

"The courts of justice are composed of judges selected from the legal profession. In theory, they are the agents of the crown; they are created by the exercise of the royal prerogative, in the hands of the parliamentary ministry, and are, in fact, subordinate only to the supremacy of Parliament itself.

"The Parliament consists of the Crown and the 'three estates of the realm,'—the Lords spiritual, the Lords temporal, and the Commons. It is divided into two bodies—the House of Lords and the House of Commons. The House of Lords is composed of the first two estates of the realm—the Lords spiritual and the Lords temporal. The Lords spiritual are the archbishops and the bishops; they represent the church. The Lords temporal are the dukes, the marquises, earls, viscounts, and barons; they represent the peerage, or nobility. Most of the English peers sit in Parliament by right of inheritance; but, as in the case of the Lords spiritual, their titles are derived from the Crown, and their number may be increased at any time by the sovereign, acting through the ministry. The peerage of Scotland is entitled to elect a certain number of its members to seats in the House of Lords, but the terms of such members expire upon the dissolution of a Parliament. The peerage of Ireland has a similar right; the members elected by it, however, holding their seats for life.

"The House of Commons is composed of the third estate, and consists of knights, citizens, and burgesses, representing the counties, cities, and boroughs of the kingdom. They are elected by the great body of the commonalty, subject to certain property and other restrictions.

"The Queen may also dissolve the Parliament, the effect of a dissolution being to bring it to an absolute end; and then a new Parliament must be summoned and the members of the House of Commons elected as before. The duration of a Parliament depends upon enactments, and, unless dissolved, it may, under the present law, run for seven years. When dissolved, there is no specified time for convening another.

"The House of Commons is practically the Parliament. Its majority controls the ministry, and it can force the House of Lords into an agreement by the threat of creating new peers. This power of the Lower House, therefore, proves that the commonalty of the kingdom really run the government.

"Enough has been said, perhaps, to show that the Queen has little real power. She can declare war, but the ministry does it for her. Hence the power is that of Parliament. She is supposed to have a 'veto' power over parlimentary legislation; but she never exercises it. Her privileges extend to her private revenue and personal security. She receives a large income, has noble palaces and a brilliant court. It would be treason to attempt her life. So also would it be treason to attack other high persons in the realm."

TEMPERANCE.

THE KITCHEN SCHOOL OF PHILOSOPHY.

My servant is a German girl, bright and intelligent, a devoted Roman Cataolic; my laundress is a colored woman but a few weeks ago from South Carolina, a "Methodist sister," happily married to a "Methodist brother," both husband and wife earnest temperance advocates, and in the past loyal to the Republican party, which they say "set them free." This morning found the German girl and the colored woman eurnestly talking, and as I caught the words from the "colored sister's" free lips, "Oh, I tell you, I wish them colored folks down home knew all about this new party and what it wants to do for them! Wouldn't they work and vote for it!" I could not stay out any longer, so I "jined the meetin'." Here was our school of philosophy—German, African and Anglo-Saxon joined in heart touching the curse of intemperance and the true freedom for all people.

The German girl, in answer to my question, said: "Yes, indeed, Miss Mary, my mother and every German woman would vote the saloons away if they had a chance. My mother has wept so often because of the beer that she hates it, and my grandmother left her old home in Germany to get my grandfather away from his companions and to save her children and husband from being beer drunkards."—*Union Signal.*

One bushel of the best corn will only make three gallons of whiskey; but a little strychnine raises the quantity to four gallons. This is so universal that four gallons is now an average yield. One drug house in London in 1867 sold more strychnine to a liquor house than the whole city could use medicinally. Mark the progress in evil. A distiller adds a fourth by the use of strychnine. The wholesaler takes this adulterated stock and doubles it by the use of belladonna. This brings ten cents a drink, and here is the motive power. This is the practice all over the land.—*Dr. Fowler.*

The Decatur (Illinois) *Sentinel* says: "Cornell, a town in Livingston county, during a dram-shop rule of ten years, paid a pauper bill of $1,100 a year. Then it changed to prohibition and at the end of four years the pauper expense was reduced to $2.50, which was paid for medicine. Yet some people claim that prohibition doesn't pay."

It is stated that, "as the immediate and direct result of the ten unions established by Mrs. Leavitt in New Zealand that country is deciding to abolish bar maids, and petitions are being circulated asking parliament to prevent liquor sales to children, and to give woman an equal ballot with man on the liquor question."

Senator Colquitt has declared in a public address that he will introduce a bill into the Senate to allow the people of the District of Columbia to vote upon the liquor question, and will press it to a vote. It will be interesting to see how the Conscript Fathers vote on allowing the people to say what they wish.—*Christian Advocate.*

It is stated that Chinese firemen are now employed on all the Glen Line steamers trading between London and China. The engineers were averse to employing Asiatics, but were compelled to do so, on account of the unreliability, through drink, of the British firemen. The gain is not represented as consisting in saving of wages by employing Chinamen, but in the absolute regularity with which they performed their work.

The prosecuting attorney of Jersey City, Mr. Winfield, has been greatly annoyed by the opening of a saloon within a stone's throw of his residence on Danforth avenue, and the proprietor, in spite of all protests, has persisted in keeping it open on Sundays. Not being able to suppress the nuisance either by an appeal to the saloon-keeper, or by invoking the action of the grand jury, Mr. Winfield at last determined to prosecute the man for selling without a license. This is a new issue which will be pressed on the ground that as the sale of liquor on Sunday is prohibited by a State law, a license given by the city to sell liquor cannot protect a man in selling on Sunday.

The National Brewers' Association is using its influence with members of Congress to prevent the admission of Dakota as a State. The reason for their opposition is not far to seek.

When the constitution of the proposed State was submitted to the people several provisions were submitted separately. One of these, Article 24, prohibits forever the manufacture and sale of intoxicating liquors. It was adopted by the small majority of 233. But it must be remembered that while 36,000 votes were cast, there were 30,000 citizens engaged in threshing and plowing at a distance from the polls, who did not cast their votes. The larger towns cast their full votes, so that we may say that a very full vote against prohibition was cast, while the vote for prohibition was small. Prohibitory legislation can be enforced in Dakota, as it contains not a city of ten thousand inhabitants, and Minnehaha county, which contains the largest city (Sioux Falls), voted for prohibition.

The enemies of Dakota are doing their best to convey the impression that the people of the proposed State are not agreed among themselves in desire for a State Government. This is certainly not the case. The vote stood 30,000 in favor of the State Constitution, to 6,000 against it.

A dastardly attempt was made by a saloon-keeper, on the 13th inst., to assassinate Hon. J. B. Livingstone, president judge of the courts of Lancaster Co., Pa., at his home in Lancaster, Pa. He boldly called at the Judge's residence, knocked, was admitted into the library, when he presented a revolver with an oath, and a deadly struggle ensued, the Judge succeeding in disarming his antagonist, and securing him as a prisoner. This is the price the Judge had to pay for refusing to grant his assailant a license.

A Philadelphia girl declined to "kiss the book" before a magistrate because the witness who preceded her had sore lips and the one before that chewed tobacco. She was sensible and her testimony could be relied upon without this formula of a forgotten age.

THE CHURCHES.

—The *Free Methodist* publishes the names of thirteen missionaries belonging to that denomination or receiving most of their support from it. They are located at Burhanpur, Indiа; Mourovia, Liberia; Inhambane, E. Africa; and Estcourt, Natal, S. Africa. These are independent or faith missions.

—Christian, make a note of this: The net gain in communicants the past year was nine times greater in foreign missions than in Christendom!

—A large excursion of Quakers from the United States are now in the City of Mexico, and as part of their errand a permanent Quaker mission will be established in that city. Among the party are some prominent members of the Society of Friends in Chicago. Editor Pritchard of the *Christian Worker* is one of them.

—Rev. C. W. Hiatt, pastor of the High Street church, Columbus, Ohio, is rejoicing amid the confessions of many new-born souls. Special meetings have been held for some four or five weeks. There has never been such an awakening in the history of the church. Of the fifty or more conversions about one-half are adults.

—Dr. George F. Pentescost has been conducting special services in the Reformed church, at Fifth Avenue and Fifty-eight street, New York, every afternoon and evening, except Saturday and Sunday, from January 25th to February 5th. The singing was led by Mr. and Mrs. George C. Stebbins.

—Rev. C. L. Goodell, pastor of the Pilgrim Congregational church, delivered a lecture, Sabbath evening Jan. 31st, on "The Holy Land" at his church, entertaining one of the largest audiences ever gathered there. After returning home from the lecture he fainted away, and afterwards had a stroke of apoplexy. Physicians were immediately summoned, and they used all means in their power to restore their patient to consciousness. The efforts, however, were unavailing, and at 8 o'clock Monday morning he died. Five years ago he was struck on the head with a slung-shot, while on the street on his way home in the evening. His death resulted from that blow. Dr. Goodell had occupied the pulpit of Pilgrim church some twelve or more years, and was one of the most popular clergymen in the city. As a writer and preacher he was one of the first Christian ministers in the country. He was exceedingly attractive as a man, by his genial manner, his humor, his terse sayings, and his abounding sympathy toward all classes of men. He was a well-known and active supporter of mission and revival work, and in the fall of 1883 President J. Blanchard presented the cause of the national recognition of Christ in a Sabbath sermon in his church.

—A very successful revival meeting was conducted a short time ago in College Hall, New Haven, Conn., under the care of Colonel Geo. R. Clark, of the Pacific Garden Mission, Chicago, assisted by Mr. and Mrs. Stebbins, of Brooklyn, N. Y.

—W. F. Davis, the evangelist of Chelsea, Mass., who presumed to preach the Gospel on Boston Common, along with H. L. Hastings and Dr. Gordon, without permission from the authorities of that so-called Christian city, has been fined $40 and costs for his audacity.

—The Illinois Y. M. C. A. gives some startling statistics. There are in the State 600,000 young men between the ages of sixteen and forty. At least 550,000 are non-church members. Ninety-five per cent of the frequenters of saloons are young men. Sixty-nine per cent of the convicts in Joliet are under 30 years of age. In fifty-seven only of the 313 towns and cities is there any special organization to care for this neglected class. To reach these young men the independent associations united in 1880 to carry on a State work. Their success has been remarkable. In important features the gain has been 200 per cent. Over 1,000 professed conversions were the direct results of this work for the year ending October, 1885.

—A young man on the Island of St. Mary's, one of the Azores, who before his conversion was addicted to gambling and worse evils, has lately been arrested for the crime of telling his neighbors of Jesus, the only Saviour of sinners.

—There are in Italy some 300 churches and mission stations of the evangelical order, and it is estimated that 10,000 of the members have been converted from Roman Catholicism.

—The distinguished Oriental traveler, Prof. Arminius Vambery, says the "only two mediums in the world capable of bringing a better life into the dark recesses of barbarism is the missionary and the bale of goods." The bale of goods invariably follows the missionary as the records of every mission show.

—A colporteur who has been laboring for two years in Seoul, the capital of Corea, reports seventy desirous of joiuing a Christian church, and one in another city reports tweuty. The last door closed against the Gospel is opeuing wide in Corea.

—The Loudou Tract Society has sent out to the Fiji Islands an edition of 3,000 of an attractive volume prepared by Rev. J. Calvert, for nearly forty years a missionary there.

—The treasurer of the Presbyterian Board of Foreigu Missions sends out the welcome announcement that its debt incurred last year is all gone, leaving but $10,700 incurred the previous year.

—A clergyman near Philadelphia being disturbed in the singiug of the doxology by the men putting on their overcoats, quietly said: "Now that you have your overcoats on we will sing the doxology over again."

—There are now in Cambridge University forty men or more who are looking toward missionary work in the foreign field; a large number, also, in Oxford. From these old universities fresh streams are issuing forth to gladden the desert wastes.

—Since its organization, the Chinese church in San Francisco has received on confession of faith 158 persons. The Oakland church reports an encouraging attendance at the six weekly services. There is also a Chinese Presbyterian church in connection with the Presbytery of Los Angeles, and mission work is carried on in connection with the Presbyterian churches of Placerville, Sacramento, Napa, San Rafael, Alameda, San Jose, San Buenaventura, Anaheim, Orange, etc..

—While the average proportion of churches to the population in the United States is one to every 516 people, it is in Boston one to 1,600, in New York one to 2,400, in St. Louis one to 2,800, while in some it is but one to every 5,000.

—Bishop Warren, of the Methodist Episcopal church, says Utah is the hardest missionary field the church has. We have had fifty missionaries who have from time to time gone there full of zeal, full of faith and the Holy Ghost. One by one they have been discouraged. But the new day has dawned, the governmeut is asserting its power.

—The Government of Austria has given the American Board the right to buy or build halls for Bible lectures anywhere in Bohemia. This is an important concession, and shows the growing favor of the authorities toward evangelical work.

—Rev. Mr. Johnson, Presbyterian missionary to India, has taken temporarily the department of theology in the Western Theological Seminary, Allegheny, in the absence of Prof. S. H. Kellogg, who has gone to Florida on account of ill health. When Dr. Kellogg was called to his professorship he was just returned from missionary work in India.

—Rev. Dr. Clark, in reviewing the work of the American Board of Foreign Missions during the last twenty-five years, says: "As a result we note an advance in churches from 103 to 292; of church members from 3,500 to over 23,000; of pupils in common schools from 8,000 to 85,000; of native pastors from 25 to 147, not to speak of the growth of a large and efficient body of native preachers and teachers acting as colaborers with us in the evangelization of their people."

—The native pastor at Lagos, West Africa, reports as the result of a recent spiritual revival in his large Yoruba congregation that not less than 436 persons, young and old, "have professed to receive forgiveness and peace."

—There is a school in London called the Zenana and Medical school, from which sixty women have been sent out as missionaries to India in connection with the Baptist, Episcopal and Wesleyan churches. Lady Dufferein, wife of the Viceroy of India, is said to be enthusiastic in advocacy of sending more well-trained women as missionaries to that country.

—Among the Mohammedans of India notable conversions to Christianity occurred last year—a famous preacher against Christianity at Calcutta, a medical man in the Punjab, a medical man from Bombay, and others from Peshawar, Madras and in Cashmere. These are only prominent cases among many others.

—According to Dr. Wilder, of Princeton, whose statistics are generally correct, the growth of the Christian church in Europe and America last year, was only 155,553, about one-half of one per cent; while the mission churches, sustained by these home churches, increased 127,149, about nineteen per cent. The home churches only exceeded the foreign churches by 28,404 increase. And this, notwithstanding the fewness of the laborers, and the opposition of the ignorant and depraved heathen around them. Truly, it is not by might, nor by power, but by my Spirit, saith the Lord. If the church at home increased as fast as the church in heathen lands last year, when the next census is taken, we would have twenty millions of evangelical Christians in our land.—*Christian Press.*

—The "Herald," the mission ship of the Moravians on the Mosquito Coast of Nicaraugua, Central America, has been damaged beyond repair. A new ship is indispensable, as there are no practicable highways, and all communication has to be by water. It will cost $3,000, but that sum is beyond the power of the native Christians to raise.

LODGE NOTES.

—Ex-Governor Lucius Fairchild, of Wisconsin, was Thursday elected Department Commander by the G. A. R. convention at Milwaukee. Mr. Fairchild is a Freemason, and took part in the establishment of the Egyptian Masonic rite in Chicago in 1868–71. Fairchild was then a K T., a 90 degree Mason and "Grand Captain of the Guard."

—The Trade and Labor Assembly of this city finds that its tobacco using members interfere with the performance of business and so prohibited smoking.

—The same body has unanimously ratified the action of the State Assembly of Knights of Labor, recently held in Decatur in relation to the boycotting of prison made boots and shoes, and has added a committee on Contract Convict Labor to the list of standing committees.

—The colored Masonic lodges of Buffalo, N. Y., about a year ago consisted of St. John's lodge 16, F. and A. M. with a membership of forty; Erie Chapter 10, Royal Arch Mason, twenty-one members; Simon Commandery 10, Knights Templar, twenty two sir knights; Rose Croix, Scottish Rite, seventeen members. Beside these there are six Sublime Princes of the Royal Secret.

—Charles E. Newton, a colored Mason, 32nd degree, tells the Buffalo *Evening Republic* that "The colored Masons in the South are making rapid progress: in fact, they are more progressive there than the white Masons. They have fine lodge rooms, the finest I have ever visited, and they have the best drilled commanderies there in the country. Their ranks are filled with the most intelligent portion of the colored population of the South, physicians, lawyers, judges, and senators are all Masons. To the best of my information there are now about 130,000 colored Masons in this country, fully one-half of whom are working south of Mason and Dixon's line. The best regulated grand bodies I have been in, and the best informed men I have met are connected with the order in the State of Ohio."

—The Louisville *Masonic Home Journal* publishes in one number the names and descriptions of over thirty persons which are designated as Masonic imposters.

—The State Grand Council of Royal Templars of Temperance held their seventh annual session in Erie, Pa. January 26th. Their report shows a membership of 2,760, of which 1,138 are beneficiary females. The figures show a loss of 113 members. Two councils were instituted during the year, one at McKeesport and the other at Wayne, Erie county. The councils at Bradford, Lincoln, and Allegheny City surrendered their charters, while those at Waterford, Ridgeway, Susquehanna, Brockwayville, and Dubois virtually died out. The charters of four other councils will be revoked. This leaves sixty councils in good standing in Pennsylvania.

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[Mackey gives thirty-seven different rites in Masonry. Those which are best known in this country are the Ancient York Rite of three degrees; the Modern York or American of nine degrees, to which are generally added the three degrees of Templar Masonry—which latter degrees can be taken by an R. A. Mason, omitting the 8th and 9th degrees;—the Rite of Perfection, which is the same as far as it goes (25th degree) as the Scottish Rite of 33 degrees.]

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Patriarchal Circle, P. C.
Knights of Pythias, K. of P.
Uniform Rank.
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United Workmen, A. O. U. W.
Knights of Maccabees
Foresters' Ancient Order, A. O. F.
Red Men, Independent Order.
Red Men, Improved Order.
Heptasophs or Seven Wise Men, O. of H.
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Royal League.
Knights of Golden Rule.
Knights of Golden Eagle.
Druids.
Knights and Ladies of the Golden Star.
Knights of the Golden Cross and Sisters of the Mystic Temple.
Knights of Columbia.
Brotherhood of the Union.
Ancient Order of Good Fellows.
Royal Society of Good Fellows,
Old Free Order of Chaldeans.
Order of Elks.
Independent Order of Rangers.
Knights of the Palm and Shell.

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Good Templars, I. O. G. T.
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British Templars.
United Temperance Order. (Secret password only.)
Juvenile Templars.

POLITICAL.

Grand Army of the Republic, G. A. R.
Loyal Legion.
Union League of America.
Independent Order of Loyal Americans.

COLLEGE FRATERNITIES.

Phi Beta Kappa.
Chi Delta Theta.
Kappa Alpha.
Delta Kappa Epsilon.
Delta Phi.
Psi Upsilon.
Pheta Delta Chi.
Phi Kappa Psi.
Sigma Epsilon.
Beta Theta Pi.
Kappa Phi Delta.
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Knights of St. Patrick.
Catholic Order of Foresters.
Catholic Benevolent Legion.
Catholic Knights of America.

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Independent order B'nai Berith.
Order Brith Abraham.
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Carpenters' and Builders' Association.
Moulders' Union.
Typographical Union.
Cigar Makers' Union.
Clothing Cutters' Associations.
Coopers' Union.
Brickmakers' Union.
Horse-shoers' Association.
Iron Moulders' Union.
Journeymen Tailors' Central Union.
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(There are a score or more of the labor lodges whose names do not appear above.)

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Knights of Wise Men.
Knights of Tabor.
Mosaics Templars of America.
Grand United Order of Brothers and Sisters of Friendship.
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Good Templars.
Ind. Order Sons and Daughters of Jacob.
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" " " " " " Zion.
" " " " " " Ham.
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Heroines of Jericho, or Eastern Star.
Daughters of Olive.
Sons and Daughters of the Tabernacle.
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J. W. Thompson, Dadeville, Mo., sends in a good list of subscribers which would have reached us sooner but for the sickness of Bro. Thompson.

Rev. D. A. Johnston writes: "The *Cynosure* is a great help to me. I am fighting the secret orders here, both in the English and Swedish languages. The American ministers here are, to a great extent, mum on this question."

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From Geo. W. Clark, the "Liberty Singer:" "I wish to compliment the N. C. A. on the nice appearance of the song book, 'Lyrics about the Secret Lodge.' It is really 'well done,' and makes a very respectable showing. It ought to be got into all our reform families, and every other family, for that matter, where there are any to sing."

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Wheat—No. 2	81½	@
No. 3		71½
Winter No 2	90	91
Corn—No. 2		36⅛
Oats—No. 2	28¾	30
Rye—No. 2		58½
Bran per ton		12 25
Flour	1 75	@5 00
Hay—Timothy	8 00	@12 25
Mess pork per bbl		10 80
Butter, medium to best	15	@30
Cheese	05	@11
Beans	1 15	@1 65
Eggs		20
Seeds—Timothy	1 65	@1 83½
Flax	1 08	1 12½
Broom corn	04½	@ 10
Potatoes	50	@ 75
Hides—Green to dry flint	06½	@ 14
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	5 20	@6 00
Common to good	2 50	@5 00
Hogs	3 50	@4 60
Sheep	3 00	@5 00

NEW YORK.

Flour	3 00	@5 25
Wheat—Winter	90	@ 98
Spring		93½
Corn	47	@50
Oats	37	@43
Mess Pork		11 00
Eggs		27
Butter	18	35
Wool	13	@37

KANSAS CITY.

Cattle	2 60	@5 10
Hogs	3 75	@4 15
Sheep	2 50	@3 75

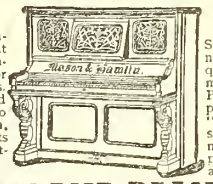
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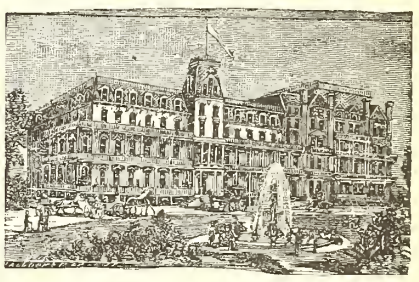
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The sketch of JAMES G. BIRNEY, candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office.

FARM NOTES.

WHAT A YOUNG LADY DID.

The Delaware county (Pa.) *American* gives the following account of a young lady's success in poultry raising:

"In Concord a farmer's daughter during the past year had the care of his poultry-yard. In the spring she commenced with about sixty fowls of the common breeds, including one Dominique rooster and several hens of that stock. She also had two roosters of the patridge Cochin breed. From these she raised three hundred and fifty chickens. When young she fed them on cracked corn, but when fattening them gave whole corn and Indian-meal. During the season she sold eggs to the amount of $90, and from September 20th to January 17th she got ready for the market one hundred and fifty pairs of chickens, which she sold for $260. She thinks the Dominique much the best for market, but they are not hardy when young. She has some hens of the patridge Cochin breed which weigh six, seven, and eight pounds each. It will be seen from this statement what may be done by proper attention to poultry, the profits being perhaps larger than any branch of farming. It also shows that the business is one in which females may engage with success. The time occupied in caring for sixty to a hundred hens does not average more than an hour or two a day. The exercise is light and pleasant, and the change from household duties rather agreeable than otherwise. Indeed, we consider the poultry business, as an occupation, both profitable and interesting. Gathering eggs, setting the hens, watching the hatching, and tending the young, has a charm which, in connection with the profit, is calculated to please every lover of nature's great working world."

POULTRY FOR THE FARM.

The continual advocacy of fancy poultry for common farm use is an error. The poultry papers, and most agricultural papers, advise the breeding of certain pure breeds, as if they possessed merits superior to the barn-door fowls, and common poultry. This is a mistake. No one advocates the use of thorough-bred horses, well-bred trotters, pure Percherons or Clydes, pure-bred pigs, or sheep, or cattle, to the exclusion of common ones, but farmers are urged to improve their common stock by breeding-up, by gradually introducing better blood and breeding, with some definite aim. Thus our common mixed sheep, which are regular breeders, good mothers, and have plenty of milk, are crossed with pure rams of one of the established breeds. If size is wanted, with long wool, the Cotswald is perhaps employed; if the wool is to be improved in fineness without so much reference so the mutton, one of the Merino breeds will be selected, while if early lambs of fine quality are desired, one of the Down breeds is chosen by the raiser. This is precisely the course which should be followed by farmers in poultry raising. The advantage of grading up common poultry is, however, not so profitable in most cases as cross breeding. This is, properly, the interbreeding of two pure varieties. We have, however, usually no pure breed of fowls upon the farm, and of course wish to utilize those which we have Therefore, the first thing to do is to grade up the flock. After two or three years, when they have the looks and qualities of pure-breeds, the hens may be crossed with cocks of another breed, and then most of the advantages of cross-breeding will be realized. In this use of pure-bred cocks which we recommend, no male bird should run with the same flock more than two years. If he is healthy and vigorous, and his progeny of the first year take strongly after him, in form as well as feather, he may well be kept the second year to run with pullets of his own get. After three years the blood of the original flock will be reduced to one-eighth; after four years to one-sixteenth.—*American Agriculturist.*

COMPARISON OF BREEDS OF POULTRY.—Isaac Lynde, of Ohio, writing to the *Poultry World*, describes an experiment tried by him last season. At the 1st of September he took ten pullets, each of five breeds, each within a week of six months old, and placed them in yards forty feet square, with comfortable houses. For the next six months he kept an account of their food and egg production, with the following results: The Dark Brahmas ate 369½ quarts of corn, oats, and wheat-screening, laid 605 eggs, and weighed 70 pounds. The Buff Cochins ate 406 quarts, laid 591 eggs, and weighed 73 pounds. The Gray Dorkings ate 309½ quarts, laid 524 eggs, and weighed 59½ pounds. The Houdans ate 214½ quarts, laid 783 eggs, and weighed 45½ pounds. The Leghorns ate 231½ quarts, laid 807 eggs, and weighed 36½ pounds. It will be seen by the above comparison that the Leghorns laid the greatest number of eggs with the smallest weight.

A correspondent of the *Poultry World*, Doyleston, Pa., says: "I have had many breeds of fowls during the last ten years, but none that have given as great satisfaction as the Creoles. As layers, they are most prolific of any known variety. They are plump, compact and beautifully marked, which, added to their great reputation as layers, should commend them as general favorites. There has been a great deal said by some about the Creoles not being winter layers. Where this is the case, there must be bad management somewhere on the part of the owner. A single hen, under favorable circumstances, will lay from 200 to 300 eggs in a year."

A writer in the *Poultry Yard* says: Having had all the breeds of fowls, I do not hesitate to advise those who wish to keep fowls in a village or city to keep nothing but Light Brahmas. Get the best and purest you can find, and keep them so. Don't mix them up. They are both winter and summer layers, are large, quiet, will not fly over a fence two feet high, and the best fowls for the table I ever saw. If I was on a farm I might conclude to keep either Plymouth Rocks or Dominiques. The latter are good fowls; furnish an abundance of eggs, and are a splendid market fowl. Don't keep Brahmas for eggs when they are over two years old.

Middlings and fine feed are usually sold for several dollars a ton more than the price of bran, but the laboratory work teaches that though finer and more floury the value is not above from $1.75 to $2 higher than that of the coarser grades. The finer feeds are a trifle more digestible, and may be more palatable to the animals, in which case the laboratory and the cow may not fully agree as to actual values. The manurial value, however, of bran is $1 or more per ton greater than that of middlings. The manurial value of all these products is much nearer that of commercial fertilizers than most farmers realize. A carload of bran (twelve tons) contains as much fertilizing material as is in three tons of ground fish, 1,200 pounds of Charleston ground rock, and 700 pounds of muriate of potash.

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Author of "Holden with Cords," "A Sunny Life," "Little People," etc.

This latest and best of Miss Flagg's works is now ready in handsome print, neatly bound. The story begins in a quiet New England home, and paints its homely joys with a delicacy and truthfulness worthy the hand of Harriet Beecher Stowe. The scene then changes to a thriving, growing, palpitating young Western city, and with great power and startling accuracy the writer leads us behind the scenes that we may see the machinery that works the liquor traffic and labor troubles. The story of the strike, the mob, the attempted assassination, the saloon-keeper's wiles, the curse of his trade, the power of the Christian faith to change him to a messenger of mercy, the criminal and the hidden power that shields him from justice, the land robbers tricks, the dark and secret conspiracies of the lodge—these and all the incidents of the book are portrayed with rare tact and great power of description. It is emphatically a book for the hour. And what is better and yet more striking, the incidents are facts, and every one a powerful and convincing argument against the lodge and the saloon.

Every temperance man and woman should read this book. No temperance story like it was ever planned, much less ably executed. A wonderful light is thrown upon the difficulties in the way of prohibition. Learn how they may be avoided.

Every one who loves to read a good story, chaste and elegant in expression, pure in thought, true in incident, deeply interesting in its narrative, should read this book.

READ THESE NOTICES FROM THE PRESS:

Law and Order, Boston.

The book takes high ground for prohibition of the liquor curse, for woman's ballot for home protection, and for a better and more honest brotherhood than is forced by their obligations upon the members of secret orders. It is, therefore, a valuable book for several large classes of American readers.

Christian Instructor, Philadelphia.

There are important questions pressing upon American politics to-day; two of them are prohibition and the labor question as connected with the secret unions of workingmen. This work is an expose of the twin evils, secret societies and the saloons. The truths are given in the form of a story; not startling, but thrilling experiences of home life that are vouched for as facts. The evidences presented of the impossibility of reaching the saloon keeper so long as he and the officers of the law are sworn brothers in the den of some secret society, are conclusive enough to awaken the most careless and obtuse member of society. It is a valuable book for the masses to read.

Evangelist, Berea, Kentucky.

The object of the volume is to illustrate the practical workings of Secret Societies, and especially to show how the Lodge upholds the saloon, and this very important design is wrought out with much skill, clearness and power. By reading it temperance people may learn much about the difficulties in the way of prohibition.

The Standard, Chicago.

It is written in the interests of reform, more especially temperance and Anti-masonry. The title of the story suggests the special aim of it, which is to protest against all "halting between two opinions;" in other words, is a plea for radicalism. The story is vigorously written, and will interest even readers who do not altogether believe in its doctrine.

The Pacific, San Francisco.

It is a story intended to do service against the saloons, and in favor of Womans' Christian Temperance work, and especially against the secret orders—Freemasons, Odd-fellows, the Knights of Labor, etc. No reflecting man can doubt that any combination of picked classes and individuals is liable to great abuse. It is obvious, also, that secret orders are specially capable of being used in a selfish and unprincipled way. Whether because of this liability the method of reform should be one that would exterminate such orders, is a question. But it must do good to have books written which show the excesses and dangers to which these societies are exposed; for our civilization is honey-combed with them, and in many places citizens, who really don't care for them, appear to be obliged to join a half dozen of them for fear of losing some business.

The Free Methodist, Chicago.

"Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions and must attract thousands of readers among our thinking and observant people. The plot of the story is neither startling nor novel, but it develops a wonderful strength in following the experiences of people in the common, every-day walks of life.

Free Press, Birmingham, Iowa.

It differs from the popular story, "The Bread-winners" of a year ago. It greatly differs from that book in that it is written from the Christian standpoint, and its beautiful and touching descriptions of home life and home duties and heroic self-denyings will waken a responsive echo in every heart, that has not by dissipation lost the taste for the pure joys of home.

The Religious Telescope, Dayton.

The author, Miss Flagg, is a brilliant writer. The stirring questions in American politics are undoubtedly prohibition and the labor movement as championed by the secret unions of working men, which direct the strikes that with more and more frequency occur in our cities. "Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions, and must attract thousands of readers among our thinking people.

The Christian Conservator, Dayton.

This is a charming book, written in an attractive manner. It is so full of sunshine and so radiant with light that one is enlightened, warmed, and, before they are conscious of it, set against the lodge. The style gleams, glows and sparkles. It is dignified and simple. It is the right book to place in the hands of your wife or daughter to superinduce co-operation with you in anti-secrecy work. Every minister's wife should read it, and then, if her husband is not an Anti-mason, he should take his turn next and become one.

The American, Washington.

We are reading, in spare moments, Miss Flagg's new book, "Between Two Opinions," and the estimate we have thus far put upon it is that it is masterly both in style and argument. One is insensibly made to feel that he is reading facts and not fiction; that the book is not a play upon the imagination but an unraveling of mysterious circumstances which have an important bearing upon current events. It is a book for thoughtful men and women to read, not light in style, yet pleasing in narrative; not startling in plot, yet full of bright surprises and interesting episodes. Written to discuss profound themes, it nevertheless contains touches of true domestic sentiment and vibrates sweet and tender chords.

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HOME AND HEALTH.

WRAPS FOR SCHOOL CHILDREN.

In sending our little children to school we can greatly add to their health and comfort if we make sure that they have overshoes that they can easily put on themselves, sacks that are buttoned without difficulty, and, in general, garments that they can manage themselves. We send them to school in the morning all properly "bundled up," and rest assured that the chilly winds and damp walks cannot affect them. But go by that school in recess, and you will find half the children insufficiently clad, simply because they cannot put on their own garments. Even the best of schools cannot attend to this matter for thirty or more children each recess, unless a special attendent is appointed for the purpose. In the kindergarten these matters are looked after as a part of the general care, but in the common primary school it is often impossible to attend to them, and we find our carefully dressed children with widely-blowing cloaks and capes, and overshoes in hand, in the bleak north wind or the driving rain. This is simply because we have provided them with such elaborate garments that they can be put on only by experienced hands, or have failed to teach them to fasten what they have. If we attend to this, many of the usual mysterious coughs and colds will fail to appear the next winter. We all remember the little child with a mysterious cold, in Hans Anderson's story of the "Elder-Bush," to whom "the merry old man who lived at the top of the house" would not tell a story till the boy had answered this question: "How deep is the gutter in the street opposite that you pass through in going to school?" He is merely the type of an ordinary child; not by any means a bad child either, only like most other children, quite forgetful of consequences.—*Babyhood.*

GOOD MANNERS AT TABLE.

Eat without noise and the lips nearly closed. To make any sound with the mouth in eating or drinking is disgusting. Do not lean the elbows or lay the hands or arms on the table, and play with knives or forks or glasses, or longue or tilt back the chair. Do not scrape your plate, or tilt it up to get the last drop, or wipe it dry with a piece of bread. It is bad taste to mix the food on your plate; it shows a coarse appetite and want of a nice appreciation of flavor of each particular dish. The mouth should not go to the food, but the food to the mouth. It is very uncouth to take up chicken bones in the fingers when eating the meat from them.

When dining at your friend's house, it is not considered refined to talk much about the food, or to watch dishes as they are uncovered, or blow soup to cool it, or soak up gravy with bread. A loud voice and uprorous laugh are extremely out of place in the dining-room; as is also any conversation that could possibly be offensive to the most refined taste. It is no place to talk of distempers or medical treatment, though some obtuse people drag in such topics wholly regardless of the feelings of others.

Never sneeze at the table. It can always be prevented by pressing the finger firmly against the upper lip, under the nose. Talk in a low, but perfectly distinct tone to your neighbor, but, avoid anything that might seem like private conversation.

Whatever renders a person disgraceful, should in common charity be avoided. Nowhere is the distinction between the gentleman and the boor more marked than at the table. To have good manners set well, they need to be every-day, home affairs; and mothers greatly err, who allow children to grow up without them.

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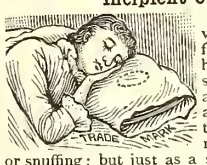
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HON. E. L. HEDDEN, Collector of the Port of New York, says: "I take pleasure in stating that the PILLOW-INHALER has been of the greatest relief, and I believe of permanent benefit, to my wife, who has been a great sufferer from Bronchial and Catarrhal Troubles, accompanied with distressing Asthma. I recommend its use to all persons afflicted with such maladies."

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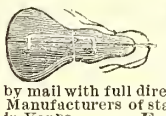
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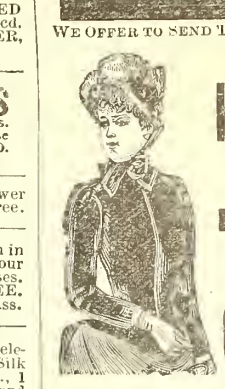
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NEWS OF THE WEEK.

WASHINGTON.

The Senate on Friday passed the bill admitting South Dakota into the Union by a vote of 33 to 20, only one Democrat, Mr. Voorhees, voting in the affirmative.

Official reports to the Mexican Minister at Washington state that the recent encounter of Mexican troops with Crawford's command was the result of a mistake. The Mexican loss was four men killed and four wounded. Complaint is made in regard to the alleged lawless acts of American scouts.

Commissioner Sparks has made the discovery that 10,000,000 acres in North Dakota, embracing the Bismark. Grand Forks, Mouse River, Turtle Mountain, and other districts, are still vested in the Indians, and surveys have been ordered suspended. This controverts a ruling made by Secretary Teller in 1884.

COUNTRY.

Reports up to Saturday indicate that the weather continues intensely cold in the South and East, while another heavy snowstorm is reported raging in Michigan. Navigation is closed at Baltimore, and in the Shenandoah (Pa.) section collieries have suspended work and schools have been closed owing to the low temperature. In New York City suffering among the poor is reported. The weather along the Atlantic coast is unusually severe, and vessels arriving are covered with ice. In Pennsylvania railroads are blocked by huge drifts; the snow in some instances overtopping the cars. A fierce blizzard is in progress on Cape Cod, while throughout New England the mercury ranges from 10 to 40 below zero.

Two passenger trains were in collission on the Iron Mountain road, near Piedmont, Mo., Friday, three employes being killed and several travelers slightly injured. Both engines and eight coaches were wrecked.

An unknown man poured coal oil down the chimney of a railway shanty at East St. Louis Thursday night, exploding the stove, round which seven persons were sitting, and enveloping them in flames. The door to the structure had been fastened, and when rescued, the victims presented a shocking sight. It is believed that none of the men are fatally burned.

The snow throughout Kentucky and Tennessee ranges from six inches to two feet in depth, while a fall of fourteen inches is reported at Wilmington, Del. Country roads are almost impassable. Another cold wave prevails throughout the South, the temperature ranging from 5 to 15 degrees below the freezing point

An interesting feature in the increase of real estate values is shown in Sandersville, Georgia, a town of 3,000 inhabitants. While the increase for the year of property owned by whites was 16⅔ per cent that of the colored people was 36 per cent.

In October last the Rev. T. L. Smith (colored) and a party of friends were refused refreshments at a restaurant in Keokuk, Iowa. Suit was brought under the civil-rights law for $10,000, and the jury Thursday brought in a verdict for $1. The defense was that it was late at night when the party called, and that the defendent was anxious to close his shop.

The census of Nebraska, just completed, shows an increase of 298,243 in population in five years. The value of live stock is $83,000,000, against $33,000,000 in 1880, and the acreage under cultivation has doubled. The value of farms has been increased from $105,000,000 to $285,000,000, and manufactured products are valued at $13,000,000, against $12,000,000 at last report.

Unusually heavy snowstorms are reported from the Southern States, a depth in excess of two feet being noted at some points. Snow fell in the vicinity of the City of Mexico Tuesday, for the first time in thirty years.

A snowslide near Frisco, Col., Sunday, swept away three men, burying them under 100 feet of snow and rock.

Within a few days the Chicago, St. Paul, Minneapolis and Omaha railroad has sold to the Superior Lumber Company of Ashland, Wis., 30,000, acres of standing pine, embracing 150,000,000 feet.

Several thousand miners, mostly Hungarians, are on a strike in the coke region of Western Pensylvania. Twenty of the striking miners were evicted from the houses of the companies last week during the progress of a furious snowstorm, and other evictions will be made unless the men return to work. Trouble is imminent. There is considerable destitution among the miners, mostly on account of fuel, as the operators will not allow them to mine coal enough to keep them from freezing. The demand for coke is now great, and furnaces and mills are shutting down all over the country for want of it.

A petroleum well that will yield in excess of 150 barrels daily was struck Tuesday in Moore & Brotherton's territory near Lima, Ohio.

The blunder of a sleepy brakeman caused a collision on the Chesapeake and Ohio road at Scranton, Va., early Tuesday morning, one man being killed and three others possibly fatally injured.

FOREIGN.

Gladstone arrived at Osborne on Monday, and received the personal command of the Queen to form a Cabinet. It is reported that the aversion for Gladstone was rather a dread lest Granville again come into office as Foreign Secretary.

The new Cabinet is officially announced as follows: Mr. Gladstone, Prime Minister and First Lord of the treasury; Sir Farrer Herschell, Lord High Chancellor; Earl Spencer, Lord President of the Council; Mr. H. C. H. Childers, Home Secretary; Earl Rosebery, Secretary for Foreign Affairs; Earl Granville, Secretary for the Colonies; Earl Kimberley, Secretery for India; H. Campbell Bannerman, Secretary for War; Sir William Vernon Harcourt, Chancellor of the Exchequer; The Marquis of Ripon, First Lord of the Admiralty; Mr. J. Chamberlin, President of the Local Government Board; Mr. G. O. Trevelyan, Secretary for Scotland; Mr. A. J. Mundella, President of the Board of Trade; Mr. John Morley, Chief Secretary for Ireland.

The text of the treaty between France and Madagascar has been submitted to the Chamber of Deputies. The document consists of nineteen articles of agreement. The treaty leaves Frenchmen in Madagascar free from the native laws and subject to those of France only. Frenchmen are to have the right to freely trade, travel, and reside in Madagascar, as well as to acquire lands for an indefinite period; also to employ native labor. French property in Madagascar is to be inviolable without the sanction of the French consul. Religious liberty is guaranteed. France is bound to assist the Queen of Madagascar in defending the country, and to supply military instructors, engineers, professors, and artisans for civilizing purposes. Complete amnesty is granted to the prisoners taken on both sides during the recent war.

Miss Mary Gladstone, daughter of the Right. Hon. William E. Gladstone, was married at Westminster on Tuesday to the Rev. Harry Drew, a curate of the church at Hawarden.

Dyptheria and scarlatina are prevalent in Montreal, and are said to be rapidly spreading. Dr. John H. Rauch of Chicago, who has been there looking into the sanitary condition of the city, says it is a great field for the diseases.

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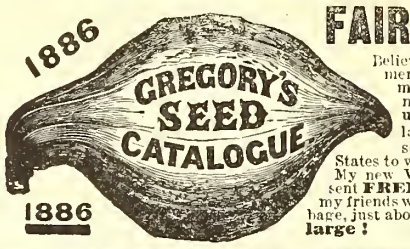
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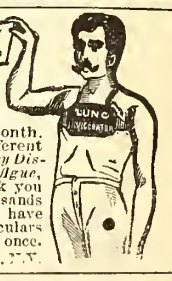
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SKETCH OF THE LIFE AND LABORS OF GEORGE W. CLARK.

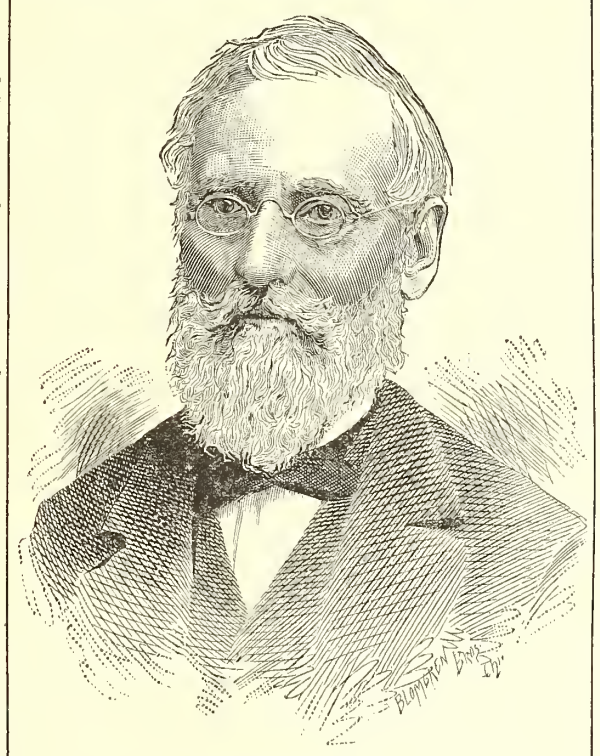
BY REV. CHARLES C. FOOTE.

Whatever of recovery and reform has been wrought by Providence in lapsed human nature, has been largely through human agencies. Moses, Aaron and Joshua translated the Israelites from Egyptian bondage to the freedom of the Promised Land. The prophets restored them from their apostacy. Apostles, martyrs and confessors proclaimed a reformatory and regenerating Gospel to a world enslaved in sin. Luther, Knox, Wesley, Whitfield, Edwards and an army of like men were raised up to substitute a *living salvation* in place of the *dead formalism* of their day. And God who knows the power of *song* gave to the sweet singer of Israel the inspiration of psalmody; and the psalms of David have quickened the wavering affections of Christian pilgrims for thousands of years. To put an end to the colonial slavery of Great Britain there was brought upon the stage of action an army of philanthropists unrivaled in the history of the East. But was there ever a nation considering the light enjoyed that had imposed upon itself heavier crimes or more deadly than was resting upon the American nation half a century ago? And was there ever a more herculean task to be accomplished than the removal of these deadly crimes of slavery and the liquor traffic?

To accomplish this work ordinary means were inadequate. The pen, the press, the lecture, argument and reason were all inadequate to arouse the nation. A new thing, therefore, under the sun was to be brought into action as a motive force. It was to be known what song could do to rouse the leaden hearts and fire the deadened sensibilities.

This new instrumentality God was preparing in a youth whose early wrongs and sufferings were, for a period of his life, well nigh equal to those of the bond slave. Early, and for years an orphan boy, in the clutches and subject to all the outrages of a drunken tyrant, the subject of this narrative learned how to sympathize with the wronged, the outraged and suffering as could have been learned in no other way.

George Washington Clark is by birth a New Englander, born in Bangor, Me., in 1812. His father was Capt. Noah Clark; his grandfather, Seth Clark, was an ensign in the Revolutionary war. In 1817, Capt. Noah Clark with his family removed to Rochester, N. Y., entering into a contract with the Hon. Charles Ingersol, Member of Parliament, of Ingersol, Canada, to build mills and other buildings. It was at this place Captain Clark lost his life by falling from a building he was erecting, and some six years after the subject of this sketch returned to Rochester, N. Y., a fatherless and penniless boy. It was in that city he heard the first temperance address that ever greeted his ears. The renowned Theodore D. Weld was the lecturer. George, then about sixteen years of age, was converted to temperance principles, signed the pledge, and immediately became an enthusiastic advocate of the cause, in which he has continued for over fifty-eight years. He not only renounced the use of all intoxicating drinks but gave up also tea, coffee and tobacco; and to this day uses neither; and to this avoidance of all alcoholic, narcotic and nicotine poisons he attributes his remarkable preservation of health, strength and power and flexibility of voice; for though 74 years of age his singing is the wonder and admiration of all who hear him.



GEORGE W. CLARK.

During the great revival under the labors of Rev. Charles G. Finney in Rochester, N. Y., in 1830, he became a subject of saving grace, and entered at once on studies for the ministry. But so deeply impressed was he with the frightful evils of intemperance and the need of laborers for its overthrow, that he soon

CONSECRATED HIS LIFE

to that mission, whereby the temperance cause has gained more converts than by any one hundred ministers in the country, and through the power of his temperance songs many drunkards have been reclaimed.

He was a sweet singer in early childhood, and delighted in everything that made music. Wholly self-taught, with native genius and with the aid of the best books he could obtain, he qualified himself for public teaching. His popularity was soon widespread. His schools were thronged with pupils. But he had turned aside from his mission only for a season to obtain means, thus utilizing his vacations, and at the close of his schools resumed his work. During his experience in song service he had observed the effect of music in stirring the emotions of his pupils. He therefore introduced singing with his lectures on temperance, and was the first in this country to bring this influence to bear as a motive in winning people to the temperance reform.

WHEN THE ANTI-SLAVERY SHIP

was launched on its perilous and momentous voyage, Bro. Clark was on board. His life work was now doubled. There was no other man in the nation whose songs produced such mighty results. There could be no considerable gatherings or reform conventions in the country without his presence. Thus he was kept swinging to and fro from the "Atlantic to the Father of Waters," filling any spare time with lecturing and singing enroute. Finding very few hymns or songs appropriate for these occasions at that early day, he compiled and published a book of temperance songs; and very soon after he published the famous "Liberty Minstrel," a collection of anti-slavery songs.

These became the "revival song books" of the reform conventions. The songs were sung by the author at his lectures and at mass meetings and by reform associations and bands of singers and at great conventions throughout the country and had the effect to arouse the consciences, awaken the sympathies and quicken the sensibilities of the people as nothing else could have done.

In 1856 Mr. Clark published "The Harp of Freedom," a larger and more complete work, from all the best poets of freedom, to which he also adapted music. The first of Whittier's poems set to music by Mr. Clark was "The Slave Mother's Lament." Referring to the effect of this song upon audiences many observed "you could have heard a pin drop in those great crowds and see the tears fall from their cheeks like rain!" Mr. Clark next composed music to Whittier's "Yankee Girl," which he sang with great applause and which became very effective and popular throughout the country. His next was that grand production of Whittier's, "Stanzas for the Times." This he was invited to sing at a great convention at the Capitol in Boston. The State House was packed from bottom to top and there was no place for the singer to stand but on a rich rosewood table in front of the speaker's desk. A Boston gentleman spread his big silk handkerchief for a protection, and two men stood Mr. C. upon the table from which he poured out his soul in that thrilling song—

"Is this the land our fathers loved?
The freedom which they toiled to win?"—

pointing as he sang to the portraits of the old heroes alluded to in the song as they hung around upon the wall. The effect was electrical, and can be better imagined than described, the vast audience bursting out in rapturous applause at the end of every verse.

Lack of space compels us to condense and omit many thrilling incidents in this interesting history. At another time Mr. C. was invited to Boston to attend a great convention to remonstrate against the annexation of Texas as a *slave State*. He arrived a few days before the convention, and while in the office of Joshua Leavitt, editor of *The Emancipator*, a poem written for the convention by Whittier was received by Mr. Leavitt with this note; "Tell friend Clark this is Quaker measure and can't be set to music." Mr. Clark replied: "Tell friend Whittier poetry and music are *twin sisters*, and what God has joined together let no man put asunder." This rousing appeal against the insolent demands and aggressions of the slave power was set to music by Mr. Clark the next day, and sung in the convention with tremendous effect, Mr. Whittier acknowledging "he had no idea of the power that could be put into those lines by music." The Boston *Emancipator* said:

All who attended the recent New England Convention will agree with us in saying that one of its most gratifying and effective exercises was the singing of Mr. Clark. Among the many able and eloquent speeches delivered during the sessions, there was not one which touched the deep cords of the soul like any one of the songs sung by Mr. Clark. Even pro-slavery bowed its head and wept for the first time in an anti-Slavery meeting. Hearts were thrilled by this vocalist which never felt the woes of the slave before; and the indescribable expression which he gave to the sentiment made every song an irresistable argument, insinuating its truths through the thickest mail of prejudice until they found a lodgment in the heart of the listener.

This same year Mr. Clark was invited to attend the great Southwestern Liberty Convention held in Cincinnati, where his thrilling songs had a most wonderful effect over that vast throng of 3,000 to 5,000 people gathered from day to day in the great tabernacle. Hon. James G. Birney presided. Salmon P. Chase, Rev. J. Pierpont, Hon. Owen Love-

(*Continued on 4th Page.*)

"THE UNITED BRETHREN COMMISSION."

BY REV. HALLECK FLOYD.

Under this title Prof. C. J. Kephart, of Toledo, Iowa, defends the Commission appointed by the General Conference at Fostoria, in May last. But it is not a United Brethren Commission. In its inception, and work, it is distinctively anti-United Brethren. Opposition to secret societies is a distinctive feature of United Brethreuism; but the Commission was appointed to destroy our ecclesiastical testimony against the orders. Our constitution is this: "There shall be no connectiou with secret combiuations." Their *proposed* constitution reads as follows:

"We declare that all secret combinations, which infringe upon the rights of those outside their organizations, and whose principles and practices are injurious to the Christian character of their members, are contrary to the Word of God, and that Christians ought to have no connection with them.

"The General Conference shall have power to enact such rules of discipline with respect to such combinations as in its judgment it may deem proper."

With respect to the substitution of this proposed article for the present article of constitutional law, the Professor asks, "Does it indicate a desire to depart from the distinctive feature of the church in the past?" I answer unequivocally, Yes. The Professor also, answers, Yes. He is advocating a change of law, which, he says, has its origin in a change of sentiment in the church from the "exclusion," to the admission of secret societies. Does not this indicate a desire to depart from the distinctive feature of the church? Certainly it does.

As it pertains to the matter of conferring power on the General Conference to enact such rules as it may deem proper, I have only to say, that this is the most hollow pretense of conferred anthority. The General Conference would certainly have such a right if the constitution was as silent as the grave on the whole subject. The reader will observe that it requires nothing in the line of prohibitory legislation. But authorizes them to repeal all law on the subject if they "deem it proper to do so."

The whole thing is deceptive, as any unbiased mind can see. There is not one word of condemnation of secret societies iu it. It is an apology to secretists for our historic position on this question. The most charitable view that can be taken of it is, that it is an evasive declaration against secret societies, but it points out nothing. It is unworthy of the seal of the church, because it is a timorous attempt to evade responsibility.

The present constitution is clear, manly, and honest. The proposed constitution is lacking in all of these elements. It falsifies the life and history of the denomination. God is not pleased with it, for it expresses a desire to cease opposition to these worldly orders.

Two of the members of the Commission proposed to record their testimony against the orders by inserting a statement that, "secret societies in their nature and tendency are evil;" but the majority were opposed to it, and one of their number said, "We do not believe they are evil, and we will never sign such a declaration." Dr. Hott in speaking on the paper said, "There is nothing in it. I cannot defend it. It cannot be defended." This inside view of the Commission shows the intent of the proposed change.

The Professor is mistaken as to the facts when he says, "Since the appointment of the Commission there has been a division of sentiment as to the authority of the General Conference to make such an appointment, or to provide any measure looking to the amendment of the constitution." The law men deny the right of the General Conference to make such an appointment. That is true; but they do not deny the right of the General Conference to provide constitutional methods of change. The Com mission was appointed not to provide a method of bearing the request of the people to the General Conference for their action, but to formulate a law, and to call an election to ratify their legislation. The right of a General Conference to delegate its responsibility to a select committee to legislate I deny; and this attempt to confer power on an irresponsible committee to legislate for the church is that which is creating division in the church.

The people may, by petition, request the General Conference to alter or change the constitution, stating in their petition specifically what changes they desire; or the General Conference may formulate amendments and submit them to the people, and if the required number vote for them, they may go to the next General Conference and by it be considered.

The constitution, he says, "received only the tacit acceptance of the church." Again, the Professor is mistaken. The truth is that the General Conference of 1837 made a provisional constitution, but felt that they had no authority to pass it to its final adoption. So it laid over until 1841, and a circular was issued notifying the church to elect delegates with the view of the final adoption of a constitutiou in 1841 to either reject, amend, or adopt, the provisional constitution agreed upon by the General Conference of 1837. So that the Geueral Confereuce of 1841 was not only a General Couference, but also a Constitutional Couvention fully authorized by the church to act on the final adoption of a constitution, which they did. And it has stood, and has been recognized by the church ever since, and it still stands, to the great annoyance of the Commissiouers of 1885.

The somewhat lengthy and ingenious statement that the constitution never was a constitution, but that each General Conference since the General Conference of 1841 has had the right to annul it, is too presumptuous to command the respect of law-abidiug citizens in church or state. It is as if the members of the Congress of the United States, now in session, should declare that the Constitution of the Uuited States is not binding as organic law, because the people of the United States had never voted on its adoption, but had only accepted it tacitly: and on this presumption should proceed to make such alterations and changes as they might desire, in violation of its provisions for change.

The Professor urges in justification of this revolutionary movement that the constitution does not define what two-thirds of the whole society means, and suggests that it may apply to the classes or couference districts. United Brethren everywhere kuow that this theory of applying it to the classes or confereuce districts is so entirely new and original that the inventor ought to have letters patent on it. The "whole society" means the entire membership of the church, of course. It can mean nothing else. It is held by some that it should be applied to the aggregate number of votes cast. But the constitution does not provide for a vote. It simply provides that the General Conference shall make no change until two-thirds of the whole society request it.

My brother has been but recently drawn into this unprecedented and unlawful movement to violently open the doors of the church to the lodge. I must do him the justice to say that he is an anti-secret man, as I verily believe, but his apology for the commission act, the real purpose of which is to destroy our ecclesiastical testimony against the orders, shows that he is now in the mælstrom of revolution.

Dublin, Ind.

SECRETISM IN THE CHURCH.

BY REV. LEVI KELLY.

A few days since I heard a Methodist Episcopal preacher, who is a Freemason, discourse on the "Water of Life." On the whole it was good, but it seemed to me greatly in need of oil to cause the machine of the discourse to revolve smoothly. The services lacked spirituality. While listening I thought, "How can he, in conscience, talk of the water of life, while he drinks at quite another fountain." As a Mason he is just where he must serve God and mammon, that is the god of Masonry and money. The order gives such men power and influence and the unsuspecting church members furnish the pay.

Another thought came into my mind, namely, that some church organizations are similar to the Masonic order. I do not wish to be understood that they are necessarily wrong, because they have their central powers, but merely, that there is so much likeness in their governments that sometimes a gravitation to a common interest seems natural.

Bro. Edmond Ronayne in his "Master's Carpet," compares popery with Masonic lodgery in a striking manner. Though popery opposes Masonry, it does so because it cannot control it. Popery is secretism throughout. But does not any church government which centralizes power, even in a modified form, contribute to supremacy? I am confident that the more republican a church government is, the less danger there is in secretism controlling it. We have protested again and again against the Masonic system, not simply because of its barbarous oaths and death penalties, but because its organization binds men blindly to a central wheel of despotism, from which there is no appeal. This has been declared anti-American and anti-republican. It is of course imported. Now if this is the case, why not admit that all centralized ecclesiasticism is the same? I do not here condemn any form of church government, but simply suggest that it is very possible that one largely may aid the other in lording it over the consciences of its members. One thing I am aware of, that Masonry is much more at home in a church whose head center embodies almost dictatorial authority.

I am sure that no amount of exposure of its secrets, though correct in every particular, will uproot this gigantic evil. Its roots penetrate the morals of its members, and create a cloak to cover the deeds of villainy, and contribute almost regal power to the Grand Lodge. This very power has forced the church to silence. Here at her very hearth this secret despotism has erected her strongest fortifications. The preacher, deacon, and influential members have bowed their knee at the altar of Baal and sworn eternal friendship. The church is run to please the religiously scrupulous, but these gentry care not a fig for her sacred and holy memories. Touch their order and you touch the apple of the eye. They show more real indignation when their order is questioned than when Christiauity is assaulted.

But then, what seems more unaccountably strange is that many whose eyes are open will quietly submit to the insult of fellowshiping a religion antagonistic to Jesus and the blood of his atonement. An altar of Baal in the heart and Christ merely on the lips, is a contrast so daring and insulting to God that human lips are not able to express it.

But let me here state simply what I think is now the policy both of Satan, and secretism as his agent, that a voluntary gag-law is coming into use. The churches which are anti-secret are to some extent compromising. This is evident because they say less against it in their church periodicals, and less from their pulpits. There is not half so much said against these secret orders in the Free Methodist church as there was ten years ago. There are several reasons why: first, the smaller organizations of secretism, especially the G. A. R., have in some measure contributed to this end. Secondly, the formation of said church was the result, in part, of the opposition to Masonry, and the new preachers, or those who had no personal contact at that time with the lodge, are not so fully informed on the subject. It is not uncommon to hear nothing said against secretism during a whole campmeeting. Two campmeetings which I attended last year were totally silent on the subject, except what I said, and that created such a storm that some weak-kneed ones feared it might have a bad effect. I do not say this to reflect on any particular ones, but to call them to a renewed engagement of the conflict.

Any one who is in harmony with God's method of saving souls must abhor the secret society devil. It has no fellowship with holiness or purity. Its origin was conceived by bad men, fostered by such, and is the great support of the rum power. Unless the church cut loose from this conspiracy against Christ and his church, the result will be more dreadful in the future to poor perishing souls, "who have no hope and are without God in the world."

LIBERAL RELIGION.

BY WM. BROWN.

Rationalism is like a ladder of delusion which has been erected on the earth, having for its top step Arianism and Atheism at the bottom. Arius stands on the highest stair and denies the Godhead of Christ, while Hume stands at the bottom disclaiming his own existence, except as an idea.

Who would not become bewildered in looking at that ladder and hearing the many theories of those standing on a thousand steps? some of whom embraced Arianism with a view to perch themselves at the top of the ladder, but they began to descend, and continued to do so, until not a few have reached the bottom.

Many fall into unbelief by a single misstep, while others approach infidelity in a gradual manner as did Dr. Priestly, who says "he was once a Calvinist, and that of the straitest sect; then a high Arian; next a low Arian; then a Socinian, and in a little time a Socinian of the lowest kind." He said further, that he knew not when his creed would be fixed.

There is then much reason for Christians to be cautious. Bad men would gladly induce us to embrace their schemes and throw away our Bible, because it contains teachings which they think to be oppositions of science. But men who spend their lifetime in attempting to discover errors in the handwriting of God, finish their course without accomplishing anything, and all their supposed discoveries prove to be delusions.

Iowa Falls, Iowa.

Why is sworn secrecy employed by those societies which have been formed ostensibly for the benefit of men? If the benefit of the needy is the real object for which such societies are organized, can that

object be accomplished any better under a terrible oath of secrecy than out in the clear sunlight of heaven? Are the benefactions conferred upon the needy any more meritorious when hidden behind the veil of secrecy, than when they may be known and read of all men? We question whether the benefit of *the* needy be the aim of these societies; their benefits are only intended for *such* needy as are found among themselves or dependent upon them. It is, then, evidently, a benefit limited to themselves, practically, that is aimed at; or, in other words, they exist fer selfish purposes. This being the case, the object of their secrecy must be to blind outsiders as to the real purposes of their existence. As we have often intimated in these columns before, that which is really good, needs not secrecy to enhance its value.—*Record, Blanchard, Iowa.*

HOW LEE BECAME A REBEL.

"Did I ever tell you," said ex-Senator Pomeroy, of Kansas, to me the other day, "that I was present when the command of the Confederate army was offered to General Lee?"

"No."

"Well, I was; I stood within six feet of him. Nobody in the party knew me, as I had just arrived in Washington from Kansas, and was almost an entire stranger here. Kansas was admitted, you remember, during the last days of Buchanan's administration, and Lane and I were elected to the Senate. We came to Washington with a lot of Kansas fellows to see what the secessionists were doing, and were on the cars when he heard that Fort Sumter was fired upon.

"When we arrived in Washington the Kansas people serenaded us at the Kirkwood House, and Lane, Cassius M. Clay, and I made speeches from the balcony. There was such a mob and so much excitement that the proprietor of the hotel came up and ordered us to stop speaking for fear the Secesh would tear the house down. We got off the balcony and went into the street, where we stood on a dry-goods box and finished our speeches. I remember Lane's speech very well. He was interrupted by some Southern sympathizers while he was talking on the slavery question, and said: 'Gentlemen, you can howl all you want, but your divine institution has gone to hell. Six months from now all the slaves in the South won't be worth a handful of silver dollars!'

"Clay and I both made similar speeches, and that night we organized a company of Kansas volunteers for the defense of Washington. Lane was captain and I was a private. I served thirty days in the army, and got an honorable discharge.

"But I was going to tell you about Lee. I kept a diary then, as I have ever since, and do now. Only the other day I was reading it over, and it recalled to me that about the 16th or 17th of April, 1861, a committee of twelve men came up from the secession convention, then meeting at Richmond, and stopped at the hotel where I was. I used to circulate around among them, trying to find out what they were up to, and discovered that they had come to see General Lee, who was over at Arlington. One afternoon, about 4 o'clock, they started off in carriages, and a friend of mine and I got a buggy and followed them. We joined the procession before it got to Arlington, and acted just as if we were a part of their crowd. When we reached the old mansion General Lee, who was evidently not expecting any callers, came out in his dressing-gown and slippers, and I tell you he was as noble looking a man as I ever saw. He had been sent for by General Scott, and came from California, you remember, to use his influence to prevent Virginia from going out of the Union, and while he had not made any public declaration, people generally understood that he was opposed to secession, so we watched what was going on with a good deal of interest.

"The chairman presented the delegation to the General one by one, and when they had been introduced he began a speech, which I wrote down as nearly as I could remember it in my diary that night. It was very nearly in these words: 'General Lee, we are authorized by the convention now in session at Richmond to convey to you an expression of their confidence and esteem, as one of the most distinguished citizens of Virginia, and to tender you the command of the troops that have been raised to protect the old State from the peril which now confronts her. We are encouraged by the belief that you, as a son of Virginia, will respond to her call and direct the military forces so as to prevent the invasion of her sacred soil. We know that large bodies of troops are being organized in the North for the coercion of our people, and they will be resisted by every patriotic citizen of the commonwealth. The convention at Richmond is awaiting anxiously for our return with your answer, as your acceptance will give strength and encouragement to the people.'

"To this Lee responded briefly and directly. He stood a moment with a determined expression upon his face, as if his mind was fully made up, but he was not certain how to express himself. My friend and I, from what we had heard, expected that he would decline and tell the committee to go home and abandon the secession programme. He started out all right in his reply: 'Gentlemen,' he said, 'I am opposed to war, although bred to the profession of arms. I am especially opposed to civil war, to strife between brother and brother. I regret that one section of this country is arrayed against the other.'"

"Up to that," continued Mr. Pomeroy, "I thought he was going to decline, but his next words scared me. 'I hear the voice of Virginia,' he said, 'of the mother that bore me, whose soil is as sacred as the ashes of my father buried here.' 'He's gone,' I said to my friend; 'he's made up his mind,' and his next words were: 'I cannot resist the call of the sovereign State to which I owe my first allegiance; but remember, gentlemen, I shall draw my sword only in her defense, and with the prayer that we, in defending our rights, may not be compelled to shed the blood of our brethren.'

"He then said that he would go to Richmond at once and report in person to the government."

"I drove back to Washington," said Mr. Pomeroy, "and went right up to see Mr. Lincoln. He would scarcely believe what I told him, as he had understood from General Scott and others that Lee was loyal, and was doing all he could to prevent the secession of Virginia. I asked Mr. Lincoln to order our company of Kansas volunteers over to Arlington that night to arrest Lee before he could get to Richmond, but he said that Lee had committed no overt act of treason, and it would create a great excitement, and perhaps complicate affairs if he was arrested. I urged him so hard that he finally told me to go and see Seward about it. I had been a student in Seward's law office, and knowing pretty well what sort of a man he was, I didn't expect to accomplish anything. But I found him more conservative than I had any idea of. He wouldn't believe a word I had told him, and thought I had gone crazy. He said that General Lee was as loyal a man as there was in the District of Columbia, that he had been with General Scott all day arranging for the defense of Washington, and was using his influence to prevent the secession of Virginia. He said that he (Seward) was fully informed of everything that was going on at Richmond, that Lee was recognized as a Union man down there, and that the Virginia rebels would not dare offer him the command of their army. I went back to Mr. Lincoln and told him what Seward had said. He replied that he had a great deal of confidence in Mr. Seward's sources of information, but didn't want to disgrace Lee or do anything to show his disloyalty was suspected. The next morning everybody knew that Lee had gone to Richmond, and within twenty-four hours the newspapers contained his order upon assuming command of the Virginia troops."—*Washington Correspondence of the Inter Ocean.*

PAGNISM CONFESSED.

Under the title, "Are We Freemasons?" a writer in the Detroit *Freemason* makes some remarkable confessions and claims, which are stunning as to their etymology and ought to shock Masonic dupes out of the order:

"Our title is Freemason, and the fraternity, taking but little thought on the subject, suppose themselves, on their admission to their order, to become 'Free and Accepted Masons;' but the title is misleading as it has been translated into our language, and the reverse is the truth. The profane and uninitiated are free. Masons are bound together by the most sacred ties, and can never be free from their vows to each other. The word freemason is evidently borrowed from the Egyptia-Coptic language. It is not an English word, nor is our order of English origin. Says brother J. H. Little, the G. H. P. of Virginia, 'It is not found in the classic tongues of Greece and Rome, nor that of Syria, Tyre or Hebrew. More ancient than all, it comes from Egypt.' It comes from a nation that had organization, architecture, and a knowledge of the arts and sciences before the Children of Israel came down into Egypt, and before Abraham first beheld the stars glitter above the plains of Shinar. It came from the wonderful land of the pyramids, the imperishable glory of her ancient kings erected over forty centuries ago, to commemorate their mighty deeds, where a system of priestly and kingly rule was carried out which has been the wonder of the world; where the arts and sciences were preserved by a close and secret organization, where they created a mystic language and communicated the grand secrets in allegories known only to the initiated, and communicated orally from one Hierophant to another in their secret lodges and temples, and erected those mighty works of architectural skill whose undestroyed firmness still amazes the world. Says Bro. Little: 'Among these ancient sages the sun was an object of veneration as the visible power of life and light. In their language it was called Phre (the sun) Mas (a child); Phre Massen (children of the sun); hence, being born of light, they called themselves Phre Massen, or Sons of Light. These Sons of Light, or of the Mysteries of Osiris and Isis, inculcated and practiced purity and perfection of the body, control of the passions, and advancement of the intellect, devoting themselves to the study of all acquirements to benefit the race.' Now, this is Freemasonry. We are true 'Sons of Light,' and the name Phre Massen should have been interpreted Sons of Light."

CHRIST OR HEATHENISM?

The issue of the hour is one between the heathen lodge and the Christian church, which shall get the control of men's hearts and the service of their lives. The Christian will spend his money, give his time and use his influence to build up and deepen the foundation of the church. The man of the world will, of course, go to his own company and use these things for the building up of the lodge power in the land. Reader which will you choose? Better stand by church and Christ and Christianity and let the lodge alone. You have enough to do as a Christian in serving Christ, without wasting any of your talents or time in fostering the lodge which so many thousands regard as the anti-Christ of the last times. You do not need the lodge either in traveling or business, and those who say you do, either do not know what they are talking about or willfully misrepresent the facts. It is the most absurd nonsense for a man in this age of liberty and law amid the light of the Gospel and the progress of the age in civilization, to hold on to the idea that anybody needs lodge grips, pass words and all the tomfoolery of Freemasonry, Odd-fellowship and the like, to help him to either travel or make an honest living. Pay your fare, don't dodge board bills, or steal your way like a tramp on the trains, mind your own business and let other people's alone and you, even though an unprotected female, may travel around the globe and there will be uone to molest or make you afraid. It is the rankest cowardice to go sniveling around saying you must join a secret lodge to get on well in life.—*Sandy Lake News.*

The present anti-Coolie excitement on this coast is simply a contest between two classes of aliens. The Irish and Germans who have come here since the Chinese came are the men who raise and keep up the cry, "The Chinese must go." A few of our politicians who want German and Irish votes join in the cry. But the better class of native Americans, and the foreigners who have been here long enough to get their eyes open, take no stock in the excitement. They are not in favor of unrestricted immigration, but they are in favor of treating fairly those who are here, and letting them stay if they want to. The anti-Coolie League in San Jose induced the city council to pass an ordinance that all wash-houses within the corporate limits must be in one-story fireproof buildings. The object was to drive out the Chinese laundries that were cleansing, weekly, the soiled linen of over 15,000 inhabitants. The league and the daily papers said that there were plenty of of poor women who would be glad to do the washing. Well, when the ordinance went into effect last week, the Chinese laundries suspended. Only half a dozen white washer-women put in an appearance, though the papers offered to advertize them gratuitously. The result is that the closets all over town are full of soiled clothing and bedding, and the ladies are circulating petitions to the council to repeal the new ordinance. I would not like to be one of those councilmen when the ladies get after them. —*California correspondence of the Interior.*

We are not in favor of sending young men abroad, either to get or "finish their education," unless their habits are good and their principles are of the best sort. But we would like to import and introduce into our schools and colleges the late anti-tobacco regulations named in the following: "The use of tobacco is to be prohibited in all the Government schools in France, on the ground that it affects injuriously the ability to study. The regulation is based on the recommendation of a commission of men of science, and meets with great approval."—*Independent.*

GEORGE W. CLARK.

(*Continued from 1st page.*)

joy, Hon. Samuel Lewis, Judge Julian, Rev. Ichabod Codding, Rev. J. Blanchard, and Rev. J. G. Fee were among the eminent speakers. This was a convention of great interest and power.

There were very few reformers whose friendship Mr. Clark did not enjoy, as bushels of preserved letters will now testify. Though not of their party, he often met Mr. Garrison, Wendell Phillips, S. J. May, Abby K. Foster and their associates in anti-slavery labors, and was often invited and sang in their conventions. Mr. Clark believed in

POLITICAL AS WELL AS MORAL

action for the overthrow of slavery, and was in sympathy and co-operation with Gerrit Smith, Wm. Goodell, Alvin Stewart, President Green, James G. Birney, Joshua Leavitt, the Tappans, J. C. Jackson, Col. Chaplin, C. T. Torrey, Chas. C. Foote and their associates in the Liberty party.

He was also acquainted and sympathized with John Brown, attended conventions with him, and presided at the last public meeting he ever held in the city hall, Rochester, N. Y., before going to his "rented farm" in Virginia to show the slaveholders the advantages of *free* over *slave* labor, and which has been since practically demonstrated, and the wisdom of the old hero established.

In 1846 Mr. Clark was invited to attend the great Northwestern Convention held under the great "Oberlin Tent" in Chicago, where he formed the acquaintance of the Western Abolitionists, inspiring them with new zeal and filling them with delight and enthusiasm by his earnest devotion and his eloquent and inspiring songs. Here was then Hon. Owen Lovejoy, Hon. Jas. H. Collins, Philo Carpenter, Z. Eastman, Rev. Ichabod Codding, Isaac Preston, Dr. Dyer, Allen Pinkerton, Seth Paine, and a host of strong men and women pushing forward the cause in the West, and with whom Mr. Clark held conventions throughout Illinois and Wisconsin, forming many strong friendships and securing the high esteem of all.

In 1844 a national nominating convention was held in Buffalo, N. Y. When it became evident that James G. Birney would be the choice, Prof. Elizur Wright of Boston, who sat on the platform, wrote the words of the once famous campaign song, "*We hail thee, Birney! just and true!*" handing them to Mr. Clark who sat by his side. He scanned the words, taking in their spirit, then wrote the music on the margin of the same piece of paper with a lead pencil. When the final ballot was announced, Mr. Clark arose and sang the song amid the wildest applause. It afterwards became the popular song of the campaign.

Mr. Clark remained with the Liberty party until it was merged in the Republican, with which he acted during the war, being represented at the front by his second son, Geo. W. Clark, Jr., who was captain of one of the companies that captured Jeff. Davis. But the Republican party, being controlled by and becoming subservient to the liquor power and refusing to take ground for prohibition, he left it and now devotes much of his time and talents to the success of prohibition, and longs to see the union and triumph of the "American and Prohibition" parties.

When the "white slave," Milton Clark, brother to "George Harris;" and when Father Josiah Henson,

THE ORIGINAL "UNCLE TOM"

of Mrs. Stowe's story, escaped from slavery, Mr. Clark took them through New York and New England, holding conventions with them and exposing the wrongs and cruelties of slavery. He also traveled through these States with Hon. Henry Highland Garnet, late minister to Liberia, with the famous Jonathan Walker of the "*Branded Hand*," with Samuel Ringold Ward, and others. Jonathan Walker, a New Englander, was a "sea coaster," a noble and generous-hearted man. After loading his vessel at Pensacola, Florida, and after setting sail for the North, some colored persons came out from the shore, intercepted his vessel, and asked to be taken on board. For befriending these "God's poor ones," he was followed by a U. S. revenue cutter, seized, taken back to Pensacola, and imprisoned. His vessel was confiscated, himself put into the stocks, pelted with rotten eggs, and every indignity heaped upon him; and finally had the letters "S. S." branded into the living flesh of his right hand, meaning "Slave Stealer." On his liberation and return to New England he was given a grand ovation in the city of Providence, R. I. Whittier wrote that grand poem of "Welcome," which was sent to Bro. Clark, who was present in Providence on that great occasion, and standing upon the platform with his right hand upon the broad and generous brow of the old hero, and with 3,000 people crowding the seats and aisles and doorways before him, he poured out the thrilling strains of that soul-stirring Quaker song welcome. The wildest excitement fol lowed which can never be forgotte by those who witnessed the scene.

In 1884, while in New York publishing his "Liberty Minstrel," Mr. Clark was urged to join

THE "SONS OF TEMPERANCE,"

a secret order. He had been more than ever opposed to all secret, oath-bound societies since the murder of Captain Wm. Morgan by the Masons. He was told, however, this was not an "oath-bound, secret order," but was a simple organization for the better promotion of the cause of temperance; and by joining he could have access to many more people and influence many more for good. He accordingly joined, and visited various meetings of the order, to speak and sing for the "*cause*" (the lodges). At the close of one of his lectures for the "*cause*," one night in Buffalo, he invited all who would to come forward and "join." Among a number who came up to enlist in the good work was a nice looking colored man. To Mr. Clark's surprise and mortification this man was "black-balled" because he was a "*nigger!*" He said at once, "If you exclude the colored man, you exclude me!" He soon found this was a standing rule of the "order." For this reason, and finding it to be virtually a secret, oath-bound order; and finding the "lodges" were doing more for the "*order*" than for the cause of temperance, he left them, and ever since has steadily opposed all secret "orders," believing them unnatural, unchristian, unnecessary, anti-republican and dangerous. His views on this subject may be found in one of his latest works published by the National Christian Association, entitled, "*Lyrics about the Secret Lodges.*"

We now turn back from these reminiscences to gather up the threads of events that gave

A NEW DIRECTION

to the entire life of Mr. Clark. While prosecuting his studies in New York, he went to Canada to spend his vacations, teaching day schools and music. In one of his classes was a young English girl of rare beauty and intelligence who won his heart at first sight, and who reciprocated his affections. In due time—after a most romantic love affair—(for she had another suitor who was in favor with the parents) they were married, and settled in a business way in the upper Province. At the breaking out of the "patriot war," a few years later (1837), Mr. Clark was arrested and imprisoned on suspicion of complicity with the rebellion, as he was known to be in sympathy with the "reformers." His wife, who came into the jail bringing their little daughter to see her father, was also made a prisoner, because she took her husband's pocketbook and accounts home to take care of. It is a long and thrilling record for which there is no room here. Finally released on bail, Mr. Clark was exiled to Michigan in the winter of 1838, followed soon after by Mrs. Clark and her young child. He settled in the then little village of Ann Arbor, where he started the first temperance paper ever published in Michigan. He finally removed to Jackson, it being more central and greater facilities offering. Here he published such an array of statistics, giving the number of drinking places, the number of drunkards, of families ruined, of men who beat their wives and children, of shocking crimes committed through liquor, which so stirred up and enraged the rum-sellers that they gathered a mob and attended his next lecture, intending to kill him, but his friends came also in strong force to guard and rescue him; and when the mob, at a given signal, blew out the lights and rushed for the pulpit, his friends on each side pulled him out into the darkness and took him to a place of safety, on an eminence near the village, where he heard the hooting and howling of the frenzied mob all the livelong night. One of these whisky-crazed and deluded creatures swore "he would be the death of cold-water Clark before one week from that day or he would be damned." Just one week from that day Mr. Clark assisted in bearing that man's lifeless body to his family! Two words tell the awful story—

DRUNK! DROWNED!

So intent were these rum-fiends on thwarting Mr. Clark's philanthropic efforts that they dug up from the grave a colored man's corpse and placed it in an upright position in the pulpit of the church where friends of temperance and freedom were to hold a Fourth of July celebration! Nothing daunted, however, by this outrage, the ghastly corpse was re-interred, and the celebration was held all the same, though a second attempt was made to break up the convocation by firing a cannon over their heads, amid the afternoon's exercises.

In 1840 Mr. Clark was appointed commissioner from the Jackson Presbytery to the General Assembly at Philadelphia, when the Southern slave-holders, with old Dr. Hill at their head, menaced and cowed the Northern members by their threats and thus carried the day, defeating the resolution declaring slavery a "sin against God and a crime against man!.' Upon this Dr. Cox, of New York, exultingly shouted, "Thank God,

WE'VE CAPPED THE VESUVIUS

for another four years!" Whereupon Mr. Clark entered his protest against the cowardly and un-Christian proceedings. From that time he left the pro-slavery Presbyterian church, and united with the Free Church or Independents.

In 1842, completely broken down from the effects of the malarial climate of Jackson, Mr. Clark turned over his paper to others and removed with his family back to New York, two of his children being near death's door at the time. A visit to Saratoga Springs for a time, and a residence in a healthier climate soon restored the family to fairly good health, and from that time to this he has devoted himself almost exclusively to reform work in the different States, in the mean time having compiled and published some seven different reform song books.

There is no one on this continent to whom of right and merit belongs the appellation of

"NATIONAL REFORM SINGER,"

as to George W. Clark. Prima Donnas have delighted with their sweet voices, pretty faces, and pleasant songs; but who of them all have really benefitted society? But what has our National Reform Singer done? He has covered the land from east to west, from north to south, not only with his reform song books, setting many thousands to singing for temperance and freedom, but with the web of his reform travels as thick, well-nigh, as the web of the weaver's beam. He has traveled by water and by rail, in carriage and saddle, on runners and on foot; plowing the night long through the snow and drifts, now on the uplands and hills, now wallowing through the mud of the valleys and lowlands, by day and in dark and stormy nights; drenched to the skin with rain, turning betimes under a wayside shed to rest his weary horse and catch a respite from the pelting storm, or enjoy a brief nap while the water was dripping from his saturated garments. He has encountered the dust and broiling summer's sun, hungry and faint, while hastening to some distant appointment. Thus has he traveled for thousands of miles, now with Gerrit Smith, then with the martyr Torrey, then with Henry Highland Garnett, Frederick Douglass, Samuel R. Ward, Alvin Stewart, Col. Chaplin, James C. Jackson, C. C. Foote, Jonathan Walker, and many other reform workers.

What other singer ever shook, as by an earthquake, such vast audiences with irrepressible and ever-varying emotions, like unto the sound of great waters? and then the flashing of those piercing eyes, and a voice that never can be imitated or described, as he drove home to our deepest conviction, as with shafts of lightning and bolts of thunder, the great truths that fired and blazed in his own soul. Can the millions that saw, and heard, and felt, ever forget these truths, sung with an eloquence never surpassed from pulpit or from platform?

[*Continued next week.*]

WASHINGTON LETTER.

Talmage and Optimism.—Notable Pleading for Temperance before the Congressional Committee.—The Question becoming National.—President J. Blanchard Welcomed.—The Son of Jim Mace an Evangelist.—The Lodge Attacked in the Baptist Minister's Meeting in Baltimore.

DEAR CYNOSURE:—The address of Rev. T. DeWitt Talmage in the First Congregational church of Washington was largely attended and said to be one of marked ability. His theme was the ever-recurring question, "Is the world growing better?" He held that it is growing better, and presented many evidences that were flattering to the age in which we live. It would be difficult for him to have proved that our moral advancement had been in proportion to the vast increase in knowledge. If it be "required of a man according to that which he hath," and if our external virtues and deeds of benevolence are to be tested by the intelligence and wealth of the 19th century, surely there is small occasion for boasting. The optimism that blinds us to the evils of to-day is scarcely better than the pessimism that can see no good except in the past. This was the special sin of the Jews in the time of our Saviour, and Jesus said unto them, "If ye were blind ye should have no sin; but now ye say, we

see, therefore your sin remaineth." It is greatly to be feared that such addresses tend rather to Pharisaism than to moral activity.

Not so with the able and eloquent speeches of Mrs. Hunt of the W. C. T. U. and Gen. Cutchen of Michigan before the House Committee on Education and Labor, and in advocacy of the bill providing for instruction in the public schools on the physiological effects of alcohol and narcotics. I have rarely, if ever, listened to more cogent argument or such impressive eloquence. Mrs. Hunt's address of about an hour was a glowing appeal, both to humanity and patriotism, fortified by the logic of current history. Gen. Cutchen's speech of half an hour was a most compact and powerful statement of the reasons why such legislation is demanded. Fourteen States and one Territory have already placed on their statute books laws that require such instruction and it seems highly probable that it will be adopted by the present Congress. Gen. Cutchen said that while the evils of intemperance were abundantly obvious, the efforts for its removal had not anywhere been a complete success, and the reason was that the law had not been sufficieutly fortified by public conviction. The legislation asked for was that the coming generation should have a just comprehension of this question. It was like the omnipotent word that that changed Chaos to Cosmos—"Let there be light." He said that for ages the rocks we called Hell Gate had obstructed the navigation of East River. By and by those rocks were undermined; a vast supply of explosive material was placed beneath them, and when the baby hand of little Mary Newton touched the button that made the electric connection, there was an explosion that tore down the great barriers to commerce. He said that the liquor traffic was the Hell Gate of civilization and humanity. We propose to mine it, and to begin in our public schools, and when the mighty upheaval shall come, as come it must, there will be no more Hell Gates on which the young men of our land shall be wrecked.

The whole city is being canvassed by the W. C. T. U. to procure signatures to petitions asking for this legislation. It is a noteworthy fact that Senator Ingalls has introduced a new bill which makes the license fee $500, instead of $100 and $150 as he first proposed. He is evidently following what he thinks is the drift of public sentiment on this question. Christian conviction outruns slow-paced expediency, and Mr. Ingalls is likely to find himself left.

Senators Colquitt and Blair, who recently addressed a large and enthusiastic meeting in the First Congregational church, it is said, are preparing a bill to secure local option in the District. It is said to be very stringent in its provisions, and under it we may, by and by, have prohibition. If this and Mr. Blair's education bill shall become laws, it will mark the present session of Congress as one of far more than ordinary utility.

It was with great pleasure that we greeted the venerable senior editor of the *Cynosure* on his return from his extended tour through the South. It is a matter of profound congratulation that the cause of reform has had so able an advocate in the cities of the South. I had but brief opportunity to converse with him before leaving for Baltimore, where I am spending a few days looking after the interests of reforms and the papers which advocate them.

Yesterday (Sabbath) I listened to two able sermons by Mr. Alfred Mace, recently from London, England. He is the son of the notorious London pugilist of that name, and is laboring here as an evangelist, preaching about seven sermons a week, including one in Washington. I had a most pleasant visit with his interesting family, and was specially glad to make the acquaintance of his co-worker, Rev. Z. P. Nutting, formerly a Baptist pastor in New York City, but now preaching and making disciples in the name of Jesus only.

I to-day called on Hon. Wm. Daniel, and also on the secretary of the Maryland Temperance Alliance. They are hard at work and in full sympathy with all who "abhor that which is evil."

At a recent meeting of the Baptist Association of this city an able paper was read by Rev. A. Brown, pastor of Leadenhall Street Baptist church on "Secret Societies an Obstacle to Gospel Work." Bro. Brown is an able colored minister and editor of the *Baptist Messenger*. His paper was supported by Bro. Harvey Johnson, who first commenced the agitation in this city, and whose church now numbers 2,200 members, the largest in the city. Two of the white pastors also gave a hearty endorsement to the principles set forth. I found, too, the young pastor of the Covenanter church, Rev. Mr. Glasgow, to be an earnest, practical reformer. I expect, D. V., to go from here to Chambersburg and spend a little time in Pennsylvania.

H. H. HINMAN.

CORRESPONDENCE.

SOUND WORDS ON A DISPUTED POINT.

BARABOO, Wis., Feb. 5, 1886.

DEAR CYNOSURE:—In your issue of Feb. 4th there is a criticism of Bro. Dissette by Rev. J. D. Nutting, of Ohio. This sounds so much like what I hear in Wisconsin, that I feel inclined to take my place among the score who are likely to reply.

The rulers of the darkness of this world are never ready for the light. It is always premature when it comes. In our temperance work we are spoiling everything by haste. God's patience is always quoted. He once allowed of easy divorce, "because of the hardness of your hearts." So men turn around to him and say, "Lord, don't you know that our hearts are still as hard as ever, and you must wait 'till they get soft, so that we will be willing to hear, before you have the full truth preached to us."

It is under the eye and fostering care of our pastors that the world is ripening with such tremendous speed for the great day of God Almighty. This strife between true and false worships has been the conflict of the ages. It constitutes the whole burden of the prophets. It corrupted God's chosen people so that the ancient temple became its hiding place, and contained within its walls the "chambers of imagery." Poor old Moses said, "For I know that after my death you will utterly corrupt yourselves, and turn aside from the way which I have commanded you, and evil will befall you in the latter days." Paul gave us the same picture of an apostate church in the "last days," and spoke of those days as "perilous times." Our Saviour told us that the world would become as it was in the days of Noe, at which time "The earth was corrupt before God, and the earth was filled with violence."

Such states of things have been brought about in every case by the corrupting influence of false worships, and in the last days there is to be renewed and intense activity among the powers of evil, for "Woe to the inhabitants of the earth and of the sea, for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." This is typified also by the three unclean spirits like frogs, out from the mouth of the dragon, "that old serpent which is the devil and Satan," and which represents the infidelity and paganism of the world, whose office it is to gather the nations "to the battle of that great day of God Almighty."

Masonic history, as given in Mackey's Lexicon and all other works on Masonry, identifies, with learned and pains-taking care, all the rites of Masonry with those of the old Baal and sun worships of antiquity. Mackey is their most learned expositor, and I find on the 62nd page of his ritualist, which lies before me, in speaking of the symbolism of the point within the circle, this language: "The symbol is really a beautiful but somewhat abstruse allusion to the old sun worship, and introduces us for the first time to that modification of it, known among the ancients as the worship of the Phallus." I will copy no further, for you would not print it if I did. The revelations of the *Pall Mall Gazette* were not deemed fit to print in the papers of America. But this article in Mackey's ritualist makes a religion out of what the *Gazette* condemns as a hideous crime against social purity. I do not believe the All-seeing Eye looks down upon anything on earth which is more hateful in his sight than a church, called by his name, and yet abiding in complicity with these modern forms of paganism. It is like a false light on a rocky coast luring vessels to destruction.

We may conceive of God's feelings when we remember that he destroyed the old temple, built to honor his name, and where he had visibly dwelt, with scenes of woe unparalleled in human history. The Mosque of Omar now stands quietly in its place, dedicated to heathen worships, but it does not assail God with any false pretentions. I have witnessed modern revivals which reminded me of boys trying to catch birds under a box. They scatter seed, then retire to a proper distance, prepared to pull the string when the game gets under the box. So ministers sometimes seem to lift up one corner of the meeting house, set a trigger, scatter around the baits of respectability and pleasure, with a few old oyster cans in the rear, and when the game gets under all right, they pull the string, when, presto! "We have had great additions to our church."

Of course it would not do to split kindling too near under such circumstances, but the time was when it was said of Christians, "They were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented." In those days men who became Christians surrendered all, and took their lives in their hands in order to serve Christ; but now, forsooth, if a little untimely kindling wood is split in their presence, or Bro. Dissette talks about the sin of this modern Baal worship, the whole thing is gone up. Champaign, Ill., is full of these dark institutions which cannot bear the light. The churches are, no doubt, threaded through and through with them. If there are none in Wauseon, Ohio, it is a wonderful place.

When is there a better time to point out sin to a man than when you invite him to come to Christ? Would you convert a man into sin, or would you convert him out of it? I suppose that Bro. Nutting would get a man into the church, and then if it ever came around right, tell him it was not best to worship Dagon.

I was once in a revival meeting where great agonies were put on. A good Baptist deacon put his hands lovingly on my shoulders and said, "Now, Bro. Wood, don't say one word about secret societies, for I am afraid that you will scare the birds away from the box," or words to that effect; and I did not. I was conscious, and so was he, that a faithful word in that meeting would blow the whole thing higher than a charge of dynamite would. God helping me, I will never put myself in sueh a position again. When will men cease to mock God with pious twaddle, straining at gnats and swallowing camels? Paul speaks of the church of the living God as "the pillar and ground of the truth;" and yet in all of the principal towns of our land it is made to trail its glorious banners in the filth and mire of secretism.

Bro. Nutting says, "God has placed the care of, and responsibility for the religious condition of Champaign in the hands of its pastors and people, not in the hands of any stranger who cannot know the situation and needs of a place in advance, no matter who, or how good or able he may be." Here is a full recognition of the responsibility of pastors, and yet under this same care, secretism has so grasped the vitals of the churches, that they cannot get rid of it without being torn all to pieces—in fact, they do not want to get rid of it. A voice raised in opposition to Masonry, even Bro. Nutting's, would be a very unwelcome sound.

In reference to Bro. Dissette being a stranger. Christ says, "I was a stranger, and ye took me not in; sick, and in prison, but ye visited me not;" but they took Bro. Dissette in,—into their prison, and it seems that they visited him and made him sick. Bro. Countee, in Memphis, was too hasty in speaking about this same thing; as a consequence, he will carry a bullet in his body to his grave. I wonder if he will not be raised up with that same bullet in his body. Christ carries the scars of his wounded hands and side.

It is about time that the curtains were rung down on this tremendous farce which is being played on this world as a stage, in the name of God and religion. In the last chapter of Revelations the Alpha and Omega says three times, "Behold, I come quickly." Shall we not respond, "Even so come, Lord Jesus?"

J. W. WOOD.

HEALING THE BREACHES.

CLARENCE, IOWA.

There are many readers of the *Cynosure* who, I doubt not, will be glad to hear from Dayton church, Iowa Conference.

The enemy of all righteousness has made terrible depredations among the people of God in this place. Once it was a strong, flourishing church, and its influence was felt far and near. Among its membership were some of the most noted workers in the anti-secret cause; and preachers among us, such as Rathbun, Starry, W. S. May, T. F. Blair, and others. Through them it wielded an influence that has been felt all over the conference, and, in fact, both East and West. But, alas! the old "Accuser of the brethren" has been here. Through his influence brother has been arrayed against brother, until it has seemed almost like a war of extermination. But God be praised, the war is at an end, we trust, and the work of gathering up the dead and wounded has begun. There are a few veterans left, who are ready to stand by the principles of the Bible to the last. We have begun a revival meeting, and although the weather has not been all that we could wish, still at the close of the first week, there is a manifest interest, both in and out of the church, for which my soul says, Praise the Lord. I expect, if the Lord wills, to continue this effort until the victory is given to Zion.

God's truth, if presented aright in the name of Jesus, is sure to accomplish good results, although they may not appear as we in our limited judgment, may anticipate or desire. We ask the people of God everywhere to pray for us. Yours in the love of Jesus,

THOMAS HARTLEY.

WHEATON COLLEGE LIBRARY
Wheaton, Illinois

PASS IT ON, OR CRUMPLED NOTES.

HALIFAX, N. S.

EDITOR CYNOSURE:—I went into the study and emptied my pocket of various papers. I found some crumpled manuscript notes, and they awakened thoughts of you and your readers, and the thought came, Hold on! Don't destroy. Look them over and then *pass them on;* the time and toil will not be lost. The first thought was, *Tempus fugit*, "time flies," an adage almost worn out with repetition. But it is only as we note the rapid passing of minutes, hours, days, weeks, months and years we learn how quick its flight. Time past is gone. Time present is going. How; to what purpose spent? Friend consider, now is the acceptable time if we would work for Jesus.

We re-open these notes with a desire to praise God from whom all blessings flow, and to record as a wise recorder, the evidences of the continued goodness, grace and help of our God. It may be interesting to our many readers to know that we have tried to do our work in faith and to look specially to God for the means needed to sustain and carry on the various interests in connection with Christ's cause committed to our charge. The church work proper is sustained by the weekly voluntary free-will offerings of the people, who meet and worship at the Tabernacle. These eleven years and more it has been left to the consciences of the givers, whether they would rob God, or cast into the treasury as the Lord prospered them, and in measure as his Word demands. Often with a changing congregation made up largely of passing strangers, the faithful few, not rich in this world's goods, have had their faith tried by the outlook, and have been tempted by outsiders to do as we do, and keep a check for wet Sundays, etc., to keep delinquents up to the mark. But through a year, which in the beginning seemed destined to try us above that we were able, the Lord has proved the true helper, and our treasurer's financial report showing a cash balance in hand in all the funds, enables us to raise another Ebenezer, and to say, All these years our God has supplied our need. Often we heard the wish expressed, Would God we could arise and build the upper structure, especially now that the temporary roof begins to leak. Is it to stir our energies and faith? We are too poor, but our God is rich, and we often think, he may use the press as a medium of finding and communicating help unto us. At least every reader can pray for the work, and in some measure work to this end.

We have spread out these crumpled notes, passed them on to the readers of the *Christian Cynosure*, because its editor has shown us no small favor in times past, and because we heartily sympathize with all who fight the good fight of faith. Reading its pages has strengthened the desire to be bound by none save Gospel bonds, and call none master save Jesus only. If those who read the lines we now and then write for these columns feel their hearts moved to us in Christian sympathy, we should always be glad to hear from them and to receive their aid in the circulation of our magazine, *Buds and Blossoms*, so kindly spoken of elsewhere in the *Cynosure*. The magazine is a child of much toil and faith; in God we trust for our own and its continuance. Brother pray for us. Yours in the Living One.

J. T. AVERY.

UNFERMENTED WINE.—HOW TO MAKE IT.

PRINCEVILLE, Ill.

I am supposing that churches that feel it important to use wine at the sacrament of the Lord's Supper that is not of an intoxicating nature, will be pleased to know how it is made and kept through the year in its rich, pure state. Housekeepers who are accustomed to canning fruit can readily see how they can do likewise.

I have used the Concord grapes taken from the vines as soon as they were fully ripe, in September. It takes about fifteen pounds for a gallon of wine. I press them, strain the juice through a cloth, put it into a porcelain kettle over a good fire, let it get hot, and while heating, put in granulated sugar till the taste is pleasantly sweet. The natural juice is very sour, and there can be no objection to sweetening to the taste (as cooks say) with pure sugar. A little scum will rise which should be removed. I use very nice two quart jugs which I heat in water while the wine is scalding, and when the wine is ready, put it into the jugs and cork them tight. The corks have never popped out, and I know the wine never fermented. Housekeepers have sometimes noticed that a bluish scum has formed on the top of their fruit in their cans, and I discovered a similar scum on my wine, and made a practice of taking it out in the Spring, and again in the latter part of Summer, scalding it, and after cleaning the jugs thoroughly, putting back as at the first.

MRS. M. WHEELER.

PITH AND POINT.

LODGE ADVERTISEMENT.

Jefferson Davis seems to be as much ashamed of his Masonry as he is of his petticoats. It does not help the lodge any to be publicly known that he is a Mason: the fact should be "concealed and never revealed," Lodgemen much rather boast that "Washington was a Mason." Whenever a good man has been so unfortunate as to have joined the lodge through the misrepresentations of Masons, though he may not have "attended the lodge more than once or twice," he is always puffed as having been a Mason to advertise and delude others into the lodge. But it is thought by some to be a very poor advertisement of the lodge to say that such men as Davis, Floyd and Booth were Masons; nor is it an agreeable advertisement for such men as D. L. Moody, C. G. Finney and all Christians to tell the truth about Masonry.—CYRUS SMITH.

JEWISH HISTORY REPEATED.

The *Cynosure* is becoming more and more of interest to me. The children of Israel leaving Jehovah and running after heathen gods and worship has repeated itself to-day. A spurious Christianity has joined the heathen worship of the lodge, thus making the moral desolation of this world almost complete. The sects and lodges are the rivals of Christ. The kingdom of Satan triumphs now, and will until Christ comes in the clouds of heaven to give the kingdom to his saints.—J. W. RINER, *Morrison, Ill.*

READY FOR THE FIELD.

Many to whom you have sent sample copies are well pleased with the paper, although they belong to secret societies. When you *need me in the field*, I will *leave* ALL and FOLLOW.—LEWIS JOHNSTON, *Pine Bluff, Ark.*

GLADSTONE AND THE ORANGEMEN.

The real index to the many past reports and newspaper speculations on Irish affairs, is the election speech of Gladstone in Edinburgh, Nov. 9th. Then he weighed the probabilities of the result; and the present condition of parties was then about as clearly estimated as they can be from the facts as they exist to-day. Among other prescient words, Mr. Gladstone supposed it possible that the Liberals might be "a minority dependent upon the Irish vote for converting it into a majority." "Now, gentlemen," said he, "I tell you solemnly that although I believe the Liberal party to be honorable, patriotic, sound and trustworthy, yet in such a position as that it would not be trustworthy." For he had already said that "there are characters in portions of the opponents of the Liberals which excited his mistrust in the very highest degree." Now these words might apply to some of the Tories, as such, or to some of the Parnell party. In either case there can be no union between such and the Gladstone party. Now, what is the reason of this "mistrust" in the "highest degree" towards *some* of his opponents? Orangemen are a secret order, but their loyalty is acknowledged, and their hostility to Rome is the bond of their society. It was against all such that Gladstone had carried his reforms, so that he could boast in the same speech, "Ireland has now a constituency as broad, as extended, as qualified to speak their wants and their wishes as either Scotland or England." But, strange to say, the Irish Nationalists allied themselves with their hereditary foes, the Tories (Orangemen, of course, included), and, as might have been expected, coercion was their promised reward? Hence they were compelled to vote against the ministry they had been virtually supporting at the polls. Gladstone's speech foretold the absorbing character of Irish affairs, weighed with wisdom the very combinations which have arisen, but there were some who then opposed him, who, if associated in the ministry with the Liberals or Tories, would render either unworthy of trust. Who can these be?—T. H.

BIBLE LESSONS.

STUDIES IN JEWISH HISTORY.

LESSON IX, Feb. 28, 1886.—Nehemiah's Prayer.—Neh. 1: 1-11.

GOLDEN TEXT.—Give us help from trouble; for vain is the help of man.—Ps. 108: 13.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The manner in which Nehemiah prayed.* vs. 1–4. Nehemiah fasted. Fasting as a religious exercise has generally fallen into disuse, but as an act of devotion from sincere hearts there is every reason to believe that it is one of the strongest of spiritual forces. A little temporary abstinence may often lead the soul to clearer views of truth through its beneficial effects on the body itself. But Nehemiah not only fasted and prayed, he mourned and wept. When any great work is to be wrought, God's way is generally to call one man to it, to lay it as a burden upon his soul. It was thus with Luther, and we had the Reformation. It was so with Wilberforce, and we had the abolition of the African slave trade; with William Carey, and we had the great work of Foreign Missions inaugurated. We may be feeble and weak, and the task before us loom mountain high in its difficulties, but the earnest of our success is in the strength of our desires.

2. *The elements of prevailing prayer.* vs. 5–11. Nehemiah's prayer divides into two heads. First, confession of sin; second, an earnest pleading of God's promises.

Nehemiah was doubtless considered by his countrymen a very devout Jew, yet he felt his own spiritual corruption as deeply as did Paul when he cried, "O, wretched man that I am! who shall deliver me from the body of this death?" or Bunyan, groaning and crying for soul deliverance. We notice that Nehemiah's worldly position was one of great ease and honor. He was the king's cup-bearer. He enjoyed the privilege of personal access to the sovereign, but he had no thought of turning the fact to his own private advantage. Unselfishness must always be a prime element in prevailing prayer; and last, but not least, a spirit of action. Perhaps at the present day there may be too little time spent in meditation and prayer; if so, we may be assured that such a lack will bear fruit in superficial living. Do we, like Nehemiah, use the advantages of our worldly position, whatever it may be, for God? Another point suggested is that the fire of his zeal and devotion had communicated itself to others besides, for in his prayer he uses the plural. Strong desire for a blessing is always contagious. "The street and the wall shall be built again, even in troublous times," runs the prophecy. So times of greatest outward tumult and trouble may be the period of Zion's greatest triumph, provided only that there be that spirit of devotion which cries in the language of our golden text, "Give us help from trouble, for vain is the help of man."

LIGHT FROM THE WORD.

What conditions must true prayer always fulfil? Job 16: 17, Acts 12: 5, Rom. 12: 12, l. c., Jas. 5: 15, John 4: 23, 24.

[From U. P. Bible Teacher.]

Soon after the corner-stone of the temple was laid, the Samaritans who occupied Northern Palestine, offered to assist in its erection. This proposal was rejected, and the Samaritans began to put hindrances in their way. They even sent false reports to the king of Persia, and had it not been for the recorded copy of Cyrus's decree (who was now dead) the work must have entirely ceased. The lamentations of the old men weakened the hearts of the builders, and the people grew indifferent, and the earnest exhortations of the prophets Haggai and Zechariah (Ezra 5: 1) were necessary to secure the completion of the temple. It was not dedicated until B. C. 516, twenty years after the return. Ezra came to Jerusalem B. C. 457, nearly sixty years after the dedication of the temple (Ezra 7: 8). Zerubbabel, Joshua the high priest, and the prophets Haggai and Zachariah, have all passed away. The story of Esther also falls within this interval.

"And it came to pass · · · as I was in Shushan the palace" (v. 1). Shushan the palace was not the best place in the world for a Christian to live, and yet we find that one of the grandest religious characters of Old Testament history was developed in just that unfavorable atmosphere. Perhaps we concede too much to outside influences. If the heart is right with God, outside influences can effect the life but slightly. Given a thoroughly converted heart and a truly consecrated life, and then palace or hovel, wealth or poverty, honor or dishonor, no outward circumstances can prevent Christ from shining out in the life.

"And they said unto me, The remnant that are left · · · are in great affliction and reproach," etc. (v. 3). A sorry outcome, certainly, of the grand hopes that inspired the return under Cyrus almost a hundred years before. There was a reason for it. Too close an alliance with the ungodly; too great concern for their apparent present well-being, regardless of the requirements God had laid on them in the law. That is always the case. Make your own present well-being and the good-will of the ungodly your chief concern, and all the splendid aspirations and high hopes and brilliant prospects that animate your early Christian life will utterly fail. Christians ought to have learned that fact by this time. The church's history of four thousand years is full of melancholy testimony on this point.

"When I heard these words, I sat down and wept, and mourned certain days and fasted, and prayed before the God of heaven" (v. 4). To know just what to do when one is in trouble is the important thing toward relief. And that Nehemiah knew. "Take it to the Lord in prayer." Think of it! The kindest, wisest, mightiest, tenderest being in all this universe invites you always to come right to him with your troubles, with the assurance that he will help you out. And remember, God concerns himself with the little things, as well as the great things, of life. "Verily, I say unto you, the very hairs of your head are all numbered."

"Remember, I beseech thee, the word that thou commandest thy servant Moses" (v. 8). Here is the fulcrum for the lever of prayer, by which mountains may be removed or nations revolutionized. "Remember thy word." If you want to use this mighty lever of prayer, be sure the fulcrum is the word of God, and then the hand of faith will find no difficulty in raising any weight that it is necessary to lift. "The effectual prayer" that "availeth much," is the prayer that pleads the sure promises of God's word.

In Switzerland the use of alcoholic beverages is largest in those cantons in which wages are lowest, and the people are the poorest.

THE SECRET EMPIRE.

Freemasonry, A. F. and A. M.
[Mackey gives thirty-seven different rites in Masonry. Those which are best known in this country are the Ancient York Rite of three degrees; the Modern York or American of nine degrees, to which are generally added the three degrees of Templar Masonry—which latter degrees can be taken by an R. A. Mason, omitting the 8th and 9th degrees;—the Rite of Perfection, which is the same as far as it goes (25th degree) as the Scottish Rite of 33 degrees.]
York Rite, 7 degrees to Royal Arch.
Armenian Rite—degrees to Knight Templar.
Scotch Rite, 33 degrees to Supreme Council of Sovereign Grand Inspector General.
Rite of Memphis, 96 degrees to Sovereign Sublime Magi.
Nobles of the Mystic Shrine.
Order of Eastern Star (for females).
Order of the Red Cross.
Odd-fellows, Independent Order I. O. O.F.
Rebecca Degree (for females).
Patriarchs Militant.
International Order of Odd-fellows.
Patriarchal Circle, P. C.
Knights of Pythias, K. of P.
Uniform Rank.
Hibernians, Ancient Order, A. O. H.
United Workmen, A. O. U. W.
Knights of Maccabees
Foresters' Ancient Order, A. O. F.
Red Men, Independent Order.
Red Men, Improved Order.
Heptasophs or Seven Wise Men, O. of H.
American Legion of Honor.
Royal League.
Knights of Golden Rule.
Knights of Golden Eagle.
Druids.
Knights and Ladies of the Golden Star.
Knights of the Golden Cross and Sisters of the Mystic Temple.
Knights of Columbia.
Brotherhood of the Union.
Ancient Order of Good Fellows.
Royal Society of Good Fellows,
Old Free Order of Chaldeans.
Order of Elks.
Independent Order of Rangers.
Knights of the Palm and Shell.

TEMPERANCE ORDERS.

Good Templars, I. O. G. T.
Sons of Temperance.
Temple of Honor. (Templars of Honor and Temperance.)
Ancient Templars, United Order.
Rechabites.
Royal Templars of Temperance.
Champions of the Red Cross.
British Templars.
United Temperance Order. (Secret password only.)
Juvenile Templars.

POLITICAL.

Grand Army of the Republic, G. A. R.
Loyal Legion.
Union League of America.
Independent Order of Loyal Americans.

COLLEGE FRATERNITIES.

Phi Beta Kappa.
Chi Delta Theta.
Kappa Alpha.
Delta Kappa Epsilon.
Delta Phi.
Psi Upsilon.
Pheta Delta Chi.
Phi Kappa Psi.
Sigma Epsilon.
Beta Theta Pi.
Kappa Phi Delta.
Sigma Theta.
Sigma Phi.
Zeta Psi.
Chi Phi.
Alpha Delta Phi.
Theta Delta Chi.
Phi Delta Theta.
Sigma Delta Pi.
Alpha Sigma Chi.
Sigma Mu.
Skull and Bones.
Scroll and Key.
Spade and Grave.
Axe and Coffin.
Skull and Serpent.
Owl and Wand.

INSURANCE.

Royal Arcanum, R. A.
Iron Hall, O. I. H.
Chosen Friends. O. C. F.
Mutual Aid, I. O. M. A.
National Union, N. U.
United Order of Honor, U. O. H.
U. S. Benevolent Fraternity,
United Friends, O. U. F.
Knights and Ladies of Honor.
Knights of Atlantis.

CATHOLIC.

Jesuits.
Knights of St. Patrick.
Catholic Order of Foresters.
Catholic Benevolent Legion.
Catholic Knights of America.

ANTI-CATHOLIC.

Loyal Orange Association.
American Protestant Association.
Order of the American Union.
Patrotic Order Sons of America.
U. P. S. (United Protestant League.)

HEBREW LODGES.

Independent Order Free Sons of Israel.
Independent order B'nai Berith.
Order Brith Abraham.
Kesher Shel Barzel.
Sons of Benjamin.

WORKINGMEN.

Knights of Labor.
Mollie Maguires.
United American Mechanics.
Junior do.
Patrons of Husbandry.
Workingmen's Relief Society.
Amalgamated Iron and Steel Workers.
Brotherhood of Locomotive Engineers.
Carpenters' and Builders' Association.
Moulders' Union.
Typographical Union.
Cigar Makers' Union.
Clothing Cutters' Associations.
Coopers' Union.
Brickmakers' Union.
Horse-shoers' Association.
Iron Moulders' Union.
Journeymen Tailors' Central Union.
Machinists' and Blacksmiths' Union.
Plasterers' Benevolent and Protective Union.
(There are a score or more of the labor lodges whose names do not appear above.)

ANTI-LABOR.

Holy League of the Peers of America.

FOREIGN.

Fenian Brotherhood.
Clan-na-Gael Association.
Invincibles.
Black Hand.
Carbonari.
Internationale.
Sons of Herman.
Order Sons of St. George.
Harugari, Order of
Nihilists.
Camorra of Italy.

COLORED LODGES.

Masons.
Odd-fellows.
Independent Order of Immaculates.
Sons and Daughters, People's Protection.
United Brothers and Sisters of Friendship.
Sons and Daughters of Unity.
Knights of Pythias.
Knights of Crusades.
Knights of Wise Men.
Knights of Tabor.
Mosaics Templars of America.
Grand United Order of Brothers and Sisters of Friendship.
Knights and Ladies of Universal Brotherhood.
Good Templars.
Ind. Order Sons and Daughters of Jacob.
" " " " " " Adam.
" " " " " " Zion.
" " " " " " Ham.
Benevolent Society, No. 1 and No. 2.
True Reformers, No. 1 and No. 2.
Brothers and Sisters of Love and Charity.
Sons of Jonadab.
Daughters of Liberty.
Good Brothers.
Sons and Daughters of Purity.
Gallilean Fisherman.
Daughters of the Mysterious Ten.
Household of Ruth.
Heroines of Jericho, or Eastern Star.
Daughters of Olive.
Sons and Daughters of the Tabernacle.
Immaculate Gems.
Friendship's Nursery.
Tabernacle, Tent.
Esther's Court.
Good Samaritans.
Brothers of Union.
Daughters of Union.
United Fellows and United Sistcrs.

OBSOLETE ORDERS.

Vehme Gericht.
Assassins.
Rosicrucians.
Illuminati.
Ku-Klux.
White League.
Rifle Brigade.
Knights of the Golden Circle.
Knights of the White Camelia.
Know Nothings.
Sovereigns of Industry.
Advocates of Justice.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:
Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
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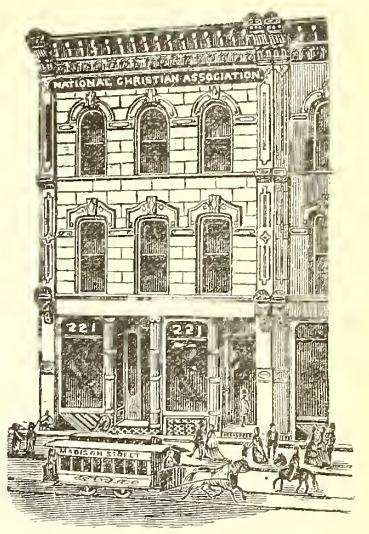
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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, FEBRUARY 18, 1886.

Hon. Fred. Douglas answering an application of a friend a few days since wrote to him: "I am opposed to secret societies."

DR. T. S. CHILDS of Washington, a learned, able and Christian writer, speaking of the Masons profaning the Washington Monument, said "That was infamous."

Neither Fred Douglas or Hon. John R. Lych ever joined a secret society. O'Hara of North Caroliua, now in the House, is a Catholic and, of course, no Mason. If the 800,000 colored Baptists will follow Countee, Briukley aud Woodsmall, and leave the lodges, these able men will be their leaders, and a colored hand will hold the key of the White House.

MRS. DR. PALMER of New Orleans says: "My husband never joined the Masons. He is always open and above board in what he does. Nor do I think any of our ministers [of the Presbyterian Church South] belong to them." Dr. Henry M. Smith of the *South Western Presbyterian* (New Orleans) never joined a secret society. He is reputed one of the soundest, most profound men in the Church South. He said, "My point against the lodge is that made by Mr. Gray of the *Interior*, the lodge ritual mangles Scriptnre to eject Christ from his own Word."

It is encouraging that, after eighteen years, trial, The *Cynosure* gains steadily on the confideuce of its subscribers; and subscriptions come in well. But those who look for a vast sudden rise in the subscription list of a paper opposing popular evils will be mistaken. Three causes hinder such rapid growth: ignorance, indifference, and malice in the heart against trnth. And then, when such a paper begins to conquer the current and run up stream, local papers will, and *must*, and OUGHT to spring up, and divide the patronage which has been won. But, by and by, the branches overflow, and run back into the mother channel, and then, look out for a flood! But till that time comes, we must pull hard and steady as sailors hauling a ship ashore. Every man to the rope, and sing, "he-yeo." Every reader must be an agent.

WHEN "THE AMERICAN PARTY" was named by a large convention in Shakespeare Hall, Syracuse, N Y., after full and earnest discussion, "The Know Nothing" objection was urged, but was answered, the fact that that bad secret party took the American name proves the wisdom of the name; for secret societies are "*wise in their generation.*" Then their false use of it will make the true meaning of "American" more clear. viz., open fair play; recognition of God; the Sabbath, the poor man's rest day; and the Bible, the poor man's book, "no titles of nobility," or higher and lower "degrees" and "orders" in society. This was and is the meaning of *American*, and that the Know Nothings misused this great name, makes it the more glorious as the sun is after the cloud is blown off. The American party is the only one which means what it says. The Democrats were called Republicans in Jefferson's day. They have swapped names, and changed sides. But the American platform is the platform of 1876. The Prohibition party is better than its name. Let it shake off secrecy and it is *American*.

EDITORIAL CORRESPONDENCE.

TEMPERANCE MATTERS IN CONGRESS AND THE DISTRICT.

WASHINGTON, FEB. 8, 1886.

Yesterday (Sabbath) the blind preacher, Millburn, chaplain of the Senate, preached in the Methodist Metropolitan church,—a trifle high flown, with a ring on his finger, but much more than a common man, and his sermon sound Gospel doctrine. In the afternoon Senator Colquitt, of Georgia, and Mrs. Mary Hunt, of Massachusetts, addressed a full house, galleries and all, in the Congregational church. The speaking was earnest and able. Mrs. Hunt has got under way, to come before Congress, "A law requiring in all schools in this District, instruction in physiology and hygiene, which shall give special prominence to the nature of alcoholic drinks, narcotics and poisons, and of their effects upon the human system."

It is supposed such a law will pass, as petitions have been largely sigued for it. One ex-burglar, graduated from the jail, and afterward from the Central Missiou here, got 2,800 names to the petition in oue day. Some liquor sellers sigued petitions for such a law. Humanity is at a low ebb in dram-sellers at this day, but agitation shakes up what little there is; aud as teaching childreu temperance does uot immediately threateu a raid upon their infamous business, they are glad to do something to show that they are good temperaucc men in all but the sale of liquor.

Senator Colquitt has giveu notice that he will present a bill giving local optiou to the District of Columbia; such as all the countics in his State (Georgia) have already adopted. This will reach into the Capitol.

The Women's Christian Temperance Union of the District has been revolutionized. Mrs. Roach was a Blaiue womau like Elleu Foster and the president two years ago. She was an able and good woman, but she verily believed the Republican party was the true prohibition party. This made trouble, as the National W. C. T. U. at Detroit and at St. Louis voted to favor the political party which avowed prohibitiou. This the St. John and American parties did. Mrs. Roach resigned and Mrs. La Fetra is now president of the District Union.

ONE PARTY OF REFORM.

The President of the Prohibition Union in the District of Columbia, who is also a member of the National or Finch committee and also has belonged to all the secret temperance lodges, has given them all up, and now goes with *the American party*. A leader of the N. Y. Good Templar lodges declares his willingness to do the same. Vice President Henry Wilson told the writer that the first night after his initiation, he moved to publish the secret ritual of the Good Templars. What then hinders our all coming together as an American party? Every good man and woman in the Prohibition host will consent with shoutings; and their name is legion. No rational man can hope for prohibition success, while the open air bodies meet and *deliberate*, and then their initiated brethren, get behind tyled doors and *plot*. Secrecy is everywhere unpopular. See the denunciations of secret societies by John Morley in England and John Sherman in the United States.

A BUBBLE.—THE AMERICAN OFFICE.—THE SENATE.

FEB. 12th.—The colored people are likely still to be humbugged. A scheme is uow started to get the 165,000 colored people of the District to pay a dollar a month to a vast new co-operative association, which is to give every colored family a house and lot; build a street railroad for colorcd owners; start huge coal yards, shoe factories, etc., and generally to bring in a political, social, and domestic millennium for the colored race. This was circulated in handbills requesting subscriptions to stock the other night, and urged in a finished and elegant speech. A Mr. Scott arose and pricked the bubble by asking how many of the rich colored men, the speaker included, now buy their coal and shoes of colored yard-owners and shoe dealers?

Mr. and Mrs. Hinman are active and useful and their children doing finely. Prof. and Mrs. Bailey are abundant in labors, and Mrs. Bailey's health is much improved, Wheaton may well be proud of her representatives.

The Senate Republicau leaders, Sherman, Edmunds, etc., arc endeavoring to compel President Cleveland to give his reasons for removals from office. This to outsiders seems small business. The executive is one branch of the Government, the Senate and House another, and the Supreme Court a third. It is absurd to demand that one of these co-ordinate branches should send to another one the reasons of its actions.

Senator Colquitt may be misreported by interviewers. But they make him say his local option bill for the District is not to invade the grog-shops in the Capitol; and seven kinds of wine in the White House at State dinners. We shall see. Blair is deemed sound and safe. J. B.

NOTES AND COMMENTS.

A walking match between E. P. Weston and Daniel O'Leary was finished the other day in Chicago, which is a temperance triumph. It was agrced in making the match that the contestants were to walk twelve hours daily, the man who covered 2,500 miles first to be the winner. The walk was for a purse of $3,000, offered by New York advocates of temperance. Weston is a life-long tectotaller, and attributes his endurance to his temperance principles. O'Leary is a great walker but a constant drinker. In this case as in every other, temperance triumphed. O'Leary completely gave out several days before the finish, plainly showing the effects of his grog. Weston tramped on alone; after walking fifty-four days averaging over forty-six miles per day he was in sufficiently good condition to take the train an hour later for New York.

President Bartlett of Dartmouth College writes to a committee of statistics respecting the hazing and other brutal and immoral practices among the students of that institution. "A false sense of honor is giving way to a true one. We are making earnest efforts to do away with the notion that students may have a different standard of honor, morals, and obligations from other men." This is a singular statement from a college president. A Masonic lodge may persuade its members to believe that they have a moral code or obligations differing from those which bind the consciences of their fellow men, but the criminals in our courts entertain no such folly. From what sort of household and Sabbath instruction have these Dartmouth students come out? and what sort of moral gymnastics are they put through to straighten their eccentricities?

George Q. Cannou, the former delegate to Congress from Utah, who defiantly advocated his Mormonism in Washington and in the columns of the *North American Review*, which stooped to the bad business of being, for the time, an organ of depravity, has just been arrested, after skulking and hiding nearly a year. The Central Pacific railway officials lent him a car which was attached to a regular train, and the fugitive reached Nevada, when he was arrested. The loyal citizens of Salt Lake City rejoice at the arrest, for they look upon Cannon as the directing mind in the Mormon church, who, from his hiding place has issued the orders to keep firm and maintain polygamy.

A new Credit-Mobilier scheme has developed in Washington in the Pan-Electric Telephone company, with millions of stock put around where it will "do the most good." Attorney General Garland is loaded up with $500,000 of the stuff, and his decision to briug suit to annul the Bell patent gives good reason for the suspicion that the bribe worked well. The matter has been before the Cabinet, and Garland says he will give the stock to some benevolent institution—if he can find one to take it. But that by no means clears him, and the demand that he be sent home, and a clean-handed man put in his place knocks loudly at the White House door.

The Senate has interposed its objection between General O. O. Howard and the offer of the decoration of the Legion of Honor and other tokens of honor from the government of France. General Logan took a prominent part in the debate and is reported as making a good argument against titles in America. This is all very good, only Logan should be made to take a little of his own medicine. He has also been speaking against the secret sessions of the Senate, an outworn necessity of the early days of the Republic. We are glad to have such an advocate. Logan has been swearing to keep secrets long enough in the lodge. We hope he is repenting of the folly of the secretism and sham titles of the lodge and will throw heavy stones not only at government secrecy and foreign titles, but at the equally objectionable fashion of crests of arms which many are assuming at Washington; but let him get out of his glass house first.

There have been excellent and able sermons preached on the Salvation Army as an antidote to Socialism, and their argument is founded on the great truth that the Founder of Christianity better understood the necessities of the poor than any other man, and the means for the alleviation of their trials he has surely provided. In like manner the solution of the Chinese question, now agitating the Pacific towns, may be found in the teachings of Jesus Christ. As a practical example take a report from Albina, Oregon, in the *Interior* of last week: "Our Chinese work, under charge of Rev. Mr. Holt, recently from China at once took a front place among the missions in our city. He diligently set to work to learn the language, which is a different dialect from that which he had been accustomed to for twelve years, and in six months began preaching to the Chinese in their native tongue, and holding preaching service every Sabbath evening. He has now a school of about sixty, which meets every week-day evening, except Saturday. Besides, an effort is being made to get the educational control of some Chinese children, with promise of success, while Mrs. Holt visits among the women, with encouraging results. The Chinese question is becoming a serious one here. Very quietly, but resolutely, the anti-Chinese organizations are using their influence against any per-

son or enterprise that favors or employs these unfortunates. Our synod gave its voice, however, against any unlawful or unchristian treatment of the Chinese, and while some of our adherents are anti-Chinese, yet our ministry, with one exception, perhaps, are ready to champion even these despised people, if need be."

—The *Living Way* says that Rev. R. N. Countee has moved into the new parsonage of the Tabernacle Baptist church, though it is yet unfinished.

—Pres. J. Blanchard called the other day at the White House, Washington, and was very kindly recieved by Miss Cleveland. A report of the brief but interesting interview waits for space.

—The sketch of the minstrel of our reform, the old "Liberty Singer," George W. Clark, is printed a week or two earlier than we had planned, because of the serious illuess of its subject, which his friends feared last week might soon termiuate his long life of usefulness. The concluding part of the history is reserved till next week, and will be followed by an article from Dr. James C. Jackson, of Dansville, N. Y., whose long and intimate relations with Bro. Clark permit him to speak of his useful life with the warmth and discrimination of friendship.

—An apology is due Dea. O. M. Brown, of Oberlin, for the singular error of omitting his name from his letter on Jefferson Davis as a Mason. In the same connection is a statement in a secret society paper that Mrs. J. Wilkes Booth, widow of the assassin of Abraham Lincoln, is yet living under an assumed name with two daughters, and says that her husband acted as the tool of a diabolical conspiracy with which men high in authority were connected. Booth was, we believe, a member of the lodge, and so more easily made the tool of such diabolism.

—Mrs. A. N. Balch, of Church Hill, Mississippi, writes us that she has a valuable property which she wishes to sell at a nominal price, which could be easily transformed into a fine home for aged negroes and orphans. The buildiugs are ample, the grounds comprise 125 acres of land, and the location healthy. Mrs. Balch has been for many years a teacher among the colored people, and wishes now to remove on account of her children. Any philanthropist who may desire to aid the poor in this way, will do well to correspond with Mrs. Balch.

—Bro. Dissette returued from Oswego, Ill., last Wednesday, to his home in Wheaton so unwell that he feared a severe sickness. By the good providence of God, however, he was again able to start out the first of this week.

—In connection with the discussion arising from Bro. Dissette's Champaign experience, which we close with Bro. Wood's strong letter, so far as personal matters are concerned, the following excellent hint comes from a good brother in Boston: "I wish to suggest to your readers that if each would secure an opportunity to state briefly, in some meeting of the church to which he belongs, the objections to secret societies, it might be the means of enlightening many and helping on the reform. Such a statement kindly and prayerfully submitted would probably be well received in most instances." How much might the truth be advanced if this suggestion were generally acted upon.

—In "Pith and Point" Bro. Johnston of Arkansas writes of his willingness to lecture. Letters have also been recieved from a Baptist brother in Minnesota Rev. A. M. Hurd, of Gray Eagle, who desires to engage in lecture work. The atteution of the N. C. A. Board is called to these applications; and in connection Bro. Hinman desires also to open up a work in the South, still neglected though long appealing for help. Bro. H. is about ready to go by faith as he did at first and recieve support in answer to appeals through the paper. There is a great lack somewhere about the lecture work. The Board adopted last summer a plan that promised well, but it does not seem to be automatic. Bro. Hawley is supported entirely in the rich State of Iowa by N. C. A. funds. The Iowa brethren should shoulder this responsibility themselves, and let the Association send Bro. Hinman to a more needy field. Already the lecture season is more than half gone and Illinois and Ohio only have lecturers and support them; in Michigan and Kansas the brethren are about withdrawing from the work for lack of support.

—The Dissette-Nutting debate which has for two or three weeks contributed to the interest of these columns has a fitting close in the able letter of Bro. Wood. Other letters have been recieved which argue soundly for a radical reform Gospel, and will appear in due time but with personalities eliminated.

REFORM NEWS.

SOUTHEASTERN IOWA.

Lectures in Burlington.—The German Methodists.—Morning Sun, Swedesburgh, Linton and Mediapolis.—The Lion becomes a Lamb.

DEAR CYNOSURE:—After leaving Winfield I went to the city of Burlington and preached twice in the first Free Methodist church, and also lectured twice on the religion of Freemasonry and its relations to the Christian religion. These lectures were advertised in three of the daily papers, and 1,000 handbills were scattered; still there seemed to be but little sensation produced outside of the congregation where the lectures were delivered.

The same week I delivered two lectures in the German Free Methodist church of Burlington. I had preached once in this church the Sabbath night before. These lectures were advertised in four daily papers, and a thousand more handbills were scattered. By this time the blister began to draw. A D. D. of the Protestant Episcopal church, who is said to be a Freemason and a leading man in Masonic circles, attended both of these lectures. I did not know of his presence at the time, but I was conscious of being specially helped by the Holy Spirit to expose the infidel character of the religious philosophy of Freemasonry. Some members of the German M. E. church were present at these lectures and became deeply interested.

On my way from Burlington to Morning Sun, I was introduced by a German minister of the Gospel, who had heard three of the lectures in Burlington, to a presiding elder of the German M. E. church, who was on his way to Wapella to attend a quarterly meeting. I gave him several tracts on Freemasonry. I afterwards met this same presiding elder again, and found him reading the tracts. He said there were not many of the German Methodists Freemasons; but that many of them had joined the trades unions, and were now joining the Knights of Labor. He said that the Knights of Labor were made up of men from all the different trades unions, and was really the massing of all those different organizations for a fight with capital. He expressed grave fears that this country and Europe also would yet pass through a bloody crisis, as the result of the war of the Knights of Labor upon capital. He thought that bloody strife was sure to come unless some action could be taken to prevent it. I hope it may please God to open my way to lecture to the German Methodists.

I preached twice in Morning Sun on the Sabbath after my lectures at Burlington, and then went to Swedesburgh and lectured again in the Evangelical Swedish Lutheran church. A gentleman in Swedesburgh who is a Freemason had sent several times for me to come to his business place, when I was there before. But as it seemed more like a challenge to come and receive criticism, than an invitation to make his acquaintance, I did not go. But receiving two calls to come to him while on my last visit at Bro. Franzien's, we concluded to go over and receive such correction as he felt called upon to give. But though we stayed with him fifteen or twenty minutes, not a word of criticism or censure was offered. God had gone before us, as before Daniel into the den of lions, and wrought the same miracle that he did upon the lions.

After this I lectured in the Covenanter churches of which Rev. T. P. Robb and J W. Dill are pastors.

The Sabbath following I preached at North Weare and at Crawfordsville. My next lecture will be in the Swede Lutheran church four miles from Kossuth, Rev. Mr. Nelson, pastor. Next week I may if the Lord please, go with Revs. Franzien and Nelson to Marshalltown to attend the Iowa Conference of the Evangelical Swedish Lutheran church.

I have seen several who heard Secretary Stoddard's lecture at Winfield on Monday evening, after my Thursday night lecture the week before. All speak of it highly. One young man thought that if the Masons were not already cursed with judicial blindness, they would see their error and forsake it, after hearing Bro. Stoddard.

In conclusion I would return thanks to our Lord Jesus Christ for the power he has given me over devils. I would reverently recognize the fact that it is because Christ has been with me, that the demon of lodgery has behaved like a cur that has been often cudgeled. But whether the Lord restrains the wrath of men or lets it loose and makes it to work for the furtherance of the Gospel, I am content to go forward doing duty and trusting to him to be my sun and shield as well as Saviour. Let us each pray and work for the removal of the triple curse, the saloon, the lodge, and the brothel. And let us strive to offer prevailing prayer for a great outpouring of the Holy Spirit and the revival of pure and undefiled religion throughout our country and the world. Your brother in Christ. C. F. HAWLEY.

REFORM WORK IN CONNECTICUT.

A Lighthouse at Willimantic and its Keeper.—An Interesting Debate.

WILLIMANTIC, Coun., Feb. 9, 1886.

EDITOR CHRISTIAN CYNOSURE:—It may cheer the hearts of the brethren scattered abroad to know that the Lord is still at work in Connecticut,

"His wonders to perform."

It was my happy privilege last Sabbath, Feb. 7, to preach to the brethren gathered in Bro. Conant's Mission Hall, Willimantic, from Acts 1: 5, and the Lord owned his word in the hearts of believers. At 5 o'clock P. M. the hall was crowded at the usual temperance service. The power of the Lord attended the truth spoken in this meeting, which was started and is continued on the principle that temperance is an essential part of Christianity. One young man testified with joy that the grace of God had delivered him from the power of rum and tobacco, and taken away all desire for them.

Monday evening the Young People's Debating Society met in the same hall. Bro. Conant is president of this society, and bishop of Willimantic so far as reform Gospel work is concerned. The question debated was: "Resolved that prohibition is the only effective means of suppressing the liquor traffic." The debate was very creditable to the young people and showed an overwhelming sentiment in favor of prohibition. One debater on the affirmative argued that Freemasonry hindered the execution of the license laws, as Masons were bound to help one another. The debater on the negative replied that there were Prohibition Masons as well as Republican Masons, and that a Prohibition Mason was no better in that respect than any other Mason, and would stand by a brother Masonic liquor dealer when the real test came. The reply brought down an uproar of applause, and poor Hiram had no defender.

Some one will ask how these young people happen to know so much about the real inwardness of Freemasonry. Bro. Conant has been at work quietly an patiently for more than ten years to eulighten the 10,000 people of Willimantic on secret societies. He has opened the way for Levington, Blanchard, Browne, Barlow, Hinman, and other reform speakers here. He has introduced the *Cynosure* and the *Christian Witness*, and has now a dozen copies of Miss Flagg's grand book, "Between Two Opinious," circulating in the village. The very gratifying success of Bro. Conant should encourage every Christian worker to have the courage of faith and *to keep at work*. "In due season we shall reap if we faint not." The religious interest at Mission Hall is deep and thorough, on the line of full salvation. A divinely sent pastor would soon gather a strong church which would be as a city set on a hill, giving light to all the surroundiug country. S. C. KIMBALL.

OHIO NOTES.

A Busy Field.—A Cheering Endorsement and a fine Audience among the Progressive Dunkers.

ALBION, O., Feb. 12, 1886.

DEAR CYNOSURE:—Owing to the fact that revival meetings are being held, I have been compelled to pass by several points where I had hoped to have spoken during the past week. I have not been idle, however; but can agaiu report progress.

At Savannah, Ashland, Mansfield, West Salem and other points I have found warm friends to our cause. On Tuesday evening I spoke in the College chapel of the Brethren (German Baptist) School at Ashland. All the students and quite a number of the citizeus attended. At the conclusion of my lecture, when I called for questions or remarks, Rev. H. R. Holsinger arose and made a short, but very telling speech. He fully indorsed all that I had said, and added that he had at one time been persuaded by friends to unite with a secret society. He gave some of his experiences, said that he believed the whole system to be wrong, and advised every young man to investigate carefully if he thought of joining.

I received a cordial invitation to return and "speak further on this matter." At Savannah a number were willing to help along by subscribing for the *Cynosure*. I have agreed to return and speak in the United Presbyterian church of this place on next Tuesday evening. A good attendance is expected. At West Salem I found one man who had renounced the things of darkness and come to the light of Christ. He, of course, subscribed for the *Cynosure*.

(*Continued on 12th page.*)

THE HOME.

WORK.

I did not know thee once; thou wast to me
A cruel master, setting metes and bounds,
And Lodging me from the sweet pleasure grounds,
Set thick with flowers, where I would fain be free.
Among the roses then I did not see,
With childish eyes, the thorns that since I've found;
I heard no discord in the music's sound:
And fancied life a day of Jubilee.
Now to thy gates I turn for all my peace,
Shut safely in with thee, stern, trusty friend,
I would not wander till my days shall end,
And earthly work and earthly sorrow cease:
And when at last thy harness I unbind,
Thee in the spirit home I hope to find.

—*S. S. Times.*

SEVENTY THOUSAND MINISTERS.

There are some seventy thousand ordained ministers in our country. The great bulk of these have presumably been trained in some theological institution. But of this seventy thousand ministers, at least *one third* of them are not actively engaged in preaching the Gospel. And if not, why not? Were they called by Christ into the work? or did they drift into it? or were they persuaded into it? or were they bribed into it by the living they expected to make out of it? If they were called to preach by Christ, what reason have they for not preaching? Has the Lord excused them? Have they thrown down their commission as Jonah did? If they were called as Jonah was, they would be brought back again to the work.

We must assume that they never were called by the Lord of the harvest. We do not speak of those ministers who have been set over important societies by the churches. We know men occupying the position of secretary to some of our societies, who, it seems to us, ought to be in the pulpit, notwithstanding it would be hard to fill their places in the offices they now hold. But we speak of those who, if they are called, *have not a calling*. How comes it they are without vocation?

Again there are ministers who have charge of churches who from year to year seem never to be able to win any souls to Christ, and whose sphere of influence is limited to the very few persons who attend on their ministry, notwithstanding there are hundreds and thousands about them not evangelized. There are men in the ministry who scarcely preach as many sermons in the course of the year as there are weeks, whose practice would lead us to suppose that the Gospel was a message only intended to be heard on the Lord's day, and had nothing to do with the time occupied by the great busy world in which we live.

There are those who, while they have not abandoned the theoretical ministry, are yet sitting mournfully, if not at ease at least in idleness, waiting for some church "to call them." This would imply that their calling was in anticipation from some church and not from Christ. Has Christ called them, and, if he has, to what did he call them? Did he call them to wait for some church to endorse his call and give them a vocation, or did he call them to "go preach" his Gospel? There are churchless ministers and ministerless churches all over the land. We think no one will venture to say that such a state of things is in accordance with the mind of the Spirit.

There is a radical defect in our system somewhere. It is not our especial object to point it out in this article, but to call attention to the fact of such a defect. Let us suppose that the seventy thousand ministers in the United States were animated with the evangelical spirit which presumably belonged to those servants who first went preaching the Gospel after the Resurrection. What would be the result? This number distributed among our vast population would give less than eight hundred souls to each minister. There are, therefore, enough ministers, if they be called of God, to evangelize this whole country in a short space of time.

But the answer comes, "The people will not go to hear them." Our Lord did not command the unevangelized people to go to the minister, but he did command the minister or preacher to go to the people. This, however, is the very thing the ministers, as a rule, *are not doing*. Certainly the unemployed or churchless ministers are not doing it, and not a great proportion of those who are settled are doing it. How many young men who are graduated from our seminaries have the training, the spirit, and the enthusiasm to "go and preach" without a call from some church? How many come out of the seminaries with such an impression of the lost state of man, of the power of the Gospel for salvation; so filled and saturated with the word of God and so constrained by the love of Christ that they could stand up anywhere and declare the glad tidings, and not only could, but would, fearlessly do this thing? Is it not true that the great majority of them to-day would be unable to preach unless they had their sermon written out in a plain hand, to be read amid the proprieties of a comfortable church building? Is it not true that the first great anxiety of our graduates is for a "call" from some church, and, failing in such a call, are they so prepared by their seminary training that they can and do preach the Gospel because Christ has called them into his harvest field? Are they prepared and trained to call a congregation to them rather than be depeudent upon a congregation to extend them a call? We seriously doubt it.—*Independent.*

SHAMGAR'S OX-GOAD.

I remember a sermon that I heard more than torty years ago. The preacher was one of those old-fashioned students of the Bible who believed that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

On this occasion he said: "Brethren, I call your attention this morning to Shamgar and his ox-goad (he pronounced g-o-a-d 'gad'). I shall consider, according to the order laid down by Paul in his letter to Timothy, the doctrine of the ox-gad, the reproof of the ox-gad, the correction of the ox-gad, the instruction of the ox-gad; and in conclusion, shall apply the ox-gad." The announcement as to the conclusion was rather startling. But, trusting to our skill as Gospel-hardened hearers in dodging applications, we kept our seats.

The doctrine of the ox-goad, according to the preacher, was, that when God calls a man to go and fight for him he should go just as he is, with just such weapons as he has, and trust in the Lord. Shamgar was driving his oxen. The Lord said to him, "Deliver my people from the Philistines." Shamgar might have replied, "I have no sword or spear or shield, how then can I fight with these uncircumcised warriors who are fully armed? Let me find weapons of war and a fencing-master, and spend two or three years in learning how to thrust and parry, and then I will go." And then the good elder pitched into the theological seminaries (simineres he called them) and "the high learned preachers" as vigorously as Shamgar pitched into the Philistines. "Why, brethren," he said, "I myself was driving oxen when the Lord called me to preach the Gospel. I didn't know anything but 'gee-haw.'

"I asked the Lord why he did not go to some of the simineres and call the men there, that could read Greek and Hebrew. And he said that the people didn't want Greek and Hebrew. They needed to be driven to do their duty as I drove my oxen; and that a good ox-driver could not fail to be a successful minister. He would certainly have learned two very important lessons. First to be patient with folks that move slow, and, second, to push things. I have found most of the people that I have preached to very much like the oxen I used to drive. They don't like to move in the furrows of repentance and break up the fallow ground. So I have to use the old gad and keep pushing things."

Shamgar and his ox-goad are profitable for reproof. We see the Philistines all around us. We think that our condition is hopeless. What can a few ox-drivers do against a host of warriors? But the Lord can work with a few as well as with many. The Lord has chosen the weak things to confound the mighty. "Why, brethren," he exclaimed, rising to one of his highest flights of eloquence, "when the Spirit of the Lord comes upon a man, as it came upon Samson, he can slay thousands with the jawbone of an ass. I know it is so from my own experience."

Shamgar and his ox-goad are profitable for correction. Those Philistines had wrong notions. They were proud. They trusted in their swords, and spears, and despised the Hebrew ox-drivers. They trusted in their idols and despised Jehovah, who seemed to have deserted his people. But the Lord sent Shamgar to teach them. He went with the rod of correction. That ox-goad of his was a powerful preacher. If he had read the moral law to those Philistines till he was gray he would not have made them stop robbing and enslaving Hebrews. But when he killed six hundred of them the rest began to open their eyes, and to turn from the error of their ways. It is not enough for a preacher to teach people the truth. He must rebuke them sharply. The Lord used an ox-goad on Saul of Tarsus, near Damascus. He told him that it was no use for him to kick against it. And Saul never forgot the lesson.

Shamgar and his ox-goad are profitable for instruction in righteousness. They teach us how to conquer our temptations and to slay our sins. Spiritual foes start up around us like a host of armed men, six hundred or more. What shall we do? We have nothing in our hands but a simple ox-goad called prayer. Well, let us wield this with all our might. Let us slay one at a time. Shamgar did not attack the whole six hundred at once. No doubt he learned the lesson that has given success to many a warrior since—divide and conquor. That is the way for the man of God to become perfect. Begin with your easily besetting sin. Grapple with it in the name of the Lord. Trust in his strength and not in your own, as David trusted when he went to meet the giant. Keep swinging the ox-goad. It is a mighty weapon in the hands of an earnest man.

At the end of an hour (for that was the orthodox length of a sermon forty years ago) the elder drew himself up to his full height, and said: "Now, brethren, though I am a Baptist, and believe in immersion, I have tried to sprinkle in the applicatiou as I went along, and hence I will only say in conclusion that if there are any oxen here they had better hurry up, or the barn door will be shut before they get home, and they will be left in outer darkness. As long as I preach I am going to use the ox-gad upon lazy Christians, for I want to save you if I can. And if any of you are Philistines who trust in your objections to the Bible, or in your own notions about being saved, as these old enemies of God trusted in their armors and their idols, the great Jehovah will smite you with the rod of his anger when you least expect it, if you don't repent."—*Interior.*

A LITTLE GENTLEMAN.

His cap is old, but his hair is gold,
And his face as clear as the sky;
And whoever he meets, on lanes or streets,
He looks him straight in the eye,
With a fearless pride that has naught to hide,
Though he bows like a little knight,
Quite debonair to a lady fair,
With a smile that is swift as light.

Does his mother call? Not kite, or ball,
Or the prettiest game, can stay
His eager feet as he hastens to greet
Whatever she means to say;
And the teachers depend on the little friend,
At school in his place at nine,
With his lessons learned and his good marks earned,
All ready to toe the line.

I wonder if you have seen him too,
This boy, who is not too big
For a morning kiss from mother and sis,
Who isn't a bit of a prig,
But gentle and strong, and the whole day long,
As merry as a boy can be;
A gentleman, dears, in the coming years,
And at present the boy for me.

—*Harper's Young People.*

GLADSTONE AS A BOY.

John Gladstone, the father of the present Premier of Great Britain, liked that his children should exercise their judgment by stating the why and wherefore of every opinion they offered, and a college friend of William's, who visited him during the summer of 1829, furnishes amusing pictures of the family customs in that house, "where the children and their parents argued upon everything." They would debate as to whether the trout should be boiled or broiled, whether a window should be opened, and whether it was likely to be fine or wet next day. It was always perfectly good-humored, but curious to a stranger because of the care which all of the disputants took to advance no propositions, even to the prospects of a rain, rashly.

One day Thomas Gladstone knocked down a wasp with his handkerchief, and was about to crush it on the table, when the father started the question as to whether he had the right to kill the insect; and this point was discussed with as much seriousness as if a human life had been at stake. When at last it was adjudged that death was deserved because it was a trespasser in the drawing-room, a common enemy and a danger there, it was found that the insect had crawled from under the handkerchief, and was flying away with a sniggering sort of buzz, as if to mock them all.

On another occasion William Gladstone and his sister Mary disputed as to where a certain picture ought to be hung. An old Scotch servant came in with a ladder, and stood irresolute while the argument progressed; but as Miss Mary would not yield, William gallantly ceased from speech, though unconvinced, of course. The servant then hung up the picture where the young lady ordered; but when he had done this he crossed the room and hammered a nail into the opposite wall. He was asked why he did this. "Aweel, Miss, that'll do to hang the pic-

ture on when ye'll have come round to Master Willie's opeenion." The family generally did come around to William's opinion, for the resources of his tongue-fencing were wonderful, and his father, who admired a clever feint as much as a straight thrust, never failed to encourage him by saying: "Hear, hear! Well said! Well put, Willie!" if the young debater bore himself well in the encounter.—*Golden Days.*

DON'T UNDERVALUE THE BOY.

Too many men make their boys feel that they are of little or no account while they are boys. Lay a responsibility on a boy, and he will meet it in a manful spirit. On no account ignore their disposition to investigate. Help them to understand things. We are too apt to treat a boy's seeking after knowledge as mere idle curiosity. "Don t ask questions," is poor advice to boys. If you do not explain puzzling things to them, you oblige them to make many experiments before they can find out, and though experimental knowledge is best, in one sense, in another it is not, for that which can be explained clearly, does not need experimenting with. If the principle involved is understood, there is no further trouble, and the boy can go ahead intelligently.

Do not wait for the boy to grow up before you begin to treat him as an equal. A proper amount of confidence, and words of encouragement and advice, and giving him to understand that you trust him in many ways, helps to make a man of him long before he is a man in either stature or years. —*Amirican Agriculturist.*

HOW TO SAVE BOYS.

Women who have sons to rear, and dread the demoralizing influences of bad associates, ought to understand the nature of young manhood. It is excessively restless. It is disturbed by vain ambitions, by thirst for action, by longings for excitement, by irrepressible desires to touch life in manifold ways. If you mothers rear your sons so that your homes are associated with the suppression of natural instincts, you will be sure to throw them into the society that in any measure can supply the needs of their hearts. They will not go to the public house, at first, for love of liquor; they go for the animated and hilarious companionship they find there, which they find does much to repress the disturbing restlessness in their hearts. See to it, then, that their homes compete with public places in attractiveness. Open your blinds by day, and light bright fires by night. Illuminate your rooms. Hang pictures upon the wall. Put books and newspapers upon your tables. Have music and entertaining games. Banish demons of dullness and apathy that have so long ruled in your household, and bring in mirth and good cheer. Invent occupations for your sons. Stimulate their ambitions in worthy directions. While you make home their delight, fill them with higher purposes than mere pleasure. Whether they shall pass happy boyhood, and enter upon manhood with refined tastes and noble ambitions, depends on you. Do not blame miserable barkeepers if your sons miscarry. Believe it possible that with exertion and right means a mother may have more control of the destiny of her boys than any other influence whatever.—*Christian Secretary.*

ADVICE TO BOYS ON TAKING EXERCISE.

Boys who take a great interest and active part in out-door sports often bring needless illness upon themselves by overexertion and want of proper care after violent exercise. Attacks of pneumonia or inflammation of the lungs frequently occur from getting very warm and then cooling off too suddenly.

When about to engage in a game of ball or any sport that requires continued activity, it is best to lay aside the outer garment, and put it on again when the game is finished; and instead of sitting down to "cool off," it is safer to walk around for awhile. It it also dangerous to drink large quantities of cold water when very warm, as the system receives a shock which may lead to sickness.

To go in swimming after a long walk in the hot sun is also injurious, as the blood is driven to the internal organs from the surface of the body, and produces congestion, and cramps are also likely to occur, which in many cases have been the cause of death by drowning. It is always safer to wait until the body has cooled before plunging into the water, which is generally of a lower temperature than the body.

Violent exercise taken occasionally will not develop the strength as well as a regular amount continued every day. If a boy wishes to develop his muscles, let him play ball or row a certain time every favorable day. Let him cease at the moment a sense of weariness or disinclination seizes him. The next day he will be able to stand a little more exertion, and so on by degrees he will attain a certain standard, and have a reserve force of strength that will be the foundation of continued good health in the future. It is necessary that the growing body should have exercise. Air and sunlight are necessary to growth, and active out-door sports are the means by which their benefits can be obtained.

Soon the summer vacation will give place to the restraints of school. Let boys have all the out-door exercise they can. Ball-playing, horseback-riding, swimming, all are prime factors in muscular development, and with care and judgment in their proper use, will tend to stronger and healthier growth.

The world needs strong men as well as wise ones, and indeed the mind will develop more rapidly in a sound body than in a sickly one. It is a grand thing to be able to stand hardship and privation in the search for truth and knowledge, and any man with good physical strength is equal to the task of combating the world if with it he has the stimulus of a strong will. Let boys then seek to build up in their growing days a sound constitution, and life will be more than doubled in value to them.—*Harper's Young People.*

"MOTHER'S FOOL."

"'Tis plain to me," said the farmer's wife,
"These boys will make their mark in life;
They never were made to handle a hoe,
And at once to college they ought to go.
Yes, John and Henry, 'tis clear to me,
Great men in this world are sure to be;
But Tom, he's little above a fool—
So John and Henry must go to school."

"Now, really, wife," quoth farmer Brown,
As he sets his mug of cider down,
"Tom does more work in a day for me
Than both of his brothers do in three.
Book learnin' will never plant beans or corn,
Nor hoe potatoes, sure as you're born—
Nor mend a rood of broken fence;
For my part, give me common sense."

But his wife the roost was bound to rule,
And so "the boys" were sent to school;
While Tom, of course, was left behind,
For his mother said he had no mind.

Five years at school the students spent,
Then each one into business went.
John learned to play the flute and fiddle,
And parted his hair (of course) in the middle;
Though his brother looked rather higher than he
And hung out his shingle—"H. Brown, M. D."
Meanwhile, at home, their brother Tom
Had taken a notion into his head.
Though he said not a word, but trimmed his trees,
And hoed his corn and sowed his peas,
But somehow, either by "hook or crook,"
He managed to read full many a book.
Well, the war broke out, and "Captain Tom"
To battle a hundred soldiers led,
And when the enemy's flag went down,
Came marching home as "General Brown."

But he went to work on the farm again,
Planted his corn and sowed his grain,
Repaired the house and broken fence,
And people said he had "common sense."
Now, common sense was rather rare,
And the State House needed a portion there,
So our "family dunce" moved into town,
And people called him "Governor Brown,"
And his brothers that went to the city school,
Came home to live with "mother's fool." —*Sel.*

A PLUCKY BOY.

The famous electrician, Thomas A. Edison, like many another genius, began life as a poor boy. At twelve he was selling peanuts and papers on the Grand Trunk railroad, and using his odd minutes to study chemistry. He turned an old baggage car into a laboratory, and, for fear that somebody would touch his chemicals, he labeled every bottle "Poison."

He picked up a little knowledge of printing and of telegraphy, and when about sixteen saved the life of a little child, by snatching him from the track before a swiftly coming train. In gratitude for the heroic act the child's father offered to teach young Edison the art of telegraphy; but all the time he was trying experiments, with chemicals, sometimes resulting in accidents which cost him his place.

But he kept on working until he invented the system of telegraphy whereby four messages can be sent at once over the same wire. This was quickly followed by the phonograph, the telephone, the electric light, and various other inventions. He was described by the United States Patent Commissioner as "The young man who kept the pathway to the Patent Office hot with his footsteps."—*Sel.*

TEMPERANCE.

THE DEACON'S SUNDAY-SCHOOL SERMON.

A dear old deacon in my State was cursed with a high license pulpit, but was so loyal to the church that he took as Gospel all that fell from the desk. So, when his pastor pushed high license, he, as superintendent of the Sunday-school, said: "Teach it to the children; as the trees are bent the twigs should be inclined." So in his homely way he turned the sermons into language the children could understand and made a talk for high license before the Sunday-school.

"Dear boys and girls," began the deacon, "you know it's very naughty to drink beer and whiskey. So, too, it's naughty to sell them without a license, or with a cheap license. But when the State orders high license, and the town makes every saloon keeper pay it, $500 out of what he gets for making drunkards, it isn't naughty any longer to sell beer and whisky, but a real nice, respectable business, like selling sugar or hymn books. And your blessed papas don't like to have a fifty dollar saloon close by their store; but with a five hundred dollar one each side, they know that all good people will like to visit their store. So when bad men get drunk and swear and fight and roll into the gutter before the five hundred dollar saloon, your high license pa's know that's a blessing, and they must thank God every day that blessings fall so thick about them.

"You see it all clear, don't you children? If not you must be patient and remember your eyes will grow bigger, like pa's, some day. Of course, too, your fine mammas never visit the wife of the fifty dollar rum-seller; but so quick as he grows so good and respectable that he pays his town $500 a year, as its share of what he gets by making drunkards and drunkards' wives and children, and the old taxpayers pat him on the back, why then, of course, your fine mammas go off and visit his wife, and find her just lovely, and ask her over to tea; don't they? You know an advance of $450 dollars in license works a great change of heart and manners in the saloon keeper and all his family; when he pays $50 he's a brute, but when he pays $500 he's a gentleman.

"You keep on seeing it, don't you, children? Maybe, though, you can't see why, if it's awful wicked for a fifty-dollar license to fill a man's boots with snakes, and his head with the crazy, and turn his hands into double-fists, and send him home to knock down his wife and kick his little boy and girl into the street—if this is dreadful wicked, maybe you can't quite see why it's all right and respectable for a five hundred dollar license to do the same thing. But it'll come clear to you when you grow up and read the Bible the way lots o' men do now. Then you'll see that what's all wrong standing alone is all right standing on $500.

"Maybe, too, pet lambs, you don't now quite see how, if its wrong to *drink* liquors at any license, it's right as can be to *sell* them at any license, coaxing men to drink them. But wait till you get big, and hear men talk who know a pious lot about high license. Then you'll see that the words in the Lord's prayer —'Lead us not into temptation'—don't mean anything, now the world's got to be so smart. And when the license preachers get up a new version of the Testament, I suppose they'll leave out all that nonsense.

"One thing more, sweet ones: Don't forget what a high license is to *poor* towns. Why, quite often it builds a new jail—and fills it. Isn't that real good of it? So, if any of you die drunkards, or drunkards wives, it'll be a warm comfort to you to remember that, by living drunk, or with a drunkard, you've paid, to support your town and country, almost one-tenth of what they've paid to kill you.

"You must remember, too, that it's because intemperance is wrong that high license is right. It's so much, you see, like Prohibition; for you can easily see that 'a half loaf is better'n no bread, if *'tis* poison.

"Now, good-by, children; and if ever you want to be constable, or go to Congress, and want the taxes collected in a tumbler, don't *object* to being damned, only charge high for it."

The Sunday scholars laughed and called the deacon crazy, their fathers got to thinking, and the pastor got into a passion, but was afterward converted and became a good man.—*The Voice.*

A Presbyterian minister in Illinois has been requested to resign on account of drunkenness. It is telegraphed all over the land. The attention paid to it is a gratifying proof of the change wrought in the churches and in public sentiment. Seventy years ago he would not have been asked to resign unless a confirmed sot.

REFORM NEWS.

(Continued from 9th page.)

Mr. A. C. Reed, of this place, though well advanced in years, is doing what he can to further the cause cause of reform.

This afternoon I had the pleasure of calling upon Mr. Josiah Lee, formerly of Canandaigua, N. Y., He is now in his 90th year, and, although nearly blind, is very well preserved in general health. He has read the *Cynosure* since its first number. This evening finds me at the home of Mr. Chas. Landis, who has kindly invited me to tarry for the night. A letter from Bro. J. L. Overholt announces that they expect me to spend the Sabbath at Wadsworth and speak as many times as I can. W. B. STODDARD.

FROM THE ILLINOIS AGENT.

Tuscola Revisited.—Relics of last Summer's Mob.—Aurora.—Oswego shows a Friendly side to Reform—Lodge Tyranny.—What kind of a W. C. T. U. is this?

Since reporting from Champaign, I re-visited Tuscola, the county seat of Douglas county, where the mob resorted to the Masonic argument of clubs, potatoes, eggs and stones, last summer. I was promised the use of the Christian church, by its officers, though two are enthusiastic Masons. I then distributed Weed pamphlets and tracts in every store, shop, vehicle and most of the resideuces.

While engaged in this work, Mr. Leachman, one of the above officers, ran down the street bare-headed to inform me that they had called a meeting of the officers, and decided to withhold the use of their church and exclude me. Said he, "You'd have nothing but rowdies; *decent* people would not come to hear you. If it had not been for that fuss last summer, you might have obtained a respectable hearing."

"Was I to blame for that fuss?" I asked.

"No, sir; but *decent* people got to hear of it, and they won't come to hear *you*. Only rowdies will come, and we don't want our church tore up and dirtied."

Since I was here last summer they have passed an ordinance prohibiting out-door preaching within the city limits.

On Feb. 5th I passed through Aurora and placed Weed pamphlets in almost every business house and vehicle in the city, while waiting for a train.

At Oswego, Kendall county, I tried to obtaid the use of the German M. E. church, in which to hold some meetings, as it is centrally located. But the pastor informed me that the two trustees whom he consulted were unwilling that I should speak there. I then engaged the skating rink for Thursday afternoon and evening. Rev. S. Weir, the M. E. pastor, was kind enough to announce my appointments. Rev. Mr. Cone, of Earlville, who preached in the Congregational church, also read my notices. Neither of these brethren are Masons.

Next morning, before coming to the hotel table, I heard Rev. Minard, a superannuated M. E. preacher, trying to convince a German jeweler that Martin Luther was a Freemason. The German stoutly maintained the contrary, and said, "You might as well say that Christ was a Mason."

I distributed tracts from house to house and invited the people to the meeting.

On Tuesday afternoon we had a prayer-meeting in the rink, and at night I spoke to a large audience on "The Obligations of Masonry." The next day one of the most prominent merchants in the place called me into his store when I was passing, and informed me that he had taken all the degrees of the Blue Lodge and Royal Arch, twenty years ago, become disgusted and now is out. Said he, "Your experience and mine are very similar, and I look back now and wonder that I went on taking one degree after another and swearing those awful oaths."

Another man who bought the building in which the Masons meet and on which they hold a lease, one condition of which is that if the rent is not paid monthly it is forfeited, tried to break it according to this clause, viz., their failure to pay the rent when due. He was awaited on by an insignificant character, who demanded of him whether he had counted the cost of such an undertaking, if he knew the power possessed by their lodge to influence his patrons, or if he had reckoned on their ability to retain possession in the face of any legal proceedings on his part. He said that he saw himself so environed that he ceased his efforts to rid himself of them and they still hold possession and pay rent when they please.

One morning at the breakfast table at the hotel the wife of the lodge chaplain, Rev. Minard, informed me that "I just hate the name of Rev. Chas. G. Finney. I just despise him!" I could not help remarking that I believe she needed conversion. But she is president of the W. C. T. U. G. T. DISSETTE.

THE CHURCHES.

—Rev. N. D. Fanning, formerly pastor of the Independent church, Marengo, Ill., and president of the Illinois State Christian Association, is now pastor of the Presbyterian church, Jamestown, Dakota.

—A great work of grace is in progress at the First Presbyterian church, Wooster, Ohio, of which Dr. O. A. Hills is pastor. About forty persons have found the Saviour since the year began.

—At the communion held January 31st, twenty members were received into the church at Parkville, Mo., fourteen of them on profession of faith, and on the communion two months previously, twenty-seven were received, making forty-seven in two months.

—While at Memphis, Mr. Moody preached on Sabbath morning Feb., 14th to a colored congregation in Avery Chapel.

—The *Southwestern Presbyterian*, speaking of the opening of the Moody meetings in Washington Artillery Hall, New Orleans, says that the singing of Mr. Sankey seems to be a chief attraction.

—Rev. J. M. Green, pastor of the Presbyterian church in Centralia, Ill., is father of Rev. T. E. Green, of the Eight Presbyterian church, of Chicago, who has just announced his determination to join the Episcopal church. He is grieved at the action of his son, which fixes, as the old gentleman remarked, a great ecclesiastical gulf between them. He also adds: "It is the greatest affliction of my life, and a most bitter dissapointment." The son has been for some time lapsing towards the sensational in religion by introducing fiddles, horns, etc., into the Sabbath worship of his church.

—The Baptist ministers of Chicago have adopted a resolution recommending that the committee of five, appointed some time since on the Chicago University, be empowered to take action for the founding of a new university.

—Moody and Sankey opened their revival meeting at New Orleans Tuesday last. In connection with their work in that city they will hold a Christian Convention.

—The revivalist, Jones, with the rowdyish surname, "Sam," with his co-worker, "Sam" Small, closed their work in Cincinnati last Sabbath. Though seemingly dependent upon their sensational methods for results, the Cincinnati press acknowledges that they have accomplished much for the kingdom of God. It had been reported that Jones had engaged to come to this city and open a meeting at the Casino skating rink on State and 26th streets, about the 15th inst., but the *Inter Ocean* of Saturday gives this as the arrangement: "Sam Small will come to Chicago and will begin his work in the Chicago Avenue Church next Tuesday evening, Feb. 16th, at 7:30 o'clock. He will continue every evening through the week. The opening meeting will consist of a special service. The work he did in the newspaper line, though widely known, seems likely to become eclipsed by his efforts in the field of revivalism. The entrance to the main floor of the Chicago Avenue church will be by ticket, to be obtained at Farwell Hall Book Store and at the church, and already there has been a large demand for the tickets. The galleries will be free to all. Sam Small will also lead the noonday services in Farwell Hall, beginning next Tuesday and continuing the rest of the week. Jones will go from Cincinnati to his home in Texas, where he will remain for ten or twelve days. He will then come to Chicago and will begin his work in the Chicago Avenue church, probably upon Sunday, Feb. 28th.

—At the closing meeting of the evangelists Jones and Small in Cincinnati last Sabbath evening there was a remarkable scene. At 6 o'clock 6,000 people were waiting for the doors of Music Hall to open, and soon 8,000 were crowded in. When Jones arrived a crowd said to be from 20,000 to 40,000 was about the building. It was announced from Chicago pulpits on the same day that Jones would begin services in this city Feb. 28th.

—At the Brooklyn Tabernacle last Sabbath morning Dr. Talmage delivered the fifth of his course of sermons on the marriage ring and kindred topics assailing the folly of fashion. The Tabernacle, was densely crowded, and many were unable to gain admission. The preacher chose as his subject "Costume and Its Effect on Morals," and in the course of his sermon said: "If God will help me, I mean this morning to bring before you the evils of improper dress and excessive discipleship to fashion. I say what most of you know to be true, when I declare that most of the fashionable attire seen in society to-day is the cause of the temporal and eternal damnation of a multitude of men. I am quite in sympathy with that officer of the law in Philadelphia who, last winter or the winter before, told one of the so-called 'lady princesses of fashion,' that she must either leave the house or put on more clothing. I call for good women, sensible women, to utter protests in behalf of the dignity of their se ; aud if a woman slave of fashion doesn't understand the terrible extreme which the evil has taken, then let the husbands implore their wives and the fathers prevent their daughters from the evils of the terrible fashion. I charge much of this evil upon the American stage."

—Mr. Ford, of the *Youth's Companion*, Boston, is said to speud $35,000 a year on three Baptist churches in that city. His liberality is to be commended, if not his judgment. This sum would help 300 city or foreign mission churches with probably 300 times the result.

—The Young Men's Christian Association of Rochester, N. Y., has taken steps to discover the relative popularity of the saloons and churches of that city. A couut one Saturday evening showed that 1,198 young men visited sixty saloons between the hours of seven and eight. Sunday evening, 486 young men attended services at the Brick and Central Presbyterian, and First and Second Baptist, and First and Asbury Methodist churches between seven and eight, and 347 visited the rooms of the Association during the day.

—The revival of the Congregational church at Morris, Connecticut, shows that over seventy persons have united with the church as the result. Twenty-seven of these are reported as men past middle life.

—Miss E. L. Austin, a white lady from the North, who has been laboring in the interest and for the education of the colored children in Knoxville, Tenn., for several years, has returned from the East with a sufficient sum to erect the second school building for colored children there. The new house is to be a large three-story structure, and will be used for industrial training.

—The proprietor of one of the largest shoe factories at Brocton, Mass., recently called his employes into the shipping-room of the factory, where they took their seats on the boxes. Mr. Sayford, secretary of the Young Men's Christian Association, delivered an address, which was followed by singing. The services lasted over an honr, and the operatives gave the closest attention. Mr. Keith paid his employes for the time spent in attending the meeting.

—On the occupation of Mandalay, the Burmese capital, the Episcopal church, school and, clergy-house were re-opened, after a suspension of missionary work for six years. The clergy-house has been used as a Buddhist monastery, and the church as a lottery office.

—The Rev. J. Patton, of the New Hebrides Mission, has not solicited a single subscription since his arrival in Scotland to make known the needs of the mission, but his touching and profoundly impressive appeals have been responded to with freewill offerings amounting to $40,000.

—The Chinese colloquial Testament has recently been produced at the American Presbyterian press in Ningpo. It is the first Chinese book ever published in English characters. It is a practical adaptation of what is known as "Pigeon English" to missionary purposes. The book is pronounced to be quite a curiosity.

—The latest year-book of the National Church of Italy, the Waldensian, shows that the Church numbers 15,000 communicants, 59 churches, 36 missions, a seminary, with 3 professors and 16 students, a college of 7 professors and 75 students, a female high-school, a grammar-school, 3 hospitals, 1 orphanage, 1 trades-school, 250 primary schools, with 6,500 pupils, 170 Sunday-schools, 4,500 pupils, and several religious periodicals. The Church is poor in the world's wealth, but rich in energy and good works.

—The arrangement of Mr. Moody's meetings in the South has been somewhat altered. It is now published that he will be in New Orleans, February 9 to 21, inclusive; in second week there will be a Christian Convention of three days. He will spend from Feb. 21 to March 7 in Texas, at the following points: Galveston, Feb. 21–23. Houston, Feb. 24-26. San Antonio, Feb. 28 to March 2. Dallas, March 4–7. Mobile, Ala., March 10-12. Selma, Ala, March 14–17. Jacksonville, Fla., March 19-22. Charleston, S. C., March 24–28. Columbus, S. C., March 29–31. Atlanta, Ga., April 2–6. Norfolk, Va., April 8–11. Lynchburg, Va., April 13–16. University of Va., April 17–18.

NEWS.

Continued from 16th page.

rious parts of New England, but no loss of life is reported. The total damage in Massachusetts cannot now be estimated, but it will reach at least $1,000,000.

FOREIGN.

Premier Freycinet informed the French Cabinet that the proposition to hold an international exhibition in Paris, in 1889, does not meet with favor among foreign manufacturers.

Their first memorial to Gladstone not having been answered, the Socialistic leaders of London have again written to the premier, enclosing proposals for the amelioration of the distress among the working classes, and expressing the hope that the government has resolved to begin work on public improvements in order to give employment to workingmen now idle.

A meeting of alleged "starving mechanics" was held at the Nelson monument, in Trafalgar Square, London, Monday of last week, Burns, the defeated socialist candidate for Parliament, being the chief speaker. He attempted to address the crowd from the pedestal of the column, and when the police attempted to displace him, a conflict with the mob, which had at this time swelled to thousands, was the result. The police made a second attack, this time routing the gathering, which vided in its flight and took different directions. The mob began wrecking stores and residences, 200 shops and clubhouses being damaged and pillaged, and hundreds of people mal treated. A fierce faction fight among the socialists also occurred, in which several men were injured. It is said that 50,000 persons engaged in the rioting, and the wonder is that so little blood was shed. Rioting was continued on two successive days, and many small tradesmen and members of bona fide workingmen's clubs joined in assisting the police to repulse the rioters. The losses Monday are estimated at eighty thousand pounds sterling.

SUBSCRIPTION LETTERS.

Names of those sending in cash for *Cynosure* from February 8 to February 13, 1886:

J T Morris, H N Crosby, B S Culter, W D Lawrey, P Guthrie, T B McCormic, Lewis Johnson, Wm D Johnson, R B Dawson, Daniel F Pratt, Geo W Holmer, R P Downing, Jas W Solomon, Lorin Johnson, Rev O Juul, Wm Fenton, E D Conant, Samuel McMurdy, W Souter, H T Ferguson, Cornelius Denham, Lewis Wood, Mrs P A Hatch, Geo H Troutman, W R Fleming, J M Matteson, John S Highbee, Rev J P Aurelius, Rev J S Turnbull, Rev G L Paine, Daniel Brown, Edward A Washburn, Wm W Farewell, Benj Nesh, Thos C Rodabaugh, F M Waldron, C M Swan, Thos Hartley, A Austin, Sarah Heller, John Gibson, J N Norris, H Hull, Richard Stevens, D J Foster, Mrs A J Salasbury, George W Champ, Henry H Shepard, S Bingham, H N Waldo, S A Bailey, J Excell, Rev J M Snodgrass.

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HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

National Christian Association.
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BETWEEN TWO OPINIONS.

BY E. E. FLAGG,

Author of "Holden with Cords," "A Sunny Life," "Little People," etc.

This latest and best of Miss Flagg's works is now ready in handsome print, neatly bound. The story begins in a quiet New England home, and paints its homely joys with a delicacy and truthfulness worthy the hand of Harriet Beecher Stowe. The scene then changes to a thriving, growing, palpitating young Western city, and with great power and startling accuracy the writer leads us behind the scenes that we may see the machinery that works the liquor traffic and labor troubles. The story of the strike, the mob, the attempted assassination, the saloon-keeper's wiles, the curse of his trade, the power of the Christian faith to change him to a messenger of mercy, the criminal and the hidden power that shields him from justice, the land robbers tricks, the dark and secret conspiracies of the lodge—these and all the incidents of the book are portrayed with rare tact and great power of description. It is emphatically a book for the hour. And what is better and yet more striking, the incidents are facts, and every one a powerful and convincing argument against the lodge and the saloon.

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READ THESE NOTICES FROM THE PRESS:

Law and Order, Boston.

The book takes high ground for prohibition of the liquor curse, for woman's ballot for home protection, and for a better and more honest brotherhood than is forced by their obligations upon the members of secret orders. It is, therefore, a valuable book for several large classes of American readers.

Christian Instructor, Philadelphia.

There are important questions pressing upon American politics to-day; two of them are prohibition and the labor question as connected with the secret unions of workingmen. This work is an expose of the twin evils, secret societies and the saloons. The truths are given in the form of a story; not startling, but thrilling experiences of home life that are vouched for as facts. The evidences presented of the impossibility of reaching the saloon keeper so long as he and the officers of the law are sworn brothers in the den of some secret society, are conclusive enough to awaken the most careless and obtuse member of society. It is a valuable book for the masses to read.

Evangelist, Berea, Kentucky.

The object of the volume is to illustrate the practical workings of Secret Societies, and especially to show how the Lodge upholds the saloon, and this very important design is wrought out with much skill, clearness and power. By reading it temperance people may learn much about the difficulties in the way of prohibition.

The Standard, Chicago.

It is written in the interests of reform, more especially temperance and Anti-masonry. The title of the story suggests the special aim of it, which is to protest against all "halting between two opinions;" in other words, is a plea for radicalism. The story is vigorously written, and will interest even readers who do not altogether believe in its doctrine.

The Pacific, San Francisco.

It is a story intended to do service against the saloons, and in favor of Womans' Christian Temperance work, and especially against the secret orders—Freemasons, Odd-fellows, the Knights of Labor, etc. No reflecting man can doubt that any combination of picked classes and individuals is liable to great abuse. It is obvious, also, that secret orders are specially capable of being used in a selfish and unprincipled way. Whether because of this liability the method of reform should be one that would exterminate such orders, is a question. But it must do good to have books written which show the excesses and dangers to which these societies are exposed; for our civilization is honey-combed with them, and in many places citizens, who really don't care for them, appear to be obliged to join a half dozen of them for fear of losing some business.

The Free Methodist, Chicago.

"Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions and must attract thousands of readers among our thinking and observant people. The plot of the story is neither startling nor novel, but it develops a wonderful strength in following the experiences of people in the common, everyday walks of life.

Free Press, Birmingham, Iowa.

It differs from the popular story, "The Bread-winners" of a year ago. It greatly differs from that book in that it is written from the Christian standpoint, and its beautiful and touching descriptions of home life and home duties and heroic self-denyings will waken a responsive echo in every heart, that has not by dissipation lost the taste for the pure joys of home.

The Religious Telescope, Dayton.

The author, Miss Flagg, is a brilliant writer. The stirring questions in American politics are undoubtedly prohibition and the labor movement as championed by the secret unions of working men, which direct the strikes that with more and more frequency occur in our cities. "Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions, and must attract thousands of readers among our thinking people.

The Christian Conservator, Dayton.

This is a charming book, written in an attractive manner. It is so full of sunshine and so radiant with light that one is enlightened, warmed, and, before they are conscious of it, set against the lodge. The style gleams, glows and sparkles. It is dignified and simple. It is the right book to place in the hands of your wife or daughter to superinduce co-operation with you in anti-secrecy work. Every minister's wife should read it, and then, if her husband is not an Anti-mason, he should take his turn next and become one.

The American, Washington.

We are reading, in spare moments, Miss Flagg's new book, "Between Two Opinions," and the estimate we have thus far put upon it is that it is masterly both in style and argument. One is insensibly made to feel that he is reading facts and not fiction; that the book is not a play upon the imagination but an unraveling of mysterious circumstances which have an important bearing upon current events. It is a book for thoughtful men and women to read, not light in style, yet pleasing in narrative; not startling in plot, yet full of bright surprises and interesting episodes. Written to discuss profound themes, it nevertheless contains touches of true domestic sentiment and vibrates sweet and tender chords.

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Bran per ton		12 50
Flour	1 75	@5 00
Hay—Timothy	8 00	@11 50
Mess pork per bbl		11 15
Butter, medium to best	15	@30
Cheese	05	@11
Beans	1 15	@1 65
Eggs		20
Seeds—Timothy	1 93	@2 02
Flax	1 10	1 12½
Broom corn	04½	@ 10
Potatoes	50	@ 75
Hides—Green to dry flint	06½	@ 14
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	5 10	@5 80
Common to good	1 60	@5 00
Hogs	3 70	@4 55
Sheep	1 75	@5 00

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Wheat—Winter	90	@ 95½
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FARM NOTES.

WINTER WEEDS.

Many of our weeds which in botanical works are called annuals are also biennials, the character depending upon the time in the season when the seeds are perfected. for some plants will have two or more generations of perfect plants in a season, and the seedlings starting from the ground late in the fall will survive the winter, and are ready to start into growth immediately on the incoming of spring. This plant, you would say, is a biennial, and so it is; but most biennials require nearly all the season for their seeds to perfect and form a new plant for the coming season. But this is not the case with the plants we have to deal with, they spring into growth early in the season, and the older plants perfect seeds in a few weeks, and these seeds, with those that did not start in the fall, immediately spring into growth, and before the season is over these plants have perfected seeds. Such plants, you say, are annuals, and so they are, and you can see how a plant can be both biennial and annual.

And in this fact is the explanation of the question, why some plants are weeds, while others equally as hardy and adapting themselves to all soils equally as well, are not. It is simply because they have so short a season between the time the seed starts and the time the plant perfects new seeds, that they are adapted to any season, however short.—*W. H. Manning, in Vick's Magazine for February*

FARMERS AS GARDENERS.

The remark is often made that farmers are poor gardeners, and it is too true in most cases. Farmers' families, as a rule, are far more poorly supplied with vegetables than city residents. Not more than a quarter of the farms in this region show anything better in the way of garden produce than a little sweet corn and some bush beans and a few tomato plants, and possibly even these last are wanting. The field crop is depended upon to supply the potatoes that are wanted, and, perhaps, some turnips will be raised in the fall, some years, as a second crop. What a miserable showing is this for those who are situated so that the choicest vegetables of the garden, the various kinds of their season, might appear in abundance on their table, provided the necessary care and labor should be given to produce them. But this picture is not overdrawn; it is, unfortunately, too true, and it is not less true that if we enquire about the family fruit supply for country tables we shall find this quite as deficient, or even more so. There is no necessity for this condition of things, and it is opposed both to the physical and financial interests of these families. No part of the farm can make greater returns for the labor and other expenditures than the vegetable and the fruit garden. If we inquire into the cause of their neglect, we shall find, in many cases, that their importance is measurably comprehended, and the want of them is felt, but the labor and attention they require are somewhat different from that of the farm crops, and, also, the garden interferes, to some extent, with the farm work when it is not properly planned and managed, as for the most part it might be, so as to cause little or no inconvience in the performance of the regular work. And for this purpose we now ask our country and village readers, who are directly interested, to give the necessary thought for the preparation of a good garden at this season of comparative rest. What shall the garden consist of? How and when shall it be prepared? Who shall have the direct supervision of it? These and other questions can be considered and decided upon, and when the time of action comes there need be no delay.—*Vick's Magazine.*

THE HOUSEWIFE'S GARDEN.

The housewife should specially interest herself in the garden, and, in most cases, she will find that her interest and influence will be magnetic, and will enlist the sympathy and service of the other members of the family. The country and village table should show the tenderest, crispest radishes, the best, the most buttery, the best blanched, the most refreshing lettuce, and the earliest spinach, the cucumbers direct from the vines, never subject to wilting, should be crisp, juicy and cool with their own peculiar aroma that is so gratifying. City residents are supplied with cucumbers, but usually they are a snare and a delusion, not once in twenty times can good cumcubers be bought at a city stand; we do not say that they cannot be so handled and kept as to be offered to customers in prime condition, we know that they might be, but they are not—they are almost universally wilted, tough and worthless, and this is the cause of the bad name they have associated with them. Good, fresh cucumbers can be eaten every day in the year without injury.—*Vick's Magazine.*

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IN BRIEF.

The richest men in Russia are two Swiss brothers named Noble. They bought up immense tracts of oil lands, and control now more petroleum than the Standard Oil Company. There is no way of computing their wealth, which has been estimated as high as $400,000,000.

The *Indian Witness*, speaking of the Hindoo charities in Calcutta, says that they usually take the form of daily distribution of food. It mentions one Rajah who daily feeds from 300 to 600 persons, and several others who feed from thirty to fifty every day.

A curious collection has been added to the natural history museum of Vienna. It consists of 708 skulls of many nationalities, skulls of Turks, Greeks, Hungarians, Americans, Jews, Albanians, Kurds and others. The grim collection might be valuable in inspiring the Hamlets of Vienna as well as useful to ethnologists

On the water side of Vera Cruz stands a stone image, whose bruised countenance tells a queer tale of feminine credulity. From time immemorial it has been believed that if a marriagable woman shall hit this image squarely in the face with a stone, she will immediately obtain a husband and an advantageous settlement in life.

It appears that there are still some Christians in the Russian Empire who retain one characteristically pagan custom of their forefathers—the sacrifice of beasts as a part of public worship. Not long ago the *St. Petersburger Zeitung* stated that this practice was in use on certain occasions at Wyborg, in Northern Finland, among the Karetes, who are devoted adherents to the orthodox church. The *Sviet* now states that the same ritual survives among the orthodox islanders of Mantschinschari, about twenty-five versts from the monastery of Walaam, where there is a chapel dedicated to the prophet Esias. Several times every year three oxen, and sometimes more, are brought by Christian pilgrims to the chapel, in the front of which they are solemnly slaughtered, amid the ringing of bells. The dead beasts, however, are not burned as they formerly were, but are boiled, and the pilgrims, together with the villagers, make a hearty dinner of the sacred flesh.

It is calculated that the average number of matches used per day, is ten to each of the population—say five hundred and fifty millions, or five million five hundred thousand boxes of one hundred each. One can utilize a light from a match in fifteen seconds. The tinder-box often required two minutes, to say nothing of the vexation of Spirit. Now, at ten lights a day, which requires one hundred and fifty seconds, or two and a half minutes in one case, and twenty minutes in the other, there is a saving of seventeen and a half minutes a day. The match user consumes in his work nine hundred and thirteen minutes a year, or fifteen hours. The tinder box user would consume seven thousand three hundred minutes, or one hundred and twenty hours, a difference of one hundred and five hours, or ten good working days. At a valuation of one dollar a day, this would be five hundred and fifty million dollars a year saved to the production of the United States. Sir Lyon Playfair, in his address at the last meeting of the British Association, estimated the saving of time in Great Britain by the use of matches, as equal to twenty-six million pounds, placing labor at thirty cents a day.

It is reported that the citizens of Helena, Ark., were recently aroused early in the morning by what seemed to be a heavy rainstorm, but they found the sky perfectly clear, and the air full of dark flakes which afterwards proved to be a cloud of grasshoppers. They pattered against the roofs and windows of the houses with so much force and in such large numbers that they simulated rain. People who had seen the dreaded pests before, when they decended upon the grain fields of Kansas and consumed every blade in a few hours, say that the numbers exceeded even that visitation. They were passing westward. Many of them were disabled by hitting against buildings and other obstructions, as they flew very low, and had to be shoveled off the sidewalk into the street. They were apparently genuine Kansas grasshoppers.

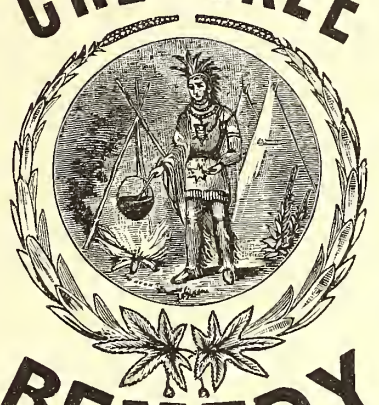
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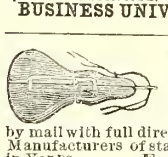
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NEWS OF THE WEEK.

WASHINGTON.

Hon. Charles Ridgely, a Springfield, Ill., banker, who is a bimetalist and pronounced protectionist, has been offered by President Cleveland the position of Comptroller of the Currency.

President Cleveland issued a proclamation Tuesday last against the anti-Chinese rioters in Washington Territory, warning them to desist from their unlawful purposes and go home, and ordering U. S. troops with Gen. Gibbon to proceed to Seattle to preserve the peace.

It appears from a letter sent to the House of Representatives by Secretary Manning that the expense for decorating the public buildings on the occasion of the death of President Grant was $2,442, and for the death of Vice Presieent Hendricks, $5,475.

COUNTRY.

Only 326,411 immigrants entered the United States last year, a decrease of 19 per cent since the previous year.

The Chicago council ordered that fine of $150 imposed by Justice Meech against Edmund Butler, a saloonkeeper, for selling liquor without license, be refunded, provided Butler takes out a saloon license.

A mob at Seattle, Wash. Ter., which threatened violence to Chinamen, was fired on by the militia, one man being killen and three injured. The excitement was intense and business for a time was generally suspended. The steamer sailed with 195 Chinamen who preferred not to stay longer in such a country.

At Olympia, W. T., Feb. 9, a mob commenced taking possession of the Chinese houses and an alarm was given by the ringing of fire-bells. Before the citizens could realize what was happening, a guard composed of members of the Anti-Chinese Association was placed in possession of each Chinese house, and the occupants were ordered to pack up and leave. The mayor issued a proclamation calling on all persons riotously disposed to immediately disperse, also calling for recruits to join the law and order committee. Two ringleaders. Hetlel and Bates, were arrested and bound over in the sum of $500 each.

The country was shocked to learn of the sudden death of Gen. W. S. Hancock on Tuesday afternoon. Some two weeks previous a boil developed on the back of his neck, which became a malignant carbuncle. The physician who was called discovered that the General was also suffering from diabetis and kidney trouble. On Monday the case was assuming a serious aspect and early Tuesday morning he sank into a comatose state and expired at 2:51 P. M. He was 62 years of age.

Louis Joseph Florimond Canda died on Tuesday at Ravenswood, a suburb of Chicago, aged 93. He fought under the great Napoleon in several of his battles. Among his surviving children is Assistant United States Treasurer Canda, of New York City.

Rev. Dr. J. M. Sturtevant, one of the pioneer educators of the West, died at his home in Jacksonville, Ill., Thursday at the age of 90 years.

For contempt in refusing to exhibit Hamilton county election papers, the Ohio House decreed that Clerk Dalton should be imprisoned for thirty days. As the sergeant at-arms was leading him away, Dalton was served with a writ of habeas corpus, and on giving bonds in $1,000 was released. The case will be the first decided in the common pleas court and it is probable that it will reach the supreme court of the State.

The appearance of a huge grizzly bear at New Holland, Ind., has caused consternation in the district. Parties of men are hunting the beast, but have failed to get a shot at him.

A masked mob entered a church at Grange Hall, M. T., Saturday night, and took out W. W. Ulm, a member of the choir, whom they hanged to a tree; but one of Ulm's friends, re-enforced with a pair of revolvers, secured the release of the victim before life was extinct.

Floods in the Joliet section, Ill., are causing damage. The railway bridge over Hickory creek has been carried away and road bridges and fences have been destroyed. A Joliet man named Sunderland was drowned while trying to open an ice orge.

The San Francisco Chamber of Commerce reports that, during 1885, $10,000,000 in treasure was shipped from San Francisco to China. This is in excess of amounts remitted on balance-of-trade payments.

At St. Louis Thursday morning J. P. Mullaly's stables were destroyed by fire, fifty eight horses perishing in the flames. Employes who were endeavoring to rescue the animals were clubbed into insensibility, who believed the men to be thieves.

The club stable belonging to the Mcadowbrook Hunt, at East Meador, L. I., was destroyed by fire early Wednesday morning, twenty-four blooded horses, valued at $30,000, perishing in the flames.

The boiler in Follett & Stanley's feed-mill at Oshkosh, Wis., exploded Wednesday afternoon, killing two men and severely wounding several persons. A portion of the mill and machinery was completely wrecked.

Two women claimed to be the mother of a baby at Cincinnati, Wednesday, but Judge Fitzgerald consigned the waif to the Children's Home, remarking that neither was fit to train the child.

The Montreal express on the Lowell railroad was wrecked at Wilmington junction, about fifteen miles from Boston, Friday evening. The express was late and running forty miles an hour when it crashed into the Lawrence accommodation train which left Boston at 6:15. The engine and tender of the local train were whirled around and overturned and the tender of the express broken from its engine and thrown clear over the baggage car, the latter, together with the first Pullman being derailed, while the engine shot ahead almost unharmed. Both trains were well filled with passengers, and hardly any one escaped injury. One man was killed and thirty or forty injured more or less seriously. The man killed was a tramp.

President Wise of the stikers' organization was arrested at Mt. Pleasant, Pa., Friday morning, on a charge of riot and assault. A special agent of the Interior Department is at Mount Pleasant investigating charges preferred by English miners, who claim to have been duped into coming to this country.

The heavy rains have flooded the Delaware river, and a portion of Trenton, N. J., is submerged, the water in some instances reaching to the second stories of houses. Many bridges have been swept away, and travel on the Pensylvania road, between Trenton and New York, is suspended.

Ex-Governor Horatio Seymour died at the residence of his sister, Mrs. Roscoe Conkling, at Utica, N. Y., at 10 o'clock Friday night, aged 76. Mr. Seymour was conspicuous in New York politics for nearly forty years, and in National politics from the time he was elected Governor of New York, in 1868.

A destructive rainfall has caused the flooding of several New England towns. Citizens are imprisoned in their homes, and mills, bridges, and roads have been washed away. It is impossible to estimate the financial loss. The ice-gorge at St. Louis broke above the bridge and went out with a terrific crash, but did no damage. There is another mass of ice four miles in length, which is liable to move any moment. All over the country high water and serious damage by flood ing is reported.

The night express on the Ontario and Western railroad ran into a wash-out, near Liberty, N. Y, killing the engineer and fireman, and seriously injuring a number of others.

Miscreants hanged the young daughter of Dr. H. H. Aldridge, at Windsor, Ill., to get revenge on her father. She was found by her brother before life was extinct, and resuscitated. The perpetrators of the fiendish outrage are unknown.

The flood in Boston has overflowed a district of two square miles in the Roxburg suburb. The cellars, and, in some instances, the first floors, of nearly a thousand houses are flooded. In low sections the houses are almost entirely submerged. Over 1,500 families are more or less affected, and conservative estimates of the loss to buildings and stock is $500,000.

The flood reports show serious disaster to bridges, railroads and buildings in va-

Continued on 13th page.

MISCELLANEOUS.

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Clergymen, Teachers, Singers, Lawyers, Public Speakers, and all who have occasion to use their vocal powers more than ordinarily, will find the little treatise entitled "CHRONIC SORE THROAT" very useful. If those who are troubled with hoarseness after speaking or singing will read this book any follow its instructions they will be greatly benefited and relieved. Dr. Shuldham, of England, the author, has himself a reputation as an elocutionist of no mean powers, and he writes on the human vocal economy with the double experience of the physician and reader; especially is this experience noticeable in the Chapter on **THE ART OF BREATHING**, for it is on the proper modes of inspiration and expiration that the whole secret of managing the voice without causing any undue strain to the throat organs depends. Nor can we speak less emphatically in praise of the Chapter on **THE HYGIENE OF THE VOICE**, in which Dr. Shuldham lays down what in the way of solids and fluids a public speaker or singer should take, so as to avoid on the one hand throat irritation, and on the other any derangement of the stomach, which must react unfavorably on the whole system.

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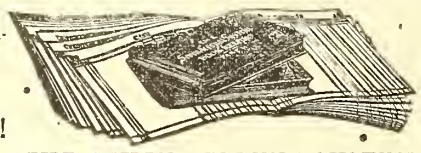
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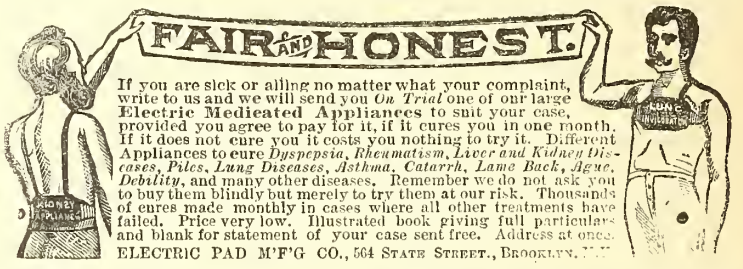
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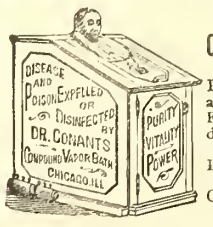
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Encouraging tokens of the final triumph of temperance are seen by the passage of the temperance education bill in Iowa, and the failure of the so-called mayor's convention to arouse any enthusiasm for a high-license law. In Washington Territory the temperance education law has been supplemented by by a local option law, which it is hoped will help forward the reform as well on the Pacific coast as in the South. In our Northern States it has not secured such hopeful results. The Chicago W. C. T. U. rejoices in the liberality of an elderly Christian lady, whose name is not published, who has just promised $200 per month to the Bethesda Mission carried on by the Union. The National Union, whose headquarters are now in this city, has been for some time entertaining the project of a national hospital. A building has finally been secured and our Mrs. Lydia H. Plumb, of Streator, Ill., contributes the entire rent for the first year.

Another Pacific town has put on its Kuklux masks and driven the Chinese from its borders on board ship for home. If the Chinaman could vote along with the Irishman, Pole or Italian, there would suddenly be discovered some qualities that would make his heathenism quite sufferable. His secret societies, unlike those of other foreigners, affect no one but himself; and his filthy but economical habits would bleach out in contrast with drunken European debauchery. The intimation that the Chinese government will claim indemnity for these outrages may bring reflection to our nation. China has paid us a large number of such claims as indemnity for injuries sustained by American citizens who went to that country, not to become citizens, but to make money and come back home to spend it.

The dispatches of Monday brought a rumor that the Chinese government is about to begin a system of reprisals which will help our enlightened nation to better understand the practical application of the Golden Rule. The report that an Imperial proclamation ordering home all the Chinese in America by May 15th had been promulgated caused some excitement and questioning, especially as it would probably be the first step toward a retaliation upon the 9,000 Americans in China and the American export trade, which amounts to $80,000,000. The report was not confirmed from Washington and it may perchance be only a rumor. Most of the 80,000 Chinese in this country will probably prefer to remain here and eventually become citizens if they can be unmolested by other foreigners, nor do we understand that they will recognize any such peremptory demand from their government. But the report at least serves to show us to what complications we are liable when our foreign relations are managed by ignorant Europeans.

Men who are guilty of unclean habits often find them troublesome to defend. They generally

"Compound for sins they are inclined to,
By damning those they have no mind to."

Dr. Meredith has a weekly Bible class in Tremont Temple, Boston. Lately he answered a question about cigarette smoking by boys by denouncing the practice with much emphasis. The matter is of public interest because the Massachusetts legislature are considering an anti-tobacco law for minors. But when some one asked, "How about a good cigar?" Dr. Meredith promptly replied, "That is a very different thing," because, as many of the class knew, he loves that kind of nicotine drunkenness. A number of letters roused him to a vigorous self-defense at next meeting and denunciation of those who criticized his personal habits. Samuel Small, now opening a series of great meetings in this city is also obliged to turn aside in self-defense. But his besetting sin is the cigarette. He has too much contempt for his critics to last, and we hope to see his manliness and Christian spirit triumph over his bad habit. By renouncing it for Christ's sake he will manifest the power of grace in his heart in a way no ungodly sinner can gainsay.

Mr. Small's case is a warning to preachers whose faith and moral courage are unbounded in attacking the sins of the last century, or of the Chinese or Mormons, but fail altogether when they come to face a scowling lodge or a wealthy tobacco seller. His denunciations of those sins of intemperance and uncleanness from which he was converted are overwhelming, but he thinks he can walk through the gates of Paradise puffing a cigarette—that form of tobacco using which has been denounced frequently by the press, secular as well as religious, as the most injurious of all. On the same evening when he justified himself in this vile habit, he closed his discourse rehearsing for the benefit of the few Freemasons present a part of the lecture in the Fellow Craft initiation, and some understood him to speak of God by the blasphemous title used by the lodge. Probably only a very few in his audience understood this Masonic harangue; some excellent people ignorant of lodge rituals, thought his address very fine. We have from others scathing denunciations of it. Yet few can doubt that God has begun a grand work of grace in the heart of Samuel Small, and if he is a Freemason, as we know him to be a tobacco-user, if he is a child of God he will renounce these evils when he comes to comprehend their nature. Thousands have been praying for him that his eyes may be opened, and that God may give him the moral courage to follow Christ in the renunciation of every carnal appetite and unhallowed affiliation with the world. In the household of faith he is a child but five months old. But he must remember that Christians are to be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation" (Phil. 2: 15), even as Christ was "holy, harmless, undefiled, separate from sinners." (Heb. 7: 26). If he rejects the plain word of God in respect to his habits and associations he may well fear lest he be a "castaway."

While delivering a lecture in Philadelphia last week Monday, John B. Gough was stricken down by apoplexy and never recovered from the shock but died on the 18th. He was justly regarded the most eminent of temperance orators. He was English born and came to this country a lad of 12 years to begin a course of intemperance that almost ruined him soul and body. He was 25 when found drunk in the streets of Worcester, Massachusetts, by a Mr. Stratton who befriended him and through whose influence, under God, he was able to reform. He ever afterward cherished the memory of his benefactor and for years supported his widow and family. While a frequenter of the saloons his powers of mimicry were often exercised for the amusement of the company gathered in them, and when reformed and on his feet as a temperance advocate his extraordinary genius soon developed. In 1853, nine years after his conversion, he visited England, being already celebrated in this country and Canada. His two years' experience as a lecturer in the old country was a continued ovation. Twice in after years he returned to England and always with the warmest welcome. During his life he lectured 8,500, times to a thousand times as many people, and traveled nearly half a million miles. He died in his 69th year. He was an earnest Christian and a man of a pure heart. None will forget in his later years his pathetic warnings to the young against cherishing impure desires, and his last words as he fell were upon the same theme. Both himself and wife were clear from any entanglement with the lodge, and have always given encouragement to the work of the *Cynosure* and the N. C. A.

The suppression of Mormonism is not without its dramatic scenes. Cannon, the blustering ex-Congressman, who has been in hiding a year, and was the other day captured in Nevada on a special car given him by the Central Pacific road, attempted to escape by jumping from the train on the way back. He broke his nose and bruised himself badly, but not seriously, and was soon recaptured with two loaves of bread and a bottle of water in his pocket. He had been near enough to confederates to begin a stock of provisions, but probably mis-timed his jump, or they would have had him out of the way again. He offered the sheriff a bribe of $1,000, but that officer proved to be of good stuff. Probably the grand hailing sign and the "My God! is there no help for the widow's son?" were vainly made to a miserable Gentile cowan!

William E. Lecky, the historian, has written a letter on the Irish question, in which he declares that any English statesman that advocates handing over the property of the Goverument in Ireland to the Parnellites is either a traitor or a fool. To set up an Irish Parliament, he thinks, would be an act of wickedness unparalleled even in Irish history. What Ireland needs, he says, is the restoration of the liberty of the people to pursue their lawful business and fulfill their lawful contracts. Unless the law of the Empire be restored in Ireland, industrial ruin is inevitable and will be followed by anarchy, which can only be quelled by the sword.

THE STORY OF JONAH RETOLD.

BY DR. J. N. NORRIS.

After the fall of man God did not wait 2,500 years nor 1,500 years in the sense of "do nothing," neither did he choose to exert his almighty power at once for the destruction of sin, nor for the salvation of the race, but he did immediately institute means for the accomplishment of both these great ends, by the promise of a Saviour and by the raising up of men full of faith and the Holy Ghost, as Abel, Enoch, Noah, Abraham, of whom Jesus said to the Jews, "Your father Abraham rejoiced to see my day, and he saw it and was glad." What an inspiriting thought! Isaac, Jacob, Joseph, Moses, and a host of others—these all lived and worked by faith; and of Moses it is recorded that he esteemed the reproach of Christ greater riches than all the treasures of Egypt.

About eight centuries, B. C., God looked down from heaven and saw the ancient capital of the kingdom of Assyria, a great city, wholly given to idolatry, drunkenness, debauchery and all wickedness, and forthwith commanded his servant Jonah to go to Nineveh and to preach, "Yet forty days and Nineveh shall be destroyed." Jonah not unlike many other good men was filled with apprehensions of evil and

actually undertook to *shirk his duty*. Perhaps he soliloquised somewhat after this fashion: Now if I do go down to Nineveh, I may find the pastors of the idol gods of the city in the midst of a "revival effort" and if I deliver, faithfully, the message which God has given me to carry there, it will fall like a firebrand in their midst, would be a "foreign element of discord thrown in by a stranger, and would be almost insupportable, hardly less than an impertinence born of Satan." Jonah was fearful, and not without cause, that if he appeared in their meetings *barely once*, "he would be given very plainly to understand that he was out of place." Poor Jonah was no doubt harassed with awful spectres of starvation, or of ejection, or of the county jail, or of blood! Under such circumstances, is it any wonder that Jonah undertook to run away? The whale's belly as an asylum of repose would be preferable to falling into the hands of the incensed pastors at Nineveh.

Any revival of religion, either at Nineveh, at Champaign Illinois, or any other place, which leaves the people cherishing the awful delusion that they can be saved *in* their sins, including the anti-Christian mummery, the unblushing and heaven-daring blasphemy of all lodge worships, lacks the first element of a revival of pure Christianity.

To animadvert upon the hideous deformity of the religion of Freemasonry in a revival or any other meeting composed of Christians and of false religionists would undoubtedly have the effect of *splitting off the kindling wood* reserved unto everlasting fire and the perdition of ungodly men, to whom the mist of darkness is reserved for ever. The faithful preacher draws inspiration from Isaiah, 58th chapter. "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins," and he learns from the context that God will take care of his own and would also be responsible for the consequences resulting from obedience to his word.

Birmingham, Iowa.

SKETCH OF THE LIFE AND LABORS OF GEORGE W. CLARK.

BY REV. CHARLES C. FOOTE.

[*Concluded.*]

The one cardinal end and purpose of brother Clark's life has been to

CONVERT PEOPLE TO THE TRUTH—

and it is safe to say no other person has won so many to the reforms of the age as has he. So excelling all other methods in this respect, has been brother Clark's singing method, that when reformers have labored in vain to win desirable persons they have invoked his labors.

The following incident will illustrate many others. In the city of Salem, near Boston, resided a lady of large wealth, high culture and great beauty, but who was bitterly opposed to the Abolitionists, and had withstood all efforts for her conversion. Knowing her appreciation of music, a prominent Abolitionist, who had heard Mr. Clark in Boston, invited him to Salem. A crowded church welcomed him, and soon after the services commenced, this lady, whose appearance had been described to Mr. Clark, walked majestically up the middle aisle, and was at once recognized by him as she took her seat near the platform. After rendering a few pieces only to rivet her attention, he selected one of Charlotte Elizabeth's touching descriptions of the slave mother's woes, and fastening his eyes on the lady, he poured the full tide of his own burning passion into the song. Soon her expressive features revealed the kindling emotions the song had aroused. The sufferings of the slave mother came to her in a new light. The deep fountains of her soul were broken up. The tears coursed down her cheeks like rain drops. Her head was bowed, her frame quivered, her hostility was subdued, and from that night,

WITH VOICE, PEN AND PURSE,

she devoted her life to the liberatioh of the slave! Scores and hundreds of such instances of Mr. Clark's power have occurred all along his long life.

It is often asked what is the source or secret of this power. We cannot tell, only that it is a *Divine inspiration, given for a great object.* And if it has been irresistible in the *hearer*, it has been mighty also in the *singer* himself, as the following incident will illustrate.

In 1854, riding in his own carriage a dozen miles east of Rochester, N. Y., his horse took fright and ran away, throwing him with such violence against a pile of stones as to both dislocate and break his hip bones and wrench one leg at right angles from the other, and lacerating the nerves and muscles most fearfully.

Those who found him improvised a stretcher and bore him to a good Quaker's house near by. A doctor was at once summoned, who informed him that the injury was so aggravated it might prove fatal; but he would do his best to save his life. Then came the terrible torture of straightening out the limbs and adjusting the broken bones. The screams of the sufferer drove the women to the back part of the old mansion, where they stopped their ears to shut out the agonizing shrieks.

SO GREAT WAS HIS AGONY,

he told the operators to stop and let him die, he could not endure the torture another minute. A death-like silence pervaded for a minute. Then another voice was heard. It was the voice of song.

Astonished at what they heard, the ladies hastened back to the sufferer, when, lo! he, who a little while before was shrieking with pain, was now pouring forth a full volume of song! The words by which he had often encouraged others now came as if by inspiration to his own soul.

"Never, never give up!
Or the burden may sink you;
Providence kindly mingles the cup;
And in all trials and troubles bethink you,
The wa'chword of life must be—
Never! never give up!"

The song was completed. The soul of the singer was inspired with a fresh baptism of strength, and turning to the surgeon, he said, "Now doctor, go ahead!"

The doctors resumed their work, but not another groan or sigh escaped the lips of the torn and crushed patient. Did the world ever hear the like? To this day those bones have never knit or become one, but a cartilaginous formation makes a very good substitute, and very well serves the activities of this 74-year old young man.

In addition to the above almost fatal disaster, Mr. Clark had one side stove in twice, and other severe casualties and wrecks on railroads and steamboats have often come near costing his life; but temperance, with the kind providence of God, has been his grand "life preserver." This he commends to all young men. While laid up and helpless with his broken hip, he was visited and cheered by the sympathy of many friends, among them Frederick Douglas, President Green and Gerrit Smith. Mr. Smith remained and dined with the family. After he had gone, a generous check was found under his plate on the table.

MR. CLARK'S CONTRIBUTIONS

to various reform newspapers and magazines would fill a volume. They cover a wide range of subjects, including human rights, the liquor and tobacco crimes, the unchristian, unrepublican and dangerous character of secret, oath-bound societies,—these and kindred subjects he has discussed with his pen of fire. He seems by times to struggle for words to express his indignation over the moral madness that has seized the public mind. Could he, he would summon the flaming lightnings, dipped in blood, to aid in arousing the nation to an apprehension of its crimes, its dangers, and its impending ruin. His amazement at the blindness and apathy of the people over the corrupting and emasculating effects resulting from these great national crimes against God and human society is equaled only by his ever-present sorrow over the prevailing demoralization and misery they everywhere and everlastingly produce. Yet he is always hopeful and cheerful. He has gone through the great moral conflict with slavery, and lived to see the nation come out victorious; and he is as sure that the insolent, domineering, and heart-crushing rum power, with all its dark and damning deeds of destruction and death, shall also be overthrown, as he is that God reigns!

"That come what there may,
To stand in the way,
That day the world shall see!"

His early convictions and religious views abide with him as ever present, conscious verities. An unseen power seems to have him under its control.

Mr. Clark is often in the pulpits of Detroit and elsewhere preaching the Gospel that has saved him, arraigning the terrible liquor and tobacco vices, and urging upon the people the necessity and duty of prohibition, maintaining that to *tolerate*, not to say, *legalize*, these crimes is treason against God and human society. He is occasionally in the ministers' meetings, and often closes his remarks with a song, his voice still retaining much of its old time ring and sweetness.

Mr. and Mrs. Clark recently celebrated their golden wedding, with their seven children, and grandchildren, fifteen in all, besides a house full of relatives and friends from near and far, with many nice presents, and a most joyous time.

GEORGE W. CLARK.

A SKETCH BY HIS FRIEND AND CO-LABORER, DR. JAMES C. JACKSON.

I have known George W. Clark for forty-six years intimately in all his relations in life. I may say that I never had a more reliable friend than he has been to me, and I think he would say the same of myself in my relations to him.

When you take nearly half a century out of our lives, it sends us back to that period when we were both young men; both lovers of temperance in its strictness; both lovers of liberty in all its phases; both lovers of the Lord Jesus Christ, in sincerity and in truth.

During the main period of the anti-slavery agitation, we were as yoke-fellows, almost all the time together, or so nearly so as to be able to get together on call, and attend any convention which might need our services. While we were in the anti-slavery cause, we put everything earthly, as it were, behind us, and went in for the emancipation of the enslaved, with a faith that trusted God for our own support and the support of our families; and both of us found that to rely on the Lord Jesus, was to be able to say that our bread had not failed us, and our water had been made sure.

Mr. Clark's force and influence in all our anti-slavery conventions, was through his power of song. In my opinion he was the best ballad singer that I have ever heard. His voice was rich, of great compass, and very melodious. He could fill any house he chose. He could still to utter silence the largest, most uncomfortably situated, and boisterous audience; in fact his songs were more powerful and influential than the great majority of speeches made by men who had won for themselves very great reputation for logic, eloquence and oratory. He usually sang standing, without any instrumental accompaniment; and I have never heard him sing, when he used any instrument or was accompanied by any instrumental player, that to me,—and I think to the majority of those who heard him—the accompaniment did not detract from the pleasure,—and mar the effect, which he gave.

I would not have any one think, that in giving him such large, but just praise as a singer, I do not think very much of his powers as a speaker. I have heard him make hundreds of speeches, I never heard him make one that was not good. I have heard him make a great many that were really very able; and never knew him on any occasion or in any single instance to say a foolish, or unwise, or indiscreet thing. His speech-making was not characterized by any attempts at forensic or dramatic display. He always talked plainly, but uniformly to the point of his premises. In other words, if he entertained a view on any subject whatever, when he sought to expound it he was as logical a reasoner, and kept as close to the subject matter which he sought to discuss as any extemporaneous speaker I ever knew.

I have not heard him much upon any other questions than those of temperance and the abolition of slavery. On those two subjects, from the standpoint at which he started to that which he wished to reach, he traveled as straight as a mathematician would, in solving one of Euclid's problems. As a man, he is interiorly upright. He never consults policy beyond the line which strict principle prompts, and is very little given to expediency. If there be any fault in his attitude on great moral or public questions, I should say that he does not give sufficient consideration to circumstances, especially in relation to individuals. He overlooks their environments, which so often hinder them, and not infrequently absolutely preclude them from doing what is right, in itself, and instead of this, subjects them, independent of any effort they can make, in their associations and relations for the time being, to conditions which they greatly deplore. But this dear man, however apparently rigorous he may be in his judgment of the action of other men, has a heart as soft as Humanity herself requires. He never proceeds far enough in his judgment to condemn; he judges far enough to make his own vision clear, thus enabling him to decide what he would do if he were in their circumstances, and there stops, leaving all questions of what others should do, to God, who seeth not as man seeth and can make all due allowance for human infirmities.

I said at the outset that Mr. Clark is integrally upright and I say it again deliberately; for in unnumbered instances where the slightest moral obtuseness or spiritual perversity on his part would have enabled him to carry his point against his opponent, his clear-sightedness and his love of truth rendered it impossible for him to equivocate, prevaricate or evade the logic and absolute righteousness of the point involved. I never knew him to get out of

temper in debate, nor to use a harsh expression toward or of any individual, no matter how much he disliked him, nor how wicked he deemed him to be. He never uses semi-profane phrases nor slang of any sort, nor does he deal in objurgations. His language is always that which becometh a follower of Christ. He realizes in his own person as much as any man I have ever known that quality of purity which the Saviour includes in his beatitudes, whereby a man shall see God.

His life has been spent largely away from home, in the pursuance of a call which he had from God. He has been a good provider, and when at home, sustained his wife and governed his children with as much affection as any one could do, who was so much away from them. His spirit has been such that all along his life he might say to all Christians of all denominations both those who love Christ and those who are Christless,

Beloved ones, who by a faith supernal,
Have found a resting place upon the heights,
Where God makes manifest his love eternal,
And those he loves partake of heaven's delights:

To you no matter what your creed or nation,
I give the true right hand of fellowship,
For unto you has come our Lord's salvation,
And I am one with you in membership.

Considered then as a whole, my beloved friend I regard as having been a great and untold blessing to those whom he has known. His personal, social, political and religious influence, has always been of an elevating tendency and well adapted to produce good, helpful, healthy results. The instances are very seldom indeed, where, when he has come into contact with another man through association intimate enough, and long enough, to produce proper results that he has not helped such a man out of difficulties which obstructed his onward way toward righteousness and holiness.

It may not be amiss for me to say that on the question of temperance, he has sought to realize the apostle's injunction that "he that striveth for the mastery is temperate in all things." Mr. Clark seems to have mastered the question of temperance more fully and successfully than the great body of temperance men. He is as much opposed to gluttony and inordinate eating as he is to ordinary or inordinate drinking; and he holds with very great clearness of reasoning that thousands and thousands of boys and girls are led into the use of stimulating drinks, until they reach the intoxicating point, through the use of stimulo-narcotic drinks, such as are used on the tables of most moral people, together with the use of stimulating foods which increase the heart's action and produce congestion of the blood vessels of the stomach, and so create a thirst for intoxicating drinks. So Mr. Clark lives very simply, sanctifying his body unto the Lord and recognizing it as a temple of the Holy Spirit. It may be said of him in closing, what the apostle said of himself "I have fought a good fight, I have kept the faith." Mr. Clark's course may not be quite finished as yet, but it is to be said without doubt that when it *is* finished and he

—"lies down to die,
His broken projects mended
By the healing in Christ's eye,
His spirit upward going,
Where Christ's love is fresh and flowing,
T'will be sweet when they meet,
To find his place of resting
In the shadow of Christ's feet."

Dansville, N. Y.

HYPOCRITES IN THE CHURCH.

Yes, no doubt there *are* hypocrites in the church; even among the twelve apostles there was one man who was a thief and a traitor; that was eight per cent of the whole number. Then there was one man who, when cornered, lied, and denied his Lord, and cursed and swore. There is another eight per cent. Is the average worse now? Is more than one church member in a dozen a thief or a traitor? Is there more than one in a dozen who will lie and swear and deny his Lord?

Well, what then? Among business men, merchants, clerks, bankers, and railroad men—leaving out office-seekers and politicians—would it be thought very strange if in a life-time's trial one in twelve went wrong and turned out badly? And these officials are usually picked men; but we cannot pick Christians, we must take all who come; for the invitation is to "whosoever will."

Suppose you take the farmers, or carpenters, or bricklayers, or blacksmith's, or lawyers, or any other class, would you be astonished if any one in twelve proved to be dishonest and untrustworthy? Does it not then seem that hypocrisy is not peculiar to Christianity, but that it runs through humanity?

"But almost all the defaulters and swindlers reported in the newspapers, are deacons and Sunday-school superintendents."

Indeed! Do you *never* hear of an infidel who is a defaulter? of a Freemason who is a swindler? of a Democrat or a Republican who is a thief?

Why is it, think you, that the papers are so particular to state that detected scoundrels are *church members*, even if they haven't been in church for months? Why do they not take pains to classify defaulters and swindlers as Democrats, Republicans, Odd-fellows, Freemasons and the like? Is it because none of these worthies *ever* go wrong? Or is it because there is a little prejudice against Christ and Christianity? Or can it be because Christians have somehow acquired a better reputation for honesty than skeptics, and so a failure on their part causes more surprise than in some other cases?

One thing is certain, men never steal what is is beyond their reach. Can this be the reason why skeptics and scoffers steal so little? Will no one give them a chance to act as treasurers, cashiers, executors, or trustees? Can it be that the men who howl so loudly about breaches of trust among Christians, do not break trust because no one will ever trust them?

It takes a respectable man to get into a position of trust; and of course these who steal trust funds must be all reputable men; otherwise they would not get a chance to steal.

Did you ever see a counterfeit ten dollar bill? Now, why was it counterfeited? Was it not because it was worth counterfeiting? Was it not because the genuine bill had value? No one counterfeits brown paper. Who ever counterfeited a bill on a broken bank? There are counterfeit Christians, no doubt, lots of them. Why? Is it not because Christians are worth counterfeiting? Frequently a counterfeit Christian is a *genuine infidel.* Who ever saw a counterfeit infidel? Why not? Are the genuine usually so worthless that no one wishes to counterfeit them?—*The Armory.*

"TO STAND."

Grant me a patient courage, Lord!
Sore wounded and with broken sword
Beset on every hand;
A lonely and forsaken man,
Far at the doubtful battle's van
To stand!

Weary, athirst and well nigh spent,
O! for a speedy succor sent
From out thy royal band!
It is so hard, in wreck and rout,
'Mid dying faith and living doubt,
To stand!

Yet o'er the conflict's din and heat,
Thy golden trumpet soundeth sweet:
"Yield not, my son, but stand!"
It is not mine to say thee, "Nay;"
Mine but to hearken, to obey--
To stand!

Then if I perish, let me die
Fronting my foes right valiantly;
Thy colors in my hand!
Since death is but the joyful word
That calleth me before my Lord
To stand!

—*George S. Dwight.*

FELLOWSHIP WITH ERROR.

There can be no doubt that truth is of the first importance in the estimation of our Lord and of the Holy Spirit who gave us the Sacred Scriptures. The former says, "He that does truth cometh to the light;" "the true worshipers shall worship the Father in sprit and in truth, and the Father seeketh such to worship him;" "ye shall know the truth, and the truth shall make you free;" "I am the truth;" "to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." These expressions, and others like them, are contained in the single Gospel of John.

The Holy Spirit is again and again called "the Spirit of truth," of whom Jesus says to his disciples, "He will guide you into all truth,"and who ever manifests the greatest solicitude for the truth as opposed to error. Hence unto them that do not obey the truth, indignation and wrath, tribulation and anguish are in store, (Rom. 2: 8); love rejoiceth not in iniquity, but rejoiceth in the truth (1 Cor. 13: 6); we are to do nothing against the truth, but for the truth, (2 Cor. 13: 8); the Galatians are sharply reproved, because they obeyed not the truth, (3: 1); if we have indeed heard Christ, we have been taught by Him, as the truth is in Jesus, (Eph. 4: 21); men are to be damned who believe not the truth; for we are chosen unto salvation through belief of the truth, (2 Thess. 2: 12, 13); having purified our hearts in obeying the truth through the Spirit, (1 Pet. 1: 22); and it is of some significance that the word "truth" occurs fifteen times in the first Epistle of John, five times in the second, and seven times in the third.

Not only is there this high regard for the truth everywhere exhibited through the word of God, but believers are to mark those who teach contrary to the doctrine they have learned from the Scriptures, and to avoid them (Rom. 16: 17). This is not something which Christians are at liberty to set aside as of no consequence, but on the other hand, they are explicitly instructed about it. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition he received of us" (2 Thess. 3: 6). "If any man teach otherwise, and consent not to wholesome words, . . . from such withdraw thyself" (1 Tim. 6: 3, 5). "If there come any unto you, and bring not this doctrine [the doctrine of Christ], receive him not into your house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds" (2 John 10: 11).

The present drift of thought in the church is right in the face of these and such Scriptures, and the man who acts upon them is sneered at, even by his brethren, as harsh and uncharitable and unworthy of notice. The Word says, "Be ye not unequally yoked with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (2 Cor. 6: 14, 15). The Word says by an inspired apostle who was appointed to write a kind of preface to the book of judgments that will close this Christ-rejecting age, "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered to the saints" (Jude 3). It is no obedience to this plain direction to compromise the truth, or to appear on the same platform with pronounced heretics, except to oppose them.

Yet at a "Church Congress," held last summer, and largely controlled by James Freeman Clarke, the representative Unitarian of New England, and by Rev. Heber Newton, who openly scoffs at the Bible, Dr. Pentecost, who is justly considered a faithful witness for the truth, was present, and took part in the discussions as if all the members were of one mind. Quite recently Dr. Herrick Johnson, a professor in a Presbyterian Theological Seminary, and an ex-moderator of the General Assembly, introduced Canon Farrar, an avowed Universalist, to the students of six theological schools, and without a word of protest against his Christ-dishonoring and fatal heresy, if his speech was correctly reported in the papers. It remains to be seen whether his students will logically conclude that Universalism is a harmless opinion, which they are free to proclaim. No one, so far as observed, seems to have been disturbed by the conduct of these honored brethren;but just because they are honored, and have the confidence of the church, it is needful to express surprise and sorrow at their fellowship with error.

"I know this," said the apostle in his farewell address to the elders of Ephesus, "that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20: 29, 30), It was this that gave the keenest pang to the pain of separation from his brethren. So in his last epistle he writes to his son Timothy, "Hold fast the form of sound words, which thou hast heard of me; . . . for the time will come when they will not endure sound doctrine. (2 Tim. 1: 13; 4: 3, 4).

It seems that the time of opposition to sound doctrine has fully come, and numerous ears in all directions have caught the loathsome disease of the itch, demanding to be tickled by sensational topics or by polished rhetoric, and utterly indifferent to truth. No one can doubt that this must lead on to the Laodicean state of the church, in which outward prosperity will be the symbol of spiritual poverty, and the answer will at once be suggested to the Saviour's sad question, "when the Son of man cometh, shall he find faith on the earth?" (Luke 18: 8). May he give us grace in an evil day to obey the word, "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11). —*The Truth.*

[NOTE.—Dr. Brookes writes faithfully against contamination with erroneous doctrine, or encouraging those who teach it; how much more severely should they be condemned who countenance and fellowship the blasphemies and paganism of the lodge.—ED. CYNOSURE.]

WASHINGTON LETTER.

Trip to Chambersburg.—The War Spirit in Congress.—The Bark of a British bull-pup scares our noble Senators.—The peril of Self-destruction.—The anti-Chinese Folly.—Free sugar in the new Tariff.—The Education Bill and the Pensions.

DEAR CYNOSURE:—My last letter was from Baltimore. I made a brief visit to Chambersburg, where I found the friends of our reform steadfast, quiet and hopeful. They have gained some local accessions that will give them moral and material strength. I have had the pleasure of listening to an able sermon by Rev. Mr. Keiter, pastor of the King Street church, and to speak to his flock in the evening. A severe cold, that threatened to prostrate me, induced my return to Washington on Monday, when I had the unexpected pleasure of finding Pres. J. Blanchard, whose stay in the city is longer than he anticipated.

A persistent effort is being made to awaken a military spirit and secure vast appropriations for fortifications and a navy. Ill-timed and absurd are all such endeavors; nothing shows their folly more conspicuously than the following incident:

Senator Van Wyack lives near the British Legation. It seems that a large dog which is kept there disturbs the slumbers of the distinguished Senator. It has been suggested that a kiudly appeal, or at least a policeman's club, might abate the nuisance. But it is remembered that our navy is exceedingly weak, our sea-board cities absolutely defenseless, and our standing army unworthy the name. It will never do to arouse the British lion. Fifty millions for a new navy, $160,000,000 for coast defence, is the smallest outlay that will enable this great nation to vindicate the honor and protect the slumbers of its Senators. In the war of 1812–14 our population was not one-fifth of what it is now, our national resources were not one-tenth as great, and yet Great Britain failed to capture any of our sea-board cities; and, though a bold dash captured the village which has since become this goodly city, they could not hold it for twenty-four hours. The security of our nation is in a just and peaceful spirit. We have a thousand-fold more to fear from internal than external enemies.

But while we have in any case but little to fear from foreign nations, we have much to fear from our own injustice. Nations never do wickedly without sooner or later reaping a righteous retribution. There seems to be a fixed determination to drive out the Chinese. Efforts are being made to secure their expulsion by act of Congress. No legal restraint seems adequate for their protection. A less peaceful, less industrious, and less law-abiding class of foreigners are, in the main, the persecutors of the Chinese. The Chinese minister, it is said, will demand, in the name of his Government, the fulfillment of our treaty obligations in the protection of his people. He will demand indemnity in default of such protection. It may seem easy to slight such a demand, but the moral effect on the nation would be a thousand-fold greater than all the bombardments of all the navies of the world. It is hoped that instead of responding to the war-like spirit, Congress will pass the bills, now before either House, providing for a peaceful adjustment of all international questions.

The new Tariff bill introduced by Mr. Morrison of Illinois proposes a reduction of $20,000,000 of national revenue, one-half of which is to be taken from the duties on sugars. No form of so-called "protection" has been so unreasonable and uncalled for as the duties on sugars. An average duty of sixty-two per cent has been collected off the people of the nation for the benefit of a little handful of sugar planters who cannot at their best estate supply one of our large cities with sugar. Because I am opposed to all war I would favor the freest intercourse among nations. I can but favor all forms of tariff reduction and hope for the time when trade amongst all nations shall be as unrestricted as between the several States of the Union.

The debate on the Education bill has developed the fact that many prominent members from the South are opposed to its passage. Possibly some of these men think it will be easier to control or suppress the negro vote than to make it intelligent. Perhaps they regard the proffered aid as an invasion of State rights, or as an entering wedge that would lead to such invasion. But if the Southern States would protect their rights, they must educate their illiterate people, both white and colored. The State Superindent of Public Instruction for Louisiana says that public education has gone backward during the last few years and makes an earnest plea for national aid.

Perhaps nothing would tend so much to promote a truly national feeling in the South and equal in some degree the disbursements of the vast sums drawn from the people of the entire nation, as this aid to education in Southern States. The pensions are distributed almost entirely in the North. This may be just, but it works badly for the incoming generation in the South who had no part in the war, from which our immense pension payments are the sequel.

H. H. HINMAN.

LITERATURE.

THE GLASSE OF TIME, in the first age. Divinely handled by Thomas Peyton, 1620 A. D. Pp. 177. Price 50 cts. John B. Alden, New York.

The character of this interesting volume will be best understood from its history which is thus given: "This quaint poem appeared nearly half a century earlier than *Paradise Lost*, and it is intrinsically probable that it would have fallen under the eye of Milton, in any case there are striking points of resemblance between the two poems. The copy of *The Glasse of Time* in the British Museum was purchased at a noted sale of old books in 1819, by Baron Bolland, who notes upon a blank leaf that it cost him 21*l.* 17*s.* 6*d.*, (about $110.00). Some years ago a gentleman of Virginia, Mr. J. L. Peyton, sprung from the old English family of that name, made an accurate transcript of the copy in the British Museum, preserving even the quaint spelling, punctuation, capitalizing, and italicizing of the original. This present edition is printed without alteration. Apart from its presumed connection with *Paradise Lost*, the poem has very considerable merits of its own, and is in every way a literary curiosity." The introduction is a careful and critical analysis of the book and a comparison with "Paradise Lost."

A BIRD'S-EYE VIEW OF THE DOCTRINAL TEACHING OF THE ROMAN CATHOLIC CHURCH, and the true Secret to Ireland's Independence; under the similitude of a common place talk with Irish Roman Catholics. By John Daly, a converted Roman Catholic. Pp. 210. Price 25 cts. John Daly, Wilkesbarre, Pa.

In spite of the literary cruditics suggested by the title of this work it is written after a profound experience of redeeming grace, after the author had for many years tenaciously clung to the traditions of Rome. The incidents of his conversion are deeply interesting and the different chapters with their refutation of the confessional, priestly absolution, transubstantiation, and the Eucharist are argued plainly, earnestly, and forcibly, though not with the finish of a rhetorician. The second part is somewhat historical, showing that the early Irish church was not Roman, and Patrick, Columbkill and others for eleven centuries were not papists. The contamination of this early church and subjugation to Rome is traced. The author pleads earnestly with his Irish countrymen for liberty of conscience, urging them to investigate for themselves and prove that which is good and true without relying always for salvation upon the will of a weak mortal like themselves. Since the publication of this book he has opened a tract repository for Roman Catholics in Wilkesbarre, Pa.

How to Work is a manual for Christian Workers by John A. Bennett, published by John W. Pritchard, publisher of the *Christian Nation*, New York. The work is intended for a concise outline for young Christian workers, to not only inspire them to work, but to instruct them briefly in the methods that have proved most effective and are in accord with the Bible. In some respects it is almost elementary in its character. It is thus divided: Qualifications of the Worker, His Weapon, Bible Study, Bible Readings, Bible Marking, How to conduct Meetings, Inquirers, Excuses.

The Linguistic Chart of Bible Wines, by Rev. J. A. Pollock, Spiceland, Indiana, is designed to accompany a volume on the same subject in which the author with greatest diligence and research proves the use of unintoxicating, as well as fermented wines in the Bible. The chart on one side shows the component parts of grape juice in the natural and fermented state, and by letters in different colors makes apparent to every eye the proportion and kind of change which takes place. On the reverse side is a list of the Hebrew and Greek words that are translated "wine" in the Bible, with their literal meaning, number of times used, etc. By the use of this chart any ready speaker can make a most effective temperance address. Address the author for this valuable chart and book.

The subject of Church Union will be discussed in the March *Century*, from the Presbyterian point of view, by Dr. Howard Crosby of New York, and Professor A. A. Hodge of Princeton.

No lover of the beautiful in nature will fail to appreciate the labors of Dingee, Conrad & Co., the celebrated florists of West Grove, Pennsylvania. For years they have been known as among the leading rose culturists of the world, and in their immense green houses are yearly developing new varieties. Something of their interesting work may be learned in their catalogue, which will be sent on application.

Emilio Castelar is probably the most brilliant orator now living. A full-page portrait of him will form the frontispiece of the March *Century*, with articles by William Jackson Armstrong and Alvey A. Adee, of the State Department, Washington. The latter was a member of the American Legation in Spain at the time of Castelar's political ascendancy. The present situation in Spain makes these papers especially timely.

The Hon. Warren Easton, Louisiana, State Superintendent of Education, writes an earnest appeal to the Senators and members of Congress of Louisiana in behalf of the Blair Educational Bill. "Much as your State has done for popular education, and hopes to continue to do," he says, "she can accomplish but little in this great ocean of illiteracy without a helping hand." He then calls attention to the statistics of illiteracy of the State. Of the total population over 10 years of age he says 49 per cent cannot read. Native whites over 10 years of age who cannot write, 19 per cent; foreign born whites over 10 years of age who cannot write, 10 per cent; white males between 10 and 14 who cannot write, 28 per cent; females, 25 per cent; white females, 21 and upward, who cannot write, 16 per cent; males, 15 per cent; total colored, 10 years and upward, who cannot write, 79 per cent; colored males, 10 to 14, who cannot write, 73 per cent; colored females, 71 per cent; colored males, 21 and upward, who cannot write, 80 per cent; females, 82 per cent. After a careful study of these figures, he says: "Can you stand idly by and hear your colleagues refuse to lend a helping hand to your section and to the many others burdened alike with her with a great mass of illiteracy?"

AMONG THE DANES.

From a late letter from Pastor F. L. Grundtvig, of the Danish Lutheran church, Clinton, Iowa, we learn of some marked steps of progress in understanding the nature, and dealing with the evil of secretism. May the Clinton congregation never be vexed with lodge enemies within its peaceful fold. The letter says: "I sent a small paper the other day, *Lidt of de hemmelige Foreingers Historie i de forenede Stater* (A few words on the history of secret societies in the United States). That is the twentieth paper I have written against secret societies in the Danish language. Last week (Monday, Jan. 18th) we had a hot evening in the Danish Lutheran congregation in this city, but we won the battle. We passed a law against secret societies as follows: "No member of a secret society with its own religion, must be allowed membership in this congregation. If any member of this congregation enters a secret society with a religion of its own, that member excludes himself from the congregation."

REFORM NEWS.

OLD NIAGARA COUNTY.

The Annual Meeting of the Niagara Co. Christian Association opposed to secret societies will be held at Newfane, March 5th. Rev. J. T. Michael, D. V., will be with us, and deliver a "Sermon on Masonry."

T. CORLISS, *Sec.*

TO THE FRIENDS OF THE REFORM IN ILLINOIS.

DEAR FRIENDS:— "Owing to the state of our treasury," I have been requested to make a special effort to secure subscriptions, collections, or donations, during my last month's work for the Illinois Christian Association.

I have never been a financier, nor could I ever obtain subscriptions worthy of mention for anything. It is true, I have secured a very few for the *Cynosure*. But I am free to say that I never had the faculty of raising funds which some men so happily possess. In view of this, and the unwearied opposition of the craft, not only to my raising funds but to the distribution of literature and to my speaking in churches, or halls, it is no wonder that the funds in the treasurer's hands have run so low that they are almost exhausted. The wonder is, that they held out so long! The best "special effort" toward replenishing our depleted treasury of which I am capable is, to lay these facts before you and request you to respond as generously and promptly as the necessities of the case demand.

This reform cannot advance without funds and friends, and it possesses both. So while we have no desire to "number Israel," we hope all will remember that our treasurer, Bro. Phillips, is a good man to count shekels and will give you credit for all you send.

We do not resort to any device of "ring cake, fish pond, or bean bag." We simply state the case, and urge prompt action in the line of what God requires you to do in the matter. If you give a tenth of your income to his cause (which is the least you should do), send that proportion of it which you believe measures up to your full duty in the matter. Our success in life, in any direction in which our duty lies, reaches only to the degree that we meet the Divine requirements respecting it. "Faith without works is dead." "What God hath joined together let not man put asunder." Yours in the conflict,

G. F. DISSETTE.

A WEEK IN OHIO.

Up and down the Country through Snow and Mud.—West Salem, Creston, Utica, Albion, Savannah, Mansfield.—Warm Friends in every Quarter.

UTICA, O., Feb. 19, 1886.

DEAR CYNOSURE:—My report this week is as follows:

Friday, at West Salem and Creston, I received some subscriptions for the *Cynosure* and State work. Owing to other appointments I was compelled to refuse an invitation extended by I. W. Knestrick and N. Minor, of Creston, to speak at that point. I hope to be able to speak there in the near future.

On Saturday, brethren Laux, Smith, the Overholts and others made me welcome; had bills circulated announcing that I would speak in the City Hall in the evening. Quite an interest had been awakened by Mr. Ronayne's and father's lectures. Between two and three hundred gathered. The Masons had learned wisdom by the past, and did not make their appearance. I found a gentleman here who had been induced to join the fraternity since Mr. Ronayne worked the degrees. He told me frankly that they worked Masonry in the lodge just as Mr. R. worked it in public, and he did not purpose paying the Masons money for what he could just as well read in books.

Sabbath I accepted the invitation of Rev. E. Hunsberter, pastor of a German Mennonite church, to occupy his pulpit in the morning. The pastor prayed in German; as I could not talk otherwise, I spoke in English. The congregation evidently understood both. The Lord was with us and blessed his truth.

Monday evening found me at Albion, where Bro. Chas. Landis had worked faithfully to arrange for my lecture. The school house had been procured, the churches being refused. Although the roads were in a very bad condition, a good number gathered at the hour appointed. Many remembered and spoke highly of the lectures delivered some years since by my father. A number of Masons came in to hear what I had to say. One of them, a Mr. Lee, who had been lowered, we were told, to the Holy (?) Royal Arch degree, lost his jewel (a silent tongue) and helped expose the fraternity. His father, Josiah Lee (of whom I spoke in my last letter), was so much pleased with the lecture that he gave five dollars to help on the cause.

Tuesday I rode seven miles on horseback and walked four to reach my appointments at Savannan. This was no easy matter, as the roads had not improved any by the snow and rain that had fallen. I succeeded in reaching Mr. J. W. Paxton's, however, in time for dinner. The lecture was very well attended and a good collection taken for the work. I feel greatly indebted to Bro. Wm. Gregg and family for personal kindness and assistance in our work. His son George kindly took me some eight miles through the mud and snow to Ashland, where I got a train for Mansfield. "A friend in need, is a friend indeed."

Wednesday I had the pleasure of attending for a little time the dedication services of the new U. P. church in Mansfield. The building is nicely located. Has a seating capacity for some five hundred. It costs over $14,000. Nearly this amount has been pledged. Prominent ministers from different parts of the country assisted in the services.

Thursday, after making my monthly report to our State Secretary, I took the train for this place. Friends were expecting me, and notice that I would speak in the Covenanter church had been well circulated. At Mr. David Hawey's I found dinner waiting. I need not say to those who know the Haweys that all true reformers will find a home here. Going to the country in the afternoon I had the pleasure of meeting our friend and co-worker, Mr. Caleb Lyons. He is noted for his zeal in our cause. Both he and his estimable wife were suffering from severe colds, and were not able to attend my lecture in the evening.

This noon I take the train for Columbus. President Blanchard writes from Washington that he would like to have me meet him in Cincinnati next week and assist in arranging for lectures. This I would like to do, but have not fully decided, as there are other appointments to which I should attend.

W. B. SSODDARD.

CORRESPONDENCE.

THE WONDERFUL WORK OF GOD IN MEMPHIS.

MAN'S EXTREMITY GOD'S OPPORTUNITY.—GLORIOUS NEWS FROM TENNESEE BAPTISTS.

MEMPHIS, Feb. 13, 1886.

EDITOR CYNOSURE:—Once more I am seated to write you, and through your excellent medium, thank you and many friends for tokens and expressions of sympathy tendered us during these months of anxiety. We are now—praise the name of the Lord,—in our new home next to my church. We live in part of it while the carpenter works in the other. We moved into the house while the plastering was green, yet God took care of us during the most intense cold weather known in this country for many years; we have not even had colds. I intended to have written you last week but deferred on aecount of holding a conference meeting in church last Friday night, one week ago to-day, in which meeting we excluded 28, and gave 40 more until February the 28th to leave the lodges. We are determined to rid our church of lodgery. They keep up a continual broil among us, and since last July, when I first began to uncover the whole lodge system and let the light in, they have persistently refused to give anything in support of the church, thus causing the entire support of the church to rest upon a few, and of course my building has kept us in a continual strain.

This action on the part of the church has added new fuel to the flames, and the result is continual threats, and many fear they will make an attempt on my life through the windows of the church. I continue to preach the Gospel of separation, and do not intend to be intimidated in any duty toward God. Twice since I have been engaged in this work have I been without bread. The last was to-day when your letter came. Wife said to me at the table, "Well we are again without anything to eat in the house. I told you to let the lodges alone; this is all there is in the house, and the children and I need clothes and—and," here she broke down. I could not stand by and see her tears. I did not eat any breakfast, but went to my room, and asked God to send us money for bread, and before the meal was over Wheaton College church and two individuals had sent money for bread. Yes, dear brother, glory to God, it was money for bread; God had it on the way. I do wish you could have seen us brother, wife and I, we all wept when the letter came and we knelt with our children and thanked God.

The extreme cold weather here, and deep snows are such that we are not used to in this country, and they have caused all the avenues of work to be closed up and our people for nearly two months have been without work; this is the cause of our poverty. Those who are with me have given all they could spare to keep the building going along and many of them are very much impoverished,—and here comes more bread (a dear old brother just came in and brought a basket full). God cares for us, bless his holy name! Shall I not go forward in the discharge of my duty, when I have such a backing as the Lord God of Hosts? He says to me, "Fear not, for I am with thee: be not discouraged; for I am thy God: I will strengthen thee; yea, I will help thee: yea, I will uphold thee with the right hand of my rightcousness." Isa. 41: 10.

I have often thought of father Blanchard's text, "Thy kingdom come;" and more so because my brethren so often talk of it. One old man 70 years of age was taken into the Masonic lodge and his case was chronic, but father Blanchard brought him out; he is now on God's side of this living question.

I now want to again thank many friends for the sum of $322.20 I have one final note of $300 to pay on building, March 1st. We have paid in all $900. The continual cold weather is very much to our disadvantage, but we only trust in Him who says, "all things work together for good to them who love God." Trusting in him we have thus far gone forward and at every step of our onward way we have planted a rock, Ebenezer.

The secretists are very much disorganized. They talk strong through their organ, but they are losing ground every day, and at every meeting they are losing members. I expect to have some six or eight to join us from the African Methodist. I find the *Cynosure* is doing much good. Several ministers in this end of the State have severed their connection from the lodge and refused to serve their church unless they declared against secretism, among whom are pastors H. Smith, Carolina, Tenn.; H. C. Owen, Stanton Depot, Tenn.; T. J. Searcy, Brownsville, Tenn.; also the church at Ripley. These are all Baptists, the two first named are men of great influence, and have a large following. The lodges at Brownsville, both Masons and Odd-fellows, are completely broken up. These pastors said to their congregations they would not endorse any institution that would attempt to murder a man for his honest convictions. The truth is more of our people are awake to the true inwardness of these blasphemous institutions. May God help you, and bless you in the good work. May we roll over the logs; let the light shine on the bugs and enjoy the sight of their squirming. I will write you again after our next meeting, sooner if anything of importance transpires. We ask the prayers of Christians everywhere. Yours in battle array.

R. N. COUNTEE.

JOSEPH COOK'S BOSTON LECTURES.

Joseph Cook is doing a great work by his Monday noon lectures. It was our privilege to attend his lecture of Feb. 15. Tremont Temple was well filled, especially the immense galleries with seats free. The tone of the meeting was as devotional as Dr. Cullis' mid-winter convention, Mr. Cook leading in prayer at commencement and close. In his prelude he denounced the anti-Chinese mobs as of foreign origin, and the Sunday newspaper as a moral nuisance. In his lecture he affirmed that eternal salvation was freely offered to every human being, and that this life was the only probation of the race; that those who reject salvation in this life will be eternally lost and beyond the hope of mercy. In his chosen field, Mr. Cook is no doubt the most remarkable man on the American continent.

S. C. KIMBALL.

GLADSTONE AND PARNELL.

The opening of the Parliament of the United Kingdom happily reveals the fact that although Gladstone has delayed the Irish questions for several weeks, Parnell has the good sense to exercise patience for the time, and thus shows to some of his followers an example of a virtue which they would do well to follow, and they will, of course, acquiesce in the decision of their leader. Had Parnell chosen the opposite course, and shown the pugnastic spirit which is ever so applauded among us by his countrymen, he might again have strengthened his Tory foes as at the elections; but his party has gained wisdom by experienee, and they will now rather trust a friend than court a foe.

The delay suggests another reference to his great speech in November at Edinburgh while in opposition, and now may be seen as the rule for his official course. He then said: "Rely upon it, that if a demand is made constitutionally by the vast majority of the representatives of Ireland for the concession of vast local powers of self-government, accompanied with an admission that the unity of the Empire is not to be impaired, the magnitude of that subject and its character will sweep into the shade, for the moment, all those subjects of ordinary legislation on which I, or on which others have addressed you, and the satisfactory settlement of that subject which goes down to the very roots and foundations of our whole civil and political constitution, will become the first duty of Parliament." He then alluded to the danger of any "mistake," and advocated "a kindly spirit," but of "perfect independence" (of the Irish party) "so as to maintain every dictate of the principle that maintains the unity of the Empire. That is a matter of absolute necessity."

If the Irish party expected more from the Tories, with whom they then co-operated against Gladstone, it has found its mistake. And it cannot expect that Gladstone will do more for them than he then so plainly declared the "absolute necessity." If they had then co-operated with Gladstone, who had already carried many good measures for them and given Ireland a constituency as broad as that of Scotland or England, the measures still forthcoming might already have been passed. But, possibly, public sentiment was not quite enough for them, and much will depend on the course of action in Parliament by the Irish representatives whether Gladstone's plans shall be carried out, or the Orangemen and Tories be restored to carry out their conservative, yea, oppressive policy. Experience may have taught even the rash men of the Parnell party some discretion. T. H.

THE TRACT ON MASONIC OUTRAGES.

WELLESLEY, MASS., Feb. 10, 1886.

DEAR EDITOR:—Mr. Hinman's kind request that I should write that tract on Masonic Outrages seems to require some reply.

I believe that a full account of the various murders committed by the Masonic fraternity would have a great effect in enlightening the public mind regarding its real character, and I sincerely wish that such a tract, or pamphlet, might be compiled. But while deeply appreciating the compliment to me involved in Mr. Hinman's proposal that I should write it, I am fully aware that such veterans as Elders Callender and Tapley, for instance, have a much fuller personal knowledge on the subject than I possess, and for that reason, if no other, would be more competent to undertake the task. But if the pressure of other cares and duties prevent worthier pens from undertaking it, I am willing to do the best I can to compile such a pamphlet, but must be entirely dependent on the kindness of reform friends to furnish me with whatever facts may be in their possession.

My desire to work for the cause but grows stronger the more the Lord gives me to do for it, but I do not wish to undertake what others might do better.

Truly yours, E. E. FLAGG.

A BURNS MEMORIAL ROUTED.

LASALLE, Ill., Jan. 26, 1886.

EDITOR CYNOSURE:—I enclose a memorandum of an affair that occurred here yesterday, and it bears on the Masonic and temperance questions.

Last evening the citizens of LaSalle were requested to meet in the capacity of a literary club to commemorate the birth of Robert Burns.

The hall in the second story of the rear end of the M. E. church was recently finished and named after a late pastor, Mr. Hazeltine, a high Mason and high license man, a general favorite with that people here, so that there was a great rush of that class, which, together with others, filled the hall so that there was scarcely standing room and but few of the audience sitting. The consequence was the floor began settling in the midst of prayer, it being supported from the roof by an iron rod through a cross timber under the floor, the nut on the end of the rod stripping off the thread for several inches. A panic was prevented by the pastor breaking out into singing, thereby saving the audience from being plunged down the very intricate winding stairway to the landing below.

The moral of this may be judged by the object and the character of the surroundings. Perhaps Providence had nothing to do with the affair, but the people were glad to escape without commemorating the birth of the jolly bard of Scotland this time. T.

GOD'S WAYS VS. MAN'S WAYS.

VALMONT, Col., Feb. 4, 1886.

The Preacher's record is, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Since the day that Satan succeeded in causing Eve to believe that God was fallible, her posterity have manifested a like belief. Very many, even Christian men and women, seem, by their acts, to say, we enter our names on the list as competitors with Him whose claims are thus stated through Isaiah: "For as the heavens are higher than the earth, so are my ways higher than your ways."

It is not supposable, neither is it charged, that Christians intend so to enter the race for supremacy with their Maker. Yet through the traditions of the elders, and their sanction of "sought out inventions," and the blinding and pursuasive power of Satan, many are unwittingly placing themselves in the attitude of ignoring God's plans by substituting human contrivances or inventions.

God has a complete and perfect plan of operation. To that plan it becomes all sentient beings to defer, and to conform themselves. Most assuredly, as with a Christian, no reasoning should be needed to convince him that the pattern thus set is the apex of all perfection. Yet so it is, that, blinded and unaided human nature is continually being led astray by Satan at his will, under the old and successful blasphemy of "God doth know, that in the day [thou dost substitute thine own plan for his] then your eyes shall be opened, and ye shall be as gods."

The thought of writing this communication to the public was begotten by an interview, a very agreeable, and I trust, profitable one, held yesterday, with an esteemed couple, persons of intelligence and real worth, who, nevertheless, were both of them members of a secret, or of secret societies, professedly human and reformatory in their aims. One of these organizations was formed ostensibly in the interest of the overthrow of the rum traffic. A good object, surely. Yet not supported, as by this organization, with its secrecy, exclusiveness, regalia and titled grandiloquence, by any pattern set by Christ, or by any sanction whatever as derived from the word and spirit of wisdom. Were Christ on earth in incarnate form, would he unite, in affiliation, with any one of the organizations holding a secret pass-word as a key by means of which its possessor might reach the sanctum of the order? Would he approve of such organization?

Christian brother or sister, suffer words of exhortation from one who for more than sixty-two years has been, through the new birth, a member of the Christian family. Christ being with you and in you, I entreat, with all the love of a father in Israel and a brother in Christ Jesus, that you enter into no fraternation whatever, into which our Head would not enter or approve, were he clothed with incarnation and dwelt among us.

In all efforts against the powers of darkness and sin let us be mighty through God, to the pulling down of Satan's strongholds; among which are Freemasonry and its almost numberless satellites.

Depend upon it, beloved, the natural and inherent animus of all organizations as ostensibly waring against Satan's kingdom, if not planted of the Father, are exoctics in the garden of the Lord; and as sure as is Christ's word, they shall, yes, "*shall* be rooted up." R. W. LYMAN.

THE SONS OF VETERANS.

In the list of political lodges in the *Cynosure* the "Sons of Veterans" is omitted. We have reason to believe it to be a political order. There is no doubt in the minds of many that it is a trap to catch young men so they may be schooled into Freemasonry and deluded into the belief that they are patriotically honoring the old soldiers, but it is a reproach to any nation, although it is in homœpathic doses the same as Good Templarism. A member of the order said to me while looking at an illustration of a Masonic lodge room, "That is the same as our camp." He was a youth in his teens with a tender and open heart unlike the lodge. He was ignorant that the whole lodge system is antagonistic to free investigation and the religion of Christ. In nearly all lodges they sing and pray. In the church Christians pray in the name of Christ. The lodge excludes Christ, and may elect an infidel to pray. The church is of God, the lodge is of the devil. He that climbeth up some other way, the same is a thief and a robber. CYRUS SMITH.

BIBLE LESSONS.

STUDIES IN JEWISH HISTORY.

LESSON X, March 7, 1886.—Reading the Law. Neh. 8: 1-12.

GOLDEN TEXT.—So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading. Neh. 8: 8.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The occasion of the reading.* vs. 1–4. No other impulse than a genuine hunger for the Word could have gathered together such a throng of men and women. Something similar was witnessed in the time of Edward VI. when crowds assembled in St. Paul's to hear the Bible read—so long sealed to the masses by papal tyranny. It was not the novelty of the occasion which drew them, nor desire to hear new and startling doctrines; it was the heart of a sorely chastized nation seeking God once more through the channel of a long-neglected religious ordinance. Israel's appalling apostasy was owing in no small degree to the long disuse of this means of grace—the public reading of the Law. Its revival seems to have originated in the request of the people themselves, the result of a great spiritual awakening—in its turn a direct result of the civil and religious reforms inaugurated by a wise, just and Godly ruler. As soon as political questions begin to be looked at by rulers and people from a Gospel standpoint there is laid the basis for a genuine and lasting revival of spiritual life. Prohibition has entered the realm of party politics, but those people who deprecate this have forgotten how Christians everywhere are being bound in closer union by being given a mutual object to work and pray and vote for; and are thus made more effectual instruments for the world's conversion. Anti-masonic lectures have often found a faithful earnest presentation of the sin of lodgery the prelude to a revival. The progress of Christ's kingdom must be measured—not by the number of those who are willing to lay down their garments in the way and shout hosanna, but by the numbers who are willing patiently and faithfully to help remove the stumbling blocks that make its progress impossible.

2. *The manner of reading the law.* "They gave the sense, and caused the people to understand the meaning." We have here a hint of the great value of expository preaching. The Bible is a savor of death unto death when its meanings are wrested and its doctrines overlaid with false interpretations. There is too much superficial study of the Scriptures. The question with us should be, do we make it a practical book? Do we order our lives by it, and to this end do we seek prayerfully to find its true sense for ourselves and for others? If ministers studied more those passages which relate to wine drinking and caused the people to understand their meaning, would there be so little real knowledge of the Bible doctrine on this subject? If they expounded such passages as Lev. 5: 4, 5 and Mark, 6: 21-28 in their relation to Masonic oaths would so many be deluded by the lodge argument that such oaths must be kept even after their iniquity is revealed? We need not only more pastors but a great army of consecrated laymen for this work of interpreting the Bible to the common apprehension; leading the masses to grasp the true spiritual meaning of its teachings and commands.

LIGHT FROM THE WORD.

What was commanded every seventh year? Deut. 31: 10–12. Is joy a Christian duty? Phil. 3: 1; 4: 4. Is joy the portion of the righteous? Ps. 97: 11. What of the wicked? Is. 50: 11.

From Peloubet's Notes.

The Time. The occasion was the celebration of the feast of the seventh month (chap. 7: 73). The beginning of every month was ushered in as a sacred festival; but this, the commencement of the seventh month, was kept with distinguished honor as "the feast of trumpets." Trumpets were blown everywhere, unless the feast fell on the Sabbath. It was the first day of the seventh ecclesiastical year, and the New Year's day of the civil year, on which account it was held as "a great day."

"They read in the book, in the law of God, distinctly." That is, so that every word could be distinctly heard. Compare Ezra 4: 18, where a cognate word is translated "plainly."—*Pulpit Com.* This was done either as a choral recitative in which 13 Levites accompanied Ezra, or by repeating to different portions of the great congregation the words which Ezra read. This is the *first* way in which they caused the people to understand.

Application. This work of the Levites was much the same as that of Sunday-school teachers to-day. (1) Read the Bible daily. (2) Use the Bible itself in the class, so that they shall be familiar with its use. (3) Cause them to learn the choicest passages by heart. Frequently do this in the class, thus clinching some great truth. (4) Take pains to understand yourself the meaning of the word, by careful reading; by prayer; by experience; by practice; by the use of helps; by teacher's meetings; by continued thought; by the enlightening Spirit. (5) Explain, teach, apply the word, so that every scholar shall have a clear understanding of its meaning and applications.

"This day is holy unto the Lord your God; mourn not." Mourning was unsuitable for a day of high festivity, the opening day of the civil year and of the Sabbatical month, itself a sabbath or day of rest, and one to be kept by blowing of trumpets.

"For all the people wept, when they heard the words of the law." They realized how different their lives had been from the lives commanded by God. They had failed in personal duty. They had failed in the public worship of God. They had failed as a nation. They saw also the punishment God had threatened for sin, and understood clearly why they had been made captives, and why the nation was so poor and weak when it might have been the central glory of the world.

"The Joy of the Lord is not worldly or sinful pleasure, but is joy like that of the Lord Jesus." (John 15: 11). (1) It is joy in the Lord, in his love and care. (2) It is the joy of perfect submission and obedience. (3) It is the joy of the free activity of a holy nature. (4) It is joy in doing good to others. (5) It is the joy of loving. (6) It is joy in the right use of all worldly things as God's gifts. *Such joy is our strength* because we are stronger in joy than in sorrow. Joy gives courage and hope and free activity, and health of body and spirit. It fits us for the service of God; it is a safeguard against the allurements of sinful pleasure, and against discouragement in trying times; it recommends our religion and our Master to the world, and attracts men to them; it honors God. This is especially true of joy that triumphs over sorrow and trials.

Dr. Lennox Browne, senior surgeon of the London Throat and Ear Hospital, has recently published a book in which he makes a strong scientific argument for total abstinence from intoxicating liquors and tobacco on the part of singers and speakers. He holds that both of these stimulents are injurious to the voice.

A bill is before the Connecticut Legislature forbidding the running of any but mail trains on the railroads of the State, on Sunday, excepting such as the Commissioners shall authorize as necessary, and the handling, loading, or unloading of freight except in cases of necessity or mercy.

OBITUARY.

OSBORN HAND, an early and earnest friend of the reform represented by the *Cynosure*, died at his home in Elkhorn, Wisconsin, about February 1st. The *Independent* of that place contains the following excellent notice of his life:

Born in New York State, his first home when married was in Otsego Co., of that State, where he tilled a barren farm for seven years. In the spring of 1842 he found a home in Walworth Co., where he has labored ever since with diligence and success. The three sons and three daughters living were all present at the funeral services, conducted by Rev. N. Barrett LaRoy S. a Congregational pastor in Ottumwa, Iowa, Miss Millie A., a teacher in Utah Territory, and the other four living in Elkhorn. A son, George, gave his life in the service of his country in the war of the great rebellion, and two infant children were buried in New York State.

When a young man, at a time when drinking habits were universal, he took the pledge and gave temperance lectures. In the very earliest days of the agitation he became an Abolitionist, many times voting the anti-slavery ticket almost alone. In opposition to secret societies and the use of tobacco he was always willing to bear testimony. He was a pioneer in thought, independent of others in reaching conclusions, rather fond of standing alone, ever courageous and loyal to his convictions, however unpopular they might be. In the very earliest days in the settlement of the county his house was regularly used for religious services and afterwards, in the school house, he was a leader in church and bible school work. The first Congregational church in Elkhorn was due more to him as chairman of the building committee than to any other person. With careful habits of economy in his own personal habits, he was generous to the poor and to worthy objects of benevolence. About a dozen church buildings near Elkhorn have been aided in their erection by his subscription. Nearly all the children were given good opportunities for study at Wheaton College, on whose board of trust he served for twelve years, and whose treasury he replenished with liberal benefactions. His ideals of uprightness and honor in trade were very high. His manner was direct and almost abrupt in dealing with that which he disapproved. He could not bear a false appearance and he was not slow in expressing his scorn for a sham. He loved books and literature and would have honored any profession to which he might have been called. He was a man of unusual intellectual vigor, fond of argument, and with considerable acuteness in metaphysical hair-splitting.

A year ago last November the golden wedding was celebrated with bringing all the children and grand-children, twenty-four in number, under the home roof. The 27th of last August the annual Hand picnic was held on Geneva Lake on the 75th anniversary of his birth-day, where he read a full and interesting sketch of his own life. His sufferings the last three weeks have been intense, but they were borne with his accustomed fortitude and with many expressions on his part of appreciation of the care he recieved. His Christian hope was ardent and clear to the very end. When asked whether his outlook was clear and his faith firm, with radiant face he promptly answered, "For this I have lived more than fifty years."

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Send for a copy to Anti-masonic headquarters, the NATIONAL CHRISTIAN ASSOCIATION, 221 W. MADISON ST., CHICAGO. Price, 25 cents.

The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.
PLATFORM ADOPTED at Chicago, June 28, 1872.
NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.
1876—James B. Walker and Donald Kirkpatrick.
1880—J. W. Phelps and Samuel C. Pomeroy.
1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

F. W. Capwell, New York; *J. A. Conant*, Connecticut; *E. G. Paine*, Minnesota; *G. W. Needels*, Missouri; E. D. Bailey, District of Columbia (*Ex. Com.*) James Kennedy, California; Robert Hardie, Dakota; J. F. Galloway, Florida; L. N. Stratton, Illinois; Israel Hess, Indiana; J. N. Norris, Iowa; H. Curtis, Kansas, S. A. Pratt, Massachusetts; H. A. Day, Michigan; E. Tapley, Mississippi; S. C. Kimball, New Hampshire; Robert Armstrong, New Jersey; E. A. Foldstrom, Nebraska; J. M. Scott, Ohio; Wm. H. Pruett, Oregon; A. M, Paull, Rhode Island; J. W. Moss, West Virginia; M. R. Britten, Wisconsin.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Morengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

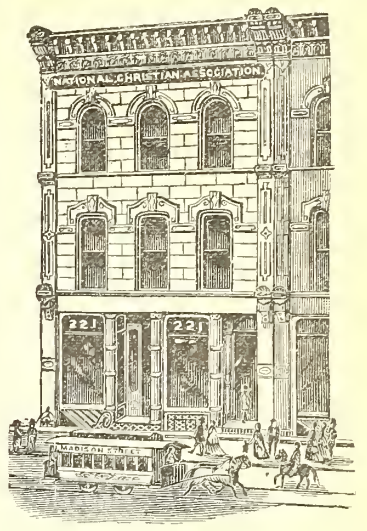
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Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

FINNEY ON MASONRY.

The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth 75c; per dozen $7.50. Paper cover 35c; per dozen, $3.50.
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221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

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The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, FEBRUARY 25 1886.

There are three obstacles in the popular mind to the overthrow of the lodge-worships: iguoraucc, indifferenee, and malice born of self-interest. The ignorance must be enlightened; the indifferenee aroused; and the malice overcome. This can be effected only by weapons "*mighty through God.*"

OFFICE SEEKERS as a class are the most unhappy of men. One who came to Washiugton to get office spent all his money waiting on men who promised him before they were elected, and he is now shoveling dirt at a dollar a day to get money to get home. Another inquired of a clerk the other day if he knew of any farmers around Washington who wanted help!

It is to be hoped that the reputed vices of Washington City, especially of members of Congress, are exaggerated. Insinuations have lately crept into papers that there are 600 improper women in the department clerkships. But these stories may be started by men who delight to throw ink over masses, to hide their own blackness. But we know that Masonic morality yields no motive to godliness, or protection from uncleanness. Mormonism is Masonry.

INTERESTING TO DEMOCRATS AND REPUBLICANS. —Mr. Stilson Hutchins established the *Washington Post* (Democratic). He is now said to own the buiding where the *Post*, *Republican*, and *Critic* (Mugwump) are printed, the chief relianee for gain being the public printing. Mr. Hutchins is safe. Under a Democratic administration he reaches the treasury through the *Post*. When the other party is in, he gets money through the *Republican;* and in case of a dead lock, the *Critic* helps him. This fact of the ownership of the party papers in Washington ought to open the eyes of American voters to the emptiness of present party professions. Rebels and Unionists did not, and liquor men and anti-liquor men do not fuse in that way.

It is commonly reported that the pastor of a very large colored Methodist church in a Southern city, was known by his people to keep a concubine besides his wife. An educated and apparently pious pastor, several hundred miles away in the cars, was asked, "Are these reports true of brother R——?" "Very likely," he replied; "I belong to the same denomination, and his repute is that he has an angel's tongue and a devil's heart." "Then," he was asked, "why don't your bishops expel him?" "He is a dangerous man, stout and robust. This sort of reputation has followed him; and he has cut up and killed one or two men in quarrels about it." "Then why do you continue in such a church?" "Our church, like those which Paul founded, is in a transition state from the morals and heathenism which they practiced while in slavery. But we are gaining. There are one or two such preachers in our conference, but they are growing infamous, and we are after them with a sharp stick!"

MAY SINNERS VOTE OR ONLY SAINTS?—The old Scotch divines said "civil government is founded in nature, not in grace." They therefore held that natural men might vote and hold office. But it does not follow that God must be ruled out of politics to accommodate unbelievers. For then Christians must cease to be "the light of the world" and its salt. "But you can't elect a President by religious votes." True, but God must be recognized, or you have got no government. For "There is no power [civil power] but of God." "And the powers that be are ordained of God." And American politics, that is, politics as taught by Christ, originally, everywhere, North and South, acknowledged God, and appealed to him in laying the foundations of our free government. And if we give up God, we give up government; and worldly men, governed wholly by worldly motives want government to protect their rights of person and property. There are two ways of getting rid of God in government, viz., to ignore him, or to worship false gods. David says, "If we have forgotten the name of our God, or stretched out our hands to a strange god, shall not God search this out?" David did not, but Solomon did: and one built, and the other destroyed the realm. Omitting God from political platforms is "forgetting" him; and admitting Masonic and Chinese oaths is "strange" worship. Both mean national ruin. When Solomon died society fell to pieces. This matter was settled at Syracuse where the American party was named.

EDITORIAL CORRESPONDENCE.

IN THE WHITE HOUSE.

WASHINGTON, D. C., Feb. 13, 1886.

This first palace of the masses is 170 by 86 feet, built of sandstone, and painted white. Whoever will goes in without knocking or ringing from 10 A. M. to 3 P. M. It was projected (I think) by Washington though he did not live in it. You open the front door into an aute-room, turn to the left, and pass into the great East Room which is 80 by 40 and 22 feet high, walled with vast mirrors and green tropical winter plants. Visitors, gentlemen with ladies, from everywhere are sitting in niches, chatting and feeling quite at home in this people's mansion. I have been in Washington three times, stopping weeks in 1868 and six months in 1884, and am now here over a week; yet yesterday was the first time I ever set foot in the White House. I weut there yesterday (Friday) noon, Feb. 12th, to see

MISS ROSE CLEVELAND.

I asked for an usher in the ante-room, and one said: "What do you want?"

"To see Miss Cleveland," I replied.

"I doubt if she receives you at this time," he rejoined.

"You can easily test it," I answered, "by handing her this card."

Miss Cleveland had aided on the previous evening at the President's reception of the Judiciary, where she was conducted to the table by the Chief Justice of the Supreme Court, and during the evening approaching was to aid in receiving the Diplomatic Corps. Of course she had not much time to give to strangers. The usher, however, gave her my card, and came back gracious and agreeable; showed me where to leave my hat, waterproof, and umbrella, and led me into the "Red Room," which is the family parlor, 30 by 40 feet; gave me a chair; lit a match and ignited a neat mass of combustibles in the grate, which at once blazed up into an agreeable flame; then said, "Miss Cleveland will be in in a few minutes," and left. On the walls stand full length pictures of Lafayette, J. Q. Adams, and Martin Van Buren. I had glanced at these, when Miss Cleveland entered, dressed in red, like the room; greeted me by name and invited me to a seat.

THIS MISS CLEVELAND

is a slight young woman, neither plain nor pretty; with a modest, Puritan face and penetrating blue eyes; who, two centuries and more ago, might have passed for one of the daughters of Oliver Cromwell. She is the daughter of a Presbyterian clergyman, and sister of Grover Cleveland, President of the United States. Such is the young woman whom the

"Tide in the affairs of men"

has thrown up from the sea of humanity, to the apex of society in this metropolis of the American people: and thus far she has done her work becomingly and well. True, the Judiciary reception, to whose banquet the Chief Justiee led her night before last, had "seven wines" and twelve courses at the feast, which Mrs. Lucy Hayes would have vetoed. But Miss Cleveland is a younger sister of a firmer President than Rutherford B. Hayes, and so may be excused for not ruling out the "seven wines" at a Democratic banquet.

I said, "Miss Cleveland, if I knew precisely the pressure upon your time, it might help me to condense my errand."

"I can give you ten minutes," she answered.

So I gave her a brief history of the American party, formed at Oberlin, and named at Syracuse. I told her that of the 150,000 votes for St. John reported in the Congressional Directory, about one-third were attributed to the American party, which we cast because we were prohibitionists, and had no candidate of our own; that thus in 1884 the American party gave *seven times as many votes* as were cast by the infant Republican party in 1840. That party grew rapidly to manhood, and so, we trust, shall we. I then gave her a copy of the *Cynosure* and called her attention to the heavily marked column, "THE AMERICAN PARTY," and said, "I bring these matters to you, because I know the record in life which you have made, and because, I trust, as Gov. St. John said of his wife, 'what gets into her hands, gets into my head,' so you will be so good as to put this column into your brother's, the President's, head." She smiled and nodded assent, and I thanked her for her courtesy and left; she remarking, "I shall doubtless see you again." So I have put our platform into the White House, and trust that it may prove good seed sown in good ground. The developments which President Cleveland is making warrant the expectation that he may possibly live to be the candidate, in 1888, of a reform party. Take the following act of his concerning another important, fundamental matter:

HON. FREDERICK DOUGLASS

received, yesterday, a note from President Cleveland statiug that "no cards were issued" for the diplomatic dinner last night; but that "the recorder of the city was one of the officials who were expected to be present with their ladies!" This from a Democratic President of the United States to a colored, or half colored man with a white wife! This is one of the most statesmanlike acts President Cleveland has ever performed. The Republicans everywhere, North and South, endeavored to make the colored voters believe that if a Democrat went into the White House, the negroes would be ground beneath the upper and lower millstone of society. This is President Cleveland's answer to it. It is not only statesmanship, but wisdom and philanthropy. Two distinct races kept separate, never did and never can live at peace in the same country. Rome tried it; and, though mistress of the world, she was unable to cope with her proscribed classes. Three years a single leader of her serfs in the little island of Sicily fought successfully her whole Pretorian army. But whatever history and philosophy may say, the hand which holds the key of the White House for the next four years, *is a colored hand.* And if Mr. Cleveland has the nerve to stand by this diplomatic act of social equality against the cry of "*amalgamation!*" "*Miscegenation!*" and the like, he will not be scared by the cry of "church and state," raised against a state recognition of God. There is a long road and a deep gulf between the godless politics of the Democratic and Republican platforms and the Romish doctrine of church and state. Indeed, atheism and state churchism are two extremes of error with no midland of truth between them. Christ, who *is* Christianity, would not act as a judge of estates even. He never attempted to coerce conscience though he forbade crime.

COLQUITT S LOCAL OPTION BILL.

From the evening *Star*, Washington, Feb. 18th, 1886:

In the Senate to-day Mr. Colquitt introduced a bill for the suppression of the manufacture and sale of intoxicating liquors in the District of Columbia. The bill is in accordance with the opinions recently expressed in an interview with Senator Colquitt published in the *Star*. It provides for an election to test the sense of the community, the District to be subdivided into twenty-two election districts, and if the result of such election shall be in favor of prohibition then the liquor traffic shall be suppressed under heavy penalties.

The bill proposes to divide the District into twenty-two election districts, and if at the proposed election a majority shall vote against the sale of liquors, the penalty for violation of the act shall be not less then $100 nor more than $500, or imprisonment from ninety days to one year. Physicians are permitted to give prescriptions under rigid restrictions.

The above sketch looks fair on the face of it. But the people of Washington have no vote any more than women; and they say (I have not yet seen it) that the bill is a blank cartridge; and is not intended to suppress fashionable drinking, or liquor in the Capitol. The *Star* reports that Colquitt said explicitly, that his bill would not strike Congressional liquor or fashionable drinking, but only "low groggeries," and the *Star* says the reported bill is "in accordance." Ingalls is chairman of the District Committee, and he is understood to be a complete, capable, temperance fraud.

I heard the Fitz John Porter debate in the House. Gen. Cutcheon, of Manistee, Michigan, spoke ably and earnestly against Porter. Curtin, of Pennsylvania, and Bragg, of Wisconsin, made hollow speeches which sounded to me as if they were paid, or expected to be, for their support of the bill. It is amazing how it hangs on year after year. The House, it is understood, is to pay it. The Senate may refuse, and the President may veto it, even if it pass the Senate.

Day before yesterday I attended an adjourned meeting of the Washington Presbytery. The leading part was taken by Knight Templar Byron Sunderland, a long, useless debate in which no two agreed and nothing was done. It was a melancholy sight.

I have received much kindness from Prof. and Mrs. Bailey, for which I am grateful to God and to them. There is now no prayer or other meeting about our building, or in the city against the lodge. While here, Mr. O. C. Bailey once spoke against Masoury in the Central Mission and a great fuss was made about it. Prof. Bailey's time and strength are necessarily largely given to his clerkship, without the salary for which the *American* must suffer. He and Mrs. Bailey labor incessautly and effectively, and make a good paper. I have done some little to extend its influence, and hope to do more. If Prof. Bailey succeeds in placing the *American* on a firm footing he will do a great work. Mr. Hinman works steadily, ably and well.

J. B.

OUR REFORM IN THE SOUTH.

Bro. Countee's remarkable letter on the 5th page, which no one should omit reading, reiterates in a different way the urgent appeals of Prof. Woodsmall several months ago, that the time for the National Christian Association to push into the South is NOW. The Congregational churchs, depending upon the American Missionary Association, may be considered as on the whole outside the lodge and beyond its control though not beyond its influence. They form a grand foundation for further work. Naturally the 800,000 Baptists would be next gained to Christ wholly. They are like the Congregational churches in their independence, and already have begun to respond nobly to the proclamation of the truth. The Primitive Baptists are radically anti-lodge. Several years ago a strong association of twenty-five churches in and about Mobile, some with hundreds of members took the same ground. Bro. Countee tells us of grand things beginning in Tennessee. Prof. Woodsmall is holding institutes all through his district and instruets the pastors always on this vital question. If his work could be supplemented with a half dozen consecrated speakers who should go through the South in the name of Christ, we should in a few months find hundreds of churches like that at Ripley, Tennessee, or those about Bro. Tapley at Columbus, Mississippi; and the whole Baptist colored population might be put on the same footing with the A. M. A. churches.

The appeals from the South have been too frequent and too reasonable, in our judgment, for the N. C. A. to neglect them without a grievous failure in its duty to Christ and his kingdom. Nor can we imagine any excuse for inaction which will not vanish before an energetic and prayerful determination to save the colored Baptist churches for Christ. We speak of the Baptist churches particularly because we believe they can be most readily brought over the line of ungodly affiliation with the world in the secret societies. No less effort should be made among other denominations; but if the Baptists are brought alongside the A. M. A. churches on this question, the others will almost come of themselves.

Every week of delay, moreover, is hardening the members of the orders against the truth and increasing their ranks from the Sabbath-schools, increasing the difficulty, the expense and the danger that must at length be met. This we cannot afford to do. If any one is unconvinced of this let him look at Memphis, where a Baptist pastor popular and esteemed, has within a year twice suffered attempted assassination and abuse without measure, until he is driven almost to an extremity. See other pastors in the same city and in the same denomination denouncing him in their pulpits and in their paper, and vilifying also the venerable messenger who was recently among them from this office. The case of Memphis will soon be the case of the South. God forbid that by any neglect of ours, brethren of the reform, the trials of our friends are repeated in other cities.

NEW LESSONS FROM THE CHICAGO LABOR LODGES.

The street-car strike and riot last July revealed the determination of secret labor unions in maintaining their oaths to one another. That trouble which was only suppressed at length by the resolution and energy of the police under Captain Bonfield, grew out of a lodge oath, which ignorant and prejudieed men felt bound to maintain, and their blind following of irresponsible leaders led them into risks which they would not have taken either for their religion or for their homes. Another strike of smaller proportions but equal desperation took place a few weeks ago in a box factory, where machinery was introduced to do part of the work. As in the days of Peel and Hargreaves, when the early cotton machinery of England was broken up, this strike against machinery has resulted in nothing but vexation and poverty to the strikers, and great expense to the city for police guards. It is true that the introduction of machinery has for the time being been a personal loss to a few workmen; but the immense benefit to the whole people, in which the laboring classes receive the greater share, overbears every other consideration. The Knights of Labor and other lodges are beginning to see the folly of striking against inventive genius and want to settle.

Another lodge contest of more importanee began last week in the great McCormick reaper works. Most of the 1,400 employes belonged to various unions and were joined in a confederation by the Knights of Labor. They sent to Mr. C. H. McCormick, Jr., who has succeeded to the immense business of his father, with a demand for higher wages and the discharge of five men, against whom they made no charge but that they would not swear the lodge oath. The committee said to Mr. McCormick, "We know that laboring men elsewhere get only $1.25, but we believe we have got you in a tight place." They asked $1.50 per day for the ordinary laborer, and a proportionate advance for skilled workmen. The spirit of this demand has a dash of the highwayman in it, but young McComick replied that he was anxious to remove all possible and reasonable grounds for discontent; and, although he would be placed at a great disadvantage with other manufacturers, because paying higher wages than any establishment of the kind in the country, yet he would order the advance. But, said he, in employing men in the works, "we will not proscribe any man from work by reason of his nationality, color, religion, or politics, *whether he be union or non-union.*"

The moral bravery of such a speech should have shamed the men out of their unjust and wicked demand; but instead, at a meeting that night they were persuaded by outside lodge manipulators to renew their demand, but before they could do so, next morning Mr. McCormick, hearing of their meeting, ordered the works closed; and 1,400 men went out, many of them alas! to the saloons, and the great business stopped rather than have an injustice done to five men.

We rejoice in this exhibition of moral courage, and so also should the workmen affected by it. They are reported to be coming to their reason, and regret their following of outside advisers. They will probably soon ask to return to work. Mr. McCormick is part owner of the *Interior* and approved of the course of editor Gray in opening a discussion of the lodge by Pres. J. Blanchard three years ago. His father, then alive, also approved. Neither belonged and both strongly disproved the secret orders, especially for their evil opposition to Christianity.

—Bro. Hawley, whose labors in Iowa have been very happily successful during the past five or six months, has returned home to Wheaton. We have not learned of his future movements.

—The senior editor of the *Cynosure* has often been derided by unfaithful United Brethren for his earnest warning to that church lest it should permit the lodge to crawl in like a serpent about its altars. But a good pastor of that church in Kansas now that the trouble has come gives this testimony: "We think President Blanchard is of more service than two-fifths of her bishops are."

—The United Brethren who stand by the faith (not the money-bags and popularity) are proposing a series of conventions to be held in different conferences and close with a general convention July 20th next. Revs. Halleck Floyd of Dublin, Indiana, William Dillon, Dayton, Ohio, and R. Loggan, Clifton, Kansas, will attend these conventions, and prevent their church from falling into the arms of the lodge Moloch.

—The *Christian Conservator*, of Dayton, Ohio, the able and faithful advocate of the true United Brethren church has been changed from a semi-monthly to a weekly. This evidence of the success of Bro. Dillon's editorial work we hail with delight. May the Lord add yet more to the prosperity of this effort to maintain the honor of Christ against the wily attacks of the lodge.

—Bro. H. H. Hinman, our special Washington correspondent, has been visiting Chambersburg, Pennsylvania, aud preached in the Independent United Brethren church on King street. The *Daily Herald* of the city noticed his sermon next day, Feb. 15 in the following eulogistic terms: "One of the finest discourses that has been listened to in this city for a long time was delivered by the Rev. H. H. Hinman, of Washington, D. C., in the King street United Brethren church last evening. The gentleman took for his text "Seek First the Kingdom of God and His Righteousness." The general tenor of the sermon was universal peace, his great object being to have the difficultics of nations settled by arbitration instead of war, which was handled in an exceedingly able and logical manner. Such an effect did the minister's words have that the large audience was held spell-bound by his earnest eloquence, and went away grieved that the discourse was not of greater length."

—Bro. William F. Davis of Mt. Washington, Chelsea, Mass., has devoted his life to the work of taking the Gospel to the neglected places of the earth. He began a few years ago a mission among the lumbermen of northeastern Michigan, and his labors have been signally blessed. He was assisted for a time by Rev. C. C. Foote of Detroit. Last summer he was preaching with H. L. Hastings in Boston Common, and his friends have paid a fine of over $80, put upon his labors for the salvation of men by the injustiee of Massachusetts eourts. He would himself have gone to prison before paying so unjust a fine. This brother called at the *Cynosure* office last week on his way to the lumber camps of Minnesota, where he hopes to spend a few weeks. At Chase, Michigan, he found the lodge question ready for discussion and devoted part of one discourse to the religion of secretism as opposed to Christ. The town was much moved, and on his return a few days later he was besought to stop aud give a lecture on the subject. His engagements would not allow, however, and he urges that a speaker be sent to the place.

MOODY AND SANKEY IN THE SOUTH.

Reports in the New York *Independent* of the meetings of these evangelists in Nashville and Memphis are interesting. The caste question troubles them greatly. In Nashville they held meetings with the students in Fiske University and Roger Williams University which are colored schools, but the black faces were not seen in the ordinary meetings. The *Independent's* Nashville report says:

"These evangelists have held here a three-days' meeting, beginning on the 2d, and closing on the 4th instant. They came at the joint invitation of most of the leading white churches (the colored not being asked to co operate) and the Young Men's Christian Association, which also is white. The welcome was very hearty, and the results sought have been well attained. Preparatory union meetings were held the week before, presided over and addressed by leading pastors of the city. Earnest prayer was offered for the blessing of God on the evangelists. Tickets of admission were issued, to be distributed among the churches uniting, according to membership. Some criticism fell upon this method of management, and Mr. Moody explained the reason for it in his first meeting—that of reaching more people. Some think that it was intended, on the part of the managers here, also to meet the color question, as no tickets were given to pastors of colored churches for use among their people."

From Memphis this is the word:

"The meetings held by Moody and Sankey the past three days in Memphis, have been greatly blessed and most satisfactory, both to the evangelists and to all the pastors of the city. The attendance was very large, many of the meetings overflowing to an adjoining church. The services were chiefly for Christians; but successful efforts were made to secure the attendance of others, with good results, and there are a number of conversions. A meeting was given Monday to the students of Lemoyne Institute, colored, where a precious work was already in progress; also a general meeting given to colored people on Sunday; and there was a great crowd, with an overflow. Mr. Moody is very hopeful for his Southern trip. He will carry the South."

The meetings in New Orleans seem to be of yet deeper interest. The *Southwestern Presbyterian* report says:

The meetings held by Messrs. Moody and Sankey, under the auspices and by the aid of many of the city pastors, have developed a remarkable religious interest. Perhaps never before in the history of the city has the whole community been so stirred and wrought upon by Gospel preaching. One can see and hear the evidence of the widespread interest upon every hand. In the street cars, the restaurants, barber shops, upon the streets and in the stores, the principal theme of conversation is the evangelists and their work. Day and night, from the beginning, the large Exposition Hall has been crowded until standing room could not be had, while hundreds have been turned away and sent to the overflow meetings in the Carondolet Street Methodist church.

Perhaps the inquiry-room interest rose to its full height on last Sabbath evening, [Feb. 14] after the sermon to men, when over two hundred men rose as by one impulse and made a resolve to live for Christ. This same afternoon, at the meeting for women, two hundred and twenty-six arose and asked the prayers of God's people.

Up to this writing there is no dimunition of interest. Last night (Monday) every seat in the immense hall was occupied. It was the second meeting for men, and fully two hundred and fifty went into the inquiry room. We cannot predict now what the full fruitage of this movement will be.

There is a general opinion among thoughtful people in Central Illinois that there ought to be a law to prevent one man buying up and owning as much land as does Samuel Scully, the rich Irish-Englishman, who owns a great share of Logan county, in this State, and leases it out on the grasping and merciless "Irish landlord" plan. This man is known in Logan county as "Lord" Scully. He lives in great style in England, and visits his vast Ameriean possessions once in a great while. He hires his lands to small farmer tenants at exhorbitant rates, and makes the tenants pay the taxes besides. All he does is to own the land and exact every drop of blood he can get out of his victims. Such a system of landlordism ought not to be possible either in Illinois or any other part of this country.—*Journal.*

THE HOME.

THE CHRISTIAN ARMOR.

Eph. 6: 11-18.

Oh, take the armor whole of God,
That ye may ably stand,
Amid the Devil's wiles and darts,
Which are on every hand.

Let truth around your loins be girt,
Your breastplate, righteousness,
Your feet well shod with Gospel peace,
Your shield be faithfulness.

Thus ably quench Apollyon's darts,
Fraught with the fires of hell!
Your Captain of Salvation leads;
In Him all shall be well.

Your helmet, let salvation be,
Your sword—the Word of God;
By this the Holy Spirit smites
Your foes upon the road.

So, "Praying always with all prayer,"
And "Watching thereunto,"
Your fight with victory shall be crowned;
Above there's heaven for you.

No foe shall fell you as you march,
To happy Canaan's land,
Where glories great shall be revealed,
To the "more than conquerors" band.

T. H.

HOW ABEL THOMPSON PUT IT.

If Abel Thompson was anything at all, he was a positive man. What he knew, he knew; what he said, he stuck to. "No use talking," was one of his favorite phrases; "words are words only, but facts are facts. Give me the facts," said he, "and anybody may have the words for themselves."

And you wouldn't have wondered to hear Abel talk after this fashion, if you had heard his history. His father before him was a positive man, and as for his mother, "she was so 'set,'" as her country people said, "that you might as well try to move Shap Fell as to alter her opinion, when it was once formed."

Abel had been born and bred in the country, until he grew up to young man's estate; then he went into one of our large towns, and had some years' experience of factory-life. There he mixed with all sorts and conditions of men; and there, also, he become acquainted with all sorts and conditions of opinions. In the town in which Abel resided, there was a large meadow, which was town property, and was held for the recreation of the inhabitants generally. Here on Sabbath mornings hundreds of the men of the town would congregate, to while away the time until the public-houses opened, or the hard-worked women at home had the dinner ready. They would divide themselves into small and large groups, as opportunity offered, to listen lazily to any one who had anything to say on any subject whatever. Here a man was lecturing on infidel subjects. There, another holding forth on political ethics. Next to him a temperance lecturer, and a Roman Catholic and Protestant in noisy discussion of their respective faiths. Members of the town mission were there also, sometimes delivering brief addresses; at other times speaking to individual members of the crowd. After an hour or two the discussions would wax hot, fierce, and exceedingly personal, and the battle of sounds resemble the old-fashioned Bartholomew Fair at evening time.

From one group to another Abel Thompson would make his way, until he had contrived to ascertain the general ideas prevalent in the crowd. But he did this at the expense of losing all precise ideas whatever for the time being; so that whether Mr. Gladstone had made the best temperance speech ever heard, or Martin Luther had said, "The man who believed the Bible must be an idiot of the first water," became open problems, which Abel Thompson was quite unable to solve.

This lasted for a little while, and then Abel's positive ideas began to work and cause him to think for himself. One statement by a temperance orator, Abel found himself compelled to think over until his mind was made up on the subject. "Now, you working men," said the orator, "just listen to me. Beer's four cents a quart, isn't it; very well—now, how long do men have to work for fourpence? Different times, from (say) half an hour to an hour. Now, let us look at the fellow working hard for his fourpence—fair work for good money, as it ought to be. Well, he takes the fourpence he has worked for, and goes toward home, passes a public-house, goes in, calls for a pot, and puts down his fourpence for it. What has he bought for his hard-earned money? Bone, muscle, flesh, strength, cheerfulness? None of these; he has simply been fool enough to give his money for a quart of water absolutely spoiled for any useful purpose whatever? I say fool enough, but only in this one respect. He can judge a joint of meat, a coat or waistcoat, or boots or furniture, keenly or correctly, but when it comes to beer or spirits, habit and custom have so befogged him, that he complacently gives his earnings for less than nothing.

"I don't drink any more beer or spirits," said Abel, "until I find some one able to answer that," and thus his brain was always clear and ready for work or play.

Another thing that furnished Abel with material for thoughts, many and deep, were the infidel attacks upon the Scriptures, and to these Abel carefully applied his thinking powers. He had taken the precaution to purchase a Bible, and always had it ready on Sabbath mornings. He had also been constantly reading it at the day and Sabbath-school, and knew many portions of it well from early lessons there.

The first thing he noticed was the utterly unfair method of quoting the Scriptures adopted by the infidels, and next their unjust fashion of twisting them to serve their own purposes. "I'm positive of it," said Abel, after much listening, "either these men don't know the book they are talking about, or they are cheating with it, making it say what any plain, common-sense man can see it was never meant to say; and I'll tell him my opinion in the plainest words."

Accordingly, Abel waited and watched for the coming of one of the infidel lights from London, who would lecture in the meadow on a certain Sabbath morning, on the subject of "Life, Death, and Immortality."

Amid a dense crowd of closely packed workingmen, the light from London was raised upon a rather rickety washingstool that had been hastily borrowed, and commenced his lecture:

"Brethren," said he, "I'm a humble student, come from the greatest of all cities, to enlighten your dark minds on the mighty themes that are to occupy our free thoughts this morning, and I intend to devote the greater part of my lecture to the subject of Life; I may as well dispose of the two last subjects in a few words. As to Death—it's a disagreeable necessity, resulting from the conditions of our being; it is a law of our nature as much as sleep is; we cannot help ourselves, so we had better think of it as little as possible until it comes. As to Immortality—that is simply a poetic dream, which has been made hideous to many minds by the idea of judgment and punishment hereafter; some think they will sit on a damp cloud always, and sing 'Hallelujah.'

"I think I have said quite enough about Death and Immortality, as they are subjects of which no one knows anything, and so I will turn to the consideration of Life.

"That Life exists in many forms is clear—in two great divisions as far as we know, animal and vegetable; but modern science has shown that the two are nearly or altogether one. The same science has also shown that all Life commenced in the sea, and is subject to what we call 'Death.' How life began on the earth or in the sea, we do not know, but that it was self-originated is becoming clearer and clearer as science progresses. Life being thus self-originated there is no need to believe in any Creator, and if no Creator, then no responsibility. Still we ought to be moral, so that when we die, as Holyoake quotes in his 'Logic of Death,' at the end, we ought to die as 'one that wraps his mantle round him, and lies down to pleasant dreams.'"

There was some applause when the lecturer concluded, during which Abel elbowed his way to the front, and commenced—

"I say, mister, may a plain, common-sense country man ask a few questions after saying a few words?"

"Cert'n'ly, cert'n'ly," said the chairman; and Abel went on.

"I shall follow your own order. You said, Death resulted from the 'conditions;' it is a 'law' of our nature, did you not?"

"Of course, I did, replied the lecturer; "what then?"

"If there be no Creator," said Abel," I want to know *who* formed the conditions? *who* made the laws?"

"There is no 'who' in it," replied the lecturer; "I only meant by 'law,' a series of observed sequences that always occur under given condition."

"But *who* arranged the 'sequences,'" again asked Abel.

"I don't know," said the lecturer; "they happen, that's all."

"I'm thinking your 'happen' is but your foolish name for God Almighty," said Abel; "but let that go, as I want to come to your next point, 'Immortality;' are you going to tell us there's no such thing?"

"Certainly not," said the lecturer; "I'm not such a fool as to attempt to prove a negative!"

"Then don't tempt others to play the fool with it until you are certain about it yourself," said Abel; and so I come to 'Life;' and here I will tell you a little story. When I was a lad at home my father used to keep fowls, and my sister had to take the eggs to market and sell them. One day he was sitting on a barrow with his hat on the back of his head, and he took up one of the eggs in his left-hand thumb and finger, and he asked us this question:

"'Which was first the hen or the egg?' Now, Mr. Lecturer, I pass my father's question on to you. 'Which was first, the hen or the egg?'"

"Why, of course, the egg must have been first," said the lecturer; "the principle of evolution makes that quite clear."

"Then where did the egg come from?" returned Abel.

"Have it your own way then," said the lecturer, "and say the 'hen' was first.',

"I have no way about it," said Abel; "but now I ask you where the 'hen' came from?"

"Time's up," said the chairman; "our friend from London will lecture this evening in our hall, on 'Marriage.'"

"That's not fair! that's sneaking out of it in a cowardly fashion that I'm not the man to put up with," replied Abel, excitedly, "and I appeal to my fellow-workmen if it's fair?"

"No! no!" roared the crowd, "fight it out, fight it out fairly."

But the lecturer and the chairman had departed, and were hidden in the surging crowd.

So Abel continued—"Fellow-workmen, my own common sense tells me not to trust such teaching. All life must come from life, and it is far easier to believe that God made the hen at first, than to believe in the egg with life in it, happening by chance at some remote period of time. Suppose you found an egg now, and you said, 'This egg happened, no hen laid it,' we should think you a fit and proper candidate for a lunatic asylum. And why should it not happen now as well as long ago? Or if you said 'the hen happened,' there was no egg in the case, we should think the same way. But when we say that God Almighty formed the hen at first we produce a cause sufficient for the effect, and this, common sense teaches us, is the only right way of thinking. But I musn't say any more, or your dinners will be cold, and the ladies at home will be waiting."

So Abel descended from the rickety stool and went home to his dinner, whistling softly, as if rather pleased with himself that morning.

It comes to this:—we must either believe in "accident," "happening," "chance," which are but blind ways of feeling after God; or we must believe in an Almighty, loving, revealed Father in heaven.—*Sel.*

LOVING WORDS.

Loving words will cost but little,
Journeying up the hill of life;
But they make the weak and weary
Stonger, braver for the strife.
Do you count them only trifles?
What to earth are sun and rain?
Never was a kind word wasted,
Never one was said in vain.

When the cares of life are many,
And its burdens heavy grow
For the ones who walk beside you,
If you love them tell them so.
What you count of little value
Has an almost magic power,
And beneath their cheering sunshine
Hearts will blossom like a flower.

So, as up life's hill we journey,
Let us scatter all the way,
Kindly words, to be as sunshine
In the dark and cloudy day.
Grudge no loving word my brother,
As along through life you go,
To the ones who journey with you,
If you love them, tell them so.

—*Sel.*

EMMA'S HAPPY THOUGHTS.

"If there were any way in which I could earn some money!" said Emma, looking very wistfully at her cousin Kate, who was giving the last touches to a beautiful plaque. The plaque had been ordered by a lady of taste; for Kate's dainty and delicate work was known favorably all over the village, and had even been sold at the Decorative Art Rooms in New York. As soon as Kate should send it home, she would receive ten dollars.

Ten dollars in shining gold, or perhaps in crisp, rustling notes. If it came from Mrs. Emory, it

would be fresh clean money, fit for a lady's purse. And Kate, having her own little income did not need to ask papa for funds whenever she wished to help some poor person, or subscribe to some charity, or, as to-day, send fire and food to the sick woman whose case had been presented in the prayer-meeting the night before. Emma wanted to help that woman. One of her little girls—a blue-eyed, sweet-faced, wee thing—was in the infant class, where Emma saw her every Sunday. What could Emma do?

"I haven't a single talent," she said, dolefully. "I can not play, I do not paint, I don't know how to embroider. The only accomplishments I have are the plain, every-day ones. They don't count in the way yonrs and Mattie's do, Kate. Why, Mattie receives checks every month for her stories, but I couldn't write a story if I sat with my pen in my hand a year."

"I am snre, Emma," said Mrs. Maclean, who had been sitting silent during the progress of her daughter's remarks, "I am sure yon have on of the best accomplishments in the world; you know how to make home happy; and yon are so nseful in catching up all the dropped stiches and loose threads that we could not do without you. Your biscuits, your bread—all your cooking is just perfect; and then you sew so beautifully—" "You partial little mother!" said Emma, bestowing a kiss on the dear lips; "yon are a darling; you know the praise I covet. Bnt I have an errand, and must hasten out."

Emma was much interested in Home Missions,and she had been among her friends soliciting books and papers to send to a little school in Dakota—a school in great need of a library. She was going to call on one or two ladies who had promised to give her books, when it occurred to her to make her morning round wider, and visit Mrs. Bowers, whose little Susy was so sweet. . . "Though I have no money, I may be able to cheer her up a little, and perhaps make her room more comfortable. I can shake a pillow, and arrange an apartment, and stir up grnel, at least," she thought contemptnosly, for Emma did not value her gifts as others did.

Jnst as she left her chamber, her eye fell on a little magazine for children, bright with pictures, stories and verses. . . "I'll take that with me for Susy," she resolved. "It will amuse her, and her brother may read the stories aloud, and thns be kept ont of the street."

Idly turning its leaves, Emma came npon a page which had as an illustration a street scene in China. It represented a woman with a little basket containing, needles, thread and other sewing tools. The cut was explained by a letter from a missionary lady, who said that in Chinese cities, the mending woman, plying her trade in the street, was a familiar object. She would repair a rent while a person waited, or, taking her stand by some shop door, wonld patiently stitch for hours,doing whatever she attempted with care and pains.

I am not about to tell you of Emma's call on Mrs. Bowers, though it brightened and sweetened the day for the poor sufferer. Some girls are like snnbeams. Wherever they go they carry light and cheer. Whatever they tonch they beautify. They scatter blessings without appearing to try very hard, just becanse they are snnbeams. They have heard the dear Master saying, "Let yonr light shine," and they are obeying his voice.

After Emma left Mrs. Bowers's attic she went to a very different home. It stood on a stately street, and was an ample mansion, with flowers and ferneries in the windows, and charming pictnres on the walls. Emma was sent for to come to Mrs. Archer's own room, and there she fonnd her qnite annoyed at an accident that had befallen a lace flounce. . . "I fear it is rnined," she said; "and I am so very sorry, for it was one of my wedding presents." . . . "I think it can be mended, dear Mrs. Archer," said Emma, scanning it critically. "Yes, I see that it can; but it will require an expert to do it." . . . "Where can I find any one to whom I shall dare to trnst snch lace as this?" said Mrs. Archer. "I do not want to send it ont of the honse. I wonld willingly pay to have it put in order again, for yon know I am not skillful with the needle myself."

A struggle went on in Emma's mind. Shonld she offer—shonld she not? She thought of the Chinese mending woman, and the money she longed for that she might aid the Lord's work with something of her very own. She threw her false pride to the winds, and spoke bravely: "Mrs. Archer, I want to earn some money, and, if you will allow me, I will restore yonr flounce to its first state. I will mend it so perfectly that nobody shall discover that it has been torn." . . . Yon precious child!" said Mrs. Archer. "I'll be only too glad to engage you. I wish I dared ask yon to do all my fine mending. It wonld be such a relief!"

Emma's happy thought proved a good beginning. Her father, struggling to support a growing family, and educate his boys and girls well, was obliged to practice the strictest economy. It proved a real assistance to him, when his eldest daughter found that she could exercise her womanly art of mending, one of the most delicate and lady-like arts in the world, to such good pnrpose that she was able to buy her own clothing, and to give librally to the cause she loved.

Where there is a will there is also a way. Where there is a strong desire, and a real fitness, defeat seldom comes. The talent which makes no special show, but which keeps the home wheels moving without friction, saves John from fretting over a ripped glove or a missing shirt button, prevents Louise from tripping on a loose tuck, and lightens a mothers's burdens, is a beautiful talent for any girl to have. And then, girls, in our giving to the Lord; shall we give of what costs ns nothing, or shall it be sweet to us to make an offering to the Lord of that into which our own thought and service have gone? What is there that yon and I may do for Jesus?—*Sunday-school Times.*

TEMPERANCE.

THE RESPONSIBILITY OF THE CHRISTIAN CHURCH FOR THE LIQUOR TRAFFIC.

BY W. JENNINGS DEMOREST.

The delusive apathy which exists in regard to the crime of rum-selling is awful to contemplate. The people have been so long accustomed to a subserviency to the rum interest that this interest has now possession of almost the entire government. The judicial and selfish blinduess that pervades the masses on this subject is such that it will require a moral earthquake to awaken them to a sense of their danger, and compel an active effort to crush this monster evil—an evil of such huge proportions that it threatens to engulf us in a maelstrom of crime and debauchery.

But the most marvelous aspect of this great question is the stupidity and seemingly willful blinduess of a large proportion of the Christian church, especially when the responsibility for this awful scourge is presented in the light of God's word, "Am I my brother's keeper?"

In the present attitude of some Christians, this argument and appeal acts like water on a duck's back. The conscience is all rock, aud flinty rock at that, when applied to personal responsibility for the crime of rum-selling. It would seem that all moral sense on this vital question was benumbed and paralyzed, else how soon would this hideons traffic be blotted ont of existence. How easily the church, with its millions of voters, could crush this monster vice and jnst as soon as she chose to act. Nothing stands in her way bnt her stupid, wicked apathy, aud in some cases her actual sympathy, connivance, and participation in the crime, bnt we actually hold up the church as a screen for onr duplicity. The ministers of the church are especially responsible for the active conscience of the people on all moral questions. They, of all others, reflect, energize, and control the sentiments of the community, and they ought to see and realize what God and humanity requires at their hands on this most momentons question. The church shonld lead on moral questions, not be led. The awful load of guilty responsibility that rests on the members and ministers of the Christian church for the crime, misery, and wretchedness that flows from rum-selling is appalling. What a grand revival would there be of Christian sentiment could they be awakened to see how easily the vile traffic could be annihilated by them; how easily it conld be removed from onr land if the chnrch would but offer active aud enthusiastic co-operation with the people in a political crnsade against this crime of rum-selling. And it is only this political action for the prohibition of the liquor traffic that the rum-seller dreads. To him moral snasion, license laws, Gospel temperance, or any other temporizing with the question of rum-selling at this stage of the discussion is so much sentimental nonsense. Let him have relief from the political action of the people and he cares little or nothing about your teaching, your preaching, or your prayers, for he knows mnch better than the church are willing to believe that "faith is the substance of things hoped for, the evidence of things not seen," and if the church had this faith it would act. That is, act in the most efficient way to accomplish the purpose desired, and that this not being done, is the best evidence to the rum-seller that the chnrch has not this necessary faith, and therefore the rnm-seller's secnrity.

No visionary attempt to meet the evils of intemperance will accomplish the purpose. We must have practical measures that strike at the root of the difficulty; and however ingenious the sophistry of moderate drinkers, rum-sellers, and their sympathizers, the final conclusiou must be that nothing short of a prohibitory law and (an equally important matter) a party to enforce the law will prove effectual to annihilate the traffic, and the sooner we reach this conclusion the sooner will our country be relieved from this infamous curse.

The church and its members ought to learn the truthful and important lesson that our *not doing* is set down among our worst crimes. Good intentions will not save us. Christ said, if you had faith yon could remove mountains. He evidently meant mountains of difficulty. But you must have faith, "A faith that laughs at impossibilities and cries 'it shall be done.'" Every other moral and religious virtue is dependent on this faith.

What a mountain of crime aud wretchedness, what an incubus on onr world is this liquor traffic, and yet how easily could it be removed if we had the faith that means strong, active conviction. Armed with this faith all difficulties in the way of abolishing the liquor traffic wonld vanish in thin air. It is only necessary that we determine to nse the most effective means that God has put in our hands, and the work is done. Let each individual Christian use that powerful weapon, the vote for political prohibition, and it will prove the effective and mighty sledge hammer to demolish the citadel of the rum interest. Let us take the ballot battle-axe, political Prohibition, and demolish this hydra-headed monster before it is too late. Especially demolish this legal sanctiouing delusiou, the license humbug, which is the strongest fortification of the rum power. An active faith demands Prohibition. This is the only way and meaus to do it, and until it is done the crime of rum-selliug will lie at our door.

The sickle, the scythe, aud the cradle were good and efficient methods for gathering the harvest some years since, but we have wonderful improvements in machinery in these later days. We now have mowing and reaping machines that laugh at the immense fields that are ready for the harvest. How impressive and beautiful the sight of such a harvest as now lies spread out before ns in the development of the Prohibition movement; how inviting, and what a promise of magnificent results we have in the work. Let us use the new and effective machine of Prohibition. The North, the South, the East and the West are all clamorous for Christian, patriotic combinatiou and co-operation. Political Prohibition is onr new reaper aud mower; to do yeoman service in secnring this splendid harvest for God aud humanity let ns echo the watchword and with this reaper, political Prohibition, we shall accomplish results that will astonish ourselves. Our enemy is a formidable monster that threatens ns with a stnpendous array of numbers, combination, power and treachery, bnt with right, jnstice, and God on onr side we will take the little sling and the pebble from the brook, the ballot, and hit the giant between the eyes, and such a howl from the monster will be heard as will shake and startle the earth. The two-edged sword, Party Prohibition, will finish the work, and the death struggle of this fiendish enemy of onr race will soon be over. Our glorious country will then be free, and a glad hallelujah of praise and thanksgiving will go up for our deliverance from this awful sconrge that had well-nigh engulfed our nation in a vortex of crime and wretchedness.

And when the monster lies low in the dust the grand deliverance will echo our Christian character more effectively than all the missionary efforts we have ever put forth, and our moral and religious redemption and regeneration will carry more conviction to the world aud do more to stimulate and ennoble onr higher aspirations than any and all other achievements recorded in history, placing our glorious country on the high pinnacle of national progress, as the beacon-light of Christian civilization.—*From Demorest's Monthly for March.*

The Woman's Christian Temperance Union of the United States has prepared a petition to be presented to the governments of the earth beseeching them "to strip away the safegnards and sanctions of the law from the drink traffic and the opium trade." This petition is to be signed by women only, and duplicates of it will be presented to Mrs. Leavitt, who is now making a journey rouud the world for the purpose of organizing the World's Woman's Christian Temperance Union. She will have it translated into the language of every conntry visited by her, and the names will be duplicated and the entire list attached to each petition, so that each goverument will be asked not only by the women of its own country, but those of all other civilized countries, to abolish the liquor and opium traffic.

THE CHURCHES.

—Rev. Milton Wright, Pacific bishop of the United Brethren church, is revisiting Ohio. The *Telescope* of Dayton says that he spoke in the Summit Street church of that city Feb. 14, preaching a grand sermon from Luke I: 32, "He shall be great, and shall be called the Son of the Highest." Among those who joined the church was a son of the bishop.

—Rev. C. W. Hiatt, of the High Street church, Columbus, Ohio, which has lately been blessed with a gracious revival, is spending a few days in needed rest at his father's home in Wheaton, Ill.

—At Cameron, W. Va., five miles from Wheeling, a revival began a week ago that has resulted in the conversion of over two hundred persons. The revivalist is a woman. The wealthiest men in the town have professed conversion, and have bought out nearly every liquor-place in the town, emptying the contents into the street.

—The *Herald and Presbyter* has the good news that there is a decided revival of spirituality in the Cincinnati churches, that the moral atmosphere of the city is much improved, that the Citizen's Committee, and the Law and Order League are receiving a strong support, and that the Y. M. C. A. noon-day prayer-meetings are attracting more than usual attention.

—The interest in the revival services in the Walnut Street Baptist church, of Louisville, Ky., continues unabated. The church is crowded at every meeting. It is said that of the one hundred and thirty-seven persons confessing conversion during the revival conducted by the Rev. Sam Jones, at Chattanooga, Tenn., all but four have united with the churches of the city.

—There is a revival in Brockton, Mass., in which four congregations are interested—two Congregational, Baptist and Methodist. These have united in engaging the services of two well-known evangelists, Messrs. Sandford and Towner, and two congregations, a Congregational and Baptist, have engaged the services of the Rev. Dr. Hamner, of Baltimore, and a band of jubilee singers. The churches are filled to overflowing.

—Nellie Gould, says the New York Sun, the only daughter of Jay Gould, joined the West Presbyterian Church in New York recently. Mr. Gould was present at the service.

—The North India Conference, which includes most of the native work of the Methodist Missionary Society in India, reports 5,278 communicants, including probationers, with 1,016 baptisms during the year, besides 248 at the Ajudia Mela from all parts of India. Of the converts 27 were Mohammedans, and 744 Hindus. The native Christian community numbers 8,045.

—Rev. Philip Phelps, D. D., of Holland, Michigan, has accepted a call from the Reformed churches of North Blenheim and Breakabeen, in Schoharie county, New York, and begins his pastorate immediately.

—Beginning with the week of prayer the several churches of Cedar Falls, Iowa, united in a union meeting for two weeks under the charge of Bro. A. J. Bell, the evangelist of Ravenswood, Ill. As a result the number of conversions is large, eleven teachers among them. The Presbyterian church was increased by 37 additions and the three other churches probably received as many each.

—Rev. Dr. Loomis, in a recent letter from Japan, corrects a certain misstatement as follows: He says: "It has been published in various religious and other papers that of the Christians of Japan only one-fourth were females. I have compared the most recent statistics, in which the sexes are divided, and the figures are as follows: Male, 3,136; female, 2,335. It is also observed that as the membership increases the proportion becomes more and more equal."

—Mr. C. T. Studd, the Cambridge University athlete, converted during Mr. Moody's visit, on going as a missionary to China offered Mr. Hudson Taylor, the founder of the China Inland Mission, the whole of his large fortune of £100,000. Mr. Taylor refused it, but Mr. Studd insisted, and put it in the hands of trustees, who pay the interest to the mission of which he is now one of the self-denying missionaries.

—Iceland was lately visited by a German statistician. We clip from his interesting report the following data: The Icelanders are all Lutherans. Some French missionaries tried very hard to make converts, but without any result. There are, 1 Roman Catholic, 1 Methodist, 4 Unitarians and 3 Mormons to be found among a population of 72,445 souls (Census of 1880). The island is divided into 20 deaneries, with 141 pastorates. The head of the clergy is the bishop at Reykyavik. 217 of the 299 churches are built of imported timber, 75 of peat or turf, and only 7 of stone. The well known fact is confirmed that the Icelandic Lutherans, poor as they are, possess the true and lasting riches of knowledge to a remarkable degree. As many of them are settling permanently in the Northwest, they form a very desirable addition to our ranks.—*The Lutheran.*

CHICAGO EVANGELIZATION.

Following closely upon Mr. Moody's week of meetings, the Southern evangelists, Jones and Small, have, after urgent invitation, come hither from a great success in Cincinnati. Mr. Small began with two meetings a day last week Tuesday: at noon in Farwell Hall, in the evening in the (Moody) Chicago Avenue church. He will work alone for two weeks, when Mr. Jones will come to begin a more extended work February 28th. The Casino Skating Rink, corner of State and 26th streets, has been hired for a month for evening meetings. It will seat some 7,000 people. Committees from the churches of the South side have all arrangements in charge, and have districted that part of the city for religious visiting this week and next.

Samuel Small is a tall, slim young man of 35 to 40 years, with a typical Southern look. He dresses in a neat clerical suit and wears glasses. His voice has a slight harshness which often comes from the use of tobacco (for both he and Jones smoke). But his address is cordial, earnest, logical, well expressed, and free from mannerism. His evident sincerity appears at once. From the story of his life he was the son of a praying mother, and evidently was well educated, but falling into habits of dissipation he wandered far from his mother's God. He was aroused to see his danger about five months ago at a camp meeting sermon preached by Jones, was converted and began to preach immediately at his home in Atlanta, Ga. He soon joined Mr. Jones and the two have worked together ever since.

A Presbyterian minister, writing of Mr. Jones, says: "He is a very quiet, earnest man, and preaches almost entirely in a conversational tone, with an entire absence of anything like ranting. The flashes of wit and humor which sometimes appear in his sermon seem to be natural and spontaneous, and the greater part of his discourses are characterized by deep solemnity and earnestness, and often by great beauty and pathos. Thus far he has laid the ax at the root of the tree, preaching (for the most part) the law with great power and directness. He is one of the most fearless men who ever addressed an audience in his scathing denunciations of prevailing sins."

Mr. Small's discourses have been fully reported in the papers, and thousands press daily to hear him. The following abstract of his sermon last Wednesday evening shows that he is at least fearless in his preaching, and inclined to deal in faithfulness when he comes against the sins of

POPULAR AMUSEMENTS.

We have a direct command to be pure in speech, and any impurity of speech in a Christian is despicable. Yet there are many parents who pick up the phrases of the day and use them, sowing the seeds of impure thoughts in the minds of their children. Impurity of person, as well, must be looked after. What do you think of a Christian who is continually playing cards? Do you see anything pure in that? J. G. Holland has said that it was a game invented for and practiced by mental and spiritual starvelings. Card-playing leads to all the evils summed up in the word gambling, and nine-tenths of all the gamblers catch the spirit of play at home. If you have arrived at such a point of mental paucity that you can't amuse yourself except by resorting to card-playing, then don't profess to be a Christian. You say your father played cards and yet you are not a gambler. I don't know why you ain't a gambler. You've got all the spirit of a gambler, and if you ain't one it's because you haven't any money or else you haven't got the nerve to risk it. You can't keep cards and the Bible in the same house and do your duty to both. You'll either play cards and neglect the Bible, or you'll read the Bible and burn your cards.

Then, there's the theater. You profess to be a Christian, and yet you go to the theater about as often as you go to church. I don't believe that a true Christian was ever seen in a theater. One of these theater managers doesn't want anything better than the sight of a big, professing Christian sitting in the first row. You are acting a lie if you go to the theater, and you are setting a wrong example to all the young people in the land. The tendency of the theater is immoral, and it distracts the attention of the Christian and takes the time that he should give to the discharge of his Christian duties. The theaters have even invaded the nomenclature of the Bible for the names of their plays. Posted up all over this city, in letters six feet high, are the announcements, "Wages of Sin," and "Saints and Sinners." As much is being done to uproot the ideas of conjugal, fidelity of virtue, and of honesty, by the theaters as by all the other agencies in this land put together.

The licentiousness of this country is getting to be something appalling. If the records of these divorce courts in Chicago were thoroughly searched, and if the names of the people who have figured in them were brought to light, you'd find that many of them were persons who were shams and hypocrites, and yet they had professed to be followers of Jesus Christ If some wives knew as much about their husbands as the police officials and the newspaper reporters here know, they'd leave them in a hurry.

Speculation is a polite name for gambling. They don't use any dice or checks or roulette wheels on 'change, and there is no statute of the State of Illinois against it, but God will pass his judgment on it, finally, and the speculators will find that their "futures" have materialized in hell. I can go down to Hankin's gambling house and find men who make no profession of Christianity, and yet men who will denounce the vocation as pernicious, wrong and sinful; but if I go to the exchange I shall find men who belong to all the churches, who profess to be Chri tians, and yet who are gambling in the mercies and providences of God. They're gambling with that which God has permitted to grow on the earth for the support of this great nation, and they're wringing from the people a terrible tribute of toil and blood and sweat.

A man came to me recently, and asked: "Is there any harm in dancing?" "Are you a member of the church?" I asked. "Yes, sir." "Well, do you like to dance?" "Yes, sir." "Well, go ahead and dance, then," I said. Why did he come and ask me anything about it? Because it troubled him and he wanted to air his views on the subject, and give me his opinion. I wouldn't give a snap of my fingers for the opinions of all the biggest men in America about a thing. What I want is God's opinion about it. The true Christian has got no business anywhere if he can't go singing the praises of God. If you can open a ball with prayer and close it with a benediction, why, then go to it. If you want to go to dancing parties; then take your name out of the church of Christ. If you won't be pure, do be honest. Leave these things to people who make no profession of Christianity. What I mean to emphasize by it all is that Christ's doctrine means that the men and women who accept it must remain unspotted by the world. I love to see people who are meek, gentle, pure; people whose faith is unalterable; who practice temperance in all things; who are patient and long-suffering; and I like to mingle with people who are joyous.

We come to those things that are of good report. Reputation is good only for an ornament. It has nothing to do with a Christian character. I am willing to be accounted a crank, a fool, and an idot in exchange for the blessedness of the knowledge of Jesus Christ. The gamblers down town and the theater-goers will think I'm a fool when they read what I say about them—and that's only half of it, for I omit the expletive that they will couple with epithet. They won't make the charge against me on the judgment day, however, for they'll have other business.

On the 1st of March forty of the seventy-five Sioux and Modoc Indian children, who for two or three years have been receiving education at the Normal Labor Institute, near Wabash, Ind., will be returned to Indian Territory, where the boys will be given tracts of land, and the girls be installed as instructors in the Indian schools. The class which was sent to the Institute by the United States Government in 1883 has made remarkable progress; and from a totally barbarous state the members have obtained a high degree of civilization. They are patient and industrious, and have mastered thoroughly the English language, arithmetic and geography, besides becoming proficient in tillage of the soil and in performing housework. The remaining thirty-five, nearly all Modocs, will continue their studies. Secretary Lamar will be requested to send seventy-five more children from the reservations. This would give the Institute 110 Indian pupils.

THE SECRET EMPIRE.

Freemasonry, A. F. and A. M.
[Mackey gives thirty-seven different rites in Masonry. Those which are best known in this country are the Ancient York Rite of three degrees; the Modern York or American of nine degrees, to which are generally added the three degrees of Templar Masonry—which latter degrees can be taken by an R. A. Mason, omitting the 8th and 9th degrees;—the Rite of Perfection, which is the same as far as it goes (25th degree) as the Scottish Rite of 33 degrees.]
Scotch Rite, 33 degrees to Supreme Council of Sovereign Grand Inspector General.
Rite of Memphis, 96 degrees to Sovereign Sublime Magi.
Nobles of the Mystic Shrine
Order of Eastern Star (for females).
Order of the Red Cross.
Odd fellows, Independent Order I. O. O.F.
Rebecca Degree (for females).
Patriarchs Militant.
International Order of Odd fellows.
Patriarchal Circle, P. C.
Knights of Pythias, K. of P.
Uniform Rank.
Hibernians, Ancient Order, A. O. H.
United Workmen, A. O. U. W.
Knights of Maccabees
Foresters' Ancient Order, A. O. F.
Red Men, Independent Order.
Red Men, Improved Order.
Heptasophs or Seven Wise Men, O. of H.
American Legion of Honor.
Royal League.
Knights of Golden Rule.
Knights of Golden Eagle.
Druids.
Knights and Ladies of the Golden Star.
Knights of the Golden Cross and Sisters of the Mystic Temple.
Knights of Columbia.
Brotherhood of the Union.
Ancient Order of Good Fellows.
Royal Society of Good Fellows,
Old Free Order of Chaldeans.
Order of Elks.
Independent Order of Rangers.
Knights of the Palm and Shell.

TEMPERANCE ORDERS.

Good Templars, I. O. G. T.
Sons of Temperance.
Temple of Honor. (Templars of Honor and Temperance.)
Ancient Templars, United Order.
Rechabites.
Royal Templars of Temperance.
Champions of the Red Cross.
British Templars.
United Temperance Order. (Secret password only.)
Juvenile Templars.

POLITICAL.

Grand Army of the Republic, G. A. R.
Sons of Veterans.
Loyal Legion.
Union League of America.
Independent Order of Loyal Americans.

COLLEGE FRATERNITIES.

Phi Beta Kappa.
Chi Delta Theta.
Kappa Alpha.
Delta Kappa Epsilon.
Delta Phi.
Psi Upsilon.
Pheta Delta Chi.
Phi Kappa Psi.
Sigma Epsilon.
Beta Theta Pi.
Kappa Phi Delta.
Sigma Theta.
Sigma Phi.
Zeta Psi.
Chi Phi.
Alpha Delta Phi.
Theta Delta Chi.
Phi Delta Theta.
Sigma Delta Pi.
Alpha Sigma Chi.
Sigma Mu.
Skull and Bones.
Scroll and Key.
Spade and Grave.
Axe and Coffin.
Skull and Serpent.
Owl and Wand.

INSURANCE.

Royal Arcanum, R. A.
Iron Hall, O. I. H.
Chosen Friends. O. C. F.
Mutual Aid, I. O. M. A.
National Union, N. U.
United Order of Honor, U. O. H.
U. S. Benevolent Fraternity,
United Friends, O. U. F.
Knights and Ladies of Honor.
Knights of Atlantis.
Equitable Aid Union.
Modern Woodmen of America.

CATHOLIC.

Jesuits.
Knights of St. Patrick.
Catholic Order of Foresters.
Catholic Benevolent Legion.
Catholic Knights of America.

ANTI-CATHOLIC.

Loyal Orange Association.
American Protestant Association.
Order of the American Union.
Patrotic Order Sons of America.
U. P. S. (United Protestant League.)
Templars of Liberty.

HEBREW LODGES.

Independent Order Free Sons of Israel.
Independent order B'nai Berith.
Order Brith Abraham.
Kesher Shel Barzel.
Sons of Benjamin.

WORKINGMEN.

Knights of Labor.
Mollie Maguires.
United American Mechanics.
Junior do.
Patrons of Husbandry.
Workingmen's Relief Society.
Amalgamated Iron and Steel Workers.
Brotherhood of Locomotive Engineers.
Carpenters' and Builders' Association.
Moulders' Union.
Typographical Union.
Cigar Makers' Union.
Clothing Cutters' Associations.
Coopers' Union.
Brickmakers' Union,
Horse shoers' Association.
Iron Moulders' Union.
Journeymen Tailors' Central Union.
Machinists' and Blacksmiths' Union.
Plasterers' Benevolent and Protective Union.
(There are a score or more of the labor lodges whose names do not appear above.)

ANTI LABOR.

Holy League of the Peers of America.

FOREIGN.

Fenian Brotherhood.
Clan na Gael Association.
Invincibles.
Black Hand.
Carbonari
Internationale.
Sons of Herman.
Order Sons of St. George.
Harugari, Order of
Nihilists.
Camorra of Italy.

COLORED LODGES.

Masons.
Odd-fellows.
Independent Order of Immaculates.
Sons and Daughters, People's Protection.
United Brothers and Sisters of Friendship.
Sons and Daughters of Unity.
Knights of Pythias.
Knights of Crusades.
Knights of Wise Men.
Knights of Tabor.
Mosaics Templars of America.
Grand United Order of Brothers and Sisters of Friendship.
Knights and Ladies of Universal Brotherhood.
Good Templars.
Ind. Order Sons and Daughters of Jacob.
" " " " " " Adam.
" " " " " " Zion.
" " " " " " Ham.
Benevolent Society, No. 1 and No. 2.
True Reformers, No. 1 and No. 2.
Brothers and Sisters of Love and Charity.
Sons of Jonadab.
Daughters of Liberty.
Good Brothers.
Sons and Daughters of Purity.
Gallilean Fisherman.
Daughters of the Mysterious Ten.
Household of Ruth.
Heroines of Jericho, or Eastern Star.
Daughters of Olive.
Sons and Daughters of the Tabernacle.
Immaculate Gems.
Friendship's Nursery.
Tabernacle, Tent.
Esther's Court.
Good Samaritans.
Brothers of Union.
Daughters of Union.
United Fellows and United Sisters.

OBSOLETE ORDERS.

Vehme Gericht.
Assassins.
Rosicrucians.
Illuminati.
Ku Klux.
White League.
Rifle Brigade.
Knights of the Golden Circle.
Knights of the White Camelia.
Know Nothings.
Sovereigns of Industry.
Advocates of Justice.

BUSINESS.

Let every one read the letter in this number from Elder Countee. Especially let those who have contributed funds for sending the *Cynosure* to Southern ministers, read what he says of the influence of the *Cynosure* on the ministry.

SUBSCRIPTION LETTERS.

Received for the *Cynosure* from February 15th to 20th: H Upton, Mrs Sarah Minton, S Bedford, Henry LeRoy, Conrad Stegner, Robt H Battimore, Phillip F Thurber, W Featherstone, J V McCoy, A Lindsay, C P Dow, R B Landon, R R Updike, Jno Baker, David Quick, Samuel A Pratt, Jno J Davis, James Wilkinson, W Porter. Albert Watkins, J R McLean, Pieper & Badgley, James Lindsay, I Bliss, J C Hetzel, Edgar Wylie, John Cassidy, Mary A Waterman, F Nibelius, Jabez Bindley, Burton Doolittle, C C Martin, James Schouten, Mrs C Pope, D Griffin, J H Wilcox.

We have received from W. Atlee Burpee & Co., the well-known seedsmen of Philadelphia, a copy or BURPEE'S FARM ANNUAL for 1886. Unlike any other catalogue published, this book of 128 pages, in addition to seeds, bulbs and plants, fully describes and illustrates the leading breeds of swine, sheep, Scotch Colly dogs and fancy poultry. It contains much valuable information, two beautiful colored plates, and hundreds of illustrations of all varieties of vegetables and flowers, including novelties of striking merit. Those of our readers who are interested in seeds or thoroughbred stock, can obtain Burpee's Farm Annual, free, by addressing the publishers at Philadelphia, Pa. W. Atlee Burpee & Co. enjoy a wide reputation for the fine quality of seeds grown and sold by them.

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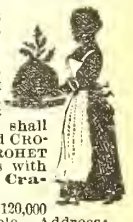
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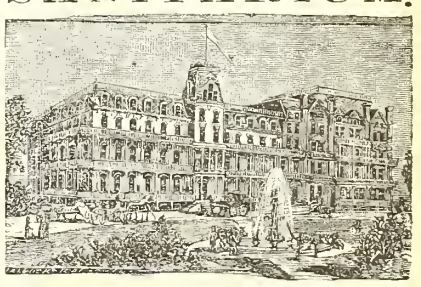
(From CHARLES LYMAN, ESQ., CHIEF EXAMINER U. S. CIVIL SERVICE COMMISSION.)

If every farmer and mechanic in the land had a copy of the hook, and would make a praetical use of it, or of the information it contains, I believe that the amount of litigation growing out of disputed accounts would be diminished by a large percentage.
WASHINGTON, D. C. Mareh 24, 1884.

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FARM NOTES.

PLAN THE LAWN IMPROVEMENTS.

Those who expect to occupy a new place next spring, or propose to remodel and improve the home grounds, will find winter highly favorable for the most important part of the work. We do not say that winter is the most favorable for grading and shaping the surface of the ground, for making durable road-beds and opening walks, the sowing of lawns, and the construction of beds and borders. There is work that precedes these, and more important than either. The determiniug of where roads and walks are to be, the decision whether this part shall be graded, or left with its present undulating surface. The most important part of the work of the laying out of a new place, or the improvement of an old one, is not that done by the laborers, but the brain-work which directs the mechanical operations. If a landscape gardener is employed, he is paid, not for doing the work, but for showing what is to be done. In building a house, the work of the architect is of more consequence, and is paid much better than that of the mechanics who carry out the design.—*Dr. Thurber in American Agriculturist for January.*

FRONT FENCES.

In years past every owner of a house thought he must have a fence of some kind in front of his house and generally all around his premises Some of these fences were high, some were ugly, and few of them were ornamental. In some cases they were necessary to keep out cattle that were permitted to run at large; but that necessity, we are happy to say, no longer exists in the more civilized communities, and many people are taking down their front fences, and, in some cases, their division fences. We believe this to be the correct thing. Fences are not only unsightly, as a general thing, but they are expensive. We have been informed that in Williamstown, Mass., by general understanding, all front and division fences have been removed in the village. The same thing is true, to a considerable extent, in different parts of Newton, and the feeling is growing that it is a very general improvement on the old method. Let improvement societies use their influence to bring about this much-to be desired result. No one building a new place should put up a front fence, unless he has the misfortune to live in a community where one is necessary to exclude stray cattle. We feel sure our readers will come to the same conclusion that we have if they will give this subject attention.—*I. F. C. Hyde, in Congregationalist.*

NO GOOD REASON EXISTS why the country-door yard should not be one of the most tasteful and attractive of places; but nowhere is carelessness, shiftlessness and slovenliness more apparent than in many door-yards. The wood-pile is in disorder, heaps of old bones, broken bricks, ashes, tinware, cast-away axe and hoe handles, broken crockery of every description, old hats and rags, boot legs and rubbers, hoop-skirt wires, glass and chips lie all about. Used up tools occupy various positions in corners, and look as if they had been tumbled in a hurry where they lie, and had not been touched for twenty years. Some look very old indeed; also, wheels and hubs of old carts, and pieces of harness, and old iron mixed together. The fences around the house are of all imaginable kinds, refuse pickets with tops broken off, and frequent omissions to let a cow through; a piece of board fence with no two boards alike; with now and then a slab tucked in; then a remnant of some former elegant fence to fill up a gap, the gates off the hinges, and leaning up against a fence. Scenes of door-yards like this may be found without much searching. The owner says he has not time to attend to it, but will straighten it up some rainy day; that rainy day never comes, so he lives and dies with his door-yard full of all sorts of rubbish. Is it a marvel that his children leave early such a home to swell the crowd of our large cities, where they can earn little more than their board and clothes?

BUILDING TOO NEAR THE ROAD.—This is a common fault in many parts of the country. Discussing mistakes in rural embellishment, Professor Bailey wisely remarks, that there is too much of a disposition to "save land" for corn and potatoes. This economy is often short-sighted. It is like storing the cob and throwing away the corn. A farmhouse cannot present a good appearance unless it stands four or five rods or more, back from the road. Such a situation is also a matter of convenience in escaping dust, noise, and publicity.

IMPROVE THE RURAL HOME.—As an observing writer remarks, the home of the farmer has never been what it might be. The children on the farm have not found it as pleasant as it should be. The parents have not been the best companions for their children. Farmers have carefully and wilfully made farm life repellant to the rising generation. Ignorance in the performance of labor has made the hand grow weary. Failure to cultivate the mind has made the culture of the soil a servitude. The opportunities of the farmer for broad, deep, and intellectual training are always within his own neighborhood and under his own control, yet too rarely improved.

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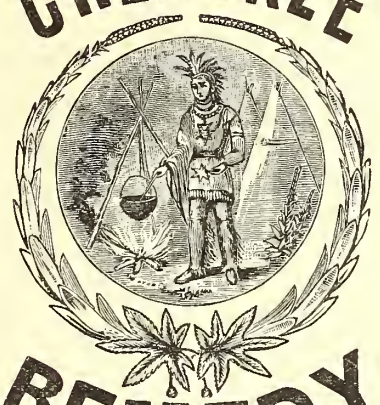
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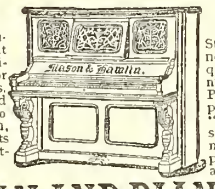
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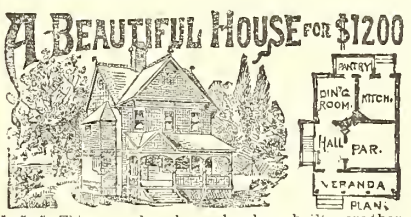
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NEWS OF THE WEEK.

WASHINGTON.

The Chinese Minister has laid before Secretary Bayard reports from California to the effect that there was a concerted movement in progress to drive out the Chinese from all the towns and cities of California, except San Francisco, and that the governor of the State and the sheriffs of the various counties evince no disposition to protect the Chinese in their rights.

The Cabinet meeting Tuesday considered the propriety of urging legislation to indemnify the Chinese for losses sustained by them in the recent outbreaks in the West. Claims for damages caused by the anti Chinese riots at Rock Springs, Wy. T., last fall have been filed with the Secretary of State.

COUNTRY.

John B. Gough, the famous temperance advocate, died at Philadelphia, at 5 o'clock Thursday evening.

George Q. Cannon, the Mormon apostle, was released at Salt Lake, Wednesday, in bonds of $45,000. A Nevada sheriff was offered $1,000 to permit Cannon to escape, but refused the bribe.

A masked mob at Nicolaus, Cal., Thursday morning forced the forty-four Chinamen in the town to board a steamer, and compelled the captain of the vessel to take them to San Francisco.

A statistician figures that the inhabitants of Milwaukee county, Wisconsin, pay for beer, annually, $3,600,000, and for flour $1,140,000, thus expending $2,460,000 more for beer than they do for flour.

The Congregational church and seven business places at Braceville, Ill., were destroyed early Wednesday morning, the losses aggregating $23,000.

French Canadians raided stores at Pasbebric, P. Q., Wednesday, carrying off 260 barrels of flour and other articles of food.

Policemen at Cincinnati are guarding employes of a harness manufactory, whom the proprietors imported from St Louis. The goods of the firm have been boycotted, as have certain dining-rooms, the owners of which supplied the "scab" workmen with food.

The Polack church riots were renewed at Toledo, Ohio, Wednesday, incendiaries setting fire to St. Helwig's church which was entirely destroyed. There is great excitement in the Polish quarters, and a strong force of police are kept on duty.

The floods in the Roxbury District of Boston have caused great distress, and fuel and clothing are being dispensed in quantities to the sufferers. Physicians walk the streets with policemen and agents of the poor, dealing out drugs and cordials to those who need them. Serious mortality is expected.

Several of the fleet of government boats at St. Louis were sunk by the ice, others are badly damaged, and many are missing, but may be picked up at points down the river. The loss is placed at $200,000.

Benjamin Knoop, of Chester township, Wabash county, Indiana, was bitten on the leg by a rattle-snake fifty years ago, and is now so troubled by pains in and ulcers on the limb that amputation may be necessary to save his life.

Mrs John Ullery, of North Manchester, Ind., was attacked by a ram Tuesday morning and fatally injured.

At Greenbush, Sheboygen county, Wisconsin, early Tuesday morning, a dwelling was destroyed by fire. James Ehle, his wife, father, three children, and a young woman perished in the flames. The hired man, who escaped, is suspected of having fired the house.

Recently, at Atlanta, Ga., a son of David W. Henderson, a street car driver, lost a leg by being run over by a car on which his father held the reins. Henderson, Sr., now sues the company for $10,000 damages.

Notwithstanding that the penitentiary authorities had advertised in several papers that they had convict labor to let, when they assembled at Joliet, Friday, they found that not a single bid had been made. It is believed that the agitation of the convict labor question has deterred contractors from making proposals, and the commissioners are puzzled as to what they should do with the idle men.

FOREIGN.

Lord Rosebery, the new Minister for Foreign Affairs, has reiterated to the Greek Government that England is firm in her resolution to oppose a war between Greece and Turkey. The French and Italian Governments having asked, whether it is intended to order an English attack upon the Greek fleet, Lord Rosebery replied that England would act only in concert with the other powers. The latest orders dispatched to Sunda Bay are to the effect that no active measures shall be taken by the fleet assembled there without the special permission of all the governments interested.

Parliament reassembled Thursday. In the House of Commons Mr. Gladstone said that the desire of the government was to propose to the House measures of a positive and substantiative character, dealing with Ireland respecting social order and the questions of land and the future government of Ireland, including a method for such government. He said that a further statement on the subject would be made on the 22nd of March. The Parnellites are willing to wait.

Prime Minister De Freycinet explained that the proposed treaty between France and Madagascar represented a maximum concession. Although the word "protectorate" did not appear in the treaty, French influence would penetrate there through the efforts of the French Minister resident there. The French Government would establish a port and victualing and coaling station at Diago, on Suarey Bay, and would be in a position to protect the rights of foreigners on the island. He urged the committee to agree to a credit of 300,000 francs, to enable the treaty to be ratified. The committee approved the ratification of the treaty.

The people of Paris are pleased with Emperor William's order prohibiting the drama "Sedan" which action they accept as proof that Germany considers that France has regained her former position in Europe and is worthy of conciliation.

There has been a radical change in the French policy respecting Egypt. The new French Minister will support the demands of the Porte for the formation of a Turco-Egyptian army to replace British troops in Egypt and the evacuation of the country by the English at the earliest possible date.

A portion of the Shipper's Exhibition Building, in Liverpool, collapsed Feb. 16th, while several score of workmen were engaged upon it. Most of them have been recovered from the wreck, eighteen of them with broken limbs. These have been sent to hospitals. It is known that several men were killed by the accident whose bodies remain buried in the debris.

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Seeds—Timothy	1 93	@2 02
Flax	1 10	1 12½
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Hides—Green to dry flint	06½	@ 14
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	5 10	@5 85
Common to good	1 60	@5 00
Hogs	3 70	@4 65
Sheep	2 27	@5 00

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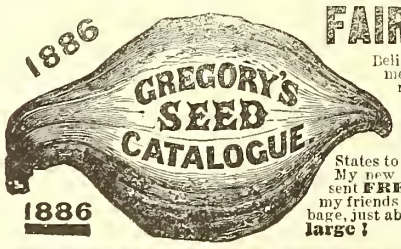
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Iowa is still leading on in the temperance reform and is beginning to feel for the cigar box and tobacco plug. The other day a bill was introdueed in the legislature prohibiting teachers, members of college faculties, state and county superintendents, and members of the State board of examiners from using alcoholic and narcotic stimulants.

Washington churches are not in a happy condition when politicians can choose their pastors. Dr. J. P. Newman made a sad failure in the Madison Avenue Congregational church in New York, leaving it disrupted, ruiued. He was during Grant's administration pastor of the Metropolitan M. E. church in Washington, and was popularly known as General Grant's pastor. He also went across to California to pronounce a eulogy over the body of Senator Stanford's son, report said for a great fee. Now through the lobbying of Logan and Stanford he has returned to the Methodist church and is again in his old pulpit, though the members of the church were well satisfied with Dr. Huntley who has been several years their pastor.

Judge A. W. Tourgee, author of "The Fool's Errand," has made a more profound study of illiteracy in the South than any other of our public men, certainly more than Mr. Logan, who wauted to wash out the dark stains of ignorance with whiskey. Senator Blair's bill, so perseveringly urged in the Senate, Judge Tourgee shows with great force from a formidable array of statistics, is a very weak document in its present form. That bill divides the total sum appropriated among the different States in proportion to their illiteracy. This gives a small sum to each of the Northern States, which do uot need the money, and are perfectly able to care for the small per cent of illiterates, which in the whole North averages 8.5 per cent. But the bill is more defective in that it provides that each State may distribute the sum allotted to it to each race, white and black, in proportion—not to the illiteracy in each, but to the population. Thus, if a State have 1,000,000 whites and 500,000 blacks, the former will have two-thirds of the allotment, or twice as much money for schools as the latter, while they may not have one-half so many who need it. Thus it appears that each illiterate in Virginia will draw $1.90 from he Gener al Government, but the white illiterate will draw $3.54 and the blaek 90 cents. Senator Allison, of Iowa, last week moved an amendment in a long speech, obviating this unjust division, and a futher amendment limiting the appropriation to States which have ten or twelve per cent of illiteracy ought also to be added.

We shall be glad to hear that Mr. Moody has testified as frankly and powerfully in the South against the lodge as in his Northern meetings. Besides his word of warning at Altoona, Pennsylvania, Rev. J. T. Allen writes to *Our Banner*, New York, of the meeting at Newburgh, in that State. "It was very encouraging to hear him, in response to inquiries in the query box, proclaim the duty of Christians to separate themselves from secret societies and come out if they wanted power with God; and to hear him apply the golden rule to the question of buying and reading Sunday newspapers and of riding on cars, etc, on the Sabbath. There is manifest also a holy boldness, which does not wait to consult proprieties of time and place and circumstance; but, breaking through any timeserving policy and setting aside false modesty, his whole aim seems to be to declare the will of God and win men to the Lord Jesus Christ."

The Mormons are enraged at the arrest of Cannon, and last week Monday, two sons of the Mormon magnate with a third and unknown man attacked United Sates Attorney Dickson, attempting to kill him. The two were arrested and fined, but the great crowd which gathered were just as bloodthirsty, but not so bold. The Mormons it is reported in Washington are planniug a new and desperatc move. Discouraged at the failure of their plans to erect a State in which they would become self-governing and have again their representatives in Congress, they are hoping to move enough of their number across the line into Nevada to control the elections and gain their end. The project is viewed with some apprehension in view of the new and complicated questions that would arise between Federal and State authority. In Congress Mr. Woodburn of Nevada has introduced a more stringent anti-Mormon bill than any yet considered. Thus the lines are being drawn more closely on either side, and the final struggle cannot much longer be put off.

Joseph Cook in opening his second lecture this season in Tremont Temple, Boston, began his prelude on Mormonisn in these words: "The Mormon monster is both a secessionist and polygamist. His disloyalty is secret, so far as he can make it such; his polygamy is open and defiant. The American flag has been often placed at half-mast on Mormon buildings, as an insult to Federal officials. A Latter Day Saint is first a Mormon and afterwàrd, and a long way afterward, an American citizen. It has been again and again established that he takes the most horrible secret oaths to obey the polygamist Mormon hierarchy, even when their commands conflict with the laws of the land. He actually thus obeys the aristocracy of the harem, whenever he becomes a polygamist perjurer and assassin. My conviction, obtained after much consultation with specialists on this theme in Utah and elsewhere, is that the American Bluebeard is quite as dangerous in his character of a disloyalist as in that of a polygamist."

Rev. N. R. Johnston, for several years missionary of the Covenanter churches among the Chinese in California, writes to *Our Banner* a graphic and truly alarming picture of California anti-Chinese politics: "The condition of society on this coast in reference to the Chinese is like a seething pot. The Wyoming massacre, against whose perpetrators not even an indictment was found, and the success of the people of Tacoma, W. T., who by force ejected the entire Chinese population, seem to have emboldened the enemies of these strangers among us. In many places hereabout similar scenes occur; and all over California meetings are being held to take measures to get rid of the hatcd Mongolians. In some places these measures succeed, in others they fail. Ordinarily those meetings are called and managed by men of the lowest type of morals, or by leaders in the secret orders, labor unions, United Workmen, or probably by some ambitious office-seekers. In San Francisco the notorious O'Donnell, the city coroner, and a blatant Irish Catholic, more bitter in his Chinese hate than even Dennis Kearney, is so elated by his election by an unparalleled majority, and that without nomination by either of the leading parties, by his success in getting up large anti-Chinese processions, and by the hurrahs of the tumultous rabble, voters of course, that he will probably be a self-nominated candidate for governor. Nothing but fear of the police, or of the U. S. troops, not far away, prevents these thousands of foreign naturalized citizens and the native-born savages from violently attacking or killing the Chinese. That O'Donnell and others are permitted, in public places and generally on the Lord's Day, to make the most fearful threats of violence and conflagration in order to drive out the Chinese, is passing strange. And it is amazing that against all the wrongs done to an unoffending people few Christians of any denomination bear a public testimony, or plead in behalf of the wronged. With few exceptions both pulpit and press are silent, if they do not favor the wrong."

The Woman's suffrage meeting held in All Soul's Universalist church, Washington, called out a sermon from the pastor of the church in which he said the question had narrowed down to a single issue, the right to the ballot. He was still in doubt, but it was hard not to favor it when the appeal came from women. He had drawn near the fence, and was looking over, but this fence was one that thoughtful people could not clear at a bound. It was at least a six rail fence. Speaking of women in Congress, he said the morals of Congressmen were much better when they brought their wives to Washington with them than when they left them at home. "If good women should be elected to Congress," he added, "It is to be hoped they will bring their husbands with them. I should be sorry to see them leave their husbands at home to keep house during a two or six years' term."

WEEK-DAY SERMON.

BY E. E. FLAGG.

There are Bethels for every waiting soul, ladders reaching from earth to heaven on which angels ascend and descend; but there comes a time when the ladder is withdrawn and the angels go away from us; and whatever other Bethels may open golden gateways for our souls, in the future this particular one can only be a remembrance.

There is a certain little room and a certain easy-chair therein which to-day miss their old-time occupant. The light can stream in unchecked now, for eveu its meridian glory cannot pain the eyes that look on Him who walketh in the midst of the seven golden candlesticks. The ripe counsel, the saintly wisdom, the communion with celestial mysteries are no more for earth.

Mrs. F. once said to me quietly, "I have chosen the fourteenth chapter of John to be read at my funeral. Mr. F. and I agreed years ago that when the other died the exercises should be as simple as possible—a chapter of our own choosing and a prayer, nothing more."

I could understand the shrinking of these devout and humble souls from "funeral sermons." But only when I heard these last words of Jesus read in the silent room of death did I feel that even a Bossuet or Fenelon could never have preached half so eloquent a funeral sermon as they contained; and then it was in the strange abrupt closing that their comforting lesson really came to me. "Arise; let us go hence." But the heart shrinks back and says, no. It would fain linger in the shadow of its lost Bethel even when there is nothing left but a pillow of stone. It eannot realize that "it is expedient" for the rarest, sweetest, purest souls to go away leaving their words and example to fructify in the rich soil of our tender memories of them, and bear fruit a hundred fold in stronger faith, lives more spiritual, and affections more heavenly. Arise; they are not dead but sleeping. Let us go forth

out of the shadow of this closed Bethel though it may be into a world where Christ is continually crucified, and where like Peter we may be tempted to deny him; to take up our daily toils and bear our daily crosses, and keep them all to ourselves, and then find in some hour when the pain of our loneliness grows intolerable, that the true Comforter is a little nearer to us than he ever seemed before.

The flowers will spring on a thousand hillsides, and the birds will sing and the suns rise and set, and we shall grow used at last to missing the dear presence that once we thought we could not live without. And we find suddenly that we have risen and gone hence unconsciously to ourselves—that we are walking in the old ruts, saying and doing the same things, and yet with a difference. For in the transfiguration light of memory our beloved is still with us—beautiful with more than mortal loveliness, pure with more than mortal purity. Shall we let the earth dust cling to our soul garments when we walk in such company? Shall we let the things of flesh and sense veil from us that seraph countenance? And we are better men and women though we have "arisen and gone hence" and the world thinks we have forgotten.

WAS HE HONEST?

BY A. M. PAULL.

The Freemasons of Providence, R. I., dedicated their new temple February 3, and as usual, a minister of the Gospel, in this case the Rev. G. M. Fiske, rector of St. Stephen's Episcopal church (High) of Providence, and a member of the order in New York, was chosen to advertise and defend the order, which he did in a long and labored eulogy, chiefly remarkable for the frequent and glaring contradictions and untruths. Let us glance at a few of the most prominent ones.

I quote: "It is an exponent of that Truth, divine and heavenly, which alone can beautify and irradiate our daily lives and make us truer men, and it continually holds up before us the prospect of the life of the world to come. In its own graphic manner it admonishes us of death momentarily impending, of that resurrection victory in which death is swallowed up and of the eternal bliss which we shall know, face to face, when brought to light in the blazing splendor of that orient for which the heart of every Mason yearns and whitherward his feet are ever tending."

This is as succinct a statement of the religion of Masonry as can be found in any Masonic authority. Those Masons who have been knocked over by the setting-maul of *Jubelum* in the "graphic manner" hinted at above can testify to that. It does not seem possible that an intelligent man can flatly contradict the above sentiments in the same speech; but look! I quote again: "Masonry is not a religion, and whoever would attempt to substitute it for religion or for the church has misconceived its intention and its spirit, and will never rise into the strength and glory of its teachings." This last quotation is utterly false. If those two quotations do not flatly contradict each other then there is no such thing as contradiction.

Again "Masonry is of ancient and venerable extraction, and opposed to this we read: "The best writers upon Masonry tell us that Masonry in its present form, includes as one of its special ideas the idea of cosmopolitan brotherhood, and that this fact alone is enough to show that Masonry could not have been of very remote antiquity."

Now, a man who will contradict himself so flatly in one speech will not hesitate to contradict the highest Masonic authority, and we shall not be disappointed in finding the most reckless statements made concerning the fundamental principles of the order. I quote: "It is alive in this new world, still living because of its creed of *faith in God* and of dependence on his aid and grace." etc. Mr. Fiske evidently uses the word "God" here and everywhere in his speech in the sense of the Christian's God, the one only true God, the Trinity. No other meaning can be put upon it as he uses it. But when he intentionally gives such an impression, as he does undoubtedly, he tells an untruth. For, see Mackey's Jurisprudence, page 95: "The fundamental law of Masonry requires only a belief in the Supreme Architect of the Universe, and in a future life, while it says with peculiar toleration that in all other matters of religious belief, Masons are only expected to be of that religion in which *all men agree*, leaving their particular opinions to themselves. Under the shelter of this wise provision, the Christian, the Jew, the *Mohammedan*, and the *Brahmin* are permitted to unite around our common altar . . . its religion being of that universal kind in which *all men* agree."

This of course shuts out entirely the Christian's God, as all men do not agree to worship the Christian's God, but different nations, communities and groups of men, in some instances, worship different gods or idols; and the Christian's God will never mix with other gods that are no gods. Besides the temple in which Mr. Fiske made his address has one room specially prepared for the Ancient and Accepted rite. The 28th degree of that rite is called Knight of the Sun, is the philosophic lodge, and explains more fully the teachings of the lower degrees. It tells us "that there is but *one God* and to adore him only *without any subdivision* or interpolation." This is meant to strike at the doctrine of the Trinity, and strikes out entirely the Christian's God. Nothing is said of Jesus in this lodge. The words "Holy Spirit" sometimes used in Masonry are explained as "the image of the Universal Spirit that gives light to all in the three states of nature; and on the animal, vegetable and mineral." And "the figure of our soul which is only the breath of the eternal, and which cannot be soiled by the works of the body."

If this is not enough, we will give one more quotation from Rebold, a standard authority,(p. 412): "Now that we have seen, as exhibited by their priests and prophets, the God of the Jews, of the Christians and the Mussulmans, let us examine him who is revered by Freemasons. Here is their idea of a Supreme Being. From the first they have called him the Grand Architect of the Universe," etc. Rebold is very plain, and most deliberately sets aside the God of the Christian, along with other gods, as unworthy the reverence of Masons. He contrasts these different gods with that of Freemasonry, and makes it appear to the advantage of the latter—interesting reading as to the point in question, but too long to be inserted here.

Again Mr. Fiske says, "The boast of Masonry is that it takes the Bible for its guide. It founds itself upon the oracles of God, the Law, the Prophets and the Gospel. The Bible is the central object and the chief illumination of the duly constituted lodge." Nothing can be more false than that statement, as the 21st landmark of Masonry, as explained by Mackey, p. 33, will show, viz: "It is a landmark that a book of the law shall constitute an indispensable part of the furniture of every lodge. I say advisedly a *book of the law*, because it is not absolutely required that everywhere the Old and New Testaments shall be used. The book of the law is that volume which, by the religion of the country, is believed to contain the revealed will of the Grand Architect of the Universe. Hence, in all lodges in Christian countries, the book of the law is composed of the Old and New Testaments, in a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient, and in Mohammedan countries and among Mohammedan Masons, the Koran might be substituted." See also Chase's Digest, page 207: "The Jews, the Chinese, the Turks, each reject either the New Testament or the Old, or both, and yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry has nothing whatever to do with the Bible. *It is not founded upon the Bible;* if it was, it would not be Masonry; it would be something else."

While these contradictions and untruths are falling rapidly from the speaker's lips, he takes breath to tell us that "Masonry has been suspected unjustly and *accused most falsely* of hostility to the church of God. Whatever grounds men may have had for forming such opinions, those grounds were found in individuals and not in any avowal or disposition of the order." Hitherto his assertions have been in conflict with common sense and the highest Masonic authority; now he attacks that long line of noble men who have taken their lives in their hands in the bold task of stripping the mask from the face of this false prophet—Freemasonry. Some of these men are living now, bruised and wounded by the red hand of Masonry, but, nevertheless, ready to meet Mr. Fiske in open debate upon that point, and prove the correctness of their accusations. As to the *avowal* by the order, our quotation from Rebold answers that; as to the *disposition* of the order, it is enough to refer to the careful cutting out of every allusion to Jesus in Bible quotations in Blue Lodge and Chapter monitors, while, notwithstanding which, every initiate of the third degree is, at death, sent to the grand lodge above.

How is it that such a speech is acceptable to the Masonic fraternity? Simply because words of commendation from such a source *advertise* the order. As long as it is mere speech, the order will stand it; but let Mr. Fiske endeavor to incorporate his ideas into the constitution or by-laws of the Grand Lodge, and immediately a furor of opposition, like that to the Ohio resolution of 1856, would admonish him that he had mistaken the spirit of the order.

Can a minister be honest in commending such an order in this age of enlightenment? Was Mr. Fiske sincere as he looked over the assembly, composed, in no small measure, of rum-sellers, wine-bibbers, infidels and profane men, enemies of the church of Christ, congregated as members of the Masonic fraternity in that pagan temple, in telling them that their feet are ever tending to the "eternal bliss" "of "that orient for which the heart of every Mason yearns?" These questions force themselves upon us. God and Mr. Fiske only know the answer.

Providence, R. I.

COMPANY D.

BY W. S. T.

One day while walking up the street,
A sad-faced wife I chanced to meet.
I could but see while passing by
The tears that trembled in her eye,
And hands fast clinched, and hear her groan
In agony as if alone.
Until this word had reached my ear
Dropped from her lips while walking near,
I wondered what her grief could be:—
"My Jo has joined that Company D
And I fear they'll steal his heart from me."
O, in my soul I pitied her,
For a Drunken set of Drones they were.
To Drink till Drunk is their Delight,
Disgrace the town, Disturb the night,
Drill in the Darkest Dens of vice,
Mid Din of glasses, shaking Dice,
Debauch the young, Decoy the old,
Degrade the high, and Deeds untold
Done in the Dark by Company D
Deserve a Demon's Destiny.
Their Captain Devil in command
Defiant leads his Drunken band.
A Demon on each side you'll find,
Diabolus walks close behind,
This is the roll of Company D.
Declared by "Dastard Orderly:"—
"Dram-Drinker" answers first the call.
Then into line "Deceit" doth fall;
Next "Devotee of lager-beer,"
With "Drawl" and "Drowsy" cry, "I'm here;"
Low "Dabbler in Deceitful wine,"
And "Brandy Drunkard" fall in line:
"Dan Dry-throat" and "Dave Debauchee,"
Then "Dullard" and "Duplicity,"
"Deluded Dunce" and "Driftless fop,"
"Discarded Dude" and Drizzle-chop,"
"Dishonor" and "Derision" low.
"Duplex" and "Discord" whom all know;
"Deserter" now, and "Desecration,"
"Dull-Eyes," "Defilement," "Desolation,"
Then "Devastater" and "Despair,"
Sirs "Dirk" and "Dagger," wicked pair,
"Devourer" and "Disorder" great,
"Dark-Soul" and "Dudgeon," "Dissipate,"
"Divorce," "Disturber" "Desperado,"
"Despite" and "Dealer-in-Bravado,"
"Dough-head" and "Dizzy," "Drunken-Sot,"
"Dirt-Bag," "Dilapidate." "Dry-Rot,"
"Defamer," "Dumps" and "Dregs" and "Dross,"
"Depravity," "Despise-the-Cross,"
"Despoiler," "Dare-Devil," First and Second.
"Deceivers by the score, he beckoned,
"Old Dolor," "Dreadful," "Desperation,"
"Darkness" and "Death;" at last "Damnation."
This is the roll of Company D;
In every Dram-Shop they will be.
Now do you wonder that poor wife
In sorrow grieved away her life,
Because her Jo, her dearest Jo
Had joined a Company so low!

Worcester, Mass.

AN INTOLERANCE THAT IS NEEDED.

BY WM. FENTON.

The prohibition movement in the South has been denounced as 'intolerance." The Baptist *Standard*, of Chicago, commenting upon the denunciation, observes: "It is a sort of *intolerance* regarding things iniquitious, that we want more of North, South, East and West." That is well put and quite refreshing from the *Standard*; it also affords a text for opposing Masonry. Judge Whitney, a late Worshipful Master in Masonry, had good reason to say of Masonry, "It is the darkest and most damnable institution that ever scourged the earth or cursed mankind." Let the readers of the *Standard* read Judge Whitney's defence when arraigned before the Grand Lodge of Illinois for his un-Masonic conduct in causing the arrest and trial of a brother Mason of his lodge for ruining a young woman and then murdering both her and her child.

Dr. Colver, a penitent Mason, says of Masonry, "It is Satan's masterpiece, a terrible snare to men." Inquiry was made for the biography of Dr. Colver at the rooms of the Baptist Publication Society in Chicago, but the book was not to be found there;

"out of print," the agent said. The editor of the *Standard* wrote that book and put in it a chapter of Dr. Colver's Masonic experience on the concealment of all Masonic secrets, murder and treason not excepted under penalty of being branded a villain and murdered. The editor suffered persecution for printing that record of lodge rascality. And now the *Standard* must keep its mouth shut while it very well knows what Masonry is; and its influence in the church, enough to fear it. But what right has the *Standard* to compound iniquity with the Masons by its silence? It is doubtful if a single paragraph can be found in any current Baptist publication that would show the infamous character of Masonry. We are told that the way to oppose Masonry is to preach Christ, circulate good books, the Bible and the lives of pious men. But if what they call preaching Christ and the lives of good men are sufficient, how is it that with all these appliances the infamous thing flourishes in the heart of the denomination as a "green bay tree," and the true Anti-mason is suppressed while the true Mason is honored and exalted by the denomination. Preaching Christ and concealing the sins of the people is neither preaching Christ nor the truth, but is a sort of Jesuitism that breeds corruption If the sin of Masonry is not proclaimed in common with other sins, Masons will go with other sinners to the same lake of fire and brimstone. The love of Christ would constrain a man to proclaim to Masons the sin of Masonry. But how can the love of Christ be in a man who encourages the Mason in his sin and casts out the true Anti-mason. "Is it not for you to know judgment? Who hate the good and love the evil." Micah 3: 1, 2.

St. Paul, Minn.

THE ASSOCIATE REFORMED PRESBYTERIAN CHURCH AND SECRET SOCIETIES.

In the discussion of the *basis of Union* between the United Presbyterian and Associate Reformed Presbyterian churches, it appears that two articles of the U. P. Testimony are especially objectionable to some brethren, viz: the XIV. and XV., or the articles relating to slavery and secret societies. It is intimated by some that the A. R. P. church has no law or testimony on the subject of secret societies and that the divergences of opinion and practice are so great in the two churches as to present an insuperable barrier in the way of harmonious union. "We have no law against them and cannot enact one without destroying our own peace," writes a zealous brother in showing up the practical difficulties that would result from union.

We question the correctness of the brother's statement and ask, "Has the A. R. P. church no declaration or testimony on the subject? And would the ministers and members be doing violence to their convictions of right and duty by voting for adopting the U. P. Testimony on this subject, *even if there was no specific article in the basis guaranteeing* "that the forbearance in love which the law of God requires shall be exercised towards any brethren who may not be able fully to subscribe to all the the articles of the Testimony?"

The A. R. P. church *has* a testimony on this very subject and it would not be surprising if the candid reader would come to the conclusion, after reading and comparing the testimony of the respective churches, that that of the A. R. P. church is the stronger of the two.

In 1856, at a meeting of the A. R. P. Synod, at Starkville, Miss., the following resolution was offered by Rev. T. H. Sloan, and on his motion adopted:

"*Whereas* the resolutions passed at the last meeting of Synod on the subject of secret associations gave much dissatisfaction, and believing that the resolutions of 1850 would give more general satisfaction—therefore be it resolved that we hereby reseind all that was done at the last meeting, and we reaffirm the resolutions of 1850 as our only declaration and testimony on the subject."

The resolutions of 1850, referred to in the above motion, are as follows:

Resolved, 1. That we are opposed to all secret affiliated societies.

2. That we earnestly and affectionately warn and advise all the members of the Associate Reformed church, of the South, against all connection with such associations.

3. That any member of the church who shall hereafter connect himself with such a society in the face of this friendly advice, shall be viewed as acting in an unfriendly and unbecoming manner towards to Synod and the church. We likewise recommend: that those members of the church, who are already in such societies, abandon the same.

4. That the above resolutions are not to construed as requiring Sessions to exclude such individuals from the church.—*Mintues 1850 in Chris. Mag., vol. 8, p. 377.*

We are not informed of any subsequent action of the Synod on the subject, and, in the absence of any, the above resolutions are, and continue to be, the only declaration and testimony of the A. R. P. hurch on the subject of secret societies.

For the information of our readers, we give the XV. Article of the U. P. Testimony, relating to the same subject:

"*We declare*, That all associations, whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and church members ought not to have fellowship with such associations."

—*Associate Reformed Presbyterian.*

COMMUNISM VS. INDIVIDUALISM.

The effect of every principle at work in society must from the very logic of necessity be like the genius of that principle. However long it may take for the results to challenge our attention, yet from the first, the tendency of such operating forces is toward results in perfect harmony with itself. This self-evident truth being recognized it is not difficult, knowing the nature of a principle set at work in society, to pre-determine the result.

The genius of communism is one; but its manifestations are legion. Its spirit is unmistakably seen in Freemasonry, Oddfellowship, Knights of Labor, Ancient Order of United Workmen, and all such orders.

In antagonizing socialism, not only its effects and mode of working should be deprecated and declaimed against, but its very genius must be rooted out wherever found; for like the roots of cancer, if any of it remain in the body social, it will soon develop into a nauseating eruption.

The motto "Liberty, Equality, and Fraternity" of socialism with its varied forms of expression, whose dream and object is to establish a universal brotherhood among men. The object and means by which this is to be accomplished are a most monstrous misconception of possible fact and fitness of things. The avowed object being the "solidarity of man," secured by pledge, affirmation, covenant or oath.

Such brotherhood is only a sham! Such solidarity is only another name for disintegration; such fraternity is as unsound as depravity. It is simply selfishness held in check and constrained to a given course, through fear of certain invoked consequences or recognized self-interest. All such bonds for securing "equity" are severed by the touch of self-interest as quickly as thread of tow in the flame.

All such methods are obstructive rather than constructive.

When it comes to pass that the controlling forces of human action are extraneous to the individual and not motives of conscientiousness within, and within are desires and cravings which are at variance with those restraining influences it is a very uncertain and precarious condition at best. It is only a question of time and a slight modification of the relation of the individual to the object of desire and he will break over the restraint which has hitherto held him, and grossly violate the very principle he most solemnly covenanted to respect.

The power of restraint, which all mere extraneous forces possess, lies in the ill consequences which as a sort of penalty follow a given course of action; destroy the fear of these consequences, or let a condition of things be developed from which it seems quite probable that there will be immunity from said consequences, and there exists no barrier to the commission of the most heinous crimes.

This method of regulating society and giving shape to individual action, is practical atheism—is to eliminate all moral ideas and secularize the whole of man's instincts, sensations, and modes of thought. Just in proportion as this state of things comes to exist in society, plunder, murder and anarchy fall on with all their horrible attendants.

The whole history of combinations, monopolies, pools, etc., and of societies formed whose bond of union lay in an oath or pledge merely, such as the Fenians, Ku Klux, Masonry, and Odd-fellowship, etc., with all various degrees, also all these societies formed for the purpose of protecting certain secular interests, as Knights of Labor, Ancient Order of United Workmen, Grangers, etc. All these show, beyond question, their utter inability to permanently correct the evil their existence is designed to remedy.

But is there no remedy? There is. But is obtained by altogether another line of effort. The true impulses and motives of action must come from within the individual himself. Not by coercion; if by coercion then the actor is a mere slave. So also the strongest restraints upon human action comes from within, a conscientiousness of purpose, a sense of right and wrong.

To cultivate in society the idea that the good of the greatest number is to be secured by a combination of interests, by the fear of certain consequences to be personally suffered, etc., if a given course is pursued, is to develop in each member of that society a spirit of supreme selfishness. Such will only aggravate the trouble an effort is made to cure.

The true method is to develop in society a vigorous sense of right and wrong as the moral quality of actions. Educate the individual to feel, as a moral sensation, that true merit and deserved praise come not so much from material success as from a clear discrimination of right and wrong in a given course of acting, and a firm adherence to the right. Human interests touch at a thousandpoints; so complete is their blending that human skill can never legislate on general principles so as to meet every particular case. To meet this emergency a strong conscientiousness is imperatively necessary. Let our effort be then to urge the truth as of first importance and will this or that method succeed, but is it right; not labor so much to perfect combinations, social fraternities, commercial pools, labor unions etc., etc., as the efficient method of securing business interests and personal rights, but by a true and thorough education of the individual as to the moral quality of an action, accompanied by a strong, active conscience in the application of that knowledge to personal actions.

History shows that a conscienceless people devour and prey upon one another. Prosperity, peace and happiness are the portion of that people who act always under the dictates of an enlightened conscience.—*C. E. Harroun in the Free Press, Birmingham, Iowa.*

ITALIAN MISGOVERNMENT.

Mr. William Jones, secretary of the London Peace Society, who has recently traveled through Italy, describes his impressions of that country in a pamphlet, in which he remarks that the dismal condition to which modern Italy has been reduced, mainly through its military ambition, is terrible and widespread. Especially pitiable is the condition of the agricultural population. For example, during the summer of 1884 a meeting of the merchants of the Campagna was held, and amongst the resolutions adopted was the following: "That dead animals shall be buried in quicklime to prevent the peasants from digging up and eating them, as often happens!" This is no isolated or extraordinary fact. Those who have seen these unhappy persons moving in gangs at early dawn towards the fields where they are to work, conducted by an overseer on horseback, can scarcely have avoided a mental comparison between them and the slave-droves of former times. Respecting the miserable state of Italy, M. Emile de Lavaleye, writes: "Military and bureaucratic centralisation crushes these poor people who scratch the earth. Is it surprising that Socialism and Nihilism should arise to throw down all these engines of pauperisation? How many villages have to be ruined in order to construct *one* war-steamer such as the 'Lepanto' and its famous hundred-ton guns? The official personages who order these formidable ironclades, the pride of Italy, do they think of the tears, of the sickness, and of the ruin which they have cost?" The disease, to which the name of pellagra is now applied, has largely increased in late years throughout Italy. The pellagra is caused by wretched food and the *want of salt;* and so it must remain, as long as salt continues to be a highly-taxed Government monopoly, regarded by the peasant as a luxury reserved for the cattle. Italy has the ambition to be reckoned a great power. With a view to being strong, she so arranges her affairs as to consign tens of thousands of the flower of her population, for generation after generation, to the pellagra and, its frequent result, the *madhouse*, and to despairing agonies which result in wholesale suicide. She knows right well that the supplies voted for her absurdly-bloated and useless armaments are raised by taxation, which is crushing the nation into increasing poverty from day to day. Had Italy, during the past ten years, devoted one-fourth of the energy expended on sustaining the *role* of a great power to the amelioration of her material condition, her hills might have been re-wooded, and her waste lands reclaimed, whereas she has squandered her treasures upon useless vessels of the type of the "Italia," "Lepanto," etc. Many believe they will render no service, and that they are the destined prey of torpedo-boats and steam-rams. But no matter; Italy *will* have armor ships, and these monsters, which no one knows how to manage. "Floating coffins" was the sarcastic term applied by a French naval commander to one of the newest of them, at anchor in the Bay of Naples. "On no account would I risk my person on one of them in a rough sea," he suggestively added. Well might M. Lavaleye exclaim, "Poor Italian cultivators!" What misery, what sufferings, what tears, yes, what vices and crimes are represented by the *hundreds of millions* of frances that four of these iron-clad ships have cost! What colossal and culpable folly!"

THE INFLUENCE OF THE LODGE UPON THE DESTINY OF THE COLORED RACE.

AN ADDRESS BY PRES. J. BLANCHARD IN THE AFRICAN METROPOLITAN CHURCH, WASHINGTON, FEB. 23, BEFORE THE BETHEL LITERARY ASSOCIATION.

[Supplement to the American.]

Mr. President and Members of the Association:

I am to speak against secret societies: and I am told that nine in ten of my audience, male and female, if not nineteen in twenty of you, are members of such organizations. If, therefore, I shall fail to please, profit, and convince you, I shall fail, as Phæton did when he undertook to drive the chariot of the sun, "in a vast undertaking."

You have, wisely and well, celebrated the memory of General David Hunter, and made honorable mention of Pueblo and Fremont, and when I tell you that General Pleasonton's mother and mine were own sisters, and that, from boyhood, we were nearer together in our abhorrence of slavery than we were by blood; that, when I was a young minister, I preached and lectured against slavery, and that I wrote the action of the large and learned synod of Cincinnati, by which that august body suspended Rev. William Graham from the Gospel ministry, for teaching that "Jesus Christ authorized slave-holding;" that the college of which I was president sent sixty five stalwart young men at one time to the war, after Sumter was shelled, when I tell you that I should have obeyed the orders of Salmon P. Chase and Owen Lovejoy, and gone as the colonel of these young men, but at that time Gen. Hunter had ordered slaves sent back to their owners, and I must have sworn to obey him, *which I never would have done*: when I tell you that I aided to send Dr. Bailey to Washington, and fugitive slaves to Canada; that I was the American vice-president of the World's Anti-slavery Convention in London in 1843; when I assure you that since I entered public life, more than half a century ago, during much of which time, as Lord Brougham said when the crowd hissed him, "I have been slowly growing fat on popular applause," I have never swerved one hair from the sentiments here uttered; and, not to be tedious, when I tell you that your last week's meeting in this place, its fearless truthfulness, lofty patriotism, true eloquence, almost seraphic singing, and reverent worship of God, more than repaid me for the little I have attempted for human freedom; you will all acknowledge that I have some small claim to your patient candor while I speak.

I have praised your last week's meeting. Let me criticise it. Your eloquent young Professor Cook lauded John Brown, and you endorsed his praise. Now just fifty-five years ago (1831) Nat Turner, in Virginia, who was John Brown with a darker skin; without Brown's education, with equal courage, and with less fanaticism than he; with no free States to flee to, and with no awakening nation to back him, (for all were slave States to him), with no light but his conscience, and no guide but his God, this wonderful man, the *Toussaint L'Overture* of America, struck a blow on the chains of his race which sent echoes around the globe. I wish to hear Professor Cook on Nat Turner.

But why fight wind mills? Why not rest on our Abolition laurels and let lodges alone? The answers are various. The principles which the lodges subvert, and the interests which they endanger. Gen. Grant in his Memoirs, pp. 612-13 says: 'All secret, political oath-bound parties are dangerous to any nation." . . "If a sect sets up its laws as binding above the State laws, this claim must be suppressed at whatever cost." And the Democratic party in 1856, when it wished to beat the Know Nothings, put into its national platform these words: "We have a well-grounded opposition to all secret societies, by whatever name called."

Now Gen. Grant and the Democratic platform primarily refer to the Know Nothings. But Freemasonry and her children are precisely those societies which Grant's dying message says are 'dangerous' and "must be *suppressed*." William H. Seward, Millard Filmore, and Francis Granger, along with thirty-six others, thirty-nine of the best and ablest men in the State of New York, over their own names, say of Masonry: *"It tramples on our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."* Indeed everybody knows that Masonry is the modern mother, model and type of the secret lodge system; that the whole family, little and large, wear more or less of her livery, and consciously or unconsciously, are her moral bric-à-brac. Their secrecy, "degrees," orders, titles and shows, prove them children of the mother lodge, as patches of gray on blue uniform would have proven the wearers children of the rebellion. If Masonry is political, all who drill voters to secrecy are political. This terrible New York condemnation was signed by such men as Seward, Filmore, Granger, John C. Spencer and others, and they never went back on that indictment. No rational man of average information, doubts that that indictment was at that time true: and it is a well known principle of this mother order that *its landmarks never change;* and, if so, then Gen. Grant's dying injunction for suppression applies to this model and mother lodge and her offspring.

"Absurd" cry many. "We know many good men, patriots, and Christians who are Masons; men who would scorn to commit or shelter crime. How do you account for this?"

The explanation is, that, as a rule, but one in five Masons attend the meetings and know what is going on. The lodges are chiefly supported by men who do not attend their meetings! Then there is a sorcery in lodgery that blinds the minds, even of good men. If there were any good men in Western New York in 1826 they belonged to the Masonic lodges. Yet it was proved before Special Justice Wm. L. Marcy, that sixty men shared in abduction and murder, and thousands at first justified it; but thousands afterward repeated and *confessed*. Fifteen hundred lodges gave up or disused their charters, and forty-five thousand left their lodges to return to them no more.

Let us follow this mother order down to our late slavery war. Gen. Jackson, who was a Mason but a patriot, was elected some two years after the Morgan outrage. He had run for the office before; but now the lodge had fallen in the North and become a Southern institution. Gen. Jackson and his Cabinet, Livingston, Barry, Eaton, and Poinsett, were Masons, and Jackson's majority became overwhelming. The original large slave-holders were almost to a man Freemasons. And this is one cause of the present craze for secret societies among the colored people. Their ideas of freedom naturally were to be like their masters, and their masters belonged to lodges.

The rebellion was born of the lodge. Two intelligent men, who were Union men, and both personal friends of Jefferson Davis, who are now here in Washington, will tell you that Mr. Davis was at first opposed to secession; but went into it as Lee did, because he was overborne by his State; and his State was carried by nightly discussions in the lodges.

The first secession ordinance was issued from Columbia, S. C., December 17th, 1860, In the debate, Parker, Inglis, Keitts, and Rhett, said they did not advocate secession on account of Lincoln's election; or the non-execution of the fugitive law; but that they had been "working it up" for thirty years; or, from the time of Jackson, who, with his Cabinet, were made honorary members of Federal Lodge, No. 1, in this District. Slavery, it is true, was a chief bone of contention, but slavery alone never would have carried out eleven States who loved the Union and the flag if their leaders had not been drilled and sworn and drunken in long, late night lodge meetings. Just as sure as we know that secession had been "worked up" for thirty years in South Carolina, which we have on the testimony of her sons, just so truly do we know that it was "worked up in the lodge-rooms of the South which became council chambers of treason in perpetual session. *The ten lodges in this District all went for secession*. They are, therefore, Gen Grant's "oath-bound secret political parties" to be suppressed at whatever cost." And if this is true and the reasonings sound; if the great mind of Grant, illumined by the clear shining of eternity, saw things in a correct light, our national salvation depends on our riddance from the lodge. It is heathen in its origin, heathen in its nature, and heathen in its effects. It came from Egypt, where a secret priesthood plundered the people and made "Egypt the basest of the kingdoms." Ezek. 29: 15. In modern times it overthrew popular liberty and restored Charles II. to the throne of England: who, after swearing to support the Protestant religion, died gazing on a silver cross held before his eyes by a priest named Huddleston, who was brought into his chamber by a secret stairway through which his courtesans had been admitted. The Masonic historian, Rebold, tells us that this debased monarch gave Masonry the name of "Royal Art," because it restored him to the English throne.

In France the exploits of the lodge have been similar to those in England. It overturned monarchy and overturned republics. Apostate Romish priests formed the Jacobin lodges and turned the rivers of France red with the blood of her people. It overturned the first French republic. President Lamartine compares the French lodges to venomous reptiles in pools, hidden and secreted beneath their slime. On this continent, the school historian, Wilson, in his "History of Mexico and her Religion," tells us that Gen. Jackson's minister, Poinsett, introduced a new rite into Mexico, and that the secret conspiracies of the Scotch and York rites against the government kept Mexico for years in a state of chronic bloody revolution; and in our own beloved United States, we have received half a million of dead soldiers and more than a billion of taxes from the plottings of lodges.

I do not ask you to accept these terrible indictments on your faith in this single discourse. But you have men whom you know and can trust. Commit this paper to them. Let them investigate and give you the truth. In your last week's memorial of the good Gen. Hunter you applauded Hon. Robert Small for calling Frederick Douglass the first of the American colored race, and I joined in the applause. You have no want of men able to refute or verify what I am saying.

Beside the warning words of our greatest general since Washington, let us place the utterance of young Seward whose father and himself were mangled in this city when Lincoln was murdered. Seward's words were "A secret political society is hostile to every American principle."

But let us be definite. The term principle is vague: and all claim to be Americans. What, precisely, are "American principles?" Obviously the principles on which the country was built. And the first of these is—

THE RECOGNITION OF GOD.

Cavalier and Roundhead; Jamestown, Virginia, and Massachusetts Bay; South and North—all built on a recognition of the Bible, in their constitutions, laws, bills of rights, and even in their writs and indictments. Thieves and felons were charged with acting "without the fear of God and by instigation of the devil." The first free constitution ever written, off Cape Cod, begins, "In the name of God, Amen." And though errors multiply, and forms change, recognition of God still underlies everything American but crime. I have seen Chief Justice Chase, in yonder Capitol, swear in an attorney on the Bible; not on its lids, but on its contents—supreme love to God and equal love to man.

2. Another American principle was and is the Sabbath; that every laborer shall have one day in seven, not one-third of each day, in his working clothes, to drink, gamble and caucus in saloons, the work-shops of corrupt American politics; but one whole day, in his clean clothing, with his clean-faced children and their mother, to meet with his neighbors, and, if he wishes, worship God. Mark, I am not saying that God is good, or the Bible true, but that both are American.

3. Another American principle is Human Equality. This is copied from the Bible into the Declaration of Independence. For if men are "of one blood" they are of equal blood. This excludes all pagan shrines and lodges built on higher and lower orders; invented by men, inhabited by devils, and administered by priests. There are no priests since Christ. He can have no motive to swindle us, and his priesthood is perpetual.

4 We can stop to mention but one more American principle, which is Christian marriage between one man and one woman. "They twain," not they twenty, "shall be one flesh." This Eden relation is to guard home, promote purity, and protect property; and wherever it does not exist government is despotism, and property plunder.

Such are some of the grand principles, or pillars on which American society rests. *The lodge is hostile to them all*

1st. It substitutes for God, its "Grand Architect," or "god of this world." 2d. By excluding Christ, it destroys the Sabbath which is Christ's, or "the Lord's" day. 3d. It destroys the very idea of human equality by its constitution which, as its greatest writer, Mackey, says, *"is completely despotic."* Alexander H. Stevens, the Vice President of the Confederacy, said, its *"mission was to found an empire whose corner stone was slavery!"* And, by swearing or pledging its members to obey, before they know what or whom, it makes them, in the words of Prof. Robison, of Edinburgh, "sworn underlings to unknown superiors." 4th. And it is equally hostile to marriage, by swearing every husband to life-long concealment from his wife. And it is equally hostile to every other element of American society.

Every member of a Masonic lodge is forsworn for life. Such is the mother, and the children resemble the parent. Some, as the "Eastern Star," and "Order of Rebecca," etc., are lodges of women to which men have access—coal-shed or back kitchen degrees invented to silence complaining women. The Grange was started from this city by secret service money from the United States Treasury, furnished by President Andrew Johnson. It is a farmer's secret theatre, in which women act as *dramatis personæ*, with the names and characters of heathen goddesses. But the time would fail even to enumerate the sham mysteries of iniquity involved in the secret lodge system. It is a complete system of subordination and subjection of man to man—despotism covered and concealed by mystery, show and religious imposture.

Following I give, proximately, the number of colored people in this District embarked in these secret orders: Fishermen of Gallilee (estimated) 6,000; Good Samaritans, 12,000; Knights of Labor, 30,000; Chaldeans, 8,000; Love and Charity, 1,000; Freemasons, 500; Odd fellows, 3,000; Knights of Jerusalem, 300; Ancient Order of Moses, 2,500; Sons and Daughters of Liberty, 4,000; The Tents, 600; True Reformers, 800; Good Templars, 150. These proximate numbers are given by respectable, educated colored men who belong to several of these orders. There are other popular orders in the South, and extending into Northern cities, as "The Immaculates," "Wise Men," "The Temple," etc., etc., who do not appear in this District. There is one church in Chicago which has three secret orders in it; one for small children, another for youth, and another for adults; each having a secret initiation fee and monthly tax. This District may be taken then as a fair average. And the above figures give in the District of Columbia *sixty-eight thousand eight hundred and fifty* members. There are some eighty-two thousand colored people in the District, and the same person will belong to and pay dues in from one to four, five and six secret orders. So that the figures given above are doubtless below the actual number of members; and if initiations, dues, degree fees, death taxes, regalia, and rents, cost an average to each member but ten dollars a year, these societies cost the colored people here, in cash, $688,500 a year; and they cost the colored population in the United States sixty or seventy millions a year.

When these lodge dues are all paid there is often not a penny left for pastor, church, wife or children. They are disintegrating the churches and drowning the families in poverty. Thousands of wives take in washing to feed husbands whose wages go to the lodges. In Jackson, Mississippi, a man whose whole visible estate would not have sold for $25, had managed to raise $35 for regalia, $7 for hat and plume, $5 for gauntlets and gloves, and came to his pastor, Rev. Mr. Harris, to help him to a $17 sword. A man in this city selling perch, which he caught in the Potomac, at 10 cents a string, had paid $25 for two initiations and was paying monthly dues. Ten barbers who have shaved me on my present Southern tour, have paid a tax of about $3,000 for having their moral sense debased and their intellects befogged by the false worships and lying legends of the lodges.

These lodges are joined by the lure of secrecy and the hopes of advantage. But the hopes are false. Your shrewdest, wisest, most sagacious men, as Douglass, Lynch and Scott, never join them. They only profit the men who make these orders their trade. When Chicago was burned, Masons raised, by their own report, $90,000 and paid only $30,000 for relief. Such a tremendous swindle would sink anything on earth but a secret, false religion. For a quarter or a half dollar one can buy the secrets of any of these societies. They sell secrets which are not secrets, thus obtaining money by false pretenses, which is sin and crime.

But the grand, controlling objection to secret orders

that no one ever followed Christ into a secret society, and we are commanded to "follow" him. No one, therefore, can be initiated without trampling on the example and teaching of the Son of God. . . . .

Why should colored men quail or shrink from opposing lodges because their name is legion? In three prolonged visits to Washington, I have often been asked for alms in the street, but the beggars have all been white; no colored person has asked me for a penny. You have seven million people and more than a million votes. Cast these votes for God and goodness, against the lodge and liquor, and the key of yonder White House will soon be in colored hands. The white minority party will join you and give you the casting vote. How long is it since chained coffles of unoffensive men and women made the bridge that crosses the Potomac like that in Venice,

"A BRIDGE OF SIGHS."

The walls of Franklin and Armfield's old slave prison still stand there in Alexadria; but the moans, sobs and shrieks are all still and their echoes have forever died away; and little children play peacefully in those tranquil streets, in the grey summer evening, whose parents in those same streets have been seized and scourged for being out without a pass.

"But," you ask, "do you really think these lodges, like slavery, will be done away?" *I know that* they will. They are not of God's planting, and Christ, whose "words will not pass away," says that such "*Shall be rooted up.*" The men who took the country through the war, Lincoln, Sumner, Chase, Seward, Stanton, Stevens, and Lovejoy, with Charles Francis Adams and Thurlow Weed in England, to keep off the British Lion—these were all Anti-masons, and the race of patriots is not dead yet, and, if it was, God could raise up more.

"But," once more and last: "Do you really believe that hatred and ostracism on account of color will cease; and that what we now see in colleges, and in the street cars of Washington, will be seen in schools, societies and the churches of God?"

And why should we not? The great majority of mankind are colored people, not white, and the telephone is bringing them together, shoulder to shoulder. Besides, crushed races always rise; and proscribed people always, in the long run, outstrip the proscribers, and in these days long runs are getting short. An African of Cyrene bore the cross after Christ, and Africa has furnished the cross bearers of the world ever since; but history, reason, philosophy and. above all, Christ assures us that "the last are becoming first," The cross ever leads to the crown. I hope this Metropolitan church will speedily change the word *African* in its title, to *American*. We have no "African" citizens in America, and churches, even in their titles, should teach the truth.

Complexion is accident not principle. Character is every thing. Our complexions will be one in Christ, for when "He shall appear we shall be like him, for we shall see him as he is." When all that sat in the council saw the face of the much forgiving Stephen, "as it had been the face of an angel," think ye that any one thought of his particular complexion? And when John in Patmos saw "the countenance" of Christ "as the sun shineth in his strength," do we fancy he could have told the natural color of his skin? In heaven we shall all look like each other because we shall all look like him. And as "Coming events cast their shadows before," as society rises higher and higher in magnified attainments, I apprehend that the hue of our skin, and the questions it gives rise to, will disappear in the coming splendors of God, as dark and white clouds blend and disappear at evening, when the sun shines through them both.

WASHINGTON LETTER.

The National Woman Suffrage meeting.—Mrs. Stanton's anti-Christian tactics.—The National Education Bill.—Pres. J. Blanchard's Address and the Debate which followed.—The Indians and Oklahoma.—A new Colored Society.

Dear Cynosure:—The national convention of Women Suffragists has again been held in this city—this time in the Universalist church. It was large and enthusiastic, and is said to have been the best ever held. There were many speeches of marked ability, and a most hopeful feeling of progress in the movement in which they are engaged. The attendance was large, especially in the evening, and though there is no marked advance in local public sentiment in favor of this movement, it is doubtless growing in public respect. It is to be regretted that Mrs. Stanton should mar her own work by endeavoring to commit the association to an antagonism with the church and the ministry, and, by implication, with Christianity itself. It by no means follows that because the majority of the ministry have accepted of certain interpretations of Scripture that the Christian system is to be held responsible for it. The same sad mistake was made by some who held that because the Bible was interpreted by certain divines as in favor of slavery, therefore, the friends of freedom should array themselves against it. Such a concession was hailed with joy by the slave-holders, and was a most powerful weapon to resist emancipation. Besides, it tended to promote infidelity and to sap the foundations of morality and civilization. The truth is, that the Christian Scriptures are the great charter of human freedom. He who came "to preach deliverance to the captives, the opening of eyes to the blind and to set at liberty them that are bruised," will not fail nor be discouraged till all shackles are removed and until in the state as in the church "there is neither male nor female, but a man shall be more precious than fine gold, and the sons (or daughters) of man than the gold of Ophir." Mrs. Stanton's resolution was adopted with the preamble left out, and simply calls on the churches and the ministry to recognise and urge the claims of woman to an equal citizenship with the rest of mankind.

The Blair Educational bill has been under discussion, and Mr. Evarts, of New York, has made a speech in which he sustains his high reputation as an orator. He held that one of the objects of the government was to "provide for the common defense," and that no danger is more menacing than ignorance. Surely we have more to fear from ignorant, misguided ballots than from bayonets. It would be almost infinitely cheaper, as well as inconceivably better, to educate the heads and hearts of our Southern negros than to control our disorderly elements by force of arms. The school-house and the church are mightier than arsenals and forts. Nevertheless, it is not improbable that this most beneficent measure will be defeated, and mainly by Southern votes.

Last night I had the great pleasure of attending the Bethel Literary Society, in the A. M. E. church on M. street, N. W. No other literary society in the city equals it in ability and enthusiasm. On last night the audience could not have been less than 600, and included the most cultured colored people of the District. Pres. J. Blanchard read a paper, which speaks for itself, on the relation of the colored people to the secret lodge system. It was listened to with the most respectful attention and a vote of thanks to the speaker was adopted. The discussion of the paper, which followed, was most interesting. It was marked by courtesy and good feeling, and if it did not indicate a profound knowledge of the subject, it did an unusual amount of candor and a desire for knowledge. There was perhaps one exception, Hon. J. Milton Turner, formerly U. S. Consul to Liberia, spoke by invitation. He told us he had been a Freemason since he was twenty-one, and that it was one of the most beneficent of institutions. He said that it was *religion*. Rev. George Moore, pastor of the Lincoln Memorial church, said that it differed from the religion of Christ, and that, as his minister, he must contend for the faith once delivered to the saints, and for a Gospel that is open and free. There were a number of other able speakers and manifestly a large minority, including the more intelligent portion, sympathized with the sentiment of the paper. Considering the exceeding prevalence of the orders in this city, this was a most encouraging fact. It is not probable that any white audience would have considered this matter with so much freedom and calmness. Mr. Turner's speeches were marked by great shrewdness, but would have been more effective if it had not been evident that their inspiration was drawn from the dramshop rather than from the Bible. A large number of copies of the address were distributed in the congregation.

The persistent efforts to call public and official attention to the condition of the Indian race has not been without fruit. It is said that notwithstanding the severe winter, there has been less than usual suffering among that people. This is in part owing to increased attention paid to farming rather than to the chase. The proposal to organize the territory of Oklahoma, whatever may be the result, is meeting a vigorous resistance. Rev. Dr. Sunderland and Mr. Phillips, who are agents for the Cherokees, have appeared before the House Committee on Territories and addressed them in opposition to the measure. Dr. Sunderland may be set down as a friend of the Indians.

Every day secures the presentation of additional petitions for the Educational Temperance bill. There seems to be good reason to hope it will become a law. So fearful are the liquor-dealers of its effect on their business, that their association holds nightly meetings to defeat this and other temperance measures.

There seems to be a deep-seated conviction among the colored people, especially the poorer and more ignorant, that they need some kind of organization besides the church and the state to protect and aid them. This supposed want hasled to the multiplication of that large number of secret orders that, like the flies on Esop's fox, are sucking out their life blood. To meet this want, and as a substitute for the lodge system, some friends of freedom in Baltimore have organized "The Mutual United Brotherhood of Liberty," of which Rev. Harvey Johnson, of Baltimore, is president. This is purely an open organization. I am acquainted with all of its officers, and know them to be anti-secrecy men. It is not restricted to any race or nationality, and has for its primary object to protect personal rights. They have opened a commodious and pleasant office in Baltimore, and have a considerable fund which they can use for the proposed objects. Whether the simile will hold good, and this will prove the more hungry swarm which the fox dreaded, remains to be seen. There can be no doubt, however, about the honest endeavor of the good men, Revs. Johnson, Baxter, Alexander and Brown, who have undertaken this movement. Another thing is not less certain: the state *ought to be* sufficient for the protection of all its people, and the church *ought to be* the medium for ministrations to human necessity. This is God's plan and surely it is wiser than man's.

The Senate has just passed a bill appropriating $250,000 for a monument to Gen. Grant, in this city. It will doubtless pass the House, and more marble will be piled up in our city parks. Possibly this is wise, but it seems to me that the Garfield Memorial Hospital is a finer monument than a statue could have been. The birthday of the Father of his country was a national holiday and had an indifferent celebration. The only procession was by the colored troops, a quite too common event to excite much interest except with those who do the marching. If our colored citizens were less fond of show and more practical, it would be wise in them.

H. H. Hinman.

Alluding to the gayety of Washington this year, a writer in the Cleveland *Leader* says: "Mrs. Bayard's death is another offering upon the funeral pyre of Washington society. There is no doubt that Miss Kate Bayard was killed by social overwork, and the terrible strain which its costume and its duties entailed upon her. Mrs. Endicott has not been well for some time, and a number of the young ladies of the higher circles have suffered greatly from their nightly wining and dining, dancing, reception-going and reception-giving."

CORRESPONDENCE.

A RADICAL LETTER FROM THE FAR NORTH-WEST.

Walla Walla, W. T., Feb. 20, 1886.

Dear Cynosure:—I say amen to Bro. Gault's defense of Bro. Dissette. If the waters of revival meetings were troubled by more such testimony as Bro. Dissette gives, there might be added to the church daily of such as should be saved. Mrs. Jones is a female evangelist who meets with some success, but leaves the discussion of religion to dilate upon the beauties of "Those secret societies whose object and aim is charity and to promote brotherly love." Imagine a secret society apologist in the role of a religious evangelist!

Next Sabbath evening the Knights of Pythias celebrate their aniversary in the Presbyterian church building. Last night they had a masked ball; but this does not seem to be evidence sufficient to exclude them from the churches. My wife and I have refused to contribute to the support of the church of our choice because it will tolerate secretism. I do not fancy communing with those who partake of the cup of devils by night and then are brazen enough to sit at our Lord's table. Never again will we contribute a farthing to any church or society that is not committed against fellowshiping secrecy. Holding the principles we do, we fail to see the consistency of countenacing the conquest of the church by the lodge. Many seem to be deterred from speaking their convictions on the subject by what they call a conservative spirit, and are afraid of being termed radical, fanatical or crazy. May God graciously pour out his Spirit upon us, that we may be purged of this man-fearing disposition and have the courage of our convictions.

Quite a number of the temperance reformers here are members of most of the secret orders. So are saloonists whom they profess to wage war upon. How long will it take the temperance people to see that the lodge power is the mainstay of intemperance and the sole hindrance to prohibition and the enforcement of law against liquor criminals? Local option has passed the territorial assembly and met with the approval of Governor Squiers. If the law is voted here, we expect a diabolical, underhanded resistence to its enforcement, as the saloons are many and strong, and will be assisted in the fight by those (some of them church members) who rent property for liquor, gambling and houses of prostitution.

May God bless the *Cynosure* and its noble corps of workers. My prayer is in behalf of every afflicted and perseeuted saint connected in the remotest degree with the reform. Bro. Blanchard's Southern tour letters are gems of knowledge and interest. May God extend his life of usefulness yet many years.

"Occasional."

GOOD MEN OR BAD.

ALBION, Iowa.

EDITOR CYNOSURE:—A Freemason lately said to me that "Freemasons were good men and he could prove it by the *Cynosure*." I suppose he had reference to an article in the *Cynosure* of Dec. 24, 1885, entitled "Plain Talk." I liked the fore part of the article; but when it said, "There were good men who were Freemasons," I took exception to that at once. I cannot understand that a man can go into the lodge denuded of his clothes, all but his shirt, with a rope around his neck, his eyes blinded, and on his knees with the Bible in his hand, take those blasphemous oaths, and call God to witness that should he ever violate this oath to have his throat cut, his tongue torn out and his body buried in the sand below high-water mark; then, after all this, continue to meet with the lodge which is composed of all sorts of characters, the gambler, the profane swearer, the horse-racer, the burglar, the adulterer, the drunkard, the dishonest scoundrel, and take such men by the hand and call them "brother," and be a *good* man—impossible! If he is a good man he will renounce those blasphemous oaths and come out from among them as Mr. Finney did, and as thousands of other good men have done. A man that denies the Saviour in the lodge is not a good man. "By their fruits ye shall know them." I was twenty years old when that great convention assembled at Leroy in Gennessee county, New York, on the 4th of July, 1828. Those 103 Freemasons by a formal declaration against the Masonic institution, renounced, denounced and exposed Masonry, giving their names, place of residence and number of degrees each had taken. *They were* good men.

A. C. MOFFATT.

AN HONEST RENUNCIATION.

To whom it may concern:

This certifies that I have renounced and denounced secretism as found in the various secret benevolent and protective organizations, including the I. O. G. T., of which I have been a member for some time. I believe that temperance and charitable work may be better effected by working in the light, than in secret. It is proper that those, for whose benefit we labor, have opportunity to hear and know our deliberation and councils.

A. W. VANALSTINE.

NOTE FROM THE PASTOR OF THE U. B. CHURCH.

Mr. VanAlstine has been a member of the I. O. G. T. for over two years, and being a young man (only past twenty) the lodge easily got a hold upon him, and he was made Deputy G. W. C. T. of Dakota and started out to organize lodges in good faith. I undertook to show him the true tendency of the lodge-power, which he was not long in seeing, although he was not willing for a time to admit that *his* "order" is in line with the other stepping-stones down to Masonry. I urged him to pray over the matter carefully, in the meantime I prayed for him, and the statement made above is the result. Another young man who is able to serve the Master well is thus saved from the lodge-evil. Mr. VanAlstine is a teacher, and State Editor of the *Worker*, and is now firm for all lines of reform. C. E. WALKER.

Twin Brooks, Dak.

INSTRUCTION WANTED.

Many things in this world are clear and easy to understand; but once in a while I come in contact with something I cannot see through. I study closely, and think diligently, but still all is unintelligible and misty. One of the things over which I have puzzled my brain is the *brotherhood* claimed, by secret organizations. I know that children of one father are brothers; others might be adopted, which would constitute them sons also, and give them equal rights with the natural children. Then there is the great Christian brotherhood, acknowledging God as the Father, head, and controlling power. All this is plain. But I was at the funeral of a friend a while ago, and after the usual services by the pastor, the chaplain of a uniformed company present read a eulogy on the character of the deceased, in which he frequently referred to him as "our brother." The next day, as I was alone for an hour, the matter came up and I thought it over carefully. That man had died a Christian; and those others standing round, a mixed multitude, found a common platform somewhere on which they met in brotherhood. But where was it? Who could be found as the *father* of such a brotherhood as that? And so I have been thinking the matter over, but the mystery is not solved. I would like to see through it if I could. But there are wiser heads than mine in the world, and if they will turn their attention to the matter, they may be able to make it all plain to my dull understanding, and dispel the mist now hanging around it. H. H. H.

PITH AND POINT.

A LODGE MEETING AT A FUNERAL.

A near neighbor and an Odd-fellow, a man of some thirty years, died a short time since. The clergyman who led in the religious services was also one of the order. After he concluded the services he requested all to leave the room where the corpse lay, to enable Odd-fellows to perform some secret service over the body that none of the uninitiated were allowed to see. Have you any tract, pamphlet, or book upon this heathen pow-wow?—RICHARD MCCLELLAND, *Cannonsburg, Pa.*

This is the first case of a secret performance over a dead body we have heard of in modern secretism. The Odd-fellow manuals have no requisition of the sort. This performance must have been an extra, made up for the occasion.

THE UNITED BRETHREN COMMISSION AN "OEFENSE."

He is very much grieved and hurt over the doings of the United Brethren church: in fact, we both are. It is our home now. We are doing what we can to sustain Bro. Dillon, and waiting the result, knowing there is still a God in Israel. There is nothing being done in the anti-secrecy cause here. We have a good anti-secrecy element but it needs agitating. We feel willing to do what little we can to help. We often wish we had a stirring man for a State lecturer.—MRS. W. MILLIGAN (written for her husband), *Portland, Ind.*

"YE ARE MY WITNESSES."

When God converts a man he does more than one thing for him. When convicted he feels he is a sinner, "in whose breast a thousand thoughts revolve," but when he is converted he gives them all up to God—yes he seeks God with the whole heart; the day he does this he is found of God, saved *in* Christ. Thank God, we are all the Lord's. Before I was converted to God I desired to join the Masonic lodge. It was one thought that revolved in my soul when convicted, but I gave it to God along with all other thoughts and would not join a lodge except it was essential to salvation. But the Spirit of God would not lead me into the lodge; and I have a right to speak in any of God's meetings when the opportunity presents itself, and say that one of the great things that Jesus does for me is to save me from all desire to belong to any secret society. If reformers do not give in their testimony they will murder their own conscience.—CYRUS SMITH.

BIBLE LESSONS.

STUDIES IN JEWISH HISTORY.

LESSON XI, March 14, 1886.—Esther's Petition. Esther 4: 10–17; 5: 1–3.

GOLDEN TEXT.—So will I go in unto the king, which is not according to law; and if I perish, I perish. Esther 4: 16.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *We find our greatest good when we seek the good of others.* vs. 10–13. Esther had reason to shrink from the perilous mission with which Mordecai had charged her. She well-knew the passionate, capricious, despotic nature of the king, the inflexibility of the Persian law which punished any intruder into the royal presence with death; and ignorant perhaps of the real magnitude of Haman's plot, it is not strange that she tries to excuse herself from the undertaking by pleading the mortal danger in which it would involve her. But Mordecai's stern answer, "Think not that thou shalt escape in the king's house more than all the Jews," appeals at once to her fears and her patriotism, by reminding her that in spite of her queenly station the blood of the prescribed race runs in her veins. She must dare to lose her life in order to save it. The spirit that is content to selfishly enjoy its own exemption from the evils which others suffer, runs unconsciously the greatest risk. The wretched sanitary conditions which invite typhoid fever or dyphtheria in the crowded tenement house, will spread infection into the palatial homes of the rich. The vice and crime permitted to fester in the slums may come to dominate our cities in the form of riotous mobs. To say of any great evil, "It does not concern me," is to take a very short sighted view of our own interest. We may be indifferent to the rum traffic, and the next time we take a journey be maimed or killed by some accident which it has caused. We may care nothing for the secret society question until socialistic plots endanger our lives and property and force us to care. If a heathen poet could say, "I am a man, and what concerns man concerns me," certainly the Christian should feel that he has a vital interest in all matters which affect the race.

2. *To win all we must venture all.* vs. 14–17; 1–13. There is inspiration in united prayer, and Esther was doubtless strengthened by the thought that a nation was praying for her—grayheaded men, fair young maidens, innocent little children. She *had* come to the kingdom for such a time as this, because she accepted her mission when it came. This is where life's greatest mistakes are made. Had Esther proved unequal to the crisis, another deliverer for the Jews might have been raised up, but she could never have been the saviour of her people. If we falter and hesitate, and so lose our life's opportunity, we lose it forever. Esther's faith and courage won her suit, but the only parallel between her and the sinner, or Ahasuerus and Christ, may be said to lie in the striking points of difference. The sinner has a standing invitation to the throne of grace; and his reward for venturing is not half the kingdom but the whole of it,—"an inheritance incorruptible, undefiled, and that fadeth not away."

LIGHT FROM THE WORD.

What was Paul's spirit of self-sacrifice for others? Acts 20: 24. Where do we find an instance of the value of united prayer? Acts 12: 5.

From Peloubet's Notes.

Xerxes, the Persian Emperor.—Xerxes (the Greek form of Ahasuerus) was the son of Darius Hytaspes, and reigned over the Persian empire for 21 years (B. C. 486–465). This empire was larger than any previous one known in the world, and surrounded its chief with almost unimaginable splendor and wealth. The martial deeds of Xerxes are fully told by Grecian historians, especially Herodotus and Xenophon. According to Herodotus, Xerxes held an assembly to arrange for the Grecian war in the third year of his reign, and it is probably this feast which is described in the first chapter of the book of Esther, as given to the nobles of the realm, assembled at Shushan from all parts of the empire. It lasted 180 days, or six months, and was concluded by a feast with broader invitations to all in the palace. This lasted seven days; and it was at the close of this feast, when the king was excited with wine and revelry, that he offered the insult to his queen which led to her removal.

An interval of four years occurs before a new queen is found in place of Vashti. It was during this interval that his great invasion of Greece took place. "Dipping his pen in the life-blood of Persia's noblest, he well wrote for himself a record on fame's glittering temple."—*Van Dyke.* "It is said that the army with which he invaded Greece numbered 5,283,220 souls, exclusive of women and other attendants. This multitude was met at Themopylæ by Leonidas and his three hundred Spartans, at whose hands twenty thousand Persians fell, Aug. 7, 480, B. C. Two months later the Persians were terribly defeated in the great naval battle of Salamis. Themistocles, with 380 Greek vessels, defeated Xerxes with 2,000 sail. This disaster was closely followed by others, which compelled Xerxes to abandon the field and return home," with scarcely 5,000 soldiers left of all the multitude with which he set out.

Why would not Mordecai bow before Haman? It was because in so doing he would have been untrue to his God and his religion. "The Persians," says Curtius, "not only from motives of piety, but from prudence also, worship their kings as gods." So that the act of prostration before Haman would be understood to imply worship or religious homage. Herodotus mentions certain Greeks, who, on being introduced to the royal presence at Susa, and being pressed to prostrate themselves before the king, refused, alleging that "it was not their custom to worship a man (8: 36)."—*Haley's Book of Esther.*

According to Esther 6: 4, 5, and Herodotus 3: 140, any man might present himself in the outer court, and seek and await audience with the king. Why did not Esther avail herself of this privilege? (1) It might have been deemed an unseemly thing for the queen to present herself in the manner of a common suppliant, and have ruined her hopes. (2) It may be that women were not allowed in the outer court at all.—*Haley.* From Oriental customs we may be sure that the last reason is correct, and this would give double force to the first.

"Who knoweth whether thou art come," etc. The providences that brought you there are wonderful. Perhaps God's hand shaped them, that you might be the saviour of your people in this terrible emergency.—*Cowles.* It is a great blessing to have some work assigned us by God, and to see God's hand in our lives, accomplishing that work. This makes us strong, and renders life glorious, since it is a plan of the almighty and all-wise God.

—The Massachusetts papers tell of a lady in Sharon Heights who died under the care of a Taunton "mind doctor." He never saw the sick woman, but said he could prescribe just as well. So he sent postal cards and a root medicine daily, and, looking into the dim distance, would write down on the card her state of health. She died the other day, but the postals came all the same and root medicine too. The first day after the patient's death, the doctor wrote: "I find you about the same; the acid in the blood has diminished." The second day after the death, he wrote: "I find you about the same; a little better, if anything."—*Ex.*

—A large number of missionaries in Japan, sent out by American sectarian churches becoming convinced that their divisions were a hindrance to to the Gospel, have united their churches into one body, known as the church of Christ in Japan. The increase in membership within two years has been about 70 per cent. It appears that the Japanese Christians do not fancy nicknames.

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

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AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Morengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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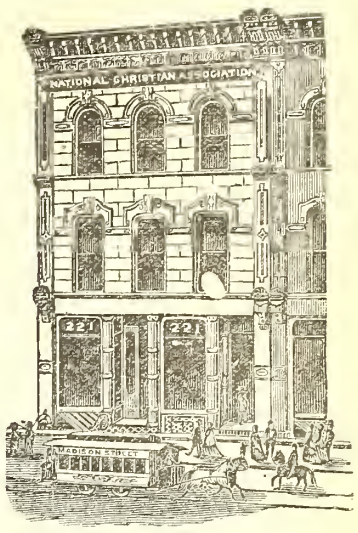
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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MARCH 4, 1886.

THE EDITOR OF THE NATIONAL REPUBLICAN, Washington D. C., Mr. Allen, says he hates and fortells prohibition, that he can show that "Maine and Iowa are worse off than when they moved for prohibition" etc., and he goes for license and regulation. That Republicans, Mrs. Ellen Foster included, should claim that party as a prohibition party in the face of its organs, is an absurdity only transcended by the hope of the Republican party to triumph in 1888 in contempt of the swarming Prohibitionists.

The lull in politics is like that which precedes the storm. The lodge and liquor have an Ætna and Vesuvius of wrath and falsehoods to pour out when prohibition shakes off the lodge and the issue is fairly made up.

THE EVANGELIST SMALL must not be misjudged by the note in our columns on the probability of his connection with the Freemasons. He cordially received the secretary and treasurer of the N. C. A. last week in his room in the Sherman House, and conversed with them frankly and in a Christian spirit. He was never a Freemason, but the fact that his father gave much attention to the order, and took many degrees probably accounts for his occasional use of Masonic terms. His mother was as devoted to the Christian church as his father was to the lodge. About a year and a half before his death she had the blessed satisfaction of seeing her husband happily converted to God, and knowing that he renounced the world and died a Christian man. After this good news, we hope to learn also that the cigarette has been put away—it is a stone over which many young men and boys of Chicago will stumble into ruin. Mr. Small was joined by Mr. Jones last Sabbath and both spoke in different parts of the city to crowded audiences.

THE EDITOR'S APPOINTMENTS.

The address of the editor of the *Cynosure* was an occasion of some moment among the colored people of that city as may be seen in the Washington letter, but more especially in the graphic account from the pastor of Lincoln Memorial church. We have therefore printed the address nearly in full, for our readers who will find it worth their attention.

The movements of Pres. Blanchard in the immediate future are told in the following note from Cincinnati Saturday last:

I spend Sabbath, to-morrow, at Clifton, Cincinnati; expect to preach in the Presbyterian church there. Notices are given for speaking in Lane Theological Seminary Chapel on Monday evening; also at the colored church on 7th near Central avenue on Wednesday evening.

Also on next Sabbath arrangements are made in Dayton, Ohio, for three meetings. In the morning in the Presbyterian church, Summit street; in the afternoon in the United Brethren Theological Seminary Chapel, at night again in the Presbyterian church in Summit street. W. B. Stoddard is with me and divides the labor. Those in Ohio and Indiana who wish meetings please write me at Dayton at once, care Dr. L. Davis. Please "pray without ceasing."

J. BLANCHARD.

DR. NATHAN BROWN.

The *Japan Weekly Mail*, of Yokohama, Jan 16th, brings us the most unwelcome news of the death of Dr. Brown, at his residence in that city on New Year's day at 10:30 in the evening. He was buried on the following Monday, his body being borne to the grave by Japanese Christians, in accordance with his special request. Thus passed away in his 79th year one of the most remarkable of American missionaries. He united with the people of God in church relation in his 9th year, and graduated at Williams College in his 21st, as the head of a class of thirty, Mark Hopkins and Samuel Ireneus Prime being among his student mates. In 1832 he went as missionary to Burmah and Assam accompanied by his wife. Three children were buried in those inhospitable regions, where the missionaries suffered severely at times from native animosity. In 1846, fourteen years later, Mrs. Brown returned to America with two living children, but rejoined her husband three years later. Both returned to their native land in 1855, Dr. Brown's health being considered wrecked, both in body and mind. Health, however, returned, and he became associated with the *American Baptist*, as editor, a position he held for fifteen years. During these years he was warmly identified with the anti-lodge reform, writing powerfully in the *Baptist* and attending the early conventions of the National Christian Association. His able address at the Cincinnati Convention, in May, 1870, was published and will long be remembered. He continued to receive the *Cynosure* till his death, and was always glad to hear of the progress of the reform, which he had assisted to inaugurate. On account of these principles he was largely, we believe, sustained in Japan by Peter Howe, of Wenona, Ill., a warm supporter of the reform. He was also a champion in the abolition cause, and his pronounced views and unflinching adherence to what he believed to be right sometimes brought him into difficulty and danger, and was the occasion of the mobbing of his office in New York.

His wife died in 1871, and next year, though already an old man, he returned to the missionary field; this time to Japan, where he engaged so vigorously in acquiring the language that in 1879 he had completed the translation of the New Testament from the Greek into Japanese. He composed and translated also many hymns in Japanese. Few Europeans have so long lived in Asia as he—thirty-four years. He was also enabled to translate the New Testament and parts of the Old into Assamese and Japanese. His hymns were also sung in Burmese, Assamese and Japanese. During his long missionary career he was literally "in journeyings often, in perils of waters, in perils of robbers, in perils among his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren."

CAPITAL AND LABOR.

The labor reformers in the French Chamber of Deputies have sent word to their co-workers in the British House of Commons proposing an interuational movement for laboring men, the main objects of which are to secure a reduction in the hours of labor, improvement in the sanitary condition of workshops, proper limits to the work obtained of women and minors, and an absolute prohibition against allowing children of either sex under fourteen years of age to work at all in shops or factories. The telegram suggests that the workmen of those countries unite in an invitation to the workmen of Europe and America to send delegates to a congress to be held next September in a place to be designated, for the purpose of discussing means to "emancipate the workmen of all countries."

The reforms suggested are reasonable, and a great convention urging them upon the attention of legislatures, if controlled by the real friends of labor, ought to secure the attention of all republican and Christian nations. Even the eight hour system we believe might, with mutual benefit to all classes, be adopted generally, as well as by our Government alone. The improved machinery of our day doubles the power of manual labor, and if a resonable adjustment can be made by manufacturers, they, as well as workingmen, may be the gainers by such a movement. It would give the laborer time for social and religious duties, and especially for such as are demanded by his family, now too often neglected. Such a change will be an opportunity for the Christian church which she should be ready to improve to the utmost.

There is one most important item left out of this list of reforms. The adjustment of all questions of difference between employer and employed ought to be settled by arbitration, and provision should be made for this by law. It has occasionally been adopted and always with benefit; but it is a method not often to the liking of the lodges, which bind the workingmen by secret oaths in a more desperate bondage than capital can devise. The business men and laborers of Richmond, Virginia, have wisely come together and agreed on such a settlement of their difficulties. Had an arbitration been held in the McCormick case in this city there would not as we write be such a dread of bloodshed.

After being closed for nearly two weeks, the McCormick reaper factory in this city opened, Monday, and some 350 men ventured to return to work. But only the presence of 400 policemen made this possible. Dozens of loud-mouthed lodge-men, all armed with pistols, were arrested, some of them after threatening to use their weapons. The employes of the establishment have all along assured Mr. McCormick that they would accept his terms, but they were too much in the power of the lodge leaders to venture on any general proposition to return to work. What may yet be the result must depend on the firmness of the police in protecting from assault men who need bread for their households.

—Secretary Stoddard went to Paxton Friday evening, expectiug to speak there and hoping to find also an opening in Champaign this week.

—The Ohio agent went last week to Cincinnati to meet Pres. J. Blanchard aud assist in arranging a series of meetings in that part of Ohio.

—The latest from George W. Clark is a hopeful promise of his recovery. The severe cough which promised for a time to cut him down is relaxing, aud he yet hopes to see the birds of spring.

—Let all our Iowa friends read Bro. Hawley's letter and be diligeut in taking heed thereto. The N. C. A. has furuished Iowa one of our best lecturers for six months; now let the State be self-supporting and the National Association be released to look after other more needy districts.

—Rev. L. B. Dennis, a prominent preacher in the Methodist Episcopal church in Iowa, was once a Mason and Grand Chaplain of a Grand Lodge. He has now left the order and jnstifies the separation of the Free Methodist brethren from the old church, under the lead of Rev. B. T. Roberts and others.

—Bro. Loggan in Kansas has been much hindered during the past five weeks by the deep snows that preveuted the use of his own conveyance. He made, however, the best possible use of his time preaching in protracted meetings and lecturing as often as an occasion opened. He gave two lectures week before last.

—We have neglected to notice the visit of Rev. Mr. Wylie, of Ray, Indiana, to Wheaton College not long since. Like Bro. Gault, he represents the National Reform Association of Philadelphia, and, in a course of five lectures to the students of the institution, expounded the principles of that important movement with great clearness and force.

—Bro. Countee's letter last week mentioned several pastors in western Tennessee who had come to the light in Christ on the lodge question. To their names may be added that of Rev. A. T. Stewart who has lately removed to Brinkley, Tenn., and who writes: "I am now doing all I can for the circulation of this paper [*Cynosure*] among the members of the church of which I am pastor."

—Rev. C. L. Harris of Jackson, Miss., who spoke ably on the lodge at Wheaton and before the Chicago Congregational ministers last fall, writes: "Our work here is still progressing finely, notwithstanding we are surrounded by fearful odds. But God will protect and sustain the right at whatever cost. I think it a grand thing that you have published the colored orders, and the letters of Pres. Blanchard will tell for the right."

—A note from Bro. D. L. Schively of Raleigh, North Carolina, tells us that George C. Needham, the evangelist, for several years pastor of the Chicago Avenue church in this city, has been preaching in that city to crowded houses. In one of his discourses he witnessed against the lodge by warning Christians to be separate from snch combinations of unbelievers. "You join secret societies to leaven them," he said, "and they leaven you."

—The *Bible Banner* of Philadelphia, which has, from its first number under the editorial charge of Rev. A. A. Phelps some fifteen years ago, been with us heartily against lodgery, has just removed to Chicago and has opened its office in the metropolis of the lakes in room No. 35, Central Mnsic Hall building, corner of State aud Randolph streets. We heartily welcome the *Banner* to Chicago, and pray that its influence may be felt for Christ and his kingdom in this great and wicked city.

—A lodge journal says: "At the last meeting of the Grand Lodge of Washington it was resolved 'that hereafter any person engaged in the manufacture or sale of intoxicating liquors, for other than medicinal or sacramental purposes, shall not be eligible to the degrees of Freemasonry in this jnrisdiction.'" This is very well for morality, but it is not Masonry in any special sense. So do not let the temperance papers, for the sake of their lodge readers, print it as proof that the Masonic lodge is a temperance society.

—Bro. J. W. Wood will fiud a suggestion for another argument on the lodge insurance business in this note from the *Wesleyan Methodist:* "The Grand Lodge of A. O. U. W., at its meeting in Syracuse, appointed a committee to investigate the 'assessments' made so often npon them by the National Lodge. It looks as though these frequent assessments to pay on the death of some unknown, in some unknown parts of the country, are a swindle. These assessments are declared 'a burden' as they come so thick and fast. While the Grand Lodge of the State of New York swindle their members out of over $21,000 a year for 'expenses,' the State lodge ought not to be snrprised if other and superior

lodges swindle them in their turn. There is a financial swindle at the bottom of this whole secret society business. Beware!"

DID THE LODGE DEFEAT BLAINE.

A typographical contest for the championship in type-setting has just terminated in Chicago. Looking in upon it we saw, over the New York "cases," in large letters, "Boycott the New York *Tribune!*" "What does that mean?" was asked of a Chicago typo standing near. "The New York *Tribune* employs non-union type-setters and of course the union is down on it," was the reply. "It taught the *Tribune* a thing or two, in the Presideutial contest" he continued. The Typographical Union controls many thousand votes in New York, and orders were sent to all not to vote for the *Tribune's* candidate. These orders of course, had to be obeyed, and I shouldn't wonder if it was *this* that beat Blaine." But we do not recall any vials of wrath poured out on the heads of the boycotting type-setters; these were all reserved for the women, who having no votes could only "lend their influence."—*Union Signal.*

REFORM NEWS.

PRESIDENT BLANCHARD'S WASHINGTON ADDRESS

ON THE SECRET LODGE SYSTEM, BEFORE THE BETHEL LITERARY ASSOCIATION.

One of the largest, most representative and interesting meetings ever held under the auspices of the Bethel Literary and Historical Association gathered at the Metropolitan A. M. E. church last evening, to hear Dr. Blanchard's address on "The Influence of the Secret Lodge System on the Destiny of the American Colored Race, and through them on the United States." After prayer and the reading of the minutes of the previous meeting the president of the Association, Lewis Douglass, Esq., son of Hon. Frederick Douglass, introduced Dr. Blanchard as the speaker of the evening.

The address, speaker and occasion will long be remembered. The introduction of the paper, reviewing the speaker's patriotism, anti-slavery struggles, and his service in behalf of the complete liberty of the colored American, prepared the way for the masterly address which followed, every word of which was listened to with undivided attention from beginning to end. At the close of the address five hundred printed copies of the address were distributed among the immense audience. Every body clamored for a copy. The paper was discussed pro and con for an hour or more. The discussion was animated, able and good natured. There were no pauses in the debate; as soon as a speaker's time expired, four or five persons would be on the floor at once, and as soon as the president recognized the first to catch his eye all would be seated and absorbed in the debate. The occasion resembled a scene in Congress.

Mr. Deane, the first speaker, paid a glowing tribute to Dr. Blanchard's services in behalf of liberty and reform, but felt impelled to support "the secret lodge system" as represented by Masonry. He was followed by Mr. Jesse Lawson, a young man of fine ability, who ably supported the paper. He said that the paper was a classic, and the most important subject that had been read before the Association. Said he, "If I were to run for an office in the District of Columbia, it would be suicidal for me to speak what I am about to assert." He thereupon drew up a fearful indictment against the secret lodge system, charging it as one of the chief sources of poverty, ignorance and crime among the colored people.

Hon. J. Milton Turner, ex-Minister to Liberia, was the chief defender of the secret lodge system. Among other fallacies he set Masonry forth as a religion destined to uplift humanity. The Sermon on the Mount was made to support the secret lodge system: the following passage was made to endorse secrecy: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in *secret;* and thy Father, which seeth in *secret* shall reward thee openly." He claimed the blessing of Matthew 5: 11–12 for Masonry which is being *persecuted* by its enemies. Giving Masonry the rank of a religion brought the young ministry to the front in defense of the faith as it was once delivered to the saints.

Rev. G. W. Moore, pastor of the Lincoln Memorial Congregational church, made a vigorous attack on the secret lodge system's claim to be a religion, asserting that if it is a religion, it was a *false religion*, as Christianity is the only religion with Christ as its founder, the cross its symbol, and the Gospel its exponent. Christ established a church and not a lodge. If the lodge is wearing the livery of religion it should be exposed and vigorously opposed.

Rev. W. H. Brooks, pastor of the First Baptist church, severely criticised Mr. Turner's perversion of the Scriptures in the support of Masonry. The paper was further discussed by several other gentlemen. The majority of the addresses were in support of the paper. Several of the speakers said that they were on the anxious seat, and that they felt grateful for the helpful paper, and the discussion it had awakened. A hearty and unanimous vote of thanks was extended to Pres. Blanchard for his able address.

The paper, as shown by the discussion, was timely and will do great good. The subject will doubtless come up in the meeting again for discussion. The secret lodge system received a stunning blow, as probably nine-tenths of the audience were members of secret organizations.

Dr. Blanchard preached a sermon of great spiritual power from the text, "Christ hath abolished death," at the Lincoln Memorial church last Sunday morning. GEORGE W. MOORE.

Washington, D. C., Feb. 24.

FROM THE GENERAL AGENT.

To Champaign via Paxton.—The Officials of the former city in and out of the Lodge.—The Pastors visited.—The effect of Bro. Dissette's visit.

CHAMPAIGN, Ill., Feb. 27, 1886.

Leaving Chicago last evening, I reached Paxton, and after an hour of hearty good cheer this morning with Rev. W. W. Blanchard, so long and favorably known as the standard bearer of anti-lodge reform in Ford county, I spent what remained of the forenoon in looking up friends. The greeting from Dea. Bushnell was most cordial and his suggestions wise and timely. Meeting Rev. Edgren where he was instructing a class of about twenty-five pupils, I made partial arrangements to return and speak to his people on Monday and Tuesday evenings of next week. Rev. Mr. Morrow gave his pledge of hearty co-operation with other friends. Less than an hour's ride brought me to this city of 7,500 inhabitants, and I began first to make the acquaintance of ministers and city officials. In the absence of Mr. Wilder, the pastor of the Presbyterian church, Mrs. Wilder gave me quite a minute history of affairs connected with Bro. Dissette's visit. Her husband coming in, gave me his view of the matter, and kindly accompanied me to the office of Dea. Beardsley, who paid Bro. Dissette's fine and secured his release from jail. He gave me his version of the case, and stated that he was a non-affiliated Odd-fellow. My next call was at the office of Justice Bryan, who assured me that he was never connected with any secret society, and from others I learned he was an active member of the Baptist church and superintendent of the Sabbath-school. He showed me the warrant under which Bro. D. was arrested. I next met Mayor Beach, who is free from all secret societies and sees no use for them in a free country like ours. He knew nothing of the unpleasantness about Bro. D. until it was all over. "I don't want you to go away thinking we are heathen or opposed to free speech," he said. I replied, "It's a pretty serious matter when a minister is incarcerated in a filthy prison, and is proof of a grievous wrong somewhere." Encountering the marshal, I explained to him my mission, and asked from him the freedom of the town, which he guaranteed on conditions of good behavior. I did not ask him, but from others learned that he is a Mason.

My next call was on the pastor of the Congregational church, who properly excused himself from extending to me the hospitality of his home on account of sickness in his family. He spoke very freely, fully and kindly of Bro. Dissette. My most extended interview was with the pastor of the M. E. church, who gave me much information respecting the attitude of clergymen in his own connection on the subject of secret societies. The Baptist church was without a pastor during the week of prayer, a Bro. Jones acting as leader at the time Bro. Dissette spoke in the church.

No door has as yet opened for me to speak on the Sabbath, but I feel I am getting somewhat acquainted and taking the measure and learning the attitude of the leading men of the town. It is quite evident that Bro. Dissette's labors here have caused much talk, and more thinking, on the lodge question. I open the "Directory" and find twelve different lodges advertised, yet I am told they exert no perceptible influence in the community. I met a legal gentleman on the train to-day from Danville, who was of quite a different opinion respecting matters in his town; and a lady whose wedded experience had been with a husband who belonged to the Masons, Odd-fellows, Knights of Pythias and Temple of Honor, did not fail to note the absence of her companion four nights in the week and its effect upon her husband and every other member of the household. I shall "watch and pray" for an opportunity to open my mouth boldly before leaving the place, for it is evident that the "uninitiated" in Champaign need "more light on Masonry." J. P. STODDARD.

REPORT FROM MICHIGAN.

The Lights and Shadows of a Colporteur's Life.—A Hopeful Month.—The next State Meeting.

Bro. Tucker has closed his first month. For lack of funds we fear he must be recalled.

He reports success; has nearly collected his expenses. In his travels he has visited Bedford and vicinity, Hickory Corners, Battle Creek, Concord, Jackson, Horton, Hanover, etc., everywhere witnessing good results. At Concord, his former worshipful master threatened to bruise his face. At another place the man of the house ordered him to take his books and leave, but brother Tucker maintained his position, making favorable impressions upon the wife, who was all the while opposed to the lodge. The Catholic priest of Battle Creek bought a book and expressed sympathy for the cause. One man was found to sympathize to the amount of ten dollars, and paid the money. Others gave less, while some railed and threatened.

Let readers of the *Cynosure*, who are willing, send subscriptions for the furtherance of this good work to me at once, and let us see what can be done in our State.

We must have a State meeting in April. Where shall it be? The call should be sent out soon. Let us have an invitation somewhere, or let several invitations be sent to my address, and then the committee can decide, and the notice be published.

H. A. DAY.

Williamston, Mich.

THE IOWA NEWS-LETTER.

Lectures in Kossuth.—Birmingham fulfilling Scripture.—The Lutheran State Conference.—A warm Welcome and pleasant Acquaintances.—A Vacation.—An Arraignment and Appeal.

WHEATON, Ill., Feb. 22, 1886.

DEAR CYNOSURE:—I lectured according to appointment in the Swedish Lutheran church, near Kossuth, Iowa, Rev. Mr. Nelson, pastor. The truth was received without a ripple of dissent by his people. I formed a very pleasant acquaintance with Rev. Mr. Nelson, as I had with Rev. Franzen, of Swedesburge, before. I arranged with pastors Franzen and Nelson to go with them to Marshalltown to attend the Iowa Conference of their church.

I went from Rev. Nelson's church to the Oakland school-house, where there are several Covenanter families, to fill an appointment made for me by Rev. Mr. Dill. The rain, the darkness and the bad going were against this meeting, but, notwithstanding, the attendance was very fair.

After this I spent a little time between trains in Fairfield, distributing tract literature. I was amused to hear one gentleman, as he looked at the tract I gave him, inquire, "Are you from *Birmingham?*" I thought of what the Saviour said about placing lighted candles on candlesticks, instead of under beds; and rejoiced that Birmingham was as a city set upon a hill.

The following week I attended the Swedish Lutheran Conference at Marshalltown. Here I was very hospitably entertained in the family of Mr. Peterson, a member of the Swedish Lutheran church of Marshalltown. The pastor, who is a young man, boards with Bro. Peterson. The Rev. brother, who had been President of the conference for six successive years, also boarded at the same place, and was my room-mate. I formed a very pleasant and interesting acquaintance with both of these ministerial brethren. Before I left, the president of their college at Rock Island, Ill., came and made his home with us, and I had the pleasure of making his acquaintance. He spoke of the time when he and Pres. J. Blanchard were neighbors and friends in Galesburg, Ill.

The Conference gave me one of their evenings for a lecture. I spoke to them of the infidel character of the religious philosophy of Freemasonry. They listened with profound attention, and at the conclusion the pastor thanked me, in behalf of the Conferenee, for the lecture. The pastor of the United Presbyterian church was present and conducted the religious services. They showed their readiness to aid in freeing the Ameriean churches from the poluting embrace of the lodge by voluntarily taking up a collection in aid of the National Christian Association.

(*Continued on 12th page.*)

THE HOME.

GOD'S LOVE.

As flows the river, calm and wide,
In silence toward the sea,
So floweth ever and ceaseth never
The love of God to me.

What peace He bringeth to my heart,
Deep as the soundless sea,
How sweetly singeth the soul that clingeth,
My loving Lord, to thee.

As calm at evening sinks the sun
Into the boundless west,
So, tempest driven, into the heaven,
I reached my longed for rest.

SPIRIT-GIFTS.

BY REV. JOHN G. HALL, D. D.

They are not those of sense; we do not see them with our eyes, we do not hear them with our ears; we do not handle them with our hands. The kingdom of sense is what we are naturally inclined to, even in religion. But the gifts of God's Spirit are for our inward souls, not for our outward senses.

Of the many gifts of God's Spirit to his people, there may be especially mentioned:

1. *Truth-gifts.* Our Saviour is very particular to call the Holy Spirit "the Spirit of truth." On all points of religious truth, therefore, every one to whom God has given his Spirit will think as God thinks, in his revealed thoughts, according to his honest apprehension of these thoughts. About creation, about providence, about grace, he will believe what he understands the Spirit as teaching him in the Bible. God's Spirit never imparts to his people unbelief in his Word. All his children "walk in the truth."

2. *Faith-gifts*, or what might very properly and significantly be called Christ-gifts, since the faith that God's Spirit imparts has Christ as its peculiar object in regard to salvation, as he himself says, "If ye believe not that I am he, ye shall die in your sins." The Spirit of God brings the soul to the Son of God, so that they take the very name of this Son and are called Christians.

It is narrated of an old disciple, near death, and who had lost all common memory of persons and things, that he was asked in vain, "Do you know me? Do you know this one, and that one?" His constantly reiterated answer was, "No, no." He did not remember his own wife, nor his own children. But when asked, "Do you know Jesus Christ?" he instantly responded, "Oh, yes; I know him! He is my Saviour." That name seemed to be written upon his heart as with a diamond's point. It was a Christ-gift of God's Spirit to him which age and nature-decay had failed to take from him.

3. *Virtue-gifts*, of which there is a large cluster, all of which nestle, as it were, under the wing of that celestial dove, the Spirit of God. They are sometimes called "the fruits of the Spirit," as "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against which there is no law." A heavenly brood, indeed, for which God expects us to make room, if we make room within us for his Spirit.

4. *Comfort-gifts*, as our Saviour himself names the Spirit the "Comforter." And these comfort-gifts, in their outward form, are mainly the promises, as in this one, "I will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty." What an ocean of comfort is in this thought if the soul can really and fully grasp it! Indeed, all the promises of God to his people are "exceeding great and precious," reaching unto great things, and being beyond all price.

So that, on the whole, the way that we may know whether or not we are the people of God, is to notice how his Spirit works within us. Our own spirits form the pulse upon which we are to put our finger, if we would know whether the Spirit of Gods dwells within us. If the two spirits agree, concur, or harmonize, then, in the language of the Scriptures, they may be judged as "dwelling" together, having "fellowship" one with the other; and so making a union that is the earnest of our eternal salvation. For "as many as are led by the Spirit of God, they are the sons of God." And it is "the Spirit that beareth witness with our Spirit that we are the children of God."—*Am. Messenger.*

HONORING THE HOLY SPIRIT.

It is related that at the close of an evening service, conducted by Mr. Moody, in the early part of his evangelistic career, he was met by an aged Christian, who, with fatherly tenderness, said, "My dear young brother, always honor the Holy Spirit in all your work."

This simple remark proved a precious seed-thought and suggestion in the heart of this faithful servant, who, in seeking to honor the Holy Spirit, has been so signally honored of God in bringing sinners to Christ.

There is reason to think that the office and work of the Holy Spirit does not hold the place that it ought in the heart and faith of professed believers. In an introductory note to an edition of "The Tongue of Fire," Dr. W. M. Taylor very truly says: "Though we are living under the dispensation of the Spirit, it is remarkable that the work of the Holy Ghost has not received anything like the attention it demands and deserves. Few sermons are preached upon it—few treatises are written upon it—it does not enter as it ought to do into the thoughts and prayers of the people of God; and in this, perhaps, more than in most other things, we may find the explanation of the comparative feebleness and inefficiency of modern piety."

In the words of authority that fell from the lips of Jesus, there are none that convey a more explicit message than those that refer to the mission and work of the promised Comforter. It will avail but little, however beautiful a conception we may have of Christ, if we fail in our faith and teaching to show that only a heart renewed by the Holy Ghost can be saved by this divine life. There is a possibility of preaching or teaching a Christ-like morality that is very noble and exalted, but it has no saving quality beyond other lofty standards of morality. It does not redeem men from their sins.

In honoring the Holy Spirit by the surrender of our souls in personal faith, and humble, trustful reliance in his work and power, we shall so voice the truth that it will be made savingly efficient. We ought not to rest satisfied until we see the truth leading to repentance and faith in the Lord Jesus Christ; for then alone is witnessed on the human side a change of which regeneration is the divine side. The more we come into vital contact and sympathy with the work of the Holy Spirit, we shall be faithful and direct in presenting the truth, of lesson and sermon, in ways that shall reach, by the divine blessing, the citadel of the will. Our duty is to bring ourselves and others face to face with the Holy Spirit. Let us not shrink from dwelling upon his office and power because the work wrought is mysterious. In this very fact we discover an assurance that the Gospel is life eternal, and not simply a code of morality.

To be filled with the Holy Ghost! Is there any secret of power, in guiding and saving souls, to be compared with this? We need, as teachers of the Word, that is made effectual by the Holy Spirit, not only to believe in the baptism of fire, but earnestly to seek for this enduement with power from on high. When this gift shall be more generally sought and used, may we not hope to see the opening of a new book of the Acts that will disclose chapters of redeeming love and grace more wonderful than any the world has as yet witnessed?—*Rev. E. B. Sanford in S. S. Times.*

CHRISTIANS OR CRIMINALS—WHICH?

Chaplain Bass, of the Brooklyn penitentiary, says that twenty years ago only about five per cent of the prisoners had previously been Sabbath-school pupils, but that now seventy-five per cent of actual and supposed criminals have been such. It is a sad showing. Pastor Crafts gives an account of an inebriate asylum where the per cent is eighty, and another of fallen women where all have been in Sabbath-schools. He thinks the cause is to be found in the lack of fidelity on the part of parents and teachers. This, no doubt, has much to do with it. As a rule, instruction is not what it ought to be, either in the home or school. But there is another conspicuous cause: the lack of the religious influence which the pulpit and the public worship are calculated to exert. The Sabbath-school is now almost universally made a substitute for the sanctuary. Attendance on the former is thought to obviate the necessity of attendance on the latter. When the school hour immediately precedes that of public worship, the incoming worshipers are met by a crowd of youth going away to their homes or to loiter about the streets. When the pastor rises in his pulpit to begin the service, a glance over the congregation makes him painfully aware of their absence. The very material that might be wrought into forms of beauty is beyond his reach. The seed which he had hoped to sow in rich, mellow, virgin soil, he must scatter on hard ground or among thorns. Is it any wonder that he is often discouraged, that the people find something lacking in the services, and that the young are not converted? The fact is, the Sabbath school, instead of being the nursery of the church as formerly, is in too many instances made a pretext for the desertion of the sanctuary at the hour of public worship, by the very class that must supply the material for the church of the future, if there is to be such a church.—*Interior.*

FAITH CURE.

Mrs. Mahan had a cancer in the breast, which had eaten into her lungs, and was frequently discharging blood from her mouth. The best medical authorities deemed death inevitable from this cancer, and near at hand. At the same time she had a tumor, so located as to be inaccessible to surgical operation, which also gave her great pain. This, too, was declared incurable, and equally threatening as to fatal consequences. Mrs. Mahan's attention had not been called specially to the subject of faith-healing much before this. One night, from the profuse hemorrhage through her lungs and mouth, she thought the fatal hour had come. Dr. Mahan was then out of London, holding a protracted religious meeting, and she declined to have him called home. Regarding death to be very near, she lifted up her soul to God in prayer, substantially to this effect; that if it were God's will to take her then to himself, she could say "Thy will O God, be done!" But she desired to live a few years longer, to assist her husband in certain literary work, and therefore she prayed for immediate healing, yet with entire submission. Upon the utterance of this prayer, yes, instantly, "wonder of wonders," as her written narrative says, "the blood ceased to flow, all pain from both cancer and tumor at once ceased, and she fell into a quiet slumber and slept till morning. She then arose, felt entirely cured, dressed herself, went down stairs—which she had not been able to do for some time—was able to attend to her household duties and her literary work, and has had no trouble since from either cancer or tumor, both having entirely disappeared." At the time this narrative was related (1879), Mrs. Mahan had been healed some two or three years. She is still living, and in good health, as her occasional letters to us bear witness.—*Evangelical Messenger.*

TWO KINDS OF CHRISTIANS.

I. THE CHRIST-LIKE CHRISTIAN.

He walks "*by faith*," and not by sight,
And serves his God with all his might.

II. THE SPASMODIC CHRISTIAN.

This Christian's works
Are done by jerks;—
Unless he "*feels*" be always shirks.

—*Rev. H. J. Bowman.*

"AN EXCELLENT SPINE."

A Sunday-school teacher once called on one of his scholars to read the third verse of the sixth chapter of Daniel, from which the lesson was taken. The verse reads, "Then this Daniel was preferred before the presidents and princes, because an excellent *spirit* was in him. And the king sought to set him over the whole realm." The scholar, not being the best reader in the school, gave a slightly revised version of the text as follows: "Then this Daniel was preferred before the presidents and princes, because an excellent *spine* was in him."

It is very likely that the revision produced a smile; but it also conveyed a lesson. A man without "an excellent spine" makes a very poor Christian, and would never "dare to be a Daniel," nor "dare to stand alone." The little boy expressed just what many Christians need at the present day. There are some who are willing to sing, "Dare to be a Daniel, dare to stand alone, but they lack Daniel's "excellent spine," and so they never will be Daniels, and will not be likely to stand alone. May God raise up more men like Daniel; men who fear God and work righteousness; men of an excellent spine,—men who have backbone.—*Common People.*

ANSWERING A FOOL ACCORDING TO HIS FOLLY.—The *Interior*, alluding to a certain "cosmical theory" of those scientists who believe in a "self-winding universe," to the effect that when two dead worlds clash together they generatea gas by which they are transformed into new worlds, facetiously remarks:

"It is very well known that if two great railroad trains, rushing onward at high speed, come in collision, the result is that they smash up into a number of little locomotives, with little passenger cars, filled with little people, running on new little railroads! When a steamboat blows up in a river, the pieces come down in the shape of all sorts of trim little skiffs, yachts, tug-boats, etc! Of course they do!"

THE CANDLE OF THE LORD.

Fred was taking off his shoe and stocking, getting ready to go to bed. His shoe was wet, and five little water-soaked toes, with seams and wrinkles all over their pink faces, looked at him accusingly. If they could have spoken they would have said: "You got us wet, you did. You told a lie; you said you did not step into the brook."

O! that beautiful brook, so near the school-house, with such lovely stepping-stones, such pretty little lucky bugs, skipping about over the water, such charming mud in which to paddle! Why could it not run in some other part of the town, so little schoolboys would not be tempted?

Fred threw his shoe and stocking under the bed, said his prayers, without mentioning the lie, and went to bed.

"I know I told a lie about the brook, but I don't believe I will think of it," he said to himself, and while he was trying to give his whole mind to some other subject he fell asleep. He dreamed that a beautiful angel stood by his bed, with a bright candle. He said:

"This is the candle of the Lord. I have come to search out all the sins that little boys keep hid away in their hearts, and do not confess. This candle shines right upon them."

Then Fred's heart was all lighted up, and there was found the lie, unforgiven, unconfessed.

"This is very sad," said the angel. "The good Lord loves him, and is ready to forgive that sin if he will confess it. It grieves him so much to have little Fred cover it up;" and the candle shone very bright, and the sin looked very black.

"I hope," continued the angel, "that now this little boy knows that he cannot hide the lie any longer he will ask the Lord to forgive him."

Fred woke with a start, and knelt down and confessed his sin. He went in his nightgown to his mother's room, and as he clasped his arms around her neck, and told her all about it, he promised, with God's help, never to tell another lie.—*Christie Pearl, in the Pansy.*

A TRUE STORY ABOUT A BIBLE.

There was a little boy who wanted a Bible very much indeed—wanted it more than anything else he could think of. But he was a poor boy, and could not afford to buy one; for he lived a good many years ago, when Bibles cost more than they do now.

One day two strange gentlemen came to his house and asked his mother for something to eat. Although she had only plain food, she gave them a welcome to what she had. As they ate, they saw that the little boy looked sad. They asked him what he wanted, and he told them a Bible.

His mother said, "Never mind. Don't fret about that. I'll take you to see General Washington next week."

"But I'd rather have a Bible than go to see General Washington," the boy said.

One of the gentlemen seemed much pleased with this, and told him he hoped he would always be as fond of the Bible.

The next day the little boy received a beautiful Bible, and on the fly-leaf was written, "From George Washington."

The little boy did not know it, but he had been talking to General Washington himself the day before.—*Our Little People.*

WASHINGTON'S RULES OF CONDUCT.

One of George Washington's early copy-books contains a list of a hundred and ten "Rules of Civility and Decent Behavior in Company and Conversation." Here are a few of them:

"Every action in company ought to be with some sign of respect to those present.

"When you meet with one of greater quality than yourself, stop and retire, especially if it be at a door or any strait place, to give way for him to pass.

"They that are in dignity or in office have in all places precedency; but whilst they are young, they ought to respect those that are their equals in birth or other qualities, though they have no public charge.

"Strive not with your superiors in argument, but always submit your judgment to others with modesty.

"Be not hasty to believe flying reports to the disparagement of any.

"Take all admonition thankfully, in what time or place soever given; but afterwards, not being culpable, take a time or place convenient to let him know it that gave them.

"Think before you speak; pronounce not imperfectly, nor bring out your words too hastily, but orderly and distinctly.

"Speak not evil of the absent, for it is unjust.

"Make no show of taking great delight in your victuals; feed not with greediness; cut your bread with a knife; lean not on the table; neither find fault with with what you eat.

"Be not angry at table, whatever happens, and if you have reason to be so, show it not; put on a cheerful countenance, especially if there be strangers, for good humor makes one dish of meat a feast.

"Let your recreations be manful, not sinful.

"Labor to keep alive in your breast that little spark of celestial fire called conscience."

These are not unwise rules; they touch on things great and small. The difficulty with most boys would be to follow a hundred and ten of them. They serve, however, to show what was the standard of good manners and morals among those who had the training of George Washington.—*From "George Washington," by Horace E. Scudder, in St. Nicholas for February.*

TEMPERANCE.

GENERAL GRANT ON SMOKING.

In November, 1880, about ten days after the Presidential election, I was sitting in the office of a banker in Wall street, when General Grant came in.

"General Grant, I would like to ask you a question."

"Certainly. I should be glad to have you."

"Did you tell the Girard College boys, the other day, as the papers reported, that you were glad that they were forbidden to smoke, because, if they do not smoke now they would be less likely to do so in later years?"

"Did the papers say I said that?"

"Yes."

"Well, then I said it!" Then, after a brief pause, as if trying to recall the circumstance: "At any rate that is what I think. If I could have my way, I would let nobody smoke under twenty-one years of age. It is much more injurious to boys than to adults. Whatever it may do to men, it is certainly bad for the young." Then, as if the questionable side of the practice were still before his mind, he went on: "The newspapers are responsible for my smoking."

"How is that? Do they charge you with smoking more than you do?"

"Yes; but that is not what I mean. I mean that it is because of what they did that I am a smoker. Before the war I used to smoke very rarely; once in six months, perhaps, I would smoke a pipe; but I had no taste for smoking, no habit, and was not a smoker. When I went into the army, at times of leisure I smoked more; but not much at first. In those days the papers did not think much of me. I did not pay much attention to their men in the army. I did not have them at my mess. They used to speak of me as inaccessible. They called me, you know, 'the man on horseback,' 'the silent man,' 'the man with a cigar in his mouth;' and when Fort Donelson was taken they got me into trouble. To be sure, I was promoted; I was made a Major-General right off; but the papers were down on me, and on account of what they said I was put under arrest, and my command taken away from me for a week. However, the people up North were so glad to have twelve or fifteen thousand rebels to feed that they said; 'If that man has a cigar in his mouth, he ought to have a good one;' and they began to send me first-class cigars; and from that time there was always a box of the best cigars in the United States on the table in my tent, open, and free to everybody; and I never bought any more cigars from that time until I came East. That is what I mean when I say the newspapers are responsible for my being a smoker."

"Well, General, one question more, if you please."

"Certainly."

"Did you ever suffer any inconvenience from the practice?"

"Not that I know of. I cannot say what injurious effects it may yet produce; but I have never felt any. Yet I often wish I was not a smoker. Especially when I go to supper, sit down at six, and stay till midnight, and there are ladies present, or for some other reason I do not feel at liberty to smoke. That is just the time when I most want to smoke, and if I cannot I wish I was not a smoker."—*Rev. S. H. Lee in the Independent.*

Mr. Chauncey M. Depew is one of those who have resolutely broken off the habit of smoking. He is reported as saying to a friend who offered him a cigar:

"I was a confirmed smoker, smoking twenty cigars a day, up to about a dozen years ago, when I gave up the habit. I now do not use tobacco. Twelve or thirteen years ago, I found myself suffering from indigestion, with wakeful fits at night, nervousness, and inability to submit to much mental strain. I was in the city of Albany one day, and bought a twenty-five cent Partaga. I was walking up Broadway, and at the corner of State Street I took the cigar out of my mouth and looked at it. I had smoked about an inch of it. A thought struck me. I had been reading a German savant's book on the unhealthfulness of the use of tobacco. I looked at my cigar, and I said: 'You are responsible for this mischief.' I threw that Partaga into the gutter, and resolved not to smoke again. For six months I suffered the torments of the damned. I wanted to smoke, but I resolutely refused. My appetite meanwhile was growing better, my sleep was growing sounder, and I could do more work. I did not smoke up to two or three years ago. After I had worked for seventeen hours continuously one day, late at night I thought I would try a cigar as a soothing influence. I lit a cigar. It was delicious. I enjoyed the aroma of the smoke and the pleasure of the cigar more than I can say. The next day I smoked four cigars, and the next two. I found the use of tobacco was affecting my physical system, and I stopped it entirely, and have not commenced again, and probably never shall."

EFFECTS OF TOBACCO.

A goodly number were present yesterday afternoon at Apollo Hall to hear Dr. Kate S. Graves lecture on the subject of "Tobacco Effects." Mrs. Graves began her address by stating that though statisticians assert that the average duration of human life has been increased, yet physicians say that the average tone of health has been lowered. The one is due to the improved sanitary condition and the quick remedies adopted to curtail the spread of epidemics and infectious diseases, while the other is due to the habits and surroundings of the individual man. Fewer persons are seriously ill, still fewer are really well. One of the prominent reasons for this deterioration of health is the almost universal use of tobacco. After giving the opinions of various authors regarding the origin of the term "tobacco," and giving its botanical history, Mrs. Graves went on to show the effects of the use of the weed upon the human body. These she classified as follows: It impoverished the blood, thus debilitating the system and producing an injurious effect upon the heart; it superinduced dyspepsia, caused bronchitis, and the disease known as smoker's sore throat; it had an injurious effect upon the brain, diseased the optic nerve, and gave rise to symptoms of paralysis. In addition, the use of tobacco tended to make a man careless as regards his personal cleanliness and his surroundings. The speaker then closed with stating that the surplus of the world's earnings were only 3 cents per day for each man, which small sum was all we had for charity and to promote civilization. A large per cent of these meager savings were expended in tobacco and whisky.—*Chicago Daily.*

DEATH FROM SMOKING.

The New York correspondent of the Buffalo *Commercial Advertiser* writes: "A case in my own intimate acquaintance has this very week appalled a large circle of friends in this city. The victim was exactly of my own years, and a companion from early boyhood. For thirty years, at least, he has been a daily smoker of the choicest cigars, but in all his other habits temperate and regular, and of excellent constitution—one who, of all men, would have laughed at the suggestion that tobacco was killing him. A week ago last Sunday he was stricken with the progressive paralysis characteristic of nicotine, and on Sunday night he died. His death was most pitiful. First, sight was lost, then speech, then motion of the neck, then motion of the arms, and so on throughout the body; and he lay for a fortnight unable to move or make a sign, save a pitiful, tongueless, inarticulate sound, which sometimes rose to almost frantic effort, all in vain, to make known what he wished to say to his family or friends—for his consciousness and mental faculties were left unimpaired till within two hours of the last, to aggravate to the utmost the horror of his situation—a living soul in a dead body. The sense of hearing was left unimpared, so that he was conscious of all around him while as yet incapable of communication with them as if dead, save by a slight sign of assent or dissent to a question. The doctors were fully agreed that tobacco was the sole cause of this stroke."—*Detroit Post, 1873.*

—The late George Nungent, of Philadelphia, left his estate, worth about $300,000, to found a home for aged and infirm Baptist ministers and members.

(Continued from 9th page.)

Bro. A. M. Miller, now a member of the U. P. church, of Marshalltown, but formerly a Covenanter, came to me after the audience was dismissed and introduced himself, and gave me a dollar for the cause. He also introduced Mrs. Miller, and they both cordially invited me to their home, which is about two miles out in the country. After endeavoring to interest the Conference in the *Cynosure* and distributing tracts among them, I took my departure, in the hope that I might meet them again at their Synod, in Minneapolis, Minn., next June.

Having spent nearly six months in the lecture work in Iowa, after conferring with the officers of the N. C. A., I have decided to take a vacation for the purpose of visiting my family, and looking after family interests, after which, if the way of the Lord is prepared, I will return to Iowa and continue the work that is opening out with so much promise there. In the meantime let every friend of Christian reform in Iowa send in money and pledges of monthly payments, to J. A. Laird, the treasurer of the Iowa State Christian Association, that there may be no lack of funds to vigorously prosecute the State lecture work. His address is Wayne, Henry Co., Iowa.

Remember that Freemasonry is *organized despotism*, and, as such, a conspiracy against republican liberty and equality.

Remember that the *Masonic Covenants* are declared, by high Masonic authority, to be stronger than the civil law, and that Masonry must come in contact with civil law, in the courts, by binding its votaries to conceal criminal secrets, that by the oath of God, as lawfully administered, they are bound to reveal. Thus, Masonry perverts the administration of justice, and is, therefore, a conspiracy against the administration of equal justice in our courts. In order that republican liberty and equality may be maintained, let me exhort you to personal effort and liberal giving.

Remember, also, that Freemasonry and its kindred orders are an infidel conspiracy against Christ and his church. Consider that Satan is working through the secret orders to dethrone Christ and subvert our holy Christianity. Do not lose sight of the fact that Freemasonry is the most artfully contrived plot that Satan has ever put into the heart of man to devise, for discrediting divine revelation, and overthrowing the Christian religion.

Freemasonry must not be permitted to retain her hold upon the church of Christ, and her influence in the civil courts. Her power to pollute and destroy the churches, and to pervert justice in the courts must be broken. A systematic, and determined, and protracted effort must be made to dethrone this anti-Christ, to exalt Him, whose right it is to rule as King of nations and of saints.

The work of exposing the despotic, unrighteous and infidel character of Freemasonry is an arduous one, but by the power of the Holy Spirit, whom Christ will give to those who stand with him, it can be so successfully done, as to free both the church and the court-house from the dominating power of the lodge. Do not let us sleep until our churches are corrupted, justice perverted, and a reign of anarchy and bloodshed inaugurated.

I shall be glad to resume lecture work in Iowa after taking a vacation, and as the treasury of the Iowa State Christian Association is empty, every friend of Christ and civil liberty and equality before the law will see the need of responding to the appeal made by the officers of the State Association for funds to carry on the State work. The N. C. A. has helped us hitherto, but why should we be dependent upon them to carry forward our work? Are there not friends in Iowa to sustain our State lecture work while the N. C. A. funds are used in spreading the truth into the regions beyond? One of our Iowa friends has paid $20 for the six months. Another has subscribed $1 a month and has paid $6. Another who has subscribed $10 for the year, will pay half of it for the work already done. Another has paid $7.34, and I doubt not will pledge more for the continuance of the State work. If every reform church, and every individual reformer, will subscribe, or pay, much, or little, as they are able, the treasury of the State Association would soon be full, and there would be no lack of funds to carry forward the work. Bro. J. A. Laird, the treasurer, awaits your response; and Christ waits to see you manifest your love for his Gospel, and your desire for the coming of his Kingdom on the earth. If you believe with Rev. Kendig, D. D., (a Mason of 33 degrees) that Freemasonry, more than anything else in the world, stands in the way of the coming of the kingdom of our Lord Jesus Christ, you certainly will give liberally to aid in removing it.

C. F. Hawley.

The Churches.

—The Chicago W. C. T. U., says the *Union Signal*, have commenced work in earnest, trying to reach the outcast women of this city. They have organized a committee of which Miss Willard is chairman, opened pleasant rooms, and secured the services of Dr. Kate C. Bushnell, a noble Christian woman, and thoroughly educated physician, to take charge of the work. The press of the city, especially the *Inter Ocean*, have rendered valuable aid by publishing circulars, notices of the work, and appeals for aid. In response to these appeals, money and other things necessary have been donated for carrying on the work. Gospel services are held at the rooms every afternoon and evening, and the first week's work demonstrated both the need and the hopefulness of the effort.

—Bro. C. R. Hunt of West Union, Iowa, reports in the *Wesleyan* a happy revival in the church at Elgin near by, in which there were about a score saved.

—The series of meetings which have been held for nearly two months in the Wesleyan church, Wheaton, closed with some thirty conversions. The students in the Theological Seminary, and pastors and others from other churches, assisted frequently and cordially in the meetings.

—A convention of Christian workers, for prayer and conference, to be held at Topeka, is contemplated for this spring or summer by the United Presbyterian churches.

—Rev. R. W. McBride, missionary to the Warm Spring Indians, met with a painful accident on the 6th inst. While in the act of mounting a horse the stirrup-strap broke and he fell upon the ground, fracturing a bone in the lower part of his right leg and spraining a knee. He will be laid aside from work for some time. Mr. McBride is a son of Bro. Wm. McBride, of Elmira, Ill., an earnest friend of reform.

—It is stated that the net increase of the Methodist Episcopal church, South, for the past year, will not fall below 50,000. This is almost unprecedented increase, giving an average of about thirteen and one-half to each effective preacher.

—The result of fifty years' Gospel work in the Fiji Islands, is that there are now 900 Wesleyan churches, 1,236 chapels, 55 native ministers, 1,785 local preachers, 26,889 communicants, and 40,651 children in the Sunday-schools. All this with a population of only 100,000.

—The Bombay *Guardian* reports a remarkable revival among the native Christians of the church mission at Tricur, Southern India. It was first manifested in the Girl's Boarding School in the evening after a public meeting, when women and girls were prostrated on the floor in great distress on account of sin. At the next public service so many came forward for prayers that the whole church was required as an inquiry-room.

—On a late Sunday evening the Rev. Jacob Freshman baptized several Israelites at the Hebrew-Christian church, New York, one of them being a rabbi who had formerly preached in several of the synagogues of that city.

—Rev. Dr. J. P. Newman has accepted the offer of the pastorate of the Metropolitan Methodist church at Washington, when Rev. Dr. Huntley's three year's term expires next March, and he will be transferred to the Baltimore Conference.

—The Baptist ministers of Chicago have adopted a resolution pronouncing it impracticable to raise $300,000 to pay an insurance company for the property of the University of Chicago, and recommended that steps be taken toward a new building.

—The Reformed churches, New York city, have begun a series of evangelistic services of a similar nature to those of the Episcopal and Presbyterian churches. The churches are divided into four groups, and the services will continue two weeks in each.

—Mr. F. W. Malden, one of the busiest and wealthiest contractors and builders in Baltimore, has become an evangelist, leasing a centrally located place of amusement for his own use on Sundays, and holding revival meetings Sunday afternoons and evenings. He pays all the expenses, takes up the collections, and says the meetings are for talk and prayer, but not for preaching.

—The Seminary of the Evangelical Lutheran church in the United States, at Gettysburg, Penn., has an attendance this year of forty-three. The real estate of the institution, consisting of a seminary building and three professor's houses, with some twenty acres of land, is valued at about $75,000, and its vested funds amount to about $91,000. The library contains over 11,000 volumes. The Holman Lecture on the Augsburg Confession will be delivered this year by the Rev. J. C. Koller, A. M.

—Rev. J. R. Wolfe, of the Protestant Episcopal Mission in Fuh-Chau, China, is on his way to Corea, with a native, to establish a mission in that kingdom. The native, who is to be left in charge of the new mission, will be partly supported by the Fuh-Chau Christians.

—Now that Germany has gone into the colonizing business on a somewhat extensive scale, there is a noticeable change on the part of many German Protestants. Some of the churches and congregations are already bestirring themselves, and by many who formerly had no faith in missions the missionary is freely spoken of as the pioneer of civilization. In the Congo region, on the northeast coast of Africa, and in New Guinea, Germany has visiting mission fields; and it will not be at all wonderful if North Germany should become, before long in mission work, a rival of Great Britain and America.

—A missionary among the Hawaiian Islanders, in replying recently to a charge of heathen practices urged against a number of native converts, uttered a disagreeable truth in the sentence: "Going back to ancient heathenism is not the danger to which the Hawaiians are exposed; the danger to which they are exposed rather being that they will drop into modern heathenism, and become what the slums of our city are—permanently sensual, vicious and criminal."

—A Swedish translation of the Gospel of John is the first book printed in the language of the Congo. The work was done by a missionary named Vestline, who has labored for many years in equatorial Africa.

—Since the work in that country was undertaken by the Presbyterians, it is said that they have expended over $17,000 in paying traveling expenses of missionaries going to and coming from Japan.

—The slave-trade is still active on the Eastern coast of Africa. A cargo of fifty rescued slaves was brought to Mombassa on July 22. They were turned over to the agents of the Church Missionary Society, and most of them can be sent back to their homes.

—At Champaign, Ill., a series of revival meetings opened February 8, and in 24 hours after the first meeting seventy persons had kneeled at the altar for prayers.

—Conversions have been reported from all the fields of labor of the American Sunday-School Unions from Ohio, Kansas, Minnesota, Nebraska and Wisconsin. Four new schools have been organized during the past month in the Indian Territory.

—The late Kaspar Auch, a successful Christian business man of New Orleans, after bequeathing $28,000 to relatives, left the remainder of his estate of $300,000 to the ten Presbyterian churches of the city to care for their poor.

—An encouraging revival has been going on among the young people in Samoa, and more than forty were recently received into the church at Niatautu.

—It has been proposed by missionaries in China that the new version of the New Testament, prepared by Rev. Griffith John, of Hankow, be adopted as the basis of a union version for all China.

—The New York Chinese Mission has between 4,000 and 5,000 Celestials in its Sabbath-schools. About sixty have joined the various churches since they began to receive instruction. The first Sunday-school for these people was founded in New York about eighteen years ago.

—The Free Church of Scotland has recently sent out the son of a Scottish Lord with his wife—the Hon. Mr. and Mrs. Keith-Falconer—to commence a mission among the Moslems at Aden. They go at their own charges. Mr. Keith-Falconer has been much interested in efforts in behalf of the Mohammedans, and has chosen this point as a most hopeful field for his self-denying labors.

—Advices received from Admiral Davis, of the Atlantic Squadron, state that on the 6th inst. reports were received from Hong Kong of disturbances at Chinkiang, in which missionaries were grossly abused by Chinese mobs. The presence of a man-of-war was requested. It seems that a mob of workmen went to the house of two American Missionaries and took them out by force and, having bound them hand and foot, took them to the local magistrate, who immediately released them. Other assaults were committed on missionaries about the same time, causing considerable excitement in the town. The trouble was caused by the refusal of the missionaries to comply with the demands made by the contractor for the building erected for them.

OBITUARY.

ELIZABETH HYATT GILBERT, wife of I. J. Gilbert of Derby, Conn., died recently at her home at a great age. For more than sixty years she had stood beside her husband, sharing with him the conflicts and victories of life, espccially during the later years in his testimony against the ungodly lodge. The local papers speak thus highly of her character:

"The death of Mrs. I. J. Gilbert is an event of sad interest to this community. Through long years, beyond the memory of most of our people, she has been the ever faithful and loving wife and mother, honorcd and esteemed by every one. Beyond the age of eighty and able to look back over sixty years of married life, the measure of years and days being well filled, she is now called home. An honor to her ancestry, a glory to her home, a benefactor to her children; she leaves a name that is a pride to her acquaintances.

"It will be remembered that last fall Mr. and Mrs. Gilbert celebrated the sixtieth anniversary of their marriage, a full accouut of which was published in the *Courier*. At that time Mrs. Gilbert was in the enjoyment of excellent health and with her own hands prepared the feast for the large number of relatives and friends that assembled to extend their congratulations on so auspicious an occasion. Among the aged people present at that time no one would have selected her as the first of the number to be taken away, but such is the fact. Mrs. Gilbert has been a consistent member of the Methodist Episcopal church for many years, having united with it in her youth She loved the church and its privileges and was a regular attendant upon the services until stricken by disease."

The funeral services were conducted by Rev. A. C. Eggleston, of the Birmingham Methodist Episcopal church, assisted by Rev. Nathaniel Mead, of Stanford, a former pastor of the same church. Both of these clergymen made appropiate remarks, in which they paid deserved tribute to the virtues and upright Christiau character of the deceased.

BUSINESS.

Over two hundred have been notified this week that their subscription expires this month. How many new names will you return with your own renewal? Eld. Bancroft sent 110 trial subscriptions last week. W. B. Stoddard has good success, sending in as one week's work, 14 new subscriptions for one year, 7 for six months and 3 for two months. Others have done well. And we are also gratified to receive the many words of appreciation for the paper. The *Cynosure* is doing a great work. Read again what Eld. Countee says about it on page 5 in *Cynosure* of February 25th, and keep the following offer where you can easily refer to it:

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SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from February 21 to 27 inclusive:

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READ THESE NOTICES FROM THE PRESS:

The Free Methodist, Chicago.

"Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions and must attract thousands of readers among our thinking and observant people. The plot of the story is neither startling nor novel, but it develops a wonderful strength in following the experiences of people in the common, everyday walks of life.

Free Press, Birmingham, Iowa.

It differs from the popular story, "The Bread-winners" of a year ago. It greatly differs from that book in that it is written from the Christian standpoint, and its beautiful and touching descriptions of home life and home duties and heroic self-denyings will waken a responsive echo in every heart, that has not by dissipation lost the taste for the pure joys of home.

The Religious Telescope, Dayton.

The author, Miss Flagg, is a brilliant writer. The stirring questions in American politics are undoubtedly prohibition and the labor movement as championed by the secret unions of working men, which direct the strikes that with more and more frequency occur in our cities. "Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions, and must attract thousands of readers among our thinking people.

The Christian Conservator, Dayton.

This is a charming book, written in an attractive manner. It is so full of sunshine and so radiant with light that one is enlightened, warmed, and, before they are conscious of it, set against the lodge. The style gleams, glows and sparkles. It is dignified and simple. It is the right book to place in the hands of your wife or daughter to superinduce co-operation with you in anti-secrecy work. Every minister's wife should read it, and then, if her husband is not an Anti-mason, he should take his turn next and become one.

The American, Washington.

We are reading, in spare moments, Miss Flagg's new book, "Between Two Opinions," and the estimate we have thus far put upon it is that it is masterly both in style and argument. One is insensibly made to feel that he is reading facts and not fiction; that the book is not a play upon the imagination but an unraveling of mysterious circumstances which have an important bearing upon current events.

Law and Order, Boston.

The book takes high ground for prohibition of the liquor curse, for woman's ballot for home protection, and for a better and more honest brotherhood than is forced by their obligations upon the members of secret orders. It is, therefore, a valuable book for several large classes of American readers.

Christian Instructor, Philadelphia.

There are important questions pressing upon American politics to-day; two of them are prohibition and the labor question as connected with the secret unions of workingmen. This work is an expose of the twin evils, secret societies and the saloons. The truths are given in the form of a story; not startling, but thrilling experiences of home life that are vouched for as facts. The evidences presented of the impossibility of reaching the saloon keeper so long as he and the officers of the law are sworn brothers in the den of some secret society, are conclusive enough to awaken the most careless and obtuse member of society. It is a valuable book for the masses to read.

Evangelist, Berea, Kentucky.

The object of the volume is to illustrate the practical workings of Secret Societies, and especially to show how the Lodge upholds the saloon, and this very important design is wrought out with much skill, clearness and power. By reading it temperance people may learn much about the difficulties in the way of prohibition.

The Standard, Chicago.

It is written in the interests of reform, more especially temperance and Anti-masonry. The title of the story suggests the special aim of it, which is to protest against all "halting between two opinions;" in other words, is a plea for radicalism. The story is vigorously written, and will interest even readers who do not altogether believe in its doctrine.

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It is a story intended to do service against the saloons, and in favor of Womans' Christian Temperance work, and especially against the secret orders—Freemasons, Odd-fellows, the Knights of Labor, etc. No reflecting man can doubt that any combination of picked classes and individuals is liable to great abuse. It is obvious, also, that secret orders are specially capable of being used in a selfish and unprincipled way.

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HOME HINTS.

CONVENIENCE AND ORNAMENT.

A fire screen that will be unique and tasteful may be arranged with an ordinary clothes-horse as a foundation. The smallest size, to be bought in any house-furnishing shop, is the most manageable. Take off one of the folds, by untacking the straps that hold it. A double fold or panel is left, which is generally found sufficient for a sitting room. Ebonize the whole frame work, including straps; if preferred these may be replaced by bright ribbons afterwards, though it is not necessary, as the webbing takes the black coloring very well, and bows of ribbon tacked on alternate sides has the same effect. The frame-work may be decorated to suit the fancy. A piece of felt, old gold or dark blue, drawn tightly and tacked with gilt nails across one fold forms a good background for a design in embroidery or painting. A bunch of peacock feathers, caught against the felt with a bright ribbon is effective. For the opposite fold or panel an artistic curtain of surah silk, sateen, or some thin Japanese material, with small rings attached at the top to slide on a brass wire. This wire is very firm, and it is well to get the width of the top and have both ends bent into a hook, at the hardware shop where it is bought. The rod is fastened to the screen by these hooks which slip into a couple of metal eyes screwed into the corners at the top of the panel. The little curtain may be finished by a raveling and tying into a fringe the lower edge, or by a row of small tassels. It will be found very pleasant to have this curtain adjustable: it is made so by being on a rod, instead of fastened to the frame-work itself. A few brass hooks suited in size to the screen may be screwed into the standards. The piano duster, the bright little bag for holding the embroidery silks, the diminutive, walnut-mounted hearth broom, will find here a place to be hung, where they will be conveniently ready. Many ideas of decoration will come to mind when the frame-work is once taken out of its crude state by the black varnish or ebony paint, and no one will be disappointed when the finished screen takes its place around the corner of the sofa or in front of the too cheerful blaze. The old-fashioned, low, kitchen stool of white pine may bear this artistic screen company by giving it also a coat of ebony and some further dressing. Before using the black paint, however, it is very necessary to join the parts by small nails, as they are too apt to be held only by glue, and when placed near the fire, in some unexpected moment will collapse with slight pressure. Layers of cotton wadding on top, held in place by a strong cloth tacked over, makes quite enough of a cushion. A remnant of blue or olive-green satin, Turcoman, or cretonne, will do for the cover. Fasten with bright nails—the *fleur de lis* shape is pretty—and the metamorphose is complete. The ends of the cover may be left to hang an inch or two, and finished with fringe or tassels if desired.

One more inroad upon kitchen furniture, and our trio of additions is complete. A novel waste paper and scrap receptacle was a present received by a lady. A water bucket with two brass bands had been painted by a young girl and lined with crimson satin, fastened in a ruffle around the edge inside with bright-headed nails. The scene without was a quiet little landscape in blue and yellow greens; in the fore ground a cow was unconcernedly licking the paint from a sketch that stood on an easel, while the artist had wandered away. The whole thing made an agreeable change from the conventional straw and ribbon baskets that have held the place, and usefully, too, for many years.

PURIFY THE SCHOOL BUILDINGS.

The *Sanitary News* urges the sanitary examination of school buildings during vacation. To give force to its own opinion, it quotes the words of Mr. William Paul Gerhard, an eminent sanitary engineer. In a recent article on school and college sanitation, he says: "The annual vacation term would seem to be a particularly fit time to undertake a sanitary inspection of the school buildings, of their interior construction, sanitary arrangements, and of their immediate surroundings." He calls attention to the absolute necessity of such a periodical inspection, by qualified persons, and the correction of such structural and sanitary defects as may be discovered. While the water supply, drainage, and ventilation should be examined into, it is necessary to demonstrate the entire absence of dampness, and to examine the methods of lighting the class rooms, of heating the building, the means of egress in case of fire, the arrangement of seats and desks, and finally into the plumbing appliances.

Count de Lesseps, the great canal maker, is in all respects a wonderful example. He has celebrated his eightieth birthday, and is as full of strength and life as others of half his years. He has just been made happy by the birth of his twelfth child. Says a correspondent of the Chigo *Tribune*: "It is a fine sight to see him in the park with his family of eleven children. And when you see the eleven drawn up in line you notice that their sizes are mathematically graduated. Their father intends that, if possible, they shall live to as good and vigorous an old age as he enjoys. He inures them to hard ship. In summer time he makes them run barefooted, bareheaded, barelegged, and, in fact, as nearly naked as the usages of civilization allow. And at his country home he has a fenced-in playground for them in which they spend an hour or two daily in the original garb of Adam and Eve. As a result their skins are as tough and healthy as that of an Indian. They never catch cold. They are never sick. In these respects they differ much from most French children, who, as a rule, are what the English call 'coddled' too much."

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IN BRIEF.

The crown jewels of France are to be sold, and the proceeds used as a fund to assist aged laborers. Their value is said to be $40,000,000. Rubies, pearls and diamonds, are not counted as legitimate State assets under a Republican form of government.

Uncle Sam pays out $5,500,000 annually to clothe and feed his Indian wards. Some years ago he paid a larger sum to shoot them down. The dead Indian may be the only good Indian, but the peace policy pays in the long run.

What would the United States be today, were it not for its railway system? Without railways, the immense western prairies would still be the home of the Indian and the buffalo. A country that adds 3,112 miles of rail to its system in 1885, and has an aggregate mileage of 128,500 is keeping well abreast of the times.

The eyes of the civilized world are now fixed upon Japan. During the past decade most important governmental reforms have been carried out without disturbances. The Executive Council, which now includes the Prime Minister and the ministers of the Right and Left, will, in April next, be superceded by a Cabinet responsible to the people's represenatives, in which there are to be nine Department Ministers. In the more civilized West such a radical constitutional reform could only have been accomplished after years of agitation, perhaps civil war.

At length, after many years of weary search, the source of the Amazon has been discovered. In a recent paper read before the Royal Geographical Society, London, Mr. Thum, the discoverer, made a graphic description of his perilous clamber up the steep face of Mount Rovainia, upon the opposite declivity of which he discovered a small lake; from this a little rivulet flows down the mountain side, which is the source of the world's greatest river. We can imagine the feelings of satisfaction of Mr. Thum, as he stood beside the tiny stream, which finally entered the sea by a magnificent estuary 180 miles wide, after a course of nearly 4,000 miles.

A number of wealthy gentlemen of New York who indulge the Romanesque luxury of flowers, gathered at Horticultural Hall on Wednesday to witness the sale of the late Mrs. Mary D. Morgan's $200,000 collection of orchids and other rare plants. One orchid sold for the sum of $750. It bore the rather ostentatious name of Cypripedium Morganianum.

Mrs. Carlisle, the wife of the Speaker, recently asked a visitor of her sex: "How many children have you?" "Only one," was the reply. There was a quizzical smile on Mrs. Carlisle's face, and a quick exclamation and inquiry: "Only one! Is that all you have done for your country? Why I have eight!"

Sir R. N. Fowler, the English banker, writes a beautiful hand for a banker. Lately, in a letter, he observed: "I regard the conduct of the Government in this matter as absolutely inhuman." Owing to the inability of a printer to decipher what was meant, it stated in type; "I rarely can compass a tale. My grandmother is the best narrator of amusing incidents."

Thomas Gardner, publisher of the Chicago *Farm*, was arraigned recently on the charge of using his paper for the dissemination of lottery schemes. Sixty thousand copies of the paper were detained in Chicago by the postal officials. Each copy contained an offer of the paper for four dollars per annum and a lot located in Florida to every one of the first fifteen hundred subscribers. The case was adjourned for the purpose of hearing from the Postmaster General.

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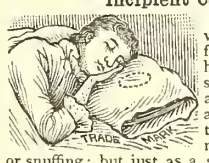
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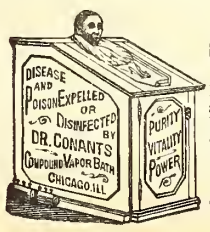
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NEWS OF THE WEEK.

WASHINGTON.

Senator Wilson, of Iowa, introduced a bill making garden seeds, bulbs, etc., subject to postage charges as third-class matter. They are going as fourth-class matter now, and this will reduce the postage upon them about one-half.

Mr. Wilson also presented resolutions from Post 20, G. A. R., of Council Bluffs protesting against the exhibition at the National Capital of "A Panorama of the battle of Bull Run, showing the success of traitors and the defeat of loyal men." Also demanding "of all loyal members of Congress that they pass an act immediately prohibiting the display of treason on American soil at the National Capital."

A number of gentlemen interested in establishing a permanent American exposition in Washington, and a world's exposition to be held in 1892, in honor of the 400th anniversary of the discovery of America by Columbus, have adopted resolutions strongly favoring the project, and a committee of citizens is framing a plan for this celebration.

Congress has been in session since December and has passed just four public bills—one is known as the Fourth of July claims bill, to pay certain war claims under an act passed July 4th, 1862; another provides for repairs upon the Patent Office; a third to provide for some starving Indians in Northern Montana, and a fourth what is known as the Presidential succession bill.

COUNTRY.

J. Milton Turner, the well known colored lawyer of St. Louis, and recently Minister to Liberia, who is mentioned in our Washington letter this week, says that the early spring will see another large exodus of colored people from the South to the Western States. Several thousand have already left the coast and Gulf States for Arkansas and Texas; but, he says that the most of them have found their way through the Indian Territory to Kansas, where they have finally settled. There have also been agents from the vineyards and farms of California, traveling through the South making contracts with colonists, and advancing the negroes money to pay their fare to the Pacific coast.

The bark Neptune, at Boston from Cienfuegos, reports having encountered, on January 30th, "a furious gale, during which the seas ran so high that the captain was about to lie to, when, as an experiment, he put four quarts of oil in bags and dragged it overboard. The effect was marvelous, calming the waves so that the vessel, instead of having to lie to made the remarkable run of 280 knots in twenty four hours."

While passing through Georgia Friday, Thomas A. Edison the electrician, conceived the plan of a machine for picking cotton, and showed sketches of his new invention to persons in a hotel at Atlanta Friday night.

High winds blew down a number of telegraph poles at Boston Friday morning, causing a blockade in the vicinity of Market and Alabama streets, but no person sustained injury. A blizzard, with heavy snow and wind is reported from the New England States, Nova Scotia, and New Brunswick. The Grand Trunk road is blocked at Bethel, and at Westfield, Mass., the First Congregational church was wrecked by the wind. A hurricane, accompanied by rain, damaged many buildings at Baltimore Thursday night. At Harrisburg, Pa., several structures were unroofed and chimneys leveled, the Lochiel Iron works being badly damaged. A fierce storm prevailed at New York, the waves in the bay reaching an unusual height. Furious snow storms prevailed in the vicinity of Dubuque and in southern Wisconsin Saturday and Sunday. Snow fell 15 inches deep, and drifts were five to eight feet high. At Quebec at the same time the worst storm known for years raged. Snow fell for 72 hours to a depth of 41 inches on a level.

At the conclusion of the trial of a number of cases brought by the Law and Order Society against liquor dealers in Philadelphia, Counsellor Vail and Mr. Jones, of the society were set upon by a mob, which threatened them with cries of "Kill them," etc., and the presence of a squad of police alone saved them from bodily injury.

Fred Sanders, a mechanic at Erie, Pa., who was out of work, and had given what food he could procure to his wife and children, became insane from hunger Thursday morning, tore the hair from his head, and then attempted suicide.

The school for Indian boys and girls near Stearnburg, N. Y., was destroyed by fire Thursday, teachers and pupils narrowly escaping with their lives.

The exports of California wine during 1885 reached 4,500,000 gallons—nearly one million gallons in excess of the shipments of the previous year.

Three ranches at Wheatland, Cal., were visited early Thursday morning by masked men, who drove out the Chinese marched them to Wheatland, and then set them at liberty. At one ranch the Chinese quarters were fired and destroyed.

Two years ago John Halbert broke into a shop at Alma, Ill., and stole some peanuts and a piece of cheese. He has been tried five times, the last time closing Thursday, the jury disagreeing every time. The tax-payers of Marion county have become indignant over the court expenses in the case.

Commenting on the recent decision of the Indiana Supreme Court, in upholding the Legislature's right to control telephone rates, Mr. Edison says if the law is to prevail universally, the Patent Office might as well be closed, for capitalists will not take up inventions. He believes that the doctrine is fatal to progress, and thinks the United States Supreme Court will declare the Indiana statute to be unconstitutional.

FOREIGN.

A man named Peronnier, believed to be insane, caused a sensation in the French Chamber of Deputies on Thursday afternoon by drawing a revolver, and firing twice with a downward aim, at the same time throwing a letter toward M. Clemenceau. Peronnier was quickly seized and hurried to prison.

At a meeting of the Union Left Feb. 25th, M. Forey said that while he was not satisfied with the Madagascar treaty, he advocated its retention in order to avoid another war. M. Vetulcomte opposed the ratification of the treaty, on the ground that it abandoned the hold of the Sakalovas, leaving the Hovas at liberty to conquer the whole island for the benefit of England. Premier de Freycinet said the government could not consent to postpone the treaty. It must be either accepted or rejected. As a matter of fact, instead of 1,000,000 francs, as originally demanded, the Hovas would pay 10,000,000 francs.

The reports of M. Rousseau, the delegate appointed by the government to inspect the work on the Panama Canal, and also that of Chief Engineer Jacquet, are said to be so adverse that the government has already decided to refuse to authorize the issue of lottery obligations in connection with the canal's construction.

MARKET REPORTS.

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Wheat—No. 2	79	@79½
No. 3	70	@ 72
Winter No 2		90
Corn—No. 2	36	37
Oats—No. 2	26	30½
Rye—No. 2		63
Bran per ton		12 75
Flour	1 75	@5 00
Hay—Timothy	8 00	@11 50
Mess pork per bbl		10 75
Butter, medium to best	15	@30
Cheese	05	@11
Beans	1 15	@1 65
Eggs		18
Seeds—Timothy	1 93	@2 02
Flax	1 10	1 12½
Broom corn	04½	@ 10
Potatoes	50	@ 75
Hides—Green to dry flint	06½	@ 14
Lumber—Common	11 00	@18 00
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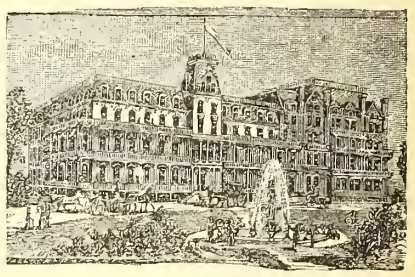
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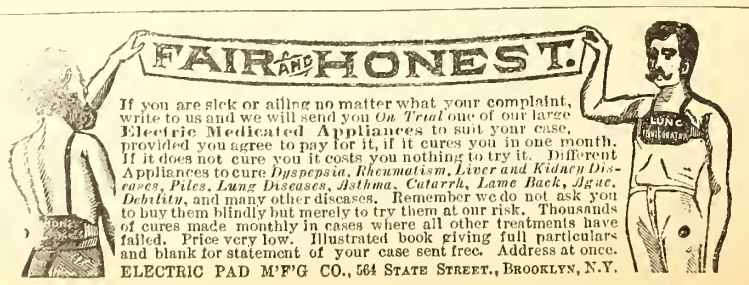
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The widespread revivals of the present season have hardly a parallel. Certainly not for ten years have we seen the like, and probably not for thirty. Not only are there more engaged as evangelists unattached to any particular church, but denominations always regarded as conservative in this matter are holding special meetings for conference and prayer and are sending out able men as evangelists among their own churches. On every hand we read of revivals conducted wholly by a single pastor, or by the pastors of two or more churches united. The revival record in the last *Independent* is a most remarkable exhibit. Beginning with the special Sabbath afternoon meetings began last October in Brooklyn by George F. Pentecost, which, says the account, have developed "probably a greater degree of religious interest than has ever been known in that city," the record follows Moody and Sankey to the South and tells of their great success in Galveston. George C. Needham, the evangelist whose testimony against the lodge in North Carolina we published last week, continues the work in that city. The work in Chicago under Small and Jones is next reviewed. The multitudes that attend, especially on the Sabbath, and the fact that all the papers feel compelled to report them, marks their meetings as of a popular nature; but it cannot be said that many have yet forsaken sin and confessed Christ as a result of their three weeks' work. But it is truly wonderful to read the long list of revivals from the country at large. Multitudes have been pressing into the kingdom, and fulfilling the word of Christ, "and I, if I be lifted up, will draw all men unto me."

Two weeks ago we called attention with regret to the fact that Mr. Small, the evangelist, endeavored to make converts to the Lord Jesus Christ by repeating some of the lingo of the lodge initiation. Although he has the evidence in the lives of his own parents of the worldly, sensual and devilish spirit of the Masonic system, he continues to draw upon he lodge for illustrations. But while he may be xcused because of his early familiarity with Masonic literature, it is not so easy to overlook the old advertisement of the Christ-rejecting lodge in the sermon by Mr. Jones last Thursday night in the Moody church. He began his sermon: "I suppose there are degrees in Christianity just as there are in Masonry. In what we call our 'Blue Lodges' we have our Entered Apprentice Masons, and Fellow Craft Masons, and Master Masons. Some men take the Entered Apprentice degree in Masonry and stop there. They never go any further. Others pass to the Fellow Craft degree and stop there, while others are raised to the sublime degree of Master Mason, and enjoy all the rights and privileges of the Master Mason." Then he went on to describe at length the Christian of the first, second and third degrees, so-called. It is difficult to understand why Mr. Jones should use such language if he is not an adhering Mason, and is thus using the language of the craft to attract lodge men to himself. If this be so, and he understands that of which he speaks, he is in this acting the part of a hypocrite and a montebank. But we do not wish hastily to judge him. He must give account for himself to God. If it is also true, as reported, that he is a gross tobacco-user, probably the nicotine poison of the weed has acted with the moral poison of the lodge to stupify his conscience and blunt his sensibilities, until he would with difficulty understand the moral nature of the lodge let it be explained to him never so clearly. In the same sermon he eulogized Mr. Moody, upon whose platform he was speaking, as the "grandest man of the nineteenth century;" yet he must know that Mr. Moody uniformly condemns the lodge as of the devil.

The influence of what Joseph Cook calls "atheistic socialism," in his address quoted in another column, is developing a power among laboring men that we may well dread. It is well that such thinkers as Mr. Cook should early and earnestly call the attention of the Christian church to its privilege at this time, and proclaim a social democracy founded on the teachings of Christ. Washington Gladden's article in the current *Century* argues excellently for this, but such arguments need to be popularized and scattered widely among working men and preached in the churches to which they resort. Mr. Gladden well says: "Instead, therefore, of pulling down the existing order, as the socialists propose, the thing to be done is to enlarge its foundations. They are right in saying that an industrial system whose sole motive power is self-interest and whose sole regulative principle is competition, will end in pandemonium; but they are foolish in thinking that humanity will thrive under a system which discards or cripples these self-regarding forces. What is needed is the calling into action of the good-will which is equally a part of human nature. This also must be made an integral part of the industrial system; it must be the business of the employer to promote the welfare of his workmen, and the business of the workmen to promote the interest of their employer. The organization of labor must be such that the one class cannot prosper without directly and perceptibly increasing the prosperity of the other. This is the true remedy for the evils of which the socialists complain. The reform needed is not the destruction but the Christianization of the present order."

The Frenchman's definition of "false democracy" suits our "false" socialism: "It is the league of those who wish to live without working, to consume without producing, to occupy posts without having rendered themselves fit to fill them, and to receive honors without being worthy of them."

The reports from California cause us to shudder at the reckless, savage and bloody treatment of the Chinese as we used to do at the horrible record of the KuKlux. The *Pacific*, after mentioning a number of outrages, goes on to show how greatly the political and secular press are accountable for these murders and abuses, which are likely soon to bear a fearful harvest: "And still the papers are declaring this only a peaceful effort to make the Chinese go! The fruit-growers and ranchmen, in mass meeting assembled at Vacaville, "entreat the great daily newspapers of San Francisco to rebuke the spirit of mob violence;" but, with it may be one or two exceptions, they entreat in vain. We look day after day in the these papers for the stern rebuke, and read instead editorials which encourage the mob to proceed in their nefarious work. The daily newspapers of this city, voicing the wishes of all good, law-abiding citizens, have it in their power, with the faithful officers of the law, to stop this outrageous abuse and crime. Why will they not speak out? Do they want this thing to proceed to the bitter end? They may speak when it is too late."

Another question which our people must answer, not to men but God, is the effect of their injustice and savage proscription upon the conversion of the Chinese nation to Christianity. Our missionaries are beginning to realize the difficulties that must arise from this quarter, and one of them thus writes to *Our Banner* of New York: "The prolonged abuses endured by the Chinese have so prejudiced their minds against the religion of Americans, as well as against Americans themselves, that it is almost impossible for us to reach them with the Gospel. They care not to hear it; they shun our missions. And there is great danger that the evils complained of will carry their influence to the other side of the Pacific. So many Chinese return to their own land to tell of the abuses endured among and by Christians, the message of the missionaries in China may be rejected. Rev. Mr. Masters, a recently returned missionary, told me that when he was walking on the street in the city of Sinuwi a brickbat was hurled at his head. Turning to see the one who threw the missile and to inquire why it was thrown, one said to him, 'That's the way your people stoned me when I was in California.'"

An Oregon paper, says the New York *Witness*, suggests that the best way of driving the Celestials out would be for the other foreigners to offer to work as steadily and as well the Chinese for reasonable wages. The answer of the Oregon Ku-Klux is that they cannot live upon the wages that the Chinese live on. The reply to that is that if they drank as little beer and whisky as the Chinese do they could probably get along well enough. Do our foreign workingmen not see that the more they use force and intimidation, and the more they drink, the greater is the inducement to employ Chinamen?

A PLAN PROPOSED.

TO LOVERS OF RIGHTEOUSNESS IN THE METHODIST EPISCOPAL CHURCH.

BY REV. J. T. MICHAEL.

[Will the editors of other papers give this article place in their columns? and will every reader do all in his power to get it to those for whom it is especially intended? The same plan, with appropriate alterations, may be carried out in other churches.]

There are thousands of members in the Methodist Episcopal church who for many years have been praying and hoping for a reformation within that denomination. When told that the change for which they are sighing will never come, and that they ought to leave this sect, they often turn away in sorrow, and reply by giving strong protests against forsaking "the old home." But if they will not leave, they certainly ought to go to work where they are to produce a crisis. For a score of years we have had "holiness camp meetings," "holiness conventions," tons of "holiness literature," and long lamentations concerning prevalent worldliness and indifference. Notwithstanding all this, the crisis has not come, and at the present rate, and with the present method of "the holiness movement," it never will come.

What the world needs to-day more than anything else is a wide-spread manifestation of healthy, vigorous, persistent, uncompromising, sin-destroying Bible righteousness. Will the members and ministers of the Methodist Episcopal church, who hold this to be true, and who believe it to be their duty to remain in that organization, listen to me while I offer a plan of action, which, if properly executed, can not fail to create a tremendous agitation in the dark empire of Satan and a vast amount of permanent good to the glorious cause of God?

Bishop Simpson, in his "Yale Lectures on Preaching," says, "There is no philosophy of education or culture, no combination of associations that can save the human soul. There is no name given under heaven among men whereby we may be saved; no plan outside of repentance toward God and faith in our Lord Jesus Christ which gives any hope, among those who have heard the Gospel, of either present or future salvation."

Robert Macoy, in his "Cyclopedia of Freemasonry," expresses a sentiment which is the exact opposite of this. In the article entitled "Freemasonry," he writes, "The definitions of Freemasonry have been numerous, and they all unite in declaring it to be a system of morality, by the practice of which its members may advance their spiritual interests, and mount by the theological ladder from the lodge on earth to the lodge in heaven." A hundred quotations equally contradicting of each other could be produced.

If the doctrine of the Methodist Episcopal church in reference to the person and work of Christ is false, then the entire doctrinal system of that church falls to pieces, and it certainly is false if the doctrine of Freemasonry is true. That Freemasonry excludes Christ, and that it offers salvation without Christ, even in this country, to many who claim to receive the Gospel, has been proved over and over again. It is absurd to try to evade the force of this proof by referring to the teachings and displays of Knight Templarism. This order does not constitute any part of essential Masonry, and the fact is, the Ancient Craft, or Blue Lodge Masonry, which is the only universal Masonry in existence, both excludes Christ and offers salvation without him. All Methodist Episcopal ministers who, in reading the Bible to their congregations, should omit the name of Christ every time they came to it, and should urge the people to seek salvation according to a plan which ignores that name altogether, would surely subject themselves to trial and expulsion. Why, then, should they be allowed to be Freemasons? It is just as really a violation of Methodist doctrine for them to be members of a secret lodge of Freemasonry, as it would be for them to connect themselves with an infidel association which was not secret. If they would openly unite with infidel clubs, the effect upon religion might be less injurious, for in such cases the offenders would be speedily rebuked and exposed.

Every minister and member in regular standing in the Methodist Episcopal church has a right to prefer charges as occasion may require. Every minister or member who is a Freemason is acting in direct opposition to one of the fundamental doctrines of his church, and unless, after proper labor, he will amend, he should be brought to trial and expelled.

Will a thousand earnest, judicious, holy men, filled with love, and moved only by a desire to glorify God, begin this work all along the line? It will be a hand-to-hand battle, and you will need the skill, the gentleness, the persistence, and the wisdom of the Master. When one of the bishops comes within your reach, if he is a Freemason, labor faithfully and thoroughly with him. If the labor is in vain, then present the charge and specification. Pursue this course in reference to all the General Conference officers, the presiding elders, the pastors, the official members, and every one else to whom it may apply. A charge and specification may be drawn up according to the following form:

Charge—Unchristian Conduct. *Specification.* In being connected with an association which excludes Jesus Christ, and which offers salvation without him.

Should the official body to which the bill is presented cast it aside without looking into its merits, then publish its action to the world. Do not be discouraged by any treatment which you may receive, but press right on through every obstruction. Convince the church to which you belong that it cannot be in harmony with one of the most subtle forms of infidelity which has ever cursed the earth without receiving your constant and unyielding opposition. Convince the world that the holiness in which you believe cannot assent to this pretended union of Christianity and the Christ-insulting and soul-destroying Masonic scheme of salvation. From time to time give reports of your work through this paper and others which may be open to you. Be sure that you are fully equipped for the business in hand, and that you can not only prove that the accused is a Freemason, but that Masonry is really anti-Christian: that it excludes Christ, and at the same time offers salvation without Christ. Avoid everything which will be an impediment to success. Do not act the part of a fanatic, but "be strong in the Lord, and in the power of his might." Carry on the war in the meetings of the official boards, but do not stop there. Go to the quarterly, the district, the annual, and the General conferences. Introduce resolutions and present petitions to all these bodies. Make yourselves heard and felt. You can bring about a crisis, and if you move on in the Methodist Episcopal church without doing so, how will you escape the accusation which may blaze in your face at the judgment—the accusation telling you that you miserably failed to follow your Saviour in the trying and testing hour.

Look at the facts. See the men who stand in your pulpits, who are bound by penalties which might cause demons in the pit to shudder, to an institution whose religious system, if true, makes Christianity a wretched imposition. See that while your church sets itself against such sceptics as Thomas Paine and Robert Ingersoll, it does not pretend to call its own members to account for identifying themselves with a Christless system which is far more deceptive and far more injurious to the eternal interests of men than anything which these two infidels have uttered. Is it not true that even in the light of all your "holiness revival," you can not point to a single instance in which you have arraigned one of your fellow members or ministers for "promising a cheerful conformity to all the ancient usages and established customs" of an institution which presents a method of salvation the very reverse of the one found in the Bible, while it violates the laws of conscience, degrades the mind and pollutes the heart. Is there not enough in this to make you fall down with your faces in the dust and beg forgiveness for allowing such contempt and shame to be heaped upon the name of the God whom you claim to love and obey? And will you not there resolve that you will sound an alarm which will arouse every slumbering soul to action, that you will hold up a light, and that you will strike a blow which will expose and sweep away the hidden refuges and secret covenants which have so grievously disgraced and corrupted the church of your choice.

If you follow the directions given in this plan, you may feel assured that one of two results will follow: you will either bring about such a change in the Methodist Episcopal church that it no longer will allow the serpents to nestle in its bosom which have stung and poisoned it so long, or you will be thrust out. In either case, the crisis which is so much needed will be produced. May God help you, and may you help yourselves to do your whole duty in this matter.

South Oil City, Pa.

INDUSTRIAL SCHOOLS IN INDIA.

BY O. S. PALMER.

During the past few years industrial training in our schools, especially in the American Missionary Association schools, has taken a more prominent place than formerly. And why? Because we have observed that unless the trades are taught in our schools the colored people seldom learn a trade, and consequently are left to shift about with no fixed business or occupation. The effect of their not having had this kind of training to any great extent can very readily be observed in the South today. The colored people are very generally dependent upon odd jobs, with poor pay, simply because they have not had the opportunity of learning the more valuable trades. The colored boys have seldom been employed as apprentices by Southern mechanics. May we not learn a lesson from our recreancy in our own country and not have the same depressed and poverty-stricken people in our foreign mission fields as we have in the South?

Some of the missionaries in the foreign field are very much exercised upon this subject of industrial training in their schools. An earnest plea has just come to us from Rev. Mark Fuller, Akola, India, for assistance in establishing such a school in that mission. In a letter dated January 6, he says, "I am very much exercised over the question of industrial schools, and have spoken to the commissioner of Berar about it, and he told me he thought I would get help from the government if I would submit my plan. I know that many friends at home speak against any kind of work except the simple preaching of the Gospel, and that sounds well till one gets into the field and sees what are the facts in the case. We cannot support all the converts on missionary pay and we cannot afford to have them left in ignorance. They need to be educated and taught good trades, so that they can earn their own living and have something to give to the support of their native churches and to the support of those who give their whole time to the work of the Lord.

"Now the question before us is simply this: How can we accomplish the best and most permanent results among this people? If we can attain better results by entirely ignoring industrial training, we are making a grave mistake in undertaking this additional work. But it is not enough for us to help them to be good—to make them Christians. We should try to make them good for something—Christians who not only have some education in books, but who have been taught some useful trade and have become convinced not only of the reality and divine origin of their faith in Christ, but that there is true dignity in labor. Christ himself was taught a trade. He honored labor by working with his own hands, and so did his disciples. 'My Father worketh hitherto, and I work.'

"Our plan is not to boost those who have no idea of self-help, but to help those who are willing to help themselves, but who, through ignorance and poverty, are unable to get on. For instance, a boy seven or eight years old who has no friends, may by hard work just keep soul and body together. He cannot go to school and he cannot learn a trade, for in learning a trade he must work some months for nothing, and he must each day earn food for the day. He may thus spend his whole life as a common coolie. Our plan is to take him under a legal form of government and give him a good common-school education, or more, if he seems bright and fit for a teacher or a preacher; and let him, in addition to his five hours' study each day, spend several hours in various kinds of work in the shops or fields, and when he has learned a good trade he is to give us two or three years of service as teacher or catechist, or whatever trade he has learned at wages just sufficient to feed and clothe him, and by the time he is eighteen or twenty years old he will be free to do what he wishes, and will have a sense of manliness, because he has in part paid for his education. I do not feel that it is best to teach them free, for they become helpless and dependent under such treatment. The plan is that we *advance* the *education* for which they pay in work, so that very little home money would be required in it. Blacksmiths, carpenters, tailors, shoemakers, etc., could learn their trades with a very little outlay of capital for tools. I am glad, Bro. Palmer, you are stirred up on this subject, and I hope you can bring tools with you when you come.

"A man cannot preach all day in this country any more than he could at home, and a few hours, say two or three hours per day, would be enough to give to an industrial school. A missionary would not think of giving his whole time to teaching in such a school, but would need to be responsible for it and spend a little time each day in looking after it. Paul had to take time for tent-making, and we have to do a great deal besides preaching, and I feel that it makes our preaching more effectual when the people see that we have all their interests at heart and that we are not afraid to do any kind of work with our hands. We will pray for good mechanics to come out from home and support themselves and help us in such work, but until such men come, we who are here must do all we can. I feel more deeply than I can express the need of this kind of work, and I wish I could say anything to make some good brother who is a good mechanic, and could spend a little time at home in learning how to do several kinds of work so as to be able to teach several trades. I have known such men. I feel the need of such self-supporting men. The natives have very few tools, and do poor work and do it very slowly. A carpenter at home would do more work than three or four of the carpenters here. They cannot make good shoes or boots, and a man who should bring a good set of tools and make such shoes as are made in America could do well, for leather is cheap; and if he knows also how to tan leather, as they do at home, he can make a fortune, for hides are very cheap; and so every kind of trade needs to be improved, and if the Christians take the lead they will be well-to-do and able to support the Lord's work, and they will be intelligent enough to preach to the masses and give straight testimonies for Jesus too; and the fact that they are not paid for preaching will make their preaching more fruitful. I could hire men to become nominal Christians, and preach or do anything, but I want men who shall be self-supporting and preach for the love of it. O, that God would stir hearts in this matter. Are there not men and women of God, ministers and others, who can do the work without pay? If not, then the outlook for the salvation of the world is bad indeed.

I wonder, as often as I think of it, that Christians at home are so slow to obey the last command of Christ, and I feel that there will be a terrible day of reckoning for it. Many a man who would shrink from breaking the Seventh Commandment, or the Eighth or the Sixth or the Fourth, habitually break the command, "go ye therefore and make disciples of all nations." Who shall dare to say that this is less important than the others!

This letter has clearly set before us the need of the industrial school and the plan upon which it is to be carried out.

The English government has offered us land and a small amount of money for such a school. Are there not manufacturers and dealers in this country who will donate tools and machinery to forward this work in India? There may be mechanics who could give tools for this school, if they cannot go themselves.

Any one desiring to aid in this work can correspond with the secretary of the Board, Rev. L. J. Donaldson, Oberlin, Ohio, or with the writer.

Chicago Medical College.

THE LIGHT BEARERS.

BY CYRUS SMITH.

The parable of the "ten virgins" spoken of by the Saviour has reference to the judgment. It also represents the churches in these last days; five of them were wise, an equal number foolish. Those that are wise are so because of the oil in their lamps, giving steady light that all who will may shun the different men-made ways of Satan.

The light which this oil produces is the truth of God through which we are to be sanctified. Christ prayed for all believers to be sanctified through the truth, and the Spirit of God is to lead us into all truth.

There is nothiug instituted or organized of men that does not effect their morals and religion, even the giving "a cup of cold water,' consequently there is nothing in this or any age that the Bible does not speak of approvingly or condemns.

"A glory gilds the sacred page
Majestic like the sun.
It gives a light to every age,
It gives, but borrows none."

If there is nothing that the Bible does not speak of, then it must give us light on secret societies. They are in existence and are either good or bad. If they are right, churches should say so as guardians of the truth in their disciplines, and favor them by exorting the members to join and encourage them by preaching the Gospel concerning them. But this has never been done by churches claiming to be Christian. But it would be a true light providing secret societies were scriptural.

Christianity has no neutral ground on any subject. She is always moving from conquest to conquest. It follows that if secret societies are right there is not a true church of Christ on earth, but all are foolish.

There are churches that exclude secret societies by discipline and otherwise, claiming it to be Christian duty to "have no fellowship with the unfruitful works of darkness." The ministers tell their members, "Christ said of his disciples, 'they are not of the world even as I am not of the world;'" consequently they urge these members not to join any worldly institution like the lodge, and exort them to be more like Jesus who said "in secret have I said nothing."

The churches that give a true light, or the truth on everything that effects the morals and religion of humanity, are the virgins with oil in their lamps. They are equal in number to the foolish who have slept till "the enemy has come in like a flood," with popular sin that has destroyed the oil or driven away that "charity" which "rejoices in the truth." They have their lamps, however, and do very much talking, but the light that is in them is darkness. Let us thank God that his Christ saves some of their individual members for they are virgins. May God help them to replenish their oil according to his Word, for it is the only place to "buy the truth," and let them "sell it not," to the lodge.

Clearfield, Iowa.

The learned Lord Fry, when lately addressing the Birbeck Literary Institution in England, said that whether study was pursued for its own sake or for an ulterior purpose, one passion should chiefly hold sway in the mind of the student—the passion for truth. It is a pity that students, young and old, do not fully realize this. The true student must love truth. He must follow it wherever it leads, even though it destroy some long cherished illusions. He must cultivate self-discipline, patience and a willingness to take pains, and above all he must remember if his study of things seen be pursued unseen, knowledge will be purchased at a ruinous price, for while study is good, and knowledge better, firm and reasonable faith is best of all.—*The Critic, Halifax.*

If you have secrets to be legitimately kept, keep them yourself. It is folly to pay twenty-five dollars, more or less, with added annual dues, to hire other people to keep them for you, or for the privilege of keeping secrets for other people. There is no possible light in which secret societies can stand the test of good common sense. There is one difficulty in engaging to keep the secrets of others, since they may turn out—as is more than intimated in the obligations of some secret societies—to be "murder and treason" secrets. "When thou sawest a thief, thou consentest with him," is the brand in the forefront of some secret obligations with which we are familiar.—*Wesleyan Methodist.*

CHRISTIAN WARFARE.

Y, hovah ish milchamah, Ex. 15: 3.

BY QUAKER BOY.

The Israelite wars of the old dispensation,
Relentlessly fought with the gory red hand,
Prefigured the sore but less bloody prohation
Of those who now fight under Christian command.

No war of the Greek under fierce Alexander,
Nor Roman achievement through Cæsar's command,
More brilliant than those when some Jewish commander
Met foes of the typical people and land.

Those people in many a conflict victorious,
Throughout their dominion by Joshua led,
Displaced the false worships as conquerors glorious,
And numbered their foes 'mong the fallen and dead.

And David, the psalmist, with harp so æolian,
A warrior invincible, reddened with gore,
No valiant Achilles or modern Napoleon
More trophies from conflicts illustrious bore.

There was also "the sword of the Lord and of Gideon,"
Three hundred that lapped as a dog, with the tongue,
Let slip on the countless suhalterns of Midian
And caused a great slaughter by poets unsung.

We utterly fail in these verses to mention
A tithe of the hattles the Israelites fought,
Indeed, it was only our humhle intention
To see what good men in past ages have wrought.

Whoever he he who vile war now opposes,
These victorious wars by the sword long ago
Give truth to the famous assertion of Moses,
"*Y'hovah ish milchamah, Y'hovah sh'mo.*"

Has He altered the warfare and also the armor,
According to James and according to Paul?
The ensanguined sword, he it said to his honor,
Receives countermand as a weapon—that's all.

His soldiers must fight, hut no longer should redden
The earth with the hlood of their foes as of yore
Though mighty through God, till they reach Armageddon
Their fiery conflicts will hardly be o'er.

To arms, then! Up Barak! Awake, O D'borah;
Thou, wife of Lapidoth, shalt utter a song
When victory crowns, but now 'tis thy glory
To march against minions of darkness and wrong.

Naphtali and Zebulon in faithful unison
Suhmissive and warlike in body and mind;
The stars in their paths and the old river Kishou
And armies of heaven in sympathy joined.

Was Asher more blest being not a partaker?
And Dan, did he judge the great contest unwise?
Was Reuben somewhat a pre-historic Quaker?
And Meroz a traitor? no help he supplies.

JOSEPH COOK'S LECTURES.

LEADING TOPICS NOTED IN PRELUDES AND INTERLUDES.

MORMONISM.

Mormonism is in something of a flutter, but far from being in fear or flight. One of the worst mischiefs of current discussion on this matter is that we are too hopeful and too frenetical in consequence of our beiug too sanguine. There have been lately iu Utah some fifty commitments to jail for polygamy, but probably in the time during which these commitments have been made five times that number of plural marriages have been contracted. And if Mormon leaders may have thought of escaping to Mexico and taking up their quarters beyond the range of the laws of the United States, yet, once over the liue, they might have acted with impunity as leaders of Mormons north of the line. The root of the cancer might have been in Mexican soil, but the long arms of it would have reached toward the north, beyond the line between the republic and its neighbor. Even if the leaders were to go to the Sandwich Islands, and the mass of the Mormon people still live in the Salt Lake Valley, it would not be certain that we should uot yet have to conteud with their influence; that is, with the political power of the priesthood, just so soon as Utah should be admitted as a State. Let the Utah Mormon leaders leave Utah, let things improve there, let Utah be admitted as a State, let the leaders come back, and we should then have Mormonism under the shield of State rights, and be in a worse condition than at present.

ANTI-CHINESE RIOTS.

"Who is responsible for the anti-Chinese riots?' Liquor-sellers, loafers, cowardly citizens, lax executors of the law. One of the journals of Boston not loug ago gave the public news that a Chinese cook who was brought to this port by the brigantine, "Moses B. Tower," from Canton, China, and was prevented from landing on aecount of the anti-Chinese law, aud who had remained on the vessel for several days, was caught by United States Marshall Galloupe in front of the postoffice building and arraigned as a criminal. This occurred on Boston soil. Why? Because the sentiment of the East is far too much influenced by the clamor of the roughs, tramps, sneaks, thugs of the Pacific coast and by the ancient and not honorable family of wax-noses among politieians and editors whom these riotous elements on the frontier are leading.

But sound opinion, West as well as East—and by sound opinion I mean that of the holders of property, that of the editors and preachers, and conscientious citizens generally—insists on two things: First we must keep our treaties with China, for they are a part of the fundamental law of the land; and, next, we must protect all who are on our soil, and do so according to our own fundamental laws.

One reason why the Chinaman is persecuted is that he never patronizes the whisky dens. Another reason is that he is extremely economical, and can dive deeper and come up cleaner than any other poor man; aud so he is a very dangerous rival iu business.

The case is much like that of the Know-Nothing anti-foreign crusade, occurring here in the East some years ago. There was, or was expected, a deluge of poor labor from Ireland and elsewhere, and the cry rose here that only native-born Americans should be patronized. There may have been some reason behind the cry, but we know what became of the party that tried to float into power on the sentiment behind that watch-word.

SECRET LABOR LODGES.

"What are the merits and demerits of the organization known as the Knights of Labor?"

The first demerit is that the organization is secret. The American people will never allow its political or industrial destiny to be controlled by any secret society, however powerful. [Applause.]

The second objection is that the organization had adopted several semi-socialistic principles, and has too many avowed socialists among its accepted allies. For one, I do not believe in putting all the railways and telegraphs into the hands of the Government. Neither do I do believe in such a nationalization of the land as I fear would indirectly result from granting the demands of the Knights of Labor. One of their chief official representatives, now in his seventh term as general master workman, maintains that no person should be allowed to own more land than he can cultivate, and not more than one huudred acres in any case.

It is said that there are two millions of working men in this organization. If I were a politician I should not like to criticise it. But, as I hope I have given some evidence of being a friend of the workingman, I must stand here, and now, on the same platform I stood on years ago. I am for Christian socialism and against atheistic socialism. I am for the institutions of Lasalle, and against those of Karl Marx.

As to the merits of the Knights of Labor, they are great and numerous. In the first place, they are asking for boards of arbitration between capital and labor. Every one who has studied the history of conciliatory legislation on this subject will know that the time of Mr. Mundella's reforms in England as to arbitration—in fact, from the time of the organization of the arbitration boards under Napoleon I., in France—we have had in the world most important evidences that capital and labor need not settle their difficulties in the rough way, by strikes, and lockouts, and cut-throat competition. They may do it by persuasion; they may so employ arbitration as to establish a sliding scale of prices adapted to the market. This has been done in several places in the iron and coal trade. Why cannot it be done in the cotton faetories here in New England? Another merit of the organization I am discussing is that it intends to protect the young, to secure instruction for children, to keep them out of factories until they are fifteen or sixteen years of age, and to protect also the labor of womeu. The association asks for the organization of a Bureau of Labor Statistics iu every commonwealth.

Wherever workingmen, in their organizations, stand up for palpable rights of their own, I mean to stand by such organizations. [Applause.] But wherever workingmen's organizations make themselves tyrannical, either over society at large or over workingmen, I am against these organizations. [Applause.]

MOTHER HAVILAND'S EXPERIENCES PRESENT AND PAST.

I returned a few days ago from a five months' visit to my former home State, Michigan, where I spent a little time with two of my children, as well as friends, and prisons, having the privilege of addressing 1,730 unfortunate men and women, three-fourths of whom were in trouble through the drink traffic. When I said this to one of the prison officers, he replied, "You may add a fourth of the last fourth."

But this awful maelstrom of the liquor traffic is not the only crying sin of our day. There is another mark of the BEAST, whose name is Legion, the lodge system. In our great National Emporium, there are no less than one hundred and eighty secret orders. Other cities follow in the train. Christians are yoked together with unbelievers. How can the ministers of Christ, the world's Redeemer, the Lord of glory, who fearlessly declared when brought before his wicked accusors, "I spake openly to the world. I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in *secret* have I said nothing." "how can such a minister answer for his lodge fellowship? Here was uttered a cardinal truth, that he had clearly taught in the object lesson of the candle that was not to be placed under a bushel, but on a candle stick, that *all* might see the light.

How can ministers of the Gospel take those unchristian oaths to keep those secrets, diametrically opposed to the definite teaching of our Lord Jesus Christ? How divergent are the paths chosen by thousands of his professed followers of this nineteenth century! Very many of these no doubt have received the seal of worship, who have been induced by various motives to accept the mark of the Beast. But it seems to me that either the seal or the mark must fade from the standpoint of divine truth. Does not the brilliant seal fade with adherents to the worship of this legion Beast? How can they take the life-taking oath to become "Worshipful Grand Master," etc., when John, the revelator, was forbidden to worship the angel who had shown him marvelous scenes. "See thou do it not: I am thy fellow-servant: and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." We leave the self-examiner to decide which is fading, the seal, or mark.

In 1865–6, in Washington, D. C., were fifteen thousand ex-slaves, just emerging from chattlehood to citizenship: and the all-important question of that hour was how the reconstruction of the South was going to be accomplished? Placed before us was the canvas, and who was wise enough to use the brush? It was discovered that a few strokes of the reconstruction brush was called for on the North side as well as South, and with both colored and white races. In this chaotic state a few of the more intelligent colored people knocked at the Good Templar's door for admittance, but it refused to open. And a few charter members organized a Good Templar's lodge for them, and all sympathizers with this class of our citizens. The result was, that many white Good Templars came into these lodges. Although I had always been opposed to secret societies, yet in view of the probable result of the drifting into intemperate habits, as the masses of this class were too ignorant to read the ceremonies and pledges, I thought, might be an important help to them: and so I stepped into the Good Templar's lodge, and found General C. H. Howard there for the same reason, and soon we had with us General O. O. Howard for the same reason. But I doubt the permanent good for that people we anticipated. I have never bowed in entering the house of Rimmon since I left Washington in 1866, and how many of that race of people were saved from the drink ruin, out of the few hundreds of that fifteen thousand, eternity alone can reveal. May God fully arm and equip his servants everywhere, to go forth with the light and love of the Great Head of the church militant, that will dispel the darkness, and melt away the battlements of secretism and the liquor traffic.

LAURA S. HAVILAND.

Babyhood is an enterprise as unique as it is worthy, a magazine to be welcomed in every home where the prattle of little ones is heard. Marion Harland is the conductor, and she is ably assisted by kind-hearted and experienced physicians and a hundred mothers from whose experience is gleaned the best advice for the nursery and the sick-room, and better, how to prevent the latter from being a very much-needed annex to the home. Price $1.50 per year, or clubbed with the *Cynosure* both for $2.50.

REFORM NEWS.

KANSAS TREASURER'S REPORT.

TO MARCH 1ST, 1886.

List of contributors to the Kansas Christian Association, opposed to secret societies:

R. P. congregation, of North Cedar, $3.26; J. Augustine, of Abilene, $10; S. B. Kokanour and H. S. Limbocker, 50 cts. each; Mrs. F. S. Limbocker and S. Moses, 25 cts each; all of Manhattan.

Mrs. F. Stezd, of Wilsey, 26 cts.; A. C. Miller, Olathe, $1; F. H. Murphy, Manhatten, $1; Rev. J. R. Latimer, of Idana, and Charles Stewart, $1 each; A. Copeland, J. A. Houston and Thos. Chestnut, Jr., 50 cts. each; total, $21.01.

To the friends of the cause: May God help us to do our duty in the support of our brother in the field of conflict. Yours in the work for Christ,

J. A. TORRENCE, *Treas.*

FROM THE ILLINOIS AGENT.

A Good Work in Oswego.—Helpers for the Truth.—A Store full of poor customers.—The Pastors.—A graduate of "old Mother Kilwinning" in a Congregational pulpit.—The W. C. T. U.—Good Witnesses.

When I was leaving Oswego a few weeks ago fearing a seige of fever, a prominent Congregational church official informed me that he was confident that I could obtain that church in which to speak; as far as his voice and influence could go he would assist me. I felt too unwell to act on his suggestion then, but on returning to that city a few days since, I found that others were not so liberal. I learned that I could obtain Shephard's Hall. A good Presbyterian brother agreed to donate coal for a meeting, and an M. E. brother agreed to haul it. A Presbyterian lady was willing to loan us a nice new organ for use in the meeting, and Miss Lillie Van Driesin, one of the best musicians in the city was willing to give her services.

On Wednesday evening the 17th ult., I had an animated discussion with the members of the Oswego lodge, in Bro. Haight's store. Prof. McFarland, principal of the public school, asked me what objections I had to Freemasonry. It is needless for me to pursue the line of argument here; suffice it to say that the crowd increased and also the interest, until the standing room was about all occupied. While he did not dare to deny the truth of the revelations respecting the institution, he endeavored to cast discredit on them by the old method of reflecting on his opponent. He assumed that he was sure I was not a Christian because I opposed so good an order. In so doing he was accompanied by another who played on the "perjury" harp. After giving them all I thought them capable of digesting, I passed through the crowd to return to my lodging, inviting them to attend the meeting in the hall. But they loudly cried "More! More!" while some followed me with threats, abuse, and profanity.

I called on Rev. H. Minard, whom I have mentioned before. When the subject was brought up he exclaimed. "Oh! I *love* my Freemasonry!" Rev. S. Weir, the young pastor, was about to unite with the Masonic order when I first met him, but after stating my own experience in it and supplying him with Weed pamphlets, tracts and my Champaign circular, he assured me that *he* never would join them. On Sabbath he read my notice from his pulpit and urged the members of his congregation to attend. Rev. Gault, who also has never been cabletowed, read the notice and did likewise.

I attended the Congregational church on Sabbath morning and handed the notice to the sexton, who placed it with others on the pulpit. I took a seat within ten feet of the pulpit, and when the pastor, T. M. Smith, entered it, saw him take the notice and within three minutes heard him tear it to atoms. When he read the announcements, he alluded to it, and stated that "a similar meeting had been announced to be held in the rink in this city some time ago, and it proved to be nothing but a tirade against Masonry." When he closed his service I went forward and requested him to return the notice. He stepped back into the pulpit, gathered up the fragments and reluctantly handed them to me.

I then asked him, "Where were you made?"

He replied, "I was not made in this country."

"Then you were made in Scotland," I added, and he replied affirmatively.

"Give me the name and number of your lodge, if you please."

"I belong to the oldest lodge in the world," he said, evasively.

"Then you belong to the Kilwinning Lodge."

"Yes, I do," responded he, looking at me as though he thought me bewitched for being able to name his lodge so far from its location.

That evening I preached in the hall to quite an audience. The next morning, agreeably to his request, I called on the Congregational pastor and loaned him Mackay's Ritualist and Freemasonry Illustrated. He asked me for the name and number of the lodge which holds my membership, which I gave him and which he carefully wrote in a memorandum.

I tried to show him how inconsistent he was in preferring to address a heathen lodge to ascertain my standing, rather than address the president of the conference to which I belong.

On the following Tuesday afternoon, while visiting from house to house, I called at the place where the W. C. T. U. were in session. The ladies urged the president, Mrs. Minard, to call on me to address the meeting, which she reluctantly did. I extended the greetings of the Illinois Christian Association, and stated that it was in sympathy with every reform, especially that against lodgery as the prop and bulwark of the rum traffic. At this several ladies turned agonizingly toward the windows, but they were interested again when the proof was forthcoming to sustain the assertion.

The meetings in the hall continued each evening in the face of bitter opposition from the craft, who would extinguish the light in the entry, and who stationed some of the "baser sort" at the foot of the stairway to inform the people that "there is no meeting up there to night. That man has gone away; he left the city to-day." In this way they succeeded in dispersing the people to such a degree that those who did come up regardless of their falsehoods, reported what they were engaged in when accountiug for the light attendauce. The large chart did good service as it hung before each audience. On Friday evening two gentlemen testified that from personal experience they knew its delineations to be correct; that my representations of Freemasonry correspouded with their experience in the lodge, and that they renounced it for the same reasons which governed me in doing so. G. T. DISSETTE.

OHIO NOTES.

Made Welcome in Cincinnati.—A Sincere Convert.—The Lane Seminary meeting a Seed-time.

CINCINNATI, March 3, 1886.

DEAR CYNOSURE:—I came to this city one week ago at the request of Pres. J. Blanchard, to assist him in some meetings. He needed no introduction to the older inhabitants. As he was a graduate of the Lane Presbyterian Seminary, and for several years pastor of a very unpopular anti-slavery church, he is now honored by some of the oldest and most respected citizens in the city. Martin R. Coney, in whose beautiful home I now write, had anticipated our coming and has done all in his power to make our stay pleasant. Messrs. Seth C. Foster, Henry Martin and others, well known to the business men here, have encouraged us much.

Our first calls were on the psalm-singing people. We found them as we expected, true to the principles of reform. The Reformed Presbyterian pastors are at present away from the city. Rev. W. H. French, pastor of the U. P. church, invited the President to occupy his pulpit Sabbath morning. As arrangements had been previously made for him to speak in the Presbyterian church at Clifton at this time, he was compelled to decline.

On Sabbath evening I spoke in a very neat colored M. E. church on Walnut Hills. I found the colored people here exceptionally intelligent. Rev. Charles Bundy, the pastor, in introducing me to the congregation stated that he was a secret society man, but believed in free speech. I do not suppose there were ten men in the house that were not connected with some secret order. They gave me their undivided attention, and were evidently very much surprised to learn that any white person should be opposed to secret societies. At the conclusion Rev. B. said, "I am only part of a Mason; I have only taken one degree. If it be true that Christ is rejected from the lodge you may just scratch my name off of your book and count me forever opposed to it." After listening to the President's telling address delivered in the Lane Seminary Chapel the following evening, he told me he should have nothing more to do with secret orders, sent in his name for the *Cynosure*, and agreed to distribute tracts among his people.

On Monday evening, as already intimated, the President spoke in the Lane Seminary Chapel. The young men studying here are soon to be pastors of Presbyterian churches in different parts of the country. God only knows the good this address may accomplish. To-night arrangements are made for us to speak in a large colored church called Union Chapel; a good meeting is expected. The President goes to Dayton in the morning to attend meetings

arranged by Rev. Wm. Dillon. I shall stop at Hamilton. Hope to reach Dayton in time to help on Sabbath. W. B. Stoddard.

PROPHESYING IN CALIFORNIA.

MOBBED IN STOCKTON.

I have just returned from a visit to the Pacific coast, and I find that Masonry is firmly intrenched in California. In every town that I visited, and especially in San Francisco and Stockton, I found it so.

As I went out through Texas, I distributed tracts on Masonry, and came very near being mobbed at El Paso for giving away a few copies of the *Cynosure* and a few tracts. I tell you that Satan has his seat in California, and there is no Sabbath in that country, and apparently but few real Christians.

I lectured three times in Stockton, and I had to get away for fear of being killed by a mob. But I broke the ice, and the work is begun near the Golden Gate. I pray that those Masonic temples may be shaken until Satan and his hosts be made to tremble. It is a wonder to me that the good Lord does not sink the city of San Francisco into the sea, for it is the wickedest city in these States. But thanks be to God, there are more than ten righteous people in that city. J. K. Glassford.

MOBBED IN SAN FRANCISCO.

216½ O'Farrell St., San Francisco, Feb. 23, 1886.

Dear Cynosure:—I have held Anti-masonic meetings on Sacramento and Montgomery streets for the last five months. I have had Bro. J. B. Wheeler, of Oakland, and Bro. March of this city to help me in the good work. Last Sunday [the 21st] I addressed a large audience on Freemasonry and Free Government, out of the tract of President J. Blanchard. I spoke of its clearness to many educated and uneducated people. At the same time a mob was organized in a saloon near by to break up the meeting. While I was speaking the mob came out two and three abreast. The leader was a son of one of the judges of this city, a young man about twenty-five years old; he was drunk. He came to me and tried to put his hand into my mouth, at the same time his left-hand man caught me by the neck, tearing my collar off, others striking and kicking me, and broke our stand to pieces. The police, knowing what the mob was going to do, all went out of sight. I had before told my hearers in such a case not to use any violence. This is what they wanted us to do; then the police would have been back in one minute and would have arrested us, but we gave them no chance. My friends told me I ought to have the mob arrested. I told them it would do no good, for the prosecuting attorney, judges, and the list of jurors and lawyers are all Freemasons. They would bring in their banditti and would swear them all clear.

Masonry has nearly suppressed free speech on this coast. I have unveiled the fountain of idolatry from which Freemasonry flows, and its connection with every organization on this coast. It has joined all to control all. I have spoken of its despotic and idolatrous character, its antagonism to our free republican government and to Christianity; and it is going, in the near future, to try to overthrow and ruin all.

I have fought the work of darkness right in its own mouth in this city for five years, and paid my own expenses. Masons look on us as a very hateful set. I have made the prophecies of the Bible a study for thirty years, and speak every Sunday. I show the people that God has shown in his Word that Masonry is the work of darkness, and the enemy of all good men and women.

I used to think that all men would be saved, but I have changed my opinion, for Jesus says in Matt. 10: 33, "But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven." On this text I cannot see how Masons, Odd-fellows, etc., can ever get into the kingdom of God, who deny Jesus before men and the world.

N. Keyser.

THE REFORM BALL ROLLING ON IN CANADA.

Watford, Ont.

I am spreading the *Cynosure* as well as I can, and other literature. Few in this country, if any, are more thoroughly committed to the work of reform. Both in and out of the pulpit I denounce the many-headed anti-Christ, in the interests of a pure Gospel and a holy church. The *Iconoclast*, a noble paper, edited by Rev. T. L. Wilkinson, has expired, and your paper is now needed all the more. I have felt very sorry that Bro. Wilkinson has had to labor so long and suffer and sacrifice so much to arouse a church that has been opiated largely by the men who ought to have castigated her; but sorrier still for the church, which by her clandestine and spiritually adulterous connections with the world has so many bastard institutions and schemes to support that her legitimate children, such as the *Iconoclast*, mission enterprises, etc., etc., must be starved or stabbed to death.

Quite a storm of opposition has been beating against the rock of truth on which I stand, and I have been made to feel in many ways the power of the Secret Empire. But by the grace of God I have been enabled to preach from: "Whosoever will be a friend of the world is the enemy of God," "Come out from among them," etc., with every incubus of fear for salary, fame, or life, thrust aside; and, brain and heart inflamed with light and love, have dared to stand as an ambassador of the government of heaven to represent Christ and his ultimatum to a rebel world and revolted church.

I am persuaded that we ought to take the boldest kind of a stand that truth and love will allow for the emancipation of every Christian from every kind of worldly and devilish domination and fellowship. If we depend on God alone for support he can, as of old, make worldly wolves protect and feed the lambs instead of eating them. In this money-loving age it strikes our congregations with an awe that is half the battle to see a man preaching dollars out of his pocket, and with Holy Ghost fire cremating their Golden Calf to make ash-and-water physic to purge them from all forms of idolatry.

If we are allowed to suffer, we may rejoice that we are counted worthy to suffer shame for his name, and count it as part of a precious legacy, as Paul did when he said, "Unto you it is GIVEN on the behalf of Christ not only to believe on him but also to suffer for his sake."

Some of the society men have acknowledged themselves defeated in discussion with me. No. 1 said, "I can say amen now to every word you say;" and that "there is only a paper wall between Orangeism and Masonry."

No. 2 says if he leaves one he will have to "leave both, as they are morally the same." "Whatever good there is in secretism it is for this world and not for the world to come." He is glad that I take the stand I do; has learned much, and asks many questions, among others, "What should I do?"

No. 3, a leading granger, came to the parsonage to give me a free lecture. I levelled your Grange exposure at him, and he soon acknowledged that I had it all but the annual password. He said he had never noticed how Christ was dishonored, and he will endeavor through the Provincial and Dominion Granges to get Christ introduced to the lodge. He ordered, through me, your rituals.

No. 4 tells me he has quit tobacco, and will leave his lodge; and presented me with a coat as a thank offering.

No. 5 has left his lodge of Odd-fellows, and denounces them as a fraud. We exchanged grips, etc., and found them the same. He purchased your fifty-cent exposure of Odd-fellowship, admitted its truth, and said it contained all the Odd-fellowship he ever got and twice as much beside, though it had cost him up to date $35.

We have fought hard and with much local success against the desecration of churches and church memberships by tobacco, tea-meetings, sociables, etc., calling tea-meetings for church or lodge purposes a beggarly business, unworthy the support of Christian or business men. Yours to suffer now and reign forever, S. V. Irvine.

CORRESPONDENCE.

"SALVATION HALL."

Maryville, Mo., March 1, 1886.

Editor Cynosure:—It has been a long time since I penned a line for your paper. I am just from a trip through Iowa, looking after the interests of the American party. Owing to stormy weather we pulled into this place, to spend Sabbath with our faithful co-worker, Elder R. Smith, who has been a friend to us in need, and whose home is a cheering temporary abode for tired reformers. Bro. Smith has a "Salvation Hall" in this town of which we had read. Just now the city is stirred as perhaps never before. E. M. Forrest, a noted gambler, lately reformed, is causing men to tremble and grow pale as he delineates the miserable career of the drunkard and the gambler, speaking of actual experience in iniquity and sin. Desperate men are breaking down nightly, and no doubt God has chosen Bro. Forrest as a mighty champion for the Gospel in saving fallen humanity. We have heard not a few noted Gospel temperance workers, and in the hands of God this talented and devoted man may lead thousands from darkness and sin to a saving knowledge of our Lord and Saviour Jesus Christ. He is humble, nervy and aggressive. May God keep and lead him. Experience will make him a workman that needeth not be ashamed.

What God wants is men of mettle, and he is raising up that kind here and there. "Old men for counsel but young men for war." Elder Smith is not only one of God's counsellors to point young reformers to the old paths, but he is as full of energy and holy fire as the youngest. "Salvation Hall" is located on the public square in the heart of the city, and no man can molest or dictate there. God directs by the Holy Spirit. There should be such a hall in every town. But more anon.

M. N. Butler.

MONEY WELL SPENT.

Boston, Feb. 18, 1886.

Editor Cynosure:—In your valuable paper of this date I find the following paragraph: "Mr. Ford, of the *Youth's Companion*, Boston, is said to spend $35,000 a year on three Baptist churches in that city. His liberality is to be commended if not his judgment. This sum would help 300 city or foreign mission churches with probably 300 times the result."

Allow me to say, simply as an observer, that if the *Cynosure* knew in what part of Boston the three churches supported by the generous proprietor of the *Youth's Companion* are located, and the invaluable work they are doing, it would commend his judgment as well as liberality. All three of the churches are in the midst of the poor, and working classes, who flock in crowds to nearly every service. The missionary work done among the unconverted and distressed is almost incalculable. Take one church for an example, which is situated in the worst part of the city—the South Cove. The pastor, whom the present one succeeds, was noted, it is rumored, for his Masonic tendencies, which readily accounts for the dying condition of that church, until Mr. Ford began to take an active interest in it.

The change is almost miraculous. Dr. J. H. Gunning, the present pastor, is a flaming Gospel sword, true as Damascus steel, and is justly considered one of the most powerful and fearless preachers in Boston. What other preachers seem fearful of doing, he strikes unmerciful blows at the "schools of moral philosophy," which infest this place, poisoning the whole religious atmosphere. The presence and example of this man alone, is worth the whole $35,000 expended upon all three churches, which are doing synonymous work. The existence of these Gospel work shops are simply indispensable, and the work done attests Mr. Ford's good judgment as well as liberality. D. P. Mathews.

MASONIC OUTRAGES.

New Market, N. H.

Several writers have suggested in the *Cynosure* that a pamphlet be published narrating Masonic outrages. It seems to me the occasion requires not a pamphlet, hastily written for a temporary purpose, but a *book*, prepared with careful research and historic accuracy. It should contain the numerous atrocious murders of Freemasons for violating their Masonic oath; the assaulting, maiming and murdering of those who have publicly discountenanced Masonry; the threatening, mobbing and boycotting of most devoted Christian men; the outrageous thwarting of justice in the trial of Masonic criminals; the bank robberies by Masonic employes, and the defalcations of Masonic officials of corporations, towns and States, where the law was successfully defied by Masonic craft; and last, but not least, the scandalous perversion of all law and justice in ecclesiastical courts, managed by Masonic intrigue, either to acquit the guilty Masonic pastor or condemn and disgrace the man of God, abnoxious because he had opposed Freemasonry.

I ask the publication of such a book not for revenge or to glorify modern martyrs of truth, but that the will of the Lord may be done in causing great criminals to "become a sign" to warn others, and that Satan, by the history of his mischief, may pay tribute to God and his saints who have patiently suffered for well-doing. Let such a book be published and no library could justly be deemed complete without it. As to the author, Miss Flagg has been named. She is no doubt the most talented living writer the Anti-masonic agitation has developed, and would do the work well. There are reasons, however, why some other person might be preferred. The historic value of the book is to be its main strength. The Freemasons will seek to break its force by denying its

historic truth, as the Roman Catholics sought, in vain, to discredit the crushing record of Fox's Book of Martyrs. Would it not be better for such a book to be compiled by President Charles A. Blanchard, or President George, or Rev. Henry T. Cheever, who has both leisure and wealth as well as a favorable reputation as a conservative historical writer. Such a book offers to the writer immortality as an author, and immediate financial reward. Some capable person should be selected in each State to compile and verify local Masonic outrages, and thus assist in making the record as complete as possible. Three or four Masonic murders have been committed in New Hampshire, and yet no suitable historic record has been made of any of them. My deep interest in the proposed book is my excuse for this lengthy communication.

S. C. KIMBALL.

THAT PROPOSED TRACT.

Allow me to say, dear editor and friends of reform, that the proposal of brother Hinman, that Miss Flagg compile said tract or book, as may be best, struck my mind as a wise suggestion. I am glad that she will consent to undertake the task. No one who is familiar with her pen, can doubt her ability to put up such a tract or book. It should be a book of *facts*, condensed and well selected—"*Survival of the fittest.*"

How is the author to get them? Allow a suggestion. Many of the chief actors in the facts to be embraced, are living, and fully competent to speak or write them.

Let them at once forward them to E. E. Flagg. Let D. P. Rathbun, C. A. Blanchard (I use no titles) S. E. Starry, J. H. Austin, J. F. Browne, G. T. Dissette, R. N. Countee, and *all other* who have been subjected to Masonic outrages of any *note worthy* degree in the past twenty or more years, write out *facts*, such as can be proven to be facts, and send them on with the least possible delay. These facts imprinted on the memory of the sufferer of such outrages, can be given, *living and breathing*, as it were, in a life-like form, to interest any reader. They should not breathe the least vindictiveness in language or in style or spirit. Jesus, in the agonies of death, could pray for his persecutors. "Father forgive them," etc.

Our object in proposing this work, was to enlighten the people. *They need it.* Satan has so closed up the sources of information to the people, that very few know that bitter and bloody persecutions are enacted in our very midst, by the combined forces of Masonry. Our Baptists know nothing of the bloody assaults on R. N. Countee, a devout and worthy Baptist minister of good abilities. Not a Baptist paper, to my knowledge, this side of Memphis, has noticed it. Why? Because the lodge has done it. These papers never tire of talking of the persecutions of Baptists in New England two centuries ago, and of Roger Williams, but if a dozen Baptist ministers were to fall victims to lodgery today, I question if they would dare to publish the facts unvarnished. Lord pity them!

Of course much skill is necessary to compile and to condense the facts of the past twenty years, to say nothing of Morgan, Stearns, Green, Miller and a host of others gone to rest, from this lodge-cursed world. There are facts enough, were they all embraced since 1826, to make a book equal in compass to Foxe's book of Martyrs, or Dowling's History of Romanism. We trust that God will guide the pen of sister Flagg in giving us such a tract, pamphlet, or book as will tell on the millions of our people, and keep us from being crushed to death by the viper symbolized by the lodge serpent, coiled around our world, as in most lodge rituals. Are they not prophetic?

Let the N. C. A. officers assist this work. We know the editors of the *Cynosure* will lend all the aid in their power in documents, good words and all else required. *Our prayers for the work and its author.*

NATHAN CALLENDER.

TWIN DESTROYERS.

SILOAM SPRINGS, Ark.

DEAR CYNOSURE:—I like the paper very much indeed. I have read it very carefully whenever my health would permit, and the more I read the better I like it. If I was a young man I would be glad to take hold with you and help put down these twin destroyers of human happiness and prosperity, and the two greatest enemies to the success of the Gospel—intemperance and secrecy. I have spent the strength of my life in fighting slavery and intemperance, together with the legalized system of murder in our government. I have made these great moral reform questions a part of my faith in the religion of Christ, and have preached them with all the ability that God has given me. But now I am old and in feeble health, not able to do much more. My feelings and sympathies have never been so much enlisted against secrecies before as they have been since reading the *Cynosure*. The fact is, I think, that my time and thought has been so much taken up with these other things that I have never stopped to investigate what seems to me now to be a gigantic evil, and my prayers will ever be with and for you in your efforts of reform. As ever yours in the love of the truth as it is in Jesus,

D. W. ATKINSON.

BIBLE LESSONS.

STUDIES IN JEWISH HISTORY.

LESSON XII, March 21, 1886.—Messiah's Messenger.—Mal. 3: 1-6; 4: 1-6.

GOLDEN TEXT.—Behold, I will send my messenger, and he shall prepare the way before me.—Mal. 3: 1.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The prophecy of Christ's coming.* vs. 1–3. David saw a king, Isaiah, a suffering Saviour; Malachi sees the Judge. He is to appear at the darkest period of the world's history, when even his chosen nation looks not for him. He came to a profaned temple whose priests were hirelings. The religious teachers of the nation were "a generation of vipers," poisoning souls with their false doctrines; "whitened sepulchres," hiding the most crying sins under a cloak of sanctity. Yet in that dust heap of formalism and hypocrisy the Refiner finds the silver. There is a sense in which this prophecy is still fulfilled. When any great moral or religious reform comes to the front, and divides and sifts men, laying bare their hidden motives, confounding the fearful and unbelieving time-server, and revealing the Gideons and Daniels of their age, Christ still sits in judgment, and in the light of his refining fires, "the nations will learn righteousness."

2. *It will be in judgment against both national and individual sins.* vs. 4–6, ch. 5: 1. The category of Judah's sins are not really unlike our own. We have the sorceries of the Masonic lodge, bewitching the people with their pretense of mystery; its extra judicial oaths with their horrible profanity. The Seventh Commandment has almost been set aside by our lax divorce laws; the stranger has been turned away from his right in the persons of the unoffending Chinese. But God is still the unchanging One. Still he hates robbery for burnt offerings; still he is a swift witness against all such violations of his pure and holy law. The imagery of ch. 6, vs. 1, is very similar to that used in the Epistles to describe Christ's coming at the final judgment. But the fires of that day will only burn up the chaff; that which is no good to the universe, of which God himself can make no use. The solemn question is, are we dead, inanimate chaff, or living wheat?

3. *The final triumph of righteousness.* vs. 2–6. Christ's coming, though so terrible to his enemies, will be warmth and light and healing to those who love him. It will endow them with such mental and spiritual vigor that the promise, "Ye shall tread down the wicked," will be gloriously fulfilled in fresh champions for the truth coming forward to battle with iniquity. John the Baptist preached a personal religion, "to turn the hearts of the fathers to the children." This might properly include such care of the rising generation as would seek, by well-enforced laws, to shield them from the saloon and its kindred allurements to vice. "And to turn the hearts of the children to their fathers," i. e., by a return to the old integrity of their ancestors, thus adding new sacredness and tenderness to the family relation, for the stability of a government rests on its homes, and such a state of things as is described in ch. 3: 14–16, will soon bring a self-entailed curse on any nation.

LIGHT FROM THE WORD.

Where is the refining elsewhere process alluded to? Is. 1: 25; Zech. 13: 8, 9. Is sorcery a characteristic of anti-Christ? Matt. 24. 24; 2 Thess., 2: 9; Rev. 13: 13, 14; 16: 13, 14; 9: 21; 18: 23.

From Peloubet's Notes.

A half century passes away after the story of Esther and the deliverance of the Jews in the Persian Empire, and we now turn again to Jerusalem, and to the times of Nehemiah, which we studied in lessons 9 and 10. After Nehemiah had carried on his reforms for 12 years, he returned to Persia. But no sooner had he left than it was seen that a reformation enforced by the civil power, rather than the fruit of individual conviction, had no permanent vitality. The tithes due to the temple, the Levites, and the priests, were not delivered, and the greatest distress was thus caused to all who depended on them for maintenance. Public worship was thus interrupted, and the temple, forsaken by its ministers, was neglected by the people. The Sabbath was profaned, both in the town and country; wine-presses were busy in its sacred hours, and the roads and fields dotted with the workers taking sheaves to the barn on their heavily-laden asses. Jerusalem itself was disturbed by a Sabbath fair, to which loads of wine, grapes, figs and much else were carried in during the sacred hours. Phenician fishermen exposed for sale their catch off the coasts, and traders from Tyre displayed their countless wares. After all the professed zeal to put an end to mixed marriages, things were rapidly drifting to almost a worse condition than of old. Not a few husbands had deserted their Jewish wives for Philistine, Ammonite, or Moabite women. The very priests had rapidly lost their high tone. Everything that Ezra and Nehemiah had effected was well-nigh undone. (See Neh. 13, and Mal. 1 and 2.) To this sad state of things we owe the appearance of Malachi, the last of the prophets.—*Geikie.*

"The need of a Saviour." As we read over the last chapter of Nehemian and the first three chapters of Malachi, or the summary given in the introduction above, we realize the deep and pervasive moral need of a redeemer from sin for the Jews. We, in our day, need just such a Saviour, a teacher and ruler, and for the same reasons as they.

"Behold, I (i. e., God) will send my messenger." The most ample proof is found in the New Testament that "my messenger" is John Baptist. Our Lord bore witness to John (Luke 7: 27). See also Matt. 11: 10; Mark 1: 2, 3; Luke 1: 76. John prepared the way for Christ in this wilderness by preaching repentance, awakening the conscience, manifesting the danger and the evil of sin, showing the need of a Saviour. John the Baptist still, in each experience, goes before the coming of the Saviour. And we all should prepare the way of the Lord. (1) Fill up the valleys, the sins of omission—defects of prayer, of faith, of love, of work. (2) Bring down the mountains of pride, sin, selfishness, unbelief, worldliness. (3) Straighten out all the crooked places, crooked dealings with others, crooked ways of sin; settle difficulties; confess sins. (4) Smooth the rough places—the harshness of temper and manner, the want of courtesy, which mar the beauty of holiness.

"Even the messenger (or angel) of the covenant." Christ is so called because (1) he was the messenger who fulfilled the covenant or promise of God to the patriarchs (Gen. 22: 15–18; 28: 13, 14) and prophets of old (Isa. 52: 13–15, and chaps. 53, 60, 63). (2) He was especially "the mediator of the new covenant" (Heb. 9: 15), and of "the better covenant, established upon better promises" (Heb. 8: 6–13; 10–16.)

How is Christ like a refiner's fire? (1) The material to be refined is the people, both as a people and as individuals. As in silver ore there are two kinds of dross—that which is mixed with the silver crystals as quartz or other rock, and that which prevades its whole substance, as chlorine and sulphur—so in the people there is a mingling of bad people with good, who are to be separated; and there are all-pervasive, sinful habits, tendencies, thoughts and ideas which are to be eliminated. The same two kind of evils are to be purified from the individual, both wicked acts which can be discarded, and a wrong, pervasive nature. (2) Christ refines his people by his perfect example, by his teachings, by the Holy Spirit, by the necessity of choosing good or evil. The very fact of his coming is a test which separates men. They are compelled to decide either for or against him, and to array themselves on the one side or the other.

Christ as a sun of righteousness. Christ is to the moral world what the sun is to the natural world. (1) He is the source of light. (2) He is the source of power, as nearly all the power in the world comes directly or indirectly from the sun. (3) He is the source of life. (4) He is the source of comfort and cheer. (5) He is the source of the beauty of holiness; all the glories of color come from the sun.—*P.*

"Before the coming of the great and dreadful day of the Lord." In the original, this is taken verbatim from Joel 2: 31. It must refer to "the day that shall burn as an oven" (4: 1 below, which see). The day of the Lord is the time when he appears on earth. To warn in mercy before he smites in judgment is evermore the order of God's throne. Hence the second Elijah should come before the Jewish people, and polity should be smitten down by the terrible Roman arms. They were fearfully corrupt already. It was foreseen that they would become yet more so before and during the Messiah's incarnation. Hence the last warnings sent them through John Baptist, in the form of a call to repent, and to welcome their Great Deliverer, soon to appear, came in the hour of their greatest moral extremity.—*Cowles.*

The family is the foundation of religion. Religion has there its greatest power of propagation and growth. In the beginning of a revival of religion there is almost universally a revival of deep, all absorbing love for others, especially within the circle of the domestic relations. How often do we see the hearts of parents borne down with almost crushing solicitude in the tenderness of their love for the souls of their children. No, it is idolatry that first debases and then crucifies parental affection. Avarice and lust are doing the same thing in tens of thousands of families in Christian lands to day. So always and everywhere sin quickens selfishness—while religion binds together in love.—*Cowles.*

"Lest I come and smite the earth with a curse." Unless there should be a new development of religion, and the people begin to turn to the Lord, the world would soon be ruined by its own wickedness—there must be a turn in the disease, or death would soon come. It is deeply suggestive that the last utterance from heaven for four hundred years before Messiah was the awful word "curse." Messiah's first word on the mount was "blessed." Matthew 5: 3.

The law speakes wrath; the Gospel, blessing.—*F. & B.*

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NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.
1876—James B. Walker and Donald Kirkpatrick.
1880—J. W. Phelps and Samuel C. Pomeroy.
1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE:

F. W. Capwell, New York; *J. A. Conant*, Connecticut; *E. G. Paine*, Minnesota; *G. W. Needels*, Missouri; E. D. Bailey, District of Columbia (*Ex. Com.*) James Kennedy, California; Robert Hardie, Dakota; J. F. Galloway, Florida; L. N. Stratton, Illinois; Israel Hess, Indiana; J. N. Norris, Iowa; H. Curtis, Kansas, S. A. Pratt, Massachusetts; H. A. Day, Michigan; E. Tapley, Mississippi; S. C. Kimball, New Hampshire; Robert Armstrong, New Jersey; E. A. Foldstrom, Nebraska; J. M. Scott, Ohio; Wm. H. Pruett, Oregon; A. M, Paull, Rhode Island; J. W. Moss, West Virginia; M. R. Britten, Wisconsin.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Mperengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

ELI TAPLEY, Columbus, Miss.
J. F. GALLOWAY, Okahumka Florida.
WM. HAZENBURG, Cape Town, S. Africa.
A. D. ZARAPHONITES, Andros, Greece.
C. B. WARD, Secunderabad, India.

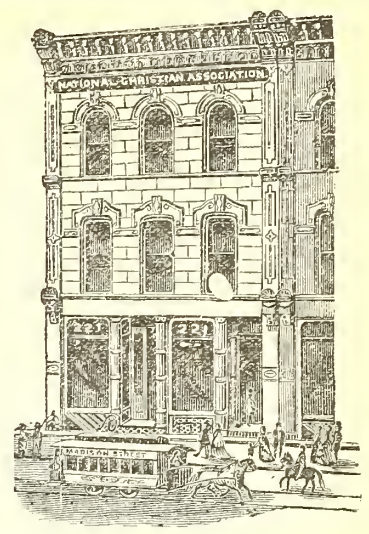
The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent

FINNEY ON MASONRY.

The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth 75c; per dozen $7.50. Paper cover 35c; per dozen, $3.50.

No Christian's library is complete without it. Send for a copy in cloth and get a catalogue of books and tracts sold by the NATIONAL CHRISTIAN ASSOCIATION, 221 W. MADISON ST. CHICAGO.



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221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—F. W. Capwell, Dale, N.Y.

VICE-PRESIDENT—Rev. W. T. Meloy, D.D., Chicago.

COR. SEC'Y and GENERAL AGENT.—J. P. Stoddard, 221 W. Madison st., Chicago.

REC. SEC'Y. AND TREASURER.—W. I. Phillips, 221 W. Madison St., Chicago.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. S. Collins, D. D.

SECRETARIES.—Rev. S. A. George, H. L. Kellogg and M. N. Butler.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MARCH 11, 1886.

"The Son of man shall send forth his angels, and they shall gather out of his kingdom *all things that offend*." This includes the lodges and their false worships. Christ is "stronger than the strong man armed," and the angels "excel in strength." We should pray for angel ministries. That Christ is "sending them forth," there is no doubt. But this should encourage us to pray, as Daniel betook himself to prayer, and the angel "being caused to fly swiftly," came to his assistance.

MANGLING SCRIPTURE.—After the editor's speech Feb. 23d, in Washington, D. C., before the Literary and Historical Society, a boastful colored Mason who was put forward to answer it said, "We Masons do not reply when we are assailed. We remember that our Saviour said, 'Blessed are ye when men shall revile you, and say all manner of evil against you,'" and then quoted Christ's appointment of secret prayer, as a justification of prayer in secret lodges, and sat down. A colored pastor (Rev. Mr. Brooks) rose and said, "The honorable gentleman mangled and misquoted his Scripture. Christ said; 'Blessed are ye when men shall revile you 'FALSELY' and 'FOR MY SAKE.' These words he left out because the lodge excludes Christ, and so cannot be reviled *for his sake*." He uttered these words with a loud voice, and was followed with a roar of applause. The idea of likening closet prayer to lodge prayer where the candidate is surrounded by church professors, rowdies and saloon keepers; blindfold, halterd, stripped and kneeling in such a plight, is shocking.

EDITORIAL CORRESPONDENCE.

LEAVING CINCINNATI.

MARCH 4TH, 1886.—Our readers will have learned about Washington. There, as everywhere, truth and falsehood, courage and cowardice, Christ's kingdom and Satan's, grapple and struggle.

"Like light and shade upon a waving field,
Contending each other when the flying clouds
Now hide, and now reveal, the sun."

I think the bravest men I have found are the faculty of Lane Seminary, who, though not posted or committed to our cause, yet stood nobly by free discussion like men and Americans. I offered the manuscript of my lecture to the *Herald and Presbyter*. The editors, after full consultation, declined to print it. The lecture will be published in the *Cynosure* and sent to the Lane students who are as brave young men as I have seen.

The representative of the *National Republican*, Washington, proposed, of his own accord, to print my Washington speech in full, and give me 500 extras for $20. I paid him $5 in advance, and the extras should have been here three full days ago, but are not come. The Washington *Post* (Democrat) took $20 to print my manuscript speech in Lincoln Hall two years ago, and went back on its word and written obligation.

"Can such things be,
And overcome us like a summer cloud,
Without our special wonder?"

The Seminary Faculty were well pleased with our meeting in the chapel. Prof. Evans presided, and closed the meeting with prayer. Dr. Montfort opened with prayer.

J. B.

THE LODGE WANTS BLOOD.

The volume on Masonic Outrages, often of late suggested in these columns, must have an additional chapter to describe the bloody end of election day in Birmingham, Iowa, March 1st.; and Bro. Graham would be justified in adding another chapter to "In the Coils," to relate the further experiences of Dr. J. N. Norris and his son. By God's blessing on the efforts of these loyal and devoted men, their town was for years redeemed from lodgery in its local elections. Three years ago, we understand, the Anti-masonic candidate for mayor was defeated by a majority of fifteen. This year the vote was a very close one, but was carried by the lodge through fraud and intimidation, and the five illegal votes cast by them. The election officers were all from the lodge crowd, and after the vote was counted in the evening, the Anti-masons were justly indignant at the trickery and fraud of their opponents. High words were used, and a lodge man drew his knife and struck at an opponent, who, though wounded, knocked the other down. The lodgeite got to his feet, and began an indiscriminate slashing, when Dr. W. Pitt Norris seized his arm to prevent the madman from committing murder. He in his turn was seized by two lodge men, and the savage turned upon him, gashing him near the eye, in the neck, and in the hand—this while he was held by two men. The row was soon over; but the trials are not. Only Anti-masons were arrested, Dr. Norris among them, and one whose only offense was to shout "Mah-hah-bone" and "Boaz." The cases against most of them were dismissed.

These particulars are gleaned from the last number of the Birmingham *Free Press*, and it is evident that this is not the end of the matter. We are confident that the Norrises, Warrington, and the other true men of Birmingham are wise enough to make this affray cut deeply into the life of the lodge.

CAPITAL AND LABOR.

The war of European socialists and oath-bound labor agitators upon the rights of the honest working men of the McCormick Reaper Works was over at the first brush. When the works opened last week Monday they were brave men who ventured back to work. They knew they were marked by the lodge leaders, and if the police assistance was not prompt, they might be assailed, beaten or even killed, as many others have been before them. The outside lodge men were, however, completely cowed by the prompt arrests of the first day, and hung around the saloons of the neighborhood, venturing nothing but threats. The work has gone on, and 800 or 900 aee now employed in the works. One of the lodge leaders says, however, that nine-tenths of the locked-out men were Knights, and if something was not done soon the Knights of Labor organization would take the matter in hand, and then things would be lively. Tuesday night an assault was made on Peter Kealker, an old man, and for thirty years a trusted employe of the factory. While on his way home he was assaulted and beaten by three men with bricks and stones. The leader was arrested. The superintendent of the works says that their old men are "generally good, industrious workmen, but the trouble is they are led by a class of agitators who are never satisfied without stirring up honest laboring men somewhere."

Last Thursday a formidable riot resulted from a strike among the street car men in New York on the line crossing the city from the East to the North river on Grand street. The hoodlum mob, ready for every disturbance, filled the streets by tens of thousands and overcame by sheer numbers the hundreds of policemen sent to clear the streets. Friday morning the State Railroad Commissioner, O'Donnell, acted as arbitrator and settled the quarrel in an hour, the men returning to work at $2.00 per day instead of $2.25, which they wanted, the company also making concessions.

Wednesday the Champion Reaper works, Springfield, Ohio, closed a part of its establishment and and discharged its men, for the very reason that they were lodge-bound men. Mr. Whiteley, president of the company, says he wants only free men in his shops, and will have no slaves to such an organization as the Knights of Labor. "We were compelled to take this course in the cause of human liberty. So far as we have observed the operation of this organization in other cities it has been one of terror, intimidation, and violence, and it seems to be a question whether a factory shall have all or none of its employes members of an organization. We prefer to have all our men independent of all organizations, and believe such a course will be for the good of the community. Several hundred men were discharged by this declaration of war, but all are quiet and there is yet no movement to show that they do not regard the decision of the company as just.

On Friday a more widely extended and threatening strike began on the lines of the Gould railroads in Texas, Missouri, and other parts of the South. The men in shops, engineers, switchmen and brakemen under control of the Knights of Labor went out because a member of the order had been discharged. This order makes its boast that it is organized to prevent strikes by arbitration. The fact is, however, that it rarely, indeed, attempts such a settlement, but rushes into strikes, riots, boycotts and assassinations. If it held to its original platform its vocation as a secret lodge would soon be gone, for it cannot control angry men but by forcing them into a needless and wasteful war with employers.

—The *Freemason* of Detroit, Mich., prints the portrait of our friend George W. Clark, with a good biographical notice, giving him full credit as an opposer of the lodge.

If the Prince of Wales should suddenly visit Chicago the Freemasons would be in a sorry plight. When the King of the Sandwich Islands passed through here years ago, the lodges arranged banquets and special performances of the death of Hiram. But Albert Edward, as Grand Master of English Masons has proclaimed against the Illinois Grand Lodge and ordered its fraternal relations with English Masons to be severed. This beautiful exemplification of Masonic harmony and brotherhood comes about thus: In Canada the lodges originally took their charters from England. Finally some of them wished a Grand Lodge of their own. They failed to secure unanimity among the lodges, however; yet a portion went on and formed their own Grand Lodge of Quebec, the rest retaining relations with the Grand Lodge of England. The quarrel has gone on for years. One of the same kind split the Eastern lodges a few years since; and one is yet raging in Australia. The Illinois Masons recognized the Grand Lodge of Quebec last year on a motion by D. C. Cregier and disfellowshipped the others. The action of the Prince of Wales, Grand Master, last week is in retaliation.

—Bro. R. Loggan, in his report for February, says he never knew the east and west roads of Kansas so badly blocked with snow and for so long a time. He was able to give but two lectures during the month, but improved every opportunity to preach, much of the time in the Lutheran church at Posey Creek and the Lone Star school-house, Brown county. He lectured two evenings in the Bruce school-house.

—Secretary Stoddard expects to speak in Crete near this city next Sabbath, and the week following visits Ray, Indiana, where he will speak on invitation of Rev. R. C. Wylie.

—Bro. C. F. Hawley, whose six months successful work in Iowa make him a veteran, has decided not to take that vacation, proposed last week, but to go on with the lecture work. He left Chicago Monday afternoon for Indiana where he hopes to do two or three week's work.

—Rev. W. F. Lawrence, the eloquent and esteemed pastor of the Second Baptist church on Monroe street near the *Cynosure* office, spoke out clearly against secret societies in a recent Sabbath discourse. We rejoice that the noble company of Baptist preachers, which includes such names as Colver, Stearns, Bernard, Brown, Smith, Henson, Anderson, Post, Knapp, Gordon, Gifford, Barlow, Woodsmall, Freeman, and a host of others, may have another honored name added to it.

—Bro. Countee of Memphis is cheered by the moral support of one of the most influential of the white pastors of the city—Rev. S. A. Steel of the first Methodist Episcopal church. In a sermon in Avery Chapel of the African M. E. church he endorsed the principles for which Bro. Countee has suffered so nobly. Speaking of the obstructions to the church he spoke of the lodges in these words: "Being so completely wrapped up in SOCIETIES and other wicked institutions, till there is no constraining power. I do not know whether your pastor belongs to any of these institutions or not, but the church must throw off these ungodly alliances with the world; get rid of these vain formalities in dress; take off those badges of the world and put on the armor of God. If the five hundred members in my charge were like what they ought to be, and what God would have them to be, my church could shake this city from centre to circumference. I will not have charge over a church that will give balls, festivals, and raffles. A sister that attends balls I don't want her, I have no use for her."

—A letter from Miss Flagg, received since the letters from Elders Kimball and Callender, on another page, were in type, gives us her final conclusions on the subject mentioned. She believes the labor of compiling such a work, which would ultimately grow into a volume, would be more than her engagements would allow, and she believes it clearly not to be her duty to undertake it. In her former letter she wished only to express the willingness of her spirit to undertake whatever God might call upon her to do. She is anxious that the work be begun, and believes that Pres. J. Blanchard is the one to do it. Miss Flagg is now writing a series of articles for the *American;* she regularly contributes to the *Christian Witness* and the *Cynosure*, and her notes on the Sabbath-school lessons in our columns are unsurpassed by any we see for practical helpfulness. She expects also to write occasionally for the *Union Signal* of this city, whose editors highly appreciate her "Between Two Opinions."

—Last week Bro. F. G. Houck, who has been connected with the N. C. A. office much of the time for several years, had the heavy and sorrowful duty of

laying in the grave his only son, a bright, beautiful and attractive child of eight years. Though so young he had already cheered the hearts of his parents and Sabbath-school teacher with the evidence of a Christian spirit, and they parted with their treasure, assured in the midst of grief of a happier reunion in the presence of the King.

—Last Wednesday Mrs. Polly C. Bliss, an elder sister of Mr. Carpenter, died at the advanced age of 83 years. Mrs. Bliss, until a few years ago, was almost as well known to the poor people of Chicago as her honored brother has been among the churches and business men. She came West fifty years ago and lived in Warrenville, Du Page county, Ill., some thirty years—until the death of husband—when she came to this city and devoted her life to works of philanthropy, visiting hospitals, prisons and the homes of the poor, spending nearly all of a considerable fortune in this practical Christianity. She was also an earnest temperance worker and sympathized warmly with the reform represented by the N. C. A. Some three years ago she was compelled by age to give up her active life and went to live with a daughter, at Dallas City, from whence she went to her glorious reward.

—We must with deep sorrow note the passing of another glorious soul to God. The dispatches of Saturday noted the sudden death of Prof. J. R. W. Sloane, of Allegheny City. The particulars cannot now be given. Prof. Sloane was better known in our reform ranks ten years ago, before he was by prolonged ill-health prevented from many labors outside his work in the Reformed Presbyterian Theological Seminary. He continued to contribute to the *Cynosure*, though unable to attend our conventions and thrill with his eloquent and powerful addresses. In this providence the Covenanter church has received another heavy blow, as in the death of his brother-in-law, Dr. Milligan, last year.

A CHAPTER IN THE HISTORY OF THE CHAMPAIGN CONGREGATIONAL CHURCH.

An incident related to me at Champaign is worthy of record. It ought to encourage the faithful, reprove the fearful and time-serving, and be an inspiration to all who love the truth.

When the now venerable Pres. J. Blanchard was a young pastor in Cincinnati, he was less admired than now for his courage, and if, possible, more severely criticised for his methods, being known as the uncompromising opponent of slavery in all that region. Not far from Cincinnati there was a Presbyterian church which, by consent of a majority of its elders, had agreed to open the house for an abolition address. Mr. Blanchard, with a few friends, was promptly on hand, but found the house guarded by an armed mob. A brief conference was held and the mob refusing to make terms, the young pastor said, "We are on the public highway and we can pray." Kneeling at the roadside with a little company of hated abolitionists about him, he plead the cause of the oppressed and urged the promises of God with such fervency that the whole company were deeply moved. The pastor of a neighboring church came forward and tendered his church for the meeting, which was accepted.

A. O. Howell, a young member of the church, while listening to that prayer was converted by the Holy Spirit from a pro-slavery whisky Democrat to a radical Abolitionist. Bro. Howell had received "light" and did not "put it under a bushel." Very soon he became an object of aversion to his pro-slavery associates and decided to emigrate. Locating at Champaign, Ill., he became an active co-worker with Rev. W. W. Blanchard and some ten others in laying the foundations of a church of Christ in that new and sparsely-settled region. The covenant of this body of believers bore a strong testimony against slavery, secret societies and whisky, as sins not to be tolerated by those "professing godliness."

This covenant remained and was enforced until the breaking out of the rebellion. Bro. Howell, with others who had declared and defended their principles at home, responded to a call for volunteers and stood by the colors at the front until conflict ended in victory. Most of the "old guard" were left on the field, but Bro. Howell was mercifully spared to return after more than three years at the "front," to find, as he says, the banner of reform trailed in the dust, and the church for whose principles he had fought, in the hands of politic, temporizing and fearful apologists for the very sins against which the early Christians had borne distinctive testimony. When Bro. Howell attempted to speak against Freemasonry or pray for its abolition he was put under ban and given to understand that things had changed, and that during his absence the church had advanced beyond such narrow, impracticable rules.

As the now aged and infirm soldier related his trials, tears coursed down his cheeks, and with tremulous voice he said, "I went with Major Whittle out into a hollow back of Vicksburg, where we prayed with suppressed voices for fear of attracting the notice of the rebels, and then I followed him in a terrible charge upon the enemy's works. I saw the Major's sword fall from his right hand which was disabled by a rebel bullet. He caught it in his left hand and led the charge, always in *front*."

"I have," said the old man, "waded in blood and climbed over the dead bodies of my fellow comrades in the fight, and all without shedding a tear; but when I returned to find that the church I loved had abandoned their testimony, and that I was not allowed to speak or pray for the triumph of righteousness for which I had fought, I could not restrain my tears, but went and wept alone with God in the bitterness of my soul. For fifteen years I have been praying that God would not utterly extinguish the light in Champaign, or allow the testimony of the old church to be wholly lost, but sometimes I feel almost discouraged."

Bro. Howell gave me many incidents of his experience with the lodge and conservative elements in the church, showing how by easy stages the Bride of Christ has gone into spiritual bondage to the Secret Empire through the conservative policy of most, and the active efforts of a few who are enrolled on the record and have only "a name to live."

Bro. Howell stands firm and by the grace of God will "continue faithful unto death," and when the coronation day comes, among the many stars in the crown of that young and fearless pastor's rejoicing will be the glorified spirit of Bro. Howell, who when he saw the light "walked in it," and when he knew his Master's "will did it."

Let us pray that those who are now making the records of the church in Champaign for the judgment, may take heed how they treat the testimony of those who laid the foundations of Zion in the broad prairie, lest in their zeal for growth and "outward adornings" they "offend one of the least of Christ's brethren." J. P. STODDARD.

WASHINGTON LETTER.

The Congressional Temperance Society.—The Colquitt Temperance Bill.—The Color Line in the District Schools.—President Cleveland's reply to the Senate and State Secrecy.—The Chinese problem.

DEAR CYNOSURE:—The little leaven that is to leaven the whole lump has taken hold on the members of Congress. The persistent agitation of the W. C. T. U. led to holding the fifty-second anniversary of the Congressional Temperance Society, yesterday, in the Lutheran Memorial church. Ex-Representative Vance is president, and Rev. Dr. J. W. Chickering, secretary. Messrs. Johnson, of New York, James, of Brooklyn, and Henderson, of Illinois, made addresses. Mr. Johnson thought members of Congress had been slandered. He thought the 400 members of Congress would compare favorably in integrity, ability and morality with other citizens. "At least forty of them were ready to go even so far as a pledge of total abstinence." This is surely a bad showing. National representatives ought to be above the average in integrity and morality. If but one in ten is a total abstainer, they are not up to the average in temperance morality. A prominent divine, whose name was suggested as a candidate for Congress, said that when he went he should go as missionary to the heathen under the A. B. C. F. M. If the said divine does not himself need converting, I think he had better come and commence his work.

The bill of Senator Colquitt to secure local option is evidently a well-meaning measure, but not very strongly drawn. At a meeting of the Prohibition Union, several amendments were suggested, which have been published with the bill, and it is hoped will be incorporated into it.

There is much agitation in reference to public schools in this District. Prof. Gregory, a well-known colored teacher, has been added to the advisory board. He has heretofore favored "mixed schools," and the people who are fearful of the contamination of caste have taken alarm, and especially as it is proposed to do away with one of the two superintendents, and thereby secure uniformity in the standard of instruction. All over the South, and in many parts of the North, a double system of schools is established by law. Where there is financial ability to support them, it works no positive evil, but in the South, generally, it bears very hard on the colored schools, which, though supported by public funds, have to be taught in such school houses as the colored people can build, which are generally very poor. The *Star* and the *Post* are very severe in their denunciations of the Board of Commissioners for appointing Prof. Gregory, and of him, for his views. It is not known that any change is proposed in the school system of the District, other than having one superintendent, but it is deplorable that there should be such intense opposition to the children of equal citizens receiving education in the same schools.

The message of the President, in response to the demand for the papers on the subject of removals from office, will be read with varying conclusions. Doubtless he is earnest and sincere. In some respects he makes out a pretty strong argument, but I think that in the final result he will have failed. There is a growing jealousy of arbitrary power. Prerogative goes for little when it conflicts with the interests of many. While it seems unfortunate that such a conflict should have arisen between two departments of government, it will at least tend to show the absurdity of concealments in governmental affairs. If the Senate has a right to have its secrets, so has the President an equal right; but there is surely no just occasion in either case for concealments. If we engaged in war, it might be right (assuming that war is ever right) to have secret sessions of the Senate in considering treaties, but under all other circumstances the people have a right to know what their servants are doing. If the whole system of organized secretism shall be thoroughly discussed, this little episode may prove of great value to the nation.

The President's message, calling attention to the wrongs inflicted on the Chinese and recommending an indemnity, does more credit both to his head and heart. In the original Burlingame treaty we "cordially recognize the inalienable and inherent right of man to change his home and allegiance, and also the mutual advantage of free migration and emigration of their citizens and subjects respectively from one country to the other, for the purposes of curiosity, of trade, or as permanent residents," and that protection should be given "such as is accorded to citizens of the most favored nation." This treaty could not, on its own terms, be set aside. It recognizes the right of emigration and immigration as "inherent and inalienable." It is plain that our subsequent treaty, excluding laborers for ten years, was not intended to set aside the principles before enunciated, and surely the clause holding us to give protection to residents remains still binding upon us. This treaty has been most shamefully violated. A great wrong has been done, not to China and her people only, but to Christianity and civilization. Our plighted faith has been broken, and our influence among the nations, especially among the most populous nation, has been greatly diminished.

It was, perhaps, too much to expect that a President, elected on the Democratic platform of 1884, should rise to the dignity and moral grandeur of the Declaration of Independence and the Burlingame treaty and demand such legislation as shall secure the "inalienable right to life, liberty and the pursuit of happiness" to all who may visit our shores. This is what we demand of other nations in our own behalf, and is surely what we ought to accord to them. It is greatly to be regretted that the President should have asked in this as in his former message for increased restrictive legislation. It would be far more appropriate to ask additional legislation to break up the bands of Ku-Klux that drive out unoffending people, and defy all law, both human and divine. Truly "justice is turned away backward, judgment standeth afar off." But the end is not yet. H. H. HINMAN.

LODGE NOTES.

—The Good Templars are exceedingly active in some localities. Col. J. J. Hickman of Kentucky, Past Grand Chief Templar or something of the order is very busy in Tennessee, having lately organized 19 new lodges with nearly 1,200 members.

—Dr. J. H. Morgan, the founder of the United Order of the Golden Cross, died at his home in Knoxville, Tenn., Wednesday, aged 51 years.

—The High Court of the Independent Order of Foresters of Illinois held its eighth annual session in this city lately, about 200 delegates being present. The reports of the High Chief Ranger, and High Secretary, gave the following information about the work of the order during the year. Deaths, 55; expenses to order per capita, $8.45; total number of courts, 98; total membership, 8,876; net balance in treasury, general fund, $3,196; receipts, endowment fund, $53,028; expenditures, $53,000; number of deaths since organization, 224; cost per member, $56.70; total sum realized, $224,003; disbursed, $223,000. It is proposed to raise an emergency fund of $100,000.

A SPRING SONG.

I hear a robin singing,
Clear, through the falling rain,
Our God is working in the earth,
And spring is come again.

Dead birds and building maples,
And matted grass and grain,
Know that the spring comes on through clouds,
Fierce winds and falling rain!

And shall God's dear children,
Not know that life's best gain
Must be wrought out thro' weary days
Of labor, grief and pain?

Sing on, O happy robin!
Our hearts take up the strain,
For God is working in the earth
And spring has come again.

—*Maude D. Botham in the Advance.*

THE DOCTOR'S STORY.

The crackling log fire was talking jovially of the world, but there was a soft undertone that was chattering cozily of home. The four-foot logs, as they smouldered and fell apart, built no castles in Spain for my dreamy eyes, but pictures of my far-away Eastern home. So dreaming, I turned to inspect my surroundings, still to be discerned by the red glow of sunset and the cheery firelight. There were the low, heavily-beamed ceiling and the roughly-finished walls of my room in the log government house, the hewn-plank door covered with deer-skin rugs, then books, pictures, furs, bunk, blankets, bow and arrows, rifle, snow-shoes, violin, lacrosse sticks, medical case and, last but not least, my great fire. Although not home, I decided that there were few pleasanter bachelor's dens than my quarters at the "Ninmela Agency."

I had hardly come to this decision when the tinkle of dog-team bells was heard drawing nearer and nearer, until the short yelps of the dogs and the gutteral commands of the driver showed they were stopping. I threw on another log, lit my pipe, and, as the wind whistled across the lake and whirled the snow against my window, gave a sigh for the poor fellow out with a dog-team on such a night.

I had scarcely settled myself again, when Captain Peal thrust his head into my room with a short "You're wanted, doctor." Roused from my happy ease, I stepped into the hall. Before the fire stood a tall Indian, the driver of the dog-team, waiting for me. He turned, and, with the pithiness of an Indian, said:

"The storm Spirit has cursed Osseo, the daughter of Kennebeck. Kennebeck say, if white medicine-man come, Kennebeck do anything he say."

"Very well," I replied, "I'll come."

"It's no use,' the captain said; "you know they won't do anything you want."

"And it's freezing," chimed in another, as I went back to my room.

"I can't leave a human being to die, for all that; though of course, it's too late. They never send for until it is," I growled, as they followed me into my den.

"What if it isn't?" Jack Waters continued. "The old medicine man won't leave you alone a minute, and it is ten miles to the village, with the mercury twenty degrees below zero."

"Don't you fret," I said, pulling on my bearskin coat and my good nature at the same time. "If old Kennebeck says that I shall be left alone, they'll do it. He rules his own wigwam, you'll please to remember."

"You'll freeze," Jack threatened.

"Very well; then be careful you don't get sick until I am thawed out," I said, and went forth into the biting air with the Indian. It did not take him long to pack me into the narrow dog-sledge, and we started. Our course was a full ten mile one across the lake, polished as glass. It was a bitter night, and the stars sparkled with a luster never seen in warmer lands. There was a metallic ring even to the patter of the dogs' feet as we went at full speed, the Indian easily keeping along beside the team.

I settled down in my furs, and began to wonder about my patient, stirring only once in a while to brush off the icicles that formed on my eyelashes. At length an answering howl to the yelp of the team-dogs warned me that we were nearing the camp of Kennebeck. We drove in between the wigwams, and stopped at the spear-shaft of a large tepee.

From within came the sound of women's wailing and the muttered incantations of the medicine men. The sight, on entering, was anything but encouraging to a physician. The tepee was built of poles and skins in a circular form, with a hole in the top for the smoke to escape. In the center of the tent was a great fire of smoldering logs, and in front of this sat a woman with her head hidden on her knees, while several more, with disheveled hair, were scattered around, and every few minutes responded to some part of the medicine-man's performance with a burst of wailing. At one side lay a young girl, hardly in her teens, partly resting on the bed of skins and partly in the arms of a fine-looking man, who held her up to help the labored breathing. At her feet sat two medicine-men, or priests of the tribe, singing and beating on deerskin drums. At every fresh burst of noise she started, and clutched the robes as if in mortal agony, and still it went on.

No attention was paid to my entrance until the Indian holding the child looked up. Then, calling one of the squaws to take his place, he came forward, and saluted me kindly, and offering me his hand, and placing mine on his breast, as he said: "Will the medicine-man help the flower of Kennebeck?" I told him that before I did anything, every one but himself must leave the tent. He gave his orders like a man who was used to command, and no one hesitated to obey them, although the medicine-man muttered and scowled.

I found, as I supposed I should, that the girl was in the last stages of consumption, and suffering acutely from fever and excitement. I told Kennebeck that I could not save her life, but I could relieve her pain if he would let me. I gave her a sedative, and we both watched until it began to take effect. Then, when I told him I would take care of her and he had better sleep, he built up the dying fire and lay down beside it; but I do not think he once moved his eyes from the child all that night. When toward morning she roused and cried out for him, he came and raised her in his arms as before. She seemed easier so, and sank once more into a kind of stupor. I saw that the end was coming, and told Kennebeck that she could live only a little while. He received my announcement without a change of countenance, saying only: "It is well. Kennebeck is an old pine; only the young pines grow around him. The flowers at his feet the frost has taken. Osseo is the last."

Leaving him with his child, I went and opened the tent-flap, to look out, and also to cool the interior, which was heated as only a tent can be. The clustering tepees stood out black against the snow; not a noise broke the stillness which lay on lake and wood save the vibrating ring of an ice-crack or the moaning of the pines which tossed their black and wind-distorted arms against the western sky, whence the faint glow of the setting moon had not yet departed. The stars flashed in regal splendor from the illimitable depths above. Fair Venus, bending to the east, heralded the coming day; but in the flashing mystery of darkness above, or the snow-wrapt earth beneath, there was no ray of tenderness to cheer that fatal hour of dawn. I could not have believed that the great universe, radiant in its beauty, held such a heart of sadness as the shadowy tent that I re-entered.

When I came in, Osseo had roused to full consciousness, and asked her father if she was going to live. When he said, "No," she broke out in a childish moan that there was no one whom she knew in the happy hunting grounds to take care of her, and she would not be let in. I saw that the father was distressed, and kneeling down on the other side of the sick girl, asked him if I might talk to her.

I tried to tell simply the story of Infinite Love, and sadly wished that I had told it oftener. Soon I found that I had her attention and that of her father. I repeated to her the story of forgiveness and mercy and of the happy home hereafter.

When I had finished she looked satisfied, saying, "Osseo is not afraid. The great Chief will take care of her."

Then, after a moment, she asked: "Osseo has lived many summers, and she never heard of him. When did the white man hear; who told him?"

I answered her that it was the story of my people; that my father had told me. She looked puzzled; then, lifting her eyes to me, she said, in a voice already beginning to waver: "And you never told it before." "My mother and my sister died, and both were afraid. You have known it all this time and never told us!" My lips were sealed, and I felt bowed down before that Indian girl.

When Kennebeck laid down his little lifeless burden and drew the robe over the stilled face, I went out from that poor Indian tent as from a holy place.

All the way home, above the crackling of the snow and the bark of the dogs, those words, "You have known it all this time, and never told us," have sounded in my ears. And to night I see in my fire the picture of the smoky tent, the kneeling Indian, with the quiet of pagan hopelessnes on his face, holding in his arms the dying child, while over and over her words ring in my ears.—*Christian Union.*

WINNING SOULS.

A careful study of the lives of the most successful ministers leads us to the conclusion that much of their success was achieved in "dealing personally and individually with souls." The life of Doctor Cæsar Malan, of Geneva, by his friend Ostertag, recently published, confirms this opinion. One illustration of his methods may be useful. A company were returning to Geneva on a steamboat. It was "full of strangers of every kind." While Ostertag was enjoying conversation with friends, he perceived "that Malan had just seated himself by the side of a foreign lady, and had, in the most courteous manner, exchanged a few words with her. The conversation became increasingly animated. In her features there appeared by turns the expression of surprise or the smile of contempt. Then she set herself to listen attentively, silently, with her eyes bent down. By degrees these intervals of silence became more frequent. At length she gave up speaking entirely. Malan, on the other hand, appeared to grow increasingly serious and in earnest, and more and more confident of success. Tears were seen coursing down the lady's cheeks, while she applied her handkerchief to her eyes."

"For a long time," Ostertag continues, "I watched this scene from a distance, with the liveliest interest; for it was plain that Malan was seeking to bring that soul to Christ. Had I not already heard him spoken of as one not only filled with the most ardent zeal to gain hearts over to the Kingdom of God, but as one possessing, moreover, an extraordinary aptitude for winning souls?"

Ostertag adds: "About half an hour afterward Malan passed close to me and whispered in my ear, 'Another soul gained over to the Lord.' A quarter of an hour afterward, while I was in the same place, and just as a young theologian from the north of Germany joined us, he passed again, touched me again on the shoulder, and said in a low voice, 'Preach the Gospel, sound the trumpet.' Through the whole of my journey after that—indeed, through all my after life—that sentence has resounded in my ears, and never did I repent of obeying it.—*Christian Herald.*

LIVES OF CELEBRATED MEN.

BEDE THE VENERABLE.—A. D. 673–735.

The first centuries of the Middle Ages were to West Europe a dark and unproductive period.—The entire Middle Ages may not thus be characterized; their beginnings may be so styled with perfect correctness. The Roman Empire of the West had been destroyed during the migration of nations by the Gothic races. The last remnants in the provinces were gone. The new Germanic States of Middle and West Europe were only beginning to develop. They did not indeed lack in the strength of young life, certainly not in its rudeness. The light of classic learning and art was extinguished, with but a glimmer here and there visible. A new life and activity in science and art had scarce begun in the nations possessed for the first time of Christianity.

When, in the midst of such an age, a man appears who not only faithfully guards the acquisitions of the past, but with sincere piety and warm zeal for God's cause makes his light shine among his fellows, he gleams with a double radiance against the dark background of his period. This was the case with the Venerable Bede.

He was of Anglo-Saxon race. What was the situation of his people and country? Divided in the several provinces of England, after the tribal divisions of the German conquerors, into Saxons and Angles, Jutes and Danes, the so-called Heptarchy still existed; of all the seven kingdoms (Kent, Sussex, Wessex, East Saxony, East Anglia, Mercia, and Northumbria), the most extensive by far was Northumbria, Bede's native country. At the time when, in the middle of the fifth century, the German tribes possessed themselves of the land, and drove the Britons, already adherents of the Christian church, to the western borders, they were themselves devoted to the Tentonic paganism. A century and a half later came Austin and his monks, sent by Gregory the Great, as missionaries. Three generations pass and Christianity is triumphant, though not without first having met many a severe discomfiture.

Bede was born at this epoch. The year of his birth can be told very nearly from his own statements. They are altogether the safest to go by, for the Middle-Age accounts of him are of little importance, and his own words tell us too little in reference to his circumstances. In a chronological table, which Bede has appended to his "Church History of the Anglo-Saxons," he says: "This is the present condition of Britain, about 285 years after

the arrival of the Saxons, and 731 years after the birth of our Lord." The author mentions, in this same appendix, that he has attained his fifty-ninth year. He seems to mean the beginning rather than the end of his fifty-ninth year. This makes 673 A. D., the year of his birth. This is also Mabillon's reckoning. It was the third year, then, of the reign of Egfrid, the first king of Northumberland, after the provinces of Deiri and Bernicia were united in one kingdom. The dominion of this Saxon king was from the river Humber, its boundary on the south, as far north as the Frith of Fourth, on which Edinburgh now stands. In other words it included the south of Scotland and the north of England. One of the chief men of the kingdom was Biscop, who became a monk with the name of Benedict, and builded two monasteries on land given him by the king. The one, dedicated to St. Peter, was upon the north shore of the river Wear, near its mouth, therefore called Wearmouth. The other, called St. Paul's, a few years later in its origin, was at Yarrow, on the south shore of the Tyne, four or five miles northwest of the former. Both were under the rule of one abbot, and one set of laws. Because of the good understanding existing between them, they were, as Bede says, "like one monastery, builded in two places." Wearmouth is now known as Monk-Wearmouth, a town of twelve thousand inhabitants, opposite the busy seaport of Sunderland, in the County of Durham. Near its old church may be seen the remnants of the former monastery. The present village of Yarrow, in the coal district of Newcastle, possesses some old pillars and tombs near its church, upon which the convent monastery abutted. Somewhere in the neighborhood of these two monasteries, Bede must have come into the world, probably in the village of Yarrow.

Of his parents nothing is known. From Bede's short account of his life, we gather that when a boy of seven he was sent by them to the monastery of Wearmouth, to the care of the abbot Benedict. Yarrow did not then exist. When established (this was not till 662), Bede went thither, and remained in that convent the whole of his life.

No place could have been better suited to his untiring industry and thirst after knowledge. The founder and abbot of the twin cloisters, bishop Benedict, was indefatigable in his efforts to promote everything that concerned art, science, and letters. He had returned from frequent journeys to Rome, not only with stone-cutters and glaziers for the furtherance of his building, but with a taste for the liturgy and singing in the Roman churches, as well as with valuable books, relics, and treasures of art. His collections were well guarded by succeeding abbots, and greatly enlarged. Thus a richer collection of books was at the command of the young student than was known this side of Bobbio, Italy. Nor were good masters and teachers wanting. Singing, as it was practiced in Rome, he learned of John, the chorister of St. Peter's, Rome, who, with pope Agathon's permission, had (in 678) accompanied bishop Benedict to Britain. This man made such a sensation with his singing, that a great multitude from the country around poured into the cloister-church of Wearmouth to hear him. The monk Trumbehrt, who in his turn had been indebted to Ceadda, bishop of Litchfield, for what he knew, was Bede's instructor in the Holy Scriptures and in theology. Latin and Greek Bede had learned thoroughly. The knowledge of the latter language, in England, was due to the learned archbishop of Canterbury, Theodore, who came from the East, from the native town of the Apostle Paul. That Bede was well versed in Greek, we conclude from rhymes of his in that language that have come down to us, and also because he corrected the existing imperfect translation from the Greek of the Life of Anastasius, and republished it. He even seems to have had some knowledge of the Hebrew. But Bede achieved most through his own diligence and personal effort, and that in spite of the little leisure afforded him by his duties as a monk and member of a cloister. He says of himself, "I have passed my whole life in the same convent, have studied Holy Writ with all diligence, and, along with my strict attendance on monastic rule and the daily singing, have ever deemed it a sweet occupation to teach, to learn, or to write."

This record indicates how monotonous was his external life. Its eras were his successive ordinations as he rose in official dignity. The deacon's office, he tells us, was given him in his nineteenth year; the priest's office when he was thirty, both at the hand of bishop John, at the request of abbot Ceolfrid. This John was bishop of Hagustald, now Hexham, in Northumberland. He is known under the name of John of Beverley, as the learned pupil of the archbishop Theodore, before mentioned. Bede's early promotion was a marked exception to the rule, which prescribed that no one should be made deacon under twenty-four or twenty-five years of age. The youth of nineteen is shown thereby to have excelled in knowledge and behavior by the judgment of both abbot and bishop, the latter a man of learning.

He had, however, arrived at the prescribed age of thirty when he was made priest. He was a priest in full orders. He could read mass, hear confession, bestow absolution, baptize, administer extreme unction and preach. Higher than this Bede did not rise. He refused the abbot's office, it is said, fearing lest this distinction with its many cares might distract his mind from his studies. For as he himself avers, learning, teaching, and writing were his best and most loved employments. He wrote a series of sermons on the Gospels, also numerous expositions of Scriptures, among them sixteen commentaries and treatises on the Old Testament, and eight on the new. In his explanations he had to rely, as did all who lived in that age, on the works of the Greek and Latin fathers. These he interspersed with remarks, the results of his own close studies. Thus, after he had explained Luke's Gospel, when he had compared it some years later with a Greek manuscript of the New Testament, he wrote a supplement, calling it *retractatio*.

Still he did not confine his attention to the Bible or to Bible lore, but extended his research to every department of knowledge, so that for the age in which he lived, he was a scholar in the very widest sense of the word. He studied and wrote upon philology and poetry, physical science and history. Of his poetical works he names two, in the catalogue of his writings, at the close of his "Anglo-Saxon Church History," a book of hymns and sacred songs in different metres, and a book of epigrams. Both are lost to us. The hymns inserted in his works are not his. Except the Life of the holy Cuthbert in hexameters, the specimens of his poetical powers left us are insignificant. His treatise on the art of poetry remains, but contains little save selections from ancient authors. Several essays of his on philology may be named: as that "On Orthography," quite a little dictionary; one "On Tropes and Metaphors," confined to those in the Bible. His treatise on physical science, entitled "Upon Nature," embracing astronomy, physics, geography and the like, or as much as was then known of them, may be named as a part of his works.—*Lutheran Witness.*

TEMPERANCE.

LETTER FROM HON. FREDERICK DOUGLASS ON TEMPERANCE.

T. A. Sykes, Esq.

Dear Sir:—You have my hearty God-speed in any and every well-directed and earnest effort you may be able to make to banish the damning curse of intemperance from the hearths and homes of the colored people of Tennessee, and from those of all other people there and elsewhere. For a long time I refused to commit myself to the doctrine of absolute prohibition of intoxicating drinks, because I thought it interfered with the personal liberty of the citizen. But the sober contemplation of the evils of intemperance, not only upon the dram-drinkers, but upon his family, his friends, and upon society generally, has compelled me to go the whole length of prohibition.

Society has the same right to protect itself against drunkenness as against yellow fever, cholera, or any other evil. If the drunkard were alone the sufferer we might hesitate to go this length. But the weight in the other scale is overwhelming. Wife, children, and society are more than the miserable appetite of the drunkard. Five and forty years of my life have been given to the freedom and elevation of my colored brothers and sisters. I have but little more of the brief span of life before me, but I am determined that what remains of it shall be on the side of the cause of temperance. I neither smoke, chew, take snuff, nor drink whisky. Yours truly,

Frederick Douglass.

Washington, D. C., Feb. 8, 1886.

THE DRINK RECORD.

Papers were filed in the Probate Court at Milwaukee Thursday, asking that a guardian be appointed for Joel H. Kneeland, a wealthy young man, the claim being made that because of his intemperate and dissolute habits he is unable to properly manage his estate.

A band of fifteen men attempted to regain possession of a lot of liquor that had been confiscated under warrants taken out by the Temperance League at What Cheer, Iowa. The liquor was stored in the basement of the postoffice. Postmaster Brainard fired at the party, killing John Dey, and, it is thought, a second man, whose body was taken away by his friends.

Fred McAlpine and his wife Josephine were both found cut, bruised, and bleeding upon the railroad track under the Van Buren street viaduct about 9 o'clock last evening. The couple lived at No. 24 West Van Buren street, over a restaurant, where the woman has been employed as a cook, while the husband worked as an engineer in the Pacific Elevator. They were taken to the County Hospital, where it was found that neither was badly injured, unless the woman had sustained internal injuries. Both the man and his wife were so badly intoxicated that they could give no account of themselves. The supposition is that in some drunken freak they fell over the viaduct.

THE KANSAS OUTLOOK.

The following is an extract from the annual message of Governor Martin of Kansas:

"The general working of the amended prohibitory law of last winter has been favorable. Organized opposition is fast disappearing, and the general and popular feeling is positively and decidedly in favor of obedience to the Constitution as amended. Not only the Supreme Court, but all the judges of the district courts of the State and the judge of the United States Court for this circuit, are in favor of allowing Kansas to regulate its own domestic affairs in its own way. Thus all agencies have worked together during the year in behalf of law, order and practical temperance, and Kansas has made a greater moral progress than in any other twelve months of her eventful and noble history. On the first of January, 1885, saloons were open in twenty or thirty towns and cities of the State. A year later *the open saloon had been banished from every town and city of Kansas*, with possibly two exceptions, and in these active and determined legal efforts for its suppression have been instituted."

You know St. John "put back the cause of temperance twenty years." That was the exact time, twenty years, not 19 nor 21, it was all figured out to a dot; it was a plain XX, and no multiplication, addition, or subtraction could make it more or less than the identical, indivisible, unsubtractible "twenty" and "there's an end on t." Now the Leavenworth (Kan.) *Standard* says of St. John: "He can look about him here in Kansas and enjoy the sight of every one of his old enemies in the Republican party on the mourner's bench getting ready for baptism and full admission to the Prohibition church. Though they cursed him once they are now the devoted followers of that idea for which he preaches and fights. St. John and his idea have conquered the Republican party of Kansas." If you have tears to shed this seems to be a very opportune time to shed them.—*The Issue.*

The other day we sat in a B. & M. depot over in Nebraska awaiting the arrival of a train. As it was a small station, only one waiting room, in it was hung very conspicuously the sign, "As this room is used in common by ladies and gentlemen, smoking is strictly prohibited, &c." At the particular time referred to ladies and gentlemen were seated about the room. In a remote corner sat an individual with a cheap cigar just lighted, and there he sat smoking until the cigar was consumed, and the close room (for the thermometer was below zero) was filled to suffocation. But there the unmannered man sat, utterly regardless of the rights and comfort of others, and there we sat wondering how the use of tobacco could make an otherwise gentlemanly appearing fellow so ill-mannered in this respect. The use of tobacco is a nuisance, under such circumstances,—a vile habit under any circumstances.—*Blanchard Record, Iowa.*

The Ontario, Canada, government has introduced a bill making it a misdemeanor for any person not a member of the landlord's family to enter a bar-room on Sundays, and increasing the penalties for illegal selling of liquor as follows: First offence, $50 to $100 fine; second, four months' imprisonment, without the option of a fine; third, six months' imprisonment. For making searches the provisions of the gambling act will be applied.

Mrs. Mary T. Lathrop, who is now lecturing through the South in the interest of prohibiton, says, in a recent letter: "There is no sham or discount in the temperance sentiment of the South, and the man who says, 'I am as good a temperance man as you, but—' does not reside down here. That the high water mark of Democracy in this section reaches prohibition there is no doubt, and the conflict is fairly on."

LITERATURE.

Historical Essays. By James Anthony Froude. Being selections from "Short Studies on Great Subjects." Pp. 368. Price $1.50. D. Appleton & Co., New York.

Mr. Froude has been likened to Macauley in his [illegible] research and the variety and copiousness of his [illegible] research. Less fascinating as a writer, his essays are yet of enchaining interest. He is [illegible] most popular of magazine writers, and this volume of essays has been selected from [illegible] series. They number eight: "Erasmus and Luther," "Spinoza," "The Dissolution of the Monasteries," "England's Forgotten Worthies," "Homer's Society in Italy in the Last Days of the Roman Republic," "Lucian," and "Divus Cæsar." These studies are vigorously written, but deserve [illegible] because of their critical acumen and the [illegible] judgment of the writer. One [illegible] the book amiss for instruction and entertainment. Read the reception of Luther's theses: [illegible] the Catholic relates the dimensions of the act [illegible] Leo. The Pope, when he saw the theses, [illegible] contempt. 'A drunken German wrote [illegible] when he has slept of his wine, he will be of [illegible] Dominican friars took [illegible] defiance; [illegible] Elector of Cologne, Reuchlin's enemy, [illegible] Voice answered voice. The re [illegible] Germany over, were like kennels of hounds [illegible] across the spiritual waste. If souls could [illegible] forgery, their occupation was gone. Luther [illegible] defend himself; Leo cited him to answer [illegible] at Rome; while to the young laymen, to the [illegible] Fatherland, Wittenberg became a beacon of [illegible] universal darkness. It was a trying time to [illegible] a smaller man, he would have been swept [illegible] popularity—he would have placed himself at [illegible] democratic movement, and in a few [illegible] have disappeared in the noise and smoke [illegible]

The publisher has done his work well as usual. The [illegible] narrow page though for a time peculiar, is easy [illegible] far to read and will save much weariness to those faithful but often much abused servants—the eyes.

This month's *Century* has its war article by General Don Carlos Buell, who, in "Shiloh Reviewed," assails General Grant's paper of a year ago, and also takes issue with General Sherman. A part of General Buell's argument in favor of the claims of the Army of the Cumberland, commanded by him, is a fac-simile of a pencil-map of the field handed to him by General Sherman, on the evening of the first day's fighting, and his (General Buell's) extensive revision of the official map and criticism of General Sherman's modifications thereof. The article is evidently written with much attention to exactness of detail and is a contribution to war history of value. A statement of "The Strength and Weakness of Socialism," considered from the standpoint of the social agitators, and also from that of social reformers, is made by Dr. Washington Gladden. He wisely concludes that legislation, [illegible] is needed and demanded, cannot cure all the ills of society, and that the example and teachings of Christ are of the highest importance in all reforms. In the frontispiece is a portrait of "Emilio Castelar, the Orator," who has been a figure in recent political agitation in Spain since the [illegible] of Isabella II., the mother of the late king. The accompanying articles define the brilliant [illegible] which have made Castelar the pride of his countrymen, his limitations as a popular leader. Other interesting articles are "Italy from a Tricycle," "Mountaineering in Persia," and "City Dwellings."

The *Living Age* issues in February and March [illegible] of especial value. On the remarkable [illegible] by Mr. Gladstone defending the Bible [illegible] there is a reply by Prof. Huxley and "Mr. Gladstone as a Theologian" by S. Laing. On England's home and foreign policy we have "The Colonial Interests of the World," "British Columbia," "Home Rule in Ireland" and "Ireland and the Victorian Century." Edward A. Freeman, the historian, writes with eloquence and fervor on "Bulgaria, Historical and Political," and "The Tyrants of Britain, Gaul and Spain." Articles of great interest on Asiatic [illegible] religions and customs are "Hinduism," by a Hindu, "The Story of the Bab," that wonderful religious movement in Persia, and "Tea-Culture and Tea-Drinking in Japan." We cannot omit notice of "Religion and Theology," by Principal Fairbairn, "The Origin of the Christian," "Insanity and Crime," "Shooting Meteors," by Prof. Proctor. There are a number of articles of value which we cannot mention. The *Living Age* at $1 50 per year is by far the cheapest reprint of the best foreign magazine literature.

The March number of *Demorest's Magazine* is an attractive number, finely illustrated. "A Quaint Cuban Custom," "Shamrock," and the "Two Esthers" are the leading articles. Among the prohibition articles worthy of note are "The Responsibility of the Christian Church for the Liquor Traffic," by W. Jennings Demorest, and "Latest Evolutions of the Temperance Reform," by Frances E. Willard. Both of these articles contain the most vigorous and aggressive thought on the political aspects of the prohibition movement. The various other departments of the magazine are well filled, and "The World's Progress" is very readable.

THE CHURCHES.

—Bro. Edward Mathews writes to the *Free Methodist* from Litchfield, Mich., of a glorious work of salvation in that place extending its influence through the village and to the country round about. Three services are held daily and the Baptist church is offered if it is needed.

—The Rev. Otis Cary, of the mission at Okayama, Japan, that is anxious for a re-inforcement, says: "I hear that there were over 200 applicants for the United States Consulate at Kobe. Our mission offers excellent opportunities to Christian young men. Where are the 200 applicants from whom to choose?"

—The membership being unable to liquidate the debts on their building, the Presbyterian church at Wapella, Ill., was sold at public auction Thursday morning.

—D. W. Potter, of this city, has closed a very successful series of revival meetings at Champaign, Ill. During the three weeks of meetings, between four and five hundred sought and found Christ. Over two hundred have already united with the different churches. Among the converts have been nearly 150 young men. Mr. Potter is now laboring at Mattoon, Ill.

—Rev. Alexander Patterson, evangelist, has closed the union meetings in Clay Centre, Kansas. There were 150 conversions. It is expected the revival will break up progressive euchre. A Sunday afternoon meeting, for men only, was attended by 500 men.

—The United Presbyterian churches of Xenia, Ohio, and Monmouth, Ill., have invited their brethren of the same denomination to meet with them for a season of prayer and conference, the former on the 10th and 11th inst, the latter, March 16th and 17th. The topics will be appropriate to a revival season. At Monmouth, Rev. W. T. Meloy of this city, W. P. McNary, editor of the *Midland*, John M. Wilson, of St. Louis, and W. C. Williams of Washington, Iowa, are among the speakers.

—A reception to the Rev. David Gregg, of the Third Reformed Presbyterian church, New York city, was given January 25th, 1886, in the church on Twenty-third street. Besides the congregation there were present members of the other congregations, and friends from other churches. The church was crowded. The ministers present were Rev. John Hall, D. D., of the Fifth Avenue Presbyterian church; Rev. Howard Crosby, D. D., of the Fourth Avenue Presbyterian church; Rev. Charles F. Deems, D. D., Of the Strangers, Mercer street; Rev. W. T. Sabine, of the Reformed Episcopal church, Madison avenue; Rev. J. C. K. Milligan, and Rev. R. M. Sommerville.

—The Chicago *Mission Worker*, published by Rev. A. H. Kirkland, at the Adelphi Mission on Canal street, has a record of some remarkable conversions. Redeemed drunkards, Mormons, tramps, men bent on murder, and others on suicide, are the fruits of this wonderful mission for Christ. The vicinity of this mission is full of saloons and cheap lodging houses, and it is estimated that 1,500 men lodge within the distance of a block. Many of them hang about the saloons eating free lunch and drinking beer. To offset this attraction the mission gives a free soup. Prayer was especially offered that the Tivoli, a large saloon near, might be closed. At times 300 men have been counted going into this saloon in an hour. January 29th this saloon was closed by the sheriff. Bro. Kirkland now proposes securing the Tivoli building for a mission room, lodging and coffee house. He needs $10,000 and has over $3,000 promised.

REVIVAL IN WHEATON.

DEAR EDITOR:—Please allow me to cheer the readers of the *Christian Cynosure* by stating that a revival meeting, held for six consecutive weeks in the Wheaton (Ill.) Wesleyan church, was marked by demonstrations of the Spirit and of power. Thirty or more were converted, or reclaimed to Christ. Some ten or fifteen more either arose for prayers or separated themselves for prayer, but failed to push on toward salvation. From the first the church aimed against all evil, and determined to set itself spiritually right before God and all good men, so far as enlightened human judgment would allow. Completer consecrations I have seldom witnessed. Good and faithful men and women from the Baptist, Free Methodist, and Episcopal Methodist churches, and a few Congregationalists came in of their own free wills, and were soon possessed of a like feeling. Meanwhile the College church were holding, in the eastern end of the town, some cottage prayer meetings, and the regular meetings of the church.

Souls became anxious early, and with one heart, all began to pray that they who came toward Zion weeping, should keep their faces thitherward. With songs and prayer the theological students visited from house to house for three weeks, every afternoon each week-day. Brief discourses of fifteen or twenty minutes, each evening, were followed with prayers for the weeping unsaved, and testimony meetings. Sometimes in a single meeting fifty would speak, and twenty-five or more who could not do so for want of time would arise in a body as silent witnesses. I have been told that the meetings were the frequent topic of conversation in stores, shops, depot, and streets.

There was a most perfect union of feeling among the members of the various churches present. There needed be no little artificial human enrollment of names to get hearts to unite. There was no mechanical artifice to bring aspiring, heaven-wrapped souls down to an earthly page, or to the minor beliefs in which mortals indulge. That was assumed as a private privilege, and was let alone. There were no talks about, or exhortations to, Christian union. The streams flowed naturally and easily into a common channel. There was no ditching of self here, or damming of others there. The tide of Christian sympathy and love blended by the force of spiritual gravity and divine dynamics. There were from one to two hundred people, during the six weeks of meetings, who confessed their unfaithfulness and resolved upon the possession of a higher type of Christian faith and life.

After six weeks the meetings were removed to the rooms of the Woman's Christian Temperance Union, where the trophies of grace for three weeks past have encouraged the faithful, though these as yet have not reached as many as was hoped, but the Gospel thus calls in many who never attend church services. Meanwhile the deathly sickness of a saloon-keeper, by the most natural of causes, has had a tendency "to terribly shake up" the few scores of people who "do congregate" about the two nostrils of hell which find vent in our otherwise beautiful village. The dying man called his son the other day and charged him to go out of the business, and the other saloon-keeper declares, in writing, his purpose to go out of the business. These facts are driving some of the class named from the storm outside into the haven of our hope-inspiring meetings. Pray for us. L. N. STRATTON.

AFRICAN MISSIONS.

Brethren Harry Agnew, W. W. Kelley and Mrs. Kelley, who went from here a little more than a year since for Africa, write interesting letters of their work at Inhambane on the east coast. To the New York *Witness* Bro. Kelley writes: "We have been here but six months, so that we can just begin to talk with the natives in their own tongue. They are an intelligent, peaceful people—more so than the average of our colored people in the United States. There are hundreds of miles here without a missionary. Oh! that the church of Christ would awake to the importance of Christianizing this people. It is argued that the missionaries are so liable to die. In reply, I would say that the American Board lost none by death in Natal (500 miles south of this) for fifty years. But suppose now and then a missionary does mount to the skies from his field of labor. Think of the millions who are dead in sins and exposed to death eternal. Traders come here and stay here to make money; others come and spend one or two years hunting. Shall the Lord's people be less bold for him than the men of the world for themselves?"

In a late letter to the *Free Methodist* Bro. Kelley says: "While we were sending off the last mail, a black man walked into our tent dressed in a neat suit of navy blue, shoes and hat. He presented his church letter from Natal, and proposed to help us in our work, and assist us in learning the language. I engaged him on trial for one month. Thus far I am well pleased with him, and think him a real Christian. The natives listen to him with great attention and respect. His heart appears to be in the work."

These missionaries, about the middle of December last, visited some of the missionaries sent out by the American Board who have stations in neighboring districts. Some fifty natives have already been under their instruction

BUSINESS.

Henry Fry writes: "Please continue sending me the *Christian Cynosure*. I will send you the money and some new subscribers in a short time."

P. B. Bates sends with his own renewal the names of six as trial subscribers. He advances the money because of the good effect of the *Cynosure* in families where it is read.

Wm. D. Johnston sends in four subscribers, and writes: "I had hoped to get a few subscribers, but I'll not cease to use my best efforts in behalf of the cause."

A. C. Staples writes: "Enclosed find P.O. order for $12, subscriptions for *Cynosure*, as per accompanying list. I hope to send some more names soon."

I have always had a great sympathy for your association. I wish you a good success, and may the Holy Spirit lead and aid you in your work. Your brother in Christ, REV. C. J. SCHELEEN.

L. D. Brown orders a second copy for himself so as to give his testimony wider influence. How many have thought of doubling their influence in this way? He writes: "I cannot forbear giving my testimony against lodgery, even though it seems to do little good. God will take care of the results.

The special terms at which the *Cynosure* is now offered, makes it possible to place it, for a short time at least, in a great many families.

Single copy (Weekly) 1 year	$2 00
" " " 6 months	1 00
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But special rate for the present to *new* subscribers and for renewals paid *in advance:*

Single copy (Weekly) 1 year	$1 50
" " " 6 months	75
" " " 2 "	25
Five copies (sample numbers)	10
For club of five	7 50
" " " ten	15 00

With a free copy to each person getting up the club in the latter case.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from March 1 to 6 inclusive:

A Guthrie, A C Goodenough, M Phillips, Jno C Cole, A M Paull. J W Law, S F Thompson, F Wells, I L Brown, Mrs E J Winbish, James Hobbs, Nina Howarth, J M Howard, J C Robinson, Mrs JB Walker T C Patterson, G W Day, A F Brockman, Mrs S G Wilcox, C L Long, Mary A Sterrett, S B Kokanour, Geo Johnston, C E Walker, Thos Collier, C Marshall, Wm N Wilson, Mrs M Stubbs, R Stratton, John Stahl, C C Canfield, A F Rider, N C Tyrrell, A Rose, Amos Forlen, R Gardener, Jerome Howe, Rev J K Glassford, H L Brown, Mrs M Spaulding, J Howell, Moses Betzner, L B Lathrop, 2; T L Stephens, W Sperry, Rev E L Harris, James Stewart, Dea Geo Winston.

"EVERYTHING FOR THE GARDEN" seems a broad term for any one firm to adopt, yet the widely known seed and plant house of Peter Henderson & Co., 35 and 37 Cortland St., New York, supply every want of the cultivator both for the greenhouse and garden. Send for catalogue, which may be had of Messrs. Henderson & Co., by sending them six cents—the postage only—in stamps.

Three men were found frozen to death in the streets of New York Tuesday morning.

OHIO IMPROVED CHESTERS.—Since it has become known that the *Ohio Improved Chesters* excel other hogs in repelling disease, their popularity is becoming world-wide. Send orders to E. T. Silver, Cleveland, O.,—whose advertisement appears in this paper.

KNIGHTS OF PYTHIAS ILLUSTRATED.

By a Past Chancellor. A full illustrated exposition of the three ranks of the order, with the addition of the "Amended, Perfected and Amplified Third Rank." The lodge-room, signs, countersigns, grips, etc., are shown by engravings. 25 cents each; per dozen, $2.00. Address the

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One of the most popular books against lodgery is the latest compilation of **GEORGE W. CLARK, the Minstrel of Reform,** a forty-page book of soul-stirring, conscience-awakening songs appropriate for lectures, conventions and the home circle. What can add more to the interest of a meeting than a song well sung? What means will more quickly overthrow the power of the secret lodges than to sing the truth into the popular conscience?

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PP. 87, CLOTH, 40 CENTS.

The establishment of a College for the education of colored children and the white children of the mountaineers in a slave State at a time when the whole country was shaken by the discussion of abolition, was a sublime act of faith in God who "hath made of one blood all nations of men."

This is what **REV. JOHN G. FEE** did at Berea, Ky., and the friends of reform cannot spend 40 cents better than to send for this

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of faith tried, and of precious deliverances that read like a chapter from the book of Daniel.

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Its columns are devoted to Temperance, Missionary Intelligence, Household Hints, Short Stories and Illustrations, making twenty eight pages of reading matter suitable and profitable for young and old, with an average of twelve illustrations in each number, this will give a magazine of 40 pages monthly for *75 cents* a year, and will, therefore, be one of the cheapest sold. Moreover it can be relied on as containing wholesome litrature for the home and family. Our object is the extension of purity and knowledge among the people

BIRNEY.

The sketch of JAMES G. BIRNEY, candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office.

☞Readers ordering goods, or making inquiries concerning articles advertised in this paper, will confer a favor by stating that they saw the advertisement in the CHRISTIAN CYNOSURE.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2	81	@83½
No. 3		@ 72
Winter No 2		88
Corn—No. 2	38	38⅜
Oats—No. 2		29
Rye—No. 2		63
Bran per ton		12 50
Flour	1 75	@5 00
Hay—Timothy	8 00	@11 50
Mess pork per bbl		10 37
Butter, medium to best	15	@30
Cheese	05	@11
Beans	1 15	@1 65
Eggs		12
Seeds—Timothy	1 82	@1 86
Flax		1 08
Broom corn	06	@ 13
Potatoes	50	@ 75
Hides—Green to dry flint	06½	@ 14
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	5 95	@6 00
Common to good	2 00	@5 10
Hogs	3 50	@4 60
Sheep	3 00	@5 80

NEW YORK.

Flour	3 00	@5 25
Wheat—Winter	90	@ 97
Spring		94½
Corn	43	@49
Oats	37	@45
Mess Pork		10 50
Eggs		14½
Butter	18	33
Wool	13	@37

KANSAS CITY.

Cattle	2 50	@5 16
Hogs	2 60	@4 15
Sheep	2 50	@4 75

BETWEEN TWO OPINIONS.

BY E. E. FLAGG.

Author of "Holden with Cords," "A Sunny Life," "Little People," etc.

The Best Story of the Reform.

Price, only $1.00.

Published by THE NATIONAL CHRISTIAN ASSOCIATION.

This latest and best of Miss Flagg's works is now ready in handsome print, neatly bound. The story begins in a quiet New England home, and paints its homely joys with a delicacy and truthfulness worthy the hand of Harriet Beecher Stowe. The scene then changes to a thriving, growing, palpitating young Western city, and with great power and startling accuracy the writer leads us behind the scenes that we may see the machinery that works the liquor traffic and labor troubles. The story of the strike, the mob, the attempted assassination, the saloon-keeper's wiles, the curse of his trade, the power of the Christian faith to change him to a messenger of mercy, the criminal and the hidden power that shields him from justice, the land robbers tricks, the dark and secret conspiracies of the lodge—these and all the incidents of the book are portrayed with rare tact and great power of description. It is emphatically a book for the hour. And what is better and yet more striking, the incidents are facts, and every one a powerful and convincing argument against the lodge and the saloon.

Every temperance man and woman should read this book. No temperance story like it was ever planned, much less ably executed. A wonderful light is thrown upon the difficultics in the way of prohibition. Learn how they may be avoided.

Every one who loves to read a good story, chaste and elegant in expression, pure in thought, true in incident, deeply interesting in its narrative, should read this book.

READ THESE NOTICES FROM THE PRESS:

The Free Methodist, Chicago.

"Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions and must attract thousands of readers among our thinking and observant people. The plot of the story is neither startling nor novel, but it develops a wonderful strength in following the experiences of people in the common, everyday walks of life.

Free Press, Birmingham, Iowa.

It differs from the popular story, "The Bread-winners" of a year ago. It greatly differs from that book in that it is written from the Christian standpoint, and its beautiful and touching descriptions of home life and home duties and heroic self-denyings will waken a responsive echo in every heart, that has not by dissipation lost the taste for the pure joys of home.

The Religious Telescope, Dayton.

The author, Miss Flagg, is a brilliant writer. The stirring questions in American politics are undoubtedly prohibition and the labor movemeut as championed by the secret unions of working men, which direct the strikes that with more and more frequency occur in our cities. "Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions, and must attract thousands of readers among our thinking people.

The Christian Conservator, Dayton.

This is a charming book, written in an attractive manner. It is so full of sunshine and so radiant with light that one is enlightened, warmed, and, before they are conscious of it, set against the lodge. The style gleams, glows and sparkles. It is dignified and simple. It is the right book to place in the hands of your wife or daughter to superinduce co-operation with you in anti-secrecy work. Every minister's wife should read it, and then, if her husband is not an Anti-mason, he should take his turn next and beeome one.

The American, Washington.

We are reading, in spare moments, Miss Flagg's new book, "Between Two Opinions," and the estimate we have thus far put upon it is that it is masterly both in style and argument. One is insensibly made to feel that he is reading facts and not fiction; that the book is not a play upon the imagination but an unraveling of mysterious circumstances which have an important bearing upon current events.

Law and Order, Boston.

The book takes high ground for prohibition of the liquor curse, for woman's ballot for home protection, and for a better and more honest brotherhood than is forced by their obligations upon the members of secret orders. It is, therefore, a valuable book for several large classes of American readers.

Christian Instructor, Philadelphia.

There are important questions pressing upon American politics to-day; two of them are prohibition and the labor question as connected with the secret unions of workingmen. This work is an expose of the twin evils, secret societies and the saloons. The truths are given in the form of a story; not startling, but thrilling experiences of home life that are vouched for as facts. The evidences presented of the impossibility of reaching the saloon keeper so long as he and the officers of the law are sworn brothers in the den of some secret society, are conclusive enough to awaken the most careless and obtuse member of society. It is a valuable book for the masses to read.

Evangelist, Berea, Kentucky.

The object of the volume is to illustrate the practical workings of Secret Societies, and especially to show how the Lodge upholds the saloon, and this very important design is wrought out with much skill, clearness and power. By reading it temperance people may learn much about the difficulties in the way of prohibition.

The Standard, Chicago.

It is written in the interests of reform, more especially temperance and Anti-masonry. The title of the story suggests the special aim of it, which is to protest against all "halting between two opinions;" in other words, is a plea for radicalism. The story is vigorously written, and will interest even readers who do not altogether believe in its doctrine.

The Pacific, San Francisco.

It is a story intended to do service against the saloons, and in favor of Womans' Christian Temperance work, and especially against the secret orders—Freemasons, Odd-fellows, the Knights of Labor, etc. No reflecting man can doubt that any combination of picked classes and individuals is liable to great abuse. It is obvious, also, that secret orders are specially capable of being used in a selfish and unprincipled way.

"THE WHOLE IS BETTER THAN A PART," AND YOU HAVE IT HERE IN A "NUT-SHELL."

SECRET SOCIETIES ILLUSTRATED.

Containing the signs, grips, passwords, emblems, etc of Freemasonry (Blue Lodge and to the fourteenth degree of the York rite). Adoptive Masonry, Revised Odd-fellowship, Good Templarism, the Temple of Honor, the United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc. Over 250 cuts 99 pages, paper cover. Price, 25 cents; $2.00 per dozen.

For sale by the **National Christian Association, at Head-quarters for Anti-Secrecy Literature, 221 W. Madison St. Chicago.**

A NEW

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A neat pamphlet, comprising forty-three tracts against secret orders, published by the NATIONAL CHRISTIAN ASSOCIATION. It contains some of the MOST POWERFUL ARGUMENTS put in brief form written by men of distinguished ability, showing the evil nature and dangerous tendency of secret societies. Those who circulate tracts need the book to make their selections wisely.

Send for a copy to Anti-masonic headquarters the NATIONAL CHRISTIAN ASSOCIATION, 221 W. MADISON ST., CHICAGO. Price, 25 cents.

The Facts Stated.

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great Journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

National Christian Association.
221 W. Madison St., Chicago, Ill.

FARM NOTES.

PRUNING, WHEN AND HOW.

The jobbing gardeners and others, who go about trimming (they often call it "thrumming") grape vines, and fruit and ornamental trees look so wise, and surround the matter with so much mystery, that many ordinary people fear to undertake it. As to the time of pruning—we refer to the removal of ripened wood—it may be done at any time between the fall of the leaf, and when the swelling of the buds indicate that new leaves are about to be produced. It is not advisable to prune in severe winter weather, as at that time the wood may crack and make a bad wound. Besides, that is a time when it is uncomfortable to do the work. The outfit for one who would undertake to do his own pruning, is: a sharp pruning-knife, a pair of pruning shears, a pruning saw, i. e., a saw with a narrow blade, the teeth of which have a wide set. For branches not over two inches in diameter at the base, may prefer a broad, stout chisel to a saw. This has a socket into which handles of various lengths can be inserted. The chisel is placed at the under side of the branch to be removed, and the end of the handle is struck upwards with a heavy mallet. All large wounds should be covered with some material to protect them from the weather. Shellac varnish is best for this purpose, but at the present price of alcohol, is too expensive. Melted grafting wax is the best substitute, and in the absence of this, any thick paint may be used. To prune understandingly, one must know something of the manner of growth of trees, etc. The most important point is this: the growth next spring will proceed from the buds that were formed last season.—*American Agriculturist.*

A NEW CEREAL.

A New Jersey farmer can claim the glory of having brought into existence a cereal which may prove of incalculable value to the race. He has succeeded in making a cross between the wheat and rye plants. The propagating organs of the former are so guarded by nature that no other cereal can impregnate it. But this Jerseyman, by removing the male organs from the wheat and exposing the seed, has succeeded in fertilizing it with pollen from the rye plant. These experiments have continued for several years, and this spring there will be planted probably a hundred of these hybridized seed, which ought to produce over five thousand seed in the fall. Of course, all agriculturists are aware of the immense importance of a new cereal that would combine the qualities of the wheat and rye plants. But it may be necessary to explain to those who are not farmers what some of these are. Rye can grow in poorer soil and mature quicker than wheat. Good crops of it are raised on soils which have been impoverished by wheat growing. This is true of three-fourths of the arable soil of the United States. This new hybrid, if extensively grown, would give us an immense advantage over the rest of the world; for it could be raised almost anywhere in the United States, and so cheaply that we could undersell the world. Of course, this is assuming that the seed would make almost as good flour as wheat, and that it would be as easy to raise as rye. It is surprising that more attempts have not been made to improve the products of the soil. Is it not possible that more weeds (for wheat and rye were once weeds) could be utilized by the inventions and labors of man? What wonders have been accomplished in the way of improvements in fruits! Experiments are now making with Ramie grass which may yet give us a cloth almost as cheap as cotton, while as durable and beautiful as damask or fine velvet.—*Demorest's Monthly*

TRAINING GRAPEVINES.

Of all the various systems which have been introduced, advocated and practiced during the last twenty-five years, the most popular and prevalent to-day in the vicinity of New York, is what is known as the Kniffin system, or some modification of it, and its popularity is, no doubt, chiefly due to its simplicity and ease of practice. The trellis consists of two wires on posts set at convenient distances; the lower wire, two and a half to three and a half feet from the ground, and the upper one four and a half to five and a half feet. In our own practice, we adopt the greater distance for convenience in passing under from one row to another, in any part of the vineyard. The vines are grown with two main stems, or trunks, from near the ground. One of these is stopped at either wire, and two arms are trained along each wire. These are pruned to five or six buds each, and the shoots as they grow, are pinched during summer as above stated. This pinching, and the hanging down of the shoots as the fruit developes and increases in size and weight, checks the flow of sap and tends to the formation of good, plump buds at the base of the shoots, which, when ripe, are termed "canes." The annual pruning thereafter consists in cutting off the entire arm, up to the cane nearest the trunk, bringing that cane around on the wire to take the place of the arm removed, and shortening it to five or six buds. Sometimes the bud expected to make this arm may, from some cause, fail to grow, or may turn the wrong way, so that the cane cannot be bent around where needed; in such a case, take the next cane for the arm, and prune the obstinate one to two buds, one of which will very likely come to where it is wanted the next year. No positive rule can be laid down to follow inflexibly, as there are exceptions in all cases, and there is no system that will not at times need a little modification or variation in some of its details to the final accomplishment of its aim.—*American Agriculturist.*

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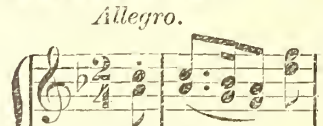
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Above all, have the patient in charge of a skilled physician and a faithful trained nurse; good nursing being of the greatest importance.—*Ex.*

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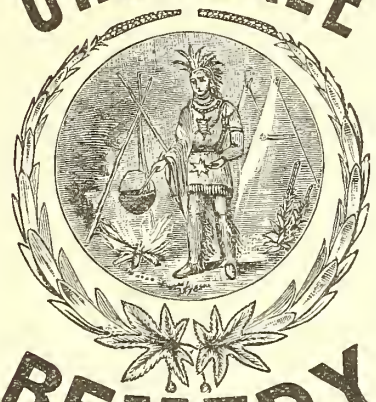
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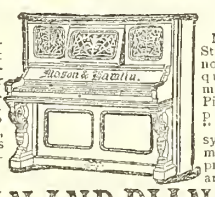


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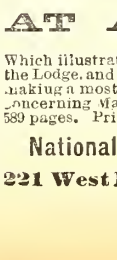
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NEWS OF THE WEEK.

WASHINGTON.

The President sent to the Senate on the 1st of March a message stating his position in relation to the suspensions of officials and defending his action in refusing to send to the Senate papers on file in departments upon which it is assumed by the Senate that the suspension of certain officials are based. After the message had been read, Senator Edmunds, of Vermont, arose and said that it reminded him of the communications of King Charles I. to the British Parliament.

The Senate passed the Blair Education bill Friday, by a vote of 36 to 11, after adopting several amendments. Among these were amendments requiring the Secretary of the Interior to investigate complaints of unjust discriminations in the application of funds, the evidence to be preserved and reported annually to Congress, including the District of Columbia in the bill, and requiring States receiving money under the bill to file in the Interior Department samples of the school-books used in the public schools.

The President nominated James C. Matthews of New York, to be Recorder of Deeds for the District of Columbia, vice Frederick Douglass, whose resignation, sent to the President on Jan. 5, is made public to-day. Mr. Matthews is a colored lawyer, of Albany, N. Y.

Naval Officer Burt reported to the Treasury Department that the government will be obliged to refund $5,000,000 under the recent decision of the Supreme court, making it unlawful to collect duties on cartoons, fillets, and coverings of inside packages.

A petition from New Jersey citizens asking Congress to provide exemplary penalties for the seduction of girls under the age of 18, with or without consent or promise of marriage, was presented to the Senate yesterday.

COUNTRY.

The Iowa House, Tuesday, passed to third reading the bill making the possession of a government license to sell liquor evidence of keeping liquors contrary to the State law.

The Champion Reaper Works, at Springfield, Ohio, has declared war on the Knights of Labor, and has discharged 300 men, while 400 others have been locked out of the Champion Malleable Works.

It is reported that the strike on the Texas and Pacific Road is likely to become general on all the Gould lines in Texas, and may extend to other railways in the State.

The Mississippi legislature has repealed the agricultural lien law, the objectionable feature of which was that it authorized the mortgaging of unplanted or growing crops. The law was made in 1870, and to it is attributed the present poor financial condition of farmers generally, who have had to mortgage their crops in order to obtain supplies, paying heavy premiums.

In the Iowa House, Thursday, a report was adopted recommending the appointment of a committee to investigate the charges against Judge Walter I. Hayes, who is accused of giving decisions in opposition to the purpose and intent of the prohibitive law.

A body of New York police, commanded by Inspector Murray, acted as convoy Thursday to a Crosstown Line street car, the employes of the company being on a strike. The tracks were blocked at various points by coal piles, wagons and cars which had been upset and other material, which the police were forced to remove amid the hoots and jeers of thousands of people. Twice the officers charged the mob, using their batons freely, with the result that several persons were injured, and many others arrested. The strike was amicably arranged Friday afternoon and travel was resumed. The appearance of the cars on the streets, adorned with brooms, flags, etc., was greeted with the wildest demonstrations of joy by crowds along the routes.

One hundred and twenty-five Chinese laborers were driven from Mount Tabor, Oregon, early Friday morning by a masked mob, who marched them to the ferry, whence they were conveyed to Portland, three miles distant.

The dry-house of the Miami Powder Company, near Xenia, O., blew up, March 1st, killing three men and blowing the building and machinery to atoms. The shock was distinctly felt all over the city. There were 2,400 twenty-five pound cakes in the house when the explosion occurred. It was caused by the explosion of the boiler used in drying the powder.

The roof of the County Almshouse at Nyack, N. Y., was blown off by a gale, Monday night, but the inmates escaped without injury.

At Marcellus, Mich., M. J. Vincent, a school teacher, was attacked and cut with a razor by Thomas Cleland, whose child he had beaten. Vincent is believed to be fatally wounded.

The steamer Saxon, wrecked Feb. 4 in Caice's Passage, is a total wreck. Four of the crew were drowned, the captain died in delirum, and the steward became mad and jumped into the sea. The Saxon was bound from New York to Cape Haytien with an assorted cargo.

In Northern Alabama Mormon elders have made many converts. In some sections the farmers have warned them to leave, but the elders refused to go, saying they are doing legitimate work, and will be protected by the government.

The contract for a $2,000,000 bridge across the river at Cincinnati for the Chesapeake and Ohio Road has been signed.

Enraged at a fractious cow, Gaston McCartney, a farmer of LaGrange, Ga., fired at the animal, missed his aim, and shot dead his nine-year-old son.

Reports last week from various points in Northern New England and Canada show the worst snowstorms known for years. Near Houston, Me., snow has fallen continuously for four days and is now deeper than it has been for a quarter of a century. At Dover, N. H., the thermometer ranged from 10 to 20 degrees below zero, with a high wind blowing. The city of St. John, N. B., is entirely blockaded by the snow, and no trains or mails reached that point for two days. Two trains are at Greenpoint, sixty miles from St. John, surrounded by drifts fifteen feet high. Another is buried out of sight near Vanceboro.

Fire which started in the immense oatmeal mills of Ferdinand Schumacher, at Akron, O., early Saturday morning, destroyed the five-story dry house, which was filled with wheat, the brownstone office of Mr. Schumacher, the elevator, containing 15,000 bushels of wheat, the New York, Pennsylvania & Ohio railroad depot, and three residences. The loss will aggregate $1,000,000, on which there was an insurance of only $129,000.

M. Coleman and Wilson Patten, well-known citizens of Seattle, W. T., were assassinated at Lake Washington, Saturday, by unknown persons. Mr. Coleman was foreman of the grand jury that indicted a number of persons for rioting and murdering Chinamen. The general belief is that the assassination was prompted or committed by anti-Chinese agitators.

FOREIGN.

Mr. Gladstone has so far progressed with the landlords' expropriation scheme as to require the services of Sir Henry Thring, the Parliamentary counsel of the government, to draft the details of the bill. He proposes an ascending scale of rates of purchase, on the ratio of the extent and value of tenants' holdings.

Mr. Morley, Chief Secretary for Ireland, in an address on the Irish question, urged the Liberals to do their utmost to place their party in a state of complete preparation for a general election; "for," said the speaker, "the government is now face to face with the Irish difficulty, and will probably be compelled to make an early appeal to the country."

M. Clemenceau caused a sensation in the Chamber of Deputies by demanding that the French princes be expelled from the country. He denied that their expulsion would be contrary to republican principles. He was enthusiastically applauded. The majority of the groups in the Chamber of Deputies are now in favor of the expulsion of the princes.

The snowstorm in the Province of Quebec continued several days, and several Intercolonial freight trains are buried out of sight. In some of the cuttings the snow is eighteen feet in depth for a distance of half a mile. All passenger trains are reported to be at stations.

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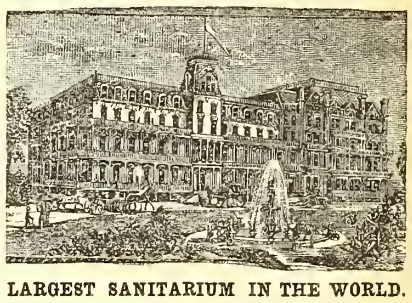
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Attention is called on the editorial page to some of the excellent things in our present number. While reading it, remember that in the next issue may he expected a fine portrait of Rev. C. C. Foote of Detroit, Michigan, the well-known veterau and leader in Christian reforms. It will be accompanied hy a biography by George W. Clark. In the same number will be a graphic sketch of the Birmingham Outrage, hy a gentleman who is familiar with all the circumstances. The other side of the Chinese question will he given by a professor in a Nebraska institution. The *Cynosure* will not disappoint its readers.

The name of the Order of the "Star of Heaven" must have been changed with a sort of poetic license from Lucifer (see Is. 14: 13). It has at least proved to be wormwood (Rev. 8: 10, 11) to all who were duped by the sharper who contrived it, into swearing into its membership. This is the name of the pretended secret order noticed in "Lodge Notes," To these indeed, it proved to be a swindle, but was it any more so than is Freemasonry or Odd-fellowship or any one of the hundred orders that are confusing the consciences and ruining the everlasting hope of thousands?

When the distillers were, two years ago, urging that Congress extend the time for immense quantities of their liquor to lie in bond so as to stave off paying tax on it, they tried to terrify the country with the threat of a business panic. "The banks," they said, "are all holding our paper with a whisky mortgage. If we are compelled to pay taxes now, the banks must fail and ruin the country." If the country and its banks floated on whisky, their ruin was not only certain but just. But they did not; and the only case of which we have heard where the prognosticators of the still were correct was an Indianapolis firm, which lost $100,000 in the whisky business and so met a deserved fate, a few weeks since.

At a meeting in behalf of missionary co-operation in New York a few weeks since, Dr. Chamberlain, a missionary from India, made a powerful address on the subject under consideration, showing how the same sectarian follies that hinder the work of the church at home are met abroad—a scandal among the heathen and a stumbling-block over which many fall. Thirteen different branches of the Presbyterian family have missions in India, often in places doubling the necessary number of workers, and sometimes not even working in harmony; Judah vexing Ephraim, and Ephraim, Judah. In Japan, on the contrary the different Presbyterian churches have joined their forces, and dropped their sect name. In Tokio and Yokohama they maintain the United "Church of Christ in Japan" in which four or five denominations are joined harmoniously and effectively. It is a homely, practical and sensible question, Why may not all missions be so conducted? Missionaries should have so renounced the world and devoted themselves to God that one Spirit should fill and direct them. They may, therefore, the more easily inaugurate a reform for church union. Another conclusion equally reasonable—What is good for the kingdom of Christ abroad ought to be at home also. One missionary excusing the division of forces in China said, "We do not unite because you do not at home. The stream does not rise higher than the fountain. But it should; for this great work can be easier begun abroad.

The Southern evangelists will continue their labors in Chicago through this week also, in Farwell Hall, the Casino Rink, on State street, and in adjacent churches. Last week there was a remarkable change in Mr. Jones. He became more deeply in earnest for a victory for Christ against the terrible powers of the pit, and more severe, if possible, against the worldly practices of church members. To the denunciations of the dance, the theater, gambling, card-playing, clubs, the shopping mania, they added others against extravagance in dress, and the women of Chicago may expect this week some faithful remarks on their peculiar failings in the several meetings for women that are announced. No meetings for men alone are proposed—the lodge could hardly be left out of *them.* Mr. Jones was told by a brother the other day, after a powerful address in the rink, that he ought to put in the lodge with the rest of the evils he so plainly preached against. He replied doubtfully and with a broad smile. He would be less often interrupted with applause and laughter should he take the advice, but he might in the end find that Chicago was the more blessed for it. The meetings are crowded every evening and the pastors meet daily for prayer that the towers of sin may fall before the stalwart blows of the evangelists.

Miss Parmelia Hand, daughter of O. Hand, Esq., whose obitdary lately appeared in these columns, left her place as first assistant of Miss Dryer in the Bible work of Chicago last September because of failing health, to become a teacher in the anti-Mormon schools of Utah. In an unstudied but most engaging address in Wheaton College chapel, last Sabbath, she told the story of her experiences and wonderful successes. The society, known as the New West Education Commission, was organized a few years since to maintain schools among the Mormon and Mexican communities of our territories, with a view to supplant the errors of the Mormon and Romish hierarchies with the truths of the gospel of Jesus Christ and a sound secular education among the children and young people. This society has now 37 schools of all grades, 62 teachers, and 2,700 pupils. Of the latter 812 are Mormons, 500 apostates from that system, and 298 Mexicans. It hopes to raise over $50.000 this year for the work, and wants some $40,000 more for buildings. The work thus begun is most hopeful. In some communities the apostacy from Mormonism is fatal to its control locally. Miss Hand says that the Mormons all believe the Bible, though they do not read it, and the access to Mormon families through the children seldom, if ever, fails. Mormon Bishops rent their buildings for these schools, while they preach against them in their pulpits; on the other hand, the $9.00 a week which she and an assistant paid for board in a Mormon family was promptly sent on to sustain a son of the household who is a Mormon emissary in England. The work of this Education Commission is full of deepest interest and brightest hope, though its work is comparatively little understood.

MASONIC TITLES.

BY REV. JOEL SWARTZ, D. D.

The English language has wonderful powers of expression, but it is absolutely inadequate to set forth the dazzling rank and splendors of the office-bearers in Masonry. A proof of this is seen in the strain which was yesterday upon our rugged Saxon speech to support the overwhelming honors which some very obscure men, hereabouts, have recently attained to, in the still more obscure arts and doings of Masonry. The following clipped from the Philadelphia *Press* illustrates this:

ALLENTOWN, FEB. 18 [SPECIAL].—The fortieth annual assembly of the Grand Council of Pennsylvania Royal Super-excellent and Select Masters was held in Masonic Temple here yesterday. The following officers were elected and installed for the ensuing year: Most Puissant Grand Master, George W. Kendrick, Jr., Philadelphia; Right Puissant Deputy Grand Master, Charles K. Francis, Philadelphia; Right Puissant Illustrious Grand Master, John L. Young, Philadelphia; Right Puissant Grand Principal Conductor of Work, David A. Stevenson, Pittsburg; Right Puissant Grand Treasurer, James Down Pittsburg; Right Puissant Grand Recorder, Charles E. Meyer, Philadelphia. The Retiring M. P. Ill. G. M. was Lion Little, of Pittsburg.

It may be conjectured that the name of the retiring "M. P. Ill."—not some petty postmaster, understand, of your great State, Mr. Editor,—"G. M." etc., was awkwardly transposed by some "Entered Apprentice" or "Fellow Craft" printer. It doubtless should have been "Little Lion." *Little* might be allowed in this case so as not to be too utterly awful. But just think of a little Lion, "Most Puissant," and that, too, in a Grand Council, Royal—royal is kingly, and the lion is "king of the forest!" One's knees begin to tremble. The first impulse is to worship, and the next is to run away.

What is extremely puzzling, is to know how an assembly of such characters could be found upon one continent, and that our own. That they were "Masters" of something is quite obvious, and deserved to be so called, one can hardly help admitting, despite the discouraging inhibition of the only, one Lord and Master. Also that they were "select" is evident, for such "most illustrious and puissant" mortals in this ordinary world are rare. But the astonishing feature is that enough of such persons could be got together to form a "council." Judging from the names given, etc., one would infer that many such were there. But the wonder still grows. A "*council*" was assembled near where I am writing! I must confess I knew nothing of the assembling, and now do not know one of these "most puissant and super-excellent" men. I could not tell whether they are saloon men, miners, merchants, or mechanics. Is it not strange that such awful glory could be so concealed! How modest those "super-excellent" men must have been to have so hidden their light under a bushel that ordinarily observant persons never saw a scintilation of it!

What a cross, also, it must now be to them to have their hitherto unsuspected puissance and excellence so exposed and "blazed abroad!" They are, doubtless, willing to suffer this martyrdom only for the good of others. We have often heard it said that Masonry has glories in it of which the world knows nothing. We now partly believe it. We certainly knew nothing of this super-excellence. It excites the natural inquiry: Where was all this super-excellence displayed? What mighty deeds have these "puissant Masters" performed? O Masonry, thou art a deep secret, indeed! It has been claimed that thy secrets have been laid bare to the sun. But not so; thy glories are hidden still.

Are there any ministers who have gone into these depths—any officers or members of the church of Jesus Christ that have looked with undazzled vision upon the near glory of all this puissance and super-excellence? Gentlemen, "ye are the children of the light and the day; will you not tell us how this "super-excellence," if it is anything more than a mockery, a child's play, and a fraud, has been attained? Have ye attained it? What have ye done? Why, in the name of all reason and religion, will ye not proclaim it on the house-tops to your halting, struggling, and failing fellow-mortals? Have you something better than the plain, open Gospel? Have you "another gospel?" Has it been revealed to you under cover, and oaths, and barbarous penalties?

In the name of God, speak out, or come out and "have no fellowship with the unfruitful works of darkness, but rather reprove them."

Or are your deeds such as will not bear the light, and do your honors and pompous titles take insult from the sun and wither in his blaze? How, then, will they stand when "the heavens shall pass away," and when "the Son of Man shall be revealed in flaming fire to take vengeance on them that know not God and obey not the Gospel of Jesus Christ? Give me the humble title of *Christian*, and let me hear the Saviour's "Well done," and I care nothing for your "great swelling words of vanity," your mocking titles, lighter than air—alike an insult to reason, an offense to modesty, an abhorrence to religion, and to be spit from the tongue of truth with an infinite loathing and disgust.

St. James Evangelical Lutheran Church, Gettysburg, Pa.

"THE UNITED BRETHREN COMMISSION."

BY PROF. C. J. KEPHART.

I shall hail with delight the day that witnesses the end of organized secrecy, and to all laudable means to bring about that day I shall gladly lend my support. The statement that the Commission is not a United Brethren commission, would carry much more force if it did not appear so manifestly that the statement has its basis in prejudice rather than an argument.

I did not write my first article with a view to discussion, but I now feel called upon to say something further in answer to these questions:

First. Did the constitution of our church, as it is to-day, ever receive from the membership a formal acceptance?

Second. Had the General Conference of 1885 authority to appoint the Church Commission?

Third. In the proposed article relating to secrecy, a declaration against secret societies?

The first question especially, must be answered not by constructing a theory, but by an appeal to facts. Bro. Floyd claims that the constitution was formally accepted by the people, because the General Conference of 1837, in which a constitution was first presented, recognizing that "it had no authority to pass it to its final adoption," issued a circular "notifying the church to elect delegates with a view of the final adoption of a constitution in 1841, to either reject, amend, or adopt the provisionsl constition agreed upon by the General Conference of 1837, so that the General Conference of 1841 was not only a General Conference, but a constitutional convention, fully authorized by the church to act on the final adoption of a constitution, which they did." So says Bro. Floyd.

Now to the record. The circular referred to by Bro. Floyd, as it appeared in the discipline of 1837, appears in full on the first page of the *Religious Telescope* of March 11, 1885, in an article from the very careful pen of Rev. A. W. Drury, D. D., Prof. of Church History in Union Biblical Seminary. This circular, speaking of the General Conference, says

"We are well aware that we have transcended the bounds given us by our discipline, which [transcending our bounds,] will be found in the constitution, article fourth, section second, declaring that the constitution can neither be altered or amended without a two-thirds majority of a General Conference. * * * The object of this circular is to give notice to our church throughout the union that we intend to present a memorial to the next General Conference praying them to ratify the constitution now adopted, according to [including] article fourth, section second."

Please notice that this circular of which Bro. Floyd speaks, says nothing about "electing delegates," as Bro. Floyd says. It speaks nothing at all of "adopting a constitution," as Bro. Floyd says. It speaks of a memorial to be presented praying for the *ratifying* of *the* constitution adopted in 1837. So that, if in consequence of the circular sent out in 1837 the General Conference of 1841 was in any sense a constitutional convention, its authority in that respect extended only to the ratification or rejection of the constitution provided in 1837. But it must be remembered that this circular does not pretend to constitute the next General Conference a constitutoinal convention, but it contemplates having that done by a certain "memorial" of which it speaks. *But no such memorial was presented to the General Conference of 1841.* So that that body was in no authoritative manner asked by the church to provide a constitution. Hence, it was not a constitutional convention.

Second. The General Conference of 1841 paid no attention whatever to the constitution of 1837. "A motion was offered by E. Vandemark that *a* constitution be adopted." That motion carried. "A committee of nine was appointed to *draft a* constitution." This committee reported and their report was considered and adopted. Thus the records disclose of the case without so much as a reference to the constitution of 1837; not so much as to use the definite article "the." Hence, the General Conference took no action whatever in relation to the constitution of 1837, but took up the question of a constitution as an entirely new subject. Beside, the constitution then adopted is an entirely different document from that of 1837, differing from it in more points than it agrees with it.

No provision whatever was made for submitting this new constitution to a vote of the membership. It never was so submitted. No one has ever claimed that it was so submitted. The claim has been entirely that the General Conference acted simply as a convention authorized to ratify the constitution of 1837. It is manifest, however, from the records given that that is an entire mistake. Was I then "mistaken to the facts," when I said, the constitution has only the tacit approval of the church? Will Bro. Floyd deny these records, or will he deny that he was acquainted with them when he wrote his review to my article?

He made some reference to the constitution of the United States. He knows that that document provides the method of its adoption in Article VII, and that in strict accordance with that method it was adopted, so that the comparison which he institutes is very feeble, if not wholly unworthy a man of his intelligence.

The validity of our constitution results from its adoption by the General Conference, but not from the fact of its formal adoption by the church. Hence I gave it as my judgment, and I so think yet, that no legal condition exists to prevent any General Conference from annulling the constitution and presenting another. It is claimed that it has gained authority from usage, but that to say the least, is a question of two sides.

The General Conference of 1885, however, conceded the validity of the constitution, hence, instead of annulling it and providing another, they sought simply a method by which to submit amendments to the people. Admitting the validity of the constitution, had they the authority to appoint the Commission, and confer upon it its present authority? This is a question of law.

The coustitution says: "all ecclesiastical power herein granted, to make or repeal any rule of Discipline, is vested in a General Conference," etc. The last article states, "There shall be no alteration of the foregoing constitution unless by request of two-thirds of the whole society." This last quotation contains all that is said about amendment. It says nothing as to how amendments shall arise, how they shall be submitted, or how the will of the people shall be ascertained. It is simply a negative provision, stating what shall not be done. How shall amendments arise? In view of the silence of the constitution on this subject, who shall answer this question, and what must be said of any answer that may be given? Unquestionably the right to give that answer rests with the General Conference conferred in that first clause which gives authority to "make or repeal any rule of Discipline." In answer to the last clause of the question just above, it must be said that any answer that may be given to the question, "How shall amendments arise?" can be judged by the constitution only on two points: First, Does it recognize the supremacy of the membership? Second, does it recognize the fact that authority to amend must be obtained from two-thirds of our membership? Aside from these points, there are no constitutional provisions to be complied with on this subject. Bro. Floyd says, "they" (the law men) "do not deny the right of the General Conference to provide *constitutional* methods of change." What does he mean by constitutional methods, since the constitution contains not one word respecting methods? Any such provision must be disciplinary, and constitutional only respecting the points above named. Hence, aside from these two points the General Conference is the sole judge as to what provision shall be made to meet this emergency. Bro. Floyd says it would be proper for the General Conference to formulate amendments and send them down to the people for approval or rejection. But he sees no such provision in the constitution. Such method would be legal provided it had the sanction of the General Conference. But that alone could give it legality. This, however, is not the only possible method. Bro. Floyd himself suggests another. The General Conference devised still another, the Commission. By what article, clause, or sentence of the constitution will Bro. Floyd prove it unconstitutional?

The proposed article is a declaration against all secret societies, "which infringe upon the rights of those outside their organizations, and whose principles and practices are injurious to the Christian character of their members." If Bro. Floyd condemns other than such, will he please state his authority for such condemnation? There is no other ground upon which they can be condemned. Then we are told that the fact, that the church states not simply the fact, but the ground of her condemnation of such orders, this "is an apology to secretists for our historic position on this question." The fact that I believe that those characteristic marks belong to all such orders, does not render it necessary that our entire church so think.

The only reply I have to make to the bit of ridicule thrown upon what I said about the two-thirds clause is this: The constitution is not clear as to how that expression of the church is to be had. We have Bro. Floyd's views. It would have more force if it was taken from the constitution. Our church is known as a whole society in the aggregate of its individual members, of its classes or appointments, and of its annual conference districts. Suppose that the General Conference should decide that a vote upon this question should be taken by conference districts, or by appointments, who has authority to reverse that decision? Who?

Toledo, Iowa.

COLOR-LINE.

BY KATE KINGSBURY.

"A pious young man told me that his folks had taken and raised a young colored boy, who was greatly attached to him, as they were children together. 'Do you shake hands with him when you go home?' I asked. '*No, never!*' was his astonished reply."—*Cynosure, Jan. 14th.*

Shake hands?
No, never! There's a line
Between rights mine and thine—
'Twixt him and me.
Though men may legislate,
They hide not—men of state—
This line from me.
Shake hands with him?
No, never!

Shake hands?
That line, you see it now,
'Tis drawn above his brow
And twisted tight.
His nose is flat and wide,
The lips so thick; beside,
His skin's not light.
Shake hands with him—
No, never!

Shake hands?
When children, we oft played
Together in the shade
Of some large tree;
Or ran, with right good will,
Through valley and o'er hill,
Joyous and free,—
But clasp his hand--
No, never!

Shake hands?
My father raised that boy.
Servant without alloy,
Faithful was he:
When called, so quickly there--
So trusted everywhere,
And kind to me.
But, friend to greet—
No, never!

Shake hands?
Shall I, a man of lore,
With hope for fame in store,
With him now mate
Who walked beside, and bore
My books to school-room door,--
Returned to wait
And hear them home?
No, never!

Shake hands?
In Heaven, do you ask?
He'll finish here his task,
Drop toil and care;
Then, with his spirit white,
Gladly I'll claim the right
Of brother—there;
Clasp soul to soul
Forever!

Wellesley Hills, Mass.

WORLDLY ASSOCIATIONS.

BY MRS. L. M. HOYT.

"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—*John 15: 9.*

The fact that worldly associations are detrimental to every true child of God can not be denied. Yet the present age is one of mingling and commingling with the church and world; they have, to a great extent, joined hands and are traveling in the same way

together. The fruit of this union is lifeless children born into the church, instead of those full of life, spirit, and real love for the cause of Christ and the salvation of the yet unsaved.

Names enrolled on the church book are sufficient guarantee of their right and title to heaven, regardless of the change from nature to grace required by God's Word. "Wherein they were once blind, they now see; old things have passed away and all things become new." Yet these have no such experience to relate. They joined the church, it's true; but the ballroom, party and lodge gatherings are far more attractive to them than all religious services combined. "Where the carcass is there will the eagles be gathered together;" "Where the treasure is there will the heart be also." It certainly is not judging unrighteously when we judge the tree by the fruit it bears If men are clamoring for worldly institutions, they certainly can not "have an eye single to the glory of God" and the salvation of those out of Christ; yet some try to make us believe that "lovers of pleasure more than lovers of God" are on their way to heaven. I think the poet would place them under this line: "Mistaken souls that dream of heaven," etc.

God's people are a separate people from the worldling; they always have been, and they always will be. We go to the unconverted and invite him to seek the Saviour, point him to the Lamb of God. If he accepts the invitation and becomes converted, how soon we are led to exclaim, "*We are brethren!*" But if he still pursues the way to death, turns a deaf ear to our entreaties, we do not, can not love his society as we do those that are really the children of God."

God help us to be *Bible* Christians, and then we shall have no desire to be yoked with unbelievers, or have fellowship with the unfruitful works of darkness.

Ware, Mass.

THE PRODIGAL SON AS A SINNER.

BY ELDER A. SIMS.

Of all the parables we find recorded in the New Testament that of the prodigal son is the most pathetic and beautiful. It is beautiful because it illustrates so forcibly the immense riches of Gospel grace; and pathetic because it delineates a tender social passion—parental affection of a parent for a child. The incident thus narrated bears a striking analogy to the whole course of the sinner, from the commencement of his career in wickedness to the time of his conversion to God. It is designed to teach every impenitent character what course to pursue, and what treatment he may expect on taking that course.

But a very wrong use has been made of this parable by some, who have tried to make it teach that a sinner can, unaided by the Holy Spirit, arise and turn to God. The parable, if studied in connection with the preceding one, teaches nothing like this. The parable of the lost sheep apparently teaches that the wanderer is irresistibly borne home by Christ; while, in seeming opposition to this, the prodigal son appears spontaneously to repent and turn to God. But these two examples do not represent two distinct experiences, or two modes of conversion, but two sides of the same fact. In the first parable the Saviour's part is revealed; in the second the sinner's. Both these agencies—the divine and the human—harmoniously operate and blend together in every sinner's conversion. The man comes, yet Christ brings him; Christ brings him, yet he comes—man's free agency and God's sovereignty harmonized. The parable we now have under consideration shows the sinner's part, viz: to repent.

Adopting this interpretation, which so beautifully blends the two agencies, we direct your attention to—

1. *The prodigal as a sinner.*—To some persons of a free and easy disposition the crime of the prodigal son may not appear to be of very great magnitude. But we think he has given sufficient evidence, both in his address to his father and in his subsequent conduct, to show that he was guilty of a most heinous and accursed sin. With an air of impudent boldness and authority he says to an indulgent father, "Give me the portion of goods that falleth to me." Here we have a true expression of the sad state of his heart. It is evident that he had become alienated from home affections, and that he was anxious to leave the parental roof. He could no longer feel contented with the comforts and conveniences of his father's house. He wished to have the entire control of his portion of the patrimony, that he might rush headlong into the indulgence of self-gratification. Just as this young man felt toward his father and his home, so does every sinner feel toward God. Deep down in his heart there exists innate and practical alienation from God—a deplorable destitution of filial and supreme love. Yes, there is not only the absence of love, but the presence of enmity. He positively hates God. Conscious experience and the Bible pronounce "the carnal mind to be enmity against God." What is the result of this alienation—the natural and inevitable result of it? The estranged soul feels no desire to be with God, not even with his people; but, on the contrary, he has a depraved desire to be away from them. The narrow way, the pleasures of religion have no attraction for him; nor does he want the advantages and blessings of God's household.

This request of the prodigal son is indicative of that foul monster, pride. He wanted to be independent of his father, and to set up for himself. He thought he could manage his property and dispose of his own affairs. Blinded by the pride of self-deception; he demands: "Give me the portion of goods that falleth to me, that I may do with it as *I* please and as *my* superior wisdom may determine." The same evil principle that led to the expulsion of angels from heaven was here manifested. It is but too strikingly characteristic of man in all ages. In the vanity of your hearts, O ye prodigals from God, you think yourselves self-sufficient, wise, and important. You wish, if possible, to be independent of the Author of your being. You would fain be as gods to yourselves. With daring arrogance, your rebellious will sometimes asks, "What is the Almighty that we should serve Him?" O, yes, man, proud man, does not want to acknowledge his entire dependence upon the Lord; this is too humbling for his proud, unsanctified heart.

The sin of this prodigal heart was soon manifested in his conduct: "And not many days after, the youngest son gathered all together and took his journey into a far country, and there wasted his substance with riotous living," or, as we read in verse 30, "devoured it with harlots." Thus was he guilty, not only of extravagant expenditure, but of associating with the most debased and foul characters. O, how truthfully has he been termed "the prodigal son." In a far higher sense is every sinner against God a spendthrift of the deepest dye, though endowed with physical, mental and moral capability, of infinitely greater value than mere goods. I fear that many young in life, and others on the threshold of eternity, are willfully neglecting and shamefully abusing these precious gifts from God. Far, far away from God in heart and life, you are employing your noble powers in the nefarious work of satisfying your fleshly appetites, and squandering your golden moments and opportunities. Instead of living in fellowship with the people of God, you are associating with the servants of the devil. Were a young man of the present age to act as this prodigal son after he received from his father what amount of property might fall to his lot, people would be ready to call him an excessively wild and profligate fellow. But alas! there are multitudes, not only of young men, but of both sexes, young and old, who are playing a far worse part than he did; thus ruining themselves, body and soul, by delighting and revelling in sin.

Does the reader see his own moral photograph portrayed in the picture of this prodigal son? Remember that he is the representative of all those who in heart and practice wander from God. This you have done, whether you believe it it or not. You have not only purposed to wrong, but, like this young man, you have done it. In heart you have *constantly* strayed from God. Your thoughts, desires, motives and affections are all impure and all wrong. While God has been asking and expecting your love, you have not only failed to give it, but you have hated him and his moral laws. What has been your actual conduct? Have you not been lending your life, your body, often your tongue, your hands, your precious time, your influence, and your presence to the prostituting service of sin and Satan? Precious talents these—gifts that are bestowed on you for a noble and dignified purpose. You have been employed in a service infinitely more beastly in the sight of God than that of eating swine food. You are found a prodigal at this moment. Conscience says you are a prodigal; the holy law says that you are a prodigal; and you can not deny it. You stand guilty and condemned.

Uxbridge, Ont.

MASONRY HAS NO STANDARD RITUAL.

[Our lecturers and others who make use of the Masonic rituals by Doesburg, Ronayne and Morgan will be interested in reading the following evidence that the different Grand Lodges differ more or less from each other in their secret work. The article is from the *Freemason* of Detroit.]

A brother of one of the Detroit lodges recently visited lodge No. 3 in the Masonic temple of Philadelphia, and Citizens lodge of New York city, which is held in its $1,500,000 temple, and thus reports his experience.

It is an illustration of differences of work from that of our own, and emphasizes the manifest need of a single authority and standard instead of, as now, having each Grand Lodge independent of all others, and often different from all others in its work. He says:

"I went to the temple in Philadelphia at 7:45 P. M., but found that all the lodges commenced at 7 P. M., and I was therefore too late to see the opening. From one of the three tylers seated at their respective doors I learned that his lodge, No. 3, was going to work in the second degree, and I therefore sent in my name for examination. In one hour by the watch I was invited to meet the committee, who administered the oath, disregarding wholly my traveling card, which, it being my first visit to any other lodge but my own, I had erroneously supposed was sufficient to secure admission. The committee then said: 'You are not to interpret our examination as implying doubt; we are here simply to give you an opportunity to prove yourself a Master Mason. Use the time as you see fit. We have no questions to ask or comments to make; we are here simply to listen.' I then said, 'You probably want to know how I was made a Mason?' They replied, 'We have nothing to say or suggest; if you have anything to say we will listen.'

"I then gave in detail the substance of the three degrees with the obligations, as far as I could recall, until one of the three said, 'I am satisfied,' to which the others assented. Over half an hour was taken by this examination.

"The committee told me that there were three others for examination, and I could stay and see the others examined, as they would report upon us four at once. Two of the three were not 'recognized' for what seemed good reasons, and finally, about 10 o'clock, I was admitted to the lodge in time for 'refreshments' just before the 'crafting' of a candidate.

"On being called to labor, the master announced that they 'would open their work in the second degree by the "short way,"' which was a material abridgment in time, as was also the conferring of the second degree by the 'short way,' which immediately followed and occupied but a very few minutes.

"As the ceremonies, for manifest reasons, can not be given in this article, it must suffice to say that the more noticeable differences from our work were the placing of the lights, the wearing of the aprons, the seating of several of the officers, and the preparation of the candidate. Minor differences occurred, not only in the obligation and its penalty, but in almost every sentence that was expressed.

"As soon as the candidate had retired the master called the lodge to order in the fourth degree, which compelled my retirement, as I had not yet been advanced beyond the third degree.

"This is one of the oldest and best equipped lodges in Philadelphia, and they are confident that they preserve the original methods that have suffered innovations in other cities.

"A few days later, but with my Philadelphia experience fresh in mind, I went to the Masonic temple in New York city not far from 7 P. M. I was told that the New York lodges all met at 8 p. m. I therefore stepped into the elegant library and waited till 7:45, when I went to the Citizens' lodge room and was promptly met by a brother, who said he would secure my examination before the lodge opened. Five minutes later I was introduced to the secretary of the lodge, who had formerly been its master, and, retiring with two other brothers to the examination room, he administered the oath, and then rapidly questioned me concerning the work of the three degrees by selecting at random here and there such topics as would best test my memory and knowledge.

"About five minutes sufficed and he said, 'I am satisfied,' to which the others assented, and we immediatcly entered the lodge room.

"The work was the second degree and was not abridged. A very exact and pleasant discipline was maintained; but I noticed that while their work differed somewhat from that in Philadelphia, the changes were slight, while it differed radically in several respects from that of Detroit.

"I sat during the evening with a visiting brother, who was the master of one of the other New York city lodges, and speaking of these matters, he said: 'In Philadelphia they think *they* are right; here in New York we think *we* are right, but I suppose you out West work very differently from the lodges in the East.'

"I asked him why this was so, and he replied, 'Oh, there is no universal standard; each State is separate and independent, and it is impossible to tell absolutely which is right.'"

A NOBLE ENDORSEMENT OF BRO. COUNTEE.

Prof. A. A. Hopkins of Rochester, N. Y., was until its last number the leading editorial writer on the *American Reformer*, a weekly conducted with great ability in New York city to urge forward all social and political reforms. It was for a time one of the best temperance papers in the country, but failed to reach a paying basis after two years' publication. Prof. Hopkins immediately engaged in the prohibition lecture work as one of the ablest speakers and has made a tour of the South. He held meetings at Memphis, and in a letter to the New York *Witness* writes thus of our brother of the Tabernacle Baptist church:

"If some had been present with me on Monday night, in the Colored Tabernacle church, they would have gotten a new faith in Southern possibilities.

"The pastor of that church is a very black man, once resident in Lockport, N. Y.—Rev. R. N. Countee. He publishes *The Living Way*, chief colored Baptist paper in the State. He has great executive gifts and wields a wide influence. His congregation, though not the largest of his people in Memphis yet large, is regarded the most intelligent and refined. They gave me patient, thoughtful hearing. And when, after showing the curse of the saloon to all men, I asked: 'How shall we get rid of it?' you should have heard Mr. Countee respond: "Vote it out!"

"Being requested to rise, all who would pledge to vote only for men opposed to the saloon, and to vote for prohibition when it might come up, three-fourths of the whole audience stood.

"'I have been a Republican,' said Mr. Countee to them; 'I have supported the Republican party all these years; but I tell you now that I will never again cast my ballot for men who favor the liquor traffic, or for a party not opposed to it. Our city, our State is governed by the saloon; no matter which party wins it is the saloon that rules. We must separate from all this unholy association, and make a stand for our manhood, for all our best interests. They tell me you mustn't take temperance into politics, but I tell you it is the politics of Heaven, and hereafter that's the politics for me."'

REFORM NEWS.

TO THE FRIENDS OF REFORM IN IOWA.

DEAR BRETHREN:—After spending a few days with my family, I am again in the field of conflict. I would gladly have returned immediately to Iowa, but as I was dependent upon the N. C. A. to furnish the means to do so, they thought best to employ me at other work for a little while, until you shall have time to send in your pledges of monthly payments to support the Iowa State lecture work. Send cash and pledges to Bro. J. A. Laird, Wayne, Henry county, Iowa. He is the treasurer of the Iowa State Christian Association, opposed to secret societies.

I will soon resume work in Iowa if you will furnish the necessary means to do so. I would gladly go forth to battle for Christ at my own charges if I had the means, but I have not. I am dependent upon you to come up to the help of God with me.

"Sam Jones," the Georgia revivalist, says: "It takes grace and grit and greenbacks to run a meeting. Christ," he adds, "will furnish the grace, I will furnish the grit, but *you* must furnish the greenbacks." Sam Jones believes in a division of labor.

Why should not the reform work in Iowa go forward? Christ will not fail to give grace, according to his promise; and, sustained by his grace, I have grit. Only the greenbacks are lacking. Are there not at least fifty persons in Iowa who will *immediately* pledge one dollar a month to the treasurer of the Iowa State Christian Association for the support of the State work? And are there not fifty others who will pledge to pay 50 cents a month, and a multitude of others who will give a smaller sum?

Shall Satan be permitted to work through the secret lodges to dethrone Christ, and corrupt and subvert Christianity, and establish a false, blinding and soul-destroying worship in its stead, and no organized effort be made to withstand the enemy that is coming in upon us like a flood?

Let each individual to whom this appeal comes act as a committee to canvass for money and pledges to be forwarded to the State treasurer, and there will be no lack of funds to carry on this work. Remember that while the devil is working through the saloon to debauch the morals and debase the manhood of his victims, and fill the land with crime, the lodge is "Satan's masterpiece" for corrupting the faith of Christ and supplanting the Christian church. And shall we let Satan work through the "modern heathenism" of Freemasonry to corrupt the Protestant churches, as he wrought through ancient heathenism to corrupt the church of Rome?

Brethren of Iowa, "let us not sleep as do others." If you can not yourself go forth to battle with the powers of darkness and resist the incoming flood of infidelity that Satan is pouring out upon us through the secret lodges, do not withhold the means that are needed to sustain those who are willing to stand in the breach and breast the flood, and, in the name of Christ and by the power of the Holy Spirit, lift up a standard against it.

In the stead of Christ, and in behalf of the officers of your State association, I appeal to you to *immediately* send them the money and pledges needed to carry on the State lecture work.

C. F. HAWLEY.

GOOD CHEER FROM OHIO.

The other side of the Good Man Argument.—Masonry won't do to die by.—Old Wheaton friends.—Battlefields located.

MORNING SUN, Preble Co., O., Mar. 12.

DEAR CYNOSURE:—Our cause moves steadily on in this State. Ground once gained is never lost, though circumstances at times seem adverse. I am more and more convinced that there is a growing dislike of secret societies, especially among professors of religion.

During the past week I have called on pastors in the different denominations and I find that almost to a man they are opposed to secret combinations and would be very glad if they were wiped out. This is their testimony: Rev. Abby, pastor of the Presbyterian church, Hamilton, said, "I am opposed to secret societies from College fraternities down." The Lutheran pastor, Rev. G. H. Trebel: "You are doing a good work; I'll take your paper." The Baptist pastor: "I should be glad to give notice of your meetings and help in any way that I can, but don't think it wise *at present* to have a lecture in my church." A prominent banker: "I was recently called to the bedside of a wealthy man with whom I had done a great deal of business. He was a Mason; said he, Masonry will do to live by, but it won't do to die by. Put my name down for your paper."

At Millville I spoke twice in the United Brethren church to good audiences. One man said, "I believe all you say about the Masons. I belonged to the Temple of Honor. They had so much foolishness I left." Another: "I have been as high as the Knights Templar degree in Masonry and know what you said to be the truth; I used to think it was all secret, but when I saw it published in *Harper's Magazine* I concluded that it was not."

I had stated that every Knight Templar was compelled to drink wine from a human skull and invoke double damnation on his soul if he revealed their secrets. Thus God raises up witnesses everywhere against this terrible system of darkness that has settled down on us like the pestilence of Egypt.

I am indebted to many friends for kindness shown and assistance in our work. Bro. Peter Minton at Millville cheered me much on the way. His youngest son, Harvey, was a former schoolmate at Wheaton. The readers of the *Cynosure* who attended College there seven years ago will remember him and his estimable wife. She will be remembered as Florence Parker. They have a very pleasant home and three bright little girls. I shall always remember my call here with a great deal of pleasure.

At College Corner I was made welcome by friends Miller, Finney and others. Bro. S. Y. Miller and wife are members of the College Church at Wheaton. Friends there will be glad to know that they are usually well and prospering.

My appointments for the future are as follows: Sabbath morning, U. P. Church, College Corner; Sabbath evening, the U. P. church at this place; Monday evening, the U. P. church at Hopewell; Wednesday evening at this point again. For Thursday evening I hope to arrange for a lecture at Fair Haven. I have a good list of subscribers for the *Cynosure* this week, and things in general look quite encouraging.

I trust the friends in this State will not forget to pray that God will work mightily for us, that ye may gain the victory in his name.

W. B. STODDARD.

—Rev. Wm. Moerdyk, pastor of the Reformed Dutch Church of South Holland, near this city, has accepted a call from the large and influential church of Pella, Iowa. The Pella church and colony came from Holland, under the leadership of Rev. Schouten, many years ago. Like the colony settled in Holland, Mich., and vicinity, led by Rev. Von Raalte in 1847, the Pella church belongs to the reformed body which seceded some fifty years ago from the State church of the Netherlands, on account of the rationalism prevailing in its pulpits. Bro. Moerdyk has been a useful and working member of the N. C. A. Board, and also of the Illinois State Executive Committee. His presence in the meetings of these committees will be greatly missed.

CORRESPONDENCE.

THE DAY OF SMALL THINGS.

DR. COLLINS ON THE FIRST BEGINNINGS AT WASHINGTON.

MARCH 6, 1886.

Unless a member of some secret society, we can not be expected to furnish any news of importance in a letter. The telegraph has already given every item to the country. The fast mail, as a carrier of news, is at a discount. The pencil and the telegraph are the news-tellers in our day. Good and great as the postal system is, the telegraph is an additional blessing, for which, as it is, we ought to be thankful; as it should be—honest, faithful, Sabbath-keeping, and anti-monopolist—it would deserve greater gratitude.

The prompt arrival of the *Cynosure* after its flying journey of nine hundred miles, outstripping the average wind, calls to thanksgiving for the mail as an invaluable element of modern Christian civilization. Our free Bible, our open Protestant Christianity, beget such a thirst for frequent correspondence and general diffusion of knowledge that nothing short of a system wonderful for its accuracy, cheapness and swiftness will satisfy it. No other religion, no order of secrecy, no system that does not recognize the popular and universal right, as Protestant Christianity alone does, to a thorough knowledge of its nature, laws, objects, and operations, ever did or ever can create or maintain such a grand, beneficent agency as the postal system of the Protestant States of Germany, Great Britain and the United States. It is greater, more beneficent, more wonderful than all the so-called "seven wonders of the world" combined. And even this may be greatly improved. THE PEOPLE will enjoy still greater benefits when the postal, telegraphic and express systems are all so united and intertwined *by* law and *under* law as to work in perfect harmony. Here is a field for a statesman that will, at no distant day, place a triple crown of glory on some new Franklin's brow, as the electric telegraph has done on that of Morse.

But I began writing to say that this same *Cynosure* of the 4th inst., just received and read, is worth more than its weight in gold for the address of President Blanchard to the colored people of Washington, D. C., on secret societies. A few years since, such a thing would have been thought unsafe, fanatical, foolish. One evening, less than four years ago, "a few, that is, eight souls," more or less, saved from the general deluge of secretism in Washington, taking their lives, reputations and positions—business, church and social—in their hands at the invitation of the writer and his wife, met in our parlor, 909 New York avenue, in the same city, and formed an anti-secret association. Of those present, only a part of the names are remembered. Besides the writer and his wife, there were Mrs. McPherson, P. H. Grisham, Esq., Mr. Langhorne, etc. I would be glad to recall the names of the three or four others, but I can not.

We left Washington a few months after that, but the society remained, and its work has been blessed. Its numbers have increased. A very central and suitable property, worth $10,000, has been secured and fitted up as headquarters. An excellent weekly paper, *The American*, ably edited by Prof. Bailey—fit successor, though probably no relation to G. Bailey, of the anti-slavery pioneer paper, *The National Era*, of blessed memory!—is sent broadcast among the people far and near, sowing good seed, encouraging every good work, and exposing every evil thing among white and black. Verily, this "labor is not in vain in the Lord."

That one address by Dr. Blanchard, heard by those eager, teachable, but in so many cases deluded colored people, and now, through the *Cynosure* and other channels, read and heard by thousands and myriads, is a grand harvest from "a handful of seed on that mountain top." May it yet fill the earth with its blessed abundance. Copies of that address ought to be sent to every hamlet and cabin throughout the land. Every anti-secret paper should publish at least the substance of it, and call on its readers for the means of printing it in large, plain type, by the million, for the million.

And so the work goes on, "here a little and there a little," with many a backset in some part, a temporary defeat here and there; but the great cause of God and truth, Jesus and humanity, is marching on with sure and irresistible tread. "The kingdom un-

der the whole heaven shall be given to the people of the Most High God."

"Then blessed be His glorious name
To all eternity;
The whole earth His glory fill—
Amen, so let it be."

"The prayers of David, the son of Jesse, are realized." S. Collins.

GLORIOUS NEWS—THE FIRE SPREADING IN THE SOUTH.

FROM THE GENERAL MISSIONARY OF THE AMERICAN BAPTIST HOME MISSION SOCIETY FOR THE SOUTHWEST.

Memphis, Tenn., March 4, 1886.

Editor Cynosure:—I inclose a letter just received from Rev. A. L. Reese, of Louisiana, which I am sure will give your readers pleasure, and I trust encourage many others to help send the *Cynosure* to the colored pastors in the South. Bro. Reese is a worthy and promising young minister. I am also personally acquainted with Bro. Hubbs and Bro. Dorsey, the two brethren mentioned in the letter. They are both excellent men and men of influence. Elder Dorsey has been a valuable leader of his people for many years, in temporal, as well as spiritual matters. He has helped many to secure homes. The town where he lives is named in his honor.

I have found no State in the South where the evils of secret societies are more manifest than in Louisiana. Miss J. P. Moore, the veteran missionary of the Woman's Baptist Home Mission Society, Chicago, who has labored many years in Louisiana, and who has probably done more for the colored people of that State than any missionary, man or woman, who has worked in the South, recently wrote me, urging me to write a tract on the evils of secret societies, to be sent to the pastors. She says: "We have a class of men in this State going around organizing these societies and putting the fees in their pockets—ministers, most of them. They are doing great harm. There are not many in North Louisiana yet, and I want them warned against the evil. Oh, I do feel so troubled about this matter." The *Cynosure* will do more than all the tracts that I could write, and I hope that it may be soon sent to all the preachers in the South, as well as in Louisiana. I hope that many may help Bro. Reese to build his church. H. Woodsmall.

THE LETTER.

Cannon, La., Feb. 29, 1886.

Dear Brother Woodsmall:—I do want to tell you what a change has taken place since you were here. If you remember the first time you and I met, it was at Thibodeaux, soon to be two years ago. You may call to mind a little incident that took place while you were there. You were requested to say a word to the brethren about secret societies and their injury to the churches of Christ, etc. I was at that time a prominent member of five different secret societies, and of course your argument was very disagreeable to me just at that moment, owing to my prejudice of heart. But still my mind was never at ease; neither did my conscience fail to warn me of the terrible danger that lay before me as a minister of Christ, in pursuing such a dark course. At length I began to be aroused by my conscience. Earnest reflection taught me that all of this secret society business was simply the devil's claptrap. Then came the terrible struggle between me and the lodge. How could I come out from under such a powerful king and live? was the great and momentous question. Well, I will tell you how the answer came. Some true Christian paid my subscription to the *Cynosure*, and in the very first issue I saw that brother R. N. Countee was doing publicly what I was doing privately. In that memorable moment the door was opened, and the thought pressed itself home to my mind that Prof. Woodsmall's lecture is right after all, and I will no longer dare delay. So I at once left the lodge and declared war upon it. I made the first attack upon it last November, in a lecture delivered to the 4th District Association at the Mt. Zion Baptist church, in the city of Baton Rouge. Since then the fire has been burning all along the line. To my personal knowledge more than twenty-five good ministers of the Gospel, and church members have left the lodge to return no more. And it is a well reported fact that the lodges are dying faster than one may imagine.

Rev. A. Hubbs is battling strong against this evil at Plaquemine, La., and Rev. Bazil Dorsey, at Dorseyville, La., has been doing a noble work throughout the parish of Iberville, and has been very successful in suppressing the lodge enterprise, both in Dorseyville and in other places.

The land on which we worship has such claims against it by lodge supporters and others of similar character, that it was impossible for us to buy it, so we have been successful in getting a fine little tract in a little village near by, but we are extremely in need of money to build. Our people are very poor, and most of them are doing what they can to help themselves. Twelve hundred dollars is the sum needed. Our people have pledged $600. Can you implore help for us? We are sadly in need of a good house of worship. Yours respectfully,

A. L. Reese.

THE TABERNACLE CHURCH, MEMPHIS.

Memphis, Mar. 8, 1886.

Editor Cynosure:—According to promise I write you, that you may be informed as to how the battle for right against wrong is progressing in our city. We are yet in the midst of the fray, and as far as our church work is concerned, we are almost ready to shout Victory! "For we shall overcome them by blood of the Lamb."

Last Friday night was our regular church meeting, (conference meeting.) It was one of the most remarkable events in the history of our church. The resolution of the former meeting had brought, it seemed, all the members out to see what was to be done. Many were in favor of modifying the resolution so as to give those who were still adhering to the lodge another chance of thirty days; but after a few words from one of our leading brethren, who had been a Mason and renounced it since this work began, it was unanimously agreed to carry out the resolution in spirit and letter. I then urged the church to be valiant and not at this hour shrink from her agreed line of duty, and at all hazards to follow the teachings of the Word of God—"Come out from among them and be ye separate." Four came forward and asked to be dismissed with letters in good standing and full fellowship with us. I informed the church that we could do no such thing. To give them letters in good standing with us, when they were leaving us because they could not, or would not accept the preached Word, and leave their ungodly alliances, would be for the church to tell a falsehood; and that we dare not wilfully do.

They claimed they had a right to have letters in good standing. The church voted them letters with a proviso, viz:, "in good standing accept that they belong to ungodly associations in open violation of the Word of God." Some refused to have a letter containing any such statement, but the church stood her ground.

We then sang, "How firm a foundation, ye saints of the Lord." Amid sobs and tears, the roll was called and each member responded as to their standing, some said, "I shall die in my church"; some, "I'm on the Lord's side"; some, "I'm with my church"; some, "I belong to the redeemed army and I'll die in the field." The roll half finished, we sang one of our old Southern melodies, "Die in the field of battle, Die in the field," and resumed the reading. One said, "I am in my society and I expect to die there"; another, "Scratch my name off," with as much emphasis as possible. Then one arose with tears and said, "I want to stay with my church but my husband won't let me." Here we all broke down. How to get out of this dilemma was a question; but we let God settle it. Except a man leave mother, father, wife, children, lands and money, "he cannot be my disciple," and thus, amid sobs and tears, eighty-three were excluded from our fellowship. The church is determined to wipe the lodge out of her midst.

Yesterday was our communion day and it was observed that a number came determined to commune or have a row. We endeavored to advise them to go home or some where and let us alone, and told them emphatically that no member of any secret or worldly society could ever commune with us; we had borne enough at their hands; and as a church we meant just what we had said. Here some members arose and came forward, as all supposed to renounce ther allegiance to the powers of night; but verily, it was to overawe the church, and openly, violently, and repeatedly they dared us to exclude or erase their name. They were members of the church, and they intended to stay there. We asked, "Well, please tell us quietly, have you left the lodge? Do you intend to leave it?" The reply came, "I do not know what I intend to do."

I calmly told them the church did; and again came the challenge, "I dare you to exclude me." At once a brother made a motion to exclude. I put it, and it was unanimously carried. We knelt in prayer and asked God to give strength and courage to dare to do right. We have a few more under cover, and as soon as we are sure that they have any alliance outside of the church we shall let them go.

Those who were excluded are loud to-day with their threats to get out an injunction, and by a process of law try to close us out of the church. One man went home to get a revolver to return to the office and kill me, because he learned his wife was excluded. I waited for him to come, but he failed to appear.

The Odd-fellows had an annual sermon yesterday at one of our popular churches. I was indirectly held up in a part of the service as a poor, ignorant fellow who knew nothing, by one of the preachers on the occasion, who was a pupil under me some years ago. Of course all the Odd-fellows believed what he said.

I am very grateful to many friends for their generous tokens of sympathy. The weather is now opening and we hope to have better financial sailing. We ask the prayers of Christians everywhere. Pray that God may sustain us and give us courage to do right. I am proud to say I succeeded in getting enough money to pay all my notes except $75.00, which I hope to raise soon. May God bless all the dear friends of the *Cynosure*.

One more thought. We have two members of our church who are old, helpless, and blind. They are members of the society, and are cared for by us; and after much prayer we determined to take them and supply their needs, and let the lodge have nothing to do with them. To this I learn the society objects. We shall leave the matter with the persons to decide, but we know they will take the church. It is now 5 P. M. and the heathen are raging, our people are coming in; some are a little excited and nervous, but Jesus reigns, and all power is in his hands.

Yours, R. N. Countee.

FROM THE LUMBERMEN'S EVANGELIST.

Minneapolis, Minn., Mar. 9, 1886.

Editor Christian Cynosure,

Dear Brother:—John Jasper insists that "*The Sun do move.*" There are rapidly multiplying proofs that certain great moral reforms, which you are championing, *do move.*

The crusade against the "*poisoners,*" mentioned, Rev. 21: 8; 22: 15, in the words *pharmakois, pharmakoi*, which our King James's version of the New Testament renders "sorcerers," has now in its front ranks the New York *Independent*, which informed its readers a little while ago that Spurgeon is prematurely breaking down under his tobacco-smoking habit. It is only a few years since George F. Pentecost, preaching in the London Tabernacle by invitation of its pastor, faithfully witnessed against the tobacco vice, and the guilty pastor rejoined with the narcotic explosion, "I smoke to the glory of God!" Smoke is bad for the eyes, even of preachers.

He must be blind of both eyes who cannot see that the tide of moral indignation against the alcohol-drinking habit, and all that fosters it, rises higher with each new moon. Alcoholic beverages must go. And those who will not give them up must go with them, into everlasting limbo.

In the hotel here last week, at dinner, a boarder sought to bring prohibition into contempt, saying, "The prohibition leaders have no bank account. They spend half the time running around trying to borrow ten dollars of somebody."

"God is the prohibition leader," was answered. "Has he been around trying to borrow anything of you lately?"

"I haven't got to deal with God unless I want to, have I? I was talking about the prohibition leaders," said the first.

"O yes!" was the reply, "You and I have got to deal with God every moment, and in everything, whether we want to or not, and *God is the great Leader in prohibition. His invariable rule concerning all sin is eternal, constitutional prohibition.*"

Yesterday, the Minneapolis ministers, to the number of nearly fifty, almost unanimously voted that the Sunday newspaper must go without their further patronage. I send you herewith a copy of the *Evening Journal* which contains the report which was adopted after a most interesting discussion.

I find increasing proofs that the lodge iniquity is getting into disfavor with many who have worn its yoke, but declare now that no Christian can be profited by secretism.

The conclaves of capitalists seem now to be in a fair way to be hoist by their own petard. It is an easy problem in simple proportion. A is to B, as C is to D. Let A stand for capitalists combined in the Masonic conspiracy; B Anti-masons; C Knights of Labor, and D opponents of the Knights of Labor. The natural reaction of confederate lawlessness against confederate lawlessness has set in with a force which begins to make tremble the men who, having sown the wind most diligently, are now anxiously looking around for an adequate shelter from the whirlwind. Meanwhile let no Christian fear their fear nor dread their dread. Let us sanctify Jehovah of hosts himself. In the shadow of the Rock he will hide us, till the storm be overpast.

Your correspondent preached in Owratonna four days, and has here preached in the jail, in the open air, and at Sunday missions, and last evening addressed at the rooms of the W. C. T. U. a meeting held in the interest of evangelizing the woodsmen of Minnesota. Hope to go from here to Brainerd, Anoka, and, on the 19th to Crookston and thence to Duluth. Wm. F. Davis.

MASONRY AND BREACH OF PROMISE.

In Chicago last Saturday I learned a fact which illustrates the way our newspapers do not furnish us the news.

Wiehe, defendant in the Moran-Wiehe breach-of-promise case, three months before the action was tried, joined the Masonic lodge. His counsel, Mr. Brandt, brought out this fact on the trial and intimated that Miss Moran, being a Catholic, was offended because her lover had taken a young lady to a Masonic ball.

Mr. Hynes, counsel for Miss Moran, in his speech devoted some fifteen minutes to a discussion of that matter. He said that he was not a member of the order and knew nothing except from others. He said that the enemies of the order affirmed that it was a conspiracy against law and order, and that Masons would violate their civil obligations to defend their brethren. "I do not know," said he, "how this may be. I leave it to you, gentlemen of the jury. You are sworn to administer the law. I suppose that means the law of the land, not the law of the lodge, and you can say by your verdict in this case how you understand the matter."

My informant heard the argument, and I have reproduced his words as well as I can. It seems to me probable that this section of Mr. Hynes speech gained the case, for there were, I am told, a number of Masons on the jury who might have refused to agree but for the fact that they were thus put up on their honor. C. A. BLANCHARD.

WHERE STARRY FELL.

HOW THE GOOD TEMPLARS AND OTHER ORDERS FAIL IN DUNLAP.

DUNLAP, Kansas.

EDITORS CYNOSURE:—No doubt many friends of the reform work are thinking that we of Dunlap have become very much disinterested in regard to these matters of reform, but this work which was begun here some eighteen months ago has steadily increased and we feel with a good degree of success.

The books sent us by our friend Martin of Wisconsin, together with a number from Iowa and other parts, have formed quite an anti-secret library, which has been widely circulated among white and colored, and read seemingly with great profit.

We think we have good evidence of these things from a few facts: First, the colored people among whom we have been so earnestly laboring for the past six years are becoming much more enlightened, and despite the best efforts of our good Baptist minister Stewart, there has been very recently another Baptist organization formed, with their standard *opposed to secrecy of every kind*. They have a new church building erected in which they worship every Sabbath day.

Another fact. Last May a very eloquent man from Kentucky, professing to be a prohibitionist (and perhaps was), came among the whites and made a very eloquent speech for prohibition, at the close of which he organized a Good Templar Lodge, numbering, we understand, about forty. During the exercise of organizing, all the boys of town stood around the house shouting "*Tubal Cain*" and "*Mahhah-bone*," also throwing the Masonic signs, and inquiring for the signs, grips and password of that order. When the time came to administer the oath quite a number withdrew immediately, refusing to take the oath of any secret society. Notwithstanding the lodge continued to meet once in two weeks in the white Methodist church, for perhaps some three months, when some disturbance arose among the members on account of some prosecutions of the W. C. T. U. against the liquor men for violating the prohibitory law (one of their leading men going security for a saloonist). The *Good Templar* lodge then all went to sticks, and we've never heard from it since.

Another fact. A new druggist (a high Mason) moving into town last fall, tried very hard to organize a Masonic lodge, and utterly failed. Lately the Knights of Labor have made an effort to organize a lodge here, with what success we have not yet ascertained, but are under the impression their membership is not very numerous.

These things all impress us seriously that secretism in Dunlap is rather in the back ground, and we now are making an effort to have Bro. Loggan give us a lecture at as early a day as convenient, to enlighten the people still more. Some are very anxious for it indeed.

All this while Mr. Atchison is instructing and impressing the minds of the youth under his care against the vices of the Secret Empire. Myself and others are also using our best influence against this power, and we pray the good work may continue among us until we *conquor*. Yours for the truth,

MRS. C. M. SNODGRASS.

"MINOR" ORDERS LEAD DOWNWARD.

TWIN BROOKS, Dak.

In conversation with Mr. A. W. Van Alstine, Deputy G. W. C. T. of Dakota, we remarked that the "council degrees" of Good Templary were taken from Masonic order and that *that* alone ought to settle Good Templary into the pit with all oath-bound loddery. Mr. Van Alstine replied that he had not taken the "council degrees," concluding with, "I believe that Masonry is wrong, and I will not take the higher degrees in Templary."

Now this Mr. Van Alstine had just read up a "Good Templarism" Expose, and there learned what the "council degrees" were, he knew before something of Masonry, and hence his remarks; but why hold a deputation from G. W. C. T. Kanouse and continue *to organize lodges which lead into the evils of Masonry?* Even if *primary* Good Templary were not evil, is it not clearly a great wrong to perpetrate upon credulous humanity to organize traps to ensnare them?

Mr. Van Alstine's position is that occupied by others, or we should not pen these statements. Many persons are using their influence in favor of the "minor" orders while opposed to the "major" ones. But are you not aware, dear reader, that the "minor" orders are stepping-stones *down* to the "major" lodges, and ultimately to hell itself? For be it known that we believe that any institution rejecting Christ while claiming to be a religious body is the door by which its members go down to eternal ruin, even though these same members may have said a few prayers in Christ's name in church.

As to the stepping-stones, read a part of an address by Hon. J. R. Clymer, 32 degree at Bucyrus, O., June 24, '85 (as found in *Masonic Review* for Aug. '85.)

"Our ancient and world-extensive order regards with sincere and loving affection all her numerous progeny of children,—'Odd-Fellows', 'Knights of Pythias,' 'Knights of Honor,' 'Royal Arcanum,' and the other benevolent and protective secret associations of the day."

Now do you say that the "minor" orders are harmless while you *know* that Masonry is of the evil one? Can a corrupt tree yield other than corrupt fruit? Can impurity produce purity? Nay, verily; but we as followers of the Lord Jesus Christ must shun the very appearance of evil, and "come out from among them." C. E. WALKER.

PITH AND POINT.

THE SCANDINAVIANS AND THE KNIGHTS OF HONOR.

I would be very thankful, and many with me, if the *Christian Cynosure* could, at its earliest opportunity, give us an article on the secret society known as the "Knights of Honor." Some members of this society maintain that the society does not administer an oath, that they have nothing religious in the order. We, on the contrary, believe that this society has an oath; that it has a kind of religious service in the lodge; that it has a ritual and a chaplain to perform the service on certain occasions, e. g., at the funerals. This is our persuasion. But we want to be able to prove that it is so. Can the *Cynosure* assist us and many others in this respect? The Knights of Honor strive to the utmost to get members among the Scandinavians, and we that understand the danger are anxious to be able to meet the enemy. We want to know, if possible, if this society is not started by some older society, if it is not in connection with some older society in order to be able to pay $2,000 to the family of every deceased member. I am sure the *Cynosure* will help us in this matter to the utmost of its ability.—O. JUUL, *Pastor of Our Saviour's Church, Chicago.*

The request of Pastor Juul shall receive our especial attention, and from the facts in our possession and what we shall be able to gather, we shall give our readers the best information possible respecting this order.

HOMES IN KANSAS.

We are glad there is a paper published that will expose sin. We bid you God-speed in your work. We wish to say through the *Cynosure*, to good Prohibitionists and anti-secret men who want cheap homes, or a good location for business, in a new town on a new railroad in south central Kansas, address me.—M. R. BECKTELL, *Macksville, Kansas.*

REPROACHED FOR CHRIST'S SAKE.

I want something to do while I live to put down these dens of infamy and iniquity. I feel that God is in this work as much as I did in the anti-slavery or in the temperance cause, and I want to fight in this battle while I live. For this reason my name is a by-word and a reproach in this section of country.—ISAAC J. GILBERT, *Derby, Conn.*

OUR BOOKS IN SOUTH AFRICA.

Many thanks for donation of books sent. I have loaned them out. They surprise people who thought no one knew any thing of Freemasonry only Masons. I expect good to be done as truth must prevail. There is but little danger at present of native lodges being started as the feeling of caste is so strong, and the natives too ignorant of the benefits of Masonry. As no drink is allowed to be sold to natives it is evident that some change in the law must take place before a native Freemason can enjoy the benefits of the Masonic refreshments as usually indulged in after labor in the lodge. I expect eternity will reveal many dark things, and feel desirous that the rising generation should know what Masonry demands of its adherents.—ROBERT SHEMELD, *Estcourt, Natal, South Africa.*

BIBLE LESSONS.

STUDIES IN JEWISH HISTORY.

LESSON XIII, March 28, 1886.—Review.—Psalm 107: 1-21.

GOLDEN TEXT.—Then they cried unto the Lord in their trouble, and he delivered them out of their distresses.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!—Psa. 107: 6, 8.

This (108th) Psalm belongs to the period we have been studying, and sets forth clearly the lessons which the whole history of this period is intended to impress on the mind.

THE MOST IMPORTANT EVENTS.—1. The great revival under Josiah, and the finding of the Book of the Law, B. C. 628–632. 2. The increasing wickedness and idolatry of Israel, in spite of all efforts for their religious life. 3. The first captivity, B. C. 604–5. 4. The second captivity, B. C. 598. 5. The third captivity, and the destruction of Jerusalem, B. C. 586. 6. The return of the exiles after 70 years' captivity, B. C. 536, 5. 7. The second temple rebuilt, 534–515. 8. The rescue of the Jews through Esther, 474. 9. Reforms under Ezra and Nehemiah, 457–433. 10. The rebuilding of the walls of Jerusalem, B. C. 444.

I. THE SAD CONDITION OF THE JEWS. (Lessons 1, 2, 3, 4). Here we note, as given in these lessons (which see), the great degeneracy of Judah. Israel had been carried away captive for the same sins, and yet Judah went on in the same course of evil. They yielded to idolatry, and this root-sin yielded fruit in many sins and crimes. In spite of warnings, in spite of prophets, in spite of a revival of religion and the new-found Word of God, the people grew worse and worse. The tree of Paradise was becoming almost a upas tree, which must be cut down before new sprouts from the old roots would bear better fruit.

II. THE REFINING AS SILVER IS REFINED (Lessons 4–7, 10, 11).

Under the sad circumstances noted above, it was necessary that God should put his people into the flames of the refining furnace, or soon there would be no people of God, and no true religion on earth.

Note the various ways in which God carried on this refining process —

1. By a great revival of religion under a devoted and religious king.
2. By a new development of religious study.
3. By warnings in the career of others, as the captivity of Israel.
4. By entreaties and persuasions of the prophets.
5. By the example of good men, as Josiah, the Rechabites, Daniel and his companions, Esther, Ezra, Nehemiah.
6. By sieges and devastating armies.
7. By utter destruction of city and temple.
8. By a long and hard captivity in a foreign land.
9. By a threatened destruction even there.

LESSONS FOR SECOND QUARTER.

April 4. The Word made Flesh. John 1: 1–18. The Word was made flesh, and dwelt among us.

April 11. The First Disciples. John 1: 35–51. The two disciples heard him speak, and they followed Jesus.

April 18. The First Miracle. John 2: 1–11. This beginning of miracles did Jesus in Cana of Gallilee, and manifested forth his glory; and his disciples believed on him.

April 25. Jesus and Nicodemus. John 3: 1–18. Ye must be born again.

May 2. Jesus at the Well. John 4: 5–26. God is a Spirit; and they that worship him must worship him in spirit and in truth.

May 9. Sowing and Reaping. John 4: 27–42. One soweth, and another reapeth.

May 16. The Nobleman's Son. John 4: 43–54. Jesus saith unto him, Go thy way; thy son liveth.

May 23. Jesus at Bethesda. John 5: 5–18. Wilt thou be made whole?

May 30. Jesus feeding five thousand. John 6: 1–21. Jesus said unto them, I am the bread of life.

June 6. Jesus the Bread of Life. John 6: 22–40. Lord, evermore give us this bread.

June 13. Jesus the Christ. John 7: 37–52. Thou art the Christ, the Son of the living God.

June 20. Jesus and Abraham. John 8: 31–38; 44–59. Your father Abraham rejoiced to see my day; and he saw it, and was glad.

June 27. Review.

The W. C. T. U., of Evanston, Ill., held a memorial service in memory of John B. Gough. Miss Willard gave an eloquent address upon the life and character of Mr. Gough, who was her warm personal friend, and an ardent admirer of the Woman's Christian Temperance Union. In closing she remarked: "He was the perfect fruit of this century of temperance reform."

OBITUARY.

Intelligence of the deccase of Moses W. Bicknell, of Westmoreland, N. Y., has just reached me. He passed quicly to his rest on the 12th of February last. in the 89th year of his age. He was a deacon in the Baptist church at Westmoreland, where he lived for fifty years and where his remains await the resurrection of the just. He was a personal friend and active co-worker with Elder David Bernard, Elder John G. Stearns, and that noble band of Christian workers who dragged the lodge from its seclusion and made Masonry odious, after the murder of Captain Wm. Morgan in 1826. From the first he has been a constant reader of the *Christian Cynosure* and fearlessly advocated the principlcs of the anti lodge movement. His interest was manifested by a liberal support of the cause, and when I called on him at the time of my last labors in his neighborhood, he proposed to pay over to the National Association a portion of the money with which he had been intrusted and rcceive an annuity from the Association during his life. I accepted his proposal and the N. C. A. Board of Directors confirmed my action, receiving the money and paying Bro. Bicknell the stipulated annuity semi annually until his death. He explained to me that he wished to do this to prevent any delay or expense that might occur in settling his estate by which the N. C. A. would be delayed or suffer loss in its work.

The cause of the National Christian Association had no truer friend than Moses W. Bicknell, who was universally respected and honored by those who knew him. His hospitality was always extended to the lecturers who passed that way, and there are some of us who, should we visit that historic field again, will miss his kindly greetings and the inspiration of his quiet face. Will Bro. Curtis, or some one living near, give us more of the incidents of his last days.

J. P. STODDARD.

REV. JACKSON DUFF died at his home, near Center Ridge, Kansas, on February 9th, 1886, of pneumonia. He preached his last sermon January 31st, the day before he was taken sick. He was an earnest and efficient minister of the United Presbyterian church, in the forty-third year of his ministry and seventy-sccond year of his age. He always proved himself ready to work for the good of man, often with much self-sacrifice. He was a Kentuckian, and early the friend of the bondman; was anti-tobacco, anti-whisky, and was opposed to secret societies, not silently, but zealonsly and effectually. He was father-in-law to the sainted Barnett, so long United Presbyterian missionary to Damascus and Egypt.

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.
PLATFORM ADOPTED at Chicago, June 28, 1872.
NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.
1876—James B. Walker and Donald Kirkpatrick.
1880—J. W. Phelps and Samuel C. Pomeroy.
1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomcroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE

F. W. Capwell, New York; *J. A. Conant*, Connecticut; *E. G. Paine*, Minnesota; *G. W. Needels*, Missouri; E. D. Bailey, District of Columbia (*Ex. Com.*) James Kennedy, California; Robert Hardie, Dakota; J. F. Galloway, Florida; L. N. Stratton, Illinois; Israel Hess, Indiana; J. N. Norris, Iowa; H. Curtis, Kansas, S A. Pratt, Massachusetts; H. A. Day, Michigan; E. Tapley, Mississippi; S. C. Kimball, New Hampshire; Robert Armstrong, New Jersey; E. A. Foldstrom, Nebraska; J. M. Scott, Ohio; Wm. H. Pruett, Oregon; A. M, Paull, Rhode Island; J. W. Moss, West Virginia; M. R. Britten, Wisconsin.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political euds, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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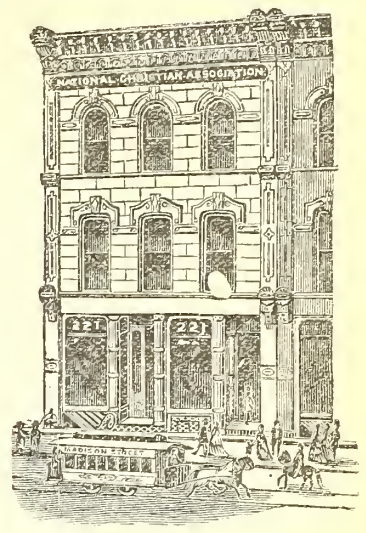
The Evangclists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent

FINNEY ON MASONRY.

The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cl. 75c; per dozen $7.50. Paper cover 35c; per dozen, $3.50.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MARCH 18, 1886.

There is a pardonable pride in sending out to the readers of the *Cynosure* such a number as the present. Our excellent list of contributors has an addition. We have the pleasure of introducing to our readers Miss Kingsbury of Wellesley Hills, Mass., whose poem we commend to their reading. Please notice this enumeration of some of the writers in the present number. One of the best known and esteemed of the Lutheran pastors of the East; the late president of Avalon College; the leading professor in the Swedish Baptist Theological Seminary; the General Missionary of the Am. Baptist Home Missionary Society for the Southwest; the pastor of the Tabernacle Baptist church, Memphis, the evangelist for the Lumbermen of the U. S.; the president of Wheaton College, the president of the Norwegian Lutheran Synod; the president of the N. C. A. National Convention—this is enough but it does not complete the list. The [illegible] aim to be a Pole Star in Christian reform.

AT HOME.

RESUME OF THE SOUTHERN JOURNEY.—STATE AND PROSPECTS OF OUR CAUSE.

The sun is now rising in the South. A colored pastor of 600 or 700 Baptists in Richmond, Kentucky, said, "I knowed that the societies was hurtin' our churches, and I stood out till all my people was rushin' into them, and I was left out alone, and I saw I must choose one, and so I chose the Oddfellows." This is a strong-minded, well-balanced, apparently pious man, who has kept his pastorate over several hundred people above twenty years; and best of all, he seems an honest man.

At Berea, Pres. E. H. Fairchild said, "I will go into a national inter-denominational church congress, to consider the nature of the secret lodge-system, and the attitude Christians ought to hold toward it. I will sign the call, attend and speak if desired; and I will write a letter to the *Interior* in favor of such a congress." (What has become of that letter, Bro. Gray?)

At Berea I had a familiar lecture with the Faculty, preaching on Sabbath morning, and lecture Monday evening to a large chapel full. Brethren Fee and Brown, known to the *Cynosure* readers, report through their own *Berea Evangelist*, which does good service.

Knoxville College in Knoxville, Tenn., is under Pres. McCullough, and the United Presbyterian church. There is a good faculty of faithful men and women, and three hundred colored students. My labors here were preaching and a lecture against the lodge.

Fisk University at Nashville, a fine institution of 500 bright and intelligent students, is doing wonders. I spoke to them of the fearful havoc the lodges were making of their hopes and churches. President Cravath and lady teach New Testament culture, manners, and civilization. If, as is said, he has joined the sham Grand Army of the Republic, it must be in the hope of doing good. Prof. Steele of Memphis, has joined the same "Grand Army," enlisted after the fighting was done, but he will doubtless soon leave it, if he has not already left it. A Union regiment which should have put on and worn patches of secesh uniform would have been drummed out of camp; and a Grand Army with secrecy initiation, signs and tokens of recognition with *et ceteras*, is military sham in with patches of lodge livery, run by John Logan, who could not attend Hendrick's funeral because he was engaged to take Masonic degrees. These excellent brethren will do as did old Dr. Lyman Beecher, who was wheedled into a secret temperance lodge; and, when called to account for it in presbytery, arose and said, "Well, brethren, there is a back door through which I can step out of that thing.

Dr. Witherspoon of the First church (Presbyterian) of Nashville, Tenn., was the first clergyman of the "Church South" whom I met, but not the last. He gave a note of introduction to Drs. Boggs and Daniel in Memphis, and is an old style orthodox, fine-looking, courteous brother. G. W. Armstead has a prohibition paper at Nashville. The *Issue* is now non-partisan, supported by Democrats and Republicans. It is an able paper, growing rapidly. Of course it must shed its feathers when it comes to the serious work of fining and imprisoning the Masons and Odd-fellows who run distilleries, breweries and saloons. The dark-lantern gentry are now filling Tennessee with secret temperance lodges. These, when it comes to the rub, will obey the secret signs and grips as they are sworn or pledged to do. Half of the Good Templars in New York State, and all of them in Washington, D. C., went against St. John.

Countee and Brinkley are Baptists, of whom there are EIGHT HUNDRED THOUSAND in the South. They have been through the degrees of half a dozen or more lodges, and are now among the first to leap out of the secret enclosures. The power of their counter-movement is attested by thirty-one bullets through Countee's house, another through his chin, and another between the skin and skull on the back of his head. Some cautious men blamed Countee as rash and indiscreet; and he does need the prayers and counsel of such men as Profs. Steele and Woodsmall. But the policy of Obadiah never would have called fire from heaven as Elijah did, or turned the Israelites from their whoredoms and false altars, or raised up the "altar of the Lord which was broken down." (*1. Kings chap. 18.*) It is to be hoped that Countee will not despise counsel; but at the same time that he will OBEY God. Prof. Steele communes with Masons in Bro. Imes' church; and Prof. Woodsmall is the theological teacher of pastors whose churches are crawling with lodgites. We hope that these cautious brethren will do as Dr. Bishop of Miami University exhorted Drs. Stowe, Beecher, and Allen to do, when they complained that the Abolitionists lacked wisdom. The old President Bishop rose in presbytery, and in his broad, honest Scotch said, "If we caunt have grace to braest the storrm with our Abolition braethren, let us at least have grace to stand at their backs."

When Countee's house was riddled with bullets *he had not revealed one of the lodge secrets!* but only argued against the lodge as hurtful to society and the church. This does not look like rashness or indiscretion. The best judgment of the *Cynosure* is that Countee is right and must be sustained.

All over the South the colored pastors followed their flocks into the secret orders in ignorance of their nature. Now they know their nature, and their flocks will follow their pastors out.

THE SOUTHERN PEOPLE.

One is amazed at them. Perhaps they have the faults of a governing class; but Dr. Stratton of Natchez, Dr. H. M. Smith of the Southwestern *Presbyterian*, New Orleans, and other old-style Presbyterians of the Church South, are men who dare to think and to say what they think.

I could not learn of one pastor of the Church South who is sneak enough to belong to a secret lodge, and take secret advantages of his neighbors. I traveled with three of the Guerrilla "Morgan thieves" as they were called, and dined with the sister of a pirate who went with Semmes on the "Alabama," and her husband a Confederate soldier. They were all gentlemen in comparison with such clergymen as Bishop Weaver and Dr. Warner of the United Brethren church. They were misled, thought they were right, and fought for it. Now when I asked a man who was with Morgan when he was shot at Greenville, Tennessee: "What do you think now of that whole matter?" he said, "I think it was a consummate folly, which I should never have been in had I understood the facts." J. B.

STATE OF THE U. B. CHURCH.

This is bad, and is likely to be worse. As when Christ set his face to go to Jerusalem, and put the whole question upon issue whether he or Satan should have the worship of our globe, his true-hearted followers got into the devil's sieve and were "sifted as wheat" till nothing but chaff and bran seemed left, so is it now with the Brethren church. Dr. Lewis Davis comes nearest obeying Christ, by being "wise as a serpent and harmless as a dove," of any man living, perhaps; but he only stands by faith, while Shuey, Hott, the once faithful Drurys, and a host of others are where the Apostles were on the terrible night of the betrayal, when the odds against Christ were so fearful that "they all forsook him and fled"—Apostles though they were.

But let us open and state the case of that once beautiful and beloved church:

Its founder, Otterbein, said in his vestry, a hundred years ago—nearly half a century before the Anti-masonic excitement—when one asked him about Masonry: "A Freemason cannot be a Christian." In 1833 its conference resolved: "Freemasonry, in every sense of the word, shall be totally discountenanced, and no way tolerated in our society." This was law. In 1841 the constitution of the church was adopted, after near half a century's experience to fix their belief in the teachings of God's Word lower than all local legislation. This constitution says: "There shall be no connection with secret combinations." And for twenty years, till 1861, when our war had "suspended all the rules of moral obligation" and temporarily "repealed all the virtues," that constitution was enforced and obeyed. A few men like Dr. Warner had secretly joined secret lodges; and when questioned, answered as Warner did to Bishop Edwards, pretending to have withdrawn.

But at the close of the war, when thousands of our boys had been drawn into lodges by wretches who followed our armies to form lodges as buzzards hover around battlefields—not to share in the action, but to secure prey; when the hopes of favors from rebels had debauched our "boys in blue" and wrung consent from weeping mothers, so that our troops became Masons and carried Masonry back North; and when the lodge had spawned a thousand and one secret "orders," and made secrecy popular, then it began to lift up its head in the church of Otterbein, Bœhm, Newcomer and Geeting, who loathed lodgery as they loathed its Grand Master, the devil.

At its first skirmish in Lebanon, Pa., some quarter century ago, the indignant General Conference voted it DOWN THREE TO ONE; while the small minority all claimed to be opposed to secret societies!

"On what authority and show of truth
Can cunning sin cover itself withal!"

Disappointed, crushed at Lebanon, the snake crawled elsewhere. A few shameless, debauched consciences got up conventions in weak localities, till they ventured to start a paper, *The Tribune*, in Harrisburg, where a bold nullification meeting was held. The General Conference was defied and its laws spit upon. A faithful editor of *The Telescope* was denounced because he censured open, blatant nullification; and, like rebels with guns in battery to fight for slavery, they complained, like injured innocence, that they were not treated fairly! There is but one Scripture which applies to such men. It was spoken by a prophet against the men who were destroying and did destroy the Hebrew commonwealth by introducing false altars, so that courts did not know what to swear witnesses by, and religion and government both went down. The indignant, weeping prophet of God exclaimed, "Thou hast a whore's forehead!" These nullifiers, who defied law and in one instance trampled the *Telescope* on the floor, complained that the church organ was unfair and partial, started a rebel paper in Harrisburg, and Bishop Weaver patronized it!

The lodge spread like cholera, and in 1878 a cunning, capable, well contrived convention was got together at Dayton. Shuey and his friends stood aghast! They saw God's battalions giving way. They saw Masonry in the Presbyterian, Episcopal, Methodist, Baptist, and Congregational churches, undisturbed and unquestioned, and, with a folly born of cowardice and cunning, they thought the Brethren church should oppose Masonry and embrace its whelps—that the true policy would be to frame a law against secret organizations which would at once please Masons and satisfy Anti-masons. The "god of this world," by visions of gain and popularity, "blinded the minds" of good men as the same devil sought to blind the mind of Christ by a vision of "the kingdoms of the world and the glory of them." Still they stood aloof from the convention of '78. Bro. Shuey did not, as agent even, print the minutes of that convention, which was engineered by Warner and his company, with Weaver and his company smiling and smirking behind them!

McKee was put forward as the monkeys did the cat. He seems to have been honest and able, but ignorant. As good churches crippled and quailed and sunk before the rising and spreading power of slavery forty years ago in the back parts of the Carolinas, Tennessee and Kentucky, so McKee saw the U. B. churches stove in by the dragon of the lodge. Still McKee did not go with the trimmers, who thought the point of wisdom would be for the church to hold good principles in such a way as not to offend bad men. But in his long and able speech he came out flat-footed for a *repeal of the secrecy law;* and that convention of 1878 meeting in Dayton printed and endorsed McKee's speech.

McKee probably was not a Mason, as Warner was. He seems not to have known that Masonry was a Christless religion. His speech compares it to a political party. There seems to be an air of honesty and ability throughout his speech. Had he known that Masonic books all claim the old mysteries which Paul forbids to fellowship (Eph. 5: 11) to be "eminently Masonic institutions;" that the same books claim that Masonry regenerates the soul and fits man for heaven, he never could have made that honest, earnest speech which then even Shuey would not print. They got a private printer to do the job. But now Agent Shuey is doing much worse than to have printed that bold, bad pamphlet.

Soon after the rebel *Tribune* started at Harrisburg, the writer went to the office and asked the father of the publisher "what the *Tribune* was for?" He answered that it was not in favor of secret societies, but only to secure the interests of the Eastern conference, which were neglected by the men at Dayton. But now, in 1878, McKee and the convention

went for a repeal of the law against secrecy; and the convention and the *Tribune* men in it voted, and printed the vote, to recommend moving the paper to Dayton. Thus, in the words of Robert J. Breckenridge on another matter, the *Tribune* was founded in "simple lying!" It was not to defend the Eastern lodges by an Eastern location, and it was to bring in the lodge.

WHAT NOW TO DO.

1. Do not secede. Secession means to cast out the Shuey men from your communion. But, though God commands us to disfellowship false worshipers (Eph. 5: 11), he does not command to disfellowship those who, through blindness, do not disfellowship them, which is merely neglecting discipline.

2. Do not hate sinners. Mr. Shuey seems not to know that Warner is a Mason. He even pretends not to know that there are Odd-fellows in the Summit Street U. B. church, Dayton; and when urged to go with the writer and see the pastor of that church, and find out about it and relieve grieved brethren there, he cried, "No, I don't belong to that church." A moment before he had ridiculed Congregational churches as "local option" churches; he now took local option ground himself and refused to visit that church, which is in trouble, because he did not "belong to it;" whereas he does belong to it by the New Testament and the rule of the Brethren church. And he (Bro. Shuey) censured the *Cynosure* sharply, and its editor, because we assailed the U. B. church for admitting lodgery; but said Dr. Warner was a gentleman and Christian, though Warner admitted to Bishop Edwards and others that he had joined the lodge which is condemned by the constitution and the laws of his church.

Still we do not hate Bro. Shuey. Few men have handled money as long and as much as he has without losing or suffering in their standing for financial integrity. We are sorry for his treatment of Christ, using the funds of his church to encourage the worship of his dark rival; but we must not hate the Apostle Peter for his treatment of Christ that night, or his cringing and dodging about eating with Gentile Christians even, after Christ restored him to favor.

3. Do not be discouraged or faint in your minds. The whole land will soon reel and rock with the surgings of the lodge, as it did with those of slavery. Garfield had only a little more than 3,000 votes over Hancock, and Cleveland only some 70,000 over Blaine. The colored people have more than a million voters, and the Brethren church stood their friend in their great agony and need. Two theological seminaries have opened their halls to this question, and others will. In Washington, D. C., but few days since, a great meeting of colored people gave a vote of thanks for an address on this subject to them, though most of them were members of secret lodges.

Let the students of the Union Biblical Seminary of Dayton ask their Faculty leave to form a monthly prayer meeting for prayer, concerted action, and inquiry on this national, world-moving question. Let ten or twelve of those students canvass Dayton for *The Conservator*. There are a thousand colored men and women in Dayton who would take that paper if they knew about it. The monthly concerts of prayer broke down slavery. Prayer, effectual and fervent, will break down the lodge, and restore the atonement of Christ, which the lodges have crowded out of men's minds. None pretend that the lodges are of God's planting, and a Christ's words can not pass away; these lodges shall be rooted up. (*Matt. 15: 13.*)

THE WAR AGAINST LABOR.

The reports of strikes, lockouts, boycotts, etc., have not been growing less during the week past. A Philadelphia tool factory has joined the Springfield, Ohio, iron works and the Toronto street railway in discharging all men sworn to labor lodges. On the other hand from Decatur, Ill., comes word that the Knights of Labor are forming a political party. A boycott it is understood has been ordered against the Maxwell Bros., box-makers, and the McCormick Reaper works of this city, and it has been raised from the boot and shoe companies on an agreement that they will make no more prison contracts. This seems to be cheaply made by the companies, as these contracts were made only in self defense, and have not always proved so profitable as is supposed.

The real friends of labor must regret the means taken by the leaders of these strikers to secure their ends. Public sympathy is naturally against the injustice of employers. But when the plug-hat labor agitators bind the workingman and his wife and children by false but fearful oaths, they may and do compel them to acts of greatest wrong. They demand the discharge of men outside their lodge ring, who are so for sake of conscience or the instructions of their church. They stop the trains and the movement of produce, and it is the laboring class all along the line that suffers. They make a coal famine. The poor have to pay for it. The strike and the boycott are, in the end, one class of workingmen seeking to force an advantage for which another class must suffer. A monopoly of a Knights of Labor lodge or a trade union is as bad as a monopoly of capitalists.

Why should not the rights of labor be removed by open and lawful agitation, like that which is carrying the temperance cause on to victory. Is it not easier to arouse the conscience of the churches, and to influence the voters, than to continue this blind fury, which like Samson attempts to shatter the pillars of society and tumble its fabric into fatal ruin. The fact that this is not so is proof that the working man is fighting under false leaders.

—Bro. C. F. Hawley writes of the opening of his work in Indiana hopefully. His letter we have been reluctantly compelled to lay aside for a week. He has evidently been favorably impressed with Iowa and will be happy to return to that State. We hope the brethren there will reciprocate the sentiment heartily by way of their treasurer.

—The lodge managed with a high hand at Birmingham, Iowa, after the affray noticed in our last. The evidence was clear that Sutton the lodgite struck the first blow, but the man whom he struck and afterward assaulted with a knife was the only one fined—$50 and cost. The other Anti-masons were released. But so pronounced was the public indignation that the lodge got up another case and arrested the stabber, along with Dr. W. P. Norris, who was so fearfully cut, and two other Anti-masons. The justice fined the first $10; released one of the others and fined Dr. Norris and his other comrade $15 each. It is time Iowa was something more than a prohibition State.

—Prof. Kephart's defense of the United Brethren may have little to interest our readers, but it concerns the whole lodge question in the denomination, though avoiding the main issue to discuss technicalities. Bishop Wright has an able article in a late *Telescope* reviewing the same ground on which a *legal* basis is sought for the Commission. But space forbids the reprinting of his candid, dignified statement of the case. We believe Prof. Kephart's convictions are true on the question of secret societies in the church, but none the less we believe him to be mistaken if he thinks the present movement will separate their pernicious influence from it.

—The Lutheran pastors of Minneapolis, like the Norwegian pastors of this city, are taking up the secret society question in their weekly meeting. They ask for information respecting the Knights of Labor. A Rockford, Ill., mechanic intimates in a letter that the oaths of this order are blasphemous, and believes it would be a blessing to community if they were exposed.

—The *United Presbyterian* of Pittsburg says of the death of Prof. J. R. W. Sloane: "He was among the foremost men of all the churches in Christian character, in ripened scholarship, in mental discipline and force, in ministerial and professorial power. He was a man, too, who had the courage of his convictions, and made himself felt in opposing prevailing evils and supporting all the great reform movements of the times. He has left a vacancy in his church and in the religious community here which it will be difficult to fill."

WASHINGTON LETTER.

Passage of the Educational Bill.—Fred Douglass's Successor.—Blaine's American League Revived.—A Step toward Universal Peace.—The Baltimore M. E. Conference.—Sabbath Desecration.—Albert Pike's Synagogue.—The W. C. T. U. Work.—The Labor Lodges and the struggle back of them.

Dear Cynosure:—The passage by the Senate of the Blair Education Bill by the decided vote of thirty to eleven, was better than was expected. Several recent amendments have materially strengthened it, and it is hoped that it will pass the House, but the prospect is not reassuring. There is a strenuous opposition from some Southern members and by the papers of this District, mainly, because it is thought to be undemocratic and unconstitutional. It would be difficult to say why it is more so than the vast appropriations for river and harbor improvement that have been made from time to time. In addition to the $77,000,000 to be used in eight years by the States in proportion to the number of illiterate persons, it appropriates $2,000,000 for school houses. All who have traveled through the South have observed the infrequent and miserable school houses, especially among the colored people, and in the rural districts. No help could be more timely or welcome to the colored people.

The appointment of Mr. Mathews, a colored Democrat and personal friend of Mr. Cleveland, as Recorder of Deeds, vice Frederick Douglass, resigned, is not generally liked in this city. Of course colorphobia has something to do with this dissatisfaction, and besides there is the desire that all District offices shall be given to citizens of the District. Mr. Douglass is pleased with the appointment. So are the colored people generally, and surely, if Mr. Cleveland makes no greater mistake he will have the approval of the great mass of the people.

The proposal of Senator Frye to have a Constitutional Congress which shall represent all the States of North and South America is a revival of the proposition of Mr. Blaine when Secretary of State. Though not a profound admirer of that gentleman, I most heartily approve of this proposition as tending to international peace and the promotion of American commerce. It should not be forgotten that the main object of commerce is the interchange of the commodities of different climes, and that its natural paths are across the parallels of latitude. Our trade with the South American States is far less than theirs with the countries of Europe. They produce such commodities as we cannot, and they greatly need our productions in exchange. What could be more reasonable than that such interchange should be free? It would be a vast step towards a peace congress for the world, if the Western Continent could be united in a grand pacific alliance.

The Baltimore Conference of the M. E. church, now in session in this city is one of the largest and oldest in that denomination. I listened with great pleasure to an able sermon by Bishop Nide, the presiding officer. His text was 1 Peter 2: 14: "Unto you which believe he is precious"—the same that Mark Master Masons misquote and pervert. As there were a good many Masons present, I was glad to have the true instead of the perverted meaning brought out. I was glad, too, that one minister from Norfolk, Va., came and asked for Anti-masonic tracts, inquiring especially for "Masonic Chastity." He was well supplied, and I think we shall hear from him again.

Last Sabbath the colored Odd-fellows imitated their white brethren by using the Lord's day to celebrate the anniversary of their order, and make a display of their regalia. They found several ministers who took part in the desecration, among them a Congregational pastor.

On the 15th inst. the Scottish Rite Masons are to dedicate their new temple on G street between 10th and 11th—the fourth Masonic temple in this city. Still it is cheering to know that even here the Masonic institution is losing its hold on the popular mind, and the discussion of its character is becoming more and more general.

At no previous session of Congress has the subject of temperance been so forced upon their attention. This has been mainly the work of the W. C. T. U. Among the other distinguished speakers who are to address the House committee is the veteran Neal Dow. Closely allied to this reform and equally the work of the W. C. T. U. is the effort that is being made for the promotion of Social Purity. Numerous petitions have been presented and bills have been introduced into both the Senate and House increasing the penalties for the crime of rape and raising the "age of consent" to eighteen years. The enforcement of such a law in this District would be greatly promotive of public morals. Multitudes of young girls are lured into dens of iniquity and ruined. The discussion of this matter in England, with all its drawbacks, did much to purify the moral atmosphere of London. A similar investigation would doubtless show that American Congressmen are not better than members of Parliament.

The tyranny of the Knights of Labor is beginning not only to be felt, but made the subject of earnest protest by the firms they have boycotted. They are just opening their eyes to the fact that Congress does *not* make all the laws for this District, but that there is *another* government that presumes to control all persons who are either employers or employes. It was not until the first shots were fired at Sumter that the people were fairly awakened to the arrogance and wickedness of the slave power. It will be when the secret lodge system shall seek the overthrow of a government by the people, and for the people, and substitute a secret hierarchy, that they will in like manner rise in their might and decree the suppression of all secret orders. There are indications all over the country that this conflict is impending and will soon be upon us. May God prepare us to meet it.

H. H. Hinman.

A PILGRIM SONG.

Our God is faithful! Time moves on, to find us
Still singing of the mercies left behind us—
Still taking, as we sing, of some fresh store,
And looking trustfully for those before.

How can we doubt, with memories to cheer us!
How can we sorrow, with His love so near us!
How can we faint, while He has strength to give,
And we, by faith, his proffered grace receive!

Like as a father, praying, he leads us,
And daily with some heavenly morsel feeds us;
Sees to our ailings, hushes our alarms,
And bears us, weary, in His loving arms.

He who has led thus far will never leave us,
Until He at His heavenly home receive us.
There we shall see His face, and there adore,
And cast our harps to praise Him evermore.

A few more stages, on our journey going,
And we shall reach where Jordan's stream is flowing;
Our faith for God will cleave its swelling tide,
And land us safely on the other side.

There Ebenezers shall be lost in joy forever,
Where sorrow, sin, and want can never enter;
Where, in a day that knows no coming night,
We'll bless the faithfulness that kept us right.

—*London Christian.*

THE MARVELOUS PSALMS.

Is there in the modern world, in spite of the Christian teaching of near two thousand years, anything to compare in depth, and freshness, and reality of religious feeling with the religious feeling of the Psalms? Well, we are disposed to think that there is not. But we do not think that it is so staggering a thought as it at first appears, and just for this reason that in the education of the human race there have been so many strands of new purpose introduced since the age of the Psalmists, that it is hardly possible to conceive that the pure leaven of religious feeling, as it presents itself where there is no distracting conflict between it and a multitude of other obligations and ties, should have leavened as yet the whole lump of humanity such as in this century we find it. The mere intellectual problems with which the world has been occupied since the religious education of the heart was presented in its completest form, have been distracting enough, for it is difficult to estimate the magnitude of the claims they have made on the attention of men, and the magnitude of the interests they have added to the secular life of men. The development of science and philosophy alone in the last two hundred years will undoubtedly account for a great diversion of energy from the religious life to the life of the intellect: and no one can deny that the development of science and philosophy is a part of the divine purpose for man, not less truly, though in a much more subordinate sense, than the development of his religious life. Again, the development of science is as nothing compared with the development of the passion of pity for man as man, which is a very different thing indeed from the pity for man as a creature of God, and in our own day we see that this last growth has been the cause of a much more temporary but a much more serious diversion of energy from the religious life, than even the rapid growth of intellectual and physical science.

We say that the development of the passion of pity for man as man, has caused a much more temporary, though a much more serious, diversion of energy from the field of the invisible to the field of the visible universe, than the abnormal growth of man's intellectual life, for while the latter at present shows no signs of leading us directly back to God, the former—the immense growth of the passion of pity for man as man—does, we think, show very definite signs that it will break down all the natural barriers and constitutional limits under the restraints of which alone the nature of man can thrive, unless it brings us back—as it will bring us back—to the much deeper and truer and wiser pity which is felt for man as the object of God's love. The great series of electric storms through which Europe has been passing ever since the occurrence of that wonderful outbreak of feeling for "liberty, fraternity, and equality," which we call the French Revolution, have to our minds proved how easy it is for the passion of pity to overreach itself, and to end in something like the fiercer cruelty of the present Nihilist movement. It is the same with milder outbreaks of the same feeling when they ignore the sobering influence of religion. They all appear to end in excitements which overstrain the heart of man, and result in consequences the very opposite of those intended when the great wave of feeling was first set in motion. But who can wonder that with so much new experience of all kinds—intellectual, moral, sympathetic,—to be assimilated, the religious life of man should not now be as fresh and vivid as it was at the the time when almost the sole object of the divine training was the implanting of that religious life? Meanwhile, the Book of Psalms remains to show us the centre from which our spiritual life was first developed, and the centre to which it must return, after it has conquered all these distracting influences of intellect and emotion, and reduced them to acknowledge its humbling and sobering and spiritualizing sway.—*The Spectator*, (*London.*)

THE PRIMARY PLACE OF FAITH.

Without faith, no religious fabric which it is attempted to build can be secure or permanent, whether that fabric be rearing in an individual soul or in a nation. Not beginning in faith, it is not religion; nor will it endure or sustain the pressure of calamity and temptation, any more than an arch will hold without a key-stone.

Religious forms, ritualisms, resolutions, penances, morality, and all natural goodness, too, are to the structure of religion in a man's heart, or in the mind of a people, its mere scaffolding, which taken away, the arch falls, unless it has been buttressed and keystoned with faith.

Or, to change the figure, let me say that the true method of religious discipline, and of the soul's education for eternity, is symbolized in the building of an anthracite fire upon an iron grate. Unless you begin right with kindling matter, like substantial articles of faith at the bottom, and put the hard coal over all, and then apply your fire, you will try in vain to ignite the heap. You may put wood, hay, stubble in any quantity at the top, and then apply the blower, and there will be noise enough and a transient heat; but the coal will not kindle until you remove all those black pieces of unpromising mineral and dispose the combustibles in their right place, and then put in again the stony material which you wish to inflame. Till you do this, it will not develop for you its latent heat or light, but the cold, unsightly stones will be naught but cold stones still.

Just so in religion: if you will have a character from which shall radiate the heat and emanate the blessed light of holiness; if you will have those dark, stony materials of your nature converted into the fuel of holy love; if you will have the clinker and slag of depravity consumed to ashes, the altar-fire in your soul must begin with faith. Faith in the infinite wisdom and goodness of God, our Father; faith in the atoning blood and intercession of the Lord Jesus Christ; faith in the blessed Saviour as your soul's only wisdom, righteousness, sanctification, and redemption; faith in the presence and power of the indwelling Spirit to create you anew in Christ Jesus unto righteousness and true holiness, must begin that funeral pile of your sins from which in due time your soul shall issue forth, regenerated and disenthralled, to burn and shine like a seraph in the kingdom of God forever. Not in the postulate of the Epistle to the Hebrews merely, but in the very nature of things, WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE GOD.—*H. T. Cheever's Correspondencies of Faith.*

HOW AN INFIDEL LEARNED TO BELIEVE.

One evening the evangelists (at the Adelphi Theatre, Chicago,) found an infidel among the inquirers, who, when addressed on the subject of personal salvation, said: "I don't believe in your God; I'm an infidel. I have denounced the churches and Christianity for several years; but, sir, I have been here twice, and these testimonies bother me. I never heard anything like it before. I am persuaded that these men are talking about a reality." And then the big tears began to chase each other down his cheeks.

He was asked if he would not like to have what these men were talking about. "Yes," said he; "but I don't believe the Bible—I can't believe it."

"Never mind about the Bible," said the brother; "just kneel down here and ask God to save you."

They knelt down together, and he began to pray—oh, such a prayer! After a few words of counsel the evangelist left him.

On the following evening, among the first to testify was this man. Jumping to his feet, he exclaimed: "Friends! last night I came here an infidel. I was one for twenty years or more. I've been all around the globe and preached against the churches and Christianity. But when I came here I heard men tell of what they were, and how they were saved from lives of sin and wretchedness; and I said as I listened, "Surely these men are speaking about a reality. I was persuaded to pray; and oh! I can't describe the peace and joy that fill my poor heart. I didn't believe the Bible when I came in here last evening; but now I believe every word of it! What a change has been wrought in me! I'm a new man! And now, as I leave the city in a day or two, I request you all to pray for me, that I may let my light shine."—*Chicago Mission Worker.*

WAITING TO GROW.

Little white snowdrop, just waking up,
Violet, daisy, and sweet buttercup:
Think of the flowers that are under the snow,
Waiting to grow!

And think what hosts of queer little seeds,
Of flowers and mosses, of ferns and of weeds,
Are under the leaves and under the snow,
Waiting to grow!

Think of the roots getting ready to sprout,
Reaching their slender, brown fingers about
Under the ice and the leaves and the snow
Waiting to grow!

Only a month or a few weeks more
Will they have to wait behind that door,
Listen and watch and wait below;
Waiting to grow!

Nothing so small and hidden so well
That God will not find it, and presently tell
His sun where to shine and his rain where to go,
Helping them grow!

—*Ex.*

A LION FOILED.

"Did you ever see a lion in its native wild state?" I asked a gentleman from South Africa who was traveling in this country. He was a descendant of the early Dutch settlers.

The eagerness with which he asked questions in regard to the management, even to the smallest details, of our educational and reformatory institutions and our large manufactories, was only matched by his willingness to answer questions about his own country.

"Oh, yes," he said, "although the lion flees before the march of civilization, and one must go a long distance from Cape Town before he reaches the wild districts where the king of beasts has his haunts. When I was a lad, a brother of my father founded a settlement on a fertile plateau far up in the country, my father investing a considerable sum in stock to be placed under his care.

"In a short time my uncle sent us word that the lions were troubling the cattle, and there was a fine opportunity for his young relatives to distinguish themselves as huntsmen.

"Two of my cousins and my oldest brother at once determined to go, and after much persuasion my father gave me leave to accompany them.

"'We supposed there were no lions in the vicinity,' said my uncle on our arrival, 'but it seems they infest a wild, unexplored river valley to the northward; and probably they think our flocks and herds were sent to the table-lands for their especial benefit.'

"'The Adam and Eve of all the lions are there, I am sure, young sirs,' said Peter, a curious genius, who had charge of the stock. 'Two or three times I have had glimpses of them, and their roaring at nightfall is enough to loosen your teeth.'

"While we were laughing at this, one of the young herdsmen rushed in, saying:

"'The milk-white heifer has gone astray, and although we beat the bush until dark, we found her not. The rest of the animals are safe in the fold.'

"'She will make a tender supper for some hungry lion,' said my uncle. 'It is a pity, for she was a rare little creature, as white as milk.'

"'Surely,' said Peter, 'the lions can't catch 'Milk-white' without a run for it. She knows the way home, and she is as fleet as a deer. Wait you here until I whistle. Then come you all with your rifles.'

"It was ten minutes, perhaps, before the signal sounded beneath the windows, and going out, we saw Peter with an immense snow-white bag stuffed with straw upon his head.

"'Follow me,' he said, and he walked swiftly away in the bright moonlight, up a narrow foot-path, we following silently in Indian file.

"It might have been twenty minutes before our guide paused at the summit of a high bluff and threw down his burden.

"Stretching himself upon the ground, he looked over the jutting edge of rock, and we followed his example. Far below us we caught glimpses of a thread-like stream among the bushes.

"'The cow-path to the farm-house follows that stream,' explained Peter. 'Below here a few yards it makes an abrupt turn, around the point of this bluff. 'Milkwhite' knew the way well. Hark!'

"We had heard nothing, but Peter said, excitedly:

"'That low of fright was from the heifer. The lion is in pursuit of her, I have no doubt. A lion

will sometimes pursue an animal for a long distance, and although the animal may be the more swift-footed, the lion will conquer in the end by his persistency and greater powers of endurance. There! there! did you not hear them?'

"There was no mistaking the distressed loo-o-o, ending almost like a moan of anguish. Soon we heard her rapid, even hoof-falls and a rushing sound as she made her way through the underbrush.

" 'Look sharp! we shall see her now,' said Peter, and just then a stream of white, like a phantom, shot through the moonlight beneath us, and was lost at the turn of the path.

"Quicker than thought, Peter hurled the big white bag over the precipice. It bounded along, and before it ceased rolling a huge lion, intent upon its prey, appeared, crouched, and sprang upon the bag as a cat pounces upon a mouse.

" 'Follow me!' cried Peter. My brothers obeyed. I leaned, spell-bound, over the cliff.

"For an instant the lion clung to the white bag, lashing its sides with its long tail in triumph; then it let go its hold, drew back, and looked at the bag of hay in the most abject, crestfallen manner conceivable; then, turning back slowly, step by step, he retraced the way to the point from which the spring had been made. Then came the simultaneous crack of three rifles.

"The huge beast threw up his head, with an air of complete surprise, and then fell dead, pierced by every one of the leaden messengers.

"My uncle came forward from the shadow of a rock, where he had been standing unobserved, and together we went down the bluff.

"The monster was of a beautiful pale yellow color, and measured full twelve feet from the tip of his nose to the tuft of his tail.

" 'This is Adam,' said Peter; 'his mane is gray in places, and one of his teeth is broken off.'

" 'He is old, no doubt,' said my uncle; 'nevertheless, he would have carried 'Milkwhite' home to Eve as easily as a cat would carry a mouse!'

" 'I knew if I could make him spring upon the bag,' said Peter, 'that he would pursue the heifer no farther. If a lion misses his prey, he is always so filled with chagrin that he gives up the chase.'

" 'If lions believe in fairies,' said I, from my perch astride the neck of the huge beast, 'he must have thought 'Milkwhite's' fairy godmother had risen up out of the bushes and turned her into a bag of fodder.'

"My uncle laughed. 'Everybody must learn their own lessons from Adam's fall,' he said."—*Christian Standard.*

A QUEER GENOESE FASHION.

We soon pass an immense house which was once a palace, but is now used for other purposes. Looking up, we see that one of the great windows in the second story is open, and a lady is sitting at it. She is dressed in very bright, though somewhat old-fashioned, attire. Flowers and vines cluster inside the window, and there is a hanging cage with a bird. As we stop and look at her, the lady does not move, and in a few minutes we perceive that the window, the lady, the open shutters, the sash, the flowers, and the cage are all painted on the wall in a space where you would naturally expect to find a window. This used to be a favorite way of decorating houses in Italy, and in Genoa we shall frequently see these painted windows—some closed and some partly open, some with one person looking out, some with two, and some with none. The lady at this window has sat and looked out on the street for hundreds of years. Under her window, into the great entrance of the palace, used to pass nobles and princes. Now there are shops in the lower part of the palace, and you can have your shoes mended by a cobbler in the courtyard.—*From "Personally Conducted," by Frank R. Stockton.*

THE MEN WHO SUCCEED.—Says the *Manufacturers' Gazette:* "The young men who receive promotion are the men who do not drink on the sly. They are not the men who are always at the front whenever there is any strike, nor are they the men who watch for the clock to strike twelve and leave their picks hanging in the air. They are not the men who growl if they are required to attend to some duty a few minutes after the whistle has sounded. They are the men, usually, who pay the closest attention to the details of their business, who act as though they were trying to work for their employer's interest instead of to beat him at every crook and turn. They are the men who give the closest attention to every practical detail, and who look continually to see whether they can do any better or not. This class of men are never out of a job. They are scarce. They never strike, they never loaf, and they do not ask for their pay two or three weeks before pay-day."

TEMPERANCE.

BEWARE OF THE SERPENT.

A FRIENDLY COUNSEL TO THE TEMPTED.

BY PASTOR J. F. AVERY.

The foolish habit of "standing treat" is responsible for much of the evil wrought by intemperance; and we hope every reader will take this hint as a word in season. It is an evidenced fact that drinking intoxicants produces a species of degeneration of all the organs, a deceptive fleshiness, which, with a diminished circulation and irregularity of both liver and kidneys, renders the drinker liable at any time, by a slight irritating cause, to become a victim and prey for acute disease and death. Don't ruin your own health by drinking at the whim and wish of another. Drink when thirsty, and then what is safe and wholesome. If already a victim and slave to the habitual use of intoxicants, strike for liberty. Remember the morning dram which tones and gives you nerve after yesterday's excess is a delusion and snare—a fiber of the invisible cord of sin which is binding thee for the place of eternal thirst. Watch and pray. Ask God, for he can and will give thee deliverance from the accursed influence and bewitchery of strong drink. Now is the time to escape for thy life. Now, by the grace of God, say:

"I sign the pledge to abstain from all evil habits and the use of intoxicants. Witness my signature, ..."

SAM JONES ON WHISKY.

The liquor traffic ought to be made so odious that nobody but an infernal scoundrel will sell it, and nobody but an infernal fool will drink it. Separate these liquor-dealers from their liquor, and they will be all right. The church that will house a man that sells whisky is a detestable fraud. The church that will house a man who rents a house to sell liquor is a hateful hypocrite. Some of these churches here in Atlanta are doing just that thing. If there is a man or woman in this vast audience who never had a relative or loved one hurt or ruined by whisky, I want him or her to stand up right now. You have all had a brother, or a son, or a father, or a son-in-law ruined by whisky. My goodness! these sons-in-law! I'd rather have a boa-constrictor around my neck than to have a drunken son-in-law. The devil can't do any worse than that. Some of you old hypocrites that are dilly-dallying with the whisky question are going to get caught just that way. The devil is going to slip up on you with a drunken son-in-law, and I'll bet he will make you a Prohibitionist with a vengeance. I look around your city and see the bar-rooms as thick as the stars in the heavens. Each one of the three hundred bars in Atlanta represents, at least, ten confirmed drunkards. Three thousand men in Atlanta, across the line, are gone to ruin! You can stop it if you want to. There are church members enough in this town to turn out any day and vote liquor out of it. You are afraid to do it. You will let some barkeeper with an old, rusty pistol cuss and rare around the polls and scare you home. You don't want to have a fuss. Well, I'll tell you every good man dreads a fuss, but he don't fear anything that walks on the earth. God despises a coward. I had rather die at the mouth of a cannon doing my duty than to run away from it because I was afraid. God intrusts all the noble causes on this earth to men who are game.—*Independent.*

WHISKY UNDERFOOT.

Many years ago, before the days of western railroads, turnpikes and bridges, a Governor of Ohio was traveling in company with several other gentlemen on horseback. They approached a large stream that appeared formidable, but relying upon the swimming qualities of their horses, after some consultation they ventured in. The water became deeper and the current more rapid as they advanced, but with great difficulty they gained the opposite bank.

Alighting to hold a conference over their perilous adventure and deplorably wet condition, one of the company drew from his dripping saddlebags a small bottle of old Bourbon, remarking that, as a precautionary measure, it might be well to take a small drink.

The bottle was then passed around, but when the Governor's turn came, he poured his portion into the tops of his boots, assigning as a reason that it had been his motto through life to keep that enemy under foot.

The sequel proved that he alone escaped the evil results of the exposure.

WHY HIGH LICENSE IS OBJECTIONABLE.

The *Inter Ocean* advocates high license. It claims that the Illinois law has reduced the number of saloons in that State from 13,000 to 9,000, while it has increased the revenues of the State from $200,000 to $1,500,000. This it claims is a good record, one that should satisfy the temperance people; but Helen M. Gougar takes a different view of this matter. In a letter to that journal she says:

"By the figures given there is an increased revenue of $1,300,000, which, it is affirmed, 'makes the evil bear a large portion of the expense.' Who pays this extra revenue? The advocate of high license will answer: 'The saloon-keeper.' Where does he get this amount of money? Surely he will not remain in business unless he can make this revenue out of his business. The men who drink at his counter pay this revenue, not the saloon-keeper. Who are these men? Very largely the working classes. Who suffers most from the payment of this 'extra revenue?' The women and children, the homes of the men who hand this revenue, 10 cents at a time, over the counters of the saloons. This extra $1,300,000 revenue represents so many hungry, cold children, so many little bare-legged, barefooted babies in 'High License Illinois.' It is a poor law and a poor government that cannot protect its women and children better than the above statement shows that the High License law is doing after several months' trial. If this 'extra revenue' went back into the homes of those who do the drinking it might appeal to the common sense of those who claim this to be 'blood-money.' "

This is Gospel truth. There is no way to cure the evils of the liquor traffic except by abolishing it altogether. In other words the dog's tail ought to be cut off close behind the ears.—*Demorest's Monthly.*

Only a short time ago, says the Osceola *Sentinel*, while we sat at an Osceola store, we saw a man and his wife from the country trading. The woman had the appearance of being a hard-working, industrious, intelligent lady. She was examining a piece of calico or other cheap dress goods. The clerk said, "Shall I cut you off ten yards?" The pale-faced, overworked woman turned to her husband and in a timid, frightened manner asked him if she might buy a dress, as she needed it and the cost would be less than $1. "No," he grunted, "I can't afford it;" and yet he had just paid as much for a great plug of navy and a paper or two of smoking tobacco. The poor, illy-clad, but neat woman subsided as though this was no new experience, while her rough, coarse and animal husband bit off a mouthful of the weed and ordered her to get ready for home.

I have long had the conviction that there is no greater cause of evil, moral and physical, in this country than the use of alcoholic beverages. After more than twenty years of professional life, I have no hesitation in attributing a very large proportion of some of the most painful and dangerous maladies, which have come under my notice, to the ordinary and daily use of fermented drink, taken in the quantity which is constitutionally deemed moderate. . . . There is no single habit in this country which so much tends to deteriorate the qualities of the race, and so much disqualifies it for endurance.—*Dr. Thomson, F. R. S., and Surgeon Extraordinary to the King of the Belgians.*

The W. C. T. U., of the District of Columbia, has been doing most efficient work among the inmates of the Soldiers' Home, and also at the navy yard among the mariners. A petition is to be presented to Congress asking that a law be passed prohibiting saloons within a mile of the Soldiers' Home. General Sheridan, when asked his opinion on the subject, said: "You propose to banish the saloons one mile. Ladies, make it ten."

If intemperance should break out among horses and cattle, there would be an extra session of Congress called in less than three weeks to stay the evil. But pshaw! its only men that get drunk.—*Golden Era.*

Alcohol is universally ranked among poisons by physiologists, chemists, physicians and all who have experimented, studied and written upon the subject. —*Professor Youmans.*

We have a great horror of arsenic, and fifty other things; the fact is, all these things are a mere bagatelle in relation to the most direct, absolute, immediate and certain poisonings which are caused by alcohol.

There are more men killed, so far as I know English statistics—more men poisoned by alcohol, than are poisoned by all other poisons put together.—*James Edmunds, M. D., London, Eng.*

The Churches.

—One of the most interesting religious papers of Chicago is the *Mission Worker*, published at the Adelphi Theater Mission by the evangelist Kirkland. It is a record of all the missions in the city, but especially of the Adelphi. At this place a free soup kitchen was opened Feb. 1st, and some 18,000 men it is believed have come in and heard the Gospel proclamation since. Two meetings are held daily and three on the Sabbath.

—The Dayton *Christian* reports some 200 conversions and many additions to the United Brethren church in its last number.

—The *Mail* of Buffalo lately printed the following item, which, we hope, may prove to be a mistake. If not, it is a matter which should be closed up immediately, along with the tobacco habits of the Evangelists Jones and Small:

> A [illegible] request for prayer to the Fulton street prayer meeting, and have looked in vain to find it in any of the religious meetings. It was published in these columns [illegible] for the conversion of the owners of the property on which they would stop renting a part of the same for the Fulton street prayer meeting is held [illegible] a fervent appeal to God would follow [illegible] the leader, but were pained to [illegible] was read at the meeting. We [illegible] reason. The property is owned [illegible] the prayer meeting. Can a greater [illegible] the Fulton street prayer meeting be found? If [illegible]

—Mr. Moody, when at Memphis, sent for the Evangelist Sayford at the East, with Mr. and Mrs. Towner to assist in singing. They have carried on the good work with great success since Mr. Moody went on to New Orleans. The Evangelist Bliss was called by Mr. Moody to continue the good work in New Orleans.

—Major Whittle's meetings in the leading cities of Kansas are being greatly blessed to the churches, and with many conversions. The revival of consecrated Christian life among professors of religion is the most marked effect of these meetings. Mr. Whittle went to Topeka on the 12th ult.

—Dr. L. W. Munhall is conducting revival meetings in the large cities of the Pacific coast. At Los Angeles, Sacramento, San Francisco and Portland crowded meetings and many conversions were the result. Over 350 persons publicly professed Christ in Portland.

—The labors of Bro. A. J. Bell at Anamosa and Fayette, Iowa, were blessed of the Holy Spirit in the conversion of over 300 persons since the 1st of January.

—Charles Herald, late of Chicago, and leader of the choir of the Moody church, one of the sweetest of Gospel singers, was called by the Yankton Congregational church to labor in Dakota as an evangelist. He has been conducting meetings at Chamberlain, Dakota, and Cherokee, Iowa, the past month, and with most precious results. Mr. Herald is a brother beloved, and whatever church calls him for evangelistic work will make no mistake. He gave up his business to devote himself to the work of an evangelist from pure love for the service.

—Wheeling, W. Va., reports an interesting revival in which the wealthiest people of the city have been converted.

—C. H. Fralic reports some 200 conversions in his pastors' Sunday-schools in Nebraska the past year, and the gathering of fourteen churches.

—Mr. Sankey has given a new building lot to the Methodist church in New Castle, Pa.

—The Congregational church at De Mars, Iowa, has received 117 members during the year, of whom 54 were on confession of faith.

—Moody and Sankey's meetings in New Orleans stirred up an enthusiasm in that city greater than any ever known there before.

—As a result of union services beginning with the Week of Prayer, about 100 persons have professed conversion in Worcester, N. Y.

—As a result of a recent revival at Drury College, Missouri, every student but one, every girl in Fairbanks Hall and all the servants have become Christians.

—A wonderful evangelistic work is said to be going on among policemen in New York city, conducted by a Hungarian young man, who is himself a remarkable illustration of Divine grace.

—Dr. L. W. Munhall goes to San Francisco on the 14th of March, for two months. The churches have divided the whole city into districts and appointed visitors for each district, in order to prepare the way for the evangelist before he begins his work. The California papers say Dr Munhall is going to the Sandwich Islands and to Australia to hold meetings. The Lord seems to use this evangelist in a remarkable manner for the conversion of souls.

—There are five Chinese Sunday-schools in Chicago, with 682 teachers and 760 pupils.

—A call has been made by the Presbytery of Cincinnati for a convention of the ministers and members of the Presbyteries of Southern Ohio, Southern Indiana and Kentucky. The convention will be held in the First Presbyterian church of Cincinnati, beginning on the evening of March 16 and continuing the two following days. The opening sentence of the call gives the reasons for the convention as follows: "Without undertaking to forecast the future, we cannot fail to recognize the present indications of a growing desire on the part of Christians for times of refreshing from the presence of the Lord, and a deepening conviction in the minds of all classes of people that we are already upon the eve of a religious movement of more than ordinary extent and power."

—The will of John B. Gough leaves $1,000 to the American Board of Commissioners of Foreign Missions, American Home Missionary Society of New York, American Seaman's Friend Society of New York, Children's Friend Society of Worcester, Mass., Trustees of the Memorial Hospital of Worcester, and National Temperance Publication Society of New York. The rest of his estate goes to his widow and other relatives.

—A letter in the London *Times*, written from Tientsin, speaks of missionaries as "the true pioneers of civilization," and adds that "the day has gone by when English missionaries are snubbed by their own authorities." The writer states that "a new wave of missionary interest is passing over China," and he seems to appreciate the young men of the English universities who have recently gone out under the China Inland Mission.

—What a grand example of consecration and courage is shown by the march of Bishop Taylor, with the van of his missionary army, into the heart of Africa! He leaves behind him the best positions, each occupied by one or more of his followers, and pushes on with the rest to occupy more stations. He seems to conciliate the natives wherever he goes, and the climate itself appears to be tempered to suit his pioneer forces. He calls for thirty or forty more missionaries and the means to pay their traveling expenses to their appointed stations; also the means to build houses for them and places of worship, but no means for their support; that is to be obtained, under the Divine guidance, from their own labors, of which teaching the natives will no doubt be a chief part.—*N. Y. Witness.*

—Not only from a Protestant, but from a Christian point of view, says the *United Presbyterian*, France is one of the most interesting of the civilized nations. It is almost without religion, and yet it contains some of the most religious people of the day. Rev. Dr. Baird has said that "France is the foremost foreign missionary field in the world," and all things taken into account, his language need not be pronounced extravagant. There is need of effort there, and work successfully done there becomes a mighty influence in behalf of effort elsewhere. To convert France is to add unspeakably to the power of the organized kingdom.

—The *Sunday-Schools at Work*, the organ of the New York Sunday-School Association, states that there are more than 740,000 children and youth in the State not under any religious instruction, Protestant or Catholic.

—Students who help themselves at Howard University, Washington, compose a large proportion of the numbers in the different departments. In the Normal Department there are forty who in part or whole are earning their support; in the Preparatory, twenty-five; in the College, eighteen; and in the Theological, forty-one; in all 124. The number is also large in the Medical and Law courses. Some of these work at trades; some are waiters in hotels and boarding-houses; some teach; some pick up odd jobs of labor; some perform services at the University; some preach to churches; some act as Government clerks.

THE CENTRAL BIBLE SEMINARY.

Stromsburg, Nebr., March 7, 1886.

Editor Christian Cynosure,

Dear Sir:—As you have kindly noticed the existence of the *Central Bible Seminary* before in your paper, I take the liberty hereby to send you further items for publication.

When about a year and a half ago, for good and sufficient reasons, we left the Baptist Seminary at Morgan Park in order to organize an independent institution of Christian learning, a Board for that purpose was organized at St. Paul, Minn., and a course of training for ministerial students commenced. During the winter we had thirty-nine students and seven instructors. Although the most of these students needed support, and we had no aid from any educational society, yet, through the blessing of God, we closed the year without a dollar's indebtedness. We had also during the same time received subscriptions towards an endowment, amounting to $28,000, the larger portion of which we deem good, and wills to an amount of about $12,000, all this from Swedish Baptists. We had also received several offers of loans for making a location. The offer of $10,500, together with forty acres of land, by the city of Stromsburg, Nebr., was accepted, and we moved to this place in the spring of last year.

We have now erected our first building intended for the Seminary proper. It is a brick structure of 100x40, three stories high, and basement cellar. The building contains rooms for forty-eight students, two professors, kitchen apartments, dining-room, reception-room, library, two recitation rooms, and a large chapel across the central part of the building in the third story. Every hall is light and airy, every room is ventilated directly from out doors, and the whole building is heated with steam. The building cost $10,800, and the heater $1,600. We opened with Theological and Academic studies in January. We have over thirty students present, mostly for the ministry, although we opened so late. By next fall we will probably have more students than the building can hold. We need an additional building for ladies, and by and by also a separate college building; but we must now work for an increase of endowments and general income, whereby, first of all, to support an adequate faculty.

The seminary building was dedicated on February 27th. Rev. J. W. Harris, of Omaha, preached the dedication sermon, a practical, suggestive, and eloquent sermon, on the necessity of Christian education. In the afternoon Rev. F. Peterson, of Minneapolis, read a paper on the History of this School. Prof. J. A. Edgren, a paper on the Principles and Aims of it; Prof. N. N. Norton spoke on the Library and the Secretary; Rev. A. B. Orgren, on the Finances. The morning and afternoon meetings were in English. In the evening Rev. C. Silene, of Topeka, preached in Swedish, and the delightful dedication services closed with a general prayer and conference meeting. Yours truly in Christ,

J. A. Edgren.

LODGE NOTES.

—A fine lodge swindle was lately exploded in Missouri. Charles H. Smith worked up a plan which was to form a secret order, from which was to grow a new and the only true religion. He would grant a charter to any six persons who applied for it, provided that each one paid $25 into the common fund. Then he would have prophetic visions, on the strength of which he easily induced his dupes to mortgage their farms to the order. Of all the notes and mortgages thus made, Smith, as financial agent, had entire charge. In this capacity of agent, also, he would purchase land near some town and divide it into town lots which were purchased by members of the lodge from him, as follows: A member paid $50 for a lot, one-third cash, and a note for the balance bearing 10 per cent interest, and gave a mortgage on the lot. He then got $50 from the treasurer, gave it and his note for $100 to the financial agent, and gave the treasurer a receipt for $50. The agent returned $50 to the treasurer and had the note for $100. In this way each member got a lot and the agent many notes of from $100 to $500 each. The notes were good. The agent sold them and got $20,000. This is not the only lodge swindle in America.

—Henry Hof, treasurer at St. Louis of Damon Lodge No. 28, Knights of Pythias, drowned himself in a cistern Friday morning. He had misappropriated the funds of the lodge.

—D. P. Sagendorph of Charlotte, Mich., who is a leader in the prohibition ranks of the State, having been voted for as candidate for Governor, is a Royal Arch Mason. But, to the credit of his good sense, the Detroit *Freemason* says he does not work lodgery and has not for some time.

—John C. Smith, whom the Republicans elected Lieutenant governor of Illinois in 1884, seems to regard himself now in better business than ever. He is chief officer of the new Odd-fellow Patriarchs Militant for what is termed the Division of the Lakes, which at present comprises Michigan, Wisconsin, Minnesota, Illinois and Dakota Territory, but it is soon to be enlarged to embrace Iowa, Missouri, and further territory as far west as the Rocky Mountains. His title is that of Major General. He says that the degree is becoming justly popular, and is destined to be the military degree of the Odd-fellows, and is kept very busy instituting new cantons.

The Detroit *Freemason* counts a million more every time. It now reports 15,000,000 Freemasons in the world. Lately it was but 14,000,000. If this number is correct, bout seven-eighths are seceded.

THE SECRET EMPIRE.

Freemasonry, A. F. and A. M.
[Mackey gives thirty-seven different rites in Masonry. Those which are best known in this country are the Ancient York Rite of three degrees; the Modern York or American of nine degrees, to which are generally added the three degrees of Templar Masonry—which latter degrees can be taken by an R. A. Mason, omitting the 8th and 9th degrees;—the Rite of Perfection, which is the same as far as it goes (25th degree) as the Scottish Rite of 33 degrees.]
Scotch Rite, 33 degrees to Supreme Council of Sovereign Grand Inspector General.
Rite of Memphis, 96 degrees to Sovereign Sublime Magi.
Nobles of the Mystic Shrine.
Order of Eastern Star (for females).
Order of the Red Cross.
Odd fellows, Independent Order I. O. O.F.
Rebecca Degree (for females).
Patriarchs Militant.
International Order of Odd-fellows.
Patriarchal Circle, P. C.
Knights of Pythias, K. of P.
Uniform Rank.
Hibernians, Ancient Order, A. O. H.
United Workmen, A. O. U. W.
Knights of Maccabees
Foresters' Ancient Order, A. O. F.
Fed Men, Independent Order.
Red Men, Improved Order.
Reptasophs or Seven Wise Men, O. of H.
Hmerican Legion of Honor.
Royal League.
Knights of Golden Rule.
Knights of Goldcn Eagle.
Druids.
Knights and Ladies of the Golden Star.
Knights of the Golden Cross and Sisters of the Mystic Temple.
Knights of Columbia.
Brotherhood of the Union.
Ancient Order of Good Fellows.
Royal Society of Good Fellows,
Old Free Order of Chaldeans.
Order of Elks.
Independent Order of Rangers.
Knights of the Palm and Shell.

TEMPERANCE ORDERS.

Good Templars, I. O. G. T.
Sons of Temperance.
Temple of Honor. (Templars of Honor and Temperance.)
Ancient Templars, United Order.
Rechabites.
Royal Templars of Temperance.
Champions of the Red Cross.
British Templars.
United Temperance Order. (Secret password only.)
Juvenile Templars.

POLITICAL.

Grand Army of the Republic, G. A. R.
Sons of Veterans.
Loyal Legion.
Union League of America.
Independent Order of Loyal Americans.

COLLEGE FRATERNITIES.

Phi Beta Kappa.
Chi Delta Theta.
Kappa Alpha.
Delta Kappa Epsilon.
Delta Phi.
Psi Upsilon.
Pheta Delta Chi.
Phi Kappa Psi.
Sigma Epsilon.
Beta Theta Pi.
Kappa Phi Delta.
Sigma Theta.
Sigma Phi.
Zeta Psi.
Chi Phi.
Alpha Delta Phi.
Theta Delta Chi.
Phi Delta Theta.
Sigma Delta Pi.
Alpha Sigma Chi.
Sigma Mu.
Skull and Bones.
Scroll and Key.
Spade and Grave.
Axe and Coffin.
Skull and Serpent.
Owl and Wand.

INSURANCE.

Royal Arcanum, R. A.
Iron Hall, O. I. H.
Chosen Friends. O. C. F.
Mutual Aid, I. O. M. A.
National Union, N. U.
United Order of Honor, U. O. H.
U. S. Benevolent Fraternity.
United Friends, O. U. F.
Knights and Ladies of Honor.
Knights of Atlantis.
Equitable Aid Union.
Modern Woodmen of America.

CATHOLIC.

Jesuits.
Knights of St. Patrick.
Catholic Order of Foresters.
Catholic Benevolent Legion.
Catholic Knights of America.

ANTI-CATHOLIC.

Loyal Orange Association.
American Protestant Association.
Order of the American Union.
Patrotic Order Sons of America.
U. P. S. (United Protestant League.)
Templars of Liberty.

HEBREW LODGES.

Independent Order Free Sons of Israel.
Independent order B'nai Berith.
Order Brith Abraham.
Kesher Shel Barzel.
Sons of Benjamin.

WORKINGMEN.

Knights of Labor.
Mollie Maguires.
United American Mechanics.
Junior do.
Patrons of Husbandry.
Workingmen's Relief Society.
Amalgamated Iron and Steel Workers.
Brotherhood of Locomotive Engineers.
Carpenters' and Builders' Association.
Moulders' Union.
Typographical Union.
Cigar Makers' Union.
Clothing Cutters' Associations.
Coopers' Union.
Brickmakers' Union.
Horse-shoers' Association.
Iron Moulders' Union.
Journeymen Tailors' Central Union.
Machinists' and Blacksmiths' Union.
Plasterers' Benevolent and Protective Union.
(There are a score or more of the labor lodges whose names do not appear above.)

ANTI-LABOR.

Holy League of the Peers of America.

FOREIGN.

Fenian Brotherhood.
Clan-na-Gael Association.
Invincibles.
Black Hand.
Carbonari.
Internationale.
Sons of Herman.
Order Sons of St. George.
Harugari, Order of
Nihilists.
Camorra of Italy.

COLORED LODGES.

Masons.
Odd-fellows.
Independent Order of Immaculates.
Sons and Daughters, People's Protection.
United Brothers and Sisters of Friendship.
Sons and Daughters of Unity.
Sons of Elect.
Knights of Pythias.
Knights of Crusades.
Knights of Wise Men.
Knights of Tabor.
Mosaics Templars of merica.
Grand United Order of Brothers and Sisters of Friendship.
Knights and Ladies of Universal Brotherhood.
Good Templars.
Ind. Order Sons and Daughters of Jacob.
" " " " " " Adam.
" " " " " " Zion.
" " " " " " Ham.
Benevolent Society, No. 1 and No. 2.
True Reformers, No. 1 and No. 2.
Brothers and Sisters of Love and Charity.
Sons of Jonadab.
Daughters of Liberty.
Good Brothers.
Sons and Daughters of Purity.
Gallilean Fisherman.
Daughters of the Mystcrious Ten.
Household of Ruth.
Heroines of Jericho, or Eastern Star.
Daughters of Olive.
Sons and Daughters of the Tabernacle.
Immaculate Gems.
Friendship's Nursery.
Tabernacle, Tent.
Esther's Court.
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Brothers of Union.
Daughters of Union.
United Fellows and United Sisters.

OBSOLETE ORDERS.

Vehme Gericht.
Assassins.
Rosicrucians.
Illuminati.
Ku Klux.
White League.
Rifle Brigade.
Knights of the Golden Circle.
Knights of the White Camelia.
Know Nothings.
Sovereigns of Industry.
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One of the greatest novelties of the age will be presented to the people of the Northwest, at the Exposition building in Chicago, during the latter part of March, in the shape of a grove of bearing orange trees. This exhibit will be made in connection with an exhibit of Citrus Fruits, such as Oranges and Lemons, from the now famous orange section of the Pacific Coast, under the auspices of the Immigration Association of Southern California. The transcontinental railroads have generously offered to bring this exhibit to Chicago free of freight. It will fill twenty cars and twelve men will accompany it.

The exhibit will be under the management of L. M. Holt, editor of the Riverside (Cal.) *Press and Horticulturist*, assisted by H. N. Rust, formerly of Chicago, as business manager, J. E. Clark, Commissioner of Immigration, C. Z. Culver, of Santa Ana, and Frank A. Kimball, of National City, San Diego county.

This will be a novel exhibit for the people of Chicago and the Northwest; and will attract crowds of people.

Those who desire to get information relative to Southern California should attend this Fair and consult with the best posted men of that section who will be in attendance.

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There is no more faithful, persistent and undiscouraged worker than our friend L. B. Lathrop, of the Pacific coast. He has a zealous co-worker in Dr. Neal, a seceding Freemason and earnest Christian.

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Rufus Johnson sends $10 toward circulating the *Cynosure* among ministers in the South. He wishes to help those ministers who need instruction. Do not fail to read the letters of Elders Woodsmall and Countee in this number. The *Cynosure* is certainly a Pole Star of light and life to the Southern churches. The names of many Southern ministers who need the *Cynosure*, have recently been furnished this office by Secretary Woodsmall. Who now will furnish the means for sending them the *Cynosure?* Many have contributed liberally already, whose reward is evident from the good work which the *Cynosure* has accomplished for the South.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from March 8 to 13 inclusive:

James Cation, Mrs A Stone, John E Jones, James Petirman, Frederick Byrer, L B Lathrop, James Fergason, E B Gillett, A J Foord, J O Doesburg, Mrs L H Plumb, J S Shock, W O Dinius, P R Bufkin, Harvey Pruesdell, J M Adair, James Hart, J C Heywood, Mrs R Schnellbacker, A F Spaulding, Robt Jones, C A Blanchard, E B Shurtliff, J A Meyer, H Randall, Mrs E F Smith, H D Nichols, Wm Fenton, Wm Swenson, Mrs M M Duff, J A Richards, S Heaton, Hiram L Brown, H A Day, C A Anderson, Warren Jenks, H Curtis, Isaac Jackson. Samuel A Pratt, Rev Geo Bent, Louisa Hess, Isaac Jack, W Amidon, Chas T D Cowles, Deney Hopkins, Rufus Johnson, Mrs S S Hamilton, O F Pierson, Edw L Phetteplace, James Stewart, Joshua Brink, Rev N J O Neal, E T Dickson, Cyrus L Clark, Wm Elliott.

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MARKET REPORTS.

CHICAGO.

Wheat—No. 2	81	@81½
No. 3	76	@78
Winter No 2		81½
Corn—No. 2		38
Oats—No. 2		30½
Rye—No. 2		60½
Bran per ton		12 50
Flour	1 75	@5 00
Hay—Timothy	8 00	@10 50
Mess pork per bbl		10 37
Butter, medium to best	15	@30
Cheese	05	@11
Beans	1 15	@1 65
Eggs		12
Seeds—Timothy	1 82	@1 87
Flax	1 09	@1 11
Broom corn	06	@ 13
Potatoes	50	@ 75
Hides—Green to dry flint	06½	@ 14
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	5 25	@6 25
Common to good	2 90	@5 15
Hogs	3 30	@4 40
Sheep	3 00	@5 75

NEW YORK.

Flour	3 00	@5 25
Wheat—Winter	86	@1 01
Spring	94	@96½
Corn	44	@48½
Oats	37	@45½
Mess Pork		10 50
Eggs		14½
Butter	18	33
Wool	13	@37

KANSAS CITY.

Cattle	2 50	@5 15
Hogs	2 00	@4 20
Sheep	3 60	@4 90

FARM NOTES.

SPECIAL CROPS FOR POULTRY.

Every poultry breeder understands the value of having a variety of food, and that it is essential for the health of the fowls, and the production of fertile eggs, from which he can expect strong, healthy chickens. One can imagine the result to a community who would try to live exclusively on corn, yet propably nine out of ten who raise poultry, think their duty done when they have scattered before them their quart of corn and gathered the eggs. This treatment may appear to fulfil all necessary obligations when fowls can have unrestricted range through the summer season, as nature seems to provide means for sustaining life for feathered as well as human tramps. The necessity of providing corn, sometimes with wheat and oats for winter food, is generally understood, but if to these were added a supply of the other grains and vegetables of which fowls are fond, we would not hear so much complaint as now of stock "running out," and producing nothing but scallions.

As to the special grains, we may name buckwheat as one of the most valuable for the production of eggs. Sunflower seeds should also be included in the bill of fare of all well regulated poultry yards. The large amount of oil they contain seems to be especially valuable for young growing chickens. I think the finest developed flock I ever raised was one that had free access to a quantity of well ripened sunflower seeds. They also give a gloss and brilliancy to the feathers, probably unequalled by any other food. Even when fed in large quantities, I have seen no bad effects therefrom, as the husk or shell must be taken with the meat. I made an experiment one winter with two flocks, one of five pullets, and a cockerel of Plymouth Rocks the other of twelve pullets and a cock of Light Brahmas, these latter having a well appointed house, with all of the "modern improvements," sunlight, dust bath, etc. The former were in a small coop about four feet square, with a covered run formed by throwing cornstalks on some poles, and standing my battened sash up against the south side. The food for the two coops was scalded Indian meal. They were both fed from the same dish, and in proportion to their numbers. The P. Rocks laid well, and gained in flesh all winter. The Brahmas "went back," both on eggs and in flesh. The reason was that the first had the strippings from the cornstalks to help in the assimilation of their food, which the latter did not have. This proved, to my satisfaction, that some such coarse food must be provided if we would have the fowls thrive, and I may say here, that well cured green cornstalks, and young, tender grass and clover, should be provided for poultry as regularly as hay for other stock.—*American Agriculturist.*

POULTRY NOTES.

Fowls are very fond of milk and will thrive wonderously upon it.

In France, eggs are sorted and sized by passing them through a ring.

The pea hen lays her eggs on alternate days, and when she has produced five or six she will incubate, unless the eggs have been removed.

Where coops or runs have plank floors the floor should be covered with dry earth, as it is a good absorbent and will prevent little chicks from becoming crippled in the feet. Little chicks cannot thrive long on a plank floor without earth to absorb the excrement and disease germs. Many old poultrymen have learned this by dear experience.

An eagle has lately died in Vienna which has been kept in confinement 114 years. It probably was a young bird when caught, so that its age must have been not far from 120 years. A record of the eagle's condition was made from year to year. There are swans on the River Thames that are known to be 150 years old. For five centuries the Vintners' Company there has kept a record of certain swans, and the ages of the specimens of this long lived species of water fowls are known to a day.

The best bath we have found for fowls is an ash bath, says an exchange. It far excels the dust bath, although the dust bath is used by nearly all successful poulters. Take an old dishpan or some vessel that is wide and shallow, fill it with dry, fresh wood ashes, and the chicks will be in it before you can get out of the poultry house. We have seen this used and have never found lice where it is used constantly. The ashes get mixed through the feathers and lice cannot long flourish in this condition.

The lime for washing poultry houses should be used hot. The woodwork should be first well scrubbed, a little disinfectant being put in the water; then the lime wash may be brushed into corners and crannies, as well as flat surfaces. Houses may thus be kept perfectly free from insects. To be successful in poultry keeping one must have a liking for the pursuit. Of course, remuneration should be one of the primary objects, but at the same time, one should like them and care for them willingly though it is a "matter of money."

Each hen in a house should have one foot of space on the roosts. One hundred hens then would require four roosts twenty-five feet long, and to prevent the hens crowding too much upon the top roost these should be all on the same level. The roosts should be one foot apart, and be arranged in a frame hinged to the wall, so they can be lifted and hooked up for the purpose of cleaning. The roosts will take up four feet, and there should be eight feet more floor space; thus a house for one hundred hens should be twenty-five by twelve feet on the floor inside, and should be at least six feet high in the rear and nine feet high in the front, with ample ventilation.

A most important point in the matter of increased egg production consists in thoroughly domesticating the fowls. Feeding the fowls from the hand with meat occasionally, their eagerness for which overcomes their timidity, insures good results. It is a good plan to break up fresh bones for them daily, which not only increases the production of eggs, but assists materially in familiarizing the fowls with their attendant. To insure their domesticity, fowls should be visited often, treated with kindness, and cared for to such a degree that the owners attention will be largely recognized and appreciated.—*Poultry World.*

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IN BRIEF.

The once mighty Euphrates seems likely to disappear altogether, according to the *Times of India*. For some years past the river banks below Babylon have been giving way, so that the stream spread out into a marsh, until steamers could not pass, and only a narrow channel remained for the native boats. Now this passage is becoming obliterated, and, unless matters improve, the towns on the banks will be ruined, and the famous river itself will be swallowed up by the desert.

The British troops conquered Burmah easy enough, but now come reports of risings in different parts of that country. But it will be held, nevertheless, and will lead to a great extension in the sale of British goods in that part of the world. Some curious facts are being told about the people of that country. The food of Burmese peasants includes almost all kinds of reptiles, the grub of a ball rolling beetle, a kind of ant which constructs nests of leaves in tree tops (eaten in curries), and hill rats. The last named exist in such hordes that their consumption is almost a necessity to prevent the rats eating the Burmese.

According to the late superintendent of the mint, while the silver production of the world holds its own the gold production is steadily declining. In 1883 the whole world produced $94,027,901, against $98,591,588 in 1882. While the total for 1881 was $103,023,078. The silver production for the last year was $114,217,733. Our own country is the greatest silver and gold producer in the world. Our output of silver last year was $46,200,000, and of gold $30,000,000. Yet, in view of this falling off in the supply of gold, that metal has been made the sole measure of value by the commercial nations, and hence the falling prices of all commodities; the real phenomena is the augmentcd value of gold, which will buy more than it did before silver was demonetized.

An English consul named King, who lived in San Domingo for twelve years, has recently published a work about that island that is full of startling facts. It seems the negro race, left to themselves there, have deteriorated and are reverting back to barbarism. They pay no attention to education, are immoral in their lives, and will not follow industrial pursuits. Polygamy is very common, and Voudoo worship, with all its superstitious horrors and cannabalistic rites, is practiced very largely and is steadily increasing in popularity. Our own experience in this country is that the black race is amenable to civilizing influences. Colored communities with us are peaceable, happy, and reasonably industrious. But the experiences of San Domingo must not be repeated on our soil. There is danger if the blacks are left to themselves, in communities where there are few or no whites, that they will deteriorate. They can be saved by industry and education, and these agencies must be brought into play to enable the black man to advance abreast with his white brother.

Reduction of temperature in air or liquids by means of refrigerating machines is now common in all our cities. Ice machines are used on ships, and refrigerating plants are to be found in packing houses, cold storage warehouses, etc. Among the more recent applications of freezing temperature is the freezing of sand and mud in tunneling operations. The idea, in one sense, is not wholly new, because in sinking shafts through quicksands, freezing mixtures in pipes have been used to freeze the sand solid, and thus enable the workman to dig through the sand and brick the tunnel up before the sand melted. In a tunnel constructing under a hill near Stockholm it was found that the interior of the hill consisted of wet sand, and the moment this was cut into it began to flow like a thick liquid, and there was danger that there would be a "cave" on the surface above. Several houses threatened to collapse and sink in the cave, and the work had to stop. Then the idea of freezing the sand was tried by the contractor. The plan was an entire success. By means of chilled air from a refrigerating machine the loose, wet sand was frozen solid, and then it was easy to cut out the hard sand and build an arched tunnel through it. The tunnel then held the sand in place and it was allowed to melt, as the tunnel arch would support it as well as the houses above.—*Demorest's Monthly.*

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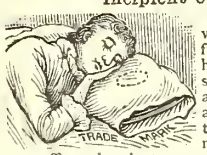
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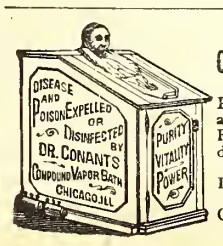
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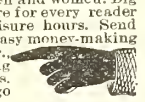


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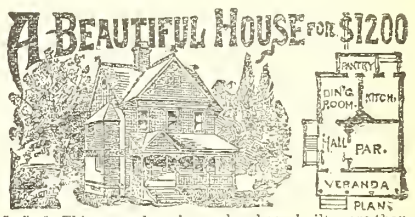
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NEWS OF THE WEEK.

WASHINGTON.

The most important business in the Senate during the week is likely to be the passage of the resolution to quiet the title of settlers upon the Des Moines land over the President's veto and consideration of the Chestnut count bill.

President Cleveland on Thursday sent a message to Congress vetoing the bill for the relief of settlers on the Des Moines River lands.

Twelve years ago, March 13th, 1874, the body of Charles Sumner was brought to the Senate chamber. The solemn rites and impressive tribute of respect accorded that Senator were repeated at the Capitol Friday in the funeral of Senator Miller of California. The scene was very impressive.

COUNTRY.

At Logansport, Ind., Friday evening the tank of a gasoline stove exploded, its flaming fluid saturating the clothing of Sarah Hassett and Joseph Heffner, both of whom started on a run with their garments ablaze. Both were captured after an exciting chase, but cannot survive their fearful burns.

Nat C. Goodwin and other actors and actresses, for appearing in Sunday performances, were fined at Cincinnati Friday $50 each.

An unknown person Tuesday afternoon placed four pounds of paris green in the coffee to be used by the inmates of the almshouse at Lebanon, Pa. Eighty of the victims were taken seriously ill and twelve of them are still in a critical condition. Had a less quantity of the poison been used, one half of the persons who drank of the coffee would have died.

Pat Ford and John Murphy, under sentence of death at New Orleans for the murder of A. H. Murphy, were discovered unconscious in their cell Friday morning, and physicians who were summoned declared the condemned men had been poisoned with powdered belladonna. All efforts to rouse them from the stupor proved futile and at 12 o'clock they were borne to the scaffold and executed, on the order of the Governor.

The steamer Ike Bonham exploded her boiler on Thursday, eleven miles below Vicksburg, Miss. A number of persons were killed and several dangerously wounded.

A new oil well was struck on Thursday near Washington, Pa., that is said to be good for 1,000 to 1,500 barrels daily. There is great excitement in the county.

The Iowa legislative committee investigating the Brown-Sherman affair have refused to accept the deposition of Mr. Valk, insurance actuary at Chicago, and a leading witness for Mr. Brown. It is again said that the investigation is being made solely in the interest of ex-Gov. Sherman.

The tug John Martin exploded in Boston harbor Wednesday morning, the craft being blown to pieces, and the crew of five men were instantly killed.

Three brothers, the notorious Archers, confined in the county jail at Shoals, Ind., under charge of murder, expiated their horrible crime at the hands of a determined mob Tuesday night.

A decision in favor of the Prohibitionists' appeal in the matter of the Atlantic election, was yesterday made by the Georgia Supreme Court.

The San Jose Anti-Chinese Society and the Citizens' Anti-Chinese Association met at Sacramento, Cal., Wednesday. Delegates were in attendance from all parts of the State. A committee reported, favoring United States Senator Mitchell's Anti-Chinese bill, and that if the passage of Senator Mitchell's bill could not at present be secured the convention favored the passage of either of the bills introduced by Representatives Morrow, Felton, or Henley, and the use of all peaceable and legal means to rid the State of the Chinese now here, and prevent the coming of any more. The resolutions strongly opposed any and all illegal means of expulsion.

The Cunard steamer Oregon, while between Fire Island light and Shinnecook, came into collision, Sunday morning, with the three masted schooner, Fannie A. Gorham. The vessel struck the steamer on the port side, immediately under the dining saloon, and tore a large hole in her side, causing her to sink in a few hours. All of the crew and passengers were taken off from the Oregon in safety. The greater part of the Oregon's mail was also saved.

Myron Nowland, aged thirteen, while in school at New Boston, Mich., last Monday, printed some letters on the back of his hand with red ink. Later the hand and arm began to swell rapidly and soon after convulsions set in, continuing till Thursday, when the boy died. He was undoubtedly poisoned by the ink.

Early Saturday morning two freight trains on the New York division of the Pennsylvania railroad collided at Cornwall, Pa. Two cars were telescoped and one caboose burned. Four elephants were in one of the cars and one of them was killed.

The strike on the Gould system of railways from St. Louis southwest continues to the great demoralization of business in Missouri, Arkansas, Kansas and Texas. Part of the lines are in the hands of a receiver appointed by the courts; he has refused to enter into any negotiations with the secret orders managing the strike. A freight train which left St. Louis Thursday morning on the Iron Mountain Road was stopped at DeSoto by strikers, who disabled the engine. They were pursued by a United States marshall and posse and overtaken. They refused to surrender, and, attempting to escape, the marshall and his men began firing, wounding one of the strikers severely and capturing seven others. Several unsuccessful efforts were made by the officials of the Missouri Pacific to run freight trains out of St. Louis Saturday, and resorted to the courts to enjoin certain leading strikers from trespassing upon their property. Ten Knights of Labor were arrested at Sedalia, Mo., for disabling an engine. Merchants in country sections are beginning to feel the effects of the strike, and are becoming exasperated at the action of the strikers. Public meetings to discuss matters have been called in a few places.

The express train which left Chicago at 11 o'clock Friday night, over the Chicago and Rock Island road, was boarded between Joliet and Morris by a band of masked robbers. They brutally murdered Kellogg Nichols, the express messenger, and robbed the safes of about $25,000 in money and $10,000 in jewelry. The railway and express officials have offered $10,000 reward for the arrest of the criminals. Nichols made a brave and desperate fight, and when found he held in his clenched fist a tuft of hair, evidently from the head of one of his murderers.

FOREIGN.

Employes of the street railway at Toronto, Ont., who had formed a branch of the Knights of Labor, were peremptorily discharged Wednesday. No union men will be employed. An attempt to run street cars Friday, precipitated a riot, both mounted and foot police charging the mob, who had wrecked a car. A desperate attempt to rescue persons who had been arrested was frustrated by the officers, who used their batons freely.

The speech which Count Von Moltke made in the German Reichstag Thursday is supposed to indicate a purpose on the part of the German Government to ask a seven years' renewal of the military estimates. This will meet with a good deal of opposition, but Prince Bismark will undoubtedly exert himself to the utmost to retain the means now at his disposal of maintaining the powerful standing army of Russia.

Louisa Hart, a rich procuress of London, was committed for trial on a charge of providing young girls for a number of aristocratic patrons. The arrest has caused quite a sensation in certain circles and gossip bandies about many names of titled debauchees as likely to be identified with the business in which the woman has grown rich.

Advices from Labrador state that below Esquimaux Point to Blanc Sabine the people are starving. They killed in January 500 dogs and ate dog meat every day to save their lives. Late last November a ship was sent from Newfoundland with a load of provisions, and in a great storm was lost and never heard of. The bishop at Esquimaux Point has written to the government asking that provisions be sent him as soon as navigation opens as there is going to be starvation there this spring. At Pentecost many families are begging for food, and there is none to give them. At Pointe Demonto there is no more flour to be had, and the people are in a starving condition.

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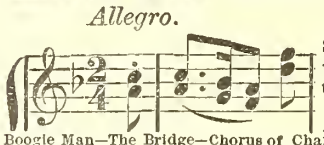
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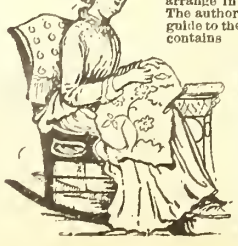
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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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THE PRESENT NUMBER will be found one of the best. The portrait and sketch of Rev. C. C. Foote, the description of the Birmingham outrage, the discussion of the United Brethren case, the resumption of the Secret Empire department, are some, not all, the points our readers will commend.

NEXT WEEK we are able to promise valuable contributions to the discussion of the labor question, which is now foremost in the country.

REV. CHARLES C. FOOTE.

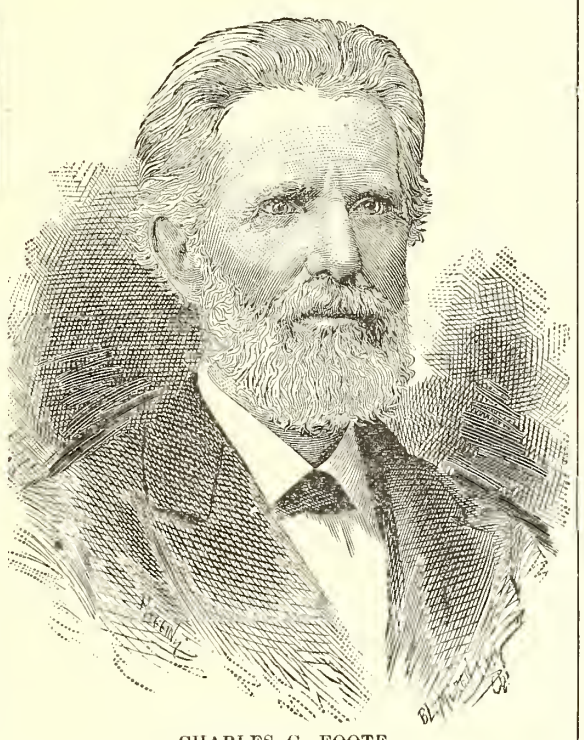
SKETCH OF HIS EVENTFUL LIFE AND LABORS.

BY GEORGE W. CLARK.

In forming our estimate of the stuff reformers are made of, we must not forget that "blood tells." The father of the subject of this sketch, who died two years ago in his 103d year, was undoubtedly the oldest Anti-mason in the world. For long years he filled different civil offices by the choice of Anti-masons. The writer knew the old gentleman when he was a staunch, Anti-masonic magistrate in the town of Mendon, N. Y., more than fifty years ago.

The first awakening of his first-born son to the great realities and responsibilities of life was amid the tremendous moral and political war caused by the murder of Capt. William Morgan by the Masons. Before half his teens were past, the parental home was exchanged for a residence with the partners of an establishment, both of whom were found to be Freemasons. The stealthy conversations of these men, in bated breath, with other Masons seemed to render the very air heavy with guilt and fear to a mind so early and thoroughly aroused to the murderous wiles of the Masonic craft.

The impressions of those early days have been growing and strengtheuing for nearly sixty years. By long continued and careful study he has thoroughly mastered the manifold proofs of Masonic wickedness: 1. By the public declaration of over a hundred renouncing Masons at Le Roy, N. Y., in the presence of two thousand hearers, that Morgan's revelations of Masonry are true. 2. The testimony of his personal friends, President Finney, Dr. N. Colver, and Elder Bernard, who had renounced Masonry; whose testimony is worth more than that of all adhering Masons, sworn to deny. 3. The confessions of Masons who have listened to Bro. Foote's own lectures, that "he never could have known so much about Masonry unless he had himself been a Mason;" thus uninteutionally acknowledging the truth of his charges. 4. The declaration of accredited, standard Masonic authors that Masonry is a religious system, and that it makes sure to its members "the grand lodge above, without Christ or the Holy Spirit. 5. The Anti-masonic writings of ex-President John Quincy Adams, the results of seven years' study. And all these are but a moiety of the demonstrations in his possession of the unutterable wickedness of Masonry.



CHARLES C. FOOTE.

The great religious awakening in Western New York began almost simultaneously with Anti-masonic and temperance revolutions. The closing of pulpits and churches against the lodge men, and the conversion of communities to Christ, kept even pace. It was in the midst of these scenes that the subject of this sketch entered the Christian life. Is it any wonder, then, that Charles C. Foote is a radical of radicals, or that he was in advance of most of his peers in earnest and public opposition to secret societies? He is no immature or theoretical reformer. If his words "burn," it is because they flow from a soul on fire from a certain and full knowledge of the multiplied and ruinous crimes and evils of Masonry.

The editor of the Oberlin paper, on reading his articles on the Oberlin Masonic defection, said he "had not heard such lamentations since the days of Jeremiah." At the end of one of his Anti-masonic campaigns, a friend accompanied him to the depot and said, "I will not leave you till I see the train start, for the Masons will kill you at the last moment if they can." He replied, "Let them kill me if they want to; I will make just as good a martyr as a young man, and if dead, will make a good breakwater for those who follow after."

With Masons, in personal conversation, he makes short work. He often says: "I want but one minute to prove to you that you cannot remain a Mason without committing a sin. You say in Masonry there is great light. Grant it, for the argument's sake. But you 'put it under a bushel.' That's a sin, sir! But you know and I know that your affirmation is false—a huge lie; and that's a sin. Now renounce, or that double sin will meet you at the last tribunal."

A true reformer from principle is a universal reformer; hence there are many threads in the woof we are weaving. The first time Bro. Foote heard of the temperance reform he said, "*I go that;*" and ere he had finished his preparatiou for college he entered the pulpit for the first time as an advocate of the temperance cause, and from that time on he has been an earnest and consistent supporter of the temperance reform and prohibition. During his ministry of half a century he has never allowed fermented or intoxicating wine at the Lord's table in any of the churches under his care.

Nearly at the beginning of the anti-slavery agitation he identified himself with the Abolitionists, and received into his pulpit anti-slavery lecturers, whether colored or bleached, who were almost everywhere denied a hearing. Those were eventful days. The friends of the slave in New York met at Utica in 1835 to form a State society, which the pro-slavery men said should never be formed in that city. During the proceedings of the convention, amid the roar of cannon and the rattle of musketry without, and the crashing of doors and windows, the howling mob rushed into the meeting, and with stones and bludgeons drove out the assembly, not only from the house but from the city, with garments torn and stained with blood; but not until the society was formed. Our hero was with the outraged Abolitionists, and went with them to Peterborough, the home of Gerritt Smith.

At an early period in his ministry he gave up a large and united congregation to take charge of a small anti-slavery church, without a house of worship, a parsonage, or salary! This because they could find no other minister in sympathy with them. During his stay with this people his labors were blessed with three revivals—an ample reward for all his personal sacrifices.

Finding a great demand for anti-slavery lecturers, he left his pastoral labors for a season, and gave his entire time to lecturing, attending conventions, holding meetings in groves, barns, streets, school-houses and churches betimes. Let it not be supposed that whatever of achievement was accomplished in rousing the people to the danger of losing their liberties was wrought out by the few weeks of demonstration that preceded the choice of our nation's office-bearers. Long and weary years of exhausting and martyr sacrifices were made ere a slumbering people could be aroused to learn and feel that three million of slaves were *clanking their gory chains on soil consecrated to liberty*, and that in the end the fetters were to be clasped upon their own limbs. Many a noble life has found an early grave by reason of these self-denying and multiplied toils; and many a patient wife has watched in solitude her nightly taper until she deserved a martyr's crown, while her husband has been toiling through drifted snows or facing the pelting storms, laden with messages of warning for the leaden ears of a people "consenting to the oppression of the poor."

During these travels in the lecture field Mr. Foote delivered the first out-door speech to the thousands convened at the famous "Jerry rescue" at Syracuse, N. Y., at which the Abolitionists were victorious, Jerry forwarded to Canada, and the slave-holders went home the wiser.

From these scenes we turn to his labors in Canada, among and for the refugees from the Southern prison house, providing them lands, homes, schools, teachers, meeting-houses, and whatever they needed in starting life in their newly acquired freedom. In these labors he had the co-operation of the leading Christian philanthropists of Detroit. During these years he suffered greater privations and more physical hardships than during any other period of his life, but making many hearts glad through the comforts secured to them.

None need be surprised to learn that Bro. Foote was the only white man in Detroit to whom John Brown revealed his intended crusade in Virginia. He did not dissuade Brown, but assured him his mission would cost him his life. He then furnished him material aid.

The old Liberty Party, the national reformers for securing homes for the landless, and the Liberty League for securing righteous civil government, each found in our universal reformer the fullest sympathy and co-operation. His devotion to these principles and his labors for their triumph gave him a reputation that won for him by these parties the

nomination for Vice-President of the United States, the Hon. Gerritt Smith heading the ticket.

His contributions to newspaper literature, consisting of sermons, lectures, revivals, travels, narratives, etc., would fill a large volume. During his public labors he held many public discussions, in which his sure conviction that he was in the right, and his quick, sharp, incisive responses were sure to give him the victory.

But for the complicity of the American Board of Missions with slavery his life would have been given to foreign missions. To complete his preparations for mission work, he spent two years in Fairfield Medical College, N. Y., preaching to a neighboring church most of the time, where his labors were blessed with his first religious revival. It would be a mistake to suppose that these reformatory labors turned our brother from the legitimate work of the Gospel ministry. These national sins against which he set his face were in his eyes effectual barriers to the success of the Gospel. He, therefore, acted the part of John the Baptist in preparing the way for the Gospel, and of John the Apostle in preaching it. And proclaiming this Gospel has been his life-work and highest joy, and it has been crowned with abundant success, nearly every church in which he has labored being blessed with revivals.

Leaving the pastorate for a time, he devoted himself to the work of an evangelist, until by overwork he was compelled to leave the field for the recovery of his health. At the expiration of a year he was invited to the chaplaincy of the Detroit House of Correction. Here a revival immediately commenced, and continued through the entire four years of his labors there. In their report of prison revivals, the National Congress gave to this revival a prominence nearly equal to the combined revivals of all the prisons in the nation. These four years were the most laborious, the most painful, the happiest, and the most successful years of his life; but they brought him to the very brink of the grave, superinducing no less than three attacks of ænemic apoplexy, from the effects of which he has never fully recovered.

In this condition his old friend and fellow laborer in the anti-slavery work, Dr. J. C. Jackson, came to his relief, and invited him to the freedom of his sanitarium, "Our Home on the Hill Side," Dansville, N. Y. Six months' treatment so recuperated his paralyzed and exhausted powers that he accepted an invitation to minister to a Union church in Minnesota, from whence he returned to Detroit, greatly benefited by Minnesota's magnetic climate. Since then he has labored a season in several churches in Michigan, Illinois and Iowa, and occasionally supplying pulpits in Detroit; and more recently the "Salvation Army" has enjoyed the benefit of his labors.

In all these years he has labored as an *unsectarian*, equally at home with all, he has served all. Everywhere he has taught that all Christian believers are in Christ's family, and that his family constitute his church, becoming so by virtue of their spiritual birth. For a few years past the Sabbath-schools have been to him a subject of special interest. Having learned that but a small percentage of Sabbath-school scholars are converted while members of the Sabbath-school, he commenced gathering statistics. The result showed that of over half a million of Sabbath-school pupils, only about three per cent of the entire number were annually converted. He saw by this astounding record that the golden opportunity of life was lost forever. There are in the United States about 7,000,000 Sabbath-school scholars, and it is fair to infer that the above percentage will cover these 7,000,000. It was this record that called forth his articles to Sabbath-school teachers and pupils in the *Cynosure*. The conversion of Sabbath-school scholars has become an object of personal solicitude and labor wherever there is an opening. The results of these labors have been the hopeful conversion of hundreds of scholars, and in some instances almost the entire school has been brought to embrace the Saviour. So rich has been the harvest from these personal labors that his ruling thought and desire is to get others to make this a specialty; and that teachers learn how to do it, and be made to feel the vastness and wealth of success; and that their desire for the salvation of their pupils shall become so intense that they cannot live without its accomplishment.

His mind seems to be a boundless storehouse of truth. In his palmy days it was not uncommon for his discourses to occupy two hours, to an unwearied audience. While preaching to one of the churches in Elmira, N. Y., his watch stopped; not noticing it, he preached nearly all the afternoon. Horrified at what he had done, he asked the people why they did not stop him, and was told they did not wish him to stop any sooner. An old minister hearing his sermon on the "Baptism of the Holy Spirit," said, "You have packed six sermons into that one." A lady listening to his sermon on the "Titles of the Lord Jesus," said, "He so exalted us it was a wonder how we could come down again." It was because his own sensibilities were on fire that he thus inflamed the feelings of his audiences.

He holds what he regards as cardinal truths with invincible tenacity. And when these truths were called in question, he is ready at once to "square off" for a theological tilt. Some of his best sermons are in defense of these cardinal truths. Thus when a D. D. denied in his presence that God had any necessary method of saving men, he wrought out a telling discourse on soteriology, or God's Method of Salvation a Scientific Necessity. Hearing a minister deny that a regenerated person could know by *consciousness* that he is regenerated, or that he is a recipient of spiritual baptism, he prepared an equally forcible essay on "The Revealing Power of Consciousness by the Illumination of the Holy Spirit." Hearing a minister say in a sermon that total depravity did not mean that sinners are as bad as they can be, he prepared a sermon from Jer. 3: 5: "Behold thou hast spoken and done evil things as thou couldst;" proving first from the Bible, and second from the history of sinners, that they are as bad as they can be. He delivered it in a revival by which five careless young men were stricken under conviction. When it was asked, may we make our own good a motive for the service of God, he wrote a most searching sermon on the subjective motive in true and false conversion, or spurious motives produce only spurious fruits. This subject he presented to a large church, which resulted in the hopeful conversion of over forty persons; and in another church about twenty persons renounced their hope, said they never were converted, and gave themselves to the Lord Jesus by virtue of his own rights and merits. In his revival labors so powerful have convictions sometimes been that Bro. Foote has been called at almost all times of night to impart instruction, lest this extreme anguish might produce fatal results.

For more than forty years the writer has been acquainted with Charles C. Foote, and has never known him to shrink, falter, or swerve for a moment from the support and defense of the truth and the right. His convictions are deep and strong, and his mental make up of that positive character that he cannot be a time-server. He is ever ready to espouse and champion every good cause, no matter how unpopular or hated of men. The faithfulness, the zeal and boldness with which this intrepid servant of God has advocated all righteousness has been a marked feature of his life. And much of his time and labor have been freely given to the cause of humanity, "without money and without price;" and his frequent and generous benefactions, while gratefully remembered by many, are best known to his Divine Master.

As a friend and Christian brother, especially with those who are in sympathy with Christian reform and progress, he is warm-hearted, constant and cordial.

> "Nature's own nobleman
> Friendly and frank,
> The man with his heart in his hand."

And now, having just entered upon his 76th year, worn and depleted by a long life of multiplied toil, he sighs for a little more strength and a few more years to devote to the reforms and works that have shared his sympathies so long.

I will close this record with a brief quotation from a recent Detroit *Free Press:*

"Nearly every evening there may be seen at the meetings in the Salvation Army barracks a slight old man, with small but striking features, bushy gray hair, looking younger than he is, and possessed of great nervous vitality. Notwithstanding his advanced age, he is still active, energetic and enthusiastic in the religious and political causes he espoused years ago. This is the Rev. Charles C. Foote, for generations a prominent resident. He is of a nervous and impetuous organization, and has through life often been considered erratic, not to say cranky.* But he has always been honest, always earnest, and usually right. For some fifty years he has been a Christian minister, and nearly as long a radical, political agitator. He was one of the earliest and most prominent Abolitionists. . . . He was a Republican up to the time of the reorganization of the American, or Anti-masonic party, some ten years ago. In 1882 he was the American candidate for Governor of Michigan, and at the last election for Secretary of State. He has sublime confidence in the future of his party, and declares 'as sure as God lives it will one day sweep the country.' In his early manhood he lived in New York, near the scene of the Morgan murder, and has been a foe of Masonry ever since. . . . He is a man of strong principles, strong prejudices, and strong friendships."

Detroit.

[*Matthew 10: 25. "If they have called the master of the house Beelzebub, how much more shall they call them of his household."—C. W. C.]

THE BIRMINGHAM OUTRAGE.

BY W. PITT NORRIS, M. D.

Monday, March 1st, was the day of our town election, and the anti-secretists were beaten by five votes that were illegal. We have been swindled out of our rights at the elections here for the past seven or eight years by illegal votes; and when we would accuse the Masons of it and name the illegal voters, they (the Masons) have flouted out their ehins and asked us "what we were going to do about it," and told us to help ourselves if we could—well knowing that any legal action we might take in the matter was already decided against us, and would only serve to rivet their chains the closer about our necks.

After the result of the above election was made known, and while we were still in the poll-room, I remarked that this was another outrage upon the legal voters of the town, mentioned the names of the illegal voters at this election, and declared that the men who upheld such fraudulent voting were equally guilty with the men who did the illegal voting; whereupon one John Sutton, a G. A. R., said that he induced one of those men to vote, and was "proud of it." James Wilson, an anti-secret man in the crowd, made some remarks to Sutton, when the latter made a lunge at him with a knife, inflicting a gash in his cheek, which bled profusely. Wilson then knocked Sutton down twice with his natural "setting maul," when he was grabbed by the lodge sympathizers and pulled out of the crowd. Sutton got up out of the rubbish and kept lunging around with his knife, threatening all Antis in general and myself in particular, calling me a "son of a b——," and threatening to "cut my heart out." I grabbed his wrist to take his knife from him, when I was caught by two large men, one a Knight of Pythias and the other a jack-Mason, and forcibly pulled away from Sutton, his knife going through my hand and inflicting an ugly wound. I was then held in the arms of these men while Sutton cut me four times with his knife—one cut just missing my eye, one from behind the ear across my cheek, one across the main blood-vessels of my neck, almost from "ear to ear," and one in my scalp behind the ear. Josiah Anderson, in trying to free me from the banditti, received several gashes from Sutton's knife about the head and face. At this time Wilson broke loose from the men who were holding him and slung the jack-Mason who was holding me into a corner, which let my right arm free, and I struck the Knight of Pythias, who yet held on to me, in the eye, knocking him loose from me, and then turned my batteries upon Sutton, who was still lunging at me with his knife, knocking him down and kicking him as he went to the floor.

The next morning a justice (?) of the peace, who is a Mason, an Odd-fellow and a Knight of Pythias, with the secret society men at his back, sent to Fairfield for a lawyer, fixed up an information against four of us, charging us with assault and battery, and Sutton signed it. Wilson, Norris, Anderson and Deahl were arrested, brought into court, and the charge read. We pleaded "not guilty," and asked for time to procure counsel and prepare for trial, which was denied us by this eminent justice. We hastily secured the services of W. S. Allen, an attorney who resides here, and who is not a member of any secret society—for which reason alone the banditti who were prosecuting the case ignored him and sent to Fairfield for a lawyer. We demanded a separate trial, which was denied us by the justice. Our attorney took exception to this ruling of the court. We then went into the completest farce of a trial that ever disgraced the name of justice. After considerable haggling the prosecuting attorney dismissed, without prejudice, the charge against Norris, Anderson and Deahl, and the trial of Wilson proceeded. Wilson demanded a jury trial, which was granted. The witnesses for the prosecution were heard. They were all, without exception, *sitting* down when the trouble commenced, with a crowd *standing* between them and those immediately concerned. Not one of them could fairly see Wilson and Sutton when the first blow was struck. Not one of them swore that Sutton did not strike first. Wilson had seven witnesses, who were *standing* close to both parties, who on the witness-stand testified *point blank* that he did not strike Sutton, or attempt to strike him, till after he had received a gash in his cheek from Sutton's knife. Yet Wilson was adjudged guilty of assault and battery! and fined by this justice (?) $50 and

costs of prosecution! An appeal was taken, of course.

One week later a fellow in town who goes by the sobriquet of "Ignorant Bill," a Mason, an Odd-fellow, and the junior editor of the *Enterprise*, filed an information before this same justice against Sutton, Norris, Wilson, Anderson and Deahl, charging them with a voluntary affray. The whole thing was concocted by the fraternities; Sutton was to plead guilty, which he did, and was fined $10 and costs. We understand the lodge men paid his fine. Wilson was not arrested; Deahl was dismissed. Myself and Anderson pleaded "not guilty," and were fined $15 each and costs. We of course appealed. The first trial was a farce, the last one a "roaring farce," in which the banditti completely overreached themselves! Remember, in the first case Sutton had Wilson and the rest of us arrested for assault and battery, and Wilson was fined $50 and costs. One week later Sutton comes into the same court and pleads "guilty" to a voluntary affray!—completely knocking his case against Wilson for assault and battery clear out of court and out of existence.

Here is the case in a nutshell: Sutton, the tool of the banditti, *braces* himself up with alcohol, purchased of one of the Masons who sat on the jury that convicted Wilson! He then goes into a crowded room with a knife, slashes around with it, gashes a man with it, who knocks him down, as he richly deserves; and the men who were compelled to defend their lives against the knife of this tool of the secret banditti are dragged into court and fined because they did not quietly submit to having their throats cut across from ear to ear!

We are all alive yet, and intend to fight this thing through and defend our sacred rights, let come what will. If we have to live under the iron heel of such a miserable despotism, we feel that our lives are of little worth.

We endeavored to introduce evidence to show the condition of Sutton's mind that Monday night, but it was ruled out by the justice. We have reliable witnesses who will testify that Sutton declared immediately after the fight that he had gone up to the poll-room to defend his party, and, — ——, he had done it, and wished that he "had killed every one of them G—d d—d Antis."

Birmingham is passing through just what other towns must experience before this country becomes what it ought to be—"the land of the *free*," instead of the Freemasons.

Birmingham, Iowa.

"THE UNITED BRETHREN COMMISSION."

BY REV. HALLECK FLOYD.

Prof. Kephart says: "I shall hail with delight the day that witnesses the end of organized secrecy, and to all laudable means to bring about that day I shall gladly lend my support." But he confesses to a desire to legalize a rule that is interpreted by some to exclude *all* secret societies, by others, to exclude *some*, and by others still, to exclude *none*. And he pleads for this rule to take the place of the clear and honest statement of organic law, that has become historic in the church, which reads as follows: "Our members shall have no connection with secret combinations." The conclusion, therefore, seems to be, that the Professor holds, that the best way to exterminate evil is to admit it to the communion of the church.

The Professor lays down three propositions which he discusses to show the expediency of admitting secret societies into the church. I will not reflect upon him, as being unduly influenced and biased by prejudice, but accord to him sincerity in his efforts to defend the Commission, which is charged with the responsibility of introducing secretism into the church. The propositions are as follows: 1. "Did the constitution of our church, as it is to-day, ever receive from the membership a formal acceptance?" 2. "Had the General Conference of 1885 authority to appoint the church commission?" 3. "Is the proposed article relating to secrecy, a declaration against secret societies?"

In reply to the first interrogatory: As a matter of fact, no formal *acceptance* was necessary, for the members of the General Conference of 1841 felt themselves duly authorized to adopt a constitution, which they did. Nor is a formal acceptance necessary now to amend the constitution. The people are not recognized as a legislative body. The only legislative body is the General Conference. *It* may freely legislate on all subjects, but only so as to preserve the constitution inviolate.

It was adopted in 1841 with all due and proper form. And it has been endorsed and officially recognized by the church too frequently and too long to be now brushed aside as a worthless thing. The Professor has had his "say so," as well as myself, about the preliminary steps in the adoption of the constitution, and he has introduced Prof. Drury to aid him in an effort to settle a mooted question; which is, to say the most of it, only a side issue in this discussion. For if the constitution is *not* the constitution for want of a "formal acceptance by the membership," or for any other reason, then the action of the late General Conference in appointing a Commission to amend it was not only irregular, but illegal also. But if it *is* the constitution, then it must be amended, when amended at all, according to its provisions for amendment. Therefore the question of informalities or irregularities in its adoption can have no bearing in the discussion, other than to show that it is a statutory law and not an organic law. The Professor seems to think that it is a statutory law. He says, "The validity of our constitution results from its adoption by the General Conference, but not from the fact of its formal adoption by the church." Well, if it is only a legislative enactment, then the General Conference has power to change it at any time without appealing to the people; and, therefore, an election calling upon the people to vote on it is unwarranted; and a commission to absorb the printing fund and to paralyze the great interests of the church, by keeping up an agitation among the members of the church, about a matter over which they have no control, is a *very great blunder*. In this position he is at variance with what he says was the action of General Conference of 1885, to-wit, "The General Conference of 1885, however, conceded the validity of the constitution, hence instead of annulling it, and providing another, they sought simply a method by which to submit admendments to the people." Their action was a double action, striking backward and forward. They declare, "that section 4 of Art. II. which reads: 'No rule or ordinance shall at any time be passed to change or do away the Confession of Faith as it now stands'; and Art. IV. which reads: 'There shall be no alteration of the foregoing constitution, unless by request of two-thirds of the whole society,' were too far reaching and impracticable to be articles of constitutional law." It became necessary for them to nullify these two articles of constitutional law, so as to open the way for changing the Confession of Faith; and so as to adopt the plan of ratifying the work of the Commission, by a two-thirds vote of those who might feel willing to become *particps criminis* to their action by voting, instead of adhering to the constitutional plan, of waiting until two-thirds of the whole society asked for any given change. And this is the basis of the commission act. If this is not nullification, will Prof. Kephart give it a suitable name?

It is also true that the General Conference of 1885 felt constrained, through fear of an immediate rupture of the body, to throw in an amendment to this Commission act paper that "nothing contained in it should be so construed as to render the constitution invalid." This paper by which the Commission was created, bears the marks of *insincerity upon its face*. And the Commission act is based upon nullification of the constitution: and all who adhere to it and advocate it, thereby, place themselves outside the protection of the constitution, and will forfeit their rights to the property of the church, if they press this Commission folly until an organic division is brought about.

In reply to the Professor's second interrogatory, "Had the General Conference of 1885 authority to appoint the church commission?" I answer, No. No authority whatever. No legislative body has the right to delegate its responsibilities and privileges of legislating to another body. This is a principle well established in jurisprudence. Legislatures may appoint committees to prepare work for them, but can not appoint committees and clothe them with power to legislate. But this is what the General Conference did when it authorized the Commission. They declared that the legislation of the Commission should become the fundamental belief and organic law of the church, provided two-thirds of those who could be induced to acknowledge the authority of the Commission by voting, should cast their votes for it; and that the bishops should so publish it in the *Telescope*; and all this to be done without reporting to the General Conference for its approval or rejection. Authority to appoint the commission! No. It was an *assumption* of authority such as was never known in the church before; and it was of a strictly partisan type, from first to last. The committee appointed to make nominations were nearly all "liberals." The Commission also which was created, ostensibly to bring peace to the church by compromise, was composed of "liberals," except Bishops Dickson and Wright, who did themselves and the church an honor by refusing to meet with them. The tellers appointed to receive and count the vote are *all* leading and pronounced "liberals." It was that kind of authority which party leaders in politics exercise over the rank and file of their party when an important election is pending.

I come now to notice the Professor's third proposition, and I am glad to be invited to do so, for it contains the gist of the whole matter: "Third—Is the proposed article relating to secrecy a declaration against secret societies?" The following is the proposed article referred to:

"We declare that all secret combinations which infringe upon the rights of those outside their organization, and whose principles and practices are injurious to the Christian character of their members, are contrary to the Word of God, and that Christians ought to have no connection with them."

The Professor says: "There is no other ground upon which they can be condemned." But I ask, what is the *ground?* Will the Professor be so kind as to show the "ground," by making an application of this declaration, or by giving a rule by which it may be known where the "only ground" of opposition to secret societies is? The proposed article declares against all secret combinations "*which* infringe upon the rights of those outside their organization." But how can it be determined as to what secret societies do thus infringe?

It also declares against all secret combinations "*whose* principles and practices are injurious to the Christian character of their members." But here again is a declaration without any application. And both these indefinite charges must be proven by the church, as the plaintiff in the case, before conviction can be obtained; for they are connected together by the copulative conjunction "and." And after all is done and said, the declaration is not *mandatory*, and hence does not and can not exclude from our communion any member of any secret society.

The most that can be said in its favor is that it is a little diluted advice, without any application. Paraphrased, it is this: Whatever is wrong in secret combinations is contrary to the Word of God, and Christians ought to have no connection with any secret combinations that would be injurious to them. If this deceptive proposition should ever become an article of constitutional law in the church, the door for the admission of the whole army of secretists would very soon be wide open. Is this what the Professor desires? If it is, he is consistent in defending the Commission. He says: "The fact that I believe that those characteristic marks belong to all such orders does not render it necessary that our entire church should think so." This is a confession that I had not expected the Professor to make. The truth is that the law in some parts of the church has been treated as a nullity for a number of years past; and this movement is intended to remove the odium of nullification which has attached to the liberals thereby. For this purpose, it is desired to make constitutional a rule that can be interpreted to exclude such secretists only as administrators of the law may desire, or to exclude *none* where it may be determined so to do. But our church is an itinerant church, having a unified government under one code of laws, and the church can not enter upon the field of passing enabling acts; for this would be at war with our general church polity. Besides, our position as an anti-secret church is an historic one; and we can not go back on our history and life without disrupting the church. We fought the battle through as an anti-slavery church, and we are religiously and patriotically proud of the victory that has emancipated four million slaves. Having lifted up our banner against this system of lodgery more than one hundred years ago, it can not be that the Lord will now suffer us to trail it in the dust. We know our inheritance, and in the name of the Lord we will maintain it.

Dublin, Ind.

Woman Suffrage has a keen critic in Gail Hamilton, who writes thus of the question, touching on some points not always thought of: "Woman suffrage is an artificial cause, and is just as hard to keep up as slavery was to put down. Convention, discussion, legislation, fail to arouse any enthusiasm for woman's rights, because there is no organized incistent, radical woman's wrongs. Individual women suffer, and concrete laws are unjust to women as a class. As men increase in refinement and virtue, women share in the improvement—inevitably because man is compounded of men and women. Whatever women suffer, they suffer from an imperfection of human society, not from any combined intentional oppression by the stronger sex. Woman suffrage languishes, not because men will not grant it, but because women do not wish it. Women can not be made to wish it, because they do not suffer from the lack of it. Whenever they want it, they will have it. There is more danger that they will have it without wanting it, than they will want it without having it."

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Wheaton, Illinois

LETTER FROM WESTERN ASIA.

ADA BAZAR, 23rd Feb., 1886.

We had a very mild winter this year. The mercury stands at 50 degrees at 5:30 A. M. The opening blossoms of the peach and plum trees begin to appear, but there is danger yet that the frost will blight them.

Ada Bazar has increased in size within the last twenty years. Emigrants from Caucasia, European Turkey and Batoum—all Mohammedans—crowded to Bithynia, and have settled both in Ada Bazar and the surrounding country. Most of the people were Christians, nominally, before this immigration.

And yet there is room. Large tracts of land are uninhabited and uncultivated. There is not a hill or plain which would not admit of cultivation. Probably not one-tenth part of the land once tilled is now under cultivation. The indolent Turk—the present farmer—with his rude plow, to which is put a pair of oxen or buffaloes, cultivates a small piece of land enough to raise a little wheat for the market, and millet for his subsistence, and then he passes most of his time in the coffee-shop with his chibouk, complaining that times are hard.

Our church has entered upon the fortieth year of its existence. In 1846 it was organized with fourteen members—poor, down-trodden and persecuted—in the midst of Islams and nominal, persecuting Christians. "These forty years the Lord thy God hath been with thee: thou hast lacked nothing." The membership is now 130—a net gain during the year 1885 of ten members. The contributions during the year, both for congregational purposes and in aid of several charitable objects, were 17,623 piasters—little less than $800.

The following is an abridgement of the article which appeared in the leading Armenian paper, *Arevelh*. Speaking of Dr. Somerville's preaching tour, which terminated last year in Constantinople, it says: "While preaching here (in Constantinople) his words were translated into native languages. The Scotch minister spoke to the Armenians several times. Now, we noticed that not only Protestant but also Gregorian Armenians listened with pleasure to his discourses. Christians have more points of harmony than of discord; therefore Dr. Somerville was able to choose the subjects of his discourses from the wider and higher regions of Christianity, where all Christians agree. * * * Now, the acceptance which the sermons of Dr. Somerville have found reminds us of the equally sad and remarkable fact that the power of preaching is a noticeable want among our clergy. * * * We have deep wounds, among which not the least, nor the least source of evil, is the fact that the greater part of the Armenian clergy is in a condition which does not correspond with their high calling. * * * In the majority of sermons heard on Sabbath and festival days there is neither heart, nor sense, nor art. There is no heart; the people are not touched, and words of our spiritual fathers make no impression upon the character of our people. We noticed what an impression the addresses of Dr. Somerville made even upon Gregorians, who are accounted the most worldly and the most liberal thinkers. Unfortunately, in the greater part of the sermons of our spiritual fathers is noticed not only dryness with respect to feeling, but also poverty with respect to sense. And it is natural that it should be so. Our preaching priests and bishops, for the most part, do not concern themselves to read to get information and new points of view and new ideas for preaching. They are more inclined to read daily papers, rather than to nourish their minds with the inspiring writings of Scripture and of the ancient holy fathers, and in general with religious and moral studies. * * * It is now a great requirement of the nation to have care that from among our priests and bishops be raised well-informed and eloquent preachers, to give to our people a sound religious and moral education, and to chase away religious indifferentism from among our new generation."

The world moves. Come, Lord Jesus, come quickly!

ALEXANDER DJEJIZIAN.

—Rev. M. A. Gault writes to the Blanchard, Iowa, *Record*: "The Sabbath is worse than blotted out in Omaha. A poor brakeman whose mother had taught him to keep the Sabbath was ordered out by the superintendent on Sabbath morning. Shortly after the poor fellow was crushed under the wheels. His mangled form was stretched out in the depot. The superintendent came down to see him, and taking his cold hand said, 'You need not be uneasy, we will pay your funeral expenses, and see that your family does not suffer.' The dying man fixed a piercing gaze upon him and said, 'Ah! you will! But who will pay for the loss of my poor soul?'"

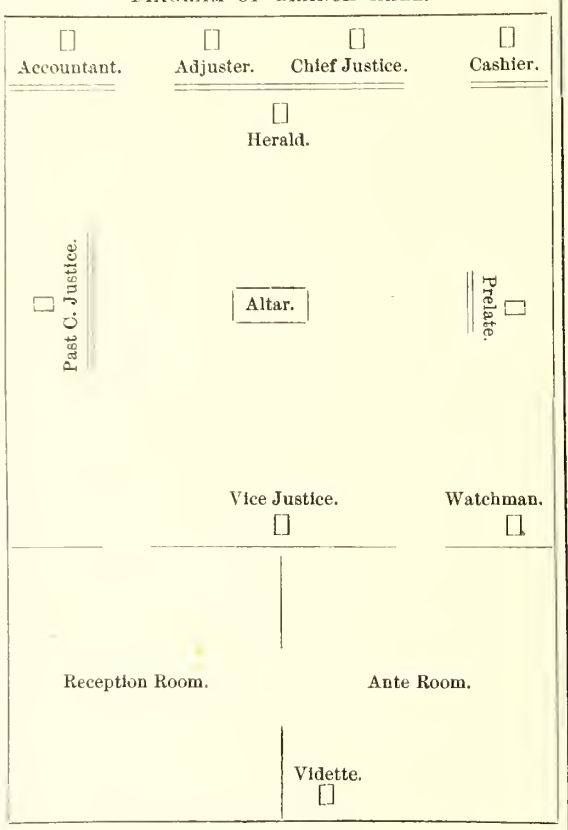
THE SECRET EMPIRE.

ORDER OF THE IRON HALL.

BY H. H. HINMAN.

Among the many weak imitations of Freemasonry that have been devised to entrap and defraud men of their money, time, self-respect and religion is "The Order of the Iron Hall," organized March 28, 1881. The central body is called "The Supreme Sitting." A subordinate lodge is called a "Branch." The following is the plan of a Branch hall, and corresponds very nearly, except in the names of officers, with an Odd-fellows' or a Good Templars' lodge:

DIAGRAM OF BRANCH HALL.



It will be noticed that the altar and prelate are conspicuous, and that the order proposes to provide for the religious as well as the other necessities of its members. The following is the opening ceremony:

OPENING CEREMONY.

[The Chief Justice will take his seat and call the Branch to order, and, rising, will say:]

* Rap.

C. J.—Herald, you will apply the test to all present and satisfy yourself that all are entitled to the privileges of the Order of the Iron Hall.

Herald (after investigation)—Chief Justice, all present are of the true metal.

* * Raps.

C. J.—The Prelate will now invoke the Divine blessing.

OPENING PRAYER.

Almighty Father, Creator and Ruler of the Universe and Director of the destinies of men, we thank thee that thou hast again permitted us to assemble at this time for the transaction of the business of our Order. We beseech thee to preside over our deliberations; aid us to so guard our lives and actions that the bonds of union which unite us may be strengthened; grant us thy protection as we journey amid the dangers of life's pathway, and embue us with a true spirit of forbearance toward each other as thou dost forbear with us. Help us so to live that when done with this world and its cares we may be received into and dwell in thy kingdom, and to thy name be all the honor, praise, and glory forever. Amen.

C. J.—Friends, advance the sign of this Order. Watchman, see that the signal is hung on the door.

Watchman—The signal is in its proper place.

C. J.—The Branch is ready to proceed.

* Rap.

[Which is repeated by the Vice.]

Next follows order of business, after which the signs are given, etc.

The ceremonies of initiation are thus described:

INITIATION.

[The Herald retires, hoodwinks and introduces the stranger, presenting him at once to the Prelate, who offers the following:]

* * Raps.

INVOCATION.

O thou Great Jehovah, who did'st create and adorn earth; thou who hast provided so bountifuliy all things necessary for the support and comfort of all mankind, grant thy blessing upon us at this time, and do thou especially impress this stranger who desires admittance into our Order with the solemn responsibilities of the obligations he is about to take, and grant that he may find acceptance with us, and enjoy our future prosperity. Amen.

It will be seen this so-called prayer, like the one at the opening of the Branch, and like those of Masonry and Odd-fellowship, lacks the three essential elements of acceptable prayer, namely: Confession, invocation of the Divine Spirit, and the recognition of the atoning Sacrifice, our Lord Jesus Christ. True, there is a profession of honor to God, but "he that honoreth not the Son honoreth not the Father which sent him (John 5: 23), and such prayers are simple blasphemy. The first step of the candidate is a practical denial of the Lord that bought him.

After this it proceeds as follows:

C. J.—Herald, conduct the stranger to this chair for instructions.

C. J.—Stranger, your petition . . . . having been properly presented, duly executed, and favorable action taken thereon by the members of this Branch, you are entitled to membership in this Order, and thus secure to yourself all the rights, privileges, and benefits thereof. Provided, however, that you shall first voluntarily take upon yourself the obligations and pass through all the ceremonies of our Order without hesitation and be successful in mastering and overcoming all difficulties. Shall we proceed?

Stranger—We shall.

C. J.—Herald, conduct the candidate to the altar for obligation.

[The stranger is conducted to the altar, placed so as to face the Vice Justice, and places both hands, palms down, upon the Constitution and Emblem of the Order—which is printed on the cover—when the Vice Justice will advance to the altar and administer the obligation, (not to be repeated by the candidate).

* * Raps.

V. J.—Do you, in the presence of the Most High who created the universe and all living things, in infinite goodness and wisdom, and conducts all things with justice and forbearance, and in the presence of these witnesses, solemnly affirm and sincerely promise that you unite with this Order of your own free will and accord, and with pure motives, and do you also solemnly affirm that you will never betray or communicate any of the secrets or ceremonies, or any part thereof: and do you further affirm, that you will not violate this obligation, and will not, either in consideration of gain, interest or honor, nor with good or bad designs, take more than is justly your own from any member of this Order, nor permit it to be done by others? Do you further promise and affirm that you will not take any of the secret works of this Order, should any be in printed form, from this hall unless as an officer thereof? Do you further most solemnly promise and affirm that you will support and abide by the Constitution and General Laws of the Supreme Sitting, and all the By-Laws, Rules, and regulations of this or any other Branch of the Order of the Iron Hall of which you may be a member? All this do you most solemnly promise with a fixed and steadfast purpose to keep and perform the same, under the penalty of being forever debarred from all the rights and privileges of the Order? Do you so promise and affirm? What is your answer?

Stranger—I do.

* Rap.

The covenant thus taken in darkness and ignorance is an extra-judicial and forbidden oath, in violation of both Jewish and Christian law (Lev. 5: 4, and Math. 5: 34-37. It is simply profaning the name of God by calling him to witness what the initiate does not know to be true—that he will "abide by the rules and regulations of this or any other Branch of the Order of the Iron Hall." He can not know what these laws are, and surely not what they will be. His promise, too, that he will not cheat his brothers is easily construed into a permission to cheat those who are not such.

(*Continued next week.*)

SWEARING OBEDIENCE TO THE UNKNOWN.

The principle on which the obligations of secret societies is given and received cannot be justified on any theory which will leave the honor of all concerned in such transaction untarnished. No person can, on the strict principles of personal honor, solemnly pledge allegiance to the unknown. He who vows obedience to the unknown, surrenders the true dignity and honor of personal manhood. This is true regardless of what may be the subsequently revealed character of the obedience required. In morals and religion, and in the common integrity of common manhood, the nature of an obligation, and the character of its subsequent requirements, must be known in order to consistent acceptance. The principle of allowing one's self to be sworn in the dark, in itself saps the foundation of all moral integrity. No one on any known principles of personal fidelity to right and righteousness can pledge himself to obedience to "laws, rules and regulations" of which he is in total ignorance. Much less can one in harmony with morality or manhood, pledge himself to obedience to "all laws, rules and regulations which may be hereafter enacted or adopted" by any association of men. To swear obedience to the existing unknown ought to be sufficiently reckless to satisfy the most thoroughly depraved on the subject of swearing in ignorance of what the oath embraces; but when obedience is vowed to the, as

yet, uncreated unknown, we know of no language equal to a legitimate characterization of this vague, indefinite, and wholesale abandonment of every principle of personal honor and integrity.

The Grand Lodge of the "Ancient Order of United Workmen," is being held in this city. In its published newspaper reports, its members are required to vow obedience to "all the laws, rules and regulations of the grand and subordinate lodges which now are in force, or may hereafter be enacted by this grand lodge," All proposed benefits are really in the nature of a bribe to such pre-sworn assurance of obedience to the unknown. This principle of swearing its members blind is peculiar to all secret societies. To become a member of any secret society, pledged obedience to the unknown meets the candidate at the very threshhold of initiation. This being indisputably and unquestionably true, we do not hesitate to nail our thesis to the outer door of this heathen temple of pre-sworn secretism, charging it in the adoption of the principle or prepledged obedience to the unknown, with the subversion of every principle on which morals or manhood can consistently base its action.

Reader, if your neck is under the yoke of forevowed despotism, as you value your manhood and your soul, throw it off at once and forever, to be Christ's free man. If free, never surrender the independence of personal integrity to the imposition of a yoke of bondage which subverts every principle of manhood, of morals and religion, in preswearing obedience to the unknown.—*Wesleyan Methodist.*

—The New York Catholic papers are so full of adulation of the "princes" who are coming to the "thrones" in that city, that one might mistake them for court circulars in Madrid or Burmah. The Catholics and the Freemasons are in a race to see which can play the bombastic role the most impressively. The Catholics are a little ahead.—*Interior.*

Reform News.

Michigan State Meeting.—Rev. H. A. Day, secretary of the Michigan Association, writes that the State meeting will be held about April 13, either at Olivet or Grass Lake. On the 12th, at Eaton Rapids, a convention of United Brethren will be held to pray and consult respecting the state of their church. Rev. Wm. Dillon of Dayton, editor of the *Christian Conservator*, will attend the former, and probably both. Bro. Day will also attend both, and urges that Secretary Stoddard and the editor of the *Cynosure* be also present. These will be important meetings.

FROM THE GENERAL AGENT.

Notes by the Way—Father Leuty's Old Home and Munificent Gifts to Christian Reforms—A Baseless Lodge Lie.

Waterloo, Ind., March 19.

The towns along this Lake Shore road were once quite familiar to me, but ten years have made some changes. Among the crowds gathered about the depots I recognized but a single familiar face. That of Bro. Samuel Smith at Ligonier looked natural, though changed to the "sear and yellow leaf of life's autumn" since our last "hand-shake." He said the Wesleyan church was available for anti-lodge lectures, and that Bro. Woodruff kindly extended to me the hospitalities of his home. I may come this way and call on my return. A glimpse of the old farm-house from the car-window brought back many and happy memories of Father Leuty and the days gone by, and it was with great satisfaction that I recalled the statement in his last letter that both himself and present companion were glad of the disposition he had made of his property, for now they have enough and are free from all care, while their means are supporting and spreading their principles over the land. It was quietly whispered in my ear, some days since, that a rumor was current at Ligonier that Bro. Leuty is in straitened circumstances and nearly or quite dependent on public charity for daily bread. If there is any foundation for this report, I hope Bro. Leuty will notify Bro. Stratton and myself, and we will look after the case. He has done too much for the cause of Christ to be left to suffer in his old age. If it is a "Masonic lie," as a recent letter from him would indicate, then the sworn fraternities ought to have the benefit of it. One hundred dollars per month would seem to be sufficient for a man of Father Leuty's frugal habits; but it would doubtless be inadequate to meet the demands of some of the Ligonier Knights for a single week's "spree" in sash and regalia, with expensive "andro ginous" degrees added after the banquet and ball were over. J. P. Stoddard.

UNITED PRESBYTERIANS AND ODD-FELLOWS.

THE PRESENT FRIENDS AND OPPOSERS OF THE OHIO LECTURER.

Fair Haven, O., Mar. 18th, 1886.

Dear Cynosure:—I filled the appointments announced in my last week's letter to the best of my ability. Some of the session of the U. P. church at College Corner were rather afraid that I might call down the wrath of the fraternity on them and consequently were a little shy. Their pastor, Rev. Mr. Finney, took my part and succeeded in getting their consent for a little time after the sermon Sabbath morning to speak of the anti-Christian character of Masonry. It was a beautiful spring morning and the attendance was accordingly large; several of the fraternity were present I was told. Rev. Finney is doing a good work here.

At Hopewell on Monday evening it looked at first as if Rev. Mr. Huston, the pastor, Mr. W. P. McQuiston, the janitor, and myself were to compose the audience. Perhaps a dozen altogether came in before the meeting closed. Among the rest an odd-looking old gentleman who announced himself as an Odd-fellow, good and true. He looked as solemn as if he had come to a funeral. Hopewell is a country church. It was built by a colony of United Presbyterians who left South Carolina in an early day because of slavery.

Other churches of the same denomination have built on all sides until the old church is left with comparatively few members. I think I never have visited a section of the country where the people so universally agree in religion as this. Secret societies do not prosper here. There is a little starvling Odd-fellows lodge at this point composed largely of the roughs. Most of the members look as if they had been viewing the skeleton in the coffin until they will soon be good subjects themselves.

At Morning Sun I had the pleasure of addressing a very good audience considering that the farmers have commenced spring work; some two hundred were present. The pastor, Rev. Mr. Hume, was away attending his sick father. He was recommended very highly and I have no doubt had I met him, I should have found a warm friend to our cause. To-night I expect to address friends and Odd-fellows in the U. P. church here. I understand the Odd-fellows are going to ask some sharp questions. I hope they will.

W. B. Stoddard.

FROM INDIANA.

Seed sowing by the Way.—Plenty of work in Preparation.—A faithful Conference.—Anti-masonry does not hinder revivals.

Marion, Ind., Mar. 11th, 1886.

Dear Cynosure:—I reached Logansport a few hours after leaving Chicago and stopped over night. In the morning before leaving for Marion, Ind., I circulated a few reform tracts. Upon the train I continued my work. By and by I heard a discussion behind me mingled with denunciations of those who attack "our orders" without being posted so as to know what they are doing. I had handed the principal speaker the tract entitled "Selling Dead Horses." Presently I heard him say, "There is nothing in Freemasonry or Odd-fellowship that any man could object to."

"That is so," said his comrade, sitting near.

"Then, they are religious societies," he added.

"Yes, and moral, too," the other chimed in.

At this junction I arose from my seat and approaching the first speaker, I offered him another tract entitled, "Should Freemasons be Admitted to Christian Fellowship."

"What," he said, "another dead horse?"

"No," I replied, "the lesson that tract teaches is, that it is a fraud and a swindle for the lodge to sell as Masonic secrets that which has been made public for the last sixty years. But this, which I now offer you, treats of Masonry as a religious institution."

He took the tract. When we were approaching Marion we stood facing each other waiting for the train to stop. I looked into his eyes. The bravado was gone, and guilt and shame were clearly depicted there. I had spoken but a few words to him, but the Holy Spirit had done his work. He was convinced of his sin, and betrayed his confusion and shame.

Masonry is, as he said, a religious institution, and so is Odd-fellowship. But it is not the religion of our Lord Jesus Christ. And he began to see, I doubt not, the differenee between being a devotee of a false religion, which blinds and deceives and corrupts and destroys; and a follower of Him wh enlightens and purifies and saves.

Since I reached Marion I have visited several of the old reformers in this region, and have arranged for seven lectures, and two sermons.

I lectured twice, at North Marion on the antagonism of Freemasonry, and kindred orders, to Christianity. A presiding elder of the United Brethren church was stopping over night, in the place, and attended one of my lectures. I found him a staunch Anti-mason, and loyal to the old constitution of his church, as is the conference to which he belongs. There are fifteen pastoral charges in his district. During the six months since their annual conference there has been, he said, from eight hundred to one thousand sinners converted in these churches. That gives an average of about sixty to each pastor.

When I had inquired after their spiritual prosperity, as a people, and had recieved the cheering intelligence that God was with them, and that sinners were being gathered to Christ, immediately I was curious to know whether they had consented to tolerate the devil worship of the lodge, in order to conciliate Satan, and modify his antagonism to their work. When I found that they still refused to fall down and worship Satan, as the price of success; and that they still refused to recieve to membership those who refused to forsake the worship of devils, my heart was made glad; and I felt that in that presiding elder I had found a brother indeed; and I rejoiced in his goodly purpose never to bow the knee to Baal.

I said to myself, if God will help these old-fashioned United Brethren, so that they can succeed in spite of the devil, in winning so many souls to Christ, what need is there to conciliate Satan by recieving those who still worship devils in the lodge, to the communion of saints. C. F. Hawley.

Correspondence.

THE OTHER SIDE OF THE CHINESE QUESTION.

Wahoo, Neb.

Editor Cynosure:—Though I heartily enjoy the reading of your paper, I can not but regret that you invariably take what I consider the wrong side on the Chinese question. You will, I hope, allow me to remind you:

1st. The Chinese laborers are *not* free laborers, but rented out much the same as the "apprentice system" of the Colonial history.

2nd. The Chinese will *never* be Americans. If a Chinaman should happen to die before his lease is out so that he can return home, his bones at least must be sent home. What would you say if other nationalities did that?

3rd. The Chinese will *never* make America their home and take their families over. When they bring women over it is for the sake of gain. Other emigrants do not so.

4th. The Chinese will live on five cents a day. What American laborer can there compete with him?

5th. All the money earned by the Chinese is taken out of the country and is a direct national loss, whereas other immigrants add to the national wealth.

6th. The Chinese need only to be known to be shunned. If Chicago and New York had been infested as the Western cities have, there would not be such a gush of misdirected sympathy towards coolie immigration as there now is.

7th. The Chinese will *never* become amenable to the laws of the United States. They have courts of their own, and regard the courts of this country with the most profound contempt. With the exception of Mormons, no other immigrants do that.

8th. The Chinese are so numerous that they could literally deluge the country, and the loss not be felt at home. The less America has of them the better.

S. M. Hill.

DR. NATHAN BROWN.

Bro. Editor:—Allow me herewith to express my sincere gratitude for the faithfulness with which, in your issue of the 5th, you have chronicled the labors and missionary services of the late Dr. Nathan Brown. It has been with intense pain that I have noticed in the press of his own denomination an apparent disposition to withhold from him the credit due him as a faithful servant of Christ. This has appeared especially in two particulars: First, in reference to his work as a translator; and second, in his attitude in respect to secret societies. In none of these editorials is he credited as having translated more than parts of the Evangelists into Japanese, while, as you have stated, the whole New Testament was completed in 1879. This translation was not sustained by the denomination, on the ostensible

ground that it was not *learned*, but too *colloquial*. Dr. Brown, as you are aware, replied that it was made for the people and written in pure Japanese; while what was claimed as learned had interpolations from the Chinese. The version was sustained, however, by private donations through Bro. Peter Howe, and borne to Bro. Brown without the friction and waste of machinery.

His position on the lodge question, through the entire fifteen years of his editorial supervision, was unmistakable. The force of his vigorous pen was brought to bear upon all combinations of wickedness and class distinction. His opponents writhed under the keenness of his logic and withering sarcasm, and concluded to treat him as the same class are treating the *Cynosure*—*ignoring* it. Still, the verdict of the ablest has been that, "as a reviewer, Dr. Brown had no superior."

Since writing the above, my attention has been called to an extract from a letter of his daughter in the *Standard* of the 18th ult., in which she states that he not only made the *first* translation into Japanese, but lived to revise it. Thus much for filial faithfulness

Yours truly, E. L. Harris.

Detroit, March 17, 1886

AN ODD FELLOW CONFESSION.

I met one of my Odd-fellow parishioners yesterday, who has felt displeased with my opposition to secretism and tobacco. I showed him your exposure, exchanged grips, etc. He admitted much and denied nothing. He says it does not seem so foolish when gone through in the lodge as to read it in open day. He added "I am done with it, and am convinced that there is no necessity for secret lodges; but I think you will only get Christians to own up to the evil that is in them."

I said, "I suppose that, instead of a corpse or skeleton, they often use something to represent one during initiation?"

"Oh," he said, "I don't know that. When I joined, the man who was initiated with me couldn't stand the sight of the corpse and had to be taken out."

S. O. Irvin.

THE CONSTITUTION OF THE UNITED BRETHREN.

Clearfield, Iowa.

"We have or have no constitution." If we have no constitution, then we have no church government; but if we have a government, then we have a constitution. Nor is the constitution devoid of practical value because it requires a two-thirds request of the "whole society" to change it before it can be done; or is it good sense to argue that the words "whole society" may mean less? Of what is society composed? Of individual members. If two-thirds of the members composing the whole society had signed a paper requesting the constitution to be changed so as to admit members of secret societies into the church, no one would have said it was unconstitutional. But no such request has been or is likely to be signed, because a large majority of the society hate the lodge. If the church did not hate the lodge the constitution would not be so objectionable to the liberal part, consequently they seem to stand in need of some Masonic grand high priest, well versed in mystery, to interpret the words "whole society" to mean something else. Perhaps Albert Pike could interpret it in a way agreeable for the Commission. They will, no doubt, interpret it to suit him.

The constitution has been for forty-five years the fundamental law of the church, and has been accepted by the whole society; not only so, but it has been the best judgment of the conferences to pass laws under it successively till 1885. But if we have no constitution, then the General Conference was illegal and the Commission begotten of an illegal thing.

The outcome of all this is that the interests of the church must suffer every way. We are not of one accord, without which it is impossible to have revivals on the Gospel plan. After a long-continued, expensive litigation the Commission will find the constitution to be valid, but the church will be in debt more than its property is worth. Then the liberals will be willing to step out. But our principles are worth contending for, at whatever cost, and our rights we will maintain. We will not surrender to the lodge.

Cyrus Smith.

PITH AND POINT.

"OCCASIONAL," PLEASE RESPOND.

Will your correspondent of Walla Walla, W. T., in *Cynosure* of March 4th, 1886, please send me his address? I wish to co-operate with him in favor of the principles and measures which he advocates.—G. W. Day, *Roseburg, Oreg.*

A RULE FOR ANTI MASONS ONLY.

I selected five of the least objectionable of the N. C. A.'s publications, and placed them on a list of $75 worth of books to be added to the Riverside Public Library. The list passed through the Library Committee approved, but when it came to the State Board of Education, those five books were scratched off, the reason given being that the Board did not think it right to appropriate the people's money to purchase books for any public library that would tend to produce dissension.

That rule may be a good one, but it does not seem to work when the Masons wish to lay the corner-stone of some public building built by the people's money.—Albert W. Paull, *Providence, R. I.*

A PAPER FOR EVERY HOME.

I like the *Cynosure* very much—its earnestness in denouncing sin in all its forms, and fearlessness in doing the Lord's will in exposing the secrets and combinations of wicked men, in bringing to light the hidden things of dishonesty, in trying to inculcate good and noble thoughts on the public mind, and in upholding a Redeemer, Jesus, as *our only* hope of reconciliation to Almighty God. I cannot but admire the courage and fearlessness of all those *noble* men who put their lives in jeopardy and suffer *so much* persecution for the enlightenment of humanity, and exposing before the public mind the infernal abominations of secret societies. I like the *Cynosure*, and wish it God-speed. *It ought to be in every home.*—Robt. H. Buttermore, *Lake City, Minn.*

BLESSED SALVATION FREE FROM LODGERY.

I must have the blessed visits of the *Cynosure*. I have worked too much in the anti-secrecy cause to let it stop. I have held two meetings of nearly seven weeks each; at one about twenty converts and the other fifty. I have been in the third one a week, at South Medina; five have made a start, and three are happily converted. I preach and pray against the lodge. I ask the question personally, and also to my congregations: "Would there be any secret societies if everybody would become Christians?" I have the first affirmative answer to receive. All agree with me that there would be no possibility of organizing one. Then I add, "That shows they are all of the devil." God save the real U. B. church from selling out to the lodge power. Pray for Morence circuit.—W. O. Dinius, *Morence, Mich.*

Bible Lessons.

STUDIES IN THE WRITINGS OF JOHN.

LESSON I, April 4, 1886.—The Word Made Flesh.—John 1: 1-18.

GOLDEN TEXT.—The Word was made flesh and dwelt among us.—John 1: 14.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The divinity of Christ.* "At Ephesus, an outpost of Asia towards Europe, met the mysticism of the East and the philosophy of the West." The outcome was that perversion of Christian doctrine called the Gnostic heresy, which, by maintaining that Christ had appeared only in form but not in actual substance, eliminated from the scheme of salvation all that was vital and living. Only light can conquer darkness, and John's sole design in writing this new Gospel seems to have been to supply in the truth itself, the only antidote for the soul-destroying errors of these false teachers. Its opening, though often compared to the first verse in Genesis, as much surpasses it in sublimity as the mystery which it unfolds is a deeper one. John asserts Christ's divinity before he asserts his humanity. The most learned or poetic conceptions of Christ which do not rest on his divinity as their basis, must fail utterly to satisfy the intellect or the heart. The other evangelists show us the King, the Teacher, the Prophet. John shows us the God-man, and, so far as even inspiration can do it, carries us beyond his human birth into an eternity behind the remotest geological epoch of which we can only use Christ's own expressive phrase (John 17: 5), "before the world was."

2. *His office and humanity.* vs. 6-14. Christ's office in coming into the world, was to be its Light—not through his teachings merely, but by being himself a living manifestation of the truth. John was not that Light, but similar in this to the humblest Christian, he could only bear witness of that Light. The privilege of sonship results from receiving Christ, and is entirely one of free grace, having nothing to do with hereditary lines or human ambition. The Divine Word simply "was," implying both eternity and uncreatedness; but when he became man he "was *made* flesh," i. e., a created being like ourselves. Further than this no one has, or can, penetrate into the mystery of the Incarnation. Enough that we are not given a half but a whole Saviour; that he is not only one with God, but in human weakness, one with us.

3. *The witness of John.* vs. 15-18. John's witness to Christ was that full, complete, self-abnegating testimony which every Christian is called upon to bear. We cannot be that Light, but we can reflect it; only to do so we must keep near to it. No soul that starves itself on the lowest spiritual diet, can testify that "we have received of his fullness, and grace for grace." Here we have one of John's wonderful ways of compressing the grandest truth into the smallest compass. It is enough to know we have a little grace to be sure that we can have a great deal more—counting up with every fresh accession. Zion's bank not only honors our every draft at sight, but pays the highest rate of compound interest. But to witness for Christ we must beware of such companionships or associations as will stifle our testimony. A dancing, wine-drinking, card-playing Christian is not expected, even by the world, to bear a witness that is worth anything. But still less can a lodge Christian, joined to an institution that suppresses and even forbids all testimony for Christ. Does not such an one lay himself under the terrible risk that his Lord will deny him before his Father at the last day?

LIGHT FROM THE WORD.

What personifications of the Word have we in the Old Testament? Prov. 8: 30; 22: 23; 17: 8. How does Paul's idea of grace coincide with John's? Eph. 2: 5, 8.

From Peloubet's Notes.

"The Word." No translation of the Greek term, "*Logos*," here translated *word*, is at all adequate. Neither Latin nor any modern language supplies anything really satisfactory. *Verbum* and "the Word" do not give the whole of even one of the two sides of *Logos:* the other side, which Tertullian tried to express by *Ratio* (reason, thought), is not touched at all; for *Logos* means not only "the spoken word," but "the thought" expressed by the spoken word; it is the spoken word as expressive of thought.—*Cambridge Bible.*

Christ, the Word of God. That the Word was Jesus Christ is evident from verse 14. He is called the Word of God because through him is revealed to us the thoughts and feelings of God, as our words express our thoughts and feelings to others. 1. Christ is the Word of God to us through nature, for God made the world and all that is in it by Christ. Therefore Christ is the Word that reveals to us all that we can learn of the nature and attributes of God from the works of God in creation. 2. Christ is the Word of God in the Old Testament. He is probably the "Angel of the Lord" who so often came to men in the early ages. 3. Christ's own person is the Word of God, he "being the brightness of his glory and the express image of his person," so that he could say, "He that hath seen me hath seen the Father." Christ is the revelation to us of the character and love of God. 4. Christ's teachings reveal to us the mind and heart of God; the heaven and eternal life God has prepared for us, and the way there; and God's desire that we should all come to him. 5. Christ's atonement on the cross is the revelation of God's love for us and his plans for us. No word of love ever equalled this or so expressed to man the very heart of God. 6. Christ is still the Word of God by the Comforter, the Spirit of Truth, whom he sends to reveal the truth of God.—*P.*

"And the Word was God." This statement annihilates two errors that might arise: 1. That the Word being with God, might be inferior. No; he was God, none greater than he. 2. That if equal to God, there might be two Gods. No; he is not one of two Gods. He is God himself, the One Eternal God.—*P.*

Christ, the Life. He is the fountain and source of all life, animal, vegetable, intellectual, spiritual, eternal (Col. 1: 17; John 10: 10); nothing in the universe moves or has power except through him. Whenever any living thing began to live, the Word was the source of that life. It is interesting to note that science to-day confirms this statement. Every effort after spontaneous generation, to produce new life by the forces in nature, is an acknowledged failure. Only from life can life come. There are great changes and developments after life has once been given; but when it comes to producing life, science finds its "thus far and no farther." This is peculiarly true of the spiritual life of the soul, the new birth into the life of God.—*P.*

"And the darkness comprehended it not," Did not receive the light so that the darkness would be removed. The primary reference is certainly to the constant closing of their eyes by the Jews to the light of the Old Testament teachings, concerning the spirit of true religion, the nature of the kingdom of God, and the character and appearance of the promised Messiah.—*Abbott.*

What is included in being Children of God? 1. We are born again into the nature and character of God, the same kind of spiritual life that he has. 2. We are members of God's family, the holy of all ages and all worlds. 3. We are under his peculiar loving care, dwelling under the shadow of his almighty wings. 4. We have a share in his beautiful home. 5. We are heirs of all things through him, his joy, his love, his character, his blessings.—*P.*

"Full of grace and truth." This phrase describes the *Word* above. In Jesus Christ is the union of two things whose value to us is infinitely enhanced by this being united. *Grace*, God's tender mercy and loving favor, might suffer us to continue in sin were it not joined with truth,—the true view of our duty, the evil and danger of sin, the justice and holiness of God, and the purity of heaven. And this truth would leave us in despair were it not conjoined with the loving kindness of God manifested in Jesus Christ, and showing God's desire for our salvation, and the way by which we may attain it. Note, too, that Jesus is *full* of grace and truth. They are complete; no alloy of imperfection is mingled with them. There is no scant measure, no danger of their being exhausted. He overflows with them.—*P.*

OBITUARY.

Margaret Stewart, wife of James Stewart, dicd at Lagrange, Wis., February 24th, 1886. Mrs. Stewart was born in the State of New York, September, 19th, 1810. She came to Wisconsin in 1842, and endured the trials and hardships of pioneer life. Fifty-three years she was the companion and helpmeet of her now bereaved husband, who is left to finish life's journey alone. She was the mother of nine children, seven of whom survive to bear testimony to her faithfulness. Mrs. Stewart was a Christian, she having united with the Presbyterian church when eighteen years of age, and her life exemplified the teachings of Christ.

The wife and mother rests in peace. She was buried in Round Prairie cemetery, the funeral services being conducted by Rev. P. W. Petcrson of Elkhorn.

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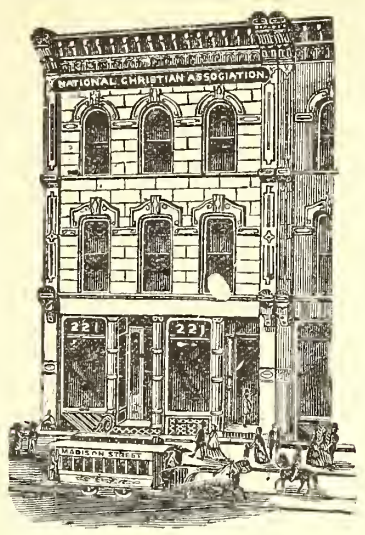
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[Mackey gives thirty-seven different rites in Masonry. Those which are best known in this country are the Ancient York Rite of three degrees; the Modern York or American of nine degrees, to which are generally added the three degrees of Templar Masonry—which latter degrees can be taken by an R. A. Mason, omitting the 8th and 9th degrees;—the Rite of Perfection, which is the same as far as it goes (25th degree) as the Scottish Rite of 33 degrees.]

Scotch Rite, 33 degrees to Supreme Council of Sovereign Grand Inspector General.
Rite of Memphis, 96 degrees to Sovereign Sublime Magi.
Nobles of the Mystic Shrine.
Order of Eastern Star (for females).
Order of the Red Cross.
Odd-fellows, Independent Order I. O. O.F.
Rebecca Degree (for females).
Patriarchs Militant.
International Order of Odd-fellows.
Patriarchal Circle, P. C.
Knights of Pythias, K. of P.
Uniform Rank.
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United Workmen, A. O. U. W.
Knights of Maccabees
Foresters' Ancient Order, A. O. F.
Fed Men, Independent Order.
Red Men, Improved Order.
Reptasophs or Seven Wise Men, O. of H.
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Royal League.
Knights of Golden Rule.
Knights of Golden Eagle.
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Brotherhood of the Union.
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United Fellowship.
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COLLEGE FRATERNITIES.

Delta Kappa Epsilon.	Phi Beta Kappa.
Chi Delta Theta.	Chi Phi.
Kappa Alpha.	Alpha Delta Phi.
Delta Phi.	Theta Delta Chi.
Psi Upsilon.	Phi Delta Theta.
Pheta Delta Chi.	Sigma Delta Pi.
Phi Kappa Psi.	Alpha Sigma Chi.
Sigma Epsilon.	Sigma Mu.
Beta Theta Pi.	Skull and Bones.
Kappa Phi Delta.	Scroll and Key.
Sigma Theta.	Spade and Grave.
Sigma Phi.	Axe and Coffin.
Zeta Psi.	Skull and Serpent.
Owl and Wand.	

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Royal Arcanum,	R. A.
Iron Hall,	O. I. H.
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Mutual Aid,	I. O. M. A.
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U. S. Benevolent Fraternity.	
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Equitable Aid Union.	
Modern Woodmen of America.	

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Knights of St. Patrick.
Catholic Order of Foresters.
Catholic Benevolent Legion.
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ANTI-CATHOLIC.

Loyal Orange Association.
American Protestant Association.
Order of the American Union.
Patrotic Order Sons of America.
U. P. S. (United Protestant League.)
Templars of Liberty.

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Independent order B'nai Berith.
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Mollie Maguires.
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Typographical Union.
Cigar Makers' Union.
Clothing Cutters' Associations.
Coopers' Union.
Brickmakers' Union.
Horse-shoers' Association.
Iron Moulders' Union.
Journeymen Tailors' Central Union.
Machinists' and Blacksmiths' Union.
Plasterers' Benevolent and Protective Union.
(There are a score or more of the labor lodges whose names do not appear above.)

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Holy League of the Peers of America.

FOREIGN.

Fenian Brotherhood.
Clan-na Gael Association.
Invincibles.
Black Hand.
Carbonari.
Internationalc.
Sons of Herman.
Order Sons of St. George.
Harugari, Order of
Nihilists.
Camorra of Italy.

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Masons.
Odd-fellows.
Independent Order of Immaculates.
Sons and Daughters, People's Protection.
United Brothers and Sisters of Friendship.
Sons and Daughters of Unity.
Sons of Elect.
Knights of Pythias.
Knights of Crusades.
Knights of Wise Men.
Knights of Tabor.
Mosaics Templars of merica.
Grand United Order of Brothers and Sisters of Friendship.
Knights and Ladies of Universal Brotherhood.
Good Templars.
Ind. Order Sons and Daughters of Jacob.
" " " " " " Adam.
" " " " " " Zion.
" " " " " " Ham.
Benevolent Society, No. 1 and No. 2.
True Reformers, No. 1 and No. 2.
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Sons of Jonadab.
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Daughters of the Mysterious Ten.
Household of Ruth.
Heroines of Jericho, or Eastern Star.
Daughters of Olive.
Sons and Daughters of the Tabernacle.
Immaculate Gems.
Friendship's Nursery.
Tabernacle, Tent.
Esther's Court.
Good Samaritans.
Brothers of Union.
Daughters of Union.
United Fellows and United Sisters.

OBSOLETE ORDERS.

Vehme Gericht.
Assassins.
Rosicrucians.
Illuminati.
Ku-Klux.
White League.
Rifle Brigade.
Knights of the Golden Circle.
Knights of the White Camelia.
Know Nothings.
Sovereigns of Industry.
Advocates of Justice.

☞ **Readers ordering goods, or making inquiries concerning articles advertised in this paper, will confer a favor by stating that they saw the advertisement in the *CHRISTIAN CYNOSURE*.**

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MARCH 25, 1886.

EVANGELISTS ARE GOD'S METEORS, to show by sudden illumination how the regular stars have become dim. The advents of Whitefield, Nettleton, Finney, Moody, and now Jones and Small, were each a meteoric period which changed the face of the church and the methods of Gospel labor. Whitefield was an Episcopalian, Nettleton a Congregationalist, Finney a Presbyterian, Moody a Melchisedec without license or ordination, and Jones and perhaps Small are Methodists. But, excepting Nettleton, who was a trifle bigoted, the sectarian fences fell before these evangelists like decayed fences on a farm, allowing all the stock to walk over them. Thus these prophets of the Lord reflect his opinion of sects. These new evangelists sweep like Southern cyclones. Pity that when the sect lines are blown down they could not be kept down. The rise of sectism is the beginning of church deterioration.

REV. SAMUEL P. JONES preached in the Rink last Sabbath afternoon to men only. Five or six thousand came out in a wet, drizzling, cold day and filled the great extemporized auditorium. The sermon was sublime. The slang and queernesses so liberally allowed him by the papers had nearly disappeared, though his sharp illustrations and terrible reproofs frequently brought out rounds of applause —the only ones, a Chicago gentleman said, he had ever heard in a religious meeting which seemed to add to instead of detracting from the spiritual power of the discourse. We shall try to give our readers next week, and forward, some extracts of these discourses. A circular was read Sabbath morning, signed by Dr. Scudder and eight or ten other prominent clergymen—Episcopal, Baptist, Methodist and Presbyterian—earnestly asking the united prayers of all Christians in the land for this religious movement, that by it God may revolutionize Chicago.

"OUR POLICY."—*The American* gives a clear, candid and able reply to those who have accused that paper of "selling out" the American party or "compromising" its principles, by advising Americans to vote for St. John, who has written a hundred letters, more or less, saying, that he had not entered a lodge for eighteen or twenty years; and "I never shall enter another." This was the substance of J. Q. Adams' reply which defeated his election and secured that of Jackson. St. John was voted for nearly two years ago, after Senator Pomeroy had given notice to withdraw, and we had no candidate. A man who assumes that he knew more and better what to do than the thousands of Americans who voted for St. John; and who accuses us of "selling out" a party which is now "alive" and making strong progress, must have abundance of leisure and very little sense.

THE AMERICAN PARTY.—The winds now playing on "the sea of glass," (popular opinion) are all blowing toward the American party. Grover Cleveland, now Democratic President of the U. S., was chosen Governor of New York by a majority of 200,000 votes. One half of that majority, at least, were given him by Republican voters; and General Grant, who had been a life-long Democrat, was nominated and elected by the Republican party. This demoralization of the old parties makes way for a new American party. The white voters of the South will not become Republicans, nor will the colored voters become Democrats. A new party is thus becoming inevitable. A local politician from an upland county in Georgia said to us, in the cars, "In my part of the State, it is plain that neither Democrats or Republicans will have a majority in 1888, but some sort of a Reform party." He was, of course, a Democrat in the election of 1884. More than one hundred strong Republicans before the election, in six Southern States, say now that they would not swap Cleveland for Blaine. Leading Prohibitionists object to the name "Prohibition party" as unnational; and thousands of the rank and file Prohibitionists object to working on an evener with lodges behind tiled doors.

"A CENTURY OF DISHONOR."

This last and not the least of Helen Jackson's popular books, should be read by all who aspire to understand our Indian problem. The narratives of outrage and massacre of the Indians by our people excel in horror the Mountain-meadow massacre by the Mormons; and though Indians have practiced butchery in war, and tortured their prisoners, they have had the one standing palliation—the steady aggression of the whites.

There is, however, one fatal defect in the book. It omits, entirely, the cause which keeps Indians savages; that is, their religion; and their religion is Masonic. I have seen and heard Indian agents speaking for temperance, in the Masonic Temple, Washington, D. C. The agents were Freemasons. I boarded in a building where delegations of Pueblos, or village Indians, had just left, and I learned that the white U. S. agent, who had them in charge, had submitted to their long diabolical initiations, and so had become "a son of the tribe," with a vast influence over them. In short, the agent had acquired ascendency over them by worshiping their gods, who are devils. But as a Chinaman's religion is twisted in with his queue, so the Indian's religion makes labor defilement and degrading in men, proper only for squaws.

James Garvie, a teacher in Mr. Riggs' school at the Santee Agency, who sends a Dakota Indian to Wheaton College, says that he saw an Indian of uncommon power, physical and mental, sit down to be shorn of his long hair, as a first step toward Christian civilization; and that his mental agony and dread at breaking the oaths and obligations of his religion, made him sweat profusely, and quiver in every limb and muscle! Exactly the terror of Freemasons at breaking their oaths. Sending Masons to civilize Indians is sending small-pox patients to cure a pest-house. J. B.

THE UNITED BRETHREN CONSTITUTION.

"The thing which I greatly feared is come upon me, and that which I was afraid of has come unto me."—Job 3: 25.

W. J. Shuey gives two and a half solid columns in the *Telescope* to a discussion of "*The validity of the Constitution*" of the United Brethren Church. He has employed Odd-fellows and Masons to work on the *Telescope*, while the church expelled such men from its communion. As an officer of the First United Brethren church, Dayton, he has taken no pains to keep Masons and other secretists out of the communion by enforcing the discipline. He now knows that young men who are members of Summit Street church, which was once strongly anti-secret, are now joining the Odd-fellows and Knights of Labor; for we—that is to say, I—gave him the information, and asked him to visit the pastor with me and verify and redress the evil. And now, while standing by and seeing the members of his church and the church of his fathers joining secret, oath-bound, worshiping "orders," and officially sheltering and aiding on the making over that church or the members thereof to the worship of devils, he amuses us with long, learned articles on the "validity," etc., etc.

So, for more than ten long years, Presbyterian church leaders fought over false issues and "constitutional" questions, while all the time taking in slaveholders and rending the Presbyterian church, and thus kept that great and learned body aloof from the struggle to rid the country from slavery without human slaughter—all the while professing to be anti-slavery men! Does not the blood of the slaughtered thousands in the slavery war rest and rust on the coffins, clothes and hands of those unfaithful watchmen? (Ezek. 33.)

The constitution question is a short one: In 1837 the General Conference adopted a constitution, and instructed Wm. R. Rhinehart to notify the whole church by circular that their delegates would be asked to ratify that constitution at the next conference, in 1841; which notice was given and printed in the discipline that year.

In 1841 conference met, and the delegates, as warned and empowered by their election under the circular, proceeded to consider the constitution framed four years before, in 1837, but made such changes that, Shuey says (not shows), they adopted a constitution "*radically different*" from the one framed in 1837, which they were called by circular and empowered by their election under that circular to "*ratify*," which, Shuey holds, forbids them to amend or make fundamental changes in. He splits hairs betwixt *a* and *the*. The circular, he says, only notified the people they were to act on *the* constitution of 1837, and not on *a* constitution such as was in fact adopted in 1841. The conference had power to vote aye or no on *the* constitution of 1837, but not, he claims, on the same constitution which, by changes, he says, was made "radically different" from the form sketched in 1837.

Well, the constitution of 1841 was adopted by the conference delegates notified by the circular, and elected and empowered, Shuey says, not to ratify the one they did ratify, to-wit: the one adopted in 1841, but only to ratify that framed in 1837.

But the people thought differently from Bro. Shuey. They accepted the constitution of 1841, which has stood unchallenged for twenty years, from 1841 to 1861, when the lodge was rearing its snake-crest in the slavery war.

No word seems to have been uttered, no objection made that the circular-instructed delegates had transcended their powers by ratifying the constitution of 1837, changed ("radically") into that of 1841. The people, it seems, did not discover that their delegates had transcended their powers by adopting the constitution of 1841, until now, in the year of grace 1886, they are informed of it by Mr. Shuey!

Let us unravel this mystery. The constitution of 1841 contains this honest, plain, downright German sentence: "THERE SHALL BE NO CONNECTION WITH SECRET COMBINATIONS!" Discipline, p. 17.

After twenty years' (which quiets a title) cheerful, unquestioned and unquestioning acceptance of and acquiescence in the constitution of 1841, that clause included, which itself ratifies it; after thousands of our soldiers had been drawn into lodges to get favors of rebels, a Southern man and member of the United Brethren church, who had secretly joined a Masonic lodge against honor, decency, and the letter of the law, discovered that the constitution needed revision, and that clause needed striking out! And though overwhelmingly voted down at first, backed by "the world, the flesh and the devil," and aided by lodgites received into the churches during their twenty years' clamor against the law, that party at Fostoria, O., have carried a motion to revise the constitution by a committee of twenty-seven, in which Commission a majority are opposed to the law, and in favor of letting in the children of Masonry, while they take no measures to cast out the parents. The radicals object to that Commission of twenty-seven and its work. They object to changing their constitution by the novel method of a Commission instead of a direct reference to the churches; and thus the devils who ran slavery till it fell and then entered the lodges have shifted the discussion from the Satan worships of the lodges to the constitution, so men can take either side without hurting their consciences, and so help the party which helps the lodge without seeming to do so. Thus, by strategy and the blinding force of the money power, the lodge has this great and good church of God by the throat. But let these brethren remember that it is darkest just before day; that this kind can not go out but by prayer and fasting; that these lodges are not of God's planting, and they *shall be rooted up.*

Meantime, I would not secede. Luther did not secede from Rome till cast out. Nor would I support preachers who are Masons or Masons' jacks. The rebel convention of 1878 endorsed, by printing, Z. Warner's doctrine that minorities are not bound to pay church expenses. (*Pam. p. 61.*) "To the wicked God saith, 'What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?' " Psalm 50: 16.

And if there is a wicked man on earth, it's the man who faces the whole canon of God's Word against the stupid, secret, false worships of mankind, and claims to serve God's altar, while he worships devils, which not even the ignorant Gentiles did. They worshiped devils, but did not yoke devil-worship with God's. J. B.

C. C. FOOTE'S INTRODUCTION SPEECH.

The State convention held in Wheaton in November, 1878, was one of the best ever held by the State auxiliary. The attendance of men well known as leaders was large; among them were Barlow, Browne, Ames, Pettengill, Chandler, Chittenden, Bailey, J. M. Snyder, Bishop M. Wright, Dea. O. M. Brown and others. In the convention was observed a stranger whose striking appearance was noted by many. A face of marked intelligence, a crown of white hair, a keenly piercing eye, an attention that seemed to take in every word—yet not a word said he until the afternoon of the second day. The resolutions were read and were being passed without noteworthy remark, when suddenly this venerable man, to nearly all unknown, arose and spoke to the resolution on lodge worship. The remarks were brief but they sent an electric shock through the convention. Their clearness, their force, their power of logic, their comprehensiveness astonished us. Immediately every one felt the power of a great mind that had met and vanquished the prejudices and the hatred of men, and that grasped in their breadth the principles of Christian reform. In that five minutes' speech C. C. Foote left the stranger's place, and took that of a recognized leader among us; and that with such a grace that envy and prejudice, if they could be felt in such a meeting, were impossible.

We have turned back to the *Cynosure* report and

reproduced it as a fit accompaniment for Bro. Clark's sketch and the fine portrait of the first page.

THE SPEECH.

He wished to call attention to the worship of the lodge. The question is, Is there such a worship? He was sorry to say there is. This worship might be described under different heads.

1. It is a Christ-repudiating worship. He knew a case where a man was called on to pray in the lodge, and, forgetting for the moment where he was, he began to pray in the name of Christ. Immediately the gavel came down, and he was stopped and informed that it was contrary to the rules of Freemasonry to name the name of Christ in the lodge.

2. It is a worship of darkness. God, in his Word, describes himself as dwelling in effulgent light. At the creation God called the light day; the darkness he called night. Of himself the Scriptures are full of reference to the light that is about him. He is clothed in light. Christ is the true light, which lighteth every man. Masonry does not own Christ, the light of the world. Its worship is not a worship of Christ, but of darkness.

3. It is a lying worship. The speaker had heard Dr. Healey, formerly of the Tabernacle church, Chicago, and later President of Straight University, New Orleans, referred to as a Mason on this floor. Mr. Healey had told him in a conversation that he was not a Mason. President Blanchard explained his reference to the fact, saying that Healey acknowledged to him in his (Healey's) study that he was a Knight Templar, and produced his ritual, with the confidential remark that he did not show it to everybody. Mr. Foote—Well, he did not show it to me.

4. It is a bloody worship. The terrible oaths of Freemasonry prove this, as well as the actual cases that have been brought to light.

5. It is an incendiary worship. He had preached in a pulpit in Michigan where the building had been fired three times by a Masonic faction. He had preached in a pulpit where, a cup of cold water being given to the minister, it was mysteriously exchanged for a cup of poison. A mouthful was taken, but, suspecting foul play, he spit it out.

6. It is a persecuting worship. He had preached in a pulpit where the minister had received a package containing a halter, a bullet, and a package of poison, and a note saying, "Take your choice."

7. It is a murderous worship. A young Freemason had told him that Morgan deserved to die for revealing Freemasonry, and he would have helped dispose of him. He had preached in the Masonic temple in Le Roy, N. Y., from whence a company of one hundred renouncing Masons had come proclaiming to the world that Morgan had been murdered in accordance with Masonic law. He had heard Morgan referred to as having been killed. He would say Morgan was *murdered*.

8th and last. It is a hell-bound worship. He read a brief extract and continued: "An *adhering* Mason is sure of hell. I believe it and can prove it."

Read and Pass Them on.—The addresses of the editor of the *Cynosure* before the Bethel Literary Association of Washington City, and at Lane Theological Seminary, Cincinnati, repeated at Union Biblical Seminary, Dayton, are documents of great interest to reform readers. The former was printed in the *National Republican* daily at Washington, the latter in the *Christian Conservator*, Dayton. Of the former Rev. S. Collins, D. D., Hoboken, N. J., president of the N. C. A. National oCnvention, writes:

"The *Cynosure* of the 4th inst. is worth more than its weight in gold for the address of President Blanchard to the colored people of Washington, D. C., on secret societies. Copies of that address ought to be sent to every hamlet and cabin throughout the land. Every anti-secret paper should publish at least the substance of it, and call on its readers for the means of printing it in large, plain type, by the million, for the million."

If the Washington speech is so good, the other will be found equally so. The two papers above named will be mailed from this office to any address for three 2-cent stamps, or either one for two 2-cent stamps. Get, read, and circulate them.

T. V. Powderly, the head of the Knights of Labor, attempted last week to settle the railroad strike in the Southwest, and sent word to Vice-president Hoxie of the Missouri Pacific to that effect. He received a reply that was sufficiently humbling to his lodge dignity. Mr. Hoxie answered that he would be glad to meet Mr. Powderly or any other citizen, as such, who wished to have the troubles of the road settled on a just basis; but as a Knight of Labor, head or tail, he had no business with him. Govs. Martin of Kansas and Marmaduke of Missouri were more successful. They had an audience with the strikers, and then with the managers of the road. The latter they exonerate from any charges of violated faith with the men; the latter have unwisely obeyed the orders of their unknown lodge superiors in striking without reason or justice. The fact that a member of their order was discharged from the employ of another road in another State by an officer of the United States court is not reasonable excuse for their conduct. The Missouri Pacific managers agreed with the arbitrating governors to take back all the men at the old rates. Perhaps they will forgive their strike, as a part of the penalty the whole community must suffer from the lodge. The men have not complained of ill-pay or ill-usage. If they do, the governors should right any abuse.

At the last quarterly communication of the Grand Lodge of Pennsylvania, says a lodge organ, a new full length portrait of Stephen Girard (who was an ardent Freemason) was exposed to view. Here is an account taken from the Baltimore *Telegram:* "The new full-length portrait of Stephen Girard, which has been painted by order of the Grand Lodge, was exposed to view at the meeting. It occupies one of the panels on the south of the hall. The great benefactor is represented as leaning on a bale of merchandise, with his hat beside him as if he had just laid it there. A full rigged ship is shown in the distance heading for the landing." But Stephen Girard was an infidel, and is called a "great benefactor" because he left a million or two dollars to found a college for the moral ruin of poor boys. This was his intention. It has been providentially and mercifully overruled by God, so that Girard College now teaches the moral precepts of Christianity. But such are the acts Masonry seems to delight to honor.

The ministers of McKeesport, Pa., have set an example to the churches. The striking employes of the National Tube works, said to number 4,000, met Saturday night and formed a Knights of Labor lodge. After they had gone so far, a number of ministers, who were present, rallied their courage and gave their fellow workmen such good advice that the assembly appointed a committee to consult with the manager and arrange a settlement. Last Sabbath evening Rev. C. F. Goss, pastor of the Moody church in this city preached on the rights and wrongs of workingmen. When the churches shall take their proper place in the labor controversy, insisting that justice, righteousness and the Golden Rule must be maintained by all parties, the workingmen will no longer be ground between the millstones of the greed of capital and the despotism of the secret lodges.

The Chicago *Times* has crowned Powderly, the chief of the Knights of Labor, *Czar the First*, coupling the title with the declaration that he fully merits it as the head over the greatest despotism which has yet been seen in this country! Thus, we may say, the *Times* condemns lodgery as a greater evil than slavery. We congratulate the *Times* on the discovery, and hope for its future help in the great fight for the protection of our civil and religious liberties, before another civil war shall deluge our country with blood and involve millions in misery.

—Secretary Stoddard started Friday morning for Ray, Steuben county, northeastern Indiana, where he is expected to preach and lecture in the church of which Rev. R. C. Wylie is pastor. Next Sabbath and the day following he has appointments in Bloom and Crete, near this city.

—Bro. Geo T. Dissette, having completed his engagement to the Illinois Association, has returned to his former home in Sabetha, Kansas. During part of the time of his labor in Illinois his family have been located in Wheaton. The best wishes of many friends follow Mr. Dissette, and we believe his experiences in this State will assist him in putting down the lodges in Kansas.

—Bro. E. Umbaugh of Brookville, Franklin Co., Ind., writes that he would like to raise a club for the *Cynosure*, and wishes a good lecture in his place. Are Secretary Stoddard and Bro. Hawley are both this week in that State, they may be able to turn that way.

—A movement to be commended by the whole country has been started by W. G. Steel of Portland, Oregon,—to have Congress set aside Crater Lake, in Klamath county, Oregon, and its vicinity, as a national park. The description of this wonderful lake and the grand scenery which it presents is given on another page. Mr. Steel is, we believe, the son of an old reformer, who died a few years since, well known throughout the country for his connection with the "underground railroad" and as an Anti-mason.

WASHINGTON LETTER.

Death cuts down all.—Legislation in Congress.—Senator Colquitt as a reform Legislator.—Temples to the lodge-god and Albert Pike.—A great fight over a small matter.—A dishonest proposal.—Salvation for the lowest.

Dear Cynosure:—Death has been very busy among Congressmen and their relatives. Senator Miller, Congressman Hahn, the wife of Senator Hawley and mother of Senator Gorman are among the number. The first was buried from the Senate Chamber, the funeral being attended by the President, most of his Cabinet and the diplomatic corps.

It is quite improbable that there will be at this session any legislation on the silver question or the tariff. Both parties are divided on this question and each is so anxious to get or retain an ascendency that it dares not risk a division. Nor is it probable that the Blair Educational Bill will pass the House. Its postponement is supposed to mean its practical rejection. The objection to its constitutionality seems never to have been suggested when fifty years ago the proceeds of the sale of the public lands were divided among the several States, or the recent plan of appropriating the revenue of the whisky business to the cause of national education was devised. Perhaps Southern Congressmen think it will be easier to manage ignorant than intelligent voters. Perhaps it will; but the country is greatly endangered by reason of such Congressmen and such voters.

The numerous temperance bills now before either House of Congress indicate not so much a disposition on the part of Congress to act on this question as the outside pressure brought to bear on them. Among the weakest is that introduced by Senator Colquitt in reference to the Soldier's Home. It provides that no distilled or malt liquors shall be sold within a mile of the Home except in Shuetzen Park. This park borders on the grounds of the Soldier's Home and is the favorite resort of the German Sabbath-breaking beer-drinkers. It seems never to have occured to the distinguished Senator that this was making the house burglar-proof, *all except the front door.* The soldiers of the Home are habitually robbed of their money and their manhood by a set of low rum-shops, nor does the proposed legislation do ought to diminish the evil.

The new Masonic Temple at 1007 G street, N. W., which was some time since purchased from the Roman Catholics, was on Monday last dedicated by the Mithras Lodge of the A. A. Scottish Rite. The venerable (?) Albert Pike was the principal official. The flourish of trumpets and the notice of the public press that attended the dedication of their temple on 3rd street, were now conspicuously absent. The influence of the old Confederate chieftain is on the wane, even in Masonic circles. The great debate opened by Senator Edmonds on the report of the judiciary committee, in reference to the paper on suspensions, still drags its slow length along. On neither side does it elicit popular enthusiasm. A good many have been attracted to hear distinguished Senators, but the results have been rather disappointing. Great speeches require great occasions, and this is surely not an occasion for the display of great powers. Doubtless the Senators are right in insisting that they have a right to all papers on file in the public departments, but until something more important is involved in their refusal than the question who shall hold certain offices, they will not awaken enough public interest to make it a serious question.

The bill proposing to suspend the Chinese treaty for twenty years is a good deal like an act to repeal the Decalogue. Among simple-minded people it has been supposed that solemn international compacts could not well be set aside, except by mutual consent. But the Chinese have no votes and can't fight.

The Salvation Army are opening new stations and extending their work in the city. If they do no other good, they may at least provoke the churches to better and more determined efforts to save the perishing. The work of the Central Union Mission still goes on with good result, and there are at present many meetings of foreign missionery societies, which awaken much interest.

H. H. Hinman.

Speaking of the late trouble between the socialist agitators and the McCormick company of this city, the *Interior* says: "A noticeable feature of this socialistic attack was that all who were actively engaged in it were foreigners—mostly Poles and Germans. Another noticeable fact is that the McCormick company was defending the rights of labor against the tyranny of socialism."

THE WORD OF PROMISE.

Lord, Thou hast led us as of old
Thine Arm hath fill the chosen Race
Through Seas that raged, through Floods that roll'd,
To the mount of David's place.

Where Thy fruitful Valleys stream,
The Manna on every Field,
Thy Rock and Vineyard's Wells hath fed,
Thy Might with Sword and Spear and Shield.

Thy Lord of Hosts'
Thine Ark, and Sepulchre, Sons and Sires,
Where the Goddess heathen Coasts
Thine Israel's Altar fires.

The Saviour, Wilderness remote
Shall hear Thy Works and Wonders sung,
Shall see the Rocks that Moses smote
Yield Fountains in the Desert spring.

Shall see the Sleeping Myriads awake,
From Error freed,
When Land and Sea and Heaven shall break
For Saints that own a Common Creed.

The Gates that fence His Flocks apart
Shall fall and crumble in Decay,
And Love Throughout every Heart
In the splendors of the Day.

Then shall His glorious Church rejoice
The Word of Promise to fulfil—
One Shepherd's Voice
And God and Father over all!

—*O. W. Holmes.*

THE KINGDOM AND THE CHURCH.

In the New Testament no two ideas are more distinct than those of the Kingdom of Heaven or of God, and of the Church: they differ not only formally, but materially. The one is the idea Jesus most loves to state and to explain, that he has most often and variously illustrated by metaphor and parable, that he has steeped in the most august associations, made glorious to hope, beautiful by its promises, awful by its threatenings: the other he has but twice expressed—once in a casual way, and once solemnly in the address to Peter—yet in words that almost seem chosen with the view of accentuating its difference from the Kingdom. He builds the Church, but he *is* the Kingdom: human agency may help in the one, but he alone is active in the other. The apostles plant churches, but not kingdoms: they ordain elders, but do not anoint kings. The Kingdom is universal, ethical, ideal, invisible, what already is, yet what is still to be. Men are to come from the East and West, and are to sit down with Abraham and Isaac and Jacob in the Kingdom of God: the little child is in it as well as the grown man, the publican and sinner may enter before the Pharisee or scribe. It is the possession of the poor in spirit and the persecuted: it is righteousness, joy, peace in the Holy Ghost: it is inner, abides within man, is outer, working secretly like the leaven hidden in the meal: it is here and now, yet men are to pray, "Thy kingdom come." It ever moves in a circle of ideas that imply the sole sovereignty of God, the sphere where he reigns and men obey, and his rewards are unto the meek and the obedient.

But to all this idea of the Church stands in contrast. It is vast, visible, instrumental, the scene of varied human activities and agencies—a society men may constitute, order, and administer. The Church is a unity, a holding a community. There are many churches: each city may have one or several; in them differences may emerge and disputes rage; man may rule or be ruled, excommunicate or be excommunicated. The Church was the favorite apostolic idea as the Kingdom was Christ's; while he founded the Kingdom, the apostles planted, not a Church, but churches. And while these were the means, Christ's was the end, the Kingdom was the Religion, but the churches the method of its realization. It is an eternal ideal, ever in process of embodiment, doing its work by virtue alike of the immanence which makes it everywhere present and active, and of the transcendence which makes it a goal to be ever approached, yet never reached; they are historical facts and factors, working in the interests and for the realization of the ideal, creating the conditions needed for it, exhibiting the successive and progressive attempts at its achievement. To identify the churches with the religion is to commit a blunder of the first order: it is to lose the ideal of Jesus, to materialize the spiritual, to reduce to the forms of space and confine within the limits of time the infinite and the eternal. Such a view may be false—that has yet to be proved: but its idea of religion, its work and possibilities, are sublime enough to stand without shame in the presence of the most exalted doctrine of historical Christianity.—*Principal Fairbairn, in the Contemporary Review.*

SCIENTISTS NOT INFALLIBLE.

The "Higher Criticism" which has undertaken to reconstruct all ancient records, which re-wrote the history of Rome for the first five centuries, pronounced Troy a myth, and has sought to invalidate or correct the Bible history, frequently makes such blunders and mistakes that all but the critics themselves will soon doubt its infallibility. The Troy of Priam, that they decided had never existed, has been unearthed by Schliemann, with its Scæan gates and Pergamos. At Mykenæ he has found probably the very bones of Agamemnon, and the golden masks in which he and his friends were buried. The libraries of old Assyrian and Babylonian kings have also been brought to light by recent discoveries, and found to be rich in confirmations of the Bible story. They contain accounts of the confusion of tongues at Babel and of the flood, as well as many other illustrations of the sacred history. To two of these we invite the attention of our readers.

The prophet Isaiah (chapter 20: 1) names an Assyrian king called Sargon. He was, as far as we know, mentioned by no other historian. Berosus and Herodotus were silent concerning him. Not another voice out of all the history of the past was raised to tell that he had ever lived. The critics did not hesitate to declare that this silence proved he never had an existence. They held that it convinced Isaiah of a mistake and a want of inspired guidance. For twenty-five centuries the only intimation the world had that Sargon had never lived, was found in his passage of the Hebrew prophet.

But the Bible was right and the critics were wrong. The Assyrian discoveries have given us his full history. We are even permitted to study the royal archives of his reign. He was a founder of a dynasty, the father of Sennacherib, and one of the greatest monarchs that ever occupied the Assyrian throne.

Another example. The Bible makes the Hittites a great people in the earliest ages. They are contemporaries of Abraham, Moses and Joshua. A recent writer says: "We see their serried lines of chariots opposing Joshua on his entrance into the Promised Land, and in the decisive battle by Lake Merom. We see their soldiers of fortune leading the hosts of David and Solomon, and their women in the *harems* of the same powerful monarchs; and finally we see the Syrian army flying in panic from the seige of Samaria for the fear of the kings of the Hittites." The Scriptural writers make them a great and powerful people. But no trace of the Hittites has been found in classical history. In fact, of all known records, the Bible excepted, not one had one word in regard to this people. So the destructive critics on the continent and their imitators in England, with various degrees of emphasis, asserted that these Scriptural recognitions of the Hittites had no foundation in fact, that no such people had existed during Old Testament times; that this part of the Jewish history was indisputably not true, and that this want of accuracy destroyed the theory of inspiration as well as credibility of the record.

For a long time no answer could be given that would silence objections. Not a line had been preserved elsewhere concerning this people in all the history of the ancient world. It was held to be impossible that a race of such prominence could have lived, flourished and passed away without leaving traces elsewhere. The "critical method had proved the Bible to be wrong." So the critics said.

But the march of modern discovery has proved that it was the critics who were wrong. In 1872 there were found at Hamath, not far from Damascus, inscriptions that were of Hittite origin. Soon after, additional testimony came from Egypt. As the monuments there were more carefully examined, and as the work of deciphering inscriptions proceeded, behold the Hittites appear as one of the enemies most feared by the Egyptians, as a great people, occupying a vast territory, and as one of the chief of then existing peoples. Nor was this all; the Assyrian tablets and cylinders added their testimony, and carried the history of the Hittites back to nineteen hundred years before Christ, declaring that at that remote period they were a mighty people. Their remains have been found from the borders of Egypt to the Euphrates and northward to Asia Minor, proving that they occupied a large part of Western Asia and were a mighty race. Thus are the critics put to shame. So will it always be. We may sometimes have to wait for further light in order to silence them, but in due time it will come. "We have not followed cunningly devised fables," but the word of eternal truth. The storm of error may beat upon it and seem for a time to prevail, but it will stand, for "it is founded upon a rock."—*Evangelist.*

"I CAN PLOD."

The Rev. Dr. William Carey, who was the originator of the Baptist Missionary Society of England, and the great pioneer of mission work in India, was born in obscurity. His father was a poor man, and could afford him but little assistance. At an early age he was apprenticed to a shoemaker, and even after he was licensed to preach, in consequence of his poverty, he continued to work at his trade. Notwithstanding the difficulties which surrounded him, he was diligent in the improvement of his mind, and embraced every opportunity which presented itself for the acquirement of useful knowledge.

When he first proposed his plans to his father in reference to his great missionary work, he replied:—"William, are you mad?" And ministers and Christian people replied to his proposition, "If the Lord should make windows in heaven, then might this be."

His discouragements in first entering upon his work in India were appalling. When he found himself without a roof to cover his head, without bread for his sickly wife and four children, he made up his mind to build a hut in the wilderness, and live as the natives did around him. "There are many serpents and tigers, but Christ has said that his followers shall take up serpents," said the undaunted man.

God did not call him to this sacrifice, but to others, which required wonderful courage and persistence, before he achieved his final success, which has made him famous the world over.

What was the secret that enabled the shoemaker's apprentice to become one of the most distinguished men of the age? What brilliant gift raised him from an obscure position to one of honor and fame, as the author of grammars and dictionaries, translations of the Bible and other books. He either translated or assisted in the completion of twenty-seven versions of the Scriptures, requiring a knowledge of as many languages, or dialects.

He betrays the secret. In giving an estimate of his own character, he speaks of himself with Christian humility, but with full consciousness of the honor put upon him in the wonderful results he has been permitted to achieve. While not laying claims to brilliant gifts or genius, he says: "I can plod—I can persevere."

He does not say, as we see too often nowadays, "I could always manage to get along and keep up with my class in some way, without much study. I could jump at the meaning of my lesson; or, I can catch up a trade without years of hard labor," but, "I can persevere."

Plodding boys, hold up your heads! You may seem to be left behind in the race by your so-called "smart" companions. Plod on. Your progress may be slow, but do not be discouraged. Remember, "the race is not always to the swift."—*Churchman.*

CRATER LAKE.

Crater Lake is situated in the northwestern portion of Klamath county, Oregon, twenty-two miles west of north of Fort Klamath, and about ninety miles east of Medford, which is the best point to leave the Oregon & California railroad. The Jacksonville and Fort Klamath military road passes within three miles of the lake, and the road to the very walls of it is an exceptionally good one for a mountainous country, while in near proximity may be found remarkably fine camping grounds.

The lake itself has been variously estimated from one by two to twelve by fifteen miles in extent, but from my own observation, careful and critical, writes W. G. Steel, a recent explorer; I would say it is certainly not less than six miles wide by eight long. It is almost egg-shaped, ranging from east of north to west of south. The water's surface is 6,300 feet above sea level, and is completely surrounded by cliffs or walls, from 1,000 to over 2,000 feet high, which are scantily covered with fir timber. To the southwest is Wizard Island, 600 feet high, circular in shape, and slightly covered with timber In the top is a depression or crater—the Witches' Cauldron—90 feet deep and 475 feet in diameter. This was evidently the last smoking chimney of a once mighty volcano. The base of the island is covered with very heavy and hard rocks, with sharp and unworn edges, over which scarcely a score of human feet have ever trod. Farther up are deep beds of ashes, and light, spongy rocks and cinders, giving evidence of intense heat. Within the crater, as without, the surface is

entirely covered with volcanic rocks, but here it forms one of the hottest places on a clear day in August it has ever been my lot to witness. Not a breath of air seems to enter, and the hot sun pours down upon thousands of rocks and stones that reflect his rays with an intensity that seems to multiply beyond conception. Directly north of the island is Llao Rock, a grand old sentinel, standing boldly out on the west side of the lake and reaching 2,200 feet perpendicular. From the top of it you can drop a stone, and it will pass down and grow smaller and smaller, until your head begins to swim and you see the stone become a mere speck and then fade entirely from view, and at least nearly half a mile below it strikes the unruffled surface of the water and sinks forever from sight in the depths of a bottomless lake.

There is probably no point of interest in America that so completely overcomes the ordinary Indian with fear as Crater Lake. From time immemorial no power has been strong enough to induce them to approach within sight of it. For a paltry sum they will engage to guide you thither, but before reaching the mountain top will leave you to proceed alone. To the savage mind it is clothed with a deep veil of mystery, and is the abode of all manner of demons and unshapely monsters. Once inhabited by the great spirit, it has now become the sheol of modern times, and it is certain death for any proud savage to behold it.

From Allen Davey, chief of the Klamath tribe, I gleaned the following tradition in reference to the discovery of Crater Lake:

A long time ago, long before the white man appeared in this region to vex and drive the proud native out, a band of Klamaths, while out hunting, came suddenly upon the lake and were startled by its remarkable walls and awed by its majestic proportions. With spirits subdued and trembling with fear, they silently approached and gazed upon its face; something within told them the Great Spirit dwelt here, and they dared not remain, but passed silently down the side of the mountain and camped far away. By some unaccountable influence, however, one brave was induced to return. He went up to the very brink of the precipice and started his camp-fire. Here he laid down to rest, here he slept till morn, slept till the sun was high in the air, then arose and joined the tribe far down the mountain. At night he came again; again he slept till morn. Each visit bore a charm that drew him back again. Each night found him sleeping above the rocks; each night strange voices arose from the waters, mysterious noises filled the air. At last, after a great many moons, he climbed down to the lake, and there he bathed and spent the night. Often he climbed down in like manner, and frequently saw wonderful animals, similar in all respects to a Klamath Indian, except that they seemed to exist entirely in the water. He suddenly became hardier and stronger than any Indian of the tribe, because of his many visits to the mysterious waters. Others then began to seek its influence. Old warriors sent their sons for strength and courage to meet the conflicts awaiting them. First they slept upon the rocks above, then ventured to the water's edge, but, last of all, they plunged beneath the flood, and the coveted strength was theirs. On one occasion, the brave who first visited the lake killed a monster, or fish, and was at once set upon by untold numbers of excited Llaos (for such they were called), who carried him to the top of the cliffs, cut his throat with a stone knife, then tore his body into small pieces, which were thrown down to the waters far beneath, where he was devoured by angry Llaos—and such shall be the fate of every Klamath brave who, from that day to this, dares to look upon the lake.

Crater Lake is but a striking memento of a dread past. Imagine a vast mountain six by eight miles through, at an elevation of 7,000 feet, with the top removed and the inside hollowed out, then filled with the clearest water in the world to within 2,000 feet of the top; then place a round island in one end 600 feet high; then dig a circular hole tapering to the center like a funnel, 90 feet deep and 475 feet in diameter, and you have a perfect representation of Crater Lake.

What an immense affair it must have been ages upon ages ago, when, long before the hot breath of a volcano soiled its hoary head, standing as a proud monarch with its feet upon earth and its head in the heavens, it towered far, far above the mountain ranges—aye, looked far down upon the snowy peaks of Hood and Shasta, and snuffed the air beyond the reach of Everest. Then streams of fire began to shoot forth, great seas of lava were hurled upon the earth beneath. At last its foundations gave way and it sank forever from sight—down, down, down deep into the bowels of the earth, leaving a great black, smoking chasm, which succeeding ages filled with pure, fresh water, giving to our day one of the most beautiful lakes within the vision of man.

WASHING DISHES FOR MAMMA.

Little ones, with white arms bare,
Say, what are you doing there,
That you're making such a clatter,
Tell me, what can be the matter?
Filled with wonder and surprise,
Little blue-eyes thus replies:
"Surely you must know, papa,
Washing dishes for mamma!"

Washing dishes, little one,
Some don't think such splendid fun.
Tell me, for I want to know,
Why do you enjoy it so?
"Little children like to be
Useful, papa, don't you see?
Very happy now we are
Washing dishes for mamma,"

"She has much to do, you know
And we love to help her so.
Greatest pains, indeed, we take
Lest the dishes we might break;
China, glass and earthenware
Handle we with greatest care.
True and trusty, sir, we are,
Washing dishes for mamma."

As I went away, I thought
Of the lesson they had taught;
Being useful every day
Makes us happy, as they say;
Love can make our labor light
While we follow what is right,
True and trusty as they are,
Washing dishes for mamma.

—*National Baptist.*

REMARKABLE ANCIENT RUINS.

The Chihuahua (Mexico) *Enterprise* reports the discovery of some remarkable ancient ruins on a hill or mountain four leagues south of Magdalena, in Sonora. The hill is about 700 feet high, and half way up there is a layer of gypsum, which is as white as snow, and may be cut into any conceivable shape, yet sufficiently hard to retain its shape after being cut. In this layer of stone are cut hundreds upon hundreds of rooms from 6x10 to 16x18 feet square. So even and true are the walls, floor, and ceiling, so plumb and level, as to defy variation. There are no windows in the rooms, and but one entrance, which is always from the top. The rooms are but eight feet high from floor to ceiling. The stone is so white that it seems almost transparent, and the rooms are not at all dark. On the walls of these rooms are numerous hieroglyphics and representations of human beings cut in the stone in different places; but, strange to say, all the hands have five fingers and a thumb, and the feet have six toes. Charcoal is found on the floors of many of the rooms; implements of every description are to be found. The houses or rooms are one above the other to three or more stories high, but between each story there is a jog or recess the full width of the room below, so that they present the appearance of large steps leading up the mountain.—*Selected.*

TEMPERANCE.

THE LIQUOR TRAFFIC AND FOREIGN MISSIONS.

It has more than once been said that the chief English and American exports to heathen lands are rum, missionaries and gunpowder. In these far-off countries extremes meet, and the man of God with the Water of Life finds the man of trade with his bottles of brandy; the peaceful school and mission-house are alarmed by kidnappers and the report of fire-arms sold the natives through greed of gain. We have hitherto heard very little of Germany in discussions about new territories and the battle of merchandise against the missionary in the dark places of the earth. But the Fatherland has now become united; it has its first Protestant emperor; it has seized colonies and entered the race of civilization and Christianity, which is fast circling the world. Since April, 1884, Angra Pequena, and four other territories in West Africa have come under German control; part of New Guinea and some small islands have also become colonies, and Germans are busy discussing questions of migration, self-government and treaties.

A recent article in the *Missions-Zeitschrift* on The Transmarine Brandy Trade sheds not a little light upon why the empire seized some of these lands, and what the business has been which attracted German merchants so far from home.

Zogoland lies beside an English colony, and the English put a high duty on imported liquors. The Germans do most of the business in ardent spirits; so when they saw Zogoland preparing to unite with the British possessions and pass under an expensive liquor tariff they became wildly patriotic, and the colony was seized by Germany to protect the brandy trade. A constant stream of cheap intoxicants flows from Hamburg to all parts of the heathen world. The following figures illustrate this: The annual German exports to Africa in a recent year reached $7,929,500, of which $3,000,000, or over thirty-eight per cent, was in ardent spirits. Most of it went to the Gold Coast. Hamburg sent 531,501 double centners of goods to West Africa in 1884, and 345,000, or sixty-five per cent of it, was brandy, representing $3,729,475. This dreadful traffic is steadily on the increase. During 1883 and the first quarter of 1884 a steamship firm in that city sent 2,453 tons of spirits to the Congo region, with 555 tons of other goods—or $75,000 worth of brandy, $75,000 worth of powder, and $62,500 worth of other goods. England and America have fallen behind in this sad competition of missionaries, rum and powder. Following our guide through the wide world of heathenism, we are met everywhere by the same sad sequence—strong drink going before, and despair and death following.

Says Dr. Reichel, of the Moravian Missions: "A cry of horror rises from all mission fields at the ruin wrought by intoxicating liquor." Drunkenness reached the heathen Lapps in Europe, and nearly destroyed them before the Gospel came near them. American traders and the Hudson Bay Company have done similar work among the natives of this continent. Of the negroes in the West Indies a missionary writes: "Drunkenness is the rule; no land has been so desolated by alcohol as these islands." In Demarara the white merchants have boycotted the missionary, Meyer, to force him to give the natives brandy for wages as they do.

Two German merchants, in 1883, imported $10,000 worth of liquors among the 30,000 Samoan Islanders. That is the business which led Bismarck to seize these coral reefs. The missionaries report that drunkenness is on the increase, and brandy is one of the chief imports in all West Polynesia. In Japan intoxication is so terribly familiar that a sign has been put up over a Buddhist theological seminary which reads, "Brandy is not allowed here." Burmah was once wholly ignorant of strong drinks; now they are the bane of the people.

But the Eldorado of ardent spirits is Africa, the Dark Continent for the darkest curse of humanity. The weak native here seems unable to resist this terrible destroyer, and the unanimous testimony of missionaries is that the natural cruelty and bloodthirstiness of the Africans are kindled into the madness of demons by fire-water, and beneath the wounds of European traders this poor land lies bleeding at every pore. The subject tribes of Madagascar "fairly swim in a flood of brandy." Some are never sober; men, women and children lie drunk together. Not a little of the guilt here must be charged to France.

Mohammedan influence hinders the sale of liquor on the east coast of Africa; but, in spite of that, the German traders import $20,000 worth of brandy a year. In South Africa the spectacle is heart-rending. Hottentots, Caffirs and others perish beneath this curse by thousands. On one Sunday, between 11 o'clock and noon, an English gentleman counted at the diamond fields 317 natives dead drunk, while many others were partially intoxicated.

West Africa is, if possible, in a still more deplorable condition. Every small harbor on the coast sucks in the deadly tide of sulphuric acid, sugar and water which these heartless traders present as brandy, gin, etc. The first German colony here was bought from a dealer in such drink. The Congo lands also, we are told, were bought with liquor. A bottle of rum is current coin. The request for a drink in West Africa is heard everywhere as one hears "Backsheesh" in Arab lands. One ship brought to the Niger 300,000 bottles of gin. Brandy has almost taken the place of the native beer on the Gold Coast, and drunkenness has become so common that it is a rule not to visit an official after dinner. No street preaching is allowed in the evening, for no man dare face the intoxicated multitude. From the cradle to the grave, every event in the West African's life is saturated with strong drink. Funerals are horrible to see, sometimes $500 being spent for rum and powder at such occasions. A missionary says at times a whole village is drunk. Many sleep with a bottle under their heads, for use during the night. One native dealer is reported as keeping 96,000 bottles of brandy in stock for the interior trade.—*The Advance.*

LITERATURE.

The History of Russia. From the earliest times to 1879. By W. K. Kelly, A.M., Professor at Nancy, and corresponding member of the Academy of Sciences of St. Petersburg. Translated from the French by Lucy Herriott Lang. In two volumes. Price $1.75. John B. Alden, New York.

In attempting to sum up their knowledge of one of the foremost European nations, most readers, even those with some claim to a literary taste, will be surprised at the paucity of their information respecting Russia. The lives of Napoleon, the writings of Voltaire, of Dr. Wallace and of our own countryman Schuyler, give us glimpses through the darkness which surrounds this great nation. A work like this must therefore be welcomed by the reading public. The writer is a Frenchman, and is an authority of European authorities on his chosen subject. He has spent years at St. Petersburg and is familiar with the language and literature of the country. Russian history, says a literary cotemporary, "runs almost in myth, proceeds into a wilderness of conflicting traditions, and emerges into a full day in comparatively recent times. It is crowded with imposing personalities and darkened by terrible crimes, striking events make it dramatic, the sufferings of a great people lend it pathos, the interest of the present hour and the uncertain questions for to-morrow invest it with deep interest. While the history of political events is told with fascinating interest we fail to find a movement of the deepest concern to Russia so fully narrated and explained as we could wish. The secret societies of Russia are a study apart from the lodge systems as we of America understand it. Dr. Wallace has more fully accounted for the political origin of the Nihilists, but his works are not very accessible, and have not the popular character of the present volume. This omission will be a disappointment to many. The volumes are fully illustrated and a full index adds greatly to the value of the work.

The English Illustrated Magazine concludes its interesting history of the Life-boat with spirited illustrations. The invention and successive improvements of the life-boat, the establishment of stations, the thrilling incidents in which its history abounds, and record of so magnificent an invention make up an entertaining and profitable story. The great English sport of Fox-hunting is illustrated by numerous spirited and humorous pictures of the chase. "Sir Thomas More" is a sketch of one of the prominent historical statesmen of England, the successor of Cardinal Woolsey as Chancellor under Henry VIII. "A Digger's Life" concludes the number. (Macmillan & Co.

The March-April number of the *Missionary Review* devotes a large and prominent place to a review of the life of William Carey, the shoemaker who became one of the most celebrated of missionaries and one of the most noble of characters. The conventions for foreign mission held in England are described and commended, also the efforts to secure greater union in foreign missions, which are now most deservedly attracting wide and thoughtful attention among the home churches. The news and notes from foreign missions, and from the missionary societies are full and instructive as ever. Published by Rev. R. G. Wilder, Princeton, N. J.

Two suggestive articles to appear in the April *Century* are "Strikes, Lockouts and Arbitrations," by George Max Powell, and an editorial on the Grant Memorial, "Who shall make the Monument?" "What kind of a Structure?" "The Question of Site" etc. The issue of the new life of Longfellow adds timeliness to a paper by Mrs. James T. Fields on "Glimpses of Longfellow in Social Life," which is to appear in the same number, accompanying a new portrait of the poet, engraved from an admirable picture in 1848.

The April number of *Demorest's Monthly* contains an interesting and well illustrated article on "The Castle of Heidelberg." Other articles which will attract readers are "The Industrial Problem," by Jennie June; "The Checkered Apron," by Joel Benton; and "Stories Told by the Maya Indians." The prohibition article is on "The Irrepressible Conflicts." The number is well illustrated.

The current *St. Nicholas* opens with a continuation of "Stories of Art and Artists." "French Painters," by Clara Erskine Clement is illustrated by the frontispiece and reproductions of paintings by Claude Lorraine and Horace Vernet. "George Washington," Horrace E. Scudder's biographical serial, is as entertaining as fiction, and this installment is of special interest, as it tells of Washington's first campaigning experiences—against the French and Indians in 1754. Frank R. Stockton "Personally Conducts" his stay-at-home travelers to Florence and Venice, where with the aid of the abundant illustrations they can enjoy almost all there is to be seen. Edmond Alton concludes his series of pen pictures of Congress which has for some months entertained and instructed the eager young readers of the magazine.

Vick's Magazine is always so bright and cheery that the season's changes are hardly observable in its pages. Its correspondence, foreign notes, pleasant gossip, etc., are full of hints for the thrifty gardener and florist.

—It is stated that William D. Howells receives from $50 to $500 a page for his literary work in the *Century Magazine* and in *Harper's Monthly*, and his estimated income from his writings this year will be about $20,000. But what is the substantial value of all that this brilliant author has written? What has he added to the solid substance of treasures that enrich the world for all time?—*Evangelical Messenger.*

THE CHURCHES.

—Elder Rufus Smith writes that Salvation Hall, at Maryville, Mo., is a grand success:—1, because all classes of sinners are reached; 2, because salvation is offered to all; 3, when they obtain this salvation they know it; 4, as they know it others feel it; 5, God has all the glory; the devil is angry; the saints rejoice; poor sinners are sad; saloon men and gamblers know their end; 6, all supporters of saloons feel convicted, and care not to be seen around Salvation Hall.

—Rev. R. Stuart, of the United Presbyterian mission in India, reports that the total number of communicants is 2,176—just 500 more than last year; that is almost 30 per cent increase. Number of adult baptisms, 537; infant, 231. Total Christian population, 3,245, or thereabout.

—The Methodist Conference at Wilmington, Del., lately resolved in relation to temperance that "no minister or member of our church is loyal to it who does not stand for total abstinence as the ground of personal temperance, and complete and legal prohibition of the traffic in intoxicating liquors as the duty of civil government."

—The Baltimore Methodist Conference at their late meeting adopted a resolution, to be presented to the Maryland Legislature, protesting against the substitution of high license for local option laws in certain counties of that State.

—The *Advance* says its columns have never contained so large a list of churches receiving so many accessions as its last two issues. The whole number of additions reported at the March communion is 3,788, of whom 3,010 were on confession.

—The past year has been one of great progress with the Peoria Congregational church, Rev. E. Frank Howe, pastor. There have been 116 additions, of whom 94 were on confession. The church numbers nearly 600. The average yearly gain in membership during Mr. Howe's three years' pastorate has been 93. Under the free-seat system the contributions for church expenses have been $1,800 more than last year, and though it has involved a debt of $5,000, both pastor and people resolve to continue it. A debt of about $23,000 has been paid during the three years.

—A series of Gospel meetings at Tabor, Iowa, lasting three weeks, closed Feb. 28. The preaching for the first two weeks was by Rev. N. H. Whittlesey, of Creston. More than 100 adults, besides many children, expressed publicly their purpose to lead a Christian life. Many of them were students in the college, leaving less than ten who remain unconverted. Rev. J. W. Cowan is pastor of the Congregational church in Tabor.

—Union services began at Iowa City, March 7, under Evangelist A. J. Bell, with the house so crowded that an overflow meeting was held.

—In the year 1885 there were 292 Lutheran churches erected in America. This compares favorably with the record of former years, the number for 1881 having been 143; for 1882, 203; for 1883, 276; for 1884, 255—making a grand total of 1,169 new church edifices in five years, or an average of 234 each year. Of these 1,169 churches 670 were German, 298 English, 117 Swedish, 41 Norwegian, 25 Norwegian-Danish, 14 Danish, 2 Finnish, 1 Slawokian, 1 Icelandic.

—It is announced that from fifteen to twenty missionaries will sail from New York to join Bishop Taylor's force in Central Africa. The receipts for the Taylor fund for the year ending February 5th amounted to $45,148; the expenditures to $28,696, leaving a balance in hand of $16,451. The number of Taylor's missionaries in South America is forty-three preachers and teachers. Bishop Taylor says over twenty missionaries are required for Africa this year. It will cost about $250 per missionary for passage to the various fields, and an average of $250 more for tools, machinery, etc., for the farms and industrial establishments.

—The forthcoming annual report of the Methodist Missionary Society will show that there are in the foreign field 116 foreign missionaries, 72 wives of missionaries, 68 missionaries, and 334 native workers of the Woman's Foreign Missionary Society, 309 native ordained preachers, 400 native unordained preachers, 694 native teachers, 16 foreign teachers, 250 local preachers and other native helpers, 36,950 members, and 12,625 probationers. This shows a decrease in the number of missionaries of the parent society, and an increase of 3,168 members and probationers. Under the head of domestic missions, including Indians, foreign and English-speaking populations, 239,589 members and 39,130 probationers are reported. The English-speaking conferences report 2,010 missionaries, 1,950 assistant missionaries, 165,730 members, and 29,157 probationers.

—The East Pennsylvania Conference of the Evangelical Association, at their recent meeting at Reading, decided to erect a monument over the grave of of Jacob Albright, the founder of their church. The conference took the most decided stand against Sunday newspapers. An amendment was offered to the resolution in favor of the prohibition of Sunday newspapers, that all the members of the church be requested not to subscribe for a newspaper that advertised its Sunday issue in a week day issue.

—The clergymen of the Methodist Episcopal churches of New York will hold meetings to secure signatures to a petition asking the Legislature to submit the question of constitutional prohibition to a popular vote. The petition will be circulated among the congregations.

—The Woman's Christian Temperance Union request that ministers throughout the Union preach on April 4 on Sabbath observance, and that the subject at the prayer-meetings that week be the sanctification of the Lord's day among professed Christians, and the proper recognition of the day by government.

—Mrs. A. J. Bailey wife of the Congregational pastor of Lake View, Chicago's northern wing, gave a most interesting and inspiring address on "Life Among the Mormons" before the Women's Presbyterian Missionary Society. She had been a missionary teacher in Utah, and had a very clear comprehension of the work in that field and its bearing upon the solution of the pressing Mormon problem. She said that a person might visit Salt Lake City and think from what they saw there that they knew all about Mormonism; but the only way to see it as it was, was to go as she did, right away from the railroads and into the small places. In Hooper, the place where she taught, the population was made up entirely of Mormons and apostles, and they were determined to have no Christianity in the place, for the Mormons of course did not want it, and the sad state of those who see the falsity of the Mormon religion and leave it is that, unless Christ's followers are there with the Gospel, they drift into infidelity. She told of a young man who, in one year after she began to teach him, was prepared to enter the academy at Salt Lake City, and now is at Oberlin College receiving an education which will fit him to go back to his own people and tell them the old story of redeeming love. She stated that she believed that nowhere else was such rapid progress made in an educational way as among the Mormons.

—The *Western Christian Advocate* has reported 25,000 conversions since the beginning of the year.

—One of the most notable of recent deaths abroad is that of the Rev. Dr. Tulloch, principal of St. Andrew's University. He was one of the Leaders of the Established Church of Scotland, a divine of erudition, an author of reputation, and a Broad Churchman. He was born in 1823.

—Ten missionaries recently sailed from San Francisco for Japan and other missions beyond. The Rev. A. Cooper, of Hector, N. Y., has intelligence from them by way of his son, Rev. A. W. Cooper, who, with his wife, is probably by this time in Siam. They enjoyed the voyage, notwithstanding rough seas for the first half of the passage. They reached Yokohama December 12, and spent the day visiting at Tokio. All were in good health, and they anticipated spending Christmas in Canton, China.

—The *Examiner* has information that two Russian Baptists who were accused by Russian "popes" because of their religious belief were sentenced to death by the court. Their wives, children and relatives were also brought into court, and when asked whether they would give up their belief they said, "Do with us what you please, but we will abide by the same faith." They were sent to prison, but they read the Bible there to their fellow-prisoners.

LODGE NOTES.

—The Grand Lodge of Quebec, at its last communication, passed a resolution which had only two dissenting votes, to the effect, that unless the Grand Lodge of England withdrew the warrants of her three lodges located in Montreal by the first of July next, that an edict of non intercourse would be issued against the English lodge.

—A new Masonic monthly magazine called the *Masonic Era and Analectic* has made its appearance in New York. It is to be run in the interest of the A. & A. Scottish Rite, or that branch of it known as "the Cornean," in opposition to Albert Pike.

—The Supreme Council of 33d degree A. A. Scottish Rite, for the northern Masonic jurisdiction of the United States, assembled in Boston last September. There were present fifty-two active, three emerita and 200 honorary members, fourteen States being represented. In the evening session the 33d degree was conferred on fifty-seven men, who were proclaimed Sovereign Grand Inspectors of the Ancient and Accepted Scottish Rite and enrolled as honorary members of the Supreme Council.

—Trinity Episcopal church, Pittsburg, was thrown open last December 26th for the celebration of its 100th anniversary, by lodge No. 45 of that city. "Rt. Rev. Courtlandt Whitehead, D. D., Grand Chaplain of the Grand Lodge of Pennsylvania" and Bishop of the Protestant Episcopal church, assisted by Samuel Maxwell the rector of the church, conducted religious services. The Bishop preached a sermon from the text: "Little children, keep yourselves from idols"—and the poor man did not know he was joking in a fearful way, either.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from March 15 to 20 inclusive:

Mrs. D R Keir, J H Eaton, E B Krahl, Wm C Bissell, H P Birdsall, H M Woodford, J P Dops, C T Collins, A G Mansfield, J T Helin, Wm Parson, G Marcy, S B Daniel, J H Clark, W J Knappen, C A Blanchard, O Beal, J W Modlin, A C Lemm, L H Bohrer, J Bradford, J F Baird, Mrs J C Halsted, D J Wilson, N Daniels, H W Smith, W D Johnston, J Miller, G L Emerson, N P Eddy, T C Kirkwood, Rev. D Shuck, D Riggs, H Avery, J Hart, Sr, Peter Howe, J L Dempsey, J T McCreery, W A Norval, Rev S Collins, J C Rider, J Prothero, R A Waldo, Mrs L B Streeter, R Park.

Relief is immediate, and a sure cure. Piso's Remedy for Catarrh. 50 cents.

Messrs. Lord & Thomas of Chicago, the well-known and popular Advertising Agents, are about to move into new quarters at Nos. 45, 47, and 49 Randolph street, between State and Wabash avenue. The building is one of the most striking in appearance and elegant in Chicago; built of sandstone, it is 70 by 174 feet, practically fire proof, and lighted on four sides. Three large elevators and two spacious stairways, give abundant facilities for passengers and freight.

Messrs. Lord & Thomas will occupy the entire third floor, giving them a superficial area of nearly 12,000 square feet. This beautifully lighted room is unbroken by partitions, save a private office in one corner, thus bringing the entire working force of about sixty clerks into one spacious room, certainly the largest office of any advertising agency in the country, if not the largest business office of any kind on the continent.

Our friends who wish to see a copy of the *Cynosure* when in Chicago, can always find it on file at the Agency of Messrs. Lord and Thomas.

SPRING CHICKENS.

The modern hen is a machine that hatches 100, 200, or more eggs at once. *Craig's Incubator* is recommended as the best and cheapest—from $12 up. Send 4 cts. in stamps for valuable pamphlet to F. D. Craig, North Evanston, Ill.

FOR COUGHS AND CROUP USE

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MULLEIN.

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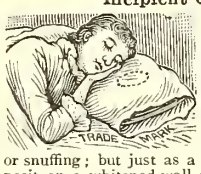
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CATARRH. BRONCHITIS. CONSUMPTION.

HON. E. L. HEDDEN, Collector of the Port of New York, says: "I take pleasure in stating that the PILLOW-INHALER has been of the greatest relief, and I believe of permanent benefit, to my wife, who has been a great sufferer from Bronchial and Catarrhal Troubles, accompanied with distressing Asthma. I recommend its use to all persons afflicted with such maladies."

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Has a Pad different from all others, is cup shape, with Self-adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

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AGENTS WANTED Lady or Gentleman in every city and village in the United States to introduce our Chines Secret Laundry Glossing. Good, live agents can earn from $15 to $25 per week. Descriptive circulars and terms mailed free on application. GARDEN CITY CHEMICAL CO., 258 South Water Street, Chicago, Ill.

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No. 3	69	@70
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Oats—No. 2		29⅞
Rye—No. 2		61
Bran per ton		12 50
Flour	1 75	@5 00
Hay—Timothy	8 00	@10 50
Mess pork per bbl		9 60
Butter, medium to best	15	@30
Cheese	05	@11
Beans	1 15	@1 65
Eggs		12
Seeds—Timothy	1 82	@1 87
Flax	1 09	@1 11
Broom corn	06	@ 13
Potatoes	50	@ 75
Hides—Green to dry flint	06½	@ 14
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	4 85	@5 90
Common to good	2 00	@4 75
Hogs	3 90	@4 40
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Flour	3 00	@5 25
Wheat—Winter		97
Spring		91
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Oats	37	@44½
Mess Pork		10 25
Eggs		14½
Butter	18	34
Wool	13	@37

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Hogs	2 00	@4 05
Sheep	2 00	@4 25

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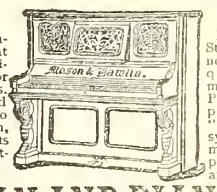
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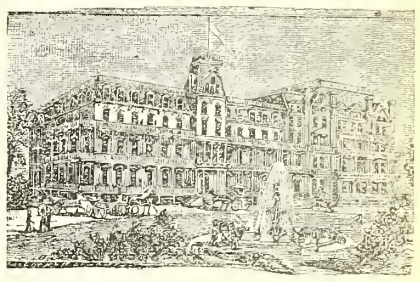


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CATARRH

Also good for Cold in the Head, Headache, Hay Fever, &c. 50 cents.

Agents Make $5 a Day Selling Perfect FAMILY SCALES Entirely new in principle. Weigh one ounce to 25 pounds. What every family needs and will buy. Rapid sales surprise old agents. FORSHEE & MCMAKIN, CINCINNATI, O.

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POPULAR FLOWERS.

The Cynosure readers should be acquainted with a plant that for usefulness for country churches cannot be surpassed. If planted in beds in front of village churches they give them an artistic and refined appearance, far more than expensive plants that give but little bloom. If the seed is planted in the latter part of April they will be one mass of bloom until fall. Most of your readers who cultivated flowers are aware of the existence of the old single zinnia, known as "Youth and Old Age." The present improved pompone zinnia, as grown by us, is twice as handsome, and they vary into all shades and colors in existence. They are an inch deep, filled up to the very top. In fact, they are so useful in any garden, that it would be hard to find a good substitute, varying so in color and beauty of bloom. We grew an acre of them last season, and they were the admiration of all visitors. Your readers will be surprised if they have never grown the improved zinnia, by testing them, even if they have but a box to sow the seed in, as they grow in almost any soil; only requiring plenty of sun and air. We have seen them grown to perfection in boxes on the roof of a neighbor. We find that the old varieties of annual flowers are becoming quite popular; we now see more marygolds, sunflowers, etc., than formerly, and it is a good step toward practical horticulture, as they can be grown in any handy situation. VIC KEEN, *Floral Seed Grower, Philadelphia, Pa.*

FLOWERS FOR THE GARDEN.

The catalogues of the florists set us thinking about next season's flower garden. We look into their fascinating pages and see so much illustrated and described there that we would like to have, that it proves a veritable case of the embarrassment of riches."

Let me give you a little advice. In the first place consider how much time you are sure you will have to devote to floriculture. Not how much you *may* have, but what you can *depend* on. Then look over your garden, and see how much space you can give up to annuals. You may also find it advisable to consult your pocket book. Seeds enough to stock quite a large garden do not cost a great deal, but these are "hard times," and a great many enthusiastic lovers of flowers will be obliged to consider economy.

Do not go into gardening on a too extensive scale. Have only as much as you know you can take proper care of. Do not aim to have a great many kinds, but let these be of the best and most satisfactory varieties, and see how well you can grow them.

Do not be in too great a hurry about planting your seeds. The sweet peas can be sown very early, as frost does not damage them, but the others will do much better if you wait until the ground gets thoroughly warmed through before planting them, than they will if you put them in earlier. If you sow seeds before the soil gets dry and warm, a great many will fail to germinate, and those that grow will not have the vitality that later sown plants have.

For a hedge, or as a covering to an old fence, there is nothing better than the sweet pea. It blooms all summer, and is beautiful enough to satisfy the most fastidious. If you want flowers for bouquets, for your friends, or for vases in the house, this is perhaps the most desirable of all annual flowers. For a bed in which you want brilliant color there is nothing better than phlox. You can have it in white, pink, purple, scarlet, and creamy yellow. It will bloom all the season, and requires but little attention. The best yellow flower for beds is calliopsis. Most varieties of this flower are beautifully marked with a rich dark brown, which has a strong suggestion of intense crimson in it when seen in sunshine. A bed of calliopsis is a "thing of beauty." It is very useful to cut from for vases, the long stems on which the blossoms are borne making it easy to arrange a group which is relieved of all stiffness and formality. This is not the case when short-stemmed flowers are used.

The balsam is fine for beds, if you clip off a good many of the leaves up and down the stalks, which, if left, will partially hide the flowers.

The petunia is a profuse and constant bloomer, and takes care of itself. A bed of crimson-purple and white varieties is very bright and showy, and always gives satisfaction.

For an edging, nothing is better than white candytuft.

For a brilliant screen, the nasturtium is good. The rich yellow and velvety crimson flowers contrast well with the pale green foliage. Nasturtiums are good for cutting, as they have quite long stems, and a few of them among less vivid flowers "tone" them up charmingly.

The very best fall flower is the aster. You can have it white, rose-color, blue, and purple, and some varieties are beautifully variegated. The best chrysanthemums are no better than some varieties of asters, which they so closely resemble that at a little distance it is difficult to tell "which is which," when you fill a vase with them. The aster is in its glory in September and will last until heavy frosts come.

Chinese pinks are excellent bloomers, and come in all shades of crimson and scarlet, marked with white, and a brown so deep in tone as to look almost black.

Ten-week stock is another fine flower, in white, rose color, and purple, very constant, and very sweet.

Mignonette you want for its fragrance.

Pansies every one admires, and no garden is complete without them. If your finances will admit of it, get packages of seed in which each color is kept by itself. Get a package of the blue ones, the yellow ones, and the black ones, and add one of the mixed varieties. These will give the best satisfaction in cool fall weather.

For growing about the windows you want the good old morning glory. This is a charming flower, which one never tires of. It will bloom all the season, and can be had in white, pink, and a deep, rich mazarine blue.

The above list includes as many kinds as most persons can care for well. They will give variety enough to satisfy any one.—*Independent.*

A WOMAN'S VICTORY;

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THE QUERY OF THE LODGEVILLE CHURCH.

BY JENNIE L. HARDIE.

This simple and touching story which was lately published in the *Cynosure* is now ready for orders in a beautiful pamphlet. It is worth reading by every Anti-mason —*and especially* BY HIS WIFE. Get it and take it home to cheer the heart of your companion who may desire to do something for Christ against great evils, but is discouraged from making any public effort. PRICE, FIFTEEN CENTS. *Ten for a dollar*

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Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. A historical sketch of the institution and a critical analysis of the character of each degree, by Prest. J. Blanchard, of Wheaton College. Monitorial quotations and nearly four hundred notes from standard Masonic authorities confirm the truthfulness of this exposition and show the character of Masonic teaching and doctrine. The accuracy of this exposition legally attested by J. O. Doesburg, Past Master Unity □ No. 191, Holland, Mich., and others. This is the latest, most accurate and complete exposition of Blue Lodge and Chapter Masonry. Over one hundred illustrations—several of them full page—give a pictorial representation of the lodge-room, chapter and principal ceremonies of the degrees, with the dress of candidates, signs, grips, etc. Complete work of 640 pages, in cloth, $1.00.

Freemasonry Exposed. By Capt. William Morgan. The genuine old Morgan book republished, with engravings showing the lodge-room, dress of candidates, signs, due guards, grips, etc. This revelation was so accurate that Freemasons murdered the author for writing it. 25 cents each; per dozen, $2.00.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Prest. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents; per dozen, $7 50. Paper cover, 35 cents, per dozen, $3.50.

Light on Freemasonry. By Elder D. Bernard. To which is appended "A Revelation of the Mysteries of Oddfellowship (old work,) by a Member of the Craft." The whole containing over five hundred pages, lately revised and republished. In cloth, $1.50 each; per dozen, $14.50. The first part of the above work, Light on Freemasonry, 416 pages, 75 cents each; per dozen $7.50.

History of the Abduction and Murder OF CAPT. WM. MORGAN. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. This book contains indisputable, legal evidence that Freemasons abducted and murdered Wm. Morgan, for no other offense than the revelation of Masonry. It contains the sworn testimony of over twenty persons, including Morgan's wife; and no candid person, after reading this book, can doubt that many of the most respectable Freemasons in the Empire State were concerned in this crime. 25 cents each; per dozen, $2.00.

Secret Societies, Ancient and Modern. A book of great interest to officers of the army and navy, the bench and the clergy. TABLE OF CONTENTS: The Antiquity of Secret Societies, The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Deference to Masonry, A Brief Outline of the Progress of Masonry in the United States, The Tammany Ring, Masonic Benevolence, the Uses of Masonry, An Illustration, The Conclusion. 50 cents each; per dozen, $4.75.

Masonic Oaths Null and Void; or, Freemasonry Self-Convicted. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. His arguments are conclusive, and the forcible manner in which they are put, being drawn from Scripture, makes them convincing. The minister or lecturer will find in this work a rich fund of arguments. 207 pp., postpaid.....40 cts.

Hand-Book of Freemasonry, by E. Ronayne, Past Master of Keystone Lodge, No. 639, Chicago, gives the correct or "standard" work and ritual of Masonry; the proper position of each officer in the lodge room, order of opening and closing the lodge, dress of candidate, ceremony of initiation, the proper manner of giving the signs, grips, etc., are fully illustrated and explained. First three degrees. Paper cover, 35 cents.

The Mystic Tie, or Freemasonry a LEAGUE WITH THE DEVIL. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason; and their very able defense presented by MRS. LUCIA C. COOK, in which she clearly shows that Freemasonry is antagonistic to the Christian religion. 15 cents each; per dozen, $1.25.

Freemasonry Self-Condemned. By Rev J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church, and by the United Presbyterian church in particular. Paper covers: price, 20 cents each; per dozen, $2.00.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lehheus Armstrong (Presbyterian), a seceding Mason of 21 degrees. This is a very telling work and no honest man who reads it will think of joining the lodge. 15 cents each; per dozen, $1.25.

Sermon on Masonry, by Rev. James Williams, Presiding Elder of Dakota District Northwestern Iowa Conference, M. E. Church—a seceding Master Mason. Published at the special request of nine clergymen of different denominations, and others. 10 cents each; per dozen, 75 cents.

College Secret Societies. Their customs, character, and the efforts for their suppression. By H. L. Kellogg. Containing the opinion of many prominent college presidents, and others, and a full account of the murder of Mortimer Leggett. 20 cents each; per dozen, $2.00.

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In the Coils; or, the Coming Conflict. By "A Fanatic." A historical sketch, by a United Presbyterian minister, vividly portraying the workings of Secretism in the various relations of everyday life, and showing how individual, domestic, social, religious, professional and public life are trammeled and biased by the baneful workings of the lodge. Being presented in the form of a story, this volume will interest both old and young, and the moral of the story will not have to be searched for. $1.50 each; $15.00 per dozen.

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Oaths and Penalties of Freemasonry, as proved in court in the New Berlin Trial. Also the letter of Hon. Richard Rush to the anti-Masonic committee of York County, Pa., May 4th, 1831. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14th, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each; per dozen, $1.00.

Ex-President John Quincy Adams' LETTERS on the Nature of Masonic Oaths, Obligations and Penalties. Thirty most interesting, able and convincing letters on the above general subject, written by this renowned statesman to different public men of the United States during the years 1831 to 1833. With Mr. Adams' address to the people of Massachusetts upon political aspects of lodgery; an Appendix giving obligations of Masonry, and an able introduction. This is one of the most telling anti-secrecy works extant, aside from the Expositions. Price, cloth, $1.00; per dozen, $9.00. Paper, 35 cents; per dozen, $3.50.

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Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Prest. J. Blanchard, at the Monmouth Convention. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each; per dozen, 50 cents.

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Secret Societies. A discussion of their character and claims, by Rev. David McDill, Prest. J. Blanchard and Rev. Edward Beecher. In cloth, 45c. per doz. $3 25. Paper cover, 15c. Per doz. $1.25.

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IN BRIEF.

Family Physician: "I'm afraid that you have been eating too much cake and candy. Let me see your tongue." *Little Girl:* "Oh! you can look at it; but it won't tell."

One colored woman, Miss Caroline Bragg, is an editor, and her newspaper, the *Virginia Lancet,* is the single one known to be printed in the country under such editorial circumstances. Miss Bragg is highly educated, and has excellent business talent also.

A witty remark has been set down to the credit of Justice Chitty, the distinguished London jurist and author. In the middle of a case he was trying, a great piece of plaster fell from the ceiling, filling the court-room with dust. "Do not lose your composure, gentlemen," exclaimed the Justice, shaking his gown free from the lime. "*Fiat justitia, ruat coelum!* Let the counsel continue." And the trial proceeded.

In a certain small town the clergymen were very friendly. On the occasion of the Jewish rabbi's silver wedding he invited the Protestant clergyman and also the Roman Catholic priest. While the reverend clergymen were enjoying the good cheer set before them, the priest said to the rabbi: "I know that you are a very liberal-minded gentleman, but could you bring yourself to eat pork?" "Certainly, I could relish some ham, at least on one occasion." "And that would be?" "At the marriage dinner of your reverence!"

P. T. Barnum, who is always prepared to beat his record, has, since the death of Jumbo, been on the lookout for new and startling attractions for his museum. He lately made the proposal to the Italian Government to complete the excavations at Pompeii within two years, at his own expense, provided he be allowed the exclusive privilege, during the ensuing five years, of exhibiting any of the curiosities that might be found in the ruins. The Italian Government has not seen its way clear to accept the big showman's extraordinary offer, and Barnum will have to seek elsewhere for the new and greatest wonder of the world.

In no era of the world has wealth been created so rapidly as during the last thirty years. With our forefathers, land was the foundation of all riches, but in this modern era corporate ownership develops the largest accumulations. The telephone companies furnish a case in point. One of these, for instance, was organized with a capital of $1,000,000. The hundred dollar shares at first sold below $25, but they rapidly advanced to $1,000. Then an additional $9,000,000 was put on the market, and subsequently the capitalization was increased to $20,000,000. The hundred dollar shares of this company are now quoted at $175 which means that the possessor of one of the original shares for which $25 was paid has not only received in dividends many times the amount of the purchase-money, but actually owns stock to the amount of $3,500, or $140 for every dollar orginally invested. There are quite a number of telephone companies in which the stockholders have done equally well. All over the country will be found rich men who have made their fortunes in corporate investments of this character.

A plan for rendering paper as tough as wood or leather, it is said, has been recently introduced on the Continent. It consists in mixing chloride of zinc with the pulp in the course of manufacture. It has been found that the greater the degree of concentration of the zinc solution, the greater will be the toughness of the paper. It can be used for making boxes, combs, for roofing, and even for making boots.

The activity in railway building in other than civilized countries is really remarkable. England is hard at work on an iron route from the Arabian Sea to Afghanistan. The railway has reached the Quetta plateau through the Bolan pass. The Russians are working night and day on their trans-Caspian railway, which is approaching Merv, and will, in time, be carried to Buckhara and Tashkend. The transportation lines are to be in readiness for the tremendous conflict soon to take place for the possession of Herat. South Africa has now 1,562 miles of railway, all owned by Cape Colony, which pay a handsome revenue to the government. The iron horse has reached the diamond fields and is on its way to the Zambesi, which will open up the heart of Africa. If the Tory administration continued in England it would build the 280 miles which separate the Soudan from the Red Sea. South America is alive with railway projects; they are so numerous that it would be tedious to enumerate them. The Chinese are laying their plans for immense transportation lines. It has been found that caravan traffic is 150 times more costly than railway freightage.

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READ THESE NOTICES FROM THE PRESS:

The Free Methodist, Chicago.

"Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions and must attract thousands of readers among our thinking and observant people. The plot of the story is neither startling nor novel, but it develops a wonderful strength in following the experiences of people in the common, every-day walks of life.

Free Press, Birmingham, Iowa.

It differs from the popular story, "The Bread-winners" of a year ago. It greatly differs from that book in that it is written from the Christian standpoint, and its beautiful and touching descriptions of home life and home duties and heroic self-denyings will waken a responsive echo in every heart, that has not by dissipation lost the taste for the pure joys of home.

The Religious Telescope, Dayton.

The author, Miss Flagg, is a brilliant writer. The stirring questions in American politics are undoubtedly prohibition and the labor movement as championed by the secret unions of working men, which direct the strikes that with more and more frequency occur in our cities. "Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions, and must attract thousands of readers among our thinking people.

The Christian Conservator, Dayton.

This is a charming book, written in an attractive manner. It is so full of sunshine and so radiant with light that one is enlightened, warmed, and, before they are conscious of it, set against the lodge. The style gleams, glows and sparkles. It is dignified and simple. It is the right book to place in the hands of your wife or daughter to superinduce co-operation with you in anti-secrecy work. Every minister's wife should read it, and then, if her husband is not an Anti-mason, he should take his turn next and become one.

The American, Washington.

We are reading, in spare moments, Miss Flagg's new book, "Between Two Opinions," and the estimate we have thus far put upon it is that it is masterly both in style and argument. One is insensibly made to feel that he is reading facts and not fiction; that the book is not a play upon the imagination but an unraveling of mysterious circumstances which have an important bearing upon current events.

Law and Order, Boston.

The book takes high ground for prohibition of the liquor curse, for woman's ballot for home protection, and for a better and more honest brotherhood than is forced by their obligations upon the members of secret orders. It is, therefore, a valuable book for several large classes of American readers.

Christian Instructor, Philadelphia.

There are important questions pressing upon American politics to-day; two of them are prohibition and the labor question as connected with the secret unions of workingmen. This work is an expose of the twin evils, secret societies and the saloons. The truths are given in the form of a story; not startling, but thrilling experiences of home life that are vouched for as facts. The evidences presented of the impossibility of reaching the saloon keeper so long as he and the officers of the law are sworn brothers in the den of some secret society, are conclusive enough to awaken the most careless and obtuse member of society. It is a valuable book for the masses to read.

Evangelist, Berea, Kentucky.

The object of the volume is to illustrate the practical workings of Secret Societies, and especially to show how the Lodge upholds the saloon, and this very important design is wrought out with much skill, clearness and power. By reading it temperance people may learn much about the difficulties in the way of prohibition.

The Standard, Chicago.

It is written in the interests of reform, more especially temperance and Anti-masonry. The title of the story suggests the special aim of it, which is to protest against all "halting between two opinions:" in other words, is a plea for radicalism. The story is vigorously written, and will interest even readers who do not altogether believe in its doctrine.

The Pacific, San Francisco.

It is a story intended to do service against the saloons, and in favor of Womans' Christian Temperance work, and especially against the secret orders—Freemasons, Odd-fellows, the Knights of Labor, etc. No reflecting man can doubt that any combination of picked classes and individuals is liable to great abuse. It is obvious, also, that secret orders are specially capable of being used in a selfish and unprincipled way.

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The Facts Stated.

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

National Christian Association.
221 W. Madison St., Chicago, Ill.

NEWS OF THE WEEK.

WASHINGTON.

The Agricultural Department has issued a caution to farmers against the design of a lot of impostors who are engaged in a systematic effort to impose upon them by the sale of worthless seeds.

President Cleveland on Friday appointed General O. O. Howard to the Major Generalship recently made vacant by the retirement of General John Pope.

Rev Dr J G Butler, of the Lutheran Memorial church in Washington, was on Monday appointed chaplain of the United States Senate.

Direct upon the accession of President Cleveland's administration, Governor Murray, of Utah, signified through Judge Harlan that his resignation was at the disposal of the President whenever desired. Last Tuesday he received a telegram from Secretary Lamar that his resignation was desired. He promptly replied saying his resignation would be handed the President by R. N. Baskin, the delegate chosen by the non-Mormons to proceed to Washington to represent their interests.

General McClernand will probably be asked to accept the chairmanship of the Utah Commission which ex Governor Ramsey has just resigned.

Senator Morrill has introduced a bill to appropriate $[illegible] for the erection of an extension of the Executive mansion south of the present structure of equal and similar exterior character, and to be connected with the Executive Mansion by a corridor.

It is stated that the House Committee on Education have decided to report adversely the Blair education bill recently passed by the Senate.

President Cleveland has appointed John H. Oberly, a Democratic politician of Illinois, as Civil Service Commissioner. From Oberly's well-known character the President seems inclined to break down the Civil Service law.

COUNTRY.

Leading importers and breeders of Sussex cattle have petitioned the Illinois State Board of Agriculture that Sussex stock be admitted to competition, on foot, at the next American Fat Stock Show, to be held at Chicago, November 8th and 9th next.

An order was issued at little Rock Monday restraining the Knights of Labor from trespassing on, or interfering with, the property of the Iron Mountain Road.

Chief Mahedy, of the New York fire department, was killed last Friday while en route to a fire, his wagon being dashed to pieces by colliding with a fire engine. About a year ago the chief of the Cincinnati Fire Department was killed in the same way, and shortly there after the assistant fire marshal of this city lost his life under similar circumstances.

At a railway crossing at Orrville, Ohio, Tuesday, Mrs. Yachen was killed and her husband fatally injured. Their buggy was smashed to splinters and the horse destroyed.

Three working girls at St. Joseph, Mich., became insane Thursday over religion, and eight others are slightly affected. The Pentecost Band brought about their dementia.

Mrs. Abigail Bates died Wednesday at Scituate, Mass. In 1812, in company with another girl, she played a fife and drum so vigorously that the British left Scituate Harbor under the impression that a large American force was at hand.

In New York on Thursday afternoon, Alderman Henry W. Jaehne was arrested charged with having received a bribe, in consideration of which he voted for the franchise to build a street railroad in Broadway, after the resolution had been vetoed by the mayor. Jaehene was released in $20,000 bail. The affair created great excitement in the club circles, and rumors were afloat of the arrest of a number of other aldermen.

At Tiona, Pa., Thursday night, the dropping of a match caused an explosion of natural gas, one man being killed, while three others were shockingly burned.

Harry Morris, a Chicago boy, student in a college at Akron, Ohio, has caused the arrest of four students who "bounced him on a blanket" a few nights since. Morris's father threatens to carry the case to the highest court if necessary.

The pier-light at Frankfort, Mich., was relighted Wednesday night. Navigation is open, the harbor being clear of ice.

A scale of wages and rules, formulated by the Knights of Labor, were signed Thursday by the cigar manufacturers of Milwaukee. A general advance in wages is conceded, and after May 1st eight hours shall constitute a day's work.

Leaking natural gas exploded at Murraysville, Pa., Friday afternoon, fatally burning three persons and causing the destruction by fire of seven dwellings. The McWilliams well also caught fire, and at last accounts was burning fiercely, and fears were expressed that the flames would reach farther gas wells.

Lenham & Co., of Duluth, Minn., who own eighty elevators on the line of the Northern Pacific in Dakota, made an assignment Friday afternoon, with heavy liabilities.

The Illinois Supreme Court Friday refused a rehearing in the case of Joseph C Mackin, who is serving a term for perjury in connection with the election frauds in the Eighteenth Ward of Chicago.

The Milwaukee and St. Paul Railway shops at Milwaukee were flooded Saturday by an inundation, and 1,700 men were forced to quit work.

St. Paul on Saturday had one of the heaviest snowstorms of the winter. Street-car tracks were blockaded. The storm extended through Wisconsin to Illinois, and was the heaviest snow of the season, at some points being from ten to fifteen inches on a level.

A burning gas-main from a natural-gas well at Murraysville, Pa., caused much excitement through fear of a conflagration which may destroy the town. The flames are carried to a height of 150 feet. Later accounts tell of the death of several persons from the burning gas.

Jeff Davis, of Southern Confederacy fame, has promised to deliver an oration for the benefit of the soldier's monument fund at Montgomery, Ala., and to lay the corner-stone of the monument. The spot will be the one where he took the oath of office as President of the Southern Confederacy.

At Oshkosh, Wis., Friday afternoon, a sudden and thick darkness settled upon the city, causing consternation and stopping business. Horses ran away, and numbers of persons sought refuge in cellars, though not a breath of wind was stirring. After a lapse of ten minutes the phenomenon passed away, apparently traveling in an easterly direction.

FOREIGN.

Russia has informed Prince Alexander, of Bulgaria, that he will not be allowed to hold a life-title to the governorship of Eastern Roumelia, and that he must renounce that claim and content himself with the governorship for a single term of office.

Gladstone, in the House of Commons, on Friday stated that he hoped to be able during the coming week to name a day for presenting a statement of his Irish proposals.

Counterfeit coin to the amount of £500,000 has been put in circulation in Egypt.

Heavy snowstorms are reported in the north of England and Scotland. Many railroad lines are blocked.

During the year 1885 the number of Germans who emigrated to the United States was 84,680; to Canada, 692; to Brazil, 1,000; to the Argentine Republic, 726; to Chili, 628; to Africa, 294.

The London *Daily News* says that if Mr. Gladstone's scheme for home rule fails, the coercion act must again be enforced.

BIRNEY.

The sketch of JAMES G. BIRNEY, candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office.

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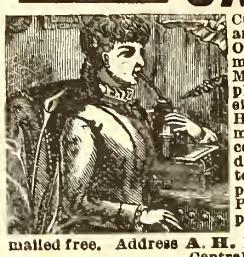
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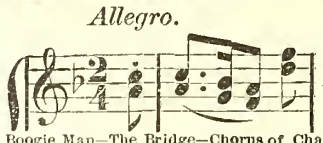
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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The public renunciation of the tobacco habit last week by the Georgia evangelists, Jones and Small, was something new even to Chicago, and the demonstrations of sympathy and enthusiasm which broke out in all parts of the immense audiences were a reminder of the storms of applause that surged through the great national nominating conventions of 1880 and 1884. Many prayers have gone up in their behalf, and there has been strong faith that their piety was too sincere to permit them to leave us without this witness of the grace and power of the Holy Spirit upon them. We hope to hear yet from them that they are in respect to the lodge on the same ground with Moody, Whittle, Pentecost, Bell, Potter, Needham, Hastings, Davis—indeed, with about the whole company of evangelists, and above all, with the Lord Jesus Christ himself.

It is not presumption to believe that the agitation directed by the National Christian Association is affecting our national legislation, in the proposition of Senator Logan to discontinue the secrecy of the executive sessions of the Senate, which is a movement honorable, manly, American. He moved two weeks ago to open the doors, but finding few to favor it, withdrew the motion: but last week renewed it. The discussion may transpire this week and we shall see how well our Illinois Senator will champion a proposition so inconsistent with his lodge practice. Oh, for a Seward, a Stevens, a Sumner, or a Pomeroy!

The uproar lodgery is making in the business of our country should give occasion for a rousing speech on the whole secret lodge system, when Logan's open-door motion comes up for debate. The dispatches claim that the feeling in favor of abolishing the secret session is gaining ground. A majority will probably be against the measure, but it must soon carry. Our anti-secret leaven is working all through the lump. Fifteen or twenty years ago such a proposition would hardly have been entertained. But why should General Logan champion it. Does he want the American influence and vote? Does he carry water on both shoulders? We mistrust his Knight Templar Masonry. It has made him, we fear, a Jesuit. But what an argument he gives us! The secret sessions of the Senate are not secret; to maintain the idea is impossible. The papers publish next day everything, secret or open. So why longer keep up the pretense of a secret session? But no more is the lodge initiation secret. Hiram Abiff in all his vile and polluting nature is exposed. Why should not the lodge be thrown open as well as the Senate? Why, unless it is for the hiding of conspiracies against public weal?

Mention has occasionally been made in these columns of the assiduous cultivation of the lodges by Mr. Smith, late Treasurer, and now Licutenant Governor of Illinois. He has held the highest positions as a Knight Templar Mason, and as an Odd-fellow also; and is now traveling about the country getting up lodges ("cantons" they are called) of the new military degree of Odd-fellowship—the "Patriarchs Militant." This name might be interpreted as "warlike old men," or "old men on their muscle" in street language. Mr. Smith is drilling the lodges for war no doubt. No one who has observed his election to some of the highest public offices in the State can doubt that it is the array of lodge voters that has done it. He puts his old men of the orders on their muscle and gets the offices. As an evidence of the correctness of this view we quote the Chicago *Daily News:* "There is an impression abroad that Lieut.-Gov. Smith, while traveling over the State instituting cantons of Odd-fellows, is not forgetting for a moment that the more postholes he digs, the longer and stronger his fence will be."

The Reform Alliance has lately failed in a commendable effort to secure the enforcement in Chicago of the State law against liquor-selling on the Lord's day. Mr. Hood, the attorney of the Alliance, stated the other day to the Methodist ministers that he believed he did Mayor Harrison no injustice when he said he was looked upon as the tutelary deity of the liquor traffic in this city. In the City Council, composed of thirty-six members, there were eight saloon-keepers; on the County Board there were three saloon-keepers, and on every Grand Jury from three to seven. From these facts could be seen how difficult is the work undertaken by the Alliance. Every jury would be of the same complexion, and convictions in such cases were impossible. But the work of the Alliance must not be considered as lost. Such temporary failures attend every public movement of the kind. Let them go on. The work of the Southern evangelists is another wing of the army in the same battle.

The great strike in the Southwest is over. Jay Gould and Powderly, the chief of the Knights of Labor, got together last Sunday. After their talk was over, Gould, as president, sent word to the general manager of the Missouri Pacific road to resume the movement of trains, employing in preference old hands as far as needed, lodge or no lodge, except such as had injured the company's property, and retaining all who had been engaged during the strike. He saw "no objection to arbitrating any differences between the employes and the company." Powderly telegraphed the local representative of the Knights of Labor: "Order men to resume work at once." So the threats of the lodges to call out all their men in Chicago and throughout the country if need be, and of Gould to begin suits against individual strikers, were wasted breath, and the threatening clouds of a great labor war are dissipated. But suppose the man Irons, who ordered the Knights of Labor in Kansas City and East St. Louis to stop work, simply to vindicate the authority of the lodge, and without any just reason, had been the autocrat of the order. The struggle would have gone on till the business of the country would have been for a time paralyzed, and the loss and suffering entailed upon workingmen beyond compute. Surely, if they have a just quarrel with monopoly, much more have they with despotism.

"BE NOT DECEIVED."

(Gal. 6: 7.)

BY HELEN R. YOUNG.

"Be not deceived, God is not mocked:"
Oh! ye who plot from morn 'till night
To make the wrong appear as right;
Who watch the upright in his way,
And seek to make of him a prey;
Who strive the place of power to gain,
That ye as kings and priests may reign
Over God's heritage; know ye not
He knows your ways, your every thought?
The Lord of heaven his word will keep,
And what ye sow that shall ye reap.

"Be not deceived, God is not mocked:"
He whom the winds and waves obey,
To whom the night is as the day,
Who in the hollow of his hand
Holdeth the deep; at his command
Thy works of darkness, long concealed,
In his clear light shall be revealed.
The day of judgment draweth near,
And as thou art thou shalt appear.
The Lord of heaven his word will keep,
And what thou sowest thou shalt reap.

"Be not deceived, God is not mocked;"
Show mercy now, prolong thy days,
That thou mays't yet learn wisdom's ways.
The day of grace will soon be past,
The gate of mercy close at last.
God's Spirit will not always strive,
If still at evil you connive.
Soon will his edict make thee know,
Thus far, no farther shalt thou go.
The Lord of heaven his word will keep,
And what thou sowest thou shalt reap.

Milwaukee.

THE PROVINCE OF CIVIL GOVERNMENT.

BY H. H. HINMAN.

There are two conceptions of civil government that enter into the theories of writers on political questions and that practically effect the affairs of nations. One of them is the Socialistic theory, the dream and demand of the Socialists. It assumes that it is the object and province of government to provide for the people. It holds that all land should be held by the government and allotted to the people as they need. It makes it the duty of the State to provide employment and secure remunerative wages for all. It assumes that manufacturing and all other interests shall be so protected as to secure an adequate market and fair profits. It holds that each country shall have a circulating medium for its own exclusive use which shall be a legal tender in all cases and consist essentially in the credit of the nation. It assumes that it is the right and duty of each government to exclude the immigration of all other persons whose labor may come in competition or whose presence may be distasteful to any of the people. It would prevent both wealth and poverty, and to do this would have a graduated income tax which, beyond a certain limit, would make all increase of wealth impossible. In short, it assumes that the only law of right is the fiat of the nation, and that this power is to be exercised for the exclusive benefit of its citizens.

The other theory is that the object of government is simply protection. It assumes that all men have inherent and inalienable rights and that to secure these rights governments as instituted among men deriving their just powers both from the Divine law of justice and the consent of the governed. It holds that to be a citizen of the world is more than to be a citizen of any nation and that all men have an inherent right to live any where and under any government, so that they are law-abiding and self-supporting. Beyond what is involved in the protection of inherent rights and an adequate provision for the public defense, it does not concern itself. It may indeed authorize a system of public schools, but only on the ground that ignorance and immorality are sources of imminent danger. It cares for the indigent and the insane, not only because humanity, but public safety demands it. For the protection of society it prohibits all business that is destructive of the public good; but so far as ligetimate commerce, whether domestic or with other nations, it recognizes the right of all men to buy and sell without restriction and in all markets. It protects all kinds of business by securing to it an

open field and, as far as possible, a free market; but it grants no monopolies and subsidizes no special interests. According to this theory the government is no more responsible for supplying the people with money than with bread. True, it may coin money, if it has the means to purchase the bullion, and put a stamp on it equal to its commercial value in the market of the world. It may issue certificates of deposit which shall represent such coin; and in circumstances of extreme necessity it may emit bills of credit which shall be receivable for public dues. But it cannot create or give value to that which has not in itself some intrinsic value, nor can it commit to any individual or corporation the authority to issue any thing as money. As a just government it will protect its citizens in the right to earn their bread so it will give them equal protection in earning money, but in no case will it be bound to provide either.

Nor can a protective government concern itself with the quantity of money. A law higher than that of any nation will determine this matter. When our exports exceed our imports there will be an inflow of the world' scurrency; when our exports are less than what we buy the tide will flow outward. Doubtless in nations like our own, when gold and silver are produced in large quantities there should be free coinage, but always of a standard of value that will be accepted in the market of the world.

A nation that has for its primary object to protect the inherent rights of man will regard itself as one of the family of nations. It will regard the interests of such nations and that of their citizens as just as valuable and important as those of its own, and hence will in all international relations be guided by the Divine law of love. War with other nations would be as incompatable with its principles as is fighting between individual Christians.

It may be questioned if either of these conceptions of the nation and province of government is complete in itself, but it cannot be doubted that the latter corresponds most with the Divine idea of rulers being a terror to evil-doers and a praise to them that do well. To the socialistic idea it is objected, that it takes away individual responsibility and discourages individual enterprise by limiting its rewards. It sets at naught the wholesome doctrine that "if a man will not work neither shall he eat." It tends to the isolation of nations and destroys the common brotherhood in humanity. It sets aside the truth that all men have inherent rights and makes the privileges of citizenship the gift of the State. Its greatest objection is that it is not based on the natural law of justice but regards the will of the people as the absolute law.

Doubtless there is a debatable ground between these two theories. Whether the government should not only carry the mails, but own the railroads, the telegraphs and the savings banks, are questions which depend on how far it is the duty of the government to have a patriarchal instead of a simply protective care for its citizens. It cannot be doubted that the drift of public opinion, both in this country and in Europe is largely towards the socialistic theory and that there is great danger that it will become the controlling principle in our nation. The great network of secret and communistic societies have done much to educate the public mind in this direction, and our most imminent danger is that the socialistic outbreaks of London, Chicago and other great cities are but the premonition of a terrible overthrow of existing institutions and laws, and in the final result a practical anarchy.

Washington City.

WEEK-DAY SERMON.

BY E. E. FLAGG.

There is a certain school of theology which teaches that if we will but walk worthy of ourselves, worthy of the noblest and best that is in us, we are all right for this world and the next. I am not a theologian, and do not propose to go into any examination of the doctrine,—only to put right over against it the Pauline idea, which is its exact antipode: "*Walk worthy of the Lord.*"

There are many churches to-day of Puritan creed but very un-Puritan practice. They read Paul's command, but they substitute self for God. And as walking worthy of one's self generally ends in living on the level of the common humanity around us—to speak more concisely, the broad road—it is no difficult task. This kind of theology enters into and has an affinity for all man-made religions; of course, it requires no separation from the lodge. There is no end to its vagaries. It is now studying the doctrines of Buddhism in elegant parlors at the "Hub," and why should it have anything to say against Masonry, which boasts the same esoteric principles and claims to be even more ancient.

Here is the difference between the word of man and the Word of God:—All the difference there is between the shifting, weather-cock standard of self and the standard of Eternal Unchangeableness. And what is "the highest and best that is in us" of which the prophets in this school of theology make so much account? Even to him who has cultivated the closest acquaintanceship with his own heart the term can only express an unknown quantity. He never knows what is in him. He may fall miserably, like Peter, in the moment of greatest self-security. He may admire goodness and long after Truth, and be ready to kiss the hem of her garment when she appears; but how can he tell whether this spiritual instinct is part and parcel of his nature, or a spark out of the divine, and in reality no part of himself at all? I do not wonder that disciples in this particular school of theology are apt to use expressions that nobody understands, to veil from others the fact that they don't understand themselves.

But to "walk worthy of God" gives us firm ground beneath our feet, an infinite Beyond always beckoning; heights we have never scaled, depths we have never sounded. And yet the so-called "liberal" Christianity of our day would send us all back into our little soul-shells and tell us to walk worthy of ourselves! That is its evangel to the world.

What is it to walk worthy of God? To have continually before us *Himself*—the wisdom that never errs, the strength that never tires, the love that never changes. It is to walk on the same heights that the apostles trod, and the noble army of martyrs, and all the uncounted multitude of devout and humble souls that the world knows not of. *That* is the glorious liberty of the children of God.

THE PRODIGAL SON AS A PENITENT.

BY ELDER A. SIMS.

Let us notice the cause of his repentance. It is worthy of notice that the very means which the prodigal used for the purpose of obtaining happiness, became, when they were gone, the occasion of his repentance. "And when he had spent all, there arose a mighty famine in that land, and he began to be in want." To his bitter sorrow, he soon realized the wretched destitution which inevitably follows a course of wastefulness and debauchery. He became conscious of his beggarly condition and the alarming scarcity of food at the very time when he needed it most. To obtain a livelihood, probably, he chose to degrade himself still further by joining himself to a citizen of that country, who put him to the base, degrading work of feeding swine; which, of all kinds of employment, was the most disgraceful and vile in the eyes of a Jew.

What a striking illustration is this of the shame and dishonor to which man stoops when he starts on the down grade of disobedience, and wishes to relieve himself of the trouble into which his transgression has brought him! Because he has done one wrong deed and suffers in consequence of it, to rid himself of his grief, he willingly commits a sin at which he would have shuddered before his disobedience began. So it was with this wandering youth. Before he left his father's home and entered upon his career of dissipation, he would have abhorred the very thought of serving swine. But now, having fallen into the mire of sin, he consents unblushingly to sink still further. Pinched with the pangs of hunger, he desired to appease his appetite with the swine's food; but no man gave unto him. He had found many upon whom he could lavishly spend his substance; but now, in his extreme necessity, no one gives him a morsel of bread or any other kind of food. O, what a sight is this! What wretchedness! How forlorn his condition! Come here all ye that think light of sin, and are indeed fond of it, and see what it did for this youth. It made him a wreck, an outcast, ragged, dirty, hungry and thirsty, homeless—stripped of his true dignity and all respect.

Truly, of all unsatisfying, disappointing, deceiving things in the world, sin is the worst. It allures very strongly; it glitters for a moment; but when the soul craves most for solid enjoyment, pleasure and bliss, it is found to afford nothing but misery and woe. But miserable as his condition was, it became a blessing to him; it brought him to his senses. Hitherto he had been acting the part of a madman; but now, when brought face to face with poverty, we read, "He came to himself." Here we have the first dawn of a gracious change in his mind. He began to consider and seriously to reflect upon the bountiful provisions which even his father's servants enjoyed, and upon his own famishing condition. "How many hired servants of my father have bread enough and to spare, and I perish with hunger!" Well enough might such a consideration as this lead him to resolve on repentance. He realized that the weight of evidence against his continuance in that course of misery was more than he could bear, and from the deep sorrow of his heart he exclaimed: "I will arise and go to my father, and will say unto him: Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants."

This was the expression of a truly penitent heart—of an earnest desire for reformation. He saw and felt that he was not only physically wretched, but that he had done a most grievous and aggravated wrong to his father. His chief concern was not only his personal unhappiness, but the base ingratitude and disobedience of which he had been guilty towards his loving parent at home. "Father, I have *sinned*." Though shriveled with famine, he was more anxious, he was more earnest to obtain forgiveness than to get food. It was the godly sorrow he felt that moved him. Thus it was that his poverty and degradation, though brought about by his own egregious folly, led to a blessed change in his mind.

Yes, it is often the case that God uses the very misery into which we plunge by sin as an instrument in opening our eyes and then our hearts. The sorrow and trouble which we bring upon us by wrong-doing God turns into a medicine that restores us to a sane state of mind.

Mark well the *change in his conduct.* The resolution formed in the mind of the prodigal was soon carried into effect. "He arose and came to his father." By thus abandoning his sinful ways and turning homewards, he evidenced the genuineness of his repentance. Earnestly desiring his father's forgiveness for what he had done, he was determined at all hazards to make application to him. He was willing to take the meanest place in his father's house, if thus he could obtain his father's favor. In no other part of Scripture, I think, are the marks of true repentance more accurately shown than in this parable. It shows most conclusively that every impenitent sinner—in a moral sense—is beside himself. It points out that if he will but seriously ponder over his disgraceful, miserable, undone condition, will consider what he is losing, and the dreadful crime he is committing against so infinitely merciful and benevolent a Father; such a consideration, I say, will lead him to resolve on forsaking sin and turning to God. It shows, too, that a resolution made must be at once carried into effect.

This young man not only said he would go, but he went. So must every one that desires pardon do likewise. He must not only acknowledge before God his guilt—"Against thee, thee only have I sinned"—but he must actually turn from evil. Thousands resolve to do better, but that is the end of the matter with them. Such resolutions only increase their guilt and woe.

Who, like the prodigal son, are found penitent as their eyes scan these words? Who is breathing out this determination: "I will arise and go to my Father?" *Present* action you must perform; not next year, nor to-morrow, but *now.* God calls you to arise; it is for you to bestir yourself and to leave off your sins, and go for pardon direct to the cross with your rags and filth. Will you arise now?

Uxbridge, Ont.

THE PERFECT WORD.

BY REV. ISAAC BANCROFT.

The law of the Lord is perfect converting the soul. Psa. 19: 7.

The law of the Lord is God's Word, the whole of it. Nothing can be taken from it and nothing added to it; that is, everything needed to convert men from sin to holiness, from Satan to God, is in it. It is perfect, nothing wanting, nothing lacking; and this text shows the only object for which the Bible was written—to *convert men* from Satan and his service to God and his service; or in other words, to save men. All the ways and means needful for this are provided for in the Word of God. Jesus came to this world to seek and to save them that are lost, and we are to be workers together with him; then we must work as he directs and in *no other* way. His way is the best, for he knows everything, and he says he will teach us all things. Now that is just the kind of teacher. All men make mistakes; Jesus, never.

Now will all my readers resolve with me now, that from this onward forevermore we as Christians will cease to take for God's commandments doctrines of men, and from this time onward forevermore we will take the Word of God alone for our guide and will test all the teachings of men by this standard and hold them to this standard forevermore.

I have had my thoughts turned to this subject by

seeing so much said about preachers and how to support them. I think God has plainly taught us how to have both in abundance. My next paper will be how to get money; and my third, how to get preachers.

THE SONG OF THE WORKERS.

I sing the song of the workers, the men of the brawny arm,
Who give us our daily bread, and keep us from hunger,s harm;
Who labor afar in the forest, who leaven the fields with toil,
Who take no heed of the sunshine, and mind not sweat or toil.

I sing the song of the workers, who harvest the golden grain,
And bind it, and thrash it, and sift it, nor eare for the sting and stain;
Who load it in creaking wagons, and stoutly their oxen drive,
And bid them good-bye as they go, like the bees flying home to the hive.

I sing the song of the workers, the men who struggle and strain,
Who give us their musele and nerve, as they guard the loaded train;
Who give us their sinew and brain, as they watch the prisoned steam,
And run the risk of their lives, as they pass the perilous stream.

I sing the song of the workers, the men who labor and thrive,
Who handle for us the honey that comes to the human hive;
The patient and tireless workers, with museles as tough as steel,
Who earry the heaviest burdens, and lift, and trundle, and wheel.

I sing the song of the workers, demanding for every one
His just and rightful due for all the work he has done;
For all the work of the workers, no matter whom or where,
To each from the grand result, his honest proportionate share.

—*Edward Willett, in Rural Recorder.*

THE CHURCH FOR THE POOR.

A correspondent of the Chicago *Daily News* having asked if Mr. Moody "would not be doing his Maker and himself a greater service by, instead of soliciting money to erect missions and churches for the working class, applying that money to alleviating the pangs of hunger and cold which hundreds, I almost can say thousands, are suffering even to-day," the editor replies:

"No! It is a principle as old as history and as unquestionable as the blue of heaven, that he who disseminates truth and the teachings of Christianity does better for mankind than he who merely alleviates physical needs. The influence of an active church or mission in a community is incalculably more truly beneficial than the distribution of alms among the cold and hungry. Just as surely as the whole is greater than any part, so is the religious influence that begets material beneficence superior to it. You might take the whole of Vanderbilt's $200-,000,000 and distribute it among the poor of America and before the end of a year they would be none the better for it. Indeed, they would be worse off, for they would be less self-dependent. They would be looking for the next rich donation, and would starve or freeze rather than go forth and earn their food and clothing by honest, hopeful, cheerful, labor. All our correspondent has to do to assure his mind that we are right in this estimate of the relative value of founding missions for workingmen and material charity is to travel and see how church spires smile upon the prosperity of the communities in which they abound, and how poverty huddles and shivers in the shadow of charitable institutions.

"Moreover, a mission or church society is forever a center from which relief is always going out to help the needy and comfort the distressed. It is a perennial fountain of good works. We are speaking of a live mission—of one in which the spirit of the Gospel, as preached by Mr. Moody and every minister worthy of his calling, is not a dead, soulless, inhuman mockery. A church may be as cold and unprofitable to its neighborhood as the stones in its walls. That is not the kind of a church that such a man as Mr. Moody contemplates. He believes in a church that has its roots in men's hearts and which calls all who are weary and heavy laden, hungry, naked, and footsore to take shelter under its spreading branches, there to receive what is good both for the body and the soul."

LABOR AND WAR.

The most sensational events of the past month have been the Socialist riots in London and in several of the chief Provincial towns.

In the Metropolis, on Monday, February the 8th, the chief police authorities, at Scotland Yard, appeared to have become paralyzed, and the mob took matters into their own hands; they proceeded along Pall Mall, St. James's street, Piccadilly, Upper and Lower Audley street, Grosvenor Square, and Oxford street, smashing the windows of clubs and mansions, ransacking shops, looting jewelry and other valuable wares, insulting ladies, stopping vehicles, and pillaging generally. The next two days saw an extension of panic throughout the Metropolis. From Kennington to Stock Newington, and from the Tower to Hamstead, shops were closed, and in many cases barricaded with thick boards. The police shared in, and indeed helped largely to extend, this panic, which it took several days to allay.

The lessons of the whole affair are manifold. The mischiefs of socialism and of the leadership of cunning and selfish demagogues furnish but a portion of the instruction to be derived from these events.

They are reminders, though in a minor degree, of the far greater terror and destruction occasioned by actual warfare.

There is, at least, one lesson which these events should really bring home to the English people, and especially to the middle-class voters and ratepayers. It is the costly pressure of the spirited foreign policy which both parties in the State have indulged in for many years past, without any effectual resistance on the part of the great majority of the people. This policy has led to wars and armed interferences with other nations, which have imposed enormous burdens upon the British taxpayer, and which have had a very material influence in increasing the severe depression of trade, manufactures and commerce. The employers of labor have first felt the pressure. Then the reduction of wages all round has brought wide-spread distress upon the working classes, both in town and country. And although the recent riots were but little, if at all shared in by the working classes, yet there is no doubt that these disturbances were largely and immediately the result of the prevailing poverty. The socialist demagogue finds his occupation gone when times are prosperous.

It is the hungry and the unemployed who swell the ranks of the agitation in less favorable times, such as the present. If the scores of millions of pounds squandered in war and intemperance of late years, or even a tenth part of them, had been saved, how materially would this have tended to obviate the pressure of existing discontent!

It is especially the middle class taxpayers who more immediately feel the pressure; for they are being ground, as between the upper and nether millstones. They have to pay the taxes for the costs of aristocratic wars, and they also have mainly to find the rates for the support of distressed paupers. The lower classes pay no income-tax, or scarcely any, though these feel the pressure in the lowering of wages.—*Herald of Peace.*

JOSEPH COOK ON THE LABOR QUESTION.

SELF-HELP, STATE-HELP, AND CHURCH-HELP FOR WORKINGMEN.

Labor is ascending the throne of politics. The age of the workingman has dawned for the whole English-speaking world. Universal suffrage gives even Lazarus a ballot. He is not likely to rest contentedly at the gate of Dives, without attempting to employ his political power for the amelioration of his condition. Face to face with the London riots, with vast national and international societies of workingmen, and with a breadth of suffrage which is at once the glory and the peril of modern civilization, it is hazardous to commit one's self to definite public positions on the topics of capital and labor; and yet it becomes every year more imperatively the duty of thoughtful citizens to have clear and very sound opinions of these vexed themes. For one I hold the following industrial creed, some years ago given here in extended form, and not yet abandoned in a single syllable. (See Boston Monday lectures on "Labor" and "Socialism.")

1. A fair day's wages for a fair day's work ought to be at least twice what the laborer must pay for his food.

2. Fair wages, thus defined, tend to increase rather than to diminish fair profits. For

3. The chief mischief in the industrial world is not over-production, but under-consumption. Fair wages broaden the market; starvation wages pinch it.

4. The most effective church-help or state-help for workingmen is that which leads to self help.

5. Neither capital nor labor, neither church nor state, has a right to impair freedom of contract.

6. When rich and poor, under republican institutions, easily change places from generation to generation, the cause of the poor man is every man's cause, and the cause of the rich man is every man's cause.

In another generation, if you are a rich man in this, your children may be poor; or, if you are a poor man is this, your children may be rich; so that I claim here a right to utter the whole truth in support of the just demands of both wealth and labor. The extension of the suffrage, and of republican institutions in modern times, the abolition of privileged classes, the overturn of the right of primogeniture, the opening of careers to talent, has made society mobile; men go up and down; and when property is widely distributed and distributed in a different way from generation to generation, it is very difficult to maintain class prejudices from period to period, making them hereditary feuds. It is to be hoped that our republic never will have permanent classes, either wealthy or poor. The mobility of American society, and of all society governed under republican fashions, is the best ground of hope that justice will be done both to Dives and to Lazarus.

Under Ricardo and Malthus, and even as late as the time of John Stuart Mill, the central word in political economy was wealth; to-day it is man. Bismarck, as is well known, is now inclined to defend highly philanthropic positions on the topic of the relations of labor and capital. He has gone far over toward what is called professional socialism. The leaders in the discussion of political economy in the German universities are more and more uniting political economy with social economy. The greatest good of the greatest number, and not the largest accumulations of wealth, is coming to be regarded as the supreme object to be sought in a right industrial arrangement of society.

Political economy, except in the Manchester school, has given us the see-saw theory of wages, or the idea that industrial funds must be divided between labor and capital, and that, therefore, as wages increase, profits must diminish. All that you now find discredited by leaders in political economy, and by no one more than by Professor Walker, of Yale, or Professor Roscher, of Leipsig, or Professor Wagner, of Berlin.

Fair profits are the surplus after capital has paid interest on the money invested in an enterprise, insurance, wages and the cost of superintendence. The margin depends on a number of circumstances, and not on the single fact of the amount of wages. The margin is broad or narrow according to the rate of interest on capital, according to what you must pay for insurance and for superintendence, as well as upon what you must pay for wages; and it is ridiculous to maintain that there must be forever a war between capital and labor because the wage fund must be divided into two portions. The old theory of Ricardo and Malthus has been given up in the progress of discussion on political economy, and we have now come to the conclusion that fair wages and fair profits may both rise together. They have done so repeatedly in the steady trades. In the fluctuating trades, there occurs, of course, every now and then, a period of depression. There will be times when the interests of capital and labor seem to conflict, and it is in connection with this most difficult portion of the subject that it is important to adopt correct views as to the duties of class to class, and of each class to itself.

1. What ought the church to do for working men? It ought to secure Sunday to the laboring class; and the laboring class should assist the church in doing so. It ought to go from house to house, visiting the poor. It ought to organize associated charities, so that those who are in temporary distress may be efficiently relieved. It ought, above all things, to carry religious education into all quarters of society; for it cannot be often enough proclaimed that safe government under universal suffrage can result, not from the diffusion of liberty, not from the diffusion of intelligence, not from the diffusion of property merely, but only from all these together with a diffusion of conscientiousness. I hold that the preachers of the land ought to be the foremost friends of the poor. The great organized body to which workingmen of every class ought to be able to look for assistance in the time of real need is the company of those who follow Him who went about from house to house doing good, and who once had not where to lay his head.

2. As to state-help, it has been my fortune in previous years on this platform to dissuade workingmen from following Carl Marx and Lasalle, and to recommend to them such institutions as those founded by Schulze Delitzsch. The former made state help almost everything; the latter believed in no state-help that did not lead to self-help for workingmen. This great reformer has passed away since last socialism was discussed on this platform. He was born in Delitzsch, in Saxony, in 1801. Educated at Leipzig and Halle, he had much experience in provincial and imperial legislation. He died in 1883. He was the founder of the famous People's Bank in Germany, and these are institutions depending not on the State, but on the self-help of the laboring-class.

Co-operative credit is what workingmen want; for credit lies at the basis of co-operative consumption and co-operative production. If laborers are to compete with capitalists, if organizations in the fearful rivalries of modern industrial life are to stand erect in conflict with organizations of employes, workingmen must have money. Labor reformers may profitably study these institutions called the People's Banks in Germany; for they are so successful that they are able to borrow millions and to hold industrial enterprises together without the slightest assistance from the State. Let workingmen lay firmly the corner-stone of co-operative credit in people's banks, and on that they may place co-operative consumption, like the Rochdale stores, and on that co-operative production. Heaven knows what a pillar of prosperity may be raised up if only this corner stone is made firm. Do not depend on the politicians to give you money by nationalizing the land and by equalizing the distribution of property in a way such as the socialists demand.

One of the foremost socialistic editors of Chicago, Mr. August Spies, lately addressed, by invitation, the preachers of that city, and not a little amazed his audience. He began with the assertion that morality has nothing to do with the social problem, and that there is no such thing as morality or moral obligation. The scientific, socialists, anarchists, internationalists, he affirmed, are, without exception, either atheists or agnostics. He maintained that land-ownership is at the bottom of all our industrial and social troubles, and that property is only another name for robbery. He affirmed that the main thing aimed at by the socialists is the extinction of all property right; that marriage is a species of property right, and that therefore marriage is to be abolished and the public commune put in place of the home. All this is not to be effected by political action, but by a kind of universal riot and raven

Dr Gilbert, who reports these facts and was present when this speech was delivered, says that when this strange dreamer was asked what would happen when God has been quite forgotten, conscience extinguished, property rights abolished, marriage lost sight of, he seemed to lose self-control, became visibly confused, the glibness of his speech forsook him, and "he, with us, was standing at the mouth of a pit, and was forced to look down into it and see that the interior was black, and lurid, and bottomless.

Why should workingmen be warned against union with socialistic societies? Because in this country universal suffrage will tend to induce all classes of workingmen to affiliate in order to get political power. The Knights of Labor are not socialists, but in our closely-compacted centres, when the Knights wish to carry through their object, they will be under great temptation to affiliate with the socialistic bodies of the land. Secret societies in the fields of labor and politics, in a Republic like ours, are unnecessary and perilous. They may easily become intolerant, and the public know little of the fact. In the trend of modern republican institutions there is a tendency to throw together all classes of workingmen socialists and conservatives. If American workmen talk themselves too much with socialists of the European pattern the certainty is that they will lose the confidence of the sounder portion of the working class in the United States. Property is too widely diffused here for property to be abolished. You cannot here make the socialistic spark fire the powder of the workingmen's discontent. We have too much at stake. The middle class, which, as John Stuart Mill says, makes up the whole American population, owns the land, substantially; owns the middle portion of property everywhere. And socialism here will certainly go to the wall as soon as it takes off its mask. Therefore, I ask workingmen to beware of the followers of Lassalle and Carl Marx, but to welcome the followers of Schulze Delitzch.

For me I do not care to have you go quite as far as Bismarck himself goes. This leader said not long ago in the Reichstag in Germany, "If you will give the laborer the right to labor as long as he is in health, secure to him care when he is sick, and his support when he is old, the social Democrats will blow their whistle in vain." When Eugene Richter called Bismarck to account for propounding this novel and startling doctrine that workingmen should have labor furnished to them when they cannot find it themselves, and be supported in sickness and old age, by the State, Bismarck replied: "I recognize the right to labor without qualification, and shall maintain it as long as I am in this place. In this I do not stand on the ground of socialism, but on that of the municipal law of Prussia."

Germany is not under universal suffrage. Germany has such political arrangements that Bismarck may possibly feel that Christian principles justify positions like these. He defends them in the name of Christian statesmanship for the poor. But let workingmen here generally ask to have work provided for them by the State when they cannot find it for themselves; let workingmen here ask to be supported by the State when they are sick, and in their old age; and very soon they will be called paupers. Very soon public sentiment at large will turn against them. You must not put yourself into Bismarck's attitude, if you wish to make your workingmen's party a success in a country that believes in self help. The Republic supports self help. It does not support drones or paupers, and still less does it support anarchists and communists in the industrial field.

The Republic must set fashions ultimately for the world because the world is drifting into republican institutions, and if we here solve the problem of the right relations of labor and capital, we shall solve a problem that has importance in all advanced populations. The world is watching us, not Germany, not France. It is watching the foremost free country in the world to know whether in our advanced populations we can unite labor and capital so that the interests of both will be advanced according to the principles of political economy on one hand, and of social science on the other, with Christianity it self underlying both.

In the direction of self help let workingmen study Industrial Partnership which is so successful in Germany. Savings banks in this country are, of course, to some extent a substitute for the German people's banks; but I would rather you would follow the lead of Edmund Quincy, and found banks of your own, than depend exclusively on savings banks. Let me recommend building societies, such as have been so successful in Philadelphia. Let us have Trades Unions, but let them not attempt to tyrannize over non-Union men. Let us recommend co-operative stores of the Rochdale pattern. More than an hundred establishments in Europe are now working prosperously on the basis of profit sharing between the employed and employers. Let us ask workingmen to insist on natural wages, become capitalists themselves, and then be content with natural profits.

It was thought that a slave was always worth twice his maintenance. Every laborer ought to be paid at least twice what his food costs. Ask your bureau of labor statistics what the necessary expenses of families are in our manufacturing towns. I have gone through on this platform, in previous years, large masses of statistics, and I have found that the professors of Germany are right when they claim that if a family is not paid about twice what its food costs, the children do not usually go to any advanced school, nor commonly to church, not regularly to any place, even of elementary instruction. A family earning less than twice what its food costs sinks little by little in the social scale, and in time it is found that wages lower than this will not reproduce the population. The dwindling of the supply of laborers becomes the ghastly response to this starvation scale of prices.

The definition of value is not the cost of production, but the cost of reproduction. A building is worth not what it costs, but what it would cost to build it again. We must pay labor such a sum as to enable it to continue in existence. We must support industrial populations in such a way that they will not dwindle either in numbers or efficiency, by death or disability; and less pay than what I have called natural wages does end in such a dwindling of the industrial population all over the world. I do not regard it as a position at all extreme, certainly not radical or rash, that a workingman when paid the least should be paid twice what his food costs.

Let workingmen avoid strikes and support every scheme for arbitration.

THE SECRET EMPIRE.

ORDER OF THE IRON HALL.

The obligation, which though not in the customary form of an oath, is made to answer the same end, by being made to read "in the presence of the Most High," having been taken by the candidate, the initiation proceeds:

(The officers and members dress in masks, after which the hood-wink is removed from the stranger's face.)

W. C. J.—Herald, you will conduct the stranger to this chair.

(The stranger is presented to the Chief Justice, who will arise holding in his hands the petition of the applicant and ask the following questions.)

C. J.—(Looking at the applicant.)—What is your name?

S.—(Gives name.)

C. J.—Did you sign this petition for membership?

S.—(Answers.)

C. J.—Did you carefully consider its requirements?

S.—(Answers.)

C. J.—What is the amount of your benefit?

S.—(Gives amount.)

(Here there is a loud rap at the door, causing a halt in the proceedings.)

C. J.—What means this disturbance?

Watchman—(Answers in a loud voice.)—One of our members demands admittance at once, having a communication to present in person to the Chief Justice.

(The members shall rise hastily and demand the admittance of the friend.)

Members.—Admit him.

C. J.—Yes, Friend Watchman, admit him.

(The door is open and the member, hat in hand, walks directly, in a hurried manner to the Chief Justice and hands him a sealed envelope, containing the following communication, which that officer tears open and reads to himself after which he shall rise and slowly say:)

C. J.—I am indeed sorry that we cannot proceed with this ceremony.

V. J.—I demand to know the reasons why this stranger cannot be further advanced.

C. J.—I have just received the following:

The Chief Justice shall read as follows:—To the Chief Justice of Local Branch No.——, of the order of Iron Hall: Having been informed that Mr. —— is about to unite with your Order, and it being necessary that all should make truthful statements as to their physical condition, and having information satisfactory to myself, I demand that he shall not receive the rights and privileges of this Order. Fraternally Yours,

A Friend of Fraternities.

V. J.—Let him be re-examined.

C. J.—The Medical Examiner will please make the necessary re examination.

(The physician will go to the applicant, ask him to take off his coat, and proceeds with the examination, giving such tests as expansion, contraction, lifting, blowing of whistle, to test the lungs, etc., as he may deem suited to the party. The friends gather around the stranger; some object to his going further, while others offer protection, and demand that the ceremony proceed, which is finally consented to, and the Chief Justice continues his charge.)

* Rap.

C. J.—My friend, the scene you have just witnessed, the trial of your faith and the protection received, will, I trust be a reminder to you as you shall advance in life, to ever be ready to protect and to defend a brother in danger, and thus you will honor yourself and your order, and protect the rights of others. Herald, you will conduct the stranger to the Vice Justice for the closing charge.

V. J.—My friend, you have thus far traveled well the circuit of our Branch. The lessons of our Order are to be plainly presented and their importance must be impressed upon all who enter here. The various fraternities composing the Order of the Iron Hall have one common object—which is protection to those we love and have promised to protect. The expensive experiences of the past have taught us the value and worth of our noble Orders, thus grouped together in unison of purpose to extend to all worthy members, coming from all parts of the world, a material protection, a life blessing, and sure reward. Let me impress upon you as you love and admire the motives, to remember your obligations and protect its principles.

Such child's play would seem to be beneath the character of self-respectful men, to say nothing of the falsehood and hypocrisy. We would think that one lesson of this sort would be quite enough for the candidate and far too much to be repeated by men who make pretensions to gentlemanly demeanor, to say nothing of Christian propriety; and yet, after giving the candidate a long roll of instructions as to details and presenting him with the secret ritual of the order he is again brought before the Chief Justice and the following scene is enacted.

C. J.—Herald, conduct the stranger to this chair for further advancement.

C. J.—My friend, the following instructions will enable you to work your way into a Branch hall:

Approach the outer door and give an alarm thus. * The Vidette will respond to whom you will give the number of your Branch. This is No. ——. He will admit you to the ante-room, where you will invest yourself with the Emblem of the Order, which is to be worn in a conspicuous place on your person. Then approach the inner door and give one blast on the ——, which hangs on the door within sight and reach. The Watchman will present himself at the wicket, to whom you will communicate in a whisper the pass-word, which is ——, when you will be admitted to the hall. You then advance to the centre of the room, facing the Chief Justice, who will recognize you by poising the gavel perpendicularly in his hand, hammer uppermost —— in this manner. You will about face and be recognized in the same manner by the Vice Justice, stationed at the opposite end of the room, after which you will be seated.

Should you wish to retire during the evening, arise in your place and advance the sign to the Vice Justice, which is made in this manner ——. If in order he will answer by poising the gavel, when you can retire. In visiting another Branch you will give your name and the number of your Branch to the Vidette, who will admit you to the ante-room, and report the same to the Chief Justice when that officer will appoint a committee to retire, examine and introduce you in proper form.

My friend, we hope you will remember these instructions; that you will endeavor to be present at all our meetings; and that you will ever have in mind our motto*: Union, Protection, and Forbearance. I now present to you the secret work and laws of the Order, that you may become familiar therewith.

(Presents Ritual, Constitution and Laws.)

Herald, retire to the ante-room with the stranger and instruct him how to enter the hall.

(After salutation both will face the Chief Justice.)

C. J.—Herald, you will present the stranger to our Past Chief Justice for the closing charge.

P. C. J.—My friend, you have passed through our significant ceremonies so far and consented and affirmed to all requirements made of you. That you may prove yourself worthy of membership in the Order of the Iron Hall, it is necessary for you to be faithful in complying with the Constitution, Laws and regulations thereof. Be firm, steadfast and immovable, and be careful, at all times and in all places to consider the solemnity and biuding force of the obligation you have voluntarily taken upon yourself. It is essential that you always keep your dues and assessments promptly paid, that you may be kept in good standing for while forbearance is one of the words of our motto, justice to our membership demands that you, as well as those who have preceded you, should be prompt in the payment of all money due the Branch of which you may be a member.

C. J.—Herald, you will now present your friend to the Accountant's desk and see that he signs the roll-book of membership, after which you will conduct him to a seat.

* * Raps.

C. J.—The members will now proceed to the Cashier's desk to receive their relief.

(The members will pass from right to left past the desk, each one taking a check as he passes. The Cashier will give the stranger a wrong amount.)

Cashier.—Chief Justice, there is an error in my account, and some one of our friends has received more than the amount to which he is entitled.

C. J.—Friends, you will again repair to the Cashier's desk and deposit the sums paid you that the account may be put in proper shape.

(The C. J. takes position beside the Cashier, and when the initiate deposits what was given him, the C. J. will seize his hand.)

C. J.—Here we have him, Herald; you will take charge of the offender and present him to the Adjuster.

Adjuster.—Sir, it is necessary in order that we may know where we will land to be very careful in our advancement, consequently it is my duty to question you. Will you answer? Why did you act in this manner? Do you not recollect your promise to the Chief Justice and Vice Justice of this Branch? Did you not promise that you would not take any of the secret work of this Order unless as an officer? Did you not promise that you would not, under any circumstances, take more than justly belonged to you? Did not the Chief Justice caution you as regards these instructions? This is but a commencement of your journey in this order. Now, should you fail to get further admittance, will you solemnly promise that you will not reveal any of the secrets so far imparted to you? Do you want the privilege of making a statement or explanation of your actions this evening? If so, I am ready to hear your pleadings.

(The Adjuster will suspend reading for a few moments and give the stranger a chance to explain, and should he succeed in giving satisfactory explanation, it will not be appropriate to read the following, and he should at once be received by the C. J. and members.)

Adjuster.—Chief Justice, the prisoner having violated his obligations by receiving benefits before he has been a member for thirty days; and also by taking into his possession a portion of the secret work of the Order, which he solemnly pledged himself not to take except as an officer, for all of which he has made no satisfactory explanation, I demand that he be expelled from the room, his name stricken from the roll and that the severest penalties prescribed be inflicted upon him.

V. J.—Chief Justice, it is a fact that the stranger has a Ritual in his possession.

Prelate—Let him surrender the Ritual.

C. J.—What say you, friends?

The Members. (After the Ritual is surrendered)—Forbear! Forbear!

C. J—My friend, the members of this Branch having decided to forbear, I now hail you as a member of the Order of the Iron Hall, and may this test impress upon you the importanee of being true, in all particulars, to your obligations, and also teach you the meaning and value of our motto: "Union, Protection and Forbearance." The Herald will conduct you to a seat.

C. J.—Members, advance the sign, let business be resumed.

The reader who is familiar with the Mark Master's degree in Masonry will see here a striking resemblance. Further comment is needless. Its folly and wickedness is obvious. The ceremonies of the installation of the officers has in it nothing remarkable, if we except the charge to the Prelate which is as follows:

Supreme Justice.—Herald, conduct the Prelate to his station.

Supreme Herald.—Prelate, you have been elected by the members of this Branch as a superior officer, and as such, to you the Branch will look for such instructions as are needed and for prayers that are to be offered up to the Deity. I now present you with the badge of your office. Let it ever remind you of your duties.

It will be seen that the Order looks to the Prelate for instructions and do its praying. Surely there is great occasion; for while the members of such an order need praying for, they can hardly be supposed to pray for themselves. Considering the kind of prayers offered we can judge how effective they will be, and what kind of religious instructions such a "Prelate" would communicate. When will Christian people awake to the danger of these multiform systems of false religion that are duping and distroying the young men of our land!

A SERMON TO WORKINGMEN.

Rev. Charles F. Goss, pastor of the Moody church in this city, preached an earnest and excellent sermon, Sabbath evening, March 21st, to a large audience, from the text, "The destruction of the poor is their poverty." Prov. 10: 15.

The following report is taken, with some modifications, from the *Daily Herald:* Two ways there are to help men and lift them up—one is to better their individual life by helping them bodily. This is what Christ did. The other way is to influence men's environment, and this phase was perhaps never better understood than by the present age. The ministers had a great deal to do with the environment of men. As plants in a garden must be protected so as not to be trampled upon by cattle, so society must be surrounded by a kind of a fence. However, he thought that in the labor question the wage-worker had to grapple with it and solve it. There were many steps already taken by labor to help itself. Such, for instance, was organization by which a relation between capital and labor had been established never thought of before. Co-operation was another right step, and so was arbitration, the latter being the direct result of organization. The strike had in it essential principles of justice, said the speaker. He would say so despite the knowledge that this assertion would cause a great difference of opinion. But then the strike was a dangerous weapon, and strikers should remember that a man might strike his neighbor in self-defence—that would be right. But he must not strike him in revenge—that would be sin. So were there essential principles of justice in boycotting. Did not the speaker himself boycott certain merchants when he refused to trade with men who handled intoxicating liquors?

[Mr. Goss here mistakes the character of the boycott entirely. As first practiced in Ireland, and generally with us, it has hardly a single redeeming feature.—Ed. Cyn]

He quoted from a circular in which the Central Labor Organization advised the local association to take an eight-hour price for eight hours' work. That would be one of the grandest steps ever taken, if the demand would rest there. Eight hours of manual labor a day is enough for the human system.

[Loud applause greeted this declaration; but unlike Jones and Small, Mr. Gross promptly checked it.]

There was many a justifiable point in political national economy in favor of eight hours. There was now an overflow of products in the store-houses of the country, and the lessened production under the eight-hour system would diminish the supply, while the demand would remain the same. Business would readjust itself and wages would come down to a normal basis. Fair wages in turn would produce an active market, and the great products of ndustry would be consumed, because at the bottom of the whole question, was not over-production but under-consumption. Immigration would be increased, but that was a question that must be dealt with separately.

Machinery had been permitted by Divine Providence to lighten the labor of man. There was much talk of labor-saving machinery, but on the face this was an untruth. Where was labor saved only in the direction of lessening the hours of labor? Otherwise, a blacksmith who hammered all day at his anvil would not be more tired than a man running a machine in a shoe-shop, for it was just as absorbing and tiring to watch a machine all day as to do manual labor. Machinery, in shortening the hours of labor, gave men more time for home life, for recuperation, for development of his intellectual faculties, for communication with his fellow-beings, preparing them anew each day for the battle with life. Now, the wage-worker was worn out and tired, and he went to his work wearily. It was not at the forge or the trip-hammer where men developed their intellectual faculties, but by studying books and reading papers at home. It was said by the opponents of the eight-hour movement that the laborer would squander the two hours gained in debauchery. This was an unjust imputation. If the only way to keep man from debauchery was to keep him at work, then ten hours would be better than eight, twelve hours than ten, and fourteen than twelve. The fact that some men would misuse liberty could not and should not be a reason why liberty should not exist. It was a patent fact that men who were driven hardest and were imposed upon by unscrupulous employers would go on the wildest debaucheries.

The speaker then turned to the other side of the question. There was great danger that men would ask too much. That should not happen in great social adjustments. Another danger was that of intolerance. Hs saw it in the air now. Here he referred to an incident that happened to him in West Twelfth Street Turner Hall, when it was broadly stated that the men assembled would not listen to anything they did not like to hear. Was not that intolerance? Then there came the danger of tyranny. It was a two-edged sword, and the consequences could hardly be estimated as labor was grandly marching on to political power.

In conclusion, Mr. Goss spoke of two wrongs committed by the workiugmen, wrongs which alienated from them a great many sympathies. Sabbath-breaking, he said, was one. Labor meetings should not be held on a Sunday. The workingman would do better in worldly progress if he would bring his boy to godliness, instead of attending labor meetings. The other wrong was the habitual use of intoxicating drinks. In this connection a bewildering array of statistical figures as to the money spent in the United States for tobacco and drink was read, and then Mr. Goss concluded with a warm appeal to the workingmen present to begin with a reform of their own habits in their great struggle for reform in the social relations of the world.

THE WAR AGAINST LABOR.

THE KNIGHTS OF LABOR CHIEF.

We have a good king, and we may be grateful to Divine Providence for that degree of grace. Some of us may retain the old prejudice in favor of individual liberty, but that is now getting to be a thing of the past. Now men do not work when they want to, nor stop when they want to; they work when they are ordered to, and they stop when they are ordered out. Men who want to work are told that they will work at their peril, and employers are forbidden to give employment to labor. There is a whole series of provinces, with their satraps, many of them foolish as well as domineering men, who give the orders which their underlings have to obey. Over the satraps is the king, whose name is Powderly.

We are very thankful that King Powderly rules so geutly; but we must say that he has about him a number of wicked partners on the lower steps of his throne whom he ought to deal with. If they can, without fear of their grand master, inaugurate such an unreasonable strike as that which has disorganized trade in the Southwest, can stop the traffic and travel of railroads against which there is no grievance, just to punish or coerce one against which there is a fancied but not a real grievance, why, what is the use of being a king? King Powderly's sentiments are very good; but why does he not carry them out.—*Independent.*

Workingmen and the Sabbath.—Workingmen are beginning to see that there is danger of the total abrogation of the day of rest, and a Chicago Jew proposes the formation of a "World's Day-of-Rest League." The mover says that human rapacity is becoming so great that unless the workingmen take measures to preserve a uniform day of rest they may lose it altogether. He proposes to his own brethreu that in the year 1900 a representative convention be held, and the Jewish Sabbath be then authoritatively transferred to the national or international day of rest. He presents the case not as a religious question, but rather one of physical need.

We hope and wish the Jews will then also make proper use of the world's day of rest, aud seek the eternal day of rest by abandoning their unbelief and stiffneckedness and uniting with the Christian church.

CORRESPONDENCE.

REV. W. W. DOWNS AND THE BOSTON "POST."

Boston, March 22, 1886.

Dear Cynosure:—The Boston *Post*, a Democratic daily, which has made for itself an unenviable notoriety by means of the scorching epithets it has hurled at Rev. W. W. Downs, the renowned pastor of the Bowdoin Square Baptist church, has recently retracted certain statements or insinuations which, when first published, created a decided sensation in this city, and caused many to think the stalwart clergyman must sink beneath them; but, like truth itself, to the surprise of some and chagrin of others, he came speedily to the surface and, metaphorically, sent his assailants to the bottom instead. The said retraction, which I quote exactly as published in the Boston *Globe*, one of our most reliable journals (not having procured a *Post*), reads as follows:

"From evidence which has been placed in our hands, we are satisfied that we may have done an injustice to Rev. William W. Downs in publishing certain articles—three in number—entitled respectively: 'She Knew Downs,' 'Lured to Ruin,' and 'Downs as a Trader.'

"We are further satisfied that the reporter who worked up and wrote the articles referred to used means for getting information that we cannot indorse, and should not have permitted used in behalf of the *Post* had we been fully informed of them. Finally, we are led to believe, from the evidence above mentioned, that the reporter may have been acting for others than the *Post*."

In commenting upon the article, Mr. Downs, in his usual frank and undisguised manner, pronounced the *Post's* humility as most honorable, but sadly deplored the seeming unwillingness or negligeuce on the part of both the secular and religious press to publish this or any other authenticated good point concerning him, while apparently ever ready to circulate scaudalous rumors. Still protesting his innocence, he boldly challenges the courts to try his case, which has been so long and mysteriously postponed. Vindication or prison bars, with the Bible under his arm, is his favorite motto. There is little doubt here that he is the object of a villainous conspiracy, augmented, it is vaguely rumored, by the machinery of the Secret Empire. Whether he hinted at this when he declared himself to be "in the grasp of a devil-fish, of which Taber and Dillingback the reporter were only two arms," I can not say. He intends to triumph *animo et fide.* D. P. Mathews.

REFORM LITERATURE IN ARKANSAS.

Lonoke, Ark.

Editor Cynosure:—The weekly visits of your paper are telling blows ou associations in this section. The blast from your trumpet and your waving light fill with consternation many among the Midianitish host, till their hands are turned against their fellows and the slaughter increases, and, like as in slavery times, they turn their eyes to the North Star in fleeing from this modern bondage. May its light be steady and true, a worthy Cynosure for every eye that turns to it for guidance. Let the Pole Star shine!

You will, no doubt, hear encouraging news from some in these parts who have grown so bold as to leave the lodge and now openly denounce them. This will, no doubt, strengthen your hands to see your work prosper.

Not long since I spoke to a crowd among whom were some colored Quaker Freemasons who had taken the oath!—quiet, clever, industrious men who exercised the jewel of silence under criticism—and after a little talk they felt out of place in the lodge. I hope a few copies of your paper may reach them; it may do them good. There are some students here belonging to secret societies, aud others debating in their minds with which to unite. I have not failed to give advice when it was solicited. I promised to have some sample copies of your paper sent them, and may they save many of them from the lodge!

We have some thirty-one colored lodges in our city, and six colored churches. The Knights of Wise Men and Immaculates are not.

Not long since in Bible class a young man, Mr. Harrison, read Eph. 5: 11, and through mistake made a splendid comment on the same against secret societies by changing the last word; "but rather remove them," he said, instead of "reprove them." It came with telling effect on the class.

If some N. C. A. tracts were scattered broadcast over this whole South, what a harvest would be gathered. These people long for light, and to break the yoke they must look to you as God's agent in this matter. Shall they watch and wait in vain? It seems that missions and reform associations, churches and societies all shun Arkansas, but here is the camping-ground and the flow of the colored population to this section. It is only a question of time when the leading state in the South will be west of the Mississippi river. And it is strange, indeed, that this State has been neglected under every circumstance. Its climate, soil and water courses are most desirable, and yet it is despised. Land is cheap, and plenty of it, homes to be had for $10, consisting of from 40 to 160 acres. It is without doubt God's providence, reserving it for the oppressed of the Eastern States, who are coming by the thousands. Let them be met and made friends of the cause of truth.

(Rev.) L. Johnston.

A SEVERE EXPERIENCE.

Brookville, Ind.

Ed. Cynosure:—Five years ago I framed a query, to be sent through the Middle District of Indiana to the Annual Meeting of the German Baptist church, requesting that body to require all members of said denomination who had ever been initiated into the Masonic lodge to disregard their Masonic obligations. The Spring Creek congregation, through which I expected to send the query voted it down and said it could not go, the whole congregation, with the exception of a few members, virtually voting in favor of the lodge.

During the preceding fall I had been visiting friends and relatives in Ohio, and the next spring moved to Franklin county, Ind., where I now reside. I had been here but a short time when I heard that some one had published in an Ohio paper that, while there, I had hired a livery rig and, after using it, driven back to the stable, hitched the horse and left without paying for it. I then published in another Ohio paper that I wanted to know the name of the proprietor of the livery stable from whom I obtained the rig, and in case I was not apprised of the name, that of the owner of the stable and the man who published the thing in the paper (he writing, as I was informed, under a fictitious name). I should have to conclude that the whole thing was invented under the supervision of the Masonic lodges. I have as yet had no reply although nearly five years ago. About the same time I made application to teach a country school near here, but was defeated by a report being circulated that I was crazy. I then applied for a village school, and by the aid of some friends, although strangers at the time, I succeeded and taught in the village. Since then I have made no effort at teaching, thinking that I would prefer a different work, although not physically calculated for hard manual labor. I concluded that by not applying to the public for any favors, but depending upon my own debilitated body for sustenance, I would be less offensive.

In January last I found my only mare dead one morning, having been well as usual the evening before. Not long after this some of the neighbors complained of their dogs having been poisoned, and one of them asked me whether I did not think it possible that the mare was poisoned, and that the dogs became affected by eating the flesh. I told him that the mare had been undisturbed the morning before. "But," said he, "the dogs were sick since yesterday morning." So we proceeded to the spot and sure enough, we found that the dogs had been there and eaten the flesh from the nostrils, and also the blood which the morning before had been seen emanating from her mouth.

Now, Mr. Editor, I want to know whether you think that the Masons would be so inhuman as to poison a man's animals? If you do, whether there would be any danger of their giving some of us a dose, after becoming tired of killing dumb brutes?

Very respectfully, E. Umbaugh.

We have known several cases of animal poisoning or killing like the above, where no reason could be assigned but the hatred of the lodge inspiring its members to such acts of brutality.—Ed.

COMPLICITY IN MURDER AND ROBBERY.

Dear Cynosure:—We have collected a few facts in this region which may be of some use to you in your work of exposing the secret workings of the lodge system. We have recently learned that we have, for a year and a half, been living within two miles of a man who formerly belonged to a Masonic lodge in Canada, but who renounced his connection with the lodge for the following reasons:

A member of the lodge to which he belonged committed a murder, and directly his lodge brethren set themselves to work to devise some plan to rescue him from the hands of the law. They at length hit upon the plan of charging the murder upon an innocent person and of proving it against him, as the lodge knows how to do. When the gentleman of whom we are speaking learned their plan, he was so horrified at the thought that he told them, if they persisted in their plan, he should quit the lodge. Finding them inflexible, he and a number of others left the lodge forever. The circumstance needs no comment.

Not long ago I was providentially thrown, for a few hours, into the society of the wife of a zealous Freemason. The husband's Masonic chart was suspended from the wall of the room where we sat, which made it easy to introduce the subject of Masonry—which we very often do for the purpose of eliciting something to help our cause. She expressed herself, though not very strongly, as unfavorable to the system, and told me her husband was *trusting to his Masonry for salvation.* She further said that he claimed that he was regenerated at his initiation; that God interposed during his initiation and regenerated his soul, or words to that effect. I told her I knew Masonic writers taught that the candidate was regenerated at his initiation, but that I had supposed Masons generally did not so understand it. She expressed the opinion that numbers of the lodge to which her husband belonged were also trusting to their Masonry for salvation.

The following circumstance was related to us by a near neighbor of ours. It occurred in the vicinity where he formerly resided: Two men, brothers-in-law—one a Mason, the other not—were guilty of purloining some fattened cattle. They either drove them away and sold them, or shipped them to some point on the railroad. It was the one who was a Mason that projected the robbery and invited his brother-in-law to join him. Now see the great advantage of being a Mason. The man who owned the cattle was a Mason, and when the robbery was discovered he prosecuted the non-Mason, procured his conviction and had him committed to prison, though the less guilty of the two; while his Masonic brother was allowed to go scot-free.

When we came to this place we found here, residing with his daughter, an old gentleman who at the time of the abduction of Morgan was living in the State of New York, on or near the route the abductors took in conveying their victim from Canandaigua to Fort Niagara. The old gentleman knew a young man who was living at a hotel on that route, who was the owner of a colt—probably the only property he possessed—which he kept there with him on the hotel premises. When a new relay of horses was required, the Masons took this colt without even asking his consent and pressed it into their service, and the young man never saw or heard of his colt again, nor was any compensation offered him. Honorable! E. C. Andrus.

Bible Lessons.

STUDIES IN THE WRITINGS OF JOHN.

LESSON II, April 11, 1886.—The First Disciples.—John 1: 35-51.

GOLDEN TEXT.—The two disciples heard him speak, and they followed Jesus.—John 1: 37.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Christ's first disciples.* vs. 35–39. Our lesson shows that several things are necessary for successful labor with souls. (1) There must be an utter putting away of self, and perhaps the great mistake of modern revival work is that self is *not* put entirely away. There is too much rivalry between churches—not for holier living, but merely to add to their membership roll; and so the pressure is proportionately great on the pastors to seek the conversion of men for lower motives than the love of souls or the Master's glory. (2) Simplicity and directness in personal effort. John wastes no unnecessary words. He simply says, "*Behold* the Lamb of God." He who would convert men must not only point them to Christ, but, as another has aptly said, not stand in the way himself. (3) Love to souls. Doubtless these two disciples were very near and dear to the heart of John. Perhaps they were the first fruits of his ministry, but he freely gives them up to the charge of a greater Teacher. (4) The earnest seeker after Christ has only to "come and see;" and though we hear no more his audible voice, yet still speaking for him, the Spirit and the Bride say, "Come."

2. *The way to convert the world.* vs. 40–46. Andrew may be fairly claimed as the first Christian missionary, though all he did was to find his own brother Simon. Many lament their lack of opportunities when the opportunities are all around them; when one honest, individual effort with a friend or relative may bring forth results that shall echo through eternity. Again, we see Phillip leaving all at Christ's "Follow me," yet not content to follow him alone. He finds his friend Nathanael, but Nathanael's nature is a cooler and more philosophic one than that of the ardent Peter. He is skeptical, doubting. "Can there any good thing come out of Nazareth?" Phillip's answer, in the calmness of assured knowledge, "Come and see," is a model for all succeeding workers, who must often meet with Nathanaels. It is an unanswerable answer, and worth tons of theology or elaborate rhetoric.

3. *Christianity is a thing of small beginnings.* vs. 47–51. These few disciples were the nucleus of the church—of the thousands who turned to the Lord at Pentecost, and all that increasing host which, at the end of time, is to be a multitude that no man can number. So those reforms against evil which are the life of Christianity have their origin in the day of small things—the divine fire in the hearts of a chosen few. Truth is ever small and weak in its incipient stages. As Christianity triumphed over the gods of Greece and Rome, so it will triumph over the paganism of the lodge.

LIGHT FROM THE WORD.

To what passage did Phillip refer? Deut. 18: 18. What is the strongest argument a Christian can use? Neh. 5: 19.

From Peloubet's Notes.

"Behold the Lamb of God." Not only pure and innocent as a lamb, but the atoning sacrifice for sin, fulfilling the sacrifices appointed by God, especially that of the lamb sacrificed at the Passover and daily in the temple. In ver. 29 it is said that he "taketh away the sin of the world," (1) by making the sacrifice through which pardon could be freely offered to all; and (2) by the love of God manifested in him, which would touch and inspire the heart to goodness; and (3) by the gift of the Holy Spirit, by whom the heart is renewed, thus taking away sin.

"Where dwellest thou?" They are timid and dare not, or at least do not, express their whole desire.—*Abbott.* They have more to ask than can be answered on the spot.—*Cambridge Bible.*

"He saith unto them, 'Come and see.'" It almost seems as if this "come and see" call of Jesus were emblematic not merely of all that followed in his own ministry, but of the manner in which to all time the "What seek ye" of the soul is answered.—*Edersheim.*

"His own brother Simon." The peculiar expression here seems to imply that each one went forth to find his own brother—Andrew to find Simon Peter, and John to find James. And Andrew found his brother first.—*Godet, Westcott, Schaff.*

"Which is by interpretation, a stone." The sense would perhaps be given better by keeping the equivalent proper name—by *interpretation Peter, that is a stone,* or rather *a mass of rock* detached from the living rock.—*Westcott.* *Peter* is Greek for a *stone* or rock. This was a prophecy of Peter's future life and career. "Hereafter thou shalt win the name of Cephas." This promise received its fulfilment (Matt. 16: 18).—*Westcott.* Peter was to be a rock, because (1) he was to be one of the foundation stones of the church Jesus was soon to institute. (2) He was to be firm, reliable, strong. "The gates of hell shall not prevail against it."—*P.* There is no discrepancy between this and Matt. 16. 18. Here Christ gives the name Peter; there he reminds S. Peter of it.—*Cambridge Bible.*

"When thou wast under the fig tree, I saw thee." Jesus replies to Nathanael's question by referring to a previous, probably recent, incident in his history. It was probably at his own garden at his home in Cana of Galilee, at some distance from the place where he met Jesus, "and not now in sight, nor had been." Fig trees, on account of their luxuriant shade, were a favorite resort of the family, and especially for private meditation and rest. No doubt Nathanael was there for meditation and prayer, pondering over the Messiah foretold by John and expected by the Jews. "I saw thee." Both outwardly, as by prophetic vision, and also his heart, his thoughts, his spiritual being.

"Thou art the Son of God; thou art the King of Israel." These two titles together describe the Messiah, (1) in relation to his divine origin; (2) in relation to his earthly kingdom. Nathanael, in applying these terms to Jesus, recognized and confessed that in Jesus he had found the expected Messiah.—*P.* For these titles, as existing in the Messianic expectation of the day, comp. chaps. 11: 27; 12: 13, 15; Matt. 25: 63; Mark 3: 11; ver. 7.—*Ellicott.*

"And the angels of God ascending and descending upon the Son of man." The figure is drawn from the vision of Jacob (Israel), the ladder between heaven and earth, and the angels ascending and descending on it (Gen. 28: 12). There are three interpretations: (1) Some suppose the reference to the angelic appearances to Christ, and the divine signs given in attestation of his mission (ver. 32; Matt. 4: 11; Luke 2: 13; 9: 29-31; 22 43); (2) others suppose that it refers to "the series of glories about to be unfolded in the person and work of Jesus;" the God of heaven, the realities of heaven, the truth and love of heaven shall henceforth be seen by men, and there shall be communications between earth and heaven through Jesus Christ—love, salvation, blessings, coming down to men. (3) A third interpretation connects Christ's words here with his analogous declarations in Matt. 25: 31; 26: 64, etc., and refers it to his second coming. Dr. Lyman Abbott well says of these three interpretations: "I believe that these three views are congruous and consistent, and are all embraced in the promise."

OBITUARY.

Abner Boyle was born in Bedford county, Virginia, Nov. 19th, 1808. When he was about three years of age his family moved to Todd county, Kentucky, where they remained until the fall of 1828. They then came to Danville, Ill., and, after spending the winter in that place, moved to Ox Bow, Putnam Co., Ill., and settled the old homestead, which the family still retains. On the 24th of November, 1831, he was married to Miss Matilda Wilson, but in consequence of the Indian troubles connected with the Black Hawk war they were unable to settle for a year or two; so they spent a part of the time at his father's and a part in the fort. Mr. Boyle enlisted in the army under the command of Capt. Wm. Haws, and was out until the close of the war. On returning home, he made a claim in Bureau county some six miles north of Princeton, which city contained at that time but one house. He obtained a title to his land and remained on it three years. Selling his place, he moved to Hennepin, where he spent the winter keeping boarders. At the close of the winter he purchased goods, returning to Princeton, where he was engaged in the mercantile business for two years, during which time he was quite successful financially. He then sold his stock of goods to his brother Oliver and moved back to Ox Bow, purchasing and settling the place formerly owned by his father. They remained on the farm until about four years ago, when they moved to Lostant.

Mr. and Mrs. Boyle, as the fruit of their union, had six children born to them, two of whom preceded their father to the spirit world. Two are still remaining under the parental roof with their aged and infirm mother. Mr. Boyle was industrious and provident, and has left ample provision for his family. He was very conscientious and upright in all his business relations, and was ever trustworthy. In 1830 he received his commission from President Jackson as the first postmaster in Ox Bow, and under the old organization he assessed and collected the taxes of Putnam county for two years, and rode on horseback with the State tax to Springfield. He was supervisor of Magnolia township for two years, and in the discharge of his duties he looked after the interests of the widows and orphans whose husbands and fathers had died in defense of their country.

Mr. Boyle was in a state of decline for the greater part of the winter, and on the 28th of February he became evidently worse and continued to fail rapidly, yielding to the power of disease until Saturday, March 6th, when he calmly resigned his spirit to the God who gave it. The funeral obsequies were largely attended, both at Lostant and at the grave on the old homestead, where he was laid to rest until the resurrection. R. N. Morse.

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The American Party.

First Nomination for President at Oberlin, Ohio, May 23, 1872.

Platform Adopted at Chicago, June 28, 1872.

Name Adopted at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

F. W. Capwell, New York; *J. A. Conant*, Connecticut; *E. G. Paine*, Minnesota; *G. W. Needels*, Missouri; E. D. Bailey, District of Columbia (*Ex. Com.*) James Kennedy, California; Robert Hardie, Dakota; J. F. Galloway, Florida; L. N. Stratton, Illinois; Israel Hess, Indiana; J. N. Norris, Iowa; H. Curtis, Kansas, S. A. Pratt, Massachusetts; H. A. Day, Michigan; E. Tapley, Mississippi; S. C. Kimhall, New Hampshire; Robert Armstrong, New Jersey; E. A. Foldstrom, Nebraska; J. M. Scott, Ohio; Wm. H. Pruett, Oregon; A. M, Paull, Rhode Island; J. W. Moss, West Virginia; M. R. Britten, Wisconsin.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile hands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will he just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeek and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

Eli Tapley, Columbus, Miss.
J. F. Galloway, Okahumka Florida.
Wm. Hazenburg, Cape Town, S. Africa.
A. D. Zaraphonithes, Andros, Greece.
C. B. Ward, Secunderabad, India.

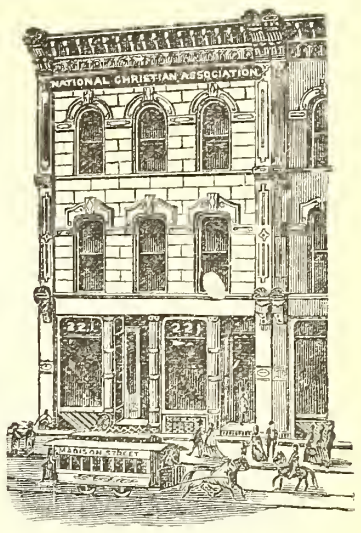
The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. Please designate to which one such funds shall be sent

KNIGHTS OF PYTHIAS ILLUSTRATED.

By a Past Chancellor. A full illustrated exposition of the three ranks of the order, with the addition of the "Amended, Perfected and Amplified Third Rank." The lodge-room, signs, countersigns, grips, etc., are shown by engravings. 25 cents each; per dozen, $2.00. Address the

NATIONAL CHRISTIAN ASSOCIATION,
221 W. Madison St., Chicago.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE,
221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

President.—F. W. Capwell, Dale, N.Y.

Vice-president—Rev. W. T. Meloy, D.D., Chicago.

Cor. Sec'y and General Agent.—J. P. Stoddard, 221 W. Madison st., Chicago.

Rec. Sec'y. and Treasurer.—W. I. Phillips, 221 W. Madison St., Chicago.

Directors.—Alexander Thomson, M R. Britten, John Gardner, J. L. Barlow, Joseph Travis, William Moerdyk, O. F. Lumry, M. C. Ranseen. L. N. Stratton, Thos. H. Gault, C. A. Blanchard.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

President.—Rev. S. Collins, D. D.

Secretaries.—Rev. S. A. George, H. L. Kellogg and M. N. Butler.

STATE AUXILIARY ASSOCIATIONS

Alabama.—Pres., W. A. McAlpine; Sec., G M. Elliott; Treas., E. Fishel, all of Selma.

California.—Pres., L. B. Lathrop, Hollister; Cor. Sec., Mrs. U. P. Merrill, Woodland; Treas., C. Ruddock, Woodland.

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Kansas.—Pres., J. P. Richards, Ft. Scott; Sec., W. W. McMillan, Olathe; Treas., J. A. Terrence, N. Cedar.

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New Hampshire.—Pres., Isaac Hyatt, Gilford Village; Sec., S. C. Kimball, New Market; Treas., George Crosby, Gilford Village.

New York.—Pres., F. W. Capwell, Dale; Sec'y, John Wallace, Syracuse; Treas., M. Merrick, Syracuse.

Ohio.—Pres. Wm. Dillon, Dayton; Cor. Sec., J. P. Lytle, Sago; Treas., J. M. Scott, Alexandria.

Pennsylvania.—Pres., A. L. Post, Montrose; Cor. Sec., N. Callender, Thompson; Treas., W. B. Bertels, Wilkesharre.

Vermont.—Pres., W. R. Laird; Sec., C. W. Potter.

Wisconsin.—Pres., J. W. Wood, Baraboo, Sec., W. W. Ames, Menomonie; Treas., M. R. Britten, Vienna.

West Virginia.—Pres., D. B. Turney; Sec., John Bosley, Grafino. Treas., H. B. Riggins, Petroleum.

The Christian Cynosure.

EDITORS.

J. BLANCHARD HENRY L. KELLOGG.

CHICAGO, THURSDAY, APRIL 1, 1886.

THE LABOR QUESTION is presented in some of its most interesting phases in our columns to-day. There will be more to follow soon, especially about the Knights of Labor, of which we hope to secure some valuable information. Next week we are also to promise our readers a fine portrait of JOHN B. GOUGH, the great apostle of temperance. April 11th is set for a great public demonstration to his memory. Finch has proclaimed to the Good Templars to drape their lodges in mourning!—for a man who despised their secrecy and lodge stuff. The *Cynosure* will expose the "creature of bombast."

THE KNIGHTS OF LABOR AND THE GREAT STRIKE

The yardmen and switchmen of the Iron Mountain, the Texas Pacific and Missouri Pacific lines of railway, generally, have been ordered by the unknown superiors whom they have sworn to obey, to quit work, and several thousands have complied and obeyed their invisible rulers. The strikers have not only quit work, but seized on the property of the roads, side-tracked the freight cars, run engines into round-houses; and in many instances, when attempts have been made to move freight, the men have been ordered, and, in some instances, dragged off and beaten, and the trains disabled; and a general stagnation of business produced in the Southwest, without a supply of coal, kerosene, and other necessaries of daily life; grain and provisions are blocked. Threats are freely made by prominent Knights of Labor that unless their order is "recognized" and grievances redressed, "the strike will be extended from ocean to ocean," and society be reduced to stagnation and chaos.

The *Cynosure* subscribers, who read the dailies, will see that the above is a brief statement of the case. The trepidation of course extends every way beyond the strike. "Men's hearts failing them for fear, and for looking after those things which shall come on the earth."

The *Cynosure* has this to say to our readers:

1. The press states that the mass of the strikers are not influenced by grievances, real or supposed. A multitude of statements are given from men who say, "We were ordered to quit and we have quit. This is all we know about it."

2. A secret circular from the head Knight, Powderly, has been obtained and published in St. Louis (March 26th), in which he says:

"One of two things must take place; either the local and district assemblies of the order must obey my laws or I must be permitted to resign."

"Strikes must be avoided. Boycotts must be avoided."

"Threats of violence must not be made. Of our members we require secrecy, obedience, assistance, patience and courage. If with these aids you strengthen my hands, I will continue in the work. If you do not desire to assist me in this way, then select a man better qualified to obey your will and I will retire in his favor."

He continues: "Assemblies of Knights must not strike for the eight-hour system on May 1st. Out of sixty million people we have possibly three millions. Can we mold the opinions of 57,000,000 in favor of the short-hour plan before May 1st? It is nonsense to think of it."

3. This circular from head-center Powderly shows that the strikes are precipitated by district assemblies, ruled by madmen, loafers, and desperadoes, whom the honest masses are sworn to obey, and who fear the vengeance of the order which these desperadoes can bring down on their heads.

4. This class of wretches have joined in and spoiled every movement for popular rights and redress of grievances in Europe for the last 100 years. Notably that of the Chartists in 1840–3.

5. If the labor unions were open, American organizations, no corporation, however wealthy or powerful, could refuse to redress any real grievances or stand against the opposition of such unions. If Abolition societies had been secret, with oaths, ritual, and sworn obedience, slavery would be ruling this country to-day, as it did under Van Buren, Pierce, Polk, and Buchanan. They were open societies and slavery fell.

6. The demand of these deluded and deluding men that sworn secret orders shall be "recognized," and treated with as legal, legitimate bodies, is abhorrent and absurd. They are what Samuel Adams called, "*That solecism in government, an Imperium in Imperio*, a government within a government." If railroads begin this folly and stupidity, where is it to end? How many such extemporized secret "orders" must they recognize and pay tribute to? And when these secret rivals of our American government conflict with our courts, which shall the railroads obey? The demand for such recognition is treason, the secret order is treason.

7. The sympathies of mankind are, and should be, with the laboring classes, and one thousandth part of the money drawn from laborers by secrecy and sorcery, paid to keep up three or four central offices, say in Boston, New York, Chicago, and San Francisco, with a newspaper or two to reflect the sentiments of these tribunes of the lodge, would correct abuses, redress grievances, and save the country from such cyclones as are now blowing from the secret caves of Æolus.

8. Our duty is clear: to dismiss such men as John B. Finch from the Prohibition party; unite every sound reform upon the American platform, and vote for that platform in 1888, and for the man who stands square on it, St. John, Fred Douglass, or even Grover Cleveland, if he adds to his other measures the banishment of liquor from his National dinners, and the suppression of saloons and lodges.

A CHICAGO SEMINARY VISITED.

One seldom meets grouped together a brighter and better set of faces than were seen in the ninety-eight students of Chicago Theological (Congregational) Seminary, met in their beautiful Carpenter chapel for evening prayers last week. The institution was in mourning for one of the Faculty, Prof. Hyde lying dead, and a heavy shadow was on the chapel. After prayer by ex-President J. Blanchard, President Wilcox requested the students to remain while the Faculty retired to complete the funeral arrangements, and the following proceedings were had:

REMARKS OF THE EDITOR OF THE "CYNOSURE."

Young Gentlemen and Brethren in Christ:—By permission of your honored Faculty, I come to present to you some copies of two papers—one issued in Washington, D. C., the other in Dayton, Ohio,—and to explain to you, briefly, the nature of the papers and the reason of my coming.

The country is deeply agitated and its entire business threatened by the strikes of secret societies. The *Inter Ocean* to-day gives the speech of one man who says that unless the demands of the Knights of Labor are complied with he, this one man, will cause the stoppage of the freight department of the whole railroad system in the United States! And every newspaper shows us that such threats are not empty threats. There can, therefore, be no one topic on which you, who are soon to be guides and advice-givers to some 100,000 American people as to their temporal and eternal interests, should be more thoroughly awakened and informed than on the nature of the societies which are threatening the bread and business of these United States.

I have just returned from travel through eleven States, and have spoken in six, beside the District of Columbia; and I have received caresses and honors where twenty-five years ago my life would have been taken in any twenty-four hours. I spoke in Memphis, Tenn., in a church whose pastor, Rev. R. N. Countee, now carries buckshot in his person—shot by members of his own congregation because, having been a Mason, an Odd-fellow, a Knight of Pythias, an Immaculate, and member of another secret order, this faithful pastor, having learned their nature, he came out from them, though without revealing their secrets, and warned his people that they were ruining the church of Christ. And I was equally delighted and surprised to see my speech in that wounded minister's pulpit printed in the leading political journal of the city, the Memphis *Appeal*.

By the procurement of the Hon. Frederick Douglass, I addressed the Bethel Literary and Historical Society in Washington, D. C. The crowd would have filled four such chapels as this. My exordium was in these words:

"Ladies and Gentlemen:—By public notice, I am to speak against secret societies; and I am assured that nine in ten, if not nineteen in twenty, of my audience belong to such organizations. If therefore I fail to please, to profit, and to convince you, I shall fail, as Phaeton did when he undertook to drive the chariot of the sun, 'in a lofty undertaking.'"

I was listened to with applause throughout, and received a handsome vote of thanks for my speech.

I bring you a report of that speech.

As soon as I closed, the representative of this great daily, the *National Republican*—the organ of the Republican party in Washington, and the organ of our government during twenty-four years, came to me and asked my manuscript for insertion in that paper. You have his report here. But I bring you this national organ of the Republican party for another object also. You see here (holding up the paper,) a whole half page of it, in spread headings and the largest capitals, devoted to "Whisky" and "The Maryland Club." This grand page of its organ will show you whether, as claimed, the Republican party is "*the true Prohibition party.*"

This other print, the *Christian Conservator* of Dayton, Ohio, contains a lecture which I delivered in two theological seminaries, at Cincinnati and at Dayton. You will be interested in looking over what those two schools of the prophets, faculties and students, listened to with apparent satisfaction.

This, young gentlemen, is all I have to say; but to thank you and your respected Faculty for giving me this audience. I yesterday gave copies of this Lane Seminary lecture to the Faculty of the Northwestern Presbyterian Seminary in Chicago, and regret that there are not quite enough to give each of you all one. I hope you will accommodate each other with the reading, if desired. One of the Presbyterian professors proposed to lay the subject before his Faculty and, perhaps, secure from me a general lecture on this grave national subject. And it may be that your Faculty will think proper to indulge you with a lecture from the author of these papers, at some convenient future time.

Again thanking you for your polite attention, I dismiss you.

—Secretary Stoddard does not visit Bloom and Crete, in this State, until April 4th and thereafter.

—A meeting is announced in the court-house at Wheaton, Ill., for Wednesday evening, to be addressed by President J. Blanchard and several of the pastors and others of the place. It will be an important meeting for the place.

—The popularity of the address before the Bethel Literary Association in Lincoln Memorial church, Washington, D. C., published in the *Cynosure* March 4, is well attested by its republication in the Birmingham *Free Press*, and the fact that the *American* has received many orders which it can not fill. The *Cynosure* and the *Free Press* can doubtless spare fifty copies for distribution. But some think the seminary address at Cincinnati and Dayton is better. Copies of both sent from this office for 6 cents, 4 cents for single paper.

—Those who read Joseph Cook's eloquent addresses on the labor question, will be surprised that he says, "Let us have Trade Unions," when elsewhere he condemns secret labor lodges. He evidently means such legitimate unions as open farmers' clubs and mechanics' societies, and the trade unions of England which we understand are open societies. Legitimate organization of the trades for useful purposes is the measure he advocates.

—*Law and Gospel*, Paris, Ill., edited by Bro. W. H. Bauser, notices the struggles of the Tabernacle Baptist church, Memphis, and says: "The influence of Bro. Countee is reaching out. A number of his brother ministers have already left the lodge. May the Lord speed the day when there will be an entire separation between the church and the lodge, North as well as South."

—It is a pleasure to read from far-off lands such a testimony for Christ and truth as this by Bro. C. B. Ward in his paper, the *India Methodist Watchman* of Secunderabad: "A contemporary speaks rather severely of us and Presiding Elder Williams, whose letter against Masonry appeared in a late *Watchman*, and supposes Bro. Williams is ignorant of what he exposes. Bro. Williams was for years a Mason in good standing, and knows whereof he speaks. For our part, we can not see why Freemasons are so ready to deny their own oaths and blasphemous performances, and berate the man whom the wickedness of the institution in itself has compelled to walk out for conscience sake. We know men whom the editor of the contemporary in question looks up to who have for conscience sake left the lodge within the last two years. Be it known, once for all, Masonry has no secrets in these days. Every one of them can be bought in a book-store for Rs. 2-8 0. Freemasonry, which will not acknowledge Christ Jesus, has the promise of the Lord himself that it will never be acknowledged by him in the judgment."

—Dr. W. W. Scudder, of the Arcot (India) Reformed mission, writes of an unusual event in Madnapalle, which has caused a great stir among the natives, not only in that town, but in the surrounding towns. He has baptized a young man of high caste (Bulgee). It is, says Dr. Scudder, the first invasion of the high caste ranks. Every effort was made to persuade the young man not to break with his caste, but he proved deaf alike to entreaty and threat. He was formerly an atheist. A lad of seventeen, of the same caste, has also broken caste, and is receiving Christian instruction.

WASHINGTON LETTER.

The Electoral Count Bill.—The Fight against Liquor becoming National.—The Trials of the Pall Mall Gazette Bearing Fruit.—General Ingalls on a War Horse.—Ship Railways and Canals.—Lodge Pranks in the Senate.—The Washington Churches.

Dear Cynosure:—After more than three months of talk the two houses of Congress are settling down to honest work. The passage by the Senate of the Electoral Count and Scientific Instruction bills are two important steps in the mareh of progress. The first was a much-needed measure that would have saved us immeuse trouble in the winter of 1876–7, and for want of which we came to the verge of revolution. The latter, which provides that in the public schools of this District, in the Territories, and in the Indian schools, instruction shall be given in reference to the physiological effects of alcohol aud narcotics, has been adopted by about half the States and several of the Territories. It is perhaps the only measure that will properly educate the children of foreigners, who are flocking to our shores and whose drinking habits are the greatest obstacle to the enforcement of temperance laws. This meas ure has been mainly the work of the W. C. T. U., and is a marked triumph of temperance principles. There is little doubt that both of these bills will pass the House.

Kindred to this is the growing agitation for social purity. Numerous petitions are being sent to either house asking for legislation on this matter, and Mr. Frye's bill, which raises the age of consent to eighteen, seems likely to be adopted. This, too, is the work of the W. C. T. U., and indicates the power and beneficent influence of woman as a factor in legislatiou. An important meeting was recently held in the First Congregational chureh of this city for the promotion of this measure.

Not all speeches and measures of Congress are for the promotion of public virtue. Mostly they are for "buncombe." Among the latter, is that of Mr. Ingalls, the prince of demagogues, to organize the militia of this District. It provides that all able-bodied males, except idiots, insane and criminals, between the ages of eighteen and forty-five, shall be enrolled, armed, and drilled in the arts of war. No measure could be more needless, and few more pernicious. Those who remember the militia system of fifty years ago,—how training days were not only a serious loss to the farmer and mechanic, but were the oceasion of much of the drunkenness and crime of the times; how people gradually grew weary of it, protested against, and finally abolished it—will be somewhat surprised that such a measure should be suggested. We have already far too many holidays and military parades in this city for the good of the people. When all the world are becoming awake to the burdens as well as the wickedness of war, and are devising means for its avoidance, it is most absurd to turn back the dial half a century.

The Ead's Ship Rail-way, of which a model has for some time been on exhibition in the Capitol, will stand small chance of getting the appropriation asked for. If the Panama Canal is ever completed (and it is probable that national pride will come to its aid) no such railway will be needed, and it is altogether probable that the $37,000,000 asked for will be but the first outlay, which will need to be constantly added to. If the work is needful and practieable private enterprise will perfect it.

The Senatorial war of words that was begun with such flourish of trumpets seems likely to end in the discomfiture of *both* parties. Whatever else may result, there will at least be one good accomplished. It will convince the people that in all matters of public concernment neither the President nor the Senate, nor anybody else has the right of concealment. Obligations of secrccy made in violation of a supreme regard for the public good, are not only void but criminal. In the little episode between Senators Edmonds and Beck, the former charged Mr. Beck with revealing the secrets of the executive session, which in honor he was bound to keep. Mr. Beck had repeated nothing but what had been published in the newspapers, had been sold for two cents, and read by the million. This Mr. Edmonds knew very well, and in insisting that Mr. Beck should *pretend* that these were profound and inviolable secrets was simply asking him to be a perpetual liar. It is not strange that the Kentucky Senator felt indignant. The *Star* of this city says sueh proceedings are a *farce*. The *Post* calls them eontemptible, and yet it would be difficult to tell wherein they differ from what is demanded of every Freemason. He must *pretend* that the so-called secrets of Masonry are inviolable, when he knows that every school-boy may, if he will, peruse them at his leisure. Masonic dissimulation is a bad school in which to educate U. S. Senators.

On the 21st the pulpit of the First Presbyterian church of this city was filled by Rev. Dr. Withrow of Boston, who preached two very able sermons. The only criticism that need be made is that they were over the heads of the unlearned. Rev. B. F. Bowen of Cleveland, Ohio, occupied the First Congregational pulpit. He has for some time been associated with Francis Murphy in his temperanee work, and is here on a temperance campaign. He expects to be followed by Mr. Murphy. Rev. Dr. Newman preached to his old congregation in the Metropolitan, and is to be their pastor. The Salvation Army, yesterday, commenced a five days' drill under the lead of Commissioner Smith. They are enlarging and pressing their work. Though not an admirer of their methods, I am sure they are doing much good, and are a standing rebuke to the churches, who accomplish so little. I was much interested to find that in the public services held in the jail, several prisoners rose and testified to the power of redeeming grace. Manifestly the mission aud jail work has not been in vain. H. H. Hinman.

Reform News.

FROM THE GENERAL AGENT.

Lectures in Northeastern Indiana.—Traces of the Morgan Abduction.—A "Quiz" Points a Lecture.—Personal Mention.

Angola, Ind., March 25, 1886.

I have spoken six times since coming to Ray on Friday last. Meetings thus far have been fairly attended, and quite an interest already appears. I hope to be remembered when I am gone, and have little fears of being soon forgotten by the lodge "brethren" at Hall's Corners, or Montgomery, where the lodge element was well represented at my lectures. Rev. R. C. Wylie, pastor of the Reformed Presbyterian ehurch at Ray, and his entire membership have been kind to me personally, and have done everything possible to help on the work; and as they are a wide-awake, intelligent people, posted in reforms, I have no fears that the cause will suffer from neglect or want of friends when I am gone.

Hall's Corners was named for the man who kept the jail at Canandaigua, N. Y., at the time of Morgan's incarceration there. He came to Michigan soon after the murder of Morgan, and both husband and wife are buried in Branch county. They have children still living, though not in the immediate vicinity; and a number of the remote relatives were at my lecture last evening. After listening to my remarks for two hours, when an opportunity was given for a reply or questions, an Odd-fellow arose and said: "All you have said about our order is true; but never having been a member, you *don't know it*," etc., etc. A Mason followed with a similar statement of what I had said about his order. Both seemed to be honest men, but hard put to it for means to justify their orders. Of course I had in reply only to call the attention of the audience to the admissions of these men and ask that their statements be accepted, which called out a hearty response. Another brother denied that Odd-fellowship was a Christless institution. He seemed honest but ignorant. I gave him a few "pointers," and hope he will investigate. Evidently, what the people need in these parts is light. Bro. H. A. Day's sowing has borne good fruit, and he is kindly and gratefully remembered by many at Ray, where he spoke.

I came to this town to obtain bills for a meeting in Miehael's Hall, Fremont, to-morrow evening, and write while waiting for my work. This afternoon my appointment is with Bro. Martin, in the United Brethren church at Sugar Grove. By a little special effort I have secured ten new readers for the *Cynosure*, and hope to add more to the list before leaving. Bro. Hendry, our old friend at this point, is away from home on one of his farms, but may return in time for a meeting and greeting before I take the train, at 1 p. m. The school which he was starting when I was here three years ago, and of which he is still the financial and managing head, is, I am told, very prosperous. Mrs. H. and her interesting children give to me a cordial welcome.

J. P. Stoddard.

CENTRAL INDIANA.

Bro. Hawley has Liberty among the Friends and Wesleyans—He Knocks down a Foe by Argument who Escaped the "Setting Maul."

Dear Cynosure:—From North Marion I went to South Marion, and attended the Friends' quarterly meeting. By invitation of their minister I spoke on Sabbath evening, after a young brother from Canada had occupied a little time.

From there I went to the Missionary Friends' meeting-house, which is a little out of Marion. Friend Isaac Elliot, a staunch reformer, and an elder in that meeting, had arranged for me to give two lectures there. Jacob Ring, an old veteran anti-slavery reformer, and now an earnest Anti-mason, was a deeply interested hearer.

At the conclusion of the second lecture a noble young Quaker, who has but just assumed the responsibilities of manhood, came to me and, grasping my hand, said: "I am in agreement with every word thee has said:" Then he added, "We are working to get thee in to lecture at the Friends' meeting-house in Marion."

The day after my lectures was their regular meeting, whieh they hold on fourth day. Being iuvited by one of the elders to sit with them, I went; and being informed that any communication I might have to make would be acceptable, I preached to them as the Lord gave me liberty. The elder who sat at the head of the meeting said to me at its close, "I am in accord with what thee has said."

I then left my pleasant home at Isaac Elliot's, and was conveyed by him to Fairview Wesleyan Methodist church, some seven or eight miles distant. There I also lectured twice. This is on the line of the "underground railroad." There was a depot in this eommunity. Though the route has long since been abandoned, yet the memories of those days still live. The leetures at this Wesleyan Methodist church were attended by members of the M. E. church, the Methodist Protestant church, the Christian church, and the United Brethren. If they were not all in agreement with what I said, like the young man from the Friends' meeting in Marion, they were not heard to dissent, save in a single instance. One Freemason was heard to say that *he* was not knocked down with a "setting-maul" when he was made a Mason. Whether this man had ouly taken one or two degrees, and so had never personated "Hiram Abiff," or whether he judged that they did not strike him hard enough with the leather setting-maul to have knocked him into the blanket, if the blow had not been supplemented by a push, aud so judged that he was tumbled into the blanket and Masonically killed by the *push* he received rather than by the *blow*, I can not tell. But in either case, I suppose they played they mashed his skull, and *he* played he was dead; and *they* played that he rotted and stank, while awaiting his mock resurrection.

A minister of the Gospel, with whom I was acquainted when I resided in Western New York, who was seduced into Masonry, felt so humiliated over his efforts to keep his Eutered-Apprentice oath that he burst into tears and confessed that in his effort to conceal what had already been revealed he had told lies enough to sink a commonwealth. The man who said he was not knocked down with a setting-maul when he was made a Mason had no excuse for resorting to a falsehood to conceal that which he knew had already been revealed; for I had just shown, by unanswerable argument, that the Masonic covenant (which those who teach by authority of the Grand Lodges declare to be irrevocable, and hence perpetual, and of such binding authority that no law of the land can affect it, no anathema of the church weaken it,) has no legal or moral force whatever—not even the force of a bond of honor; and that, therefore, a Mason may repudiate his Masonic covenant without transgressiug either civil or moral law, or dishonoring himself.

Under these circumstances, to be guilty of prevarication or falsehood in order to keep the Masonic covenant to "ever conceal," was a wanton as well as wicked act.

The Sabbath after these lectures I preached twice in the Fairfield chureh, and enjoyed the sweet fellowship of saints. While here, my home was with that devoted Christian and veteran reformer, Christopher Sears, whose Christian love and hospitality will be long remembered. C. F. Hawley.

THE OHIO WORK.

Mennonites and United Brethren.—No Questions asked.—A Report of sad Hypocrisy.

Georgetown, O., March 25, 1886.

Dear Cynosure:—To-night finds me at the home of Rev. Mr. Lambert, pastor of the Mennonite church of this place. We have been calling on friends today and inviting them to attend a lecture to-morrow evening. On our calls we found five who were willing to assist in our work by giving their subscriptions to the *Cynosure* for one year; several others added their names for a less time. Our meeting at Fair Haven was all that we could have hoped. The evening was pleasant, the attendance good, and all seemed interested. I was told that the Odd-fellows here boasted that they would ask some questions

(*Continued on 12th page.*)

CHRIST'S SYMPATHY.

[illegible] earth again,
[illegible] and to toil in field and street,
[illegible] pain
[illegible] feet;

[illegible] and leave the lute,
[illegible] on the shelf,
[illegible] wring, mute,
[illegible] Lord himself!

[illegible] with care o'erworn,
[illegible] with grief o'erladen,
[illegible] with woe forlorn,
[illegible] fainting maiden,

[illegible] earthly prize
[illegible] earthly weak endeavor,
[illegible] eyes,
[illegible] forever!

[illegible] the cool, the shade,
[illegible] water course he leads,
[illegible] breast are laid,
[illegible] he feeds.

[illegible] he went would go,
[illegible] where the path might lead;
[illegible] here below
[illegible] with God, indeed!

[illegible] O Lord of mine,
[illegible] thy love forgot:
[illegible] when I walk, repine,
[illegible] thee not!

[illegible] this be thus,
[illegible] poor prayers still reach thee, Lord,
[illegible] are weak, once more to us
[illegible] living word!

[illegible] in the dark
[illegible] hours, one moment stand,
[illegible] keener eyes to mark
[illegible] of thy hand.

—*Owen Meredith.*

SPIRITUAL GUIDANCE.

Our holy caution against fanaticism may switch [illegible] disbelief of the actual leading of the Holy Ghost. Our very orthodoxy about the inspiration and sufficiency of the Scriptures may lead us to forget that the Holy Ghost has other teaching offices beside that of an inspirer, and many misguide us as to their sufficiency and use to the Bible which it does not claim for itself. In our zeal to consider what the inspired writers *said*, we may overlook what they *did*. "The Lord give thee understanding in all things."

There is now an inquiry in many sincere hearts, not as to whether there be any Holy Ghost or not," but whether there are any leadings of the Spirit distinct and separate from the light he throws upon Scripture and upon Providence. Does the Holy Ghost guide the soul personally and directly? It is [illegible] that while this question falls from the lips of those who love their Bibles and esteem them most, nevertheless *it arises from a felt need of just such guidance*. The occurrence of fanaticism is not so much a demonstration that there is no such thing as a genuine Divine guidance as an evidence that there is a valuable something in that [illegible] Satan is busy in counterfeiting. Because the [illegible] sanctified judgment tells us that the [illegible] is withdrawn from the church, it [illegible] us to believe that we are left to the [illegible] such misleading light as our own fallible understandings.

May we not *force* many of the promises to make room [illegible] any medium between the teaching Spirit and the taught soul? "I will instruct *thee* and [illegible] the way which thou shalt go." "The secret of the Lord is with them that fear him, and *He* will show them his covenant." "When he the Spirit of truth is come he will guide you." "God hath revealed them unto us by his Spirit." "We have received the spirit which is of God, that we might know the things that are freely given to us of God." Now, it seems that these texts (with a hundred others) meet the sense of need which the earnest and studious soul feels as it reaches out its hand hoping to find the aid of a stronger hand for guidance, as it cries (Psalm [illegible]) "O *Thou* great Jehovah!"

And, blessed be God, Christian testimony comes to the aid, and notwithstanding the prejudice with which fanatical error has obstructed its way, it declares: "We speak the things of God." "He leadeth me." "He makes every path of duty straight and plain before my face." And, indeed, the fruits of the Spirit will [illegible] challenge the doubter in multitudes of cases to show that these witnesses are mistaken.

I do not hesitate to say that such guidance is necessary, no matter how complete a knowledge we may have of the Scriptures. Let me show this by a point of experience. The Bible is very complete and explicit upon the matter of gifts and calls to the ministry, and yet all the Bibles in the world could never have satisfied me that *I* was called to the ministry. What devout Christian has not, in stepping from the general revelations of God's Word to the personal application in their own case, felt the need of something more than their own sanctified judgment or the opinion of their brethren?

We say "the Spirit never leads us *farther* than the Bible;" true, but he often leads us far beyond our previous knowledge of it. "He never leads in *conflict* with revelation"—never; but he sometimes leads us right across our biased interpretations of revealed truth. "He never leads us out of harmony with *Providence*;" no, but he does lead us to *anticipate Providence*, and to *detect* it where we were unconscious of it.

Let us, beloved, while thankful for all the lesser and reflected lights, be not cheated of our privilege of having "God himself shine in our hearts!" Let us be "led of the Spirit," and thus enjoy the title and heritage of the "sons of God!"

But "I am so afraid of running into extremes." You will run a whole eternity before you reach the extreme of Divine love and infinite wisdom. You are now in the extreme shallows of this ocean because you refuse to go beyond the bounds of sense and reason. But "have not many run into fanaticism?" Not here. Spiritual guidance is only promised upon certain heart conditions: Meekness, entire conformity, walking in present light, and a firm intention to obey. What you get on other terms is not the leading of the Spirit, and these very conditions are in themselves the requisite safeguard against fanaticism.—*Christian Standard.*

FAITH THE ORGAN OF INWARD SEEING.

Faith, in its complex character as an exercise of the intellect and heart, the reason and will, a joint product of the whole man, intellegential and sentient, is the main-spring and father of all the graces. By rendering the apprehensions of eternal things vivid and tenacious, through them it impresses the affections and sensibilities, determines the will, and governs the conduct and life.

In reference to God and divine things, faith stands for sight, being itself, as it were, the spiritual organ of inward seeing, so that what seeing is to those that walk naturally, faith is to those that walk spiritually. Faith is to a man, in his navigation for eternity, what sight is in the daily walks of life—a pilot, a lookout, a guide.

Faith, therefore, may be called the soul's sense, whereby it perceives and apprehends spiritual realities, just as the eye is the bodily sense by which acquaintance is made with what is visible; the one being to things unseen and eternal what the other is to the seen and temporal. The eye is the inlet of the soul to the natural world. Faith is the inlet of the soul to the spiritual world. It transmits, so to speak, to our conscious being the truths of God and eternity, heaven and hell, eternal life and eternal death, just as the eye informs the mind of light and shade, trees, rocks, hills, vales, rills, lakes and seas, and moving forms, sun, moon and stars, and human face divine.

It is faith that spans the great gulf between the known and the unknown, the visible and the invisible, the present and the future, with a bold bridge over whose springing arches there is a walking to and fro of the faithful soul, like the angels ascending and descending upon Jacob's ladder. Without faith, indeed, as deep a night broods over the soul and its pathway into eternity as that which hangs like a pall before the eyes of the blind. And all the torches of philosophy and reason will be as vain to enlighten it as to set an electric or a Drummond light before the rayless eyes of a man that has lost the sense of seeing.—*Correspondences of Faith, by Henry T. Cheever.*

STAY GOD'S TIME.

Be not earnest, in times of affliction, to use inordinate means to speed deliverance. Jacob was too nimble in bending his knees for his father's blessing; it cost him twenty years' exile and a shrunk sinew before he obtained it fully. Stay God's time, and mercy will ripen more kindly. It is not wisdom to break prison unadvisedly; our troubles will end more auspiciously when angels are sent from heaven to open the iron gate as they did to Peter, and led him to the house of prayer. When God intends a salvation, the shackles will fall off easily, and the gates will fly open at night; and you shall be like them that dream, when God turns your captivity like streams in the south.—*Christian Conservator.*

MODERNIZED TEXTS.

Being made free from sin, judicially, but not morally, ye shall have your fruit, not now, but prospectively, unto holiness.—Rom. vi: 22.

Whosoever the Son maketh free, the same is free indeed, except from the power of sin.—John viii: 36.

Reckon yourselves to be dead, indeed, *judicially*, unto sin; but not *morally*, for that would prove you perverse.—Rom. vi: 11.

That He may present you, faulty, before His presence; yet, for the sake of His own merit, with exceeding joy.—Jude 24.

Having spots and wrinkles and all such things, but all covered up by His robe of righteousness; and thus justly winked at by, or concealed from, Omniscience itself.—Eph. v: 27.

Called to be sinners saved by grace.—1 Cor. i: 2.

If we confess our sins He is faithful and just to forgive us our sins, but He cannot cleanse us from all unrighteousness.—1 John i: 9.

Know ye not that your body is the temple of the flesh?—1 Cor. vi: 19.

Be filled with all the fullness of God; but not now with His holiness.—Eph. iii: 19.

The very God of peace sanctify you wholly, but not in this life; faithful is He that calleth you, who also will do it; but not possibly, until He takes you to a world where temptation is less potent than His grace.—1 Thes. v: 23.

Deliver us from evil, for Thine is the kingdom and the power; except in this kingdom of Satan.—Matt. vi: 13.

Whosoever abideth in Him, sinneth every day.—1 John iii: 6.

Whosoever is born of God committeth sin, for his fleshly seed remaineth in him, and he cannot but sin, although he is born of God.—1 John iii: 9.

My little children, these things have I written unto you, that ye sin not any more than ye cannot help.—1 John ii: 1.

He that saith I know Him, and I keep all His commandments, is a liar, and the truth is not in him.—1 John ii: 4.

GOD'S WORD.

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.—Rom. vi: 22.

If the Son therefore shall make you free, ye shall be free indeed.—John viii: 36.

Reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.—Rom. vi: 11.

And to present you faultless before the presence of His glory with exceeding joy.—Jude 24.

Not having spot, or wrinkle, or any such thing; but that it should be holy and without blame.—Eph. v: 27.

Called to be saints.—1 Cor. i: 2.

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—1 John i: 9.

Know ye not that your body is the temple of the Holy Ghost?—1 Cor. vi: 9.

That ye might be filled with all the fullness of God.—Eph. iii: 19.

The very God of peace sanctify you wholly. Faithful is He that calleth you, who also will do it.—1 Thes. vi: 22.

Deliver us from evil; for Thine is the kingdom and the power.—Matt. vi: 13.

Whosoever abideth in Him sinneth not.—1 John iii: 6.

Whosoever is born of God, doth not commit sin; for His seed remaineth in him; and he cannot sin, because he is born of God.—1 John iii: 9.

My little children, these things I write unto you, that ye sin not.—1 John ii: 1.

He that saith I know Him, and keepeth not His commandments, is a liar, and the truth is not in Him.—1 John ii: 4.—*Times of Refreshing.*

"GIVE HIM ANOTHER CHANCE."

John B. Gough in his lecture, "The only Remedy," tells this instance of a Cornwall miner:

Two men were sinking a shaft. It was a dangerous business that they had to do. Their custom was to cut a fuse with a knife; one man then got into a bucket and made a signal to be drawn up. The other one got into the bucket when it descended, with one hand on the signal rope, and one on the fuse. When he touched the fuse he made a signal and was at once hauled up. One day they left their knife up above, and rather than ascend for it they cut a fuse with a large stone. It took fire. "The fuse is on fire!" they both exclaimed, as they leaped into the bucket, but the windlass would not

hold but one at a time—only one can go on. One man instantly leaps out and said: "Up with ye, I'll be in heaven in a minute." With lightning speed the bucket was drawn up and the man was saved.

The explosion took place and they descended, expecting to find the mangled body of the miner; but the fact was the charge had loosened a mass of rock, and it lay diagonally across the shaft, and, with the exception of a few bruises and a little scratching, the man was unhurt. When asked why he urged the other man to escape, he gave a reason that skeptics would laugh at. If there is any being on the face of the earth that I pity, it is a skeptic. What did he say? "Why did you insist on this other man hastening up?" In his broad dialect he said: "Because I knowed my soul would be safe, for I've gi'e into the hands of Him of whom it is said that 'faithfulness is the girdle of his loins,' and I knowed what I gi'e Him He'd never gi'e up; but t'other chap was an awful wieked lad, and I wanted to gi'e him another chance." All the infidelity in the world cannot produce such a single act of heroism as that.—*Exchange.*

TWO BRAVE CHILDREN.

This story is told by a Western paper: The sky at night in the vicinity of Apple Creek, in Dakota, was red all around the horizon, and people knew that prairie fires were burning. Every eveni g as darkness fell, the farmers saw the glare becoming more and more distinct, and during the day the smoke increased until it got to be almost suffocating. Not far from Apple Creek is the little village of Sterling, and near Sterling lived the Stevens family. Mr. Stevens was away from home on the day that the fire approached his house, and it so happened that his wife was sick in bed. Their children were a girl of eight years and a boy of eleven. The boy had heard that it was a good thing to plough a furrow across the path of the advancing flames, and about noon of the day in question he tried to protect the property in that manuer. With the two-horse team and the plough he cut a trench around the house and the sheds, and then another trench around the stacks of unthreshed wheat. He was not strong enough to plough the trench to a great depth; but the wide line of damp earth thrown up would be hard for the flames to leap across, especially since his little sister followed him around, carrying away all trash that would add to the fury of the flames. That night the fire was so near that the poor woman thought of getting out of bed with the purpose of attempting to escape, but she was too ill to try such a thing. Moreover, she knew that if her husband could reach the house he would come, and she watched and prayed as the light came into her room from the crimson skies without. When the flames, running before the wind, came down upon the Stevens place, they licked up the fences in a jiffy, swept away the shocks of grain and stacks of hay in the fields, and then rolled suddenly up to the furrows ploughed by the boy. The wheat stacks fell a prey, and numberless sparks were scattered around the house; but the brave boy and his sister ran all about, trampling out the fire wherever it caught. The little workers were desperate, for they knew that should the house burn their poor mother surely would perish in her bed. They fought with brooms, shovels, and water. Wherever they could they dug up fresh earth, and for a quarter of an hour they did not pause a single moment. Once the house caught, and the wood began to add its crackling to the rush and roar of the vast prairie fire; but the children dashed bucket after bucket of water upon the burning spot, and so put it out. They carried the day. The great fire swept past, and in its wake came the father, half frantic with joy, to find that his little hero and heroine had saved their mother's life.—*Selected.*

BE TRUTHFUL.

"Harry," said little Annie one day, after working a long time over her slate, "won't you tell me just what this means? I forget what Miss Acton said about it."

"I can't," replied Harry. "I've got lots to do to get ready for my lessons to-morrow. I shall not have a minute to myself all the rest of the day."

"Oh, dear!" sighed Annie, as she bent her little tired head over the slate again.

Just then Edward Ellis eame rushing into the room.

"Come on, Harry," he said; "we're all going off to Mr. Jones' woods for nuts. You've got time to go along, haven't you?"

"All right! Of course I have time," cried Harry, springing up and flinging his book aside. "I'll put off studying my lessons until this evening;" and within five minutes he was on his way to the woods.

Should you call Harry a very truthful and generous little boy that afternoon?—*Christian Intelligencer.*

LEARNING TO BE A MAN.

Boys, look out! Only a few days ago I heard of four boys who were off in a secluded part of the town, smoking cigars and drinking beer!—boys whose parents had not an idea what they were doing. These boys had the best of training from Christian parents, and were members of the Sunday-school. I would not have believed it if I had not had the information from the best authority. When they were asked what they were doing and remonstrated with for such conduct, they said they were "learning to be men!"

Oh, what a mistaken idea! Not a man who is addicted to these habits but will tell you, if he speaks what he knows, that such habits are a hindrance instead of a help to manhood.

It seems a strange coincidence that, while I was pondering over this sorrowful tale I had heard, a letter came to me from a young man away out on the Western frontier, and this is what he wrote: "I feel that some of the best years of my life have been, in a measure, wasted. I thought, when I was a boy, that being a man was to learn to smoke and drink; and unknown to my parents I acquired these habits, which soon took a strong hold upon me. Tell your boys that smoking and drinking never made a man, but have made many fools of men."

Don't touch a drop of liquor, boys. If you only knew the misery that comes from intemperance! How many men have been wrecked by it! How many hearts have been broken because the loved ones were slaves to the accursed cup. It is the first step that tells; remember that. Don't do things that you would be ashamed to have your mother know.

Ah, my boy, you will find that your mother is your truest, best friend. As the years go on, you will find this assertion to be a true one. A boy's mother ought to be his counselor and his confidant and his judge in matters that he is incompetent to decide for himself.

Don't do anything in an underhanded manner. It will teach you to be unreliable and dishonorable. Cultivate those traits of character that enable you to attain to a high and noble manhood. Stand firm. Be decided. When you are asked to do those things which you know are not right, say "No." Don't be afraid of the jests and scoffs of your companions. Although they will not admit it, yet in their hearts they respect you all the more for your refusal. Besides, your decision on the side of right will be the cause of others of your companions saying "No." One straightforward, fearless, manly boy will have a great influence for good over a large community of boys. Try it for yourselves.—*Evangelist.*

A teacher was explaining to her class the words concerning God's angels, "Ministers of his who do his pleasure, and asked, "How do the angels carry out God's will?"

Many answers followed.

One said, "They do it directly."

Another, "They do it with all their heart."

A third, "They do it well."

And, after a pause, a quiet little girl added, "They do it without asking any questions."

TEMPERANCE.

TOBACCO FOR MINORS.

(THE INTERLUDE TO JOSEPH COOK'S ONE HUNDRED AND EIGHTY-THIRD LECTURE.)

"Can a good man with a cigar in his mouth talk effectively to a boy with a cigarette in his mouth?"

A hundred times, No! As to the tobacco nuisance, public opinion is rising in both intelligence and sternness. It is doing this under the progress of scientific investigation, and especially under the impulse of notice which has been turned lately upon diseases caused by tobacco. It is now very well ascertained that delirium tremens may be produced by excessive indulgence in narcotics. The facts known to the medical profession as to lip and tongue cancers caused by tobacco, are too horrible to be recited before a public assembly, especially over the grave of that great soldier whose death has made Mt. McGregor a sacred height.

I have no patience with *the low white's mouth disease*, which is the name I give to the habit of chewing and expectorating tobacco. I must say that if I had a dog that had a habit of chewing and expectorating tobacco, or even of smoking it here, there and everywhere, I should shoot him. As this audience does not seem to be in perishing need of instruction or exhortation on the tobbaco habit, I refrain from going further, except to commend a volume which has just dropped from the press in this city, on "The Tobacco Problem," by Meta Lander, and published by Cupples, Upham & Co. I wish this excellent volume might be scattered wherever the tobacco nuisance prevails, that is almost everywhere, in the highways and by-ways of travel and trade, and in many legislative halls, not excepting one at Washington.

In the Massaehusetts legislature a bill for the prevention of the sale of tobacco to minors has just passed the lower house by a vote of three to one.

A gentleman long in a public position of honor and responsibility, sends me in writing a very suggestive illustration. A lady from the country came to Boston to do shopping. On her way to Boston a gentleman occupied half the seat with her on the cars. Half his time was spent in the smoking car and the rest with the lady. When she arrived in Boston, she was sick and was obliged to send for a physician. He examined her case, and informed her that she had been made ill by tobacco. She paid the doctor's bill and went home without doing her business, and wondering whether non-smokers have any rights which smokers are bound to respect. Another lady says she cannot come to Boston to do business an account of the ever-present fumes of tobacco in the street and shops.

No doubt tobacco blunts the sense of propriety. The narcotic nosegay is as unconscious of the odors he exhales as is the eater of onions and garlic. "Indifference or apathy with regard to the comfort of others," says the London *Times*, "is one of the most remarkable effects of tobacco. No other drug will produce anything like it. The opium-eater does not compel you to eat opium with him. The drunkard does not compel you to drink. The smoker compels you to smoke; nay more, to breathe the smoke he has just discharged from his own mouth."

A lady coming from the South for her health was kept in the state-room of her steamer during all the voyage, on account of tobacco smoke on every part of the vessel, and lost the whole effect of the voyage because she could have no fresh air. Her husband, a lawyer, thinks that in equity she could bring a suit for damages against the steamboat company.

The new State-house in Des Moines, Iowa, will not allow smokers to enter its portals. An edict has just gone forth that tobacco must not be used in the halls and corridors of the White House in Washington. Our military and naval academies do not allow their pupils to use tobacco. Several colleges in the West prohibit the use of tobacco by their students. Germany has excellent laws forbidding the sale of tobacco to minors. Eighteen States in the American Union are now teaching children to abstain from alcoholics and narcotics, and my proposition is that the churches, both preachers and members, should rise at least to the the secular level of the State legislatures on both these subjects.

It is said that Mr. Cyrus W. Field became a total abstainer through the influence of Archdeacon Farrar, who was his guest while in New York.

By a unanimous vote of the Board of Evanston, Ill., beer wagons are prohibited from delivering beer in this village under penalty of $100 to $200.

It is proposed by the Executive Committee of the National Temperance League to hold during the month of July a British and colonial temperance Congress in London.

Switzerland is now adopting very rigid restrictive temperance measures. For ten years they have had free trade in liquor, and governmental reports show the result to have been terrible.

A society has been formed in England having for its object the establishing and furnishing of temperance coffee-houses. A great many of sueh houses are being suecessfully carried on in all the larger cities in Great Britain.

Dr. B. W. Richardson, the eminent seientist and President of the British Medical Temperance Association, contemplates visiting America next season, and will speak on the subject of temperance in a number of the larger cities.

—Rev. T. DeWitt Talmage is a close observer of the signs of the times. In a recent address he declared that one thing was settled, viz., that no political party would go into power after this administration without the eonsent of the prohibitionists. He coincided in the opinion of the late John B. Gough that the temperance forces were never so well organized and so powerful for good as at the present moment.—*Advance.*

(*Continued from 8th page.*)

and show that I knew nothing about them; but for some reason no questions were asked, although I gave an opportunity and rather urged that they do so.

On Monday evening I addressed a fair audience in the Otterbein U. B. church, near New Madison, and on Tuesday evening a similar audience in the Friendship U. B. church, near the same place. There is a very strong U. B. element in this part. A colony of Germans from Maryland settled here in an early day, and formed a nucleus around which several churches have been built. Prominent among these are the Horine family. Samuel and his brother George Horine, with many others, extended us a hearty welcome and assisted in arranging for meetings.

I learned while here that one of the Brethren preachers, a Rev. Bushong, who is now preaching in Arcanum, induced an adhering Mason to join what is known as the Calvary church, telling him that it made no difference whether he belonged to the lodge or not. I hope some of the brethren will take it in hand and find out the preachers who are living a lie—professing to uphold a rule which they are trying to break down. I think, judging by what I can hear, that a majority of the Brethren churches in this section will stand true to the principles on which the church was founded, when it comes to a test.

W. B. Stoddard.

The Churches.

—The national superintendent of the Sabbath observance department, W. C. T. U., has sent forth a request asking all Christians to observe the first week in April as a season for special work and prayer for a better observance of the Sabbath. All pastors are requested on the first Sabbath in the month to make the fourth commandment the subject of their discourse.

—The Constitutional Convention of the United Brethren at Eaton Rapids, Mich., will be held April 13th instead of 12th, as noticed in these columns last week.

—Prof. J. T. Hyde, D. D., for sixteen years professor of Pastoral Theology in Chicago Theological Seminary, died March 21st, at his home in this city. He had filled many and influential positions in the Congregational denomination.

—The death in London of Rev. W. E. Boardman, for some time associated with Dr. Cullis in his evangelical labors in Boston, and the author of the "Higher Life," is announced. He has been for some years past an evangelist in England, working with Dr. Asa Mahan. He has been a special teacher and defender of the "faith cure." He was a devoted and eminently useful Christian minister.

—The Rev. Dr. Edward Judson, of this city, wishing to raise $50,000 toward the $190,000 which the Baptist Missionary Union needs to push its work into Upper Burmah, now open to the Gospel, asks for an average ten cents from each member of the Baptist Sunday-schools.

—The *Chinese Recorder* states that Rev. J. R. Wolfe, of the Church Missionary Society, with two Chinese Christians sent out by the Foochow church, sailed from Shanghai, November 1st, to begin a thoroughly Chinese mission in Corea. Mr. Ah Hok, the wealthy Chinese Methodist, gave $1,000 to start this mission, and went with them to Corea to help settle them in the work.

—It is a suggestive fact that at Locknow, India, there is a native press employing nine hundred workmen, which issues largely the sacred writings of the Hindoos and Mohammedans. But this is not the worst. A native publishing firm at Lahore translates European infidel publications as fast as they appear, and disseminates them in the various languages of India. The truth is, anti-Christ was never more on the alert and active, knowing that his time is short.

—Rev. J. A. Richards, of Ft. Scott, Kansas, who has been laboring for some weeks in Wisconsin, returned home last week. Revival meetings in which he assisted at Oshkosh, Fond du Lac and Byron, were all owned of God in the salvation of sinners.

—A conference of mechanics, laborers and business men recently held in Berlin condemned all work on Sunday.

—As a result of the revival at Drury College, Springfield, Mo., every college student save one, every girl in Fairbank's Hall, and even the servants, have all become Christians.

—Lord Selborne's retirement from public life has not been caused by political reasons, but from a desire to spend his remaining years in close personal communion with God.

—The Church of England has nine mission stations along the Panama canal.

—Mr. Spafford, a former attorney of Chicago, who was active and successful as an evangelist after the great Moody meeting in this city in 1876, is now at the head of a Christian colony in Jerusalem, who spend their time in giving religious instruction and in acts of charity.

—Major D. W. Whittle has returned to Chicago after his prolonged and successful work in Kansas.

—The labors of Moody and Sankey in Galvestou, Houston, and San Antonio, Texas, and in Mobile, have stirred up those communities as never before in religion. The largest available buildings are crowded day by day, and the churches are greatly quickened. They are now in Atlanta, Georgia.

—The labors of Rev. L. W. Munhall, of Indianapolis, on the Pacific coast continue to be attended by wonderful results. He is now holding a two-weeks' meeting in San Francisco. A correspondent of the *Independent* thus describes him: "The Doctor is a second John the Baptist in the fearlessness with which he denounces all forms of sin, and a veritable Finney in the vise-like grip of his logic and convincing power of his closing appeal. His discourses, notwithstanding the terrible truths presented, are intensely interesting, being illustrated with pictures of travel from nearly all lands, and interspersed with incidents coming under his wide observation, and which are delivered with great dramatic effect.

—The conferences lately held at Xenia, Ohio, and Monmouth, Ill., by the United Presbyterian churches, were well attended and of great interest and profit.

—In addition to mission halls, there are now 500 places in London where the Gospel is preached in the open air on Sunday.

JONES AND SMALL.

The work of the Georgia evangelists has been widening and deepening the past week. Farwell Hall is filled every noon five days in the week, and the rink every evening but Saturday, and many seekers after the new life are reported; while the proof that church members are being effectually benefited is shown by the renewing of their vows by thousands. The pastors testify that they never before were able to preach so freely and earnestly, and a strong effort, but ineffectual, was made to have the evangelists hold a two weeks' meeting on the West side. They will remain a few days longer than their engagement, which closed on the Sabbath. The fact that both have publicly given up tobacco has been a most powerful testimony for their sincerity, which no scoffer can answer. Space forbids printing more than the interesting fact this week. Their severe labors tell upon both, and Mr. Jones has been obliged to give up all but the evening meeting. Their engagements after leaving Chicago were sent by Mr. Jones to a pastor in Jackson, Miss., and printed in the *Clarion* of that place:

Columbus, Mississippi, April 18th to 25th.
Baltimore, Maryland, May 2nd to 23d.
Indianapolis, Indiana, June 6th to 20th.
St. Paul, Minnesota, June 23d to 27th.
Lansing, Michigan, June 29th to July 2nd.
Concord, Massachusetts, July 5th.
Chautauqua, N. Y., July 7th to 11th.
In Missouri, July 15th to 25th.
Loveland, Ohio, August 1st to 6th.
Columbus, Ohio, August 7th et seq.
Toledo, Ohio, September 5th to 19th.
Toronto, Canada, October 3d to 24th.

POINTS FROM JONES'S SERMONS.

Christ comes in and takes possession where he finds the open door. Christ is always a waiting guest where he is welcome.

"When I began preaching, I was afraid I would hurt somebody's feelings. Now I'm afraid I won't."

"I have let my bucket down so deep that I have stirred up your mud; but it's *my* bucket and *your* mud."

"Some fellows say: 'Don't mix politics with religion.' When you hear a fellow talk that way, you may know he hasn't any religion to mix."

"The liquor traffic ought to be made so odious that nobody but an infernal scoundrel will sell it, and nobody but an infernal fool will drink it."

"I have kicked the bushels off the lights, and then the owners would get mad, and say that I had put out their lights."

"God bores through the top of a man's head to his heart, and then on down to his pocket."

"Some preachers never run up on a sinner until he is on his death-bed. About all they are fit for is to marry the living and bury the dead."

"God will put the barkeeper and the legislator in hell together."

"What is a ball-room? It is the ante-room to a german. And what is a german? It is the ante-room to eternal disgrace."

"Dancing is hugging, set to music."

"I would put my children into the coils of the worms of the Nile before I would put them into the hands of a dancing-master. I wouldn't wipe my feet on the rotten rascal."

"Very few women have any conscience, when it comes to a trade. You will hire a woman to cook for you at four dollars a month, and then brag about how cheap you got her. You will go to the store, and give four dollars a yard for a piece of goods, and then you will go over to Sister Brown, a poor, good woman in your church, and give her half a dollar for making it."

"A leading business man in Nashville said, the other day, that no woman should be paid over fifty cents a day for her work. That man ought to be in hell."

I like a just man. Brother, you hear people say, "You had better be just before you are generous." It's a great deal harder to be just than it is to be generous. I could pull out ten dollars and give it to a poor woman, and I don't miss it and it don't bother me. But to be just to all mankind, that's another thing. I tell you what it is, it is a great deal easier to give fifty dollars to an orphans' home than it is to be just. I hurt my little boy's feelings and take little Bobby in my lap, precious little fellow, and say, "Son, forgive your father for hurting your feelings." It is a great deal easier to be generous than it is to beg your little boy's pardon for your harshness and meanness.

It is impossible for any one man to look after five hundred men. That is impossible, and, as I have said many a time, the most disgusting sight I have ever seen is to see a poor little old preacher between the shafts of a wagon and all his church on the wagon, and some cursing and some dancing, and others playing base-ball; all the whole congregation up on the wagon, while the poor little old preacher is between the shafts, with his tongue lolling out as he hauls them along. This is the most disgusting sight in the world. And you can see that sight in Chicago every day in the year. It is wrong. Let us get out of that wagon and go and help the preacher to hitch up, and let him drive yourselves for a while. It is a heap easier for five hundred people to pull one preacher than for one preacher to pull five hundred people. And there you sit in the wagon, and now and then one of you says, "Start him up!" And you feed him on wheat straw, and expect him to make 2:40 time on wheat straw, and there is no force in the universe that will do it.

Sister, if Christ does not live with you in your home it is because you have no room for Christ; if Christ does not live with you in your want it is because there is no room in your heart for Christ. Brother, if Christ does not live with you in your store or in your office, it is because you have no room in your store or in your office for Christ. Blessed be Christ. If I am an engineer and show room on my engine for Christ he will come with me. If I am a shoemaker and have a little room only eight feet by ten feet, he will sit there with me if I want him. If I am a mother, with the cares and duties of home and children, if I have room in my house for Christ he will be there. And what I want in this universe is a heart big enough for Christ to live in, and he will live with me; and Christ will not live anywhere where there is not room enough for him and his principles. I want a room big enough for Christ, and then I have room enough for all the rest of mankind.

"Who is Christ?" He is my brother; he is the Maker, the Creator, the Upholder of this universe! Oh Christ, thou dost fill the bowels of this earth with the purest gold, and spread out the richest, broadest acres of land; thou who dost cause all things to work together for the good of men, how art thou toward me? When Jesus himself came among among us he never claimed this rich valley of the Mississippi, or some of the beautiful valleys of the eastern country for himself; he never built him a magnificent residence and let the world be houseless; but when Jesus came he took his simple breakfast at the home of Mary and Martha, and walked out in the streets of the community, and he gave sight to a blind man; he unstopped the deaf ear of a man there; and when he met the poor widow going to the tomb with her only son he lifted the boy back into life and his mother's arms; and he went on and on, and late in the evening he sat down by the roadside, alone, and resting his poor head on his tired arms, he said: "This is the first time I thought of myself since I got up this morning. The foxes have holes and the birds of the air have nests, but I have not where to lay my head."

A 4 CENT POULTRY BOOK.—F. D. Craig, North Evanston, Ill., has issued a 36-page (72 columns) book, with colored cover, describing his Folding Incubator and Brooder, to which is added a large amount of information on poultry. Besides a full description of incubators how they are built, operated, etc, instructions are given for building the best brooder ever invented, at a trivial cost; also illustrates a model hennery in four pictures; shows how 1000 per cent can be made yearly from 100 hens; describes all breeds of fowls, over 75 varieties; vocabulary of over 60 terms used in scoring fancy fowls; tells all about caponizing; how to make eggs pay; small hen houses; winter laying quarters; incubator chicks; secrets of artificial hatching; Egyptian hatching ovens; poultry dogs; "Profitable Home Industry for Women," by Helen Wilmans; a number of inquiries; eggs without roosters, and other matter. No books sent except for 4 cents; stamps taken. See advertisement of incubator in another place.

BEAUTIFUL EVER BLOOMING ROSES.—All lovers of Choice Flowers should send to the Dingee & Conard Co., West Grove, Pa., for some of their lovely Roses. They are sent safely by mail, post-paid, to all post offices in the United States. Send for their *New Guide*, a complete treatise on the Rose, (78 pages, elegantly illustrated) *free. See advertisement in this paper*

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CHICAGO.

Wheat—No. 2	80	@ 81
No. 3	71	@ 75
Winter No 2	85	@ 90
Corn—No. 2		36¼
Oats—No. 2	32	@ 35
Rye—No. 2		61
Bran per ton	10 50	@12 50
Fleur	1 75	@5 00
Hay—Timothy	8 00	@10 00
Mess pork per bbl		9 60
Butter, medium to best	15	@30
Cheese	05	@11
Beans	1 15	@1 65
Eggs		12
Seeds—Timothy	1 65	@1 78
Flax		1 09
Broom corn	06	@ 13
Potatoes	50	@ 75
Hides—Green to dry flint	06½	@ 14
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	4 00	@5 85
Common to good	1 75	@4 90
Hogs	3 00	@5 40
Sheep	3 00	@5 75

NEW YORK.

Flour	3 00	@5 25
Wheat—Winter		97
Spring		96
Corn	42	@45¾
Oats	36	@45½
Mess Pork		10 25
Eggs		13½
Butter	18	34
Wool	13	@37

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The Memorial Number of the CHRISTIAN NATION was scarcely one week before the public when the entire edition, although more than double the usual size, was entirely exhausted, and orders were still pouring in. THE PUBLIC DEMANDED A SECOND EDITION, and we are glad to give it. It will be ready March 29th. The 2d edition will be a 24-page paper, and in addition to all the contents of the first edition relating to Dr. Sloane—viz: Memorial Sermon by the Rev. David Gregg, contributions from Prof. Willson, President Hodge, President Scovel, Dr. George B. Cheever and Oliver Johnson, and two original poems—will contain much new matter, including a thrilling account of the great John Brown meeting written by Dr. Sloane himself on the 25th anniversary of that event, and published in the CHRISTIAN NATION, Dec 17, 1883, additional Tributes, and the full-page portrait of Mr. Sloane, retouched and with a richer finish.

Added to this, it will contain the usual weekly contents of the paper, which include in this issue a SKETCH AND PORTRAIT of the eminent preacher, REV. DR. JOHN HALL, of this city.

In response to many inquiries, we have printed on elegant heavy plate paper, 14x11, suitable for framing, our portrait of Dr. Sloane, which we are selling at 50 cents per copy, and which will be mailed, securely wrapped, to any address, on receipt of price, in stamps or otherwise. But in order to place a portrait of the loved features in as many homes as possible, we will send the portraits in clubs of five at 40c. each, or in clubs of ten at 30c. each.

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READ THESE NOTICES FROM THE PRESS:

The Free Methodist, Chicago.

"Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions and must attract thousands of readers among our thinking and observant people. The plot of the story is neither startling nor novel, but it develops a wonderful strength in following the experiences of people in the common, everyday walks of life.

Free Press, Birmingham, Iowa.

It differs from the popular story, "The Bread-winners" of a year ago. It greatly differs from that book in that it is written from the Christian standpoint, and its beautiful and touching descriptions of home life and home duties and heroic self-denyings will waken a responsive echo in every heart, that has not by dissipation lost the taste for the pure joys of home.

The Religious Telescope, Dayton.

The author, Miss Flagg, is a brilliant writer. The stirring questions in American politics are undoubtedly prohibition and the labor movemeut as championed by the secret unions of working men, which direct the strikes that with more and more frequency occur in our cities. "Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions, and must attract thousands of readers among our thinking people.

The Christian Conservator, Dayton.

This is a charming book, written in an attractive manner. It is so full of sunshine and so radiant with light that one is enlightened, warmed, and, before they are conscious of it, set against the lodge. The style gleams, glows and sparkles. It is dignified and simple. It is the right book to place in the hands of your wife or daughter to superinduce co-operation with you in anti-secrecy work. Every minister's wife should read it, and then, if her husband is not an Anti-mason, he should take his turn next and become one.

The American, Washington.

We are reading, in spare moments, Miss Flagg's new book, "Between Two Opinions," and the estimate we have thus far put upon it is that it is masterly both in style and argument. One is insensibly made to feel that he is reading facts and not fiction; that the book is not a play upon the imagination but an unraveling of mysterious circumstances which have an important bearing upon current events.

Law and Order, Boston.

The book takes high ground for prohibition of the liquor curse, for woman's ballot for home protection, and for a better and more honest brotherhood than is forced by their obligations upon the members of secret orders. It is, therefore, a valuable book for several large classes of American readers.

Christian Instructor, Philadelphia.

There are important questions pressing upon American politics to-day; two of them are prohibition and the labor question as connected with the secret unions of workingmen. This work is an expose of the twin evils, secret societies and the saloons. The truths are given in the form of a story; not startling, but thrilling experiences of home life that are vouched for as facts. The evidences presented of the impossibility of reaching the saloon keeper so long as he and the officers of the law are sworn brothers in the den of some secret society, are conclusive enough to awaken the most careless and obtuse member of society. It is a valuable book for the masses to read.

Evangelist, Berea, Kentucky.

The object of the volume is to illustrate the practical workings of Secret Societies, and especially to show how the Lodge upholds the saloon, and this very important design is wrought out with much skill, clearness and power. By reading it temperance people may learn much abont the difficulties in the way of prohibition.

The Standard, Chicago.

It is written in the interests of reform, more especially temperance and Anti-masonry. The title of the story suggests the special aim of it, which is to protest against all "halting between two opinions;" in other words, is a plea for radicalism. The story is vigorously written, and will interest even readers who do not altogether believe in its doctrine.

The Pacific, San Francisco.

It is a story intended to do service against the saloons, and in favor of Womans' Christian Temperance work, and especially against the secret orders—Freemasons, Odd-fellows, the Knights of Labor, etc. No reflecting man can doubt that any combination of picked classes and individuals is liable to great abuse. It is obvious, also, that secret orders are specially capable of being used in a selfish and unprincipled way.

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Revised Odd-fellowship; Freemasonry, 7 degrees; Knight Templarism 8th to 14th Masonic degrees. Three volumes, $1 each. Knights of Pythias, 25 cents. Also other illustrated rituals, sent post paid. Catalogues free. National Christian Association, 221 West Madison Street, Chicago, Illinois, U. S. A.

The Facts Stated.

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

National Christian Association.
221 W. Madison St., Chicago, Ill.

THE LODGE LIST.

Freemasonry. A. F. and A. M.
(Mackey gives thirty seven different rites in Masonry. Those which are best known in this country are the Ancient York Rite of three degrees, the Modern York or American of nine degrees, to which are generally added the three degrees of Templar Masonry—which latter degrees can be taken by an R. A. Mason, omitting the 8th and 9th degrees;—the Rite of Perfection, which is the same as far as it goes (25th degree) as the Scottish Rite of 33 degrees.)
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Odd Fellows, Independent Order I. O. O.F.
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Patriarchs Militant.
International Order of Odd fellows.
Patriarchal Circle. P. C.
Knights of Pythias. K. of P.
Uniform Rank.
Hibernians, Ancient Order. A. O. H.
United Workmen. A. O. U. W.
Knights of Maccabees
Foresters' Ancient Order. A. O. F.
Red Men, Independent Order.
Red Men, Improved Order.
Rapsophs or Seven Wise Men, O. of H.
American Legion of Honor.
Royal League.
Knights of Golden Rule.
Knights of Golden Eagle.
Druids.
Knights and Ladies of the Golden Star.
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Brotherhood of the Union.
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Kappa Alpha.	Alpha Delta Phi.
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Theta Delta Chi.	Sigma Delta Pi.
Phi Kappa Psi.	Alpha Sigma Chi.
Sigma Epsilon.	Sigma Mu
Beta Theta Pi	Skull and Bones.
Kappa Phi Delta.	Scroll and Key.
Sigma Theta.	Spade and Grave.
Sigma Phi.	Axe and Coffin.
Zeta Psi.	Skull and Serpent.
Owl and Wand.	

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U. S. Benevolent Fraternity.	
United Friends,	O. U. F.

Knights and Ladies of Honor.
Knights of Atlantis.
Equitable Aid Union.
Modern Woodmen of America

CATHOLIC.

Jesuits.
Knights of St. Patrick.
Catholic Order of Foresters.
Catholic Benevolent Legion.
Catholic Knights of America.

ANTI-CATHOLIC.

Loyal Orange Association.
American Protestant Association.
Order of the American Union.
Patrotic Order Sons of America.
U. P. S. (United Protestant League.)
Templars of Liberty.

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Independent order B'nai Berith.
Order Brith Abraham.
Kesher Shel Barzel.
Sons of Benjamiu.

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Mollie Maguires.
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" " " " " " Adam.
" " " " " " Zion.
" " " " " " Ham.
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Every animal upon the farm should be subjected to a course of training as soon as it makes its appearance. This is desirable, and indeed indispensable for the best results, with all live stock, from the chickens to the colts. Docility involves ease of management in every way, and this saves labor and increases the profits from the use of the animals. In a dairy, docility is one of the most important characteristics of the cows, and the dairyman who has experienced the advantage of it will always give his most careful attention to the training of the calves. Weaning is the first lesson to be given. A calf should never be permitted to suck the cow. This enforced habit changes—in time—the disposition of those young cows which, never having suckled a calf and never having been nursed by a dam themselves, make no trouble over the removal of a calf. They never hold up their milk, and are rarely troubled with garget, or have the common vices of cows which grow out of their natural affection for the calf, after they have been habituated to its company and have nursed it. My practice has always been to remove the calf as soon as it is dropped, watching the cow until she has been safely delivered. The calf is taken to a pen provided for it at a distance from the cow stable where it is out of sight and hearing. The calf is rubbed dry, and is comfortably bedded in this sheltered pen. The cow is tied in the stable and given a mess of warm bran and linseed-meal slop, and is milked. The milk is then given to the calf, which is taught to drink by giving it two fingers, separated about an inch, through which the milk is easily sucked. Three meals a day are given. This is continued until the fourth day, when the milk is fit for use in the dairy. After this skimmed milk, warmed to 90 degrees, is given three times a day, and no more than three quarts at a meal during the first month. The calves are kept alone; a small bundle of clean, fine hay may be hung in the pen, and they will soon begin to eat it. By perseverance in thus weaning the calf, not only from its dam, but from its natural inclination to suck, much future trouble will be avoided.—*American Agriculturist.*

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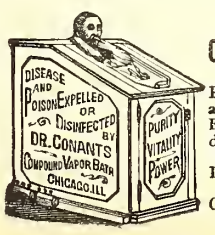
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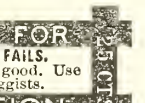


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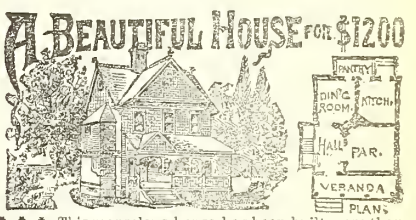


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NEWS OF THE WEEK.

WASHINGTON.

The session of the Cabinet Mar. 23rd, was devoted to the consideration of measures designed to secure a more rigid enforcement of the Chinese restriction act, particularly with reference to preventing the landing of Chinese laborers on fraudulent certificates.

Secretary Manning was seized with vertigo on his return to his office from the Cabinet meeting. He had been working all day without taking any nourishment and was feeling very weak. He walked up the two flights of stairs and on reaching the top was attacked with vertigo and partly fell and partly sat down. His sudden illness alarmed his friends and he was taken home.

The Senate Friday adopted Mr. Edmunds' resolution on the relations between the President and the Senate in respect to removals and suspensions from office.

COUNTRY.

At Cincinnati Monday a witness swore in court that there was a communist society in the city which regularly practiced drilling and rifle shooting; that there are 500 such organizations throughout the country, and that no record of the membership is kept so as to prevent identification in case of arrest.

Frank Mulkowsky, the murderer of Agnes Kledzeick, expiated his brutal crime on the gallows. He was hanged in the County Jail in this city Friday noon. Mulkowsky protested his innocence to the last moment.

A company of United States troops were en route for St. Louis Saturday to be on hand in case labor riots take place. The Wabash yardmen at that point struck Friday morning, but were informed by their Chairman they had no just cause, when they again resumed work. At East St. Louis the strikers prevented, as much as possible, the departure of trains, but two freights were sent out, however. The Missouri Pacific also dispatched a train of eighteen cars. Under orders from Judge Treat, the United States Marshal left Springfield, Ill., for East St. Louis, to see that traffic on the Wabash was not interfered with. That road like the Texas Pacific is in the hands of the U. S Courts. Two strikers were found guilty of contempt of court at Palestine, Texas, but others derailed an engine while the trial was in progress. The statements of Chairman Irons that the strike is liable to spread throughout the country are repudiated by high officials of the Knights of Labor, who seem to be anxious for a speedy settlement. It is reported that the strikers derailed an accommodation train at Pacific, Mo.

A Communistic arsenal was found in a room at No. 231 Twentieth street, Chicago. It consisted of a book on the "Science of Revolutionary War," by Johann Most; an infernal machine, nitroglycerine, hand grenades, pistols, a Springfield rifle, etc. It was found while the police were searching a would be assassin.

Mr. Ansel N. Kellogg, President of the Kellogg Newspaper Printing Company of this city died in Georgia on Monday. He was the original projector of the "patent inside" for local papers.

The Iowa Senate passed a bill Tuesday making bribery a misdemeanor punishable with severe penalties.

The presidents of the anthracite coal companies met in New York and unanimously agreed that the total output of coal this year should not exceed 33,500,000 tons; also that the output for April should not exceed 2,000,000 tons, and that prices should be advanced 25 cents.

The great strike of the 4,000 workmen at the National Tube Works, in McKeesport, Pa., ended satisfactorily. The trouble was settled by the workmen accepting the proposition of General Manager Flagler to restore the wages ruling in 1884 and to advance the wages of laborers to $1 25 per day. The increase will range from 7 to 20 per cent.

The Peoria County Almshouse, situated about six miles south and east of that city, was burned to the ground at 10 o'clock this morning. At the time the building burned it was occupied by 115 inmates, all of whom escaped amid the wildest excitement. The building was a two-story brick, valued at $40,000.

A cyclone swept through the nothern section of Allen County, Ind., Sunday night, wrecking the Methodist and United Brethren churches at Williamsport, and damaging a number of dwellings. Many barns were blown down, and several head of cattle were killed.

Near Galesburg, Mich., Harry Seymour placed ties on the railway track near a neighbor's house, hoping to direct suspicion against the latter, with whom he was on bad terms. Seymour, however, was arrested, promptly confessed, and in two days was sentenced to twenty years in the penitentiary.

The belief is now expressed that the steamship Oregon was wrecked by collision with the schooner Charles R. Morse, of Boston. The latter has not been heard of since the Oregon disaster.

The population of St. Charles, Iowa, turned out en masse, with guns, clubs, and dogs, for a rat-hunt. They harvested 480 dead rats, besides killing many that could not be found.

All the drivers and conductors of nine street-car lines in Pittsburg, Pa., have gone out on a strike, and operations on the lines have been entirely stopped. Three lines in the city are running as usual. The cause of the strike was the refusal of the officials to advance wages.

A large barn on the Hopkins stock farm at East Providence, R. I., was burned and sixty five Jersey and Ayrshire cattle perished in the flames.

Diseased cattle to the number of 106, valued at $16,000 were killed last week at and around Cynthiana, Ky. It is now believed that pleuro-pneumonia does not exist in the State.

At Penargyl, Pa., Saturday, Hernwood Martin lifted a weight of 600 pounds, but so strained himself that death resulted in a few hours.

Three negroes who had attempted to assault a young woman at Auburn, Ky., Tuesday morning, were taken by a mob and hanged to one tree.

FOREIGN.

Mr. Gladstone appeared in the House of Commons Friday afternoon, and said the statement he would make April 8th would take the form of the introduction of a bill for the future government of Ireland. This announcement produced a sensation. It is now believed the Premier has, in deference to the opposition in his own party, decided to abandon, temporarily at least, his scheme for buying out the landlords of Ireland, and make home rule in some form, pure and simple, the basis of his Irish proposals.

It is reported that Queen Victoria has accepted the resignations of Joseph Chamberlain and G. O. Trevelyan, members of Mr. Gladstone's Cabiuet, and that the office of Secretary of Scotland will be tendered to the Earl of Dalhousie.

John Bright, the *Pall Mall Gazette* says, has viewed Mr Gladstone and is in favor of the Premier's scheme of Irish Government. He was struck with its ingenuity and originality.

The African steamer, which arrived at Plymouth Mar, 23rd, brings news of desperate fighting between the French and Hovas in Madagascar. About the end of February, the Hovas, under General Willoughby, attacked 3,000 French troops, routed them with heavy loss and pursued them to Tamative. The French houses and stores in Tamative were shelled by the Hovas and destroyed. The Hovas then returned to the capital. Their losses were small. A few days later General Sherrington surprised 4,000 Sakalovas preceded by 250 Frenchmen and three machine guns. The Sakalovas were routed, forty being killed and many wounded. This is the first news of a fresh rupture in Madagascar and has created a great sensation.

Emperor William reached his 89th birthday on Monday, and the event was celebrated in Berlin and throughout Germany with great ceremony.

Strikes in France and Belgium culminated in desperate riots. The damage done to property by the striking miners in Charleroi alone already amounts to $2 500,000. The strikers threaten to destroy the gas works, and strong re-enforcements of troops have been sent to help protect the city. The glass works have been looted and destroyed, involving a loss of $1,000,000 and throwing thousands of persons out of employment.

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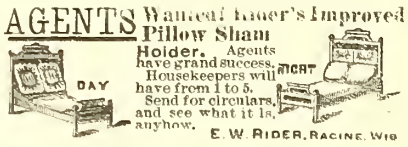
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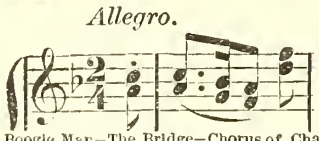
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The massacre of twelve colored men in the court-room at Carrollton, Mississippi, has been deprecated and even denounced by Southern papers, but that seems to be the extent of their desire for justice. The apathy of the local government has been mentioned to President Cleveland by a delegation of colored men. But, under the Democratic State-rights doctrine, they might have gone out with the dogs at night and told it to the moon. The Jackson, Miss., *Clarion*, a strong Democratic paper, charges the blame of this awful murder upon the whites; and had this class been the sufferers instead of the blacks, blood-hounds would next day have been baying in their tracks, and the utmost dispatch of the courts would have been too slow for the rage of the people. Yet some of the Southern papers condone the crime! If human courts shall fail to punish it, there yet waits a final Bar; but even now there are some retributions. The emigration of the blacks, which has gone on steadily for years, will have a powerful impetus from the massacre, and thus the whole South must suffer for the crime of a community.

The House of Representatives has passed a bill to secure and regulate the arbitration of labor difficulties, by a strong vote of 195 to 29. The bill was strenuously opposed by a number of Congressmen for its lack of force, providing merely for voluntary arbitration. But there are cogent reasons why it should be a more effectual document for this very reason. The very soul of arbitration is its voluntary character. An enforced arbitration mends nothing, heals nothing. It is no better than the law courts already existing. If Mr. O'Neill of Missouri, the author of the bill, has therefore devised a measure that shall lead to a fair, equitable and voluntary settlement of labor difficulties, his work is to be commended. Similar to this is the "Court of Peace" devised and established by Napoleon early in this century, which is continued, with slight modifications, to the present day, amid all the political changes of kingdom, empire and republic—a demonstration of the justice and excellence of the system. (See the current *Century.*)

The free, unforced arrangement of all questions of the length of a day's work, of the division of profits, etc., is become more frequent, and must be attended with happy results to all parties concerned. A number of establishments have agreed on eight hours a day, with ten hours' pay. The labor unions have asked for less hours with less wages; but everyone knows that in a year they would demand the full present rate. Other manufactories have agreed on a sliding scale of wages, depending on the market price of the product. In others a rate of profit-sharing has been adopted, the dividends being divided between stockholders and workmen equitably. Such individual attempts at co-operation are hopeful, and will prove far more effectual than if enforced by rigid laws which would bear unjustly upon many enterprises while assisting others. Let employers continue on this Golden Rule line, remembering that their engagements are with men and not machines; and let the workingmen give up their secret, conspiratorial lodges: then we shall hear of these fratricidal wars no more.

The discussion of this arbitration bill was not without its scandals. Frank Lawler of this city is the representative of the Second Illinois district, elected by the Democrats. His business when at home is killing men—with his saloon on Clark street. As a "business man" he is the enemy of the laborer; as a demagogue politician in Congress he patrouizes him as a friend and champion. He began to learn this role as alderman from the eighth ward. The sight of this horny-handed whisky-dealer poising as the representative of the toiling masses was a joke to the other members of the House, but such scenes disgrace the nation, lower our self-respect, make us forget the honor of the American name, and dread the day—which God grant may never come—when our workingmen shall accept such men as champions.

In an account in the New York *World* of Mr. Powderly and the Knights of Labor it is said that the Detroit convention of the order he urged the abolition of its oaths and the obligatious of secrecy. It is a great mistake that his advice was not followed. If his organization is strong in numbers, and if its demands are just, it is yet weak in its methods. Secrecy and obedience to unknown superiors are principles that can never with safety be allowed to dominate American institutions. Mr. Powderly's course in connection with the great strike in the Southwest has been as honorable as his advice to his lodge. He gave the order to return to work a week ago Monday, and repeated it a day or two later, without urging the foolish demand of his underlings that their lodge must be recognized or they would lay an embargo upon the traffic of the whole country. Had his advice been followed there would have been no strike; the railroads, the laborers, and the Southwest would have been saved immense loss. Let the secrecy and false swearing into the hands of petty despots be broken up and the labor societies, no longer lodges, will stand like Americans and men before the world and their appeals will be heard.

A long letter from Judge Cook of Texas to the Galveston press indicates the judicial severity which will be visited upon the Knights of Labor lodge if it ever gets into court upon the merit of its character and methods. After a careful analysis of the strike he denounces the boycott measures and pronounces the Knights of Labor an illegal organization because it seeks to enforce demands which are not maintainable or recoverable in law, and that by methods which are entirely unknown to the remedial branch of the law.

The report of building department in this city speaks of an unusually large number of permits taken out lately for small houses and cottages, to cost from $400 to $1,200. The report goes on: "There are a great many people who are getting little homes of their own, and every building permit for a cottage makes one less communist, for the man who owns a $1,000 house is just as much afraid of socialism and anarchy as the millionaire who lives in a mansion on the boulevard."

KING ALCOHOL AND THE DOCTORS.

BY REV. J. D. GEHRING.

To fight an enemy successfully we must know him. It is not enough to know that he is dangerous, unscrupulous and malicious; we know all that of the devil, and yet God's people would not thereby be enabled to combat him victoriously.

Many good but deluded Christian people—among them not a few D. D.'s and M. D.'s—believe that alcoholis a good thing in its place, and has a good place. In that they are "in one boat" with brewers, distillers and saloon-keepers, who are fighting to keep the children in our public schools from learning wherein the "good" in alcohol consists. But not only our children should learn all they can on this subject, but we, the parents, teachers or guardians should learn how to give an intelligent and comprehensive answer to the question—

WHAT IS ALCOHOL?

Proceeding to discuss this question, I say, emphatically, *it is a deadly poison.* As such it ranks *third* in the list of poisons. Now, let us see if we can prove this assertion. Taken in large doses and in undiluted form into the human stomach, it destroys life almost as surely as a dagger-thrust through the heart.

Alcohol is knowu to have great affinity to water, which is proved by the fact that it is composed of carbon, hydrogen and oxygen. This poison destroys the vital functions of the tissues by absorbing their constitutional moisture. The human body is composed of a large proportion of water. The whole machinery of physical life and health is largely dependent upon this fluid present in the body, just as a steam-power machine is dependent upon the necessary supply of water.

Now, let a man take at frequent intervals a small quantity of alcohol into his system, and the result will be *thirst.* Let him repeat the dose, and there will be *more thirst.* Lovers of alcohol, in its various dilutions and adulterations, make much sport at the expense of "cold-water fanatics," forgetting at the same time that no class of the human race is more in need of cold water than these devoted subjects of "King Alcohol;" for, when they get "on a drunk," what do they sober off on? *Water.* When they are kicked out of a "palace saloon" for beastly conduct and roll over a few times in the gutter, what is used to wash the blood from their bloated, disfigured faces, and the mire of a dirty street from their garments? Beer? No! *Water.*

Alcohol is a robber. It robs the poor victim of sense, decency, honor, self-respect, property, health, life and salvation. It dries up the tissues, impairs digestion, softens the liver, and deranges and impedes the circulation; it weakens the will, debases the conscience, and destroys the judgment.

"But a little does no harm, and is often beneficial," says Dr. Learnslow.

Are you quite sure of that, doctor? Let us investigate the matter a little. You must acknowledge, on scientific principles, that alcohol is a poison. You own that you would not dare to drink a quart of it at once. Now tell me, if you please, in what way is the nature of the poison changed when you drink that quart gradually and in diluted doses?

"Don't know!" Of course you don't; but you ought to know. Without this knowledge you are a dangerous man as a physician, and there ought to be a law to compel you either to acquire this knowledge or to get out of the ranks of your profession. Let me enlighten you just a trifle on this important subject.

You know that opium is a deadly poison. You wouldn't take a large dose of that drug for a fortune, for you are well aware that it would kill you. You would not use it in small doses, habitually, for you believe that it would injure your health and kill you eventually. The same is true, as you well know, of arsenic, stryehnine, and other dangerous poisons. But you are not ready to apply the same rule to the medical use of alcohol. You are unwilling to admit that if alcohol is a poison in large quantities, it is also a poison in small doses.

Now let me apply your opium and arsenic logic to the alcohol for you; and, as a man who under-

stands physiology thoroughly, you will have to admit the truth and fairness of the application. Suppose you take a drink of whisky—"good old rye whisky"—in the morning to "tone up" the stomach; another before dinner to aid digestion; another in the afternoon to stimulate the flagging energies, and another as "a nightcap." As a professed temperance man (high license), you believe in the moderate use of "a pure article," and you retire at night with no less than five drinks, say one pint, of whisky in your system. Some of it is in your stomach, some in your blood, and not an insignificant part of it in your brain.

Very well; so you see you took, in one day, into your system 61 per cent of poison of the whole quantity drank! And, what is yet more astounding, you dare to claim that it does you no harm, because you are not sick, or crazy, or dead!

"But," says Dr. Learnslow further, "if the moderate use of alcohol is injurious to health, it must as a consequence shorten the duration of life; and that such is not the case is proven by the fact that many men who drink moderately all through life live to a good age and enjoy a remarkable degree of health."

Your argument proves nothing, doctor. Alcohol injures the body, and those injuries shorten life, as a rule. The extraordinary cases you mention are not denied, but they are exceptions to the rule. Your illustration reminds me of a remark I heard a few years ago from a physician of high standing for ability and intelligence. His father was then a very aged man—near eighty, I believe—but feeble in body and almost blind. The doctor argued very ably and pointedly against the use of tobacco, and claimed that it injured health and shortened life; to which the old man laughingly replied: "Take me for an example—have used tobacco ever since I was a boy." To this the doctor replied: "You don't know how much your chewing is to blame for your present condition and your suffering."

Now, doctor, if your father was a moderate drinker and lived eighty years, how about your mother? Did she also drink moderately and enjoy health and live a sweet, happy life up to four-score years? You shake your head, which means, "She didn't drink at all." And you are proud to say that of your mother. Why, then, do you so freely speak of the tippling habits of your father? If the moderate use was good for your father's health and did not at all injure his morals or his temper, would the same use have injured your mother? Why didn't she drink? And why do you not follow her example rather than that of your father? Did you ever know a woman to use alcoholic liquors as a beverage and live to a very old age? Did you ever know a woman to drink freely and often to excess, and live far beyond middle life? Did you ever know a man who became a hard drinker late in life to live to an advanced age? Did you ever know one who drank to excess habitually before the age of 25 years to live and thrive fifty years beyond that?

But I am not through yet with this examination, doctor.

Much depends upon the habits and pursuits of men, no less than upon their ancestry and physical constitutions. For example, a man who works with his brain and is confined indoors most of his time will feel and show the effects of alcoholic stimulation much sooner than the man who labors six days in the week and from ten to sixteen hours each day on his farm.

Again, the son of a moderate drinker will not have the same degree of physical vigor as his sire. The imperative law of nature and of nature's God, when violated, is sure to begin the penalty when the transgression begins, and to continue it, not only so long as disobedience is persisted in, but even to the third and fourth generation. This truth is clearly taught in the Decalogue, and abundantly established by individual and national experience.

But we will suppose that the son of such a father begins early in life to imitate his example, will he live as long as his father lived? No, for he does not possess the constitutional vigor of his father. Why not? Simply because he inherited from his father certain physical imperfections; and these same imperfections will be transmitted to his own posterity, who will have them in a two-fold or four-fold measure. The last scenes in these daily appearing tragedies of human life are seen in our well-filled prisons, poor-houses, and asylums for the insane.

"If the use of alcohol as a medicine is so dangerous to life and health, why do nearly all of the medical fraternity prescribe it? Some of them are noted for their ability, sound judgment, and success in practice. Such men as these do not only prescribe alcoholic stimulants when the conditions of a case seem to demand it, but they show their confidence in the efficacy of such stimulation by taking the prescription themselves occasionally."

If I were a "Yankee," Doctor Learnslow, I should answer your question by asking another—or two of them. But I am a "Dutchman," and shall have to give you Dutch logic in answering your question, as well as your statement:

There was a time, not very far back in the history of medical practice, when the "best doctors" believed in the efficacy of "bleeding," "blistering," "purging," etc. Now the best doctors only smile when we speak of these things, because they have "outgrown" such like follies. It is also a well known fact that some of the most eminent and successful physicians of to-day are emphatically opposed to the use of alcohol as a stimulant, unless when administered as other medicines are.

You are right, I am sorry to say, when you admit that nearly all of your profession prescribe alcohol; but I am not ready to say you are right when you claim that such a practice is therefore wise and good. On the other hand I am willing to allow you the full benefit of the last clause of your argument. It is only too true that many, very many, of our foremost physicians are in the habit of making this extraordinary exception to the standard rule: "*A doctor never takes his own prescription*," and use the favorite stimulant themselves—"moderately," of course. But, happily, there are two sides to this question, and I shall mention a few facts on "the other side:"

The army of the Potomac, in 1862, was subjected to great hardships, and exposed to the extremely wet and malarious regions of the Chickahoming. There was, consequently, much sickness and suffering, and the ranks of the army were thinned daily and rapidly, by deaths. Observing this and thinking thus to counteract the evil, the commanding general issued an order on the 19th of May allowing every soldier a gill of whisky each day; half of it in the morning and half in the evening. It was soon observed that the results of this extra-medical treatment were conspicuously injurious to the sanitary condition of the army, and the commanding general had sense and humanity enough to counter mand his order in thirty days from date of issue.

Concerning this experiment Dr. Frank Hamilton, one of the most eminent surgeons then serving in the army of the Potomac, says: "It is most earnestly desired that no such experiment will ever be repeated in the armies of the United States. In my own mind the conviction is fully established, by experience and observation, that the regular use of alcoholic stimulants by man in health, is never useful. I make no exceptions in favor of cold, or heat, or exposure and fatigue; nor in favor of old drinkers, when considered as soldiers."

Indeed, it would be easy to quote page after page of such testimony, and there could be produced volumes more, bearing on the same point, from army witnesses whose testimony would be equally true, though perhaps, less authoritative; all to show that the use of intoxicants in the army during the late war, was detrimental to the health, efficiency and morals of the soldiers. To such an extent, indeed, is this true that I do not fear the charge of "slander" for asserting that several important battles were lost, thousands of our best men sacrificed, and millions of money wasted just because of the unfitness of some prominent officer caused by the too free use of that famous malaria antidote—Whisky.

(*To be continued.*)

CHRIST'S LAW OF GIVING.

BY REV. ISAAC BANCROFT.

This, my second paper, will tell how to get funds for the support of the church of Jesus Christ. Jesus Christ is the head of the church. Now, I go to the Bible and search it through, and I can not find a single place where he has told us to resort to fairs or sociables, fish-ponds or grab-bags, or lotteries, or the putting up for public sale the virtues of our wives and daughters, and thus exposing them for an hour or more to the close and intimate social relation of the vilest and most licentious men in the community. These are none of them the ways Christ has ordained to obtain money to carry on his cause, but they are the devil's own ways. None need be deceived, for Christ has given us a very plain way, and easy and just; and if we follow this way we shall always have an overflowing treasury.

Now for God's way. In Lev. 27: 30-31-32 you have God's plan for raising funds. The very smallest amount that men were required, year by year, to pay into the treasury of God was one-tenth of all a man's income. Beside the tenth, men could give as much as they chose as a free-will offering to God. In Matt. 23: 23, Jesus tells the scribes and Pharisees that it was right for them or that they ought to pay tithes, and so of course he transferred by his own word and authority the old method of collecting money from the old dispensation to the new, so that it is now just as binding on us as on the Jews of old.

Now, as one-tenth is the least that anyone can pay into the treasury of God yearly, the greater limit is, "Go and sell all that ye have and give to the poor, and come and follow me;" and I thank God that some are obeying this command. Let all leaders and teachers practice these rules of Christ and teach all Christians to do the same, and they will not have to resort to any of the devil's methods, which are a shame and disgrace to nearly all the churches of the present day. God's methods never fail. When we work with God and adopt his ways we can never fail, for he has said that he will supply all our needs by Jesus Christ; so if we ever get out, let us ask him for more. *He will not fail us.*

TRUTH STRANGER THAN FICTION.

Providentially I spent a late Sabbath, March 13, 1886, in a little Illinois town named ———. Meeting Christian friends, and being desired to remain and preach, I did so with pleasure, and, I trust, with profit to those hearing. The village has about 1,000 people, and contains three churches, all of them weak and two of them without pastors. There are three lodges, the Masonic, the Odd-fellows and the Knights of Pythias, their aggregate membership being about 130. There are five licensed saloons, and for a number of years the question of prohibition has hardly been raised.

Opposite the home where I was entertained used to live a Mason, who had been saved (as was supposed,) from a life of dissipation by the Masonic lodge. Years ago it was one of the boasts of the lodgemen: "See what we have done for ——!" He introduced a mistress into his home, and finally his father-in-law sent for his wife to come home. She turned to her husband and said, "After all that has gone, if you want me to stay I will." He replied, "I don't care nothing about you." So she went home. He is now by his vices killing himself as fast as possible.

In this same village, years ago, a Good Templar lodge was started. A farmer's daughter became one of its members. There was also a young man who had been quite reckless at this time a member. They became attached to one another, and after a time were married. He relapsed into his old habits, deserted her and her children, and some time since died with delirium tremens. Another member of that same Good Templar lodge, also a dissipated man, married a lady member. He was a widower, with a number of children. She lost her health in caring for him and them. He then deserted her and secured a divorce without her knowledge. He is now married for the third time. She lives in this little village.

In another house, across the way, lives a man who is a Mason and an Odd-fellow. He is also drinking himself into the grave as fast as he can. These are a few facts gathered in one little village in one day. What must the sum total be? And how can we who are Christians sit down at our ease while so many thousands perish about us?

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BOYCOTTING.

The methods of the Irish malcontents have been introduced into this country, and we have a new form of organized despotism and wrong. Orders go forth from a secret assembly calling upon all classes to refuse to patronize one who has given offense to some of the so-called labor organizations. Circulars are issued and are distributed far and near, bills are posted, and in some instances banners are paraded proclaiming a "boycott." All the "Knights" are expected to be obedient; all who look to that class for patronage are placed in the alternative to refuse to deal with the person named or lose their own trade. The grocer may not sell to him; the dry-goods merchant may not deal with him; the dairyman may not stop his cart at his door; the traveling salesman must pass him by. Under this new order of things, railroad employes may not handle the freight shipped from parties designated as offenders; engineers refuse to run their locomotives if some of the cars have such prohibited freight. The method is being adopted by dealers as well as "laborers," and combinations are formed against which outside, independent parties are powerless, and which extort from the people unreasonable prices. In some places, for example, if builders do not order the material from the combination they are excluded from the trade.

In many cases the method seems to be very effective. In some instances extensive dealers have compromised and bought their restoration to favor by the payment of large sums. Some hotels formerly

much frequented by politicians are said to see these "friends of the people" no more. Some business men have been forced to suspend. In a few instances it has served as an advertisement, and has resulted favorably to the one whose injury was sought.

Of this method we can speak only with condemnation. It is as un-American as it is un-Christian. It is against every principle of honest, manly, independent living. It is a cruel despotism. It lowers the person engaged in it, for he becomes the servant of an arbitrary power, surrendering his own judgment and freedom to the will of others. It is a form of mob law, for it sets at defiance all the rights of the individual, and places him under a ban that may be as terrible as the papal anathema in the dark ages. It is a method full of danger to those using it, for it may be employed by all classes. If persevered in, it will be fatal to order and to our institutions, because it forms hostile combinations and arrays classes in bitter hostility. Under it the country is now suffering, with no prospect as yet of a better order of things.

It is because we are the friends of the wage-worker that we enter our protest against a method so fatal to the principles fundamental to civil order and the public good, and which may so easily lead to violent methods and make our country like Ireland during the reign of terror.

GOUGH'S FIRST TEMPERANCE ADDRESS.

It was in the old town hall, now the City Hall. It was Monday night, stormy and uninviting out of doors. In town meeting the gratuitous use of the town hall had been voted for temperance meetings, which were held regularly every Monday evening. These meetings were always largely attended. They were then the great events of public interest in the town of Worcester, and the use of the larger hall—the division then being the east and west town hall—was necessary for the accommodation of the crowds which usually gathered. The night Gough signed the pledge the storm was so severe that the meeting was being held in the east or smaller hall. On the opposite side of the street, at Harrington corner, had gathered a number who had many times found pleasure in Gough's singing and dancing. He found in a stranger a friend who led him into that meeting. He was known to all, for his life had been such as to make him a conspicuous character.

As he walked down the center aisle all eyes were turned upon him. How well many remember that pale, haggard face, the long, flowing, unkempt hair of raven blackness, which Gough nervously pushed back from his forehead as he entered the meeting. His coat was buttoned at the top only. A crowd of those who had laughed at his bacchanalian songs, his wonderful powers of mimicry and his grotesque dancing, had followed him into the meeting. As he nervously affixed his signature to the pledge a half-suppressed, sneering laugh was heard by those in the rear of the hall. Gough heard it also, and as he laid down the pen he turned suddenly upon those assembled with: "Why do you laugh? Am I not a man?" The meeting was silent in an instant, and then followed one of those impassioned temperance addresses which in after years made him foremost among the most effective workers of the temperance cause. In all his after life he never moved an audience more than in this, his first temperance address. Tears were brought to the eyes of all, and it was a sight never to be forgotten by those who witnessed the remarkable scene. His reformation was the work of years, and it was complete, although not until after he again yielded to temptation—*Worcester Spy.*

—The utterly demoralizing character of the traffic in intoxicating liquors was well illustrated the other day when a member of the German Parliament defended himself from the charge of sending poisonous brandy to the negroes of Africa, on the ground that he had never sent bad brandy to any of the German colonies but *only to the French colonies.* He admitted that to these latter districts he had shipped rum of the very worst quality. Cannot civilized nations to do something to put a stop to this crime against humanity? It calls for intervention as loudly as did the slave-trade years ago. We are glad to chronicle the fact that the delegates of German missionary societies, at a conference at Bremen, addressed a manifesto to the German people and also a memorial to the minister of foreign affairs, asking for restrictions upon the sale of spirituous liquors to native Africans. It would be a great advance if Christian nations should put a stop to the exportation of spirituous liquors to Africa.—*Missionary Herald.*

JOHN B. GOUGH AS ORATOR AND REFORMER.

JOSEPH COOK—PRELUDE TO 182ND LECTURE.

Two nations, now the foremost on the earth, mourn a fiery man of Kent. Humanity mourns; for this man had fire in his emotions, in his imagination, in his intellect, in his will, and in his conscience. He was himself a pillar of fire, through which God looked in the morning watch of a great reform, and troubled the hosts of its enemies and took off their chariot-wheels. He who has addressed more than eight million five hundred thousand hearers, he who has spoken to more than eight thousand five hundred audiences, and traveled more miles on his lecture-tours than would reach twenty times around the globe, lies at rest in his own library yonder at Hillside.

John Gough, as the English love to call him, and as he often called himself—John Bartholomew Gough is the full name—came into this world in the seaside town of Sandgate, in the county of Kent, August 22nd, 1817. This was two years after the battle of Waterloo, and two years before Queen Victoria was born. It was the year in which the Princess Charlotte died, and the year before the chief corner-stone of the capitol at Washington was laid. Dover Castle was only eight miles away; Skakespeare's cliff nearer. Canterbury, with its gorgeous cathedral, was only four hours' walk from the low-roofed cottage in which John Gough was born. He had a surly welcome to the shores of England. Poverty rocked his cradle, but genius also; for his mother was a woman of bright intellect and of most admirable balance of character. She had for twenty years been a school-teacher in the hamlet of Sandgate. His father was a stern, good man, who had brought six medals out of the Peninsula war.

The little boy and his sister, with the mother, were obliged to glean in the harvest fields, and were often glad to take home what few fallen heads of wheat they could find, and thrash them out on the floor of the school-house. Certain exploits in needle-work the mother performed. But she sometimes failed to find a market for her sewing; and once, coming back from a long walk to Dover, she took her son upon her knee and said to him that she could not buy bread, for she had failed to sell the work of her fingers. "To-day," said the boy, "a neighbor has given me five shillings for reading aloud in his library;" and he placed the coins in his mother's hand. To the end of his days this gift to his mother was one of the pleasantest recollections of a man whom, afterward, the two sides of the Atlantic were glad to honor. Often as the boy sat reading to his mother at their cottage-door, which faced the sea, strangers would pause to listen, attracted by his proficiency in this art.

William Wilberforce one day put his hand on the poor boy's head, asked to hear him read, and gave him a book and his blessing. The great philanthropist was spending a few weeks at the sea-side for his health. Mr. Gough, the father, attending the prayer meetings that were held in Wilberforce's rooms, brought with him his son. This touch of the great abolitionist's hand on his head the boy never forgot.

At twelve years of age, in 1829, the boy was sent out from his mother's house in a most venturesome way. He was put into the hands of a family emigrating to America. His passage was paid for. His mother came out and stood behind a wall to catch, unobserved, a last glimpse of her boy.

Entering the New York harbor, fifty-four days from the time of sailing, the lonely boy was anxious to see the land in which he was to live, but was sent below to black boots. He went to a farm in central New York, and after two years' experience, finding that he was not being sent to school either on week-days or Sundays, resolved to learn some other business than that of the farm. From his tenth year onward he was never in any school as a pupil. He sold his pocket-knife to pay postage on a letter to his father, and asked his permission to go to New York to learn a trade. The permission came, and the boy at last, when about fourtern years of age, obtained a position in New York as an assistant in a book-bindery, at $2.25 a week. He was obliged to pay $2 a week for his board. After a considerable period of suffering he earned $3 a week, and invited his mother and sister to come to him in this country. They hired two rooms, and were happy.

In a dull season in the winter the boy and his sister lost their positions. The familiar tale of the poor in periods of business depression has to be recited concerning these children and their mother. They went into a garret. They had no food or fuel on many days. The boy would go beyond the municipal boundaries, and beyond the suburbs, to pick up billets of wood at the side of the country roads, and would drag them back to his garret. His mother grew ill. One day, when there was absolutely nothing in the house that she could eat, he rushed out, pawned his coat, and bought a little meat and broth for his mother. When bread failed wholly, on another day, he went sobbing down the street, and a kind-hearted man asked him what was the matter. "I am hungry and my mother is hungry," said the boy. "Very well," said the stranger, "I can't do much, but I will do something." And he gave the boy a three-penny loaf. He took it to his mother, and before it was eaten the family Bible was placed on the rickety pine table, and thanks were offered to God for his deliverance.

The boy and girl lived through this winter. The mother hardly survived it. When the fierce suns of the next August beat on the low garret roof, the heat became intolerable. One day, preparing John's simple supper of rice and milk, she fell, by an apoplectic fit or paralytic stroke, much like that which occurred in the career of the son last week in Philadelphia. John sat all night by the side of his mother, holding her hand after her death. The sister could not stay in the garret. For three days after the death the boy and the girl did not taste food. The body was put into a simple pine coffin, without shroud, and carried on a cart to the Potter's Field. The two children walked behind, hand in hand.

Later evil companionship caused Mr. Gough, when about twenty years of age, to fall into habits of intemperance. He sunk with remarkable swiftness to delirium tremens. His temperament was intense, and he ran through the terrible gamut of nervous exhaustion with extreme rapidity. Lying on his couch, faces of demons appeared to glare at him out of the air. Great wheels of many-colored lights rolled before his eyes. He felt himself falling swiftly through infinite space. Standing at his table in the bindery, the little iron rod that he used in his trade seemed to be turning into a coiling, slimy serpent, writhing in his hand and rustling after he threw it down among the shavings.

After these horrors, what happened? You all know the story of Joel Stratton, who, in Worcester yonder, touched the despairing mechanic on his shoulder, told him he was a man, could yet reform if he would sign the pledge, and so brought to bear upon him personal solicitation and sympathy that he induced him to attend a temperance meeting and to sign the pledge. He broke it twice—once voluntarily, and once under influence of drugs administered by an enemy; but after 1845 he kept it.

Mary Whitcomb married John Gough before he had taken the pledge for the last and successful time, and when he owned only one suit of clothes and ten silver dollars. She knew there was genius in him and conscience, and her faith in her husband is a supreme proof that she herself possessed elevation of character and moral genius. How far they have walked together! And how long they will walk together yet, before the great white throne!

I have thrown this dark picture of John Gough's earlier career before you in order that I might thank God for overruling all this evil so as to educe from it abundant good. Without this baptism in the fires of poverty and of delirium tremens we should never have had the full force of his intense sympathy applied to the work of rescuing the drunkard from ruin. We never should have had in its full power his supreme and most contagious confidence that the most degraded man may be lifted out of the slums. We should never have had in him, even with all his genius as an orator, the inspired earnestness which is the key to all hearts.

As an orator, Mr. Gough can be compared to no one else. He was of his own kind, and of a most extraordinary kind. He was an orator and author combined, and was born both. Among his earliest playthings were a pulpit and a Punch and Judy box. They were among his latest. This combination of earnestness and humor, this intensity of feeling and vividness of imagination that might easily have led him into extravagances of opinion and action, had they not existed in combination with remarkable balance of judgment and character, this fire of emotion, will, conscience, epithet, metaphor, and gesture in both comedy and pathos, anecdote and argument, made him in his best hours on the platform a disciplined thunderbolt.

You say he digressed in his lines of argument; that he was full of anecdote and not so full of linked logic. Mr. Gough, when on the platform attacking intemperance and the liquor-traffic, always seemed to me like the matadore in a Spanish bull fight. His anecdotes were the flag held out before the beast; his tremendous facts, his definite propositions, were like the sword thrust into the side of the infuriated animal after it had been brought with in reach by the flag. And there was a spear at the end of the flag-staff; for his stories, like those of Lincoln, always meant something; and again and

again the anecdotes of John Gough pierced the heart of the beast. The spear at the end of the flagstaff was quite as effective as the sword thrust that followed it.

Finally he conquered all criticism, and in the last two of his visits to England received wholly unstinted honors from the most cultured classes. When he landed in Liverpool, in 1878, there was sent down to him a roll of one hundred thousand names of total abstainers in the British Islands. He was invited to the Westminster Abbey Gardens. Dean Stanley gave him a most distinguished reception. Fourteen thousand of the clergy of the Establishment are now enrolled in the cause of temperance. The bishops of Durham and Dover, and of Gloucester, and of Exeter, are on the side which was once so unpopular when Mr. Gough first championed it in his native land. He has had abundant opportunity in England to be spoiled by the adulation of his friends. But what balance he maintained to the last! How, to the very end of his career, did he remember the opening of it! What breadth of sympathy he had, reaching from the poorest of the poor, and the most degraded of the degraded, up to the loftiest of his friends. He knew very well the temptations of the higher portion of society; he knew the temptations of the lowest; and the breadth of this man's heart, the hight of it, the depth of it, are things not easily paralleled, if you look abroad into the list of those who have discussed truth before great assemblies in our time.

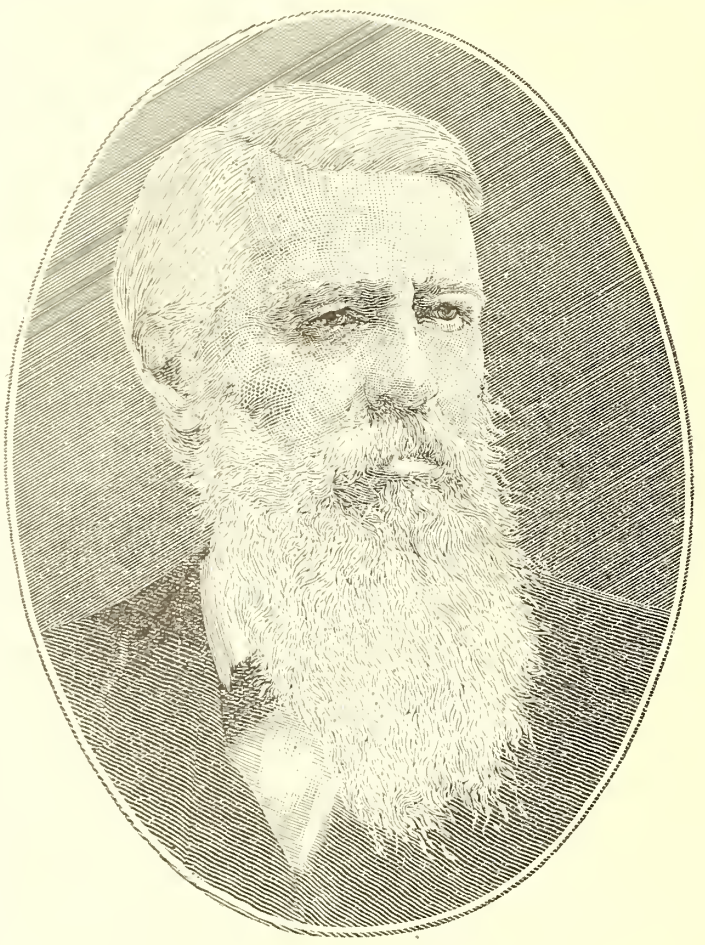
As a reformer, Mr. Gough has been the victorious champion of total abstinence, and the leader of moral and educational agitation against the liquor traffic. It ought never to be forgotten that he was the first prominent temperance orator to lift the reform he advocated from the level of a merely moral, to that of a distinctively religious movement. The Washingtonians, among whom he first labored, were not all friends of the churches. Undoubtedly there were faults in the attitude of some of the churches toward the reform; but Mr. Gough rarely criticised preachers, and often had his meetings opened with prayer. He was criticised for this; but his religious convictions were so powerfully expressed that he gradually passed out of the hands of infidels into those of Christians, and out of the school houses into churches. (See Dr. Lyman Abbott's Introduction to Mr. Gough's "Platform Echoes.") He was always a friend of vigorous temperance laws; but in the central portion of his career, moral suasion was his chief weapon. He was unceasing in his efforts to organize temperance societies and the church in such a way as to lift the inebriate from temptation.

Total abstinence is a closed issue. No intelligent man now dares, in the face of the record of life-assurance societies, recommend anything like moderate indulgence. I hold that this century has settled it that total abstinence is the only safe thing. Eighteen States of this Union are now teaching the children that total abstinence is required by the latest light of science. And the same number of States, also are giving instruction against all kinds of narcotics, and let the pulpit say, Amen!

Mr. Gough was opposed to every form of license, high or low. This is not a closed issue; for even the church seems willing to license the gilded saloon, although not yet—thank God!—willing to license its companion Siamese twin, the brothel. The other evening in Philadelphia, coming home from the Academy of Music, I saw the glaring windows of a whisky-hell, and above it were windows lighted far toward the sky. I asked a gentleman who walked with me, "What is up there?" He answered significantly, "You had better not ask." God helping me I am determined to the end of my life to refuse my consent to the licensing either of the brothel or the gilded saloon. Mr. Gough has often said he had rather be the worst seller of liquor that ever stood on two feet, than be the man to license its sale.

But what else marked this man as a reformer? You will not underrate his earnestness in support of laws for the instruction of youth in the facts of science concerning intemperance. You believe he was in earnest in using the wing of moral suasion to support temperance reform; but in his last years he became one of the most radical of the friends of political prohibition. I do not care to say here and now, over this open grave, anything that will offend prejudices—social, religious, or political. My mood is a peaceful one; but I should be unfaithful to the memory of this great hero if I were not to say that twice lately he has voted for what is called the third party in temperance politics. You may think he was wrong. I am not asking you to accept his opinion. I ask you to notice it; for it was a position taken after great deliberation, undoubtedly after the most fervent prayer, and it was in some respects in opposition to his previous inculcations. He had always been known as the champion of moral suasion. He had criticised the Maine law once, in a fair way, indeed, but in such a manner as to raise up against himself opponents among his friends. But within the last three years he became so convinced that the great cities of this country can never be ruled except by stern temperance legislation, he was so much moved by the fact that seventeen States have refused to allow the people to vote on constitutional prohibition, apart from every other issue, that he stood up squarely, boldly, unapologetically and unflinchingly for a reorganization of political parties in support of constitutional prohibition, both State and National.

Did this position make him bitter toward the friends of moral suasion? Not at all. Was he unwilling to recognize the merit of those reformers who cannot go quite so far as he went? By no means. His heart was too large, his honesty too profound, for him to be a temperance sectarian, defending one wing, and forgetting that the reform can fly only by equal vibrations of both vans, the legal wing and the moral wing, used together. Let his example shame us if we have been fighters for a feather in either of these wings. Over this grave let us put away our divisions, and let us become as broad as he, and remember that right wing and left wing and the body between them are a unit.



JOHN B. GOUGH.

What was the center of the temperance forces in John Gough's estimation? No doubt it was the church. John Gough's strength lay in the fact that he was a sincere, an intelligent, and a most admirably balanced Christian. This man could work well in evangelistic services. He was often of great assistance to the revered Dr. Kirk in revivals. Dr. Kirk was his pastor; and Boston ought to remember, with peculiar tenderness of feeling, the fact that to the end of his days Mr. Gough was a member of a church yonder on Beacon Hill. They who have lived nearest to Mr. Gough know that a family altar, with a peculiarly intense fire upon it, stood at the Hillside yonder. The secret of his strength was in divine grace. With such intensity of feeling as he possessed, with such temptations from imagination and emotion and a variety of unfortunate experiences in early life and afterward, he might easily have become a public mischief had not God caused him to be balanced by holding him in the palms of his hands. Let us recollect, therefore, that to John Gough the center of the temperance army was the church, the right wing the law, the left wing moral suasion; or, if you please to say, the left wing the law, and the right wing moral suasion. He was a broad man. He meant that the whole army should act as a unit; and he found it was none too strong, when employed as a single weapon, against the most terrific political and social danger of our time.

He says, in language which he published only on the 11th of February, "For two years I have voted with the third party, for I do believe in prohibiting and annihilating the liquor traffic. I deem it to be exceedingly important, also, to work for the creation of a public sentiment against the traffic, by education and information, by training and teaching the young." There is a safe platform. There you have both wings of the army brought into action. Let all fragmentists in the temperance reform take pattern from this broad man. Let the United States follow John Gough, and take hope that, as we have already seen the abolition of slavery, we may some day see the abolition of the liquor traffic. John Gough was an Abolitionist, and as early as 1846 told a mob to their faces, in Lynchburg, Va., that he was an Abolitionist, and he could not apologize for being so; that he could leave their town, but that they must vote to have him do so. They did not vote.

This man has given our own day and all future time an example not merely of breadth and courage, but of intensity and tenderness. His philanthropies were as countless and abundant as they were unostentatious. The central rule of his work was Christ's own method of going about from house to house doing good. How could he hold audiences ninety-nine nights in succession in Exeter Hall? Simply because he spent his days among the poor, and told at night what he had observed in the day. How could he wear so long? Only by keeping himself close to man's heart and to God's heart. Let England follow this man! Let the isles of the sea follow him! My conviction is that in his breadth of principle—and especially in his last positions concerning legal enactments in regard to the liquor traffic—he made himself one of the Pilgrim Fathers of the twentieth century, will be remembered with more honor in the next generation even than he possessed in this, and that therefore the youngest men here may take the hand of John Gough without fear of outgrowing him as a leader.

MICHIGAN NOTICE.

The annual convention of the Michigan Christian Association opposed to secret societies will meet at Eaton Rapids, April 13th, 1886, at 7 P M. This convention will be held in connection with the United Brethren Constitutional convention meeting at the same time and in the same place.

Bro. Stoddard has already written that he will come, and other prominent men in the cause will be present. Free entertainment for some, at least, if not all. Never was a more imperative demand for a good attendance. Eaton Rapids is located on Grand River valley, and Lansing branch of L S. & M. S. R. R's., between Grand Rapids and Jackson. H. A. Day.

A new party composed of the supporters of temperance legislation, has been formed by members of the British House of Commons. It is composed of 350 members, who have pledged themselves to the principle of local option.

Reform News.

FROM THE GENERAL AGENT.

Addresses at Ray, Indiana—The Saloon Curse of the place and its Abettors.

Train L. S. & M. S. R. R.,
March 30, 1886.

Last evening, at Clear Lake Baptist church, I completed a series of eleven addresses in and about Ray, Steuben county, Indiana. Rev. R. C. Wylie and the energetic and estimable mother of his two beautiful little girls were helpful in council and fearless in the fight, and to them and their people the cause is largely indebted for this series of successful meetings.

An "unpleasantness" grew out of the discussion after a two hours' talk I gave at Fremont, where "fraters" paid for the hall and made no reply when given an opportunity at the close. As Bro. Wylie and perhaps others may find time to report, I will leave the field for them, feeling grateful that their statements will be read by thirteen new subscribers to the *Christian Cynosure* obtained in that region. Bro. Wylie favors a conference of churches, and will do his full share in behalf of such a meeting.

Ray is not afflicted by the presence of a Masonic or Odd-fellows' lodge, though a few members of both

orders have burrowed among their free inhabitants. These birds of ill-omen nest in the towns around, coming home to roost late at night, bringing "birds of their feather" with them. The only "curtained and tyled recess" in the place, so far as I could learn, is the den of one David Johns, who appeared on the scene about January 28th last to open a saloon and pool-room. Johns quickly (if not clandestinely and on the Sabbath,) secured the lease of a vacant store building from Mr. Harris and a dwelling house, and ere the good people were aware had the poisonous fangs of his business well fixed in the heart of the village. The Temperance Union and the W. C. T. U. of the town called special meetings, appointed committees, circulated protests for signatures, and importuned Harris and Johns, but all to no purpose. They consulted the law and waited on the license board, with results equally futile. Johns appeared on the scene with his consort and wares, and said he had "come to stay." The temperance people were justly indignant at the presence of this nefarious, soul-destroying business, but their ire waxed hottest when thinking of those men who professed temperance, yet had given shelter and comfort to Johns and his business by renting rooms for their accommodation.

This is bad enough, but the *worst* feature of the deplorable case is to come. Harris and Thompson have a store of general merchandise in Ray. Harris is aged and his hearing much impaired, and is supposed to be very largely influenced by his Odd-fellow partner, Thompson, in all business matters, so that the FIRM is morally responsible for furnishing Johns' shelter and for the business he is doing. Yet, with these facts unchallenged, there are men and women calling themselves Christians who patronize this firm; and like Pilate, who washed his hands and declared, "I am innocent of the blood of this just man," claim that they have no fellowship with the saloon business, or responsibility for the sorrow and poverty entailed upon the community by its presence. These parties, without whose voluntary consent, moral endorsement and legal sanction this business could never have obtained a shelter in the town, become partners in the crime and verily guilty with the worst and first offenders. They have less temptation than the men who receive blood-money for rents, and in any event are without excuse. They endorse and sanction Harris and Johns and their traffic in the souls of the innocent every time they patronize the principal, for whom the agent is simply a "willing tool." The Reformed Presbyterian church at Ray is observing this 20th day of March as a day of prayer and fasting for the removal of this great evil, and I hope to hear very soon of decisive results. J. P. STODDARD.

AMONG THE INDIANA QUAKERS.

Lectures at Van Buren.—The Friends church at Marion closed.—The sad Reason.

DEAR CYNOSURE:—After leaving Fairfield I went to Van Buren. Here I lectured twice, showing that Freemasonry, while professing to free men from sin and fit them for heaven, is really organized infidelity; and therefore a Satanic conspiracy to dethrone Christ and subvert Christianity. Not a word was spoken, in my presence, in defence of this modern "Mother of Harlots." But one friend of the lodge meekly suggested to a friend of Christ, before coming in to hear the second lecture, that Freemasonry was, at least, a very charitable institution. But this effort to cover the infidelity of Freemasonry with its works of charity was promptly met by this Christian Anti-mason, and the fig-leaf covering was torn off, exposing the hideous nakedness of the crime against God in seeking to dethrone his Christ.

Leaving Van Buren I returned to Marion, hoping that the effort that had been made by some of the Friends to get their meeting house for a course of lectures had been successful, and that meetings had been announced. But I was grieved to find that the Friends meeting house in Marion could not be had for the purpose of defending Christ and the Christian religion, against the subtle effort of Satan to dethrone the one and subvert the other, through the agency of the secret lodge system.

Last winter there were seventy or eighty new members received into the Friends church of Marion. Among these, it is said, were some members of the Freemasons and Odd-fellow fraternities.

The committee that was appointed by the church to examine candidates for membership, should have required these lodge men to renounce the covenant by which they were yoked with unbelievers in these carnal brotherhoods; but they failed to do this duty, and these men, who were still yoked with unbelievers in the lodge, were received to membership in the church.

The word of God to those in the lodge, is, "Come out from among them, and be ye separate; touch not the unclean thing and I will recieve you." But the Friends church of Marion, ignoring the Word of God, received them to their communion without requiring them to renounce the covenants by which they were bound to those infidel societies, known as Freemasons and Odd-fellows.

When an individual, or a church, departs a single step from the faith, unless that error is quickly confessed and forsaken it will lead to other errors. Instance the case of the Friends church in Marion. When they had made disciples of Freemasons and Odd-fellows they should have taught the apostolic command, "Be ye not unequally yoked together with unbelievers." They should have taught them their duty to come out from their lodge associations, and separate themselves to Christ; and when they were satisfied that they did so, thoroughly renounce their Masonic or Odd-fellow's covenants as not to hold themselves bound in a single point; then, when they were so completely separated from the lodge to Christ as not to *touch the unclean thing;* they could safely have recieved them into the bosom of the church.

But the command of Christ, when disciples are made, to teach them to observe all things that he has comanded, was not obeyed; and Masons and Odd-fellows who had professed faith were received into the church untaught upon this vital point of separation to Christ. This was the first wrong step of the Friends church of Marion.

Having received them, the duty to teach them the commands of God was, if possible, more binding than before. But when I came and offered to show them that the worship of Masonry and Odd-fellowship is Christless, and therefore false; and that the Christless prayers of the lodge are as really offered to devils as the Gentile sacrifices were; and that we can not continue to worship devils and be accepted in Christ as worshipers of God; my offer to assist the church in teaching these converts that were in such imminent danger of being destroyed for lack of knowledge was not accepted. They had received these lodgemen into the church without testing them to see whether they were really converted to Christ, and now they were afraid to have them taught for fear they would refuse to receive and walk in the truth, and so disturb the peace of the church.

Manifestly this wisdom is not from above; if it was, the Divine order, *first pure* and *then peaceable*, would be observed.

Your companion in the tribulation and patience of Jesus, C. F. HAWLEY.

ANOTHER GOOD REPORT FROM OHIO.

The Mennonites of Georgetown and Odd-fellows at Gettysburg and West Milton Help on the Cause.—An ancient Quaker meeting house.

PLEASANT HILL, April 1st, 1886.

DEAR CYNOSURE:—My report for this week is as follows: On Friday eveuing I spoke to a good audience in the Mennonite church at Georgetown, between one and two hundred being present. A desire to hear further about this matter was expressed by many. I heard of several debates that followed. One gentleman sent for an exposition of Odd-fellowship.

Going on Saturday with Bro. Lambert to Gettysburg, we succeeded in engaging a large church, known as Beech church, for Monday evening. A largely attended funeral on Sabbath afforded an excellent opportunity to give notice. Bro. Lambert announced that I would speak on secrecy, but did not state which side of the question I would take. There are a great many Masons and Odd-fellows in this section. They came out *en masse*, evidently expecting to hear a glorification of their orders. The Lord helped me wonderfully in holdiug up their institutions and viewing them in the light of God's Word and common sense. Although I spoke for more than two hours, the most iutense iuterest was manifested all the way through. When I gave an opportunity for remarks, a zealous young Odd-fellow arose and stated that I had misrepresented their charity; that I did not read from their constitution the benefits they proposed to give. I did so at once and showed (as I have not the space to do here,) that their pretended charity was only a delusion and snare to extract from the subordinate lodges money to run the Grand Lodges and the grand humbugs that had got them up. Grand Secretary Rose receives $1,500 for just keeping the books. When the meeting closed the church seemed more like a bechive than anything else. Some were discussing in an excited manner, others laughing and shaking hands. One lady eame to me, with tears in her eyes, and said, "God bless you! I know what you said is true. My husband is a Mason. He goes away and stays until after midnight at the lodge, and will not tell me what they do there." A Mr. Parsons, postmaster at Red River, testified that I had exposed the lodge correctly, as he had been a member.

On Tuesday evening I addressed a number of Friend Quakers, who assembled in what is known as the West Branch meeting-house, near West Milton. This church was built in 1818. There is a partition running through the center, dividing it in two parts—one for the women and the other for the men, after the style of Henry Ward Beecher's vision of hell. The Friends all worship now in one part. Some three or four Odd-fellows were present. I was requested to give a description of the process of their initiation. I did so, commencing with the blind-folding of the candidate; proceeded with the chain around his body; took him, by the assistance of the two stewards, to the center of the lodge-room; had him looking at the skeleton in the coffin, the members trying to scare him, etc.; until I came to the officer with the false-face who represented himself as

(*Continued on 9th page.*)

CORRESPONDENCE.

A PLEA FOR CANADA.

RIDGEWAY, Ont.

DEAR CYNOSURE:—Pres. C. A. Blanchard, Rev. J. P. Stoddard and others remember, that at the unveiling of the Morgan monument, I made a strong plea for the N. C. A. to begin systematic work against the lodge in Canada. Since that time I have noticed through the *Cynosure* many in this country coming out and lecturing, preaching and working against the lodge, as it were, single-handed and alone; for example, Rev. S. V. Irvine in *Cynosure* of March 11th; also the Presbyterian church being considerably stirred on the subject, the Principal of Knox College, Toronto, leading off. Judging from the able and pointed speech delivered in our parliment a year ago against secret societies, by the Hon. Edward Blake, there is no doubt he would be with us in the movement; and also his wife, she being one of a committee from Toronto who attended Mr. Moody's convention in Buffalo, intending to invite him to visit Toronto. Moody called for questions. I wrote out this, "Should the young convert be directed to immediately sever all connection with secret lodges?" which he answered plainly and pointedly in the affirmative. Notwithstauding this, Mrs. Blake urged on him to visit Toronto, which he did.

Besides this, there are three or four anti-secret religious denominations scattered here and there through the country. I believe it hard to tell the amount of anti-lodge element here. I went into a neighborhood some three years ago; the people there were mostly Baptists; and they had discharged their preacher because he was a Mason. They would neither hear nor pay him, and I found that the whole work was done by an old man who had got a hold of some copies of the *Cynosure*, and a few tracts. Since that I can never give away a *Cynosure* without praying God's blessing to go with it.

With such encouragements it is a great mistake and almost criminal neglect to go any further, without some system of work. This should be effected by the N. C. A. As the *Cynosure* is circulated to some extent here, an organization could be effected in that way more easily, speedily and satisfactorily than in any other. Supposing we get up an independent organization; it would not be as well, for we would require an organ to run it successfully. I claim that it would be better to make a real success of one paper than to have two.

When I talked with the General Agent at Batavia, nearly four years ago, the greatest difficulty seemed to be to find a proper man. Well I say like this, if such a man has not by this time turned up, why

ORGANIZE ANYWAY,

and then we will all *ask Jesus Christ to raise us up just the kind of a man that is needed* to lead on this great work in this country; and *he will do it*, if we go to work with right motives. Another thing the General Agent made reference to was the support of such a man, he concluded they would help. This could not be exactly told until a trial is made. One great difficulty is, we have so many different religious denominations, consequently so many preachers to support, that it takes about every dollar that the religious people can make to keep them up. They are not willing to turn their hand to earn a dollar or save one by cutting even their own stove wood; and when they come to your table—"No, thank you, I dare not eat that, it has shortning; I am troubled with indigestion," Thus they die off with dyspepsia. They claim to keep God's law, at the same time violate all the laws of nature. The

late sheriff of Welland county, though worth his thousands, would go out and work every morning before going to his office, and he was as robust as a butcher. All I have to say is, may God have mercy on any man who won't work enough to keep his nerves from all drying up.

Now let this salary question be as it may; it should not prevent organization. Here are several men, some preaching and others lecturing against the lodge. We are fifty, one hundred and two hundred miles apart. Arangements could be made, and visits exchanged, profitable meetings held, tracts distributed, subscriptions to the *Cynosure* obtained, etc. In this way the anti-secrecy churches could have such meetings held at each appointment. To my mind an anti-lodge church will not prosper any length of time without giving the people a thorough knowledge of the workings of the lodge. This is one of the first things to be done in opening out a new appointment.

The great difficulty lies right here: In all these churches upholding the lodge there are always secret society men enough to influence those who are Christians and daub them over with lodge slime, thus capturing their influence and arraying it against the "anti" churches. Thus one of the best men in Ridgeway a short time ago said, "I don't belong to any lodge, but I believe the Odd-fellows are a good society." Now take that same man, give him proper instruction, and I know he could not be hired to make that expression.

The fact is, an "anti" church must either inform its people on this subject or die. A few years ago one of our "anti" churches sent a young man on a circuit. He got there at a critical time, for the church was just breathing its last. He went to work. The first thing he did was to send for a number of different kinds of anti-lodge tracts. He then took one of each kind, forming small packages, and put a package into every family all over his circuit. He also had the Elder to lecture at two different points. He himself would occasionally preach pointedly against the lodge, and with such seriousness that every one hearing him would conclude that secret societies were of the devil. The result was he took in forty-four members. The former preachers received from eighty to one hundred dollars per year. He received six hundred dollars for two years; and that work to this day, so far as I can learn, has been gaining ground, while the other circuits have been going down.

Another plan of informing the people on this subject, I am confident, would work well—that is, if we could have the pictures in "Freemasonry Illustrated" and in "Odd-fellowship Illustrated" printed large, say two feet in length, so as to hang them up on the wall, near a lamp. By exhibiting one each evening, then reading from those books and from Finney, and explaining; continuing this for weeks, and in this way a whole community could be completely sickened of lodgeism. I claim that, besides other advantages gained by organization, these churches would be stimulated and encouraged instead of keeping their reform principles around behind the back door. They would be induced to bring them to the front. Then Jesus can bless them. *I have never seen Jesus Christ help a coward to any great extent.*

If we could not at present support a regular lecturer, by pursuing this course we very soon can do it. Then open out battle on the towns and cities. Organization would cause unity of action, also of sentiment.

A few years ago I noticed in the *Cynosure* a number of Masonic renunciations. All claimed that a man can not be a Christian and be in the lodge. I thought it would forever set in the background that miserable expression we so frequently hear that "a man can be a Mason and yet be a good man." I hope A. C. Moffatt's article in the *Cynosure* of March 4th will settle the matter and forever do away with the expression. He speaks my sentiments, and no man can refute his statements any more than he can refute the fact that twice two makes four. Some say you must give Masons a chance to find out that it is wrong. Why, if a man was a fool or an idiot he might not know that it did not correspond with the teachings of the Bible. But such they will not take into the lodge. J. A. Learn.

BROTHER MICHAEL'S PLAN.

Walla, Wash. Ter.

Editor Cynosure:—In your issue of March the 11th, Rev. J. T. Michael, South Oil City, Pa., proposes to the lovers of righteousness in the Methodist Episcopal church a plan for bringing on a crisis, which he explains to be a rupture, between Masonic and non-Masonic members of that church. Such a crisis as this would be equivalent to dismemberment and abandonment of church organization entirely.

1. If such a crisis was desirable—if the ends obtained would justify the calamity to the church, nevertheless the plan proposed is clearly impracticable, and therefore unwise and to be firmly rejected.

2. Such a crisis is not desirable because it is unnecessary in order to reach the end proposed, which is the separation of church members from affiliation with secret societies.

3. The brother makes an unhappy thrust at the only adequate power in this work of reformation, viz., at "holiness." I submit, without fighting secrecy, let us urge entire sanctification as a distinct work of grace in the soul of the believer. Let us keep up and multiply "holiness camp meetings" and "holiness conventions." Let us continue to circulate "tons of holiness literature." The leaven is at work; hundreds who have been to the fountain for cleansing in His blood have visited the lodge-room for the last time. There is such incongruity, such absolute dissimilarity in the companionship of holy men and women and that of any promiscuous gathering, and especially the intimate commingling of all classes in the lodge-room, that any one in the enjoyment of heart purity would find a positive disrelish for it. This plan, I respectfully submit, is practicable; it will not disintegrate a great and eminently useful church, but will quietly and certainly pass the entire body over into and under the control of holy hands.

Furthermore, the carnal weapons with which Bro. Michael proposes to fight this battle of secrecy are too dull. However we may look at it, it would be straining a point exceedingly to allow that membership in any of these orders is an offense against either the doctrine or discipline of the Methodist Episcopal church. Neither the quotation from Bishop Simpson's Yale lectures nor the definition of Masonry as quoted from the cyclopedia are settled as standards of appeal. The truth of the matter is the good brother is off; he has such an unqualified hatred to secrecy that his feelings have gotten the better of his judgment. He is traveling along the line near to which is the wildest fanaticism. Come, my brother, right up again. Let us not run into the enemy's ambush for the sake of bringing on a crisis, but let us not abate one iota the war of ideas until the right shall triumph.

Yours in Christ, D. G. Strong.

ANOTHER VIEW.

Morrison, Ill.

Dear Cynosure:—In reading the article of Rev. J. T. Michael in *Cynosure* of Mar. 17, and his proposition for purifying the M. E. church from lodgery, I think he has got a big job on his hands. It puts me in mind of a Scotch Presbyterian church sixty years ago when it was fashionable to drink, and if a man got pretty drunk not much was thought of it, even though he was a church member. This church was located near where I was born, on the west side of Lake Champlain. They undertook to discipline their deacons and members for getting drunk. After meeting and discussing the evils of intemperence and its consequences on the church, Deacon Gurley arose and addressed his brethren as follows: "Brethren, I think we had better stop and reflect a little before we take any action on Deacon Burnet's case, for getting a little tipsy. I don't see where we can stop. For Deacon Patterson, Deacon Cummings and Deacon Hutton and many of our members, and our beloved pastor himself, get a little tipsy sometimes, and if we turn them out of the church we shall have no church left. I think we had better reform and save the church from this disgrace."

I will leave it with Bro. Michael to make the application. Orin Sholes.

HOME AGAIN.

Bro. Dissette reached Sabetha, Kansas, with his family on the 20th ult. He found his property in ill-repair and much damaged, but was glad it was no worse. Of his reception by his Masonic neighbors he writes:

"Everybody seems glad to see us, and even the Masons assure me that they are glad to see me back. 'Though we never expected to see you again, I have read of you in the Kankakee papers and in the Champaign papers, but they did not give your initials right. O yes! I've kept track of you.' The above fell from the lips of the Past Master of the Sabetha lodge.

"'Well, I've returned with my mouth open, if that is any comfort for you gentlemen,' I said.

"'Yes, it is,' they responded. 'It's as good an advertisement as we want.'

"'Then you can afford to pass the hat and raise a contribution for me; for if opposition is what you seek you shall be accommodated, I assure you,' I replied.

"'No,' said they, 'we don't propose to pay for it, though we'll initiate all you turn to the lodge by your opposition.'

"At first sight, it appeared strange that these men should so silently watch my course during the year and give me such an enthusiastic welcome on my return; but when I reflect that they know that for the sake of 'the truth as it is in Jesus' I was contending, and that they, as no other set of men, know that it was an honest fight, the singularity disappears. G. T. Dissette."

THE "UNITED BRETHREN COMMISSION."

Twin Brooks, Dak.

Perhaps Bro. C. J. Kephart does not read the *Conservator*, and being a reader of the *Cynosure*, he may grasp these questions given below (as copied from the *Conservator*,) and attempt to *digest* them. We think the questions are *fair* ones, and their discussion may do good.

1. Can a General Conference, elected under and by the provisions of a constitution, declare that constitution invalid without *invalidating its own election?*

2. Can a legislative body appoint a committee ("commission") to perpetuate its powers beyond the expiration of its (legislative body) term of office?

3. Can a committee appointed by a legislative body order a lawful election in church or state?

4. Is a constitution *ever* advisory? (Perhaps some one may refer to the *new* U. B. constitution (?) here.)

Some of the statements made on *the* question now agitating the church of the United Brethren in Christ are important to others than those holding church relation in this branch of our Lord's Zion. All persons who are opposed to the secret lodge (except, perhaps, Bishop Weaver and a few others who are *very* liberal anti-secretists) are earnestly longing and praying for the day when law and light shall have triumphed in the U. B. church. No amount of argument or assertion will be accepted by those anxiously contending for the retention of the "ancient landmarks" which separate the U. B. church from the world, especially while the arguments and assertions are made by men who declare themselves to be opposed to secret lodgism and at the same time endeavor to have all the "orders" obtain a "pass" into the church. Well may we exclaim, "Consistency, thou art a jewel!" C. E. Walker,
(U. B. pastor).

PITH AND POINT.

MOODY IS RIGHT.

Our church (United Presbyterian) is dead-set against the lodge. Moody is right when he says that the California churches are all mixed up with the lodges. We hope to bear an unequivocal testimony on the subject, by the help of the Lord.—J. M. Hervey, *Los Angeles, Cal.* Pastor First United M. P. Church.

GLAD TO HEAR OF THE SEVEN THOUSAND.

I was holding a meeting at Carthage, Mo., where I had been for two weeks. Mr. J. K. Glassford attended the last night. He had been absent in California and had just returned. He gave me two copies of your valuable paper, also one copy of the *American*. He said no doubt you would be glad to hear from me. I supposed I was the first Freemason in the world that had dared expose Freemasonry, excepting William Morgan; but I find I am away behind the times. I find by reading your paper that God has a "resolute few who dare to go through" I extend the right hand of fellowship.—Isaac Pennington, *Medoc, Mo.*

NOT AN IMPARTIAL ADVOCATE.

I can't tell you how my soul drinks in the sentiments of your excellent paper, and no paper I read with more delight. The *Christian Advocate* has been my ideal of a paper, and would be now if it were not a slave to the lodge. It is completely muzzled by it, and dare not say the word "Anti-masonry." I have been a subscriber to the *Advocate* for more than fifty years, and yet I can not have a small space for the following among their questions: "Is it right for a minister to advertise himself as a Freemason on the first Sabbath of his appointment in the pulpit, or make Masonic signs in the pulpit?" which the Rev. G. L. Thompson did do. Even that was forbidden me. I have written the editor some plain and pointed letters about our bishops and ministers upholding these secret dens of iniquity.—I. J. Gilbert, *Derby, Conn.*

A YOUNG JOSIAH.

A lady was putting two little girls to bed one evening. Their little brother was in the room, waiting his turn. He is eight years old, and the lady had never spoken to him on the subject, though she is a strong Anti-mason. Looking at a large picture on the wall of the Lord's Prayer, with Odd-fellow signs, he said: "Auntie, don't you think it's awful foolish to have all those pictures mixed up with that prayer?"

"Yes, dear," said she, "and that skull and cross bones at the end is horrid."

"Well," said he, "I think it's not only foolish, but wicked, and I should think Edith would be ashamed to have it in her room. I am sure I never will have it in mine. I should like to smash it right up."—E. M. J. *Arlington Heights, Mass.*

OBITUARY.

ANOTHER GOOD MAN GONE TO HIS REST.

Jacob D. Bell, known through New York, Pennsylvania, New England and portions of Canada as a preacher among the "Friends" or orthodox "Quakers," was a strong Abolitionist, and as strong a prohibitionist and anti-secret society man. He died at his home on Spencer street, Rochester, N. Y., the 4th of March, 1886, of Bright's disease. He was over 75 years of age, yet smart and active, and continuing to preach occasionally up to within a short time of his departure. He highly prized the *Cynosure* and read its pages with great interest, and was in deep sympathy with the righteous cause it advocates. He was a quiet, unassuming, yet a noble and generous-hearted man, and had many friends; but I never knew of his having an enemy. Even those who widely differed from him greatly respected him, so sincere and candid was he, and so mildly and pleasantly did he present his views, and so genial and warm-hearted was he in all his intercourse with his fellow-men. He was a man of rare qualities of head and heart, and he will be greatly missed by a large circle of friends and acquaintances. Though a Quaker, Shakespeare's estimate of "he that hath no music in himself and is not moved at concord of sweet sounds" being "fit for treason, strategisms and spoils," did not apply to him. He was passionately fond of the "concord of sweet sounds." He kept a piano in his home, and took intense delight in song service, and especially of a sentimental, religious and reformatory character, and greatly enjoyed the music of his daughters, who, though brought up in the society of "Friends," had come to be fine musicians. The writer was for many years a near neighbor, and has enjoyed many happy hours with the goodly and kindly "Uncle Jacob." He leaves a brother, an older sister, a widow, one son, and four daughters, having buried a very promising son last August. Many "pilgrims" can testify to the generous and warm-hearted hospitality of that quiet and lovely, but now shaded home. But this dear family and their many friends, and all who knew Jacob D. Bell, have great consolation in the unsullied reputation he left behind him, and in the blessed thought that "they sorrow not as those who have no hope!" He died in the "*full assurance*" of Christ Jesus."

"Blessed are the dead who die in the Lord, yea, saith the Spirit, for they rest from their labors and their works do follow them."

"Heaven whispers, 'Dry thy tears,
The pure in heart shall meet again.'"

G. W. C.

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The American Party.

First Nomination for President at Oberlin, Ohio, May 23, 1872.

Platform Adopted at Chicago, June 28, 1872.

Name Adopted at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE

F. W. Capwell, New York; *J. A. Conant*, Connecticut; *E. G. Paine*, Minnesota; *G. W. Needels*, Missouri; E. D. Bailey, District of Columbia (*Ex. Com.*) James Kennedy, California; Robert Hardie, Dakota; J. F. Galloway, Florida; L. N. Stratton, Illinois; Israel Hess, Indiana; J. N. Norris, Iowa; H. Curtis, Kansas, S. A. Pratt, Massachusetts; H. A. Day, Michigan; E. Tapley, Mississippi; S. C. Kimball, New Hampshire; Robert Armstrong, New Jersey; E. A. Foldstrom, Nebraska; J. M. Scott, Ohio; Wm. H. Pruett, Oregon; A. M, Pauli, Rhode Island; J. W. Moss, West Virginia; M. R. Britten, Wisconsin.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency.

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Browniee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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Who depend on voluntary contributions of Christian people in whole or in part for their support:

Eli Tapley, Columbus, Miss.
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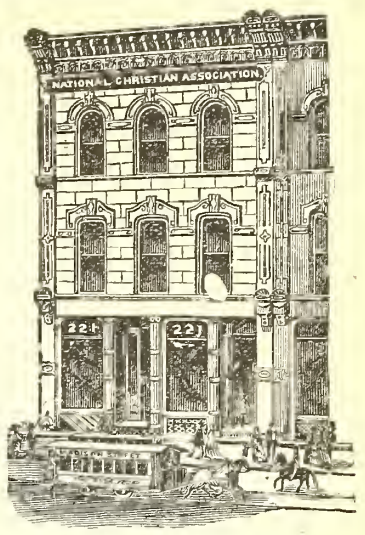
The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. Please designate to which one such funds shall be sent.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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Wisconsin.—Pres., J. W. Wood, Baraboo, Sec., W. W. Ames, Menomonie: Treas., M. R. Britten, Vienna.

West Virgina.—Pres., D.B. Turney; Sec., John Bosley, Grafino. Treas., H. B. Higgins, Petroleum.

The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, APRIL 8, 1886.

A United Convention.—Rev. H. A. Day, actuary of the Michigan State Christian Association, writes Secretary Stoddard that a double convention will be held at Eaton Rapids, Mich., April 13, 14 and 15. The State Association uniting with a local United Brethren Convention, under direction of Rev. Wm. Dillon of the *Conservator*, Dayton, Ohio. This will be a rare and beautiful occasion. Let prayer unceasing ascend, and let all who can come. The baptized worldlings and friends of the lodge in the U. B. church may yet be disappointed in their hope to clutch the church property and drive off the followers of Christ. Secretary Stoddard and the senior editor of the *Cynosure* are invited and expect to attend.

Satan's Agency blending with God's.—"I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, Who shall persuade Ahab that he may go up and fall at Ramoth-Gilead? And there came forth a spirit and stood before the Lord and said, I will persuade him. . . . I will be a lying spirit in the mouth of all the prophets."—1 Kings 22.

Darkness dogs light. Evil is the silent partner with good, as shadow follows the sun. These things are natural, and so do not surprise us. But when Micaiah tells us that Satan blends his counsel with that of "The host of heaven," to inflict the sentence of justice passed on an uxorious and murderous monarch, we muse whether Satan can befriend the purposes of God. But this is what we witness every day. Evil men to escape self-loathing, bleuding their counsels with the good. Satan, to gain homage, even proposes alliance with Christ.

A RELIGIOUS PHENOMENON.

"The Devil Helps those Revivals which Help the Lodge."

The above remark was made in the Theological Seminary, Dayton, and some excellent men were staggered by it and said, "How is it? Do the devil and the Holy Ghost work together in revivals?"

Answer.—There was a revival at Phillippi under the preaching of Paul and Silas (see Acts 16: 12-18), where Lydia and others were converted to Christ. "A damsel, possessed with a spirit of divination," followed those preachers "many days," and declared them "servants of God showing the way of salvation," thus giving her credit with the multitude, who paid "much gain" for her soothsayings to help on the revival, in all which she was sincere, doubtless, as Mason-Christians. This would mingle the worship of the devil with that of Christ. The multitude believed her supernatural power, or they would not have paid their money so freely. "Paul turned and said to the spirit, 'I command thee, in the name of Jesus Christ, to come out of her.' And he came out the same hour." In this case, the devil in that girl helped on the revival, because, while his own worship was mixed with Christ's, the revival would help soothsaying devil-worship.

What led to the above remark was this: The Summit Street [United Brethren] church in Dayton had, years since, separated itself, with much labor and trouble from secret or Satan worships. In a late revival, certain Oddfellows and Knights of Labor, like that Philippian damsel, "*believed*," doubtless sincere as she was, and gave their testimony, as she did, to the work of God. But they hesitated to join the church lest they must leave their lodges, till certain leading brethren urged them to join without insisting that they quit their night-worships with masques, skeletons, hoodwinks, chains, etc., etc. And now several young men assure us that the Brethren church in Summit street has changed from what it was, and that it is no longer opposed to secret societies! One, a fine young man, who joined this church two weeks ago, told the writer he expected to join the "Knights" in two weeks, of course, to swear obedience to unknown superiors: to strike when ordered to do so: and, when they quit work, to assail and murder any who should take their jobs or places, as the Knights have been doing, or attempting to do, for these years. Of course, the devils can have no objection to such a revival as that, which mixes Satan's worshipers with Christ's at its communion; and yet that revival is quoted as a pure work of grace. Multitudes of Bible-proofs can be given that "*the devil helps those revivals which help the lodge!*" This revival is cited to prove lodges harmless.

THE BEST CORRUPTS TO WORST.

Cases:—1. It is the glory of this age and nation that woman is getting her proper recognition and rights. This is "the best." This is corrupted into the worst by Mrs. Stanton, who teaches that, in the United States, women are slaves; that men hate and oppress them; and that the Bible is woman's worst enemy; each of which is false.

2. Free, open, God-fearing labor unions are good, and necessary to protect laborers against corrupt combinations and corporations of capitalists. Swor to "secrecy" and "obedience," they become tools of secret tyrants who never labor, but swindle and plot, and betray the laborer when their price is offered by the corporations which they profess to oppose.

3. The oath is state-worship; and the highest worship. (See Isa. 45: 23.) God will have all nations swear "to" him, or "by his name." Deut. 6: 13; and 10: 20. All human administrations rest on that oath, and binds men to a rewarding and avenging Deity, who will "by no means clear the guilty." To invent and impose other oaths; as to swear fealty to a clan, or obedience to an "order," insults God and takes its bottom out of the state, for the state rests on the court and the court on the oath. Thus, "The best thing spoiled becomes the worst;" as a human corpse breeds more pestilence than the carcass of a sheep, because it is of finer and better mold. A Masonic, "Knight of Labor," or other lodge oath, is counterfeit religion and civil treason.

JOHN B. GOUGH'S GOOD TEMPLARISM.

John B. Gough at his Massachusetts home said to the writer:—"I was once persuaded to be initiated in a Good Templar's Lodge, put on its regalia, and ride in a procession. While in that carriage I looked down on my horse collar and toggery, and *I stripped the stuff off in disgust and rammed it under the carriage seat; and I have never worn it from that day to this.*"

Now that he is dead John B. Finch calls on Good Templar lodges to wear mourning for him for thirty days as a Good Templar!

Mr. Finch's zeal for secret societies can scarcely have left him ignorant that Mr. Gough disapproved of them; and if not ignorant he must be guilty of "making a lie" which excludes from heaven. Mr. Gough's statement concerning Good Templarism was made to the writer in the presence of another gentleman.

THE SONS OF TEMPERANCE.

We have received from J. A. Conant, Esq., a printed circular scattered over Connecticut to revive the nearly defunct order of *The Sons of Temperance.*

The circular is a fraud on its face. It consists of extracts from old letters from clergyman who may have changed their minds, and the extracts *are without dates;* and some of the writers are dead. Rev. Theodore Cuyler, one of the living authors quoted, is, or was, a member of three secret orders, one of which is doubtless the Masonic lodge.

When the Sons of Temperance was organized it came in as "*Divisions*" local and general. It spurned the name of an order and the idea of having "degrees;" but soon adopted both. Forty years ago, when "The Sons" were invented, Masonry was loathed and detested. The secret division lifted the lodge back into favor and then, itself, sunk out of sight as a puerile weak tool which had served its evil purpose of making worse orders popular, and now Mr. G. L. Sanford of New Haven appears as the propagandist of this worn-out contemner of the example of Christ, who practiced no secrets but forbade them. Will Mr. Conant, at once, ascertain and send us word whether this G. L. Sanford is a Freemason. Please give us his record and status.

THE INTERDENOMINATIONAL CHURCH CONGRESS.

What is become of it? It is as leaven hid in meal, working. Hon. Halleck Floyd has given the best conception of it, viz., to bring out and bring together the real opposition against the lodge now lying latent in the breasts of leading men. Dr. Davis has little hope of such men, who see the evil of the lodge as the hireling sees the wolf, but shrink from opposing it. But Floyd thinks the effort to bring out such men worth making.

An ecclesiastical convention, composed of delegates from the anti-secret churches, would give the lodges no alarm. They will say, "Oh, those are only Covenanters, Quakers, Wesleyans, etc., etc. But if the fact can be made to appear that American Christianity is against the lodge, that will move them; and such is the fact. If all the churches could be polled, the majority against the lodges would be absolutely overwhelming. And the churches will be polled as soon as the press is open to the discussion, and that is approaching every hour. Besides the colleges for colored people in the South, two theological Seminaries in Ohio have lately opened their doors to this discussion, and others are opening; and the average American press which has long been sealed to articles against secretism is opening also. The Ohio *State Journal*, the Memphis *Appeal* and the Washington *National Republican*, all large, influential dailies in political centres, have published the strongest possible utterances and articles against the national pests. Joseph Cook has repeatedly condemned the secret system in his world-read lectures, and if a few men like Dr. John Hall in New York can be induced to throw themselves into a National Congress of Churches, every newspaper would enter into the discussion for fear of being left behind. One of two things can be done: 1. Let the able and excellent men who have already been appointed committees for the purpose, agree to come together, call an interdenominational congress of churches; fix on place and programme for an early date next fall; or, 2. Make still further efforts to induce prominent Methodists, Baptists, Presbyterians and others to join us in such a national gathering. Messrs. Floyd, Davis and McNew who were appointed at Hartsville, Ia., will lead off in this matter; the *Cynosure* will be represented, and sustain any measures they may inaugurate, and if Prof. Bailey of the *American*, Travis of the *Free Methodist*, Wardner of the *Wesleyan*, Warrington of the *Free Press*, with the United and Reformed Presbyterian papers shall think an Eastern tour in the interest of this congress advisable, the senior editor of the *Cynosnre* will visit Philadelphia, New York and Boston and report results and prospects.

—Secretary Stoddard spoke at Crete, some twenty miles south of Chicago, last Monday evening.

—Bro. C. F. Hawley returned to Wheaton Friday from his Indiana trip. He has spoken thirteen times in that State, and visited the following places: North Marion, Marion, Misseneway, Fair View, Van Buren, Logansport, and Jonesboro.

—Bro. W. B. Stoddard, whose success in central and southwestern Ohio this season makes a splendid chapter in the history of our lecture work, was so unwell as to be laid by for a day or two at Columbus last week. He expected to be ready for duty again Monday.

—A heavy fall of snow set in last Tuesday evening and continued over twenty-four hours, thawing rapidly as it fell. This would have killed an ordinary meeting, but the address of Pres. J. Blanchard in the court-house at Wheaton on Wednesday evening was attended by a crowd that filled the court-room and listened attentively to an address on the South and the lodge strike against labor in the Southwest. The address is printed in full in the Wheaton paper of Friday.

—The *Christian Nation* of New York published a memorial number in respect to Prof. J. R. W. Sloane of the Reformed Presbyterian Theological Seminary, of Pittsburgh, whose lamented death, March 6th, has been briefly noticed in these columns. A letter from this office to friends in Allegheny for facts respecting his life work seems to have miscarried, which accounts for our failure to take more notice of one of the most eloquent and able of the speakers who have taken part in the N. C. A. conventions. The memorial number of the *Nation* has a large portrait of Dr. Sloane with letters and sermons upon the life of a noble man. These all speak of his active co-operation in the slavery reform. But that is in the past. We regret that so little is said of his warm sympathy and activity in present reform movements, against the lodge and for the Christianizing the state especially.

We wish it to be distinctly understood now, henceforth, and all the time, that there is no valid excuse for keeping any sort of a store open on the Lord's day, or any barber shop, or any livery stable, or any printing office, or any railroad office. Further; there is no good excuse for any sort of manufactory to be kept running on sacred time. The good Lord who made and arranged all things, did his work so wisely and so well that there is no necessity at any time to change his order of things. Out of seven days he has given us six for our own employment; and if our time is wisely improved on the six, there will be production according to the demand.—*Blanchard, Iowa, Record.*

SABBATH OBSERVANCE.

The New York Sabbath Committee joins with kindred associations in earnestly commending to American Christians the appeal of the Sabbath Prayer Union (an association of friends of the Lord's day in Great Britain and in other parts of the world,) for special and united prayer for the better and universal observance of the Sabbath, during the week from April 4th to 11th.

The programme of special topics for prayer suggested by the Prayer Union is as follows:

1. That there may be a great outpouring of the Spirit on the masses throughout Evangelical Christendom who attend no place of worship on the Lord's day.

2. That railway, omnibus, tramway and post-office servants may have rest on the Lord's day.

3. That the sailing of vessels may be so arranged that the crews shall have Sabbath rest as far as possible, and that the loading and discharging of ships on the Lord's day may henceforth cease.

4. That all places of amusement and for secular studies, and that all shops, and especially those for the sale of intoxicating liquors, may be shut on the Lord's day; that the issuing and sale of Sabbath newspapers, an evil so widely prevalent, may cease; that the churches may be faithful in inculcating and maintaining Sabbath rest; that a rich blessing may be on all societies having for their object the holy-keeping of the sacred day; that more prayer may continually ascend that the rest of this day may be devoted to the good of the soul and not to mere selfish indulgence; and that Sabbath keeping by professing Christians in foreign lands may be such as is fitted by Divine grace to attract the heathen to the Gospel of Christ.

WASHINGTON LETTER.

Dear Cynosure:—At last Mr. Edmunds has achieved a barren victory by the passage of his resolutions by a party vote. The first very properly condemns the Attorney General, and by implication the President, for refusing to furnish papers on file relating to suspensions from office. Surely all papers on file in any department of the government ought to be accessible to every other department. The decision vote of 32 to 26 fairly represents the convictions of the majority of the people as well as of the Senate. The President and his Cabinet have a right to their personal privacies, but papers on file do not belong to that class. The third resolution, refusing to confirm nominations where such information is withheld, barely escaped defeat. It was the logical sequence of the other, but there was a manifest indisposition to precipitate a conflict with the President over a matter of no greater practical importance. It is safe to say that it will not be carried out, but that all the appointments, against which no special objections are made, will be confirmed. There was no important crisis and no occasion for a great display of patriotic eloquence. There has resulted, however, this important good. The absurdity of secret executive sessions has been fully developed. The people will not much longer tolerate Star Chamber principles in national affairs, and it is gratifying that Senators Logan, Platt and Van Wyack have committed themselves so strongly to openness in all that pertains to appointments and confirmations. The strength of an evil conservatism is seen in the fact. Mr. Van Wyack's amendment making all future executive sessions public was defeated, though some who voted for it did so rather to defeat Mr. Edmunds' resolution than to discard secret sessions.

There is hope for national aid to the cause of education even though the Blair bill, after having passed the Senate, was quietly strangled by the House committee on education. An indignation meeting of some fifty members was held in a committee room, and Mr. Willis of Kentucky was requested to introduce a new bill and ask its reference to another committee. He has done so, and the vote 133 to 115 by which it was referred to the committee on Labor is considered a fair test of strength by the advocates and opponents of the measure. Next to secret sessions in the Senate there is perhaps no more needful reform than that of preventing committees from withholding a bill to which they happen to be opposed. It is a sort of clannish meanness of which decent men should be ashamed.

In spite of colorphobia, it is now probable that the appointment of Mr. Mathews, which was reported against, will be confirmed. In candor and fair dealing with colored citizens, the President is far ahead of his party. Some time since a delegation of colored citizens from Virginia called on him and presented an address, asking him to use his influence against any color lines in politics. He listened courteously to their paper, and expressed his approval of its object. So, too, when Messrs. O'Hara, Lynch and Bruce called on him to ask his attention to the wholesale massacre of negroes at Carrollton, Miss.; he expressed his horror and indignation, and wondered why the State authorities should be so oblivious to so great a crime. If Southern politicians would do away with bloody-shirt politics, they must see that there is less blood on their hands and those of their constituents. Mr. Hoar has called the attention of the Senate to the killing of these people, and has asked for national legislation. Mr. Logan's bill to increase the army to 30,000 is meeting with decided opposition, especially from Western Senators. Mr. Teller's suggestion had the rare quality of good sense and practical economy, as well as justice and humanity. He said if Indian children were taken from the different tribes and educated in our industrial schools, they would be hostages for the good behavior of the tribe from whence they came. As the only use for the army is protection from Indians, this is surely an easier method. It costs a million of dollars to kill an Indian in war. He can be transformed into a self-supporting, peaceful resident for a thousandth part of that sum.

Senator Dawes' bill to purchase one half of Sioux reservation in Dakota and open it to settlement, meets the approval of the Indian Rights Association. While Indian rights should be carefully respected, they have no right to hold a vast tract as large as the State of Indiana, of no practical value to themselves or others.

The great strike in the Southwest, with its attendant suspension of business, violence and crime, is a national concern, and has not failed to arrest the attention of all departments of government. Mr. O'Neill, after conference with the President, has introduced a bill to provide for the arbitration of differences between capitalists and labor. As a temporary expedient such a measure is one of undoubted importance, but the *remedy* should be more radical. To my mind, the relation of capital and labor would not be so difficult of adjustment but for our high tariff and the consequent prostration of our foreign commerce. Treaties of reciprocity with the nations of Central and South America would open a vast market for our surplus products and take off a considerable burden of taxation from the people. It is to be hoped that Senator Frye's plan of a congress of the three Americas may result in such a measure or something that approximates it.

But so long as men unite in organizations which are but secret despotisms, and swear obedience to their mandates, there will never be any want of pretexts for strikes, boycotts and violence. The reason why Jesuitism became a terror to all the nations of Europe, and had finally to be prohibited by each of them, was not that the original purpose of Loyola and the earlier Jesuits was wrong. Their objects were praiseworthy, but the two elements of secrecy and unqualified obedience gave to the order an irresponsible power that could not fail to be abused. The same military system has been adopted by the Knights of Labor and the kindred organizations. So long as a secret order can be sent to vast bodies of men commanding them to desist from labor and to prevent others from taking their place, there will be similar scenes to those prevailing all over the Southwest and the cities of Belgium in Europe.

The remedy is two-fold. There must be a suppression of all these secret despotisms. No organization based on the military principle ought to be tolerated in a free government. We must have but *one* government, and people must be free, even from voluntary enslavement. Besides this, capital and labor must co operate rather than contend. If every man's labor was computed as so much capital and he was taken into partnership on the basis of such capital, to which, if he chose, he could add other capital, he would have no interests separate from the concern. This is no experiment. Both in Europe and America it has been tried in many forms of business, and proved a success.

The colored Freemasons of this District are a feeble folk, but they make up in arrogance what they lack in numbers. They propose that the colored people of the District shall hold an industrial and educational exposition under their auspices. The 75,000 colored citizens of the District are to get up and carry on this exposition for the benefit of the 500 Masons. It will be a grand advertisement and a most adroit scheme. The Israelites who came out of bondage had to be forty years in the wilderness. This people are yet in the wilderness.

H. H. Hinman.

—The Indiana Colonization Society, with the object of preaching the Gospel in Africa, has been organized at Brazil, Ind., and will, if possible, found a state in Liberia next fall.

REFORM NEWS (*Continued from 5th page.*)

being very old. I said the name of this officer was the Worthy Grand. (This, it seems, was a mistake.) Two Odd-fellows started up almost at the same time, and asked if I was sure it was the Worthy Grand. I acknowledged that I might be in error, and requested that they correct me if I made any mistake. Before they hardly knew what they were saying they had given the whole thing away, much to the amusement of those present. At the conclusion one young man said he had been saving $10 expecting to join the Odd-fellows, but if it was that kind of an institution he should have nothing to do with it. Others expressed like determinations. It takes the beauty all out of these institutions of darkness to hold them up and let the sun shine on them.

You can put down the name of Mr. D. M. Mote, of West Milton, among your list of seceded Odd-fellows. He confesses the exposition to be correct.

To-night I expect to speak in the Union Friends' church, three-quarters of a mile north of Ludlow Falls. I am now enjoying the kind hospitality of Mr. Samuel Coate. He will hitch up soon and go with me to call on friends. I feel greatly indebted to many whom I have not space to mention for personal kindness.

W. B. Stoddard.

BRO. LOGGAN YET AT WORK.

Snow bound.—School house work.—A silent but convincing Confession, and an uneasy Conscience—To Dunlap.

March 24th, 1886.

Dear Editor:—I arrived safe at home Monday the 15th inst.; found all well, for which the Lord be praised. While I have been much hindered in traveling by deep snow-drifts and bad roads generally during the latter part of the winter and until the 10th of March, I have been sowing the seed as best I could. At the close of the protracted meeting at the Lone Star school-house, I lectured two evenings at the school-house two and a half miles west and got some subscribers for the *Cynosure*, and also a notable evidence of the truth of both Ronayne's and Doesburg's expose of Masonry.

The case was as follows: A man by the name of Roach, at the close of service one evening, while passing to the door, addressed me, saying, "I understand you are down on me; I am a Mason." I replied, "I thought Masonry was wrong." He asked, "What grounds have you for condemning it? Have you been a Mason?" I answered, "No; but I have some of their books." He said they were by some disaffected Masons. I answered they were high authorities, such as Cross, Webb, Morris, Mackey, and the Grand Lodge of Iowa, by T. S. Parvin as Grand Secretary. I told him I would like to talk with him on the subject and show him the books, and invited him to come to my lodging. About two days after he came, and after looking at them he said, "I do not say whether they are authority or not; but supposing they are, what wrong is there in them?" I answered, "They teach that Masonry is completely despotic and anti-Christian," and showed him some of the evidences, and stated that no man could be a consistent, patriotic American citizen and a Freemason. I handed him Doesburg's exposition of the seven degrees. He examined it silently for perhaps half an hour, and then asked the price and bought it. A young man who was working for him told others first and then told me that he refused to let him examine the pamphlet, and when he had read them both he saw him put them both in the stove, and he (the young man) grabbed for the pamphlet, but Mr. Roach pushed the stove-door to until they were burned. I gave the young man a copy afterward. If he had openly told the people that they were true, it would not have been more firmly believed than it is now by the people of that community.

I was unable to speak again till on my way home, Sabbath evening, the 14th inst. I was stopping with Bro. Dustin over Sabbath, and attended the Sabbath-school. There being a good many of the older people present, I proposed that I would preach or lecture to them that evening. They voted for me to lecture, and I spoke to them on the religion of Freemasonry. One Mason who was present said to Bro. Dustin, "That was all wheat." Another man told me he had some notion of joining, but he wanted none of it now.

Next Monday I aim to start on the train to Dunlap, Morris county, where Bro. Starry was so badly used and where Satan overdid himself. As I learn through the *Cynosure*, there is a very happy reaction in public sentiment. From such experiences we learn to faithfully "sow the seed (of truth) in the morning, and in the evening not to withhold the hand," and God will give the increase to his glory and the advancement of his cause.

R. Loggan.

LINES FROM THE GERMAN.

If God be on my side, then let who will oppose,
For oft ere now to him I cried, and he hath quelled my foes;
If Jesus be my friend, if God does love me well,
What matters all my foes intend, though strong they be and fell?

Here I can freely rest, I dare to boast of this,
That God the highest and the best, my friend and father is;
From dangers as snares he saves where'er he bids me go,
He checks the storms and calms the waves, nor lets ought work me woe.

I rest upon the ground of Jesus and his blood,
For 'tis through him that I have found the true eternal Good:
Naught have I of my own, naught in the life I lead,
What Christ has given me alone is worth all love indeed.

His spirit in the dwells, o'er all my mind he reigns,
All care and sadness he dispels, and soothes away all pains;
He prospers day by day his work within my heart,
Till I have strength and faith to say, Thou, God, my father art.

When weakness in me lies, and tempts me to despair,
He speaketh words and utters sighs of more than mortal prayer;
But what no tongue can tell, thou God canst hear and see,
What troubleth in the heart full well if aught there pleaseth thee.

He wells, e'en in my heart sweet words of holy cheer,
How he who seeks in God his rest shall ever find him near;
How God has built above a city fair and new,
Where eye and heart shall see and prove what faith has counted true.

There is prepared on high my heritage and lot,
Though here on earth I fall and die, my heaven shall fail me not:
Though here my days are dark, and oft my tears must rain,
Wherever my Saviour's light I mark, all things grow bright again.

Who joins him to the Lord, whom Satan flies and hates,
Shall on himself despised, abhorred: for him the burden waits
Of misery and shame heaped on his guiltless head,
And crosses, trials, cruel blame, shall be his daily bread.

I know it long ago, yet I am not afraid;
The God, to whom I pledge my vow, will surely send me aid;
At cost of all I have, at cost of life and limb,
I cling to God, who yet shall save; I will not turn from him.

The world may fall and flee, thou standest fast forever,
Nor fire, nor sword, nor plague, from thee, my trusting soul shall sever:
Nor hunger and no thirst, no poverty or pain—
Let mighty princes do their worst—shall fright me back again.

Nay, that angels know, no throne or wide-spread fame,
Nor treasures, no fear or woe, no grief of heart or shame;
Man cannot aught conceive of pleasure or of harm,
That ever could tempt my soul to leave her refuge in thine arm.

My heart for gladness springs: it cannot more be sad,
For every day it laughs and sings, sees naught but sunshine glad:
The sun that gilds mine eyes is Christ the Lord I love,
I sing for joy of that which lies stored up for me above.

—*Selected.*

LIBERAL THEORIES IN RELIGION.

I have now to touch upon the perils of the present hour in regard to religious things; and I do so with bated breath: for I am exceedingly anxious not to seem rash, extravagant, or unkind. In connection with the discussions arising on the publication of "Essays and Reviews" in England, not many years ago, it was decided there by the civil courts that the Articles of Faith in the English Established church do not inculcate the doctrine of endless punishment. This is by no means the position of the soundest preachers and theologians of the Establishment; but, even if it were, the religious services of the English church would be orthodox and evangelical in tone and impression: for the prayer book is crowded with sound opinions. Under Elizabeth, the number of articles was reduced from forty-two to thirty-nine. An article containing what evangelical ereeds accept as correct statements concerning future punishment was dropped: not because the revisers disbelieved it, but for other reasons. On the ground of this change, and although the evangelical doctrine is implicitly contained in the seventeenth article as well as explicitly in the prayer book, the secular courts decided that clergymen who subscribed to the articles are not bound to believe and teach it. (See Professor Fisher's "Discussions in History and Theology," p. 433.) From the hour of that decision to the present there has been an attempt in many fashionable churches, both sides of the sea, to push into evangelical churches members, and occasionally preachers, who are more than semi-Universalistic in their convictions.

English non-conforming churches, especially the Congregational, so far as they have been brought into rivalry with the Establishment, have been under every subtle temptation to make as mild statements of Biblical truth on future punishment as possible, so as not to repel church members or preachers, and drive them into the Episcopal organization. In the large cities of the United States a similar temptation has growing power. Any schism, or unnecessary severity in the statement of doctrine on the part of the Congregational body is thought to be likely to benefit the membership of a less exacting but powerful rival denomination. In this circumstance is to be found perhaps the chief explanation of the surprising silence of several leaders of evangelical thought in presence of misehievous new departures, and also the fact that the plea for the irenical attitude is carried so often beyond Scriptural or prudential warrant. This obstacle to revivals is a most dangerous one; and whoever is a friend of revivals will be williug to diseuss the hindrances to them as well as the helps. I am assailing here and now no man's creed, but pointing out, with studious courtesy, the necessary relations of really irreconcilable creeds to each other. If a man is a Universalist, there is a denomination to which he naturally should go. I will not treat him with contempt; I will say nothing against his reputation for candor, although I must doubt the thoroughness of his scholarship. But the undermining of the evangelical denominations by bringing into their membership persons who profess in public one creed, and hold in private another, is perhaps the chief peril of the evangelical world in the great cities at the present hour. [Applause.] I have so little personal acquaintance with the church-membership of the great American cities that I cannot be supposed to be making oblique reference here to this or that individual. But I venture to affirm that in at least two of the denominations known as evangelical it is one of the current perils of New England and of several of the large cities of the United States, that men who are substantially Universalists retain their places as members in good and regular standing in evangelical churches. This is by no means a general tendency, even in the two denominations in question. It appears, occasionally, in those circles especially where social relations make it the dictate of the love of peace and of position in fashionable quarters not to be narrow, but to be broad, to be liberal, even if the latter word means loose. [Laughter.]

Now, I heard, the other day, our dear friend, Dr. Bartol, who honors us by his presence this morning, say that "even breadth may be a vice;" breadth, which is Boston's idol. With his poetic insight, with his searching spiritual gaze, our friend said to us, not long ago: "Is not the expanse of the waters of Lake Erie grand? Is not the descent of the torrent at Niagara grand? And is not the latter in its narrowness as grand as the latter in its breadth?" [Applause.] My conviction is that the future will show that evangelical ehurches, as a rule, will not allow to be ordained over them as teachers persons who hold unevangelical opinions.—*Joseph Cook.*

"HO, EVERY ONE THAT THIRSTETH."

When I was in Beyrut, ten years ago, it happened that I was walking upon the street with my old friend Rev. Dr. Jessup. He called my attention to a strange-looking creature, having a skin bottle of great size slung across his shoulder. "Do you hear what the man is saying?" he asked. I turned to notice him more closely; he was wretchedly clad, and bowed down heavily with his burden; in his left hand he had a pair of what seemed like metal saucers, and these he clinked against eaeh other like two shallow bells; and all the time, as he shuffled along over the stones, he muttered a curious jargon of sounds, apparently repeating the same syllables. I admitted that I heard the noises, but confessed I was painfully short of ideas. Then the good missionary told me that what he was muttering in Arabic was a street-cry customary to all carriers of water in the Orient; indeed, he was saying exactly what Isaiah repeated at the opening of the fifty-fifth chapter: "Ho, every one that thirsteth, come ye to the waters!" and then right over again, with ceaseless iteration: "Ho, every one that thirsteth, come ye to the waters!" Hence this prophet really repeats a street-cry in order to attract attention, and then turns the figure into a swift contrast, as if he should exclaim: "See yonder! hear that water-bearer; he offers you water at a price; I offer you milk and wine, and that without asking any price to be paid; why will you waste your money on him, when you can have what is more valuable freely, and close at your hand?" And thus he turns the counsel adroitly to the Gospel of faith and godly repentance, and the cup Christ brings for the thirst of the soul.—*Rev. C. S. Robinson, D. D.*

A STORY OF THE FAMINE IN INDIA.

Two very dirty little girls stood, just at sunset, in the low door of a mud-walled hovel, waiting for their mother to come home and give them their supper. The youngest had absolutely no clothing; the other, who was about twelve years old, was partially covered with a few rags. They had had nothing to eat since early morning, and naturally were hungry, and so waited patiently. What troubled them the most was that they were not sure of any supper when their mother did get home. The terrible famine had already begun, and their father could find no work. The fields were parched; there was no plowing. The water-tanks were almost dry, so the growing crop, scanty as it was, could not be irrigated. There was nothing for him to do. The children knew this, and it was with anxious faces that they looked down the filthy lane for their parents.

By and by these came home together. The mother still carried the bundle of faggots that she had started out to sell. Nobody would give even a handful of grain for them. In the best of times the poor woman could earn only five or six cents a day, and now even that was cut off.

The father, however, had good news for them. He had been prowling about the village and had discovered, by chance, the pits where a Sudra farmer had hidden his store of grain. He proposed to go in the night and steal enough for them all to make one good meal. In the meantime, he had only a few roots that he had grubbed up with his hands. The hungry children did not wait to complain, but ravenously ate the food their father gave them, and without further ceremony curled up to sleep on the floor of the hut.

Early the next morning Andalama took her water-pot and went to the village well. As she passed through the narrow street of their little hamlet she saw buffalo eows wandering about, lean and gaunt with famine, for the grass had long since withered. Labels were tied to their horns authorizing any one who would feed them to take them as his own. No one dared to kill and eat them, for in India to kill a cow is a greater crime than to kill a man. She heard the people talking together, saying that great offerings must be made to appease the angry gods. Many were burning incense before shrines of the goddesses of evil and disease, and making prostrations before their images.

Days went on in this way. Andalama's father continued his nocturnal thieving until the farmer discovered what he was about and put a stop to it. Then Andalama and her little sister, Thyarama, began to beg. Their pitiful faces occasionally moved some Sudra farmer s wife to pity the little outcasts, and give them a drink of milk or a handful of cooked grain, though she was very careful not to touch them for fear of being defiled. The children understood only too well that they were considered as unclean by people of every higher rank or caste, and did not venture to take the food from the ground until their benefactress had turned her back upon them.

One day their father heard that the English government promised to provide work at Ongole, and to pay all laborers in grain; so the whole family started, full of hope, to claim their share of what was to be had. The journey was long and they were very weak. They found no food but the leaves of the trees, with occasionally the fruit of the prickly pear or some dry roots. As they dragged themselves through the village they found hundreds of others as badly off as themselves. The spinning-wheels had ceased to hum, the shuttles of the weavers were silent. In all the hamlets on the outskirts of the villages, where the outcasts dwelt, there was starvation. In the quarters of the different caste people things were little better. Along the roads out in the country dogs and jackalls quarreled over the bodies of those who had succumbed to the famine.

One night they law down utterly faint and exhausted under a margosa tree, and the children slept, but woke at daybreak to find their mother dead and their father very ill. He, with the rest, had drank from the filthy well of a village through which they had passed the day before, and evidently was dying of cholera.

Andalama cried out to a passer-by for help, but the man after one glance hurried on, exclaiming, "Ma Lukshmi (the goddess of cholera) has stricken him!" Soon afterward he died. Some men lifted the two bodies from the roadside and threw them into the jungle. Thus they died without hope, and their bodies were left unburied.

The two little girls crept sadly away, the tears running down their faces. Their loneliness and terror were heightened by the dreadful sights around them. Two dogs frightened them most of all, snarling and fighting in the dry bed of a stream near by over the body of a little child, thrown there by its own father.

"Sister," cried the little Thyarama, "let us creep under the tamarind trees and die! Perhaps if we are in the grove the wicked dogs will not find us."

So they lay down in the grove, just outside a village, all the long, hot day. The sun shone with a fiery heat, but they slept. At night hunger woke

them, and Andalama feeling that now she was the protector of her little sister, determined to try while they could still walk and reach the place where their father had hoped to find food.

"Let us walk all night," she said to her sister.

"But," cried Thyarama, "I am afraid of the dark."

"The moon shines, and I am more afraid to stay," answered Andalama.

Just then a crowd of large fruit-eating bats began to flit among the trees, and the owls, awaking, filled the air with weird sounds. The terrified children thought that the place was haunted by evil spirits, and fled out into the country road, where other dangers—scorpions and deadly snakes—lay in wait, and where thorns cut their bare little feet. Morning brought them to the door of a farm-house. Here in the court-yard three or four children stood, watching the milking of some buffalo cows.

"Oh! good people, have pity on us! We are starving. Give my little sister one drink of milk!" cried Andalama.

A man came out of the house with a stick in his hand and roughly bade them go. "How dare you, little outcasts, come in here and throw your shadows across our court-yard? Go away, or I will beat you!" he said; and poor Andalama drew her little sister out again into the road.

Fainting and utterly discouraged, they sank down into the shadow of the wall to die, when the sound of rude music, accompanying the shrill song of a child, roused them. They lifted their languid eyes and looked down the village street that stretched before them. There, in the midst of the squalid hovels, was the idol house of Polarummah, goddess of small-pox. This goddess of terrible power and high-sounding name was represented by a rough, peculiarly marked stone, enshrined in a rude mud-house, like a dog's kennel. Round and round this idol-house—one could not call it a temple—danced a little girl, as small as Thyarama, keeping time with hands, feet, and indeed her whole body, to the droning melody of a rude instrument played by an old woman, and to her own song in praise of the dreadful goddess.

The two starving children watched her as, her little performance over, she went among the by-standers who had been attracted by the music and begged a few pice. These bits of money the old woman, her grandmother, placed before the idol with profound prostrations that Polarummah might not be offended, and then hid them away carefully among her rags. Then slinging her instrument over her shoulder, she trudged along the village road toward where Andalama and her sister lay in the shadow of the farm-yard wall, the little granddaughter following close behind. As they passed, little Thyarama stretched out her claw-like hand and seized the old woman by the ragged quaka. "Have pity," moaned the weak voice; "give us something to eat."

The old woman shook her off roughly, but the child lingered behind, her mild, dark eyes full of childish sympathy for the little sisters.

"Come, Dellie!" called her grandmother harshly, but Dellie did not move.

"Are you so very hungry?" she asked, slipped a couple of pice that she had secreted from the collection before the idol-house into the emaciated hand, and ran on after the old woman.

The noise of the scolding that Dellie received for lingering behind caused the farmer's wife to look over the wall. The imploring eyes that met hers went straight to her heart, and she hastily brought a mug full of the fresh buffalo milk for which the children had lately begged in vain, and set it down by them.

"Drink," she said, "drink in the name of Yehsee Kristu."

The children looked up with mingled delight and surprise. It was a name they had never heard before.

"Hush!" whispered the woman, seeing the question in their eyes. "My husband would beat me if he heard me use that name. It is to please Yehsee Kristu that I have brought you this milk. He is a great Dehvah (God), who loves children. Over the hill at Ongole the white teachers tell about him."

"And is Ongole only over the hill?" exclaimed Andalama. Revived by the draught of milk and the hope of reaching the end of her journey, she rose to her feet with new strength, took her sister's hand in hers, and with many thanks took leave of the kind farmer's wife.

"Only over the hill!" but the children thought it a weary climb before they saw below them the red roofs of Ongole. Slowly they crept down toward the town, till, when they reached the temple of Siva and Vishnu, they were too tired to drag themselves further, and stole into the shadow of the temple steps, where the fast falling night soon hid them from observation.

The first rays of the rising sun woke them, and showed them the suburbs of Ongole close at their feet. Full of hope they took up their journey, and soon reached the gate of an enclosed compound, in the center of which stood a neat stone "bungalow" with a striped tile roof. A gentleman was just coming out of the gate. The children had rarely seen a foreigner, but they had judged at once that this must be one of the white teachers who knew "Yehsee Kristu."

"Ajah," said Andalama timidly, "we are very hungry, and our parents are dead; will you not give us a handful of food?"

The missionary saw with compassion the poor little pinched faces that looked up to him as to their last hope on earth.

"Where did you come from?" he asked; "have you no friends?"

"We come from a palem far away over there," answered Andalama, waving her thin hand toward the West—"the palem where stand Nagamma and her husband, with their mouths wide open and all her children carved on the stones. The Ajah has seen them—the great snake gods. And our father and mother, they were coming to Ongole to get work that we might eat, but Ma Lukshmi seized them in the night, and we are alone. Ah! Doragaru (master), give us a little food."

"And you came all this way alone?" asked the kind missionary, while he led the way to the bungalow.

"Ah! yes, all alone," sighed Andalama, "and we should have died, but a good woman gave us milk last night."

"Are you the Ajah that told her about Yehsee Kristu?" asked little Thyarama, "because if you are I am so glad."

"Why should you be glad, my poor child?" asked her white friend.

"She said that Yehsee Kristu was a good Dehvah, and loved little girls. If you know him you will take care of us," answered the child, with an air of conviction.

With great joy the children ate the food given them, bathed and put on the clean garments provided. They then learned that they were to go to school and learn more about "Yehsee Kristu," for whose sake food and shelter were extended to them.

Think if you can, you who have never known want, what those two words, food and shelter, expressed to the little orphans, who had never known what it was to have enough. Their joy was made complete when, some time after the famine the little Dellie who had befriended them in time of need was brought into the school by her grandmother. They, too, had learned to know and love "Yehsee Kristu," and had ceased to sing and dance before idols.—*The Standard.*

BIBLE LESSONS.

STUDIES IN THE WRITINGS OF JOHN.

LESSON III, April 18, 1886.—The First Miracle.—John 2: 1-11.

GOLDEN TEXT.—This beginning of miracles did Jesus in Cana of Galilee and manifested forth his glory; and his disciples believed on him.—John 2: 11.

COMMENTS ON THE LESSON BY E. E. FLAGG.

[*Open the Bible and read the lesson.*]

1. *The religion of Jesus no foe to social joys.* vs. 1, 2. Ascetism and religion have nothing in common with each other, but because a Christian is not of the world, the common conclusion is that he cannot be in the world, mingling with men and sympathizing with their joys. The example of Jesus effectually contradicts this idea. The beginning of his miracles, the first manifestation of his glory, was at a marriage feast.

2. *The water made wine.* vs. 3-8. That the mother of Jesus believed her son possessed a divine or, at least, supernatural power, is evident from the whole narrative; and it is also equally evident that she had no full understanding of him in his Person or Office. We may well believe that at the only time when she tried to stand between him and his work, it was her mother-love that placed her for the moment in an attitude dishonoring to him, and false to her own high mission as the mother of the world's Saviour. Now, before she realizes that his ministry will only draw upon him persecution, poverty, and finally a shameful death, she is over eager to have him show forth his wonder-working powers. But his hour had not yet come, as he tells her in gentle reproof,—the hour of his complete and full manifestation as the Saviour of men. We may show a lack of faith by trying to push forward the Lord's work faster than the times or the circumstances may warrant. "I wonder if you have found the comfort in that text, 'Whatsoever he saith unto you, do it,' that I have," writes a dear home missionary sister. Usually it is a very simple thing that he requir s of us, like the filling up of the water-pots with water. But *do* this simple thing for Christ, do it promptly, lovingly, cheerfully, and his divine, wonder-working power will change the water into wine; will bring grandest results out of the smallest acts, and make the lowliest task to which we set our hands beautiful and heroic. The question whether this was intoxicating wine can hardly rise in a mind which has any adequate conception of Christ's character. Would he create that which takes away heart and intellect and soul, and converts man into a brute? Working, as he distinctly states, after the pattern of his father, would he turn the sparkling water into anything else than the pure juice of the grape as it flows fresh from God's vintage? To think otherwise must seem to a reverent mind little short of blasphemy.

3. *Thou hast kept the good wine until now.* vs. 9-11. It is not God's way to give us the best first. The spring of life is not so sweet as its ripened summer, nor is that in turn so happy a season as the harvest, the time of perfect fruit. We can thwart his loving plan for us. We may make our own pleasure our chief object and miss all truest joy, till the sere and yellow leaf finds us with nothing but leaves to show. But if we do his "Whatsoever," filling up each day with loving service, we shall find that, as at the wedding feast in Cana, the best wine has been kept till the last.

LIGHT FROM THE WORD.

What is the Christian's rule in reference to the world? 1 Cor. 7:31. What was the glory that He manifested forth? Isa. 40: 5; Matt. 17: 2; 2 Pet. 1: 17.

From Peloubet's Notes.

Jesus sanctifies true earthly joy. We need not wonder to find the Lord of life at that festival; for he came to sanctify all life,—its times of joy, as its times of sorrow; and all experience tells us that it is times of gladness which especially need such a sanctifying power.—*Trench.* *Jesus consecrates marriage, and the sympathies which lead to marriage.* He stamps his image on human joys, human connections, human relationships. He pronounces that they are more than human; the means whereby God's presence comes to us; the types and shadows whereby higher and deeper relationships become possible to us. For it is through our human affections that the soul first learns to feel that its destiny is divine.—*Robertson.*

"The mother of Jesus saith unto him, They have no wine." *Why did Mary appeal to Jesus?* 1. The family in which she was a guest was in a serious difficulty. 2. Perhaps she felt partly responsible, since her son and his disciples may have been in part the occasion of the failure. 3. Mary had learned during the thirty years Jesus was with her in Nazareth, to have perfect confidence in him that in some way he would be able to relieve the difficulty. 4. She may have believed even at this time that Jesus was the Messiah, and could work a miracle if necessary.

"What have I to do with thee?" Literally, *what is there to me and thee?* "Leave me to myself; let me follow out my own course." The phrase occurs not unfrequently in the Old Testament (2 Sam. 16: 10; 1 Kings 17: 18). Everywhere it marks some divergence between the thoughts and ways of the persons so brought together. In this passage it serves to show that the actions of the Son of God, now that he has entered on his divine work, are no longer dependent in any way on the suggestion even of his mother.—*Westcott.* Hitherto he has been subject to his mother, but now his higher work has begun, and he must work only in obedience to his Heavenly Father. He does not refuse his mother, but only places his compliance on the right basis.

"His mother saith unto the servants, Whatsoever he saith unto you, do it." The answer of Jesus (ver. 4) plainly implied that his hour would come. She waits for the "hour:" whatsoever the hour may bring, let the servants be prepared to do his bidding. Mary here retires from the scene.—*Schaff.*

Everything is here narrated, as Chrysostom observes, so as to exclude any possible semblance of collusion. They were water-jars, not wine-vessels, so that none could say that very probably there was a residue or sediment of wine remaining in them, which lent a flavor to water poured on it, and so formed the thinnest kind of wine.—*Trench.* The quality too, renders collusion or deceit impossible.

"Containing two or three firkins apiece." "Firkin" is an almost exact equivalent of the Greek *metretes*, which was about nine gallons. The six pitchers (or jars), therefore, holding from 18 to 27 gallons each, would together hold from 108 to 162 gallons.—*Cambridge Bible.*

This large quantity of wine would provide but little for each guest, considering the habits of the people, who crowd into the house to partake of the feast as long as the provisions last, being pressed to do so by their hospitable host or master of the feast, who also urges, and sometimes compels, even the passers-by to come and drink to the health of the bridegroom and bride.—*Dr. H. J. Van Lennep,* "Bible Lands."

CONCLUSIONS. 1. Whether among the Jews, and in our Saviour's day, there was a wine that contained no alcohol is hard to be determined, although in regard to the significance of the Hebrew *yayin*, and the Greek *oinos*, there can be but little doubt. These words simply meant the liquid that came from pressing the grape. There is no evidence of any further idea associated with it. It was not fermenting fluid, but grape juice. This, it was well known, grew stronger with age. It was at first pleasant and nourishing, then exhilarating, and at last

intoxicating. In the Bible, the first use is commended, the second mentioned without disapprobation or approval, the third in all cases condemned.—*Taylor Lewis*. 2. There certainly can be no proof that the wine Christ made was intoxicating, or that its superior goodness was in anything but a purer flavor, a more delicious taste. 3. In this wonderful miracle we cannot for a moment suppose that Jesus would minister to intemperance, either in fact or in example.—*Clark*. It is clear that neither Christ's precepts nor his example justifies the ordinary drinking usages of American society of to-day, with its bars as well as its beer gardens, its fiery wines and strong liquors, and all its attendant evils.—*Abbott*. 4. As to the Lord's supper, the word "wine" is not once used in the New Testament in connection with it, but always "the fruit of the vine," so that divine institution never lays a feather's weight in favor of intoxicating wine. 5. The principles of the Bible and of Christ are wholly on the side of temperance. 6. The duty of total abstinence is the giving up of that which may be lawful in itself, whenever it becomes dangerous to ourselves or the means of evil to others. This is our Christian duty and privilege.

LITERATURE

Gold News, a collection of sermons by Samuel P. Jones and Samuel Small, is issued by J. S. Ogilvie & Co., New York, with portraits and brief sketches of both the evangelists. The character of the addresses of these evangelists is too well known and popular to need remark. This collection is chiefly from the Chicago discourses, and is well printed, and sells for 25 cents.

—The April *Century* has a timely and important article on "Strikes, Lockouts, and Arbitrations," by George May Powell. It aims to be an unbiased study of the relations of capital and labor, and of the methods of settling differences. Mr. Powell at the outset says, "Labor and capital are each as necessary to the other as the two wings of a bird. Cripple either wing and the other is useless."

The account of the famous Confederate cruiser *Alabama* and her duel with the *Kearsarge* is of a very popular character, besides being well illustrated. P. D. Haywood, who was a seaman on the *Alabama*, describes "Life on the *Alabama*;" Lieutenant Commander John McIntosh Kell, in his paper, gives an authoritative account of the reasons which impelled Capt. Semmes to try issues with the *Kearsarge*, and of the incidents of the fight; while Surgeon John M. Browne, of the *Kearsarge*, contributes the Union history of that stirring event.

A portrait of Longfellow after an ambrotype of 1848, showing the poet in a guise unfamiliar to the public of later years, is the frontis-piece of the number. It accompanies a paper by Mrs. Annie Fields giving "Glimpses of Longfellow in Social Life," with many anecdotes as set down both by Mr. Longfellow and by the author's husband, the late James T. Fields. Mr. Cable's paper on "Creole Slave Songs" is as fully illustrated and as entertaining as his February article on "The Dance in the Place Congo."

In *St. Nicholas*, Edward Everett tells how the "Vacation-schools in Boston" were started; and Chas. Barnard, in a story called "Sophie Conner and the Vacation-school," explains the inside workings of one of those popular and paradoxically-named institutions. Henry Sandham contributes eleven drawings illustrating both articles.

A very interesting "Historic Girl" is told about by E. S. Brooks. Her name was "Woo of Hwangho." She was a Chinese girl, brought up under Christian influences, and became the only woman who ever ruled the "Middle Kingdom" as "Empress Supreme." Frank R. Stockton, in his "Personally Conducted" paper, describes the perils of Alpine climbing and relates how he himself made the ascent of the Rigi—by railway.

Horace E. Scudder's "George Washington" carries the hero through his campaign with Braddock, and his subsequent military experience as commander-in-chief of the Virginia forces, his courtship and marriage.

Babyhood, in its April number, offers $25 for the best short article (1,500 words or more) on "crying spells" received by June 1. The leading contents of this issue are: "Earaches," by Dr. A. H. Buck; an excellent "Familiar Talk" by Marion Harland on children's obedience; "Teaching a Child Responsibility," by Hope Ledyard; "The Rights of Babyhood," by Dr. E. Swisher; illustrated articles on "Nursing-Bottles" and on the "Value of a Magnifying Glass" to parents in detecting the presence of splinters, etc., in slight wounds.

The first number of the *Political Science Quarterly*, published the last of March, contains several timely and interesting articles. Prof. Burgess, in his "American Commonwealth," maintains that the State governments are steadily losing power, and that the organs of our future development are the Nation and the Community. Prof. Richmond Smith publishes a destructive criticism of the American Bureau of Labor Statistics. Dr. De Leon shows that the "Berlin Conference" was a scheme to further German trade, and criticizes the role played by the United States. Mr. Goodnow advocates specific in preference to *ad valorem* duties, and outlines a plan for securing the interests of the government and doing justice to those of the importer. Mr. Whitridge discusses the exercise of "inquisitorial power" by the legislatures. The *Quarterly* is published by Ginn & Co., 743 Broadway, New York.

THE CHURCHES.

—The American Tract Society held its annual meeting in Washington March 21st. The receipts for the year reached $357,305, while the expenditures aggregated $352,141. The number of families visited during the year was 145,415.

—The use of tobacco by the Rev. Mr. Harris, pastor of a Baptist church at Omaha, has caused trouble in the congregation.

—A letter from Rev. Dr. Lansing brings to the United Presbyterian churches the sad intelligence of the death of the Rev. John Hogg, D. D., the oldest but one of their missionaries in Egypt, and ever one of the most thoroughly devoted and active laborers in any mission field.

—The Chinese at Los Angeles, Cal., have contributed $1,000 to the building of a United Presbyterian church. Rev. J. M. Hervey is the pastor of the church, and Rev. J. C. Nevin conducts a mission among the Chinese in that city.

—A curious case is reported from Oak Park, Ill. Rev. Martin Grosse, a member of the Missouri Lutheran Synod, had from the pulpit accused a certain Mr. Steinke of violation of God's Word because he had married his deceased wife's sister. Thereupon Steinke sued the pastor in the public courts for slander, placing his damages at $5,000. The court found the pastor guilty, but fined him only one cent.

—The *Examiner* reports religious interest in most of the Baptist schools for colored people. In Richmond Theological Seminary a number of students are planning to go to Africa as missionaries. At Hartshorn Memorial College in Richmond the students have given $80 for African missions. At the Atlanta Seminary 125 young men are enrolled, nearly half of whom are ordained, licensed, or have the ministry in view.

—Rev. B. F. Mills, of West Rutland, Vt., was engaged in January to assist in a revival meeting at Middlebury. Union meetings were held under his direction for fifteen days, and over 300 accepted Christ. He was then called to Flanders and Dover, N. J., and North Adams, Mass. At the latter place the community was greatly moved and some 500 were converted. Mr. Mills is a young man, says the *Independent*, a forcible speaker, with rare power over an audience, and a very unusual knowledge of both Scripture and man. He is a member of the Presbytery of Champlain, and a son of the late Rev. Thornton A. Mills, D. D., who will be remembered by some of the older ministers to-day. His work is entirely free from all sensational methods, or appeals of any kind to emotional excitement. His dependence is on the simple preaching of the truth, made powerful by the Holy Spirit. His method consists of afternoon and evening services every day, with one or two days each week to be observed as days of fasting and prayer, when a morning service is also held.

—The average Sunday plate collection in the Rev. Newman Hall's church, London, is $175; and in the Rev. C. H. Spurgeon's congregation, in the great Tabernacle, $345.

—The Prime Minister of Hungary, himself a Presbyterian, has succeeded in passing a bill through the Hungarian Parliament, by which the Presbyterian church is to be represented by five ministers and five elders, to be elected by their congregations, to sit in the Upper House of the Hungarian Parliament, so as to be a counterpoise to the prelates of the Roman Catholic and Greek churches, who have seats in that House.

—A deputation of Irish Presbyterians had an interview last week with Mr. Morley, the Chief Secretary for Ireland. Replying to a statement made by the Rev. Dr. Martin to the effect that a Parliament in Dublin would be hostile to the rights of the Irish Presbyterians, Mr. Morley expressed the opinion that Mr. Gladstone's measure would make ample provisions for the security of every religious body in Ireland.

—The great revival services in Chicago closed last Sabbath, so far as Messrs. Jones and Small are concerned. The meetings, however, are continued during this week at Plymouth Congregational church. Mr. Jones preached Sabbath morning at the First Congregational church, and in the afternoon and at night at the rink. Thousands of persons were turned away from all these services. Mr. Small spoke in the morning at River Forest, and at night at the First Congregational church. Both evangelists left Chicago for their homes in Georgia Monday afternoon. They expect to meet Mr. Moody in Atlanta. Their future appointments were published in these columns last week. It is thought that some 2,500 conversions have resulted from their labors here.

JONES AND SMALL.

THE TOBACCO BUSINESS.

I hear people going about sometimes, talking about making sacrifices. "Oh, I have made great sacrifices for being religious, in order that I might be religious." Brother, listen. Every sin of my life I bundled up in one bundle, and threw down and walked off from it, and before I got ten steps away from it God had filled my pockets—every pocket I had—with $20 gold pieces. Didn't I make a sacrifice though! Ain't I crying over that dirt I threw out of my pocket! "Oh, me, the Lord is so hard on me; as soon as I empty out of my pockets all the dirt and dust that the Lord never filled my pockets with a thing but $20 gold pieces." What a sacrifice! What a sacrifice! Gave up every sin! Some people, though, in this town think I haven't. [Laughter.] They say tobacco is a sin. I am happy to announce to the audience that before breakfast Sunday morning, Brother Small took all of his stock on hand and threw it into the grate, and burnt the whole thing up, and he has thrown it to the wind forever. He will never use it any more. [Enthusiastic applause from the preachers and ladies.] I said, "Sam, have you quit to stay? And he said, "Yes, I have." "Now, old fellow," I said, "tell me why you have." "Well," he said, "Jones, I didn't quit it because I believed it was a sin, but they kept after me about it until I got resentful, and I don't want to perpetuate anything in my life that will make me resentful toward people, and I gave it up forever." And, brethren, as soon as ever I feel that feeling in my heart, I'm going to give it up too. ["Give it up now," said Dr. Scudder.] Nothing shall ever stand between me and love to God and love to man. I would run through anything in earth or heaven that would make me feel unkind toward any human being in this world. Give up sin. If you believe anything is a sin, give it up. Give it up. If anything harms you or hurts you, give it up. I believe Mr. Moody told the biggest truth of his life when he said, "A man who uses tobacco can be a Christian, but he's an awful nasty one."—*Mar. 23rd.*

I feel like there is just one more thing I want to say before I dismiss this audience to-night and commence the after service. Just one more thing I would say. I believe, brethren, that thirteen years ago I consecrated myself to God. I have been a consecrated man from that day until this. I have been consecrated for the glory of God and the good of humanity in the work that I have been trying to do. Down in my country I have never been in a soul's way that I knew of. In a hundred different instances I have been notified that "a habit you are given to is a stumbling-block to souls in this city." Now, I want to say to this congregation to-night that from this day until we meet God in heaven, you can tell this world Sam Jones has got no habit that is a stumbling-block to anybody. [This announcement of Mr. Jones was received by the vast audience with general and renewed applause, rendering it impossible for the speaker to proceed for some moments.] I have quit chewing tobacco. And to you, brethren, I will say this, wherever and whenever there is a fault of mine that will lead any soul astray, or that is a stumbling-block to any one, God being my helper, if I know it, that thing shall go down forever with me. [Applause.] And if there is a spot or an inch about me that is not consecrated to God and humanity to-night, I say this minute, Lord God Almighty helping me, it shall be a fight from this moment until I die. [Applause.] And I pray God Almighty that you will give me your prayers. I have had a fight that no one but God knows anything about. I have struggled and thank God I have the victory. I give God the glory and I give you the benefit, and may God bless you all, and start you to-night to give yourselves unreservedly and forever to God. [Cries of "Amen," "Amen," "Amen."] For your prayers and for your sympathy I am grateful, and if I don't do any good in Chicago may Chicago thank God Almighty she has done the poor, little, pale Southern preacher some good the balance of his life. [Applause and cries of "Amen"].—*Jones, Mar. 28th.*

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MARKET REPORTS.

CHICAGO.

Wheat—No. 2		78½
No. 3	70	
Winter No 2		85
Corn—No. 2		36½
Oats—No. 2	28	@ 34
Rye—No. 2		61
Bran per ton	10 25	@11 00
Flour	1 75	@5 00
Hay—Timothy	8 00	@11 50
Mess pork per bbl		9 40
Butter, medium to best	15	@33
Cheese	05	@11
Beans	1 15	@1 65
Eggs		11
Seeds—Timothy	1 40	@1 85
Flax	1 04	@1 07
Broom corn	06	@ 13
Potatoes	50	@ 75
Hides—Green to dry flint	06½	@ 14
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	5 10	@6 25
Common to good	2 00	@4 70
Hogs	3 80	@4 50
Sheep	3 00	@6 00

NEW YORK.

Flour	3 00	@5 25
Wheat—Winter	74	@ 93
Spring		74½
Corn	42	@46
Oats	36	@44
Mess Pork	9 50	@11 00
Eggs		12½
Butter	18	34
Wool	13	@37

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Sheep	2 00	@4 70

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SWEET HOMES.

Something more than well-arranged rooms and a well-filled pantry is necessary, in order to secure a literally "sweet" home. The housewife with an untiring vigilance, which needs to be, must keep watch from garret to cellar, lest disagreeable odors invade and take possession of the house—a domestic evil far too common among us. Many housekeepers would not be a little embarrassed if they knew how often the nostrils of visitors are taking silent and unpleasant inventory of the fried meats, boiled vegetables, burnt fat, soapy, ill-dried floors, and even the steaming contents of the wash-boiler, all the varied scents from which thoroughly pervade the house, and too often the garments of the household. The kitchen is in a large measure responsible for the odors that creep into halls, chambers, and closets, finding lodgment in carpets and curtains, in bed and other clothing, and even among books and bric a-brac. But it is not the kitchen alone which creates the unsavory atmosphere too common in many homes. Rooms not in constant use should receive at least a weekly airing, to prevent the close, musty smell almost sure to gather in unused apartments. The ways and means by which the home air can be tainted are so many, and so greatly increased by modern conveniences, that every loop-hole, however small, through which bad air and bad odors may stealthily creep, needs to be carefully guarded to secure the health and sweetness of our homes.—*American Agriculturist.*

WHAT TO AVOID.

So many suggestions for methods of cheap decoration find their way into print, addressed to those who have very plain homes and who are out of the way of knowing what is really good, that the need seems rather to be of hints what to avoid. While trying to adorn, it should be remembered that even severe plainness if better than bad ornament. The walls of a room and its floor are the points which are most conspicuous, and therefore most need to be saved from too brilliant coloring and too conspicuous patterns. If bare white walls or those covered with ugly paper confront us, they may be remedied at small expense by tinting with a soft, delicate color, some neutral tint being the safest to attempt; or there are to be found, almost everywhere, wallpapers at low prices in small indistinct patterns and subdued colors, which are even pretty in themselves and which give warmth and tone to the room; or the plain, coarse gray paper, which makes so excellent a background for pictures, is available, so that it seems almost wrong to weary the eye and brain of the tenants of the room with the gaudy, obtrusive papers so often used.

If the white walls or the ugly paper cannot be changed, let us not increase the ugliness by putting patches of brilliant color in any form of ornament upon them. Even the Japanese fans, which are so popular that one hardly dares utter a protest against them, do not always beautify. They may, indeed, if judiciously and moderately used on a plain, dull colored wall, make a pleasant relief to the eye, or a frieze composed of them is sometimes good. Still, we hope their day is over and that they are passing away from even the remotest farm-house walls.—*Good Housekeeping.*

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FARM AND GARDEN.

EARLY SEED SOWING.

Last spring I sowed Egyptian beets while the soil underneath was frozen, and never had a finer crop. I once sowed lettuce in February, and though we had a long and severe frost afterwards, the plants came up thick, and no harm was done.

Celery seed we sow with a hand drill, as soon as the snow disappears. I have sown it when the soil was so wet and sticky, that the coulter of the drill had to be lifted out of the ground, and the seed simply dropped on the surface. I never had earlier or better celery plants. We had considerable snow and frost afterwards, and there was no necessity of covering the seed with soil. There was no danger of the seed drying out, as is sometimes the case when sown later. I ought to remark that the soil, where the celery is sown so early, is of a mucky nature. Such soil will not "bake."

On light, sandy, dry soil, we aim to sow peas as soon as the snow disappears, and generally with decided advantage. And not content with this early sowing, we have for several years soaked the peas for forty-eight hours, and kept them until they were sprouted an inch long, before sowing. If the soil is not ready for them, their growth may be checked by putting them in a cool cellar.

Potatoes can be planted very early with little or no risk. In fact, although after the potatoes were planted, we have several times had the soil frozen an inch or more deep, we have never had them injured. Of course we have had the crop destroyed by frost after the potatoes were up. But in such a case, all early planted potatoes are likely to be injured.

"But is there any advantage in this excessively early planting?" I think so. At any rate, it does no harm. Last spring we planted as soon as the snow disappeared, and had new potatoes to eat July 2nd, and our season, in Western New York, is two or three weeks later than the neighborhood of New York City.

The true plan, so far as early garden crops are concerned, is to sow a little seed of the crop named as early as possible, but do not depend on it. Sow at the usual time, and if the early sowing or planting is destroyed, "your eggs are not all in one basket." You have lost only the seed and labor. The land can be replanted in season afterwards.—*Joseph Harris in American Agriculturist.*

ORCHARD AND FRUIT GARDEN FOR APRIL.

As soon as trees, shrubs, etc., are received from the nursery, heel in. *i. e.* temporarily bury their roots with earth at once. When this is done, planting may be done at leisure. Prepare the soil well by deep working with spade or plow. In ten years six properly planted trees will be worth more than a dozen that were set as if they were posts. In digging nursery trees many roots are cut off. Offset this by shortening the top, cutting back each branch one-third or one-half. Unfruitful trees need manure at the roots, and opening or thinning out of the head. If there is no strawberry patch on the farm, make one. Never mind the kind; plant that which can be most readily had. Any is better than none. So with currents, raspberries and blackberries; make a beginning. Every farmer's family should have all the grapes it can eat. Plant a dozen vines of the Concord now, and afterwards consider what better varieties may be planted. The Concord will produce tolerable grapes in abundance, and create a taste for something better. Vines may be set around the barns and other out-building, and along the fences. —*American Agriculturist.*

A Georgia gentleman is reported in the Atlanta *Constitution* as saying: "I can take forty Jersey cattle on a good farm and make more money than any other farmer ever made with forty negro slaves on the same land. A man who owns a herd of registered Jerseys and a Georgia farm is richer than a man who owned the same number of slaves before the war. If every slave freed in Georgia," said he, warming with his subject, "was replaced to-day with a good Jersey, in ten years Georgia would be richer than she would have been if the emancipation proclamation had never been written. You'd better not print this, though; for if you do, the Yankees might take a notion to come down and free the cows."

HORSFORD'S ACID PHOSPHATE.

In Debility from Overwork.

Dr. G. W. Collins, Tipton, Ind., says: "I used it in nervous debility brought on by overwork in warm weather, with good results."

A Man Comes From Alabama to Express His Gratitude to an Atlanta Man.

"Is this Dr. Walter Taylor?"

The speaker was an elderly man, of fine appearance, and evidently a stranger in the city. The question was addressed to Dr. Walter A. Taylor, who sat in his office immersed in the correspondence of his immense business.

"That is my name, sir," he replied, looking up inquiringly from his work.

"My name is Austin. I live at Culman, Ala. I have come to see you, Dr. Taylor, to express to you my gratitude."

Dr. Taylor smiled and inquired as to the occasion of his gratitude.

"You have saved my life, sir, and I come to tell you that, and to shake your hand. About a year ago I was taken with pneumonia, and it developed into a very ugly case. I was in my bed for nine months, and was harrassed and weakened with a cough that was almost constant. Nothing would relieve it. I had physician after physician, and tried remedy after remedy. I have studied medicine myself, and now in the jewelry business. I was almost worn out, and had about given up my case as hopeless. One day I staggered out of bed, to have a consultation with all the physicians, to see if I could not, as a last resort, obtain some relief from my ills. The physicians in consultation told me that they could do nothing for me, and, hardly able to walk, I made my way to a drugstore, and while in there I spoke of the consultation just held in my case to the druggist, and he said: "Here is a remedy that I hear very highly spoken of. I know nothing of it from personal experience, but it has a great reputation, and my customers like it." The remedy handed me was Taylor's Cherokee Remedy of Sweet Gum and Mullein. I took it with about the same spirit that a drowning man would catch at a straw. I had little hope of its efficacy, but I thought I ought to try everything, and therefore took the bottle. I was barely able to get back to my bed again. It was an effort for me to walk down stairs. I was disspirited, hopeless and weak beyond expression, and continually growing weaker. With the very first bottle of Sweet Gum and Mullein my condition improved. It has been less than five weeks since I began on your remedy, and now I walk and travel without the slightest inconvenience up stairs or down stairs. My cough has left me, my health almost is restored, and I am in good condition. It is my earnest conviction that Taylor's Cherokee Remedy of Sweet Gum and Mullein saved my life, and I felt that I wanted to look you in the face, and take you by the hand and tell you so. I want to tell it also for the benefit of thousands of others who are suffering, and who are growing weaker and weaker from the use of inefficient remedies."

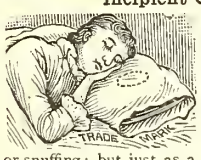
The above is the exact statement of this remarkable case. Mr. Austin insisted on seeing Mr. Taylor's laboratory, press rooms, packing rooms, and every part of his immense establishment. He wanted to see where Sweet Gum and Mullein was made. He took the greatest interest in every part of the process, and having been a physician, was enabled to look at it intelligently and to testify to the correct curative principles involved in the materials out of which the remedy is made, and the manner in which it is compounded. After a half hour's pleasant sight-seeing, and conversation he took his departure, saying to Dr. Taylor as he went out of the door, "I am satisfied now that I have seen the man that saved my life, for I tell you Taylor's Cherokee Remedy of Sweet Gum and Mullein is what stopped the progress of my disease, when everything else had failed, and hope had almost gone." This is the testimony borne by thousands of others by letter and otherwise, but it is seldom that the proprietor of a medicine finds a man who gets on the train and rides hundreds of miles to see him that he may express his appreciation and gratitude.

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THE PILLOW-INHALER.

A Speedy, Positive and Permanent Cure for Catarrh, Bronchitis, Asthma, and Incipient Consumption.



It is a hair pillow, with reservoirs of evaporating liquid, the fumes or vapor of which is inhaled all night long, whilst sleeping as usual, and without any discomfort. It is used only at night, and is perfectly safe to the most delicate. There is no stomach-dosing, douching or snuffing; but just as a smoky lamp will leave a deposit on a whitened wall so the Pillow-Inhaler, for say *eight hours at a time*, spreads a powerful healing balm or salve on the inflamed inner coating of the diseased air-surfaces, from the nostrils to the bottom of the lungs, and hence into the blood. Old-fashioned inhalation, through a tube, for a few minutes a day, sometimes cured. Think of eight hours constant action, on the same principle, but intensified a hundred-fold! There are no pipes or tubes. The medicine is *breathed in, not swallowed*, and goes right to the diseased parts.

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Hon. E. L. Hedden, Collector of the Port of New York, says: "I take pleasure in stating that the Pillow-Inhaler has been of the greatest relief, and I believe of permanent benefit, to my wife, who has been a great sufferer from Bronchial and Catarrhal Troubles, accompanied with distressing Asthma. I recommend its use to all persons afflicted with such maladies."

E. L. HEDDEN, 38 West 49th St., New York.

Mr. H. G. Trele, 50 Bryan Block, Chicago, Ill., says: "I suffered fifteen years from a severe case of Catarrh; coughed incessantly day and night. I bought a Pillow-Inhaler, and since using it my cough is gone; my lungs are no longer weak and sore, and I am in better health than I have been for years."

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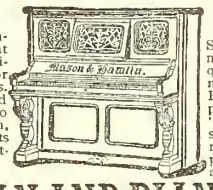
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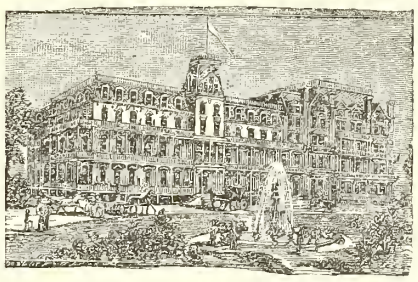


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Useful to Every Lady!

Madame Worth's New Manual of Fancy Work. A New Book, giving designs and directions for Artistic Embroidery, Lace Work, Knitting, Tatting, Crochet Work, Net Work, and all Kinds of Fancy Needle Work. This valuable book is beautifully printed, and contains over

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"The work deserves great praise. Its information is carefully condensed."—*Evening Telegram,* New York.

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NEEDLE WORK



Needle-Work: A Manual of Stitches and Studies in Embroidery and Drawn Work. This manual is an attempt to systematize and arrange in an order convenient for workers, the modern methods in Embroidery and Drawn Work. **Edited by Jenny June.** The author has felt the desire and the responsibility involved in aiding women to a true and practical guide to the beautiful art of needle-work. When the Angel of Mercy begged that woman might not be created because she would be abused by man, as the stronger, the Lord listened, but felt that he could not give up the whole scheme of creation, so he gave the loving Angel permission to bestow upon her any compensating gift she chose, and the Angel pityingly endowed her with tears and the love of needle-work. This book is printed on fine paper, has a handsome cover, and contains

200 Illustrations

The list of stitches, with illustrations, are: Buttonhole—Hemstitch—Brier Stitch—Crow's Foot—Herring Bone—Fedder Stitch—Two Tie—Three Tie—Drawn Work—Stem Stitch—Twisted Chain or Rope Stitch—Split Stitch—French Knot—Solid Leaf—Satin Stitch—Padding—Darning Stitch—Skeleton Outline—Couching, Kensington, Filling, Coral, Italian, Leviathan and Holbein Stitches—Applique—Interlaced Ground—Weaving Stitch—Gold and Silver Thread—Arrasene Ribbon Work, etc.

Designs in Needle-Work are given to decorate My Lady's Chamber, My Lady's Robe, the Dining Room, Parlor and Library, and for Linen and Cotton Fabrics, including embroidery designs for Mantel Scarfs—Bed Spreads—Child's Quilt—Pillow Covers—Cushion Tops—Bureau Scarfs—Table Covers—Chair Backs—Morning Sacques—Artist Jackets—Walking Dress—Afternoon Dress—Evening Dress—Handkerchiefs—Mufflers—Fichus—Piazza Wraps—Sashes—Fans—Slippers—Bonnets—Parasols—Aprons—Work Bags—Opera Bags—Glove Case—Sachets—Lunch Cloths—Dinner Cloths—Napkins—Doilies—Table Mats—Corn Napkins—Fish Napkins—Tray Covers—Tea Cloths—Curtains—Panels—Banners—Screens—Sofa Cushions—Piano Scarfs—Chair Scarfs—Sofa Rugs—Photograph Cases—Book Covers, etc., etc. This will be found to be the only standard book on the subject of needle-work.

Arcade Publishing Co., 143 LaSalle St., Chicago.

NEWS OF THE WEEK.

WASHINGTON.

Senator Hoar yesterday introduced in Congress a bill providing for a method of inquiry by National authority in cases of murder like that of negroes recently at Carrollton, Miss.

The March debt statement shows a reduction for the month of over $24,000,000, and for the nine months of the current fiscal year of $67,000,000 against about $45,000,000 for the same nine months of the preceding year. In addition to a reduction of $20,000,000, in the bonded debt since March 1st, there has been a reduction of $15,000,000 in outstanding gold certificates, and $3,000,000 in outstanding certificates of deposit.

In the Senate Senator Cullom spoke upon the bill introduced by him to appropriate $500,000 for the construction of a monument to Abraham Lincoln.

FOREIGN.

In the House of Commons Thursday a member of the government stated that the policy inaugerated by the Marquis of Salisbury in regard to Greece would be carried out. All the powers will immediately strengthen their fleets in Greek waters.

London, April 2.—Sir Horace Rumbold, the British Minister to Greece, has been ordered to join with the other foreign diplomatic representatives at Athens in sending to the Greek Government a final strong remonstrance against Greece's warlike attitude. This remonstrance will be tantamount to an ultimatum, and if Greece ignores it the foreign fleets will act forthwith. All the foreign squadrons in the waters of Greece are being hastily reenforced.

COUNTRY.

Mr. Powderly and his associate members of the Executive Board of the Knights of Labor surrendered Tuesday. Mr. Gould refused to interfere in the matter at all, and Mr. Powderly finally issued an order for the Knights to return to work on General Manager Hoxie's promise to meet a committee of Missouri Pacific employes to settle existing difficulties by arbitration or mutual agreement. According to this the men must return to work before any negotiations can proceed, and the strikers are to be received not as Knights of Labor, but as Missouri Pacific employes merely.

Mr. Powderly telegraphed Chairman Irons Tuesday night to have the strikers return to work as soon as possible. At East St. Louis mobs prevented the departure of trains, except on the Wabash road, the interests of which are being looked after by deputy marshals. The aid of Illinois militia has been invoked, and certain companies have been ordered to hold themselves in readiness. Employes of the St. Louis Transfer Company struck Tuesday morning when informed that the company had decided to furnish them a squad of United States marshals as protection in stopping the ferryage of freight across the river. Unknown persons tampered with the rails near Parsons, Kan., wrecking a freight train, resulting in serious injuries to a mail agent.

The executive of the Knights of Labor at St. Louis issued a card to the public, stating that the committees sent to the railway officials to effect a settlement of the strike had been either treated with specious interfringes or refused a hearing. At East St. Louis Governor Oglesby addressed the strikers, warning them to keep within legal bounds. In reply the spokesman of the strikers deprecated all acts of violence, but complained that while the railways were willing to pay the wages demanded, they refused to deal with them as Knights of Labor. The Mayor and merchants of St. Louis requested Gov. Oglesby to send militia, to which he replied that the full powers of the sheriff had not yet been put forth, but should troops come to East St. Louis, they would mean business. A regiment of the Kansas militia has been ordered to Parsons where mobs have prevented the running of trains. At De Soto, Mo., seven of the strikers were arrested by the sheriff, and warrants are out for fifty others.

The great railroad strike has culminated in bloodshed at Fort Worth, Texas. A posse of deputies from the sheriff's office were detailed to protect a train which was pulled out of the Missouri Pacific yards. They were fired upon from ambush by the strikers and one of the officers was killed, two were mortally wounded, and one of the strikers was hurt. It was rumored that the strikers threatened to burn the town. The governor has ordered out the troops and the citizens are to be in arms to protect their lives and property. A dispatch received from St. Louis last Sunday night states that Powderly's New York order had been revoked by the General Committee of the Knights, and that a bitter war was liable to result.

About 2,500 miners on the Baltimore and Ohio road and its branches struck Thursday for an advance of one quarter of a cent per bushel.

Sixteen hundred delegates from Knights of Labor organizations will hold a convention at Cincinnati, April 17th, and Mr. Powderly is expected to preside.

Fire broke out in the Planters' House, the oldest hotel in St. Louis. There were about 150 guests and fifty employes in the house at the time. All escaped save four servant girls, who perished from heat and suffocation. The main portion of the building was not damaged and the loss was only about $5,000.

An unusual season of meteorological disturbance culminated in New York, Wednesday. Rain fell for seventy-two hours. At night telegraphic communication was wholly suspended between New York and the rest of the world. Again and again electrical convulsions stopped the working of every wire in the Western Union office.

Specials from North Georgia and Alabama, March 30th, show heavy losses from freshets. It has rained continuously since the previous Sunday. The rainfall in Atlanta has already been over ten inches. Rivers are flooded, and great loss of property reported. Every railroad leading out of Atlanta has suspended traffic. Many bridges are down, and it is thought others will fall to-night.

A special from Prattville states that a cotton factory there has been undermined and fallen in and is a total wreck. The loss is $85,000. Two hundred laborers are thrown out of employment.

A cyclone swept across a portion of Bullock county, Alabama, and in its path struck a negro church in which a funeral was going on. The church was blown down and four persons killed and ten badly injured.

The Lincoln Park Commissioners of Chicago are going to build a breakwater, from one to two miles long, about 400 feet from the shore to protect the Park and Lake Shore drive. It is said the surface of the lake is now two and a half feet higher than it was seven years ago.

Fire at Key West, Fla., destroyed a large number of buildings and caused a loss which will aggregate about $1,000,000. There was no water at hand with which to fight the flames.

Two children of Thomas Rollison, living near East Saginaw, Mich., died Tuesday from eating wild parsnips, and their mother is not expected to recover from the effects of the poison.

Seventeen buildings with a number of horses, mules, and cows, were destroyed by fire at Columbia, Mo., Sunday, entailing a loss of $63,450. Fire at Bronson, Mich., Tuesday morning, burned four stories, a woman and her daughter perishing in the flames, while other persons were badly burned or wounded.

A cold wave is general throughout Texas, with heavy snow in some districts. Thousands of sheep having been sheared in the past two weeks, stockmen fear heavy losses.

Geronimo and three other Apache chiefs, with 29 hostiles and 48 squaws, surrendered to General Crook on Saturday, and are now being conducted to Fort Bowie, A. T.

The two leaders and seven of the mob who drove the Chinese out of Oregon City recently were indicted by the United States Grand Jury at Portland Tuesday.

A steamer collided with a bridge at New Orleans Tuesday and sank, two men being drowned. Another steamer, which was aiding in the rescue of the crew, exploded her boilers, four persons were blown overboard, perishing. Five others were seriously wounded.

It is stated that Dr. Luther C. Rose, of Palmyra, Ohio, has perfected a telephone transmitter which will render conversation between New York and Chicago an easy matter. A test of a circuit of 878 miles was made Monday, resulting in the ticking of a watch being plainly heard.

MISCELLANEOUS.

DR. JONES' RED CLOVER TONIC

Is the best known remedy for all blood diseases, stomach and liver troubles, pimples, costiveness, bad breath, piles, ague and malarial diseases, indigestion, loss of appetite, low spirits, headache, and all diseases of the kidneys. Price 50 cents, of all druggists.

CHAS. M. CONNOR, Nashua, Iowa, says: "I cheerfully recommend RED CLOVER TONIC for stomach troubles and liver complaint. I am now on my second bottle, and it makes me feel *like a new man*."



Just published, Practical Poultry Raising. By FANNY FIELD. The greatest of all American writers on Poultry for Market and Poultry for Profit. Tells how she cleared $449 on 100 Light Brahmas in one year; about a mechanic's wife who clears $300 annually on a village lot; refers to her 60 acre poultry farm on which she clears $1,500 annually. How to put up buildings, raise green food, etc. Tells about Incubators, brooders, spring chickens, capons, and how to feed to get the most eggs. Price 25cts. Stamps taken. Address R. B. Mitchell, 69 Dearborn Street, Chicago.

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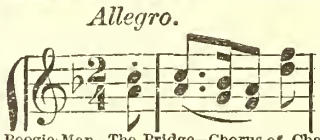
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The extravagant dress of our American women once astonished a well-known English clergyman, who had preached a morning in a magnificent New York church. As he watched the congregation filing out of the aisles, he asked, "Do American ladies, then, go to some place of amusement after church? They are dressed for the theater."

The laboring men of America never had a truer friend than Abraham Lincoln. During his Presidential term he counseled the workingmen of New York against the spirit of revenge, and strongly but kindly rebuked the agrarian spirit which now is breaking out in strikes and boycotts. Said he: "That some should be rich, shows that others may be rich, and hence is but encouragement to industry and enterprise. Let not him who is houseless pull down the house of another, but let him labor diligently and build one for himself; thus by example assuring that his own shall be safe when built."

A non-affiliating member of the Knights of Labor lodge lately said to a Chicago friend, that it would be worth his life to reveal the secrets of the order; that their vengeance was much more to be dreaded than that of the Freemasons. His opinion is evidently shared by others in that order. Last week a young man named Schmidt hung himself in Davenport, Iowa, being driven crazy by his fear of the Knights of Labor. He had accidentally revealed some of the secrets of the society, and was therefore expelled. The matter worked upon his mind until suicide was the result.

It does not necessarily follow that the Missouri Pacific railway, because it is run to pay dividends on fictitious capital amounting to $39,500 a mile, is unjust to its immediate employes in the matter of wages. It owns 847 miles of road, includes in its system 995 miles, and operates in all 6,046 miles, the Texas & Pacific included. The 847 miles owned are represented by $29,974,800 in stock, and $28,895,000 in bonds, actually issued. The road is capitalized, therefore, at $69,503 a mile. It has besides received State aid in money and has had land grants. A new road can be constructed in the West for $16,000 a mile, but allowing the cost to be $20,000, and the equipment of engines, cars, etc., to be $10,000 a mile, the artificial capital is therefore $39,500 a mile. One way to pay interest on this watered stock is by cutting down expenses to the lowest limit; another is to overcharge in traffic rates. There seems to be no complaint of low wages; if there were the men seem to be able to secure relief from such a distress. But the people along the line who pay freight one way on produce, and the other way on goods, are the real complainants. They, too, are the ones who have most suffered from this war of lodge against labor.

Mr. Powderly, chief of the Knights of Labor lodge, is a devoted Catholic, and in his long secret circular to the members of the order two weeks since, his mention of the interference of the church referred to the action of the Romish bishops in several dioceses condemning the order and commanding Catholics to leave it. The Mollie Maguires in Pennsylvania, when committing their greatest atrocities were members of the Catholic church, and at command of their priests those more active in the order would cease for a few months to work with the Mollies in order to keep good standing in the church. It is to this church Powderly refers when he says: "The church has been watching our order for years. In our infancy we had but little power for good or evil. To-day we are the strongest as well as the weakest labor organization on earth. Strong in numbers and principles, strong in the justice of our demands, if properly made, we are weak in the methods we use to set our claims before the world. Strikes are often the forerunner of lawless action. One blow brings on another, and if a single act of ours encourages the anarchist element we must meet with the antagonism of the church. I warn members against hasty, ill-considered action. The church will not interfere with us so long as we maintain the law."

If the railways and the public at large suffer, and that severely, from the strikes, it is but reaping what they have sown. Year in and year out, at the demand of their patrons, the railways have kept up their Sabbath violation, breaking down the conscience and morals of their men and training them to disorder and crime. East St. Louis, where the battle rages most furiously and with least reason, has long been noted for its outbreaks, which once and again have been settled by the military authority of the State. It is a city full of Sabbath-breaking. Many of our railway managers are Christian men; why can they not see that reason, law, policy and religion are combined against Sabbath railroading, and begin a movement, which they are well able to bring to a successful issue, against this evil. If the railway men would strike for their Sabbath, their demands would have the almost universal sympathy of the people. Let the men continue to demand double pay for Sabbath work until it becomes unprofitable as well as unlawful.

The agitation of the Sabbath question among the workiugmen of Germany shows that the lessons we are learning are of world-wide influence. A recent conferenee of soap-boilers, leather-dressers, moulders, porcelain and glassmakers, cigarmakers, engravers and butchers was held in Berlin, and resolutions were adopted condemning Sunday work, and urging legal prohibition. Mr. Powderly and his order would do well to note this. They can make no genuine and lasting reform in the condition of the laborer while they ignore God and his laws. Powderly says he has had no Sabbath for seven years. The railroad men and the Knights of Labor know no Sabbath in their attempts to settle their difficulties. They were in conference in New York on Sabbath the 28th of April just as they had been on the preceding Saturday, or as they were on the following Monday. In this desecration they place themselves on a level with the gamblers, saloons, horse-racers and bummers. The Germans of this class lately met in Cincinnati held meetings to demand absolute "personal liberty" for Sabbath reveling. Fifty German pastors met immediately in that city to protest against such ruinous sentiments.

KING ALCOHOL AND THE DOCTORS.

BY REV. J. D. GEHRING.

(Continued from last week.)

Now, then, doctor, as I don't want the argument all on my side, I wish you would, if you can, produce one statistical item, or any other fact, to show that the use of alcohol, as a curative or preventive remedy, improved health, prolonged life, or increased the efficieucy of the individual soldier, or of any branch of the service. Or, if you have no army experience, you may give such evidence from your professional experience.

It is very common, I know, for even good temperance people to oppose such evidence as the above by referring to cases of sick or injured persons having been "kept alive" or "restored" by whisky bitters or port wine. But, we ought always in such cases, to stop long enough to inquire whether such persons were really, undoubtedly cured, or "kept alive for weeks," by those potions; or, whether they did not rather recover and live on in spite of the poisonous doses. For, if anything is to be proved by such inferences, what can we prove by the fact that very many sick and injured persons, to whom alcoholic stimulants are administered by the advice of a physician, do not recover, but die?

That I am treading upon "holy ground"—speaking from the doctors' standpoint—I know from experience. Let me illustrate with one incident:

Several years ago, when I was pastor of a church in Illinois, the temperauce people of Trenton, a town having a large German population and, of course, many saloons, invited me to come over and talk to a German audience on temperance. For entertainment during my stay I was directed to the residence of the pastor of the Presbyterian church. If my memory is not at fault, "mine host" was then a widower (or bachelor), and "sojourned" with the family of a venerable doctor of the place, who was, also, an officer in the Presbyterian church. Well, during the course of the evening the conversation was turned into the prohibition channel, and the utter annihilation of the liquor traffic was freely advocated; only the old doctor *seemed* to be a little conservative. But, my dear sir, you should have seen the old patriarch "bristle up" when I ventured to speak against the use of alcohol as a medicine! Had I taken the same ground against the use of quinine, he could not have manifested more earnest zeal in his defence. He had not been eloquent when discussing the temperance movement, and I had concluded that he was somewhat like Moses, "slow of speech, and of a slow tongue;" but in defence of the physicians' whisky bottle I found he could be furiously eloquent and bold. I must confess that the brief "tilt" with the doctor did uot increase my enthusiasm for the lecture that eveniug. I fouud just what I feared; plenty of empty pews in the church. One sweep of the eye around the room convinced me that my (German) audience was not there—had not been *specially* invited, quite likely. We took a vote on the question, and it was unanimously decided that I should deliver my lecture in English. The doctor's stern face, so conspicuously promiuent before me, kept me conscious of the fact that the prohibition question, as I understood it, believed it, and was in the habit of discussing it, was not popular in that audience.

Before I left Trenton I was thoroughly couviuced that, in the estimation of the old doctor at least, if not of all the "temperance people" of the place, I had not earned my money. They evidently expected me to "give it to the Dutch" red hot, but to leave "decent people" alone.

Now then, doctor, as I know you to be good natured and patient, I wish to ask you a few more direct questions bearing on the prevailing custom of the "Profession" to give your patieuts alcoholic stimulants:

Does whisky act beneficially upon the digestive organs—or, in other words, upon the nerves of the stomach? Does it create a healthy appetite, and does it assist the digestive and assimulative proeesses? What is the philosophy of the matter?

Let us honestly seek the truth in answering these questions.

A dose of whisky, or bitters, will excite the delicate and sensitive nerves of the stomach for a short time, and this excitation or irritation you delude your poor patient to believe is hunger—appetite. A dose of capsicum produces the same effect, but does less harm. I know very well that you claim to give these stimulants according to the requirements of the case and the condition of the patient: but let me ask, why in the name of sound logic do you not administer "Bitters" or "Port," "Sherry," and such like, as you do quinine, calomel, belladonna, or morphine? The law which governs the administration of the latter, must, surely, also govern the former, when used as a medicine: but your practice in the case of alcoholic prescriptions is contrary to medical science and law, contrary to good sense, and contrary to the experience and testimony of some of the most noted leaders in your profession.

The time comes in the history of a case when, according to your judgment, your patient needs a little tonic or stimulant "to aid the recuperative processes of nature." How do you proceed? Instead of placing in the hands of a responsible nurse or attendant a bottle of the purest alcohol you can procure, and giving explicit directions with it to administer a certain number of drops in a specified quantity of water, you take out your note-book and hastily write:

"℞. Best Port, one pint.
Sig. Take a good swallow three times a day."

Some one goes to the drugstore (or to a saloon) and gets a pint of the "best" port wine. (Every druggist keeps the "best" you know). Now, you know no more of the strength, quality, or purity of the article your patient gets and uses than you know about the amount of salt contained in the Atlantic ocean. Neither do you know, or care, how much or how often your patient takes of your prescription. Quite probably the taste and effect of the "medicine" are so agreeable that the "dose" is increased and repeated at random, and you, the physician, are none the wiser: unless, indeed, complaint should be made that your patient got drunk and had "a relapse."

Now this, as you must acknowledge, is the usual practice: but how about the *law?* In regard to quinine, for instance, you believe that the purest is the best. If some of the medicines you use are found to be deficient in quality, adulterated, you wish to be quite sure that the adulterations are harmless. But even then you will give the apothecary, who sold them to you "a blowing up," and threaten to get your supplies elsewhere.

Now why, in the name of common sense and of "suffering humanity," do you not apply the same rule to alcohol? If you administer it, in any and all cases, as a medicine, you desire so have the purest you can get. You want to be so sure of its purity that you can guarantee the article to your patient. Then, and only then, can you know just exactly what your patient is taking, how much he ought to take, and when he ought to stop taking it.

When you prescribe whisky "Bitters" or "Old Port" at random, however, your patient gets a little of the "medicine" you want to give him, and a large percentage of something else—what that something else is, you never stop to inquire. The most harmless part of "good Port" is the amount of water it contains, and of that there is nearly one-half, or, say, nineteen gallons to a barrel of forty gallons.

Next in importance, as to quantity, is the article that you are after (the alcohol), of which fifteen gallons to the forty is sometimes added. Then you have a mix-up of three gallons sugar syrup, one gallon of vinegar, two gallons of cherry juice, four ounces tincture of gum kino, four ounces of tartaric acid, four ounces of "Port" wine oil, and three lbs. of malva flowers, steeped in the water. Here you have forty gallons, or about one hundred and sixty dollars worth (retail) of the "Best Port wine!" The "wine," however, as you see, is not there, for there is not a spoonful of grape juice in the whole barrel.

Have you ever read a little book written by Eli Johnson, the great temperance lecturer, "Drinks from Drugs: or The Magic Box"? That little book gives all the information any doctor ought to need, to prove to his entire satisfaction that when he prescribes "Port," "Sherry," "Brandy," or any other such drinks, he prescribes poisons of the most injurious and deadly kind. I am indebted to that excellent little book for several of my statements. And right here I want to give you another item which shows that all the fancy liquors and wines known to the trade, and many of which are "guaranteed to be imported," are compounds of the most villainous kind. I quote from page sixty-two of that book the following testimony, from the hand of James Morton, president of the "Temperance Brotherhood of Christian Churches:"

"BROOKLYN, N. Y., Oct. 21, 1881.

"*To whom it may concern:*—

"In the autumn of 1875 I was in the large trial-room of the Board of Police and Excise of the city of Brooklyn, where there were more than two hundred liquor dealers present, when the Hon. B. E. Hale—president of the Temperance Brotherhood of Christian Churches at the time—said to the liquor dealers: 'Gentlemen, I will give any of you fifty dollars for one pint of pure French Brandy; or, I will give you fifty dollars for one pint of pure port wine. You may have ten days to deliver them in, and when delivered, you shall have your money.'

"The challenge was not accepted. Truly yours,

"JAMES MORTON."

Now, I wish to direct your attention again to that port wine, the formula for which I gave you. The recipe calls for fifteen gallons of "pure spirits, proof," to nineteen gallons of water. To show that even this villainous concoction is a superior article, I will give you another formula for making port wine, and —mind my words—these formulas are not inventions of my own, but are, verbatim, as found in a book largely used by the wholesale and retail liquor trade as a guide book. The book bears this title: "*Process for the Manufacture, Improvement and Imitation of Liquors.*" Here is the formula for making "Port."

"33 gallons prepared cider [!!]; 5½ gallons neutral spirits; 4 pounds refined sugar; 2 ounces tincture kino; 1 ounce tartaric acid; 6 ounces powdered rhantany root; 3 pounds raisins; 1 qrt. alcoholic starch in solution."

Here again, you see, there is no grape juice used; and only five and one-half gallons of that which, the doctor thinks, his patient is in need of "to build him up, and to give him a good appetite." Or, in other words, the poor victim of professional blindness is compelled to filter through his debilitated stomach eleven quarts of "prepared cider," that he may get the doubtful benefit of one quart of diluted alcohol. And this outrage upon human nature the doctor is pleased to style, "toning up the system"(!)

But, it is of interest here to inquire, what is the chief ingredient, next to the water, of this great "Stand by" of the medical profession? In the formula above given it is called "prepared cider;" and, in the same book which reveals the port wine secret, we find also explicit directions for making the "cider." This is how it is done:

"IMITATION CIDER.

"35 gallons soft water; 35 pounds brown sugar; 2 pounds tartaric acid; 1 quart of yeast.

"DIRECTIONS:

"Stir up well, and let stand 24 hours, with bung out. Then add 3 gallons neutral spirits, and bung tight. Let stand 48 hours and it is ready for use."

Following we find this foot note: "This cider, though not so good for fine wines, will answer all general purposes. Either neutral spirit or alcohol may be used in either formula if greater strength is desired for the wines; or, tincture of pepper may be used for the purpose when economy is the object."

Which, do you suppose, doctor, is generally "the object?"

Parkville, Mo.

THE UNITED BRETHREN COMMISSION.

BY PROF. C. J. KEPHART.

The admission by Bro. Floyd that the constitution needed "no formal acceptance," is an admission that it never received more than the "tacit acceptance of the church." For there is no authoritative record to show that *the General Conference of 1841 was authorized to adopt a constitution for the church.* If Bro. Floyd denies this statement, *I here and now call upon him to present such record.* If this be not done, this part of the discussion is closed so far as I am concerned. What if I had called Prof. Drury to my help? I should have no reason for shame. I did not, however, call him, but put on the witness-stand one more formidable than he, the records of the church. Bro. Floyd is hereby requested to cross-question the witness.

My statements in defense of the Commission are given, not because I think the appointment of the Commission was the best thing that could have been done. I am not dealing with that question. Nor do I defend the work of the Commission, because I think it perfect. I simply argue that the appointment of the Commission is in perfect harmony with the constitution and usage of our church, and that the report of the Commission condemns secret societies on the only ground upon which their moral character can be determined.

The General Conference of 1885 did not in any sense nullify any part of the constitution. Section 4 of Art. II. does say that "No rule or ordinance shall at any time be passed to change or do away with the Confession of Faith as it now stands." This, however, only forbids the General Conference from making any such rule or ordinance. It is simply a restriction upon the General Conference, and in no way forbids an amendment or change of the Confession, if such amendment or change have the proper approval of the membership. This will be evident when we remember that it is the General Conference which makes rules, and also that the article on amendments except no part of the constitution from amendment. The General Conference of 1885 passed no rule or ordinance to change or do away with the Confession of Faith. Hence, it in no sense nullified this article. Nor did it nullify the next article quoted by Bro. Floyd. It interpreted the word "request" to be equivalent to the word "vote." The only reasonable interpretation that it can have is the same interpretation given by Dr. Davis to the same word eight years ago, to his class in pastoral theology, and reiterated by him since that time. I accepted the Doctor's interpretation then, and I accept the same to-day. The General Conference also interpreted the words "whole society" to mean the church at large, as distinguished from its representative body, the General Conference, an interpretation that is entirely proper when we remember that in the constitution of 1837 the right to amend was given to the General Conference, and also by the fact that it is universally recognized that only those who choose to vote should have a voice in matters of government. If the General Conference has the right to pass on the validity or invalidity of the constitution as it did in 1849; if it has the right to interpret the Confession of Faith as it did in 1857, when it changed the words "this respect" to "these respects," it has also the right to interpret this clause of the constitution, especially when the interpretation is reasonable, as this one is. At this point there was no attempt at nullification, but a distinct recognition of every right guaranteed to the membership of the church.

Bro. Floyd next lays it down as a universal principle that "No legislative body has the right to delegate its responsibilities and privileges of legislation to another body." This I deny. It is true only when the right to thus delegate "responsibilities and privileges" is denied by fundamental law or established usage. When it is not thus denied, there is nothing to prevent one body from delegating authority more than another.

This is exactly the condition in our church. There are only three respects in which the constitution of our church forbids the General Conference from delegating its authority. "All ecclesiastical authority herein granted *to make or repeal any rule of discipline* is vested in a General Conference," etc. "The General Conference shall define the boundaries of the annual conferences." "The General Conference shall . . elect bishops." These are the only places in which authority is restricted wholly to the General Conference, viz.: "to make or repeal any rule of discipline," "to define boundaries of annual conferences," "to elect bishops." Outside of these restrictions there is nothing in the constitution to prohibit the General Conference from delegating any authority it may possess. If so, let us see it.

The action of the General Conference has been all along in harmony with this idea. The case of the Commission is by no means the first in which the General Conference has delegated its authority. On page 52 of the discipline of 1881 we read: "The Bishops shall hold annual meeting in which they shall determine the time of holding the annual conferences, decide questions of discipline, adopt measures to secure uniformity in their administration, and when circumstances demand it, appoint fast and thanksgiving seasons." Here is given to the Board of Bishops authority that as truly deserves being called legislative as any authority conferred on the Commission. Article VII. of the Constitution of the Missionary Society, a creature of the General Conference, confers upon that body certain powers which are as truly legislative as is any authority given the Commission, especially that part relating to the appropriation of the general funds of the church.

Article V. of the Constitution of the Board of Education, another creature of the General Conference, says: "To accomplish these results the Board may cause an annual collection to be taken. . . . "If it deem best it may appropriate" (the word evidently should be "apportion") "the amount to be raised to the various conferences." To this Board is given the right to lay a tax upon the entire church, usually one of the exclusive prerogatives of the supreme legislative body. A reference to the rules of the Printing Establishment in connection with the constitution of our other general Boards, will convince any one that the General Conference claims the right to confer legislative authority upon, or withhold it from the Boards which it creates. Rule 2, says: "The legislative authority herein granted shall be vested in the General Conference of said church," a statement like which nothing appears in the constitution or rules of any other Board which the Gen-

eral Conference has created, while in fact it has conferred legislative authority upon the others. In seeming violation of the express terms of the constitution, we find on page 58 of the discipline of 1881 that the General Conference has even delegated away the authority, under certain circumstances, to elect a bishop.

Now, did the General Conference authorize the Commission "to make or repeal any rule of discipline?" It did not. The amendments which they provide have no force whatever until approved by the proper vote of the church. The plan of submitting the amendments cannot be called a rule of discipline any more than can the measures adopted by the different general boards for the accomplishing of the work committed to them. The Commission was given a work, viz.: to formulate and present to the church-amendments to the Confession of Faith and constitution, and also authority to provide such method as in their judgment was necessary to secure the fullest expression of the will of the people respecting those amendments. No provision made by the Commission can, with any propriety whatever, be called a rule of discipline.

Bro. Floyd still objects because all this is "to be done without reporting to the General Conference for its approval or rejection." Where does our constitution give to the General Conference the right to approve or reject an amendment to the constitution which has been approved by the membership. That would be a strange procedure, for the people to express their approval of a measure, and then elect a body to represent them, and give to that body authority to reject what they have approved. The constitution says that the only way in which that paper may be altered is "by request of two-thirds of the whole society;" and gives to the General Conference no authority whatever to express its approval or disapproval of the will of the membership. The only office which the General Conference has in this matter is to determine that that expression has been properly received and to publish that expression, and this office it has in a perfectly constitutional manner delegated to the Commission and the Board of Bishops.

Bro. Floyd asks me to state the *ground* on which the proposed article on secrecy condemns secret societies. On the ground that they infringe upou the rights of those outside their organization, and their principles and practices are injurious to the Christian character of their members. It is the statement of a fundamental principle, just as is the expression, "he that believeth and is baptized shall be saved." Neither of these statements make any application of themselves to individual cases. It does not pertain to law to make application of itself to the cases which come under it. That belongs to the judiciary. But he asks "How can it be determined what secret societies do thus infringe?" I answer in the same way that the court determines who has committed a certain crime by examination of evidence. But he replies, that puts the church in the position of plaintiff to prove the charges before conviction can be obtained. I answer, most assuredly. The church no more than the civil courts can pass judgment against any man or organization until he or it has been proved guilty.

Bro. Floyd's remark puts him in the very awkward position of favoring the condemnation of all secret societies without any proof of their guilt other than that they are secret. If our church has been going on all these years, as Bro. Floyd's remark indicates that he thinks it has and still should do, condemning these organizations *a priori*, I consider it high time to call a halt, and get back to something sensible. If it can be shown that the fact that societies are secret causes them to come under the condition as given in the report of the Commission, then we may condemn them for that one feature; not, however, because they are secret, but because their being secret renders them prejudicial to the welfare of either their members or those without them.

Toledo, Iowa.

A SECOND STEP FOR THE U. B. COMMISSION MEN.

BY MRS. A. BUTLER.

Dear Cynosure:—You have had the Commission question ably discussed in your columns by the learned and those in high places, but there are those in the lower walks of life in our church, who have said little, yet feel deeply on this subject. Some have toiled thirty, forty, and even fifty years, often denying themselves of the comforts of life that they might have a few dollars for the missionary cause, and the various interests of the church. This they have done year after year, gladly, because they loved the pure, stringent rules the church had set up as a wall of separation between those who come to her for help and the outside world.

Such members often looking over, under and through all this talk of law, constitution, confession of faith, etc., feel and believe the object of all this business is to get rid of this rule against secret societies. All classes seem to know that this is the real object. I have been surprised to hear some who have not read the *Cynosure*, nor heard of the *Conservator*, express their belief so decidedly on this point.

Yes, there in our Discipline stands that rule which completely bars out those who have united in a brotherhood with rumsellers, infidels, and other evildoers, and that rule must be got out of the way at any cost. We believe this thought and desire was father of the Commission, and that the originators of that paper never expected it to stand nor be adopted by the church; but to serve as something to attract the attention and divide the members in sentiment, thus demoralizing the church and making way for secrecy to slide in under cover of the fight about law, constitution, etc.

Believing this, we are not so anxious to know whether this commission business is according to the laws of our land, or any other land, but is it according to the law of God? and is it right to fellowship these orders? These are the questions that concern us most.

We turn to the higher law and find it written, "Have no fellowship with the unfruitful works of darkness; but rather reprove them,' and we wonder who will dare refuse to *fellowship* them, or dare *reprove* them under the new law.

But then we are told it will only admit minor orders, and they are harmless. We turn again to the sacred pages and read, "Be ye not unequally yoked together with unbelievers," and as we look around, we find even in these, many unbelievers, those who scoff at Christianity, often the very leaders of these orders being ungodly. But still we search the law of God, and find Jesus himself commanding his followers to "Swear not at all; neither by heaven, nor by the earth"—"nor by any other oath," James adds, and we wonder who will dare teach that they may and be guiltless? Can a church or nation trample these plain commands under foot and yet prosper? Did Israel of old? Was not Solomon a "good man"? But what does God say when he took "strange wives and worshiped their gods"? "Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I commanded thee, I will surely rend the kingdom from thee, and give it to thy servant." Jesus said, "Whosoever heareth these sayings of mine and doeth them, I will liken him to a wise man, which built his house upon a rock," etc. But how about the teacher who not only does not *do* them, but teaches others not to. Read the first part of the 4th chapter of Deuteronomy to see how God requires his people to keep his commands.

It makes one heart-sick to think of the condition of our church. There should be a new "Outlook" written. It might be humiliating, but then if given faithfully, it might do good. As we look over the past history of the church we see her as an adamantine wall, standing firm against slavery, intemperance, and secrecy, until slavery has fallen, and intemperance and secrecy are becoming the foremost questions of the day; and just as such strong men as Joseph Cook begin to raise the warning voice and turn their batteries against these evils, the leaders in our church begin to haul down their colors and spike their guns.

Ours has always been a prohibition church, but under the new law United Brethren in the lodge will be expected to vote as their grand masters dictate, and that may be to support a brother saloon-keeper or distiller. From our new "Outlook" we are a band of sisters whose hearts have been touched with the lost condition of the Chinamen coming to our shores struggling to build or purchase mission rooms in which to teach these poor heathen the way of life. We rejoice to know that a splendid building has been secured and already success attends their efforts, but our hopes sink and our hearts are made sad, as week after week the news comes that an oath-bound secret organization is murdering the benighted heathen, and driving them from our shores. We tremble for the woman's mission in Portland, but blush with shame when we think that our law makers are willing to rend our church in twain to bring in this and kindred orders.

As we have seen, our mission in Africa prospered beyond all our expectations. We have thought it was because of the faithful manner in which our church has met the curse of slavery in our land, and also faithfully taught these truths to the African in his own country—that slavery, secrecy, and polygamy are sins to be shunned.

In the *Conservator* of March 4th we have these ringing words from Bro. Gomer: "All children taught in our schools have constantly held up before them the fact that all secret orders are sinful heathenism, and contrary to the Word of God." And further on he says, "If the church in America was only as squarely set against secrecy as we are here, there would not be this present trouble."

The query comes to our minds how is this faithful teaching to be eradicated from the minds of these new converts without causing them to stumble? Who is willing to take this responsibility? Who willing to thus "offend one of these little ones," and lead them into sin? Who is the Jereboam that is thus willing to make "Israel to sin," and like the son of Nebat have this reproach forever attached to their name—this the man or these the men, that caused the U. B. church to sin! They tell us they have changed their mind on this subject. If they have why not take one more step and *change churches*, and leave those who cannot change their views while the Word of God stands as it is, without bringing their souls into condemnation, and thus settle this vexed question and reach the peace they talk so much about. First pure, then peaceable, is the law of heaven.

We need not fear for the cause of truth. Only let us be careful in this sifting time that we do not take our stand with the chaff, that will be burned, but strive to ever stand on God's eternal truth, let the consequences in this life bring us what they may. Let us be sure that we keep our "windows open toward Jerusalem," and the lions will never harm us. And "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace."

Avalon, Mo.

SELF-HELP FOR WORKINGMEN.

(George May Powell in the April Century.)

Helping to self-help is a measure potent to prevent labor troubles, and fruitful of large results for good. Capital should help labor to stand alone. Under this head the definition of the capitalist by Smiles, as "merely one who does not spend all he earns," is important. By parity of reasoning, "capital" and "savings" are synonymous; aud the mutual interests of capital and labor are promoted by helping laborers to become capitalists. Hosts of mechanics never rise above journeymen's ranks, because they never have enough ready money to start business for themselves. The moment a man has a reasonable prospect ahead of such a change, he becomes conservative. He is not now so likely to be a factor of labor troubles. Twenty-five cents a day, beginning at twenty-one years of age, put either into a savings-bank or an endowment life insurance policy, would give a mechanic at forty years more money in hand than most successful men have had for a start in the world. The drink and tobacco bills of any one of hundreds of thousands of mechanics would easily carry through such a scheme to secure working capital. The endowment is better, perhaps, than the savings-bank, in that it is impossible to withdraw it, and probably lose accumulating capital on some transient scheme before the "independence fund" has reached a sum sufficient to be effective, or before the man has experience needed to handle his capital wisely. During the last half century this policy among British mill operatives has come much in vogue. One who is laying his course thus finds "birds of a feather flock together." Habits of sobriety and of saving lead the carpenter or the mason to study the higher branches of his trade, and to attention and application, which secure higher wages and less loss of time on sprees. So he gains ability to double the ratio of his fund, and probably has, besides, an extra dollar a day with which to buy a home and better food, furniture, and clothing.

Every million men making such use of a dollar a day throw over three times as much into the scale of home consumption of manufactures as the value of the total annual yield of all our gold and silver mines. Under-consumption, far more than over-production, is to-day the lion in the path of our industries. A quarter of the money working-people worse than waste in liquor and tobacco would give more and better and much-needed home comforts for themselves; would set looms and spindles, forges and lathes rolling out a labor anthem pitched to the key of plenty of work and good pay. It would at once create and consume a volume of productions, making a tangible difference in the output of manufactures. It would help both capital and labor to help themselves. Viewed exclusively from commercial and from politico-economic standpoints, the waste of national wealth by the working-people in drink and tobacco causes more of the trouble between labor and capital than all other causes com-

bined. It has richly repaid some English manufacturers to both suggest these points to their workpeople, and then help them to plan and execute to the end of carrying them into practice. It would not less richly reward American manufacturers to follow the good example. "Nature abhors a vacuum." This is true in other than material realms. The mill owner may be sure that his employes, like his children, will be filling up with bad habits unless he helps them to fill up with good ones. If he enters into their plans with *sympathy*, he can lead them in wisdom's ways. It is not enough to provide night-schools. Mere mental education has well been characterized as "making clever devils." Teaching his people morals and habits of thrift will help the employer quite as much as the employe. Thus will more and better work be got by a given wage expenditure.

It is hard to get people to begin, and carry out, system in schemes for saving. Naturally a person not accustomed to saving regularly thinks the weekly earning so small that laying by anything from it is next to impossible. It does them good to know some facts in this connection: to know that savings-bank records show the largest deposits have not been in times of high wages. The pressure of low wages is found to lead to provident plans and habits. On the other hand, the abandon born of a period of high prices for work has the opposite effect. Further, the largest averages of deposits are not among those paid the highest wages; the principal depositors in Manchester saving-banks, for example, being domestic servants. Consequently, the people want reminding that they need not wait for some time of high wages in the dim future to begin systematic savings.

Trying to ape the rich has kept millions of poor people from where they would ever be able even to begin to live in the style aimed at. This trouble is great in the Old World, but far greater in republican America. The effort of the masses to live beyond their means has created the pressure resulting in many a labor upheaval.

There is no independence, in a secular sense, without liberty and competence. Keeping out of debt and adding something, little though it be, to savings, are the keys to liberty. The man with one hundred dollars ahead, and gaining fifty dollars a year, though earning only ten dollars a week, is better off than one earning fifty dollars a week, but living up to his means. The latter can never earn a home; the former may do so.

There is no better investment for a capitalist than to teach these things to those in his employ. If this suggestion is considered utopian, go with me one hundred and fifty miles north-westerly from London, to a town on the dreamily beautiful banks of the Aire. There you may see what is so much more than has ever been hinted at here, that you will say, like the Queen of Sheba, "The half had not been told." Here is a model town built by Sir Titus Salt, not more for his vast alpaca factories than for his beloved people. As you go about the town, it will seem, as compared with the most highly favored of even New England manufacturing towns, like fairy land. Nearly a thousand cottages have been built for the operatives. These homes are bowered in vines and roses. The streets are broad and adorned with trees. Not common schools alone, but those for teaching art and science, together with public libraries, are there; a spacious and beautiful Protestant church and a charming park also. Here, too, are hospitals for the sick, and baths and gymnasiums for those who are well; a savings-bank, likewise, but no place to buy intoxicating drink. These and other pleasant and useful adjuncts the proprietors have provided for dwellers in their "happy valley," and so help them to rise to a high social, as well as mental and moral level. They so identify themselves with their interests that the better soul within is roused. So these people come to know their employers as their true, sympathizing friends, and they heartily reciprocate the friendship. Any one engaged in getting up strikes would not do well to select that town as a theater of operations. It would be hard to find any one among those villagers who would not help drive him out of the town, and do it in a style suggesting that he would better "not stand on the order of his going." If some pessimist was in search of a business enterprise to hold up as an example of small financial profit, this manufacturing Acadia would not be his model. If, therefore, in this age of Golden Calf worship some keen-eyed capitalist wants to find a first-class business investment, let him establish any kind of manufacturing that has fair margins, and then take his people to his heart in a spirit of Christian philanthropy like that of Sir Titus Salt and his sons.

THE SECRET EMPIRE.

THE KNIGHTS OF LABOR.

The prominence of this most powerful of the labor organizations demands a more complete sketch of its history and character than can be given in a single number. At present we give below: 1st, an official circular sent us by a Michigan friend, which gives information about forming local lodges and the character of those who are allowed membership; and 2nd, the platform of the order, as published to the world. With the latter no one can reasonably quarrel so far as its general purpose of the elevation of the working classes is concerned. To some of the particulars there may be urged valid objections. But the means to this end must be regarded as ill-chosen, unwarranted, vicious, and contrary to true religion and American principles. It is said no oath is taken, but the pledge taken inspires as much dread as the disemboweling, savage imprecation of Freemasonry. Members of the order hold their pledge of secrecy as worth their life. The order has also secret marks that can be chalked about the streets calling members to a secret meeting or ordering a boycott upon some tradesman. Every member passes the same initiation, whether he belongs to any other labor lodge or no, and the ritual, for better concealment, is divided among different officers.

Dear Sir:—In answer to your inquiry for information regarding the order of the Knights of Labor, the following information is given, and a few suggestions as to the manner of joining the order and the forming of local assemblies:

Any female of the age of sixteen, or any male of the age of eighteen, whether manufacturer, employer of any kind, wage-worker or farmer, is eligible to become a member of the order, EXCEPT lawyers, bankers, professional gamblers, stock brokers, and any person who either makes or sells, or derives any part of his support from the sale of intoxicating drink; but at least three-fourths of every local assembly must be composed of wage-workers or farmers.

No local assembly can be organized with less than ten members.

Assemblies may be formed of any particular trade or calling, or they may be composed of all trades. The latter are termed "mixed" assemblies.

Assemblies can only be instituted by regularly commissioned organizers.

The average expense for organizing an assembly, including charter, supplies, seal, and expenses of the organizer, will be about twenty dollars. The charter fee, which is fifteen dollars, must be paid to the organizer.

To form a local assembly, secure not less than ten eligible candidates (twenty are better,) and notify the general secretary-treasurer, Frederick Turner, Lock Box 834, Philadelphia, Pa., or the organizer whose address papears on this circular, when the nearest organizer will be sent to you.

Under the laws of the order, the initiation fee can not be less than one dollar for men and fifty cents for women.

The amount of local dues is regulated by each local assembly, but cannot be less than ten cents per month.

The order has also a Benefit Insurance Association, on the co-operative plan, which went into operation on November 1st, 1883. The membership fee is $1.25, and on the death or total disability of a member an assessment of *only* 25 cents is made. Until the membership is sufficient to pay $500, the amount of benefits will be regulated by the receipts from assessments. For full information in regard to the insurance association, apply to Homer L. McGaw, 217 South Main street, Pittsburgh, Pa.

After a local assembly is formed, a candidate for membership must be proposed by a member of an assembly in good standing who has an acquaintance with the applicant.

The order of the Knights of Labor is not a mere trade union or benefit society; neither is it a political party. Some of the special aims and objects of the order are set forth in the accompanying preamble and declaration of principles; but any and every measure calculated to advance the interests of the wage-worker, morally, socially or financially, comes within the scope of the order. To abolish as rapidly as possible the wage-system, substituting co-operation therefor; the settlement of all difficulties between employer and employe by arbitration; to educate its members to an intelligent use of the ballot, for their own benefit and protection, free from the restraint of party or the undue influence of employers or monopolies; opposition to land, transportation, currency, and all other monopolies that affect the interests of the masses, and the protection of all its members in the exercise of all their rights as citizens, are some of the principal objects of the order.

Believing that these objects can be best secured through a thorough organization of ALL branches of honorable toil, you are cordially invited, if you approve of the order, to secure the requisite number to form a local assembly in your locality, and when ready send a written notice to that effect to Charles S Bell, Franklin House, Detroit, County of Wayne, State of Michigan, who is a regularly commissioned organizer, and who will proceed to arrange a date for founding the assembly.

Five or more local assemblies in any locality, within a reasonable distance of each other, may form a district assembly, for the better protection and regulation of trade matters.

Local assemblies located at any distance from a district assembly, are attached directly to the general assembly.

The general assembly meets annually on the first Monday in October at such place as may be selected at each session, and is the highest tribunal of the order. The general assembly is composed of the general officers and representatives from the district assemblies and local assemblies attached to the general assembly.

The revenue of the general assembly is derived from the sale of supplies and a per capita tax of six cents per quarter for every member in good standing.

Each local assembly has control of its own funds, and local co-operative enterprises are encouraged.

The order has a secret work, consisting of pass-words, signs and a grip, for the protection of the meetings against those not members, and against suspended and expelled members.

Each member is required to take a pledge of honor, upon joining, to obey all the laws of the order, and not to reveal any of the business or secret work of the order. No oath is taken.

There is nothing in the laws or workings of the order to interfere with the religious views of any member.

Each local assembly is known by a number, assigned by the general secretary-treasurer. Each local will also choose a suitable name upon organization.

Local assemblies attached to districts have to pay an additional per capita tax of such amount as may be fixed by each district assembly for the support of the same.

Women may become members of the order under the same laws and regulations as men, and may form local and district assemblies; but the charter fee for a local composed wholly of women is only ten dollars. The initiation fee for women is fifty cents.

The order has an official paper known as the *Journal of United Labor*, published semi monthly by the general secretary treasurer; and each local assembly is required to subscribe for at least one copy each year, as it is the organ of official communications from the general master workman and general secretary-treasurer to the order.

For any further information needed in regard to the order apply to the general secretary-treasurer, Frederick Turner, Lock Box No. 834, Philadelphia, Pa.

PLATFORM OF THE KNIGHTS OF LABOR.

Adopted at Philadelphia, September 10, 1884.

The alarming development and aggressiveness of great capitalists and corporations, unless checked, will inevitably lead to the pauperization and hopeless degradation of the toiling masses.

It is imperative, if we desire to enjoy the full blessings of life, that a check be placed upon unjust accumulation and the power for evil of aggregated wealth.

This much desired object can be accomplished only by the united efforts of those who obey the divine injunction, "In the sweat of thy face shalt thou eat bread."

Therefore we have formed the order of Knights of Labor, for the purpose of organizing and directing the power of the industrial masses—not as a political party, for it is more; in it are crystallized sentiments and measures for the benefit of the whole people; but it should be borne in mind, when exercising the right of suffrage, that most of the objects herein set forth can only be obtained through legislation, and that it is the duty of all to assist in nominating and supporting with their votes only such candidates as will pledge their support to those measures, regardless of party. But no one shall, however, be compelled to vote with the majority. And, calling upon all who believe in securing "the greatest good to the greatest number," to join and assist us, we declare to the world that our aims are:

I. To make industrial and moral worth, not wealth, the true standard of individual and national greatness.

II. To secure to the workers the full enjoyment of the wealth they create; sufficient leisure in which to develop their intellectual, moral and social faculties; all of the benefits, recreation and pleasures of association; in a word, to enable them to share in the gains and honors of advancing civilization.

In order to secure these results, we demand at the hands of the State:

III. The establishment of bureaus of labor statistics, that we may arrive at a correct knowledge of the educational, moral and financial condition of the laboring masses.

IV. That the public lands, the heritage of the people, be reserved for actual settlers; not another acre for railroads or speculators, and that all lands now held for speculative purposes be taxed to their full value.

V. The abrogation of all laws that do not bear equally upon capital and labor, and the removal of unjust technicalities, delays and discriminations in the administration of justice.

VI. The adoption of measures providing for the health and safety of those engaged in mining, manufacturing and building industries, and for indemnification to those engaged therein for injuries received through lack of necessary safeguards.

VII. The recognition, by incorporation, of trades unions, orders, and such other associations as may be organized by the working masses to improve their condition and protect their rights.

VIII. The enactment of laws to compel corporations to pay their employes weekly, in lawful money, for the labor of the preceding week, and giving mechanics and laborers a first lien upon the product of their labor to the extent of their full wages.

IX. The abolition of the contract system on national, state and municipal works.

X. The enactment of laws providing for arbitration between employers and employed, and to enforce the decision of the arbitrators.

XI. The prohibition by law of the employment of children under fifteen years of age in workshops, mines and factories.

XII. To prohibit the hiring out of convict labor.

XIII. That a graduated income tax be levied.

And we demand at the hands of Congress:

XIV. The establishment of a national monetary system in which a circulating medium in necessary quantity shall issue direct to the people, without the intervention of banks; that all the national issue shall be full legal-tender in payment of all debts, public and private; and that the government shall not guarantee or recognize any private banks, or create any banking corporations.

XV. That interest-bearing bonds, bills of credit or notes shall never be issued by the government, but that, when need arises, the emergency shall be met by the issue of legal-tender, non-interest-bearing money.

XVI. That the importation of foreign labor contract be prohibited.

XVII. That, in connection with the post-office, the government shall organize financial exchanges, safe deposits and facilities for deposit of the savings of the people in small sums.

XVIII. That the government shall obtain possession, by purchase, under the right of eminent domain, of all telegraphs, telephones and railroads, and that hereafter no charter or license be issued to any corporation for the construction or operation of any means of transporting intelligence, passengers or freight.

And while making the foregoing demands upon the state and national government, we will endeavor to associate our own labors—

XIX. To establish co operative institutions such as will supercede the wage system, by the introduction of a co operative industrial system.

XX. To secure for both sexes equal pay for equal work.

XXI. To shorten the hours of labor by a general refusal to work for more than eight hours.

XXII. To persuade employers to agree to arbitrate all differences which may arise between them and their employes, in order that the bonds of sympathy between them may be strengthened, and that strikes may be rendered unnecessary.

Reform News.

FROM THE GENERAL AGENT.

Crete is an old town twenty-seven miles south of Chicago on the Eastern Illinois railroad, containing three hotels, a number of business houses and a Masonic lodge. Bro. E R. Worrell teaching at Thornton, near by, arranged for a lecture in the M. E. church in Crete on the evening of the 5th instant.

Accompanied by Mrs. Stoddard I reached the pleasant home of Rev. Wm. Morrow at Bloom, three mile north of Crete, where we remained for tea. Here we were joined by Bro. Worrell, and at the depot by some dozen others, who were interested to know more about the secret system. Arriving at Crete we found the church already opened, warmed and lighted, and very soon the friends and the curious began to come in. The pastor, Rev. Mr. Good, was in attendance, rendering every assistance practicable. After singing and prayer, the room had become well filled with a very intelligent audience, in which was a very large per cent of young people. The evening was occupied with a general talk and the interest was increased by the presence of the lodge, which adjourned, as I was told, and came in a body at an early stage of the lecture, accompanied by Rev. Mr. Harris, pastor of the Congregationalist church in Crete. The audience was attentive and orderly, and quietly dispersed, a few coming forward for personal conversation at the close.

There being no train north, those who came down from Bloom walked back a distance of four miles, which Mrs. S. and myself not feeling quite equal to, we took a room at the Wood-House where we were comfortably entertained, and found that our host was a "Royal Arch" from Vermont and familiar with the history of the anti-secrecy struggle in that State. On our return we called on our friend Wm. Grossman at Englewood, who always has a word of welcome and good cheer for true reformers; also on Aunt Laura Haviland, whom we found slightly indisposed with cold, but cheerful as ever and hoping soon to be able to start for Kansas to execute an important mission committed to her in purchasing homesteads for colored people. J. P. Stoddard.

NEW HAMPSHIRE NOTES.

New Market, N. H.

The following dialogue took place between myself and an Odd-fellow:

"Are you an Odd-fellow?"

"I am."

"Also a church member?"

"I used to belong to the Baptist church."

"Do you think you experienced a real change of heart?"

"I was just as good as any of them. Odd-fellowship is better than the church."

Such is the spirit of lodgism. I found one Baptist church that has maintained preaching for over forty years, with its house of worship closed; no conference meeting or prayer meeting, and with little hope of starting again. The leading wreckers are zealous Patrons of Husbandry. In another town lives a man who purposed to join the grange. He went to the lodge-room, was duly accepted, paid his initiation fee, and advanced to that point in the ceremony where the perfection of his agricultural knowledge required that he should be blindfolded. He said: "You are welcome to the three dollars, but *you cannot blindfold me.*" He left the lodge-room never to return. New Hampshire has a few *men* left yet. Pastors are working up to the fearful havoc the lodge is making with the church, but they dare not boldly confront the foe. Job's words are again fulfilled: "The oxen were plowing, and the asses feeding beside them." Still, who would not rather be an ox than an ass? S. C. Kimball,

N. H. Home Missionary.

FROM NORTHEASTERN INDIANA.

The General Secretary's visit to Steuben County and Vicinity.—The Lodge badly demoralized.

Editors Cynosure:—On Friday evening, March 19, Secretary Stoddard began a series of meetings in Steuben county, Ind., and Branch county, Mich. The first meeting was held in the Reformed Presbyterian church, Ray, Ind. The other points visited were Montgomery and Hall's Corners, Mich., and Fremont, Sugar Grove and Clear Lake, Ind. The whole number of meetings held was eleven. The attendance in general was very good. In all these places a good degree of interest was awakened, and a desire manifested to hear more on the subject. The lodge question had never been discussed at some of these points before, and secret societies were in the ascendant and the church on the wane. It created quite a commotion among the members of the craft to hear the secrets for which they had paid so dearly divulged in the presence of a popular and mixed audience, free of charge.

The presentation and proof of the fact that Masonry is a religion without Christ, and that prayers in the name of Christ are un-Masonic, was a blow at the heathen god of the lodge that made his worshipers squirm; and, in fact, some of them are still engaged in a performance somewhat like that of the Ephesians in the days of Paul, when they cried out for two hours: "Great is Diana of the Ephesians."

As usual, there are charges of misrepresentation since Bro. Stoddard has gone. But since opportunity was given to anyone to make corrections, reasonable people will not believe such charges. We wish also to notify all who are not satisfied with Bro. Stoddard's exposition of the lodge that we are ready to pay his expenses any time to return to this neighborhood and give another round on the subject. We regard the mutterings heard since his departure as strong proof that the blows he gave the lodge were those of a master hand who knew where to strike, and that the beast is actually wounded. We will endeavor to keep the subject stirred up until Bro. Stoddard can return.

Yours very truly, R. C. Wylie.

Correspondence.

REV. JOHN RANKIN.

Cherry Fork, Adams Co., O., Apr. 7, 1886.

Rev. Jonathan Blanchard.

Respected Friend:—I write more particularly to inclose to you a sketch of the death of your old friend and brother, Rev. John Rankin, formerly of Ripley, Ohio. I knew him well and have heard him lecture frequently. I well recollect a convention that was held in a grove at Winchester, Ohio, where Mr. Rankin and Mr. Dyer Burgess, and, I think, a Mr. Weed, were the speakers.

We were expecting trouble as there had been some threats made. Sure enough when one of the gentlemen was speaking we heard the fife and drum coming out from town. The captain in front, the music next, and twelve or fifteen men following, each with his club. The speaker sat down. The captain mounted the stand and blustered awhile; and the friends of the speaker who had thought it necessary to carry a walking staff, began to gather up towards the stand. But fortunately, or I might say, providentially, after the rioters played a tune or two and looked about a few moments they quietly retired.

I was then a boy in my teens, but I was ready to take part, and if there had been one blow struck, I have no doubt there would have been lives lost, for there were a number of very determined men present. My father was a strong Abolitionist and an intimate friend of Rev. Dyer Burgess. I myself had a short time before been converted under the following circumstances: My father lived on a public road leading from Maysville to Hillsboro, in a double cabin with a porch between the kitchen and dwelling. My brother and I got up one morning about the break of day to make the fires. In passing from the kitchen to the dwelling we passed through an open porch, and were surprised to see a woman sitting on the porch in the cold. It had snowed that night three or four inches deep. We raised the alarm, and my father and mother were soon out. The woman proved to be a slave who had made her way through cold and mud so far on her way to Canada. After hearing her history we got her warmed up and kept her concealed till next night. Then my father and brother got her on a horse and took her twelve miles to what was then called "the negro camps," a settlement of colored people who had been set free and settled in Brown county. There she employed a colored man to take her twelve or fifteen miles farther. But unfortunately for the woman that colored man proved a traitor. The next day her master got on her track and paid the same man a handsome sum to help him catch her, and she was taken back to slavery.

From that time I was an Abolitionist. I voted for James G. Birney.

I have been watching your editorials during your Southern tour with great interest. I have often wondered how a man of your age could venture to make such a trip in the winter season.

J. W. Baldridge, Sr.

CHINESE TROUBLES AND THE LODGE.

San Francisco, April 11, 1886.

Dear Cynosure:—The Chinese problem we think is not altogether understood in the East. And especially the war made on them on the Pacific coast. Masons use the Chinese as the monkey does the cat's-paw in pulling the chestnuts out of the hot ashes.

Masons have sent their brethren all over this coast to organize every man that they can into the Knights of Labor, Internationals, Cigar Maker's Union, and every other kind of party they can, and then excite these weak-minded men by agitation, telling them to boycott the Chinese.

These Masonic agitators are daily increasing the excitement of these organizations; they are the cause of the Chinese being mobbed in every place.

When they get the mob to work they will have the police or the soldiers near by to protect the Chinese, so they may not get very badly hurt. They do not intend to hurt the Chinese by boycotting, or any other way. Their object is to get this coast into Chinese riots and labor strikes, so as to have an excuse for the President to put California and Oregon under military powers for their benefit in 1888.

They are now boycotting every man that will not join their parties. No man can get a day's work in this city or Oakland, outside of their organizations. They are now turning men out of the mills and corporations, all that are not organized under their control. And men are starving here in this city, while the markets are full of everything to eat.

People from the East had better not come to this coast thinking to get work, for there is but little money in circulation and business is very dull.

People outside of these organizations take little part in the Chinese question in any way.

Masons say in their Temple, "The Chinese must stay, so we can have cheap labor;" and outside they say, "And they will go."

Masons furnish the Chinese with work, and they are always busy at work. They take what they can get and say nothing. Chinese are never seen in saloons, beer-dives, etc., and are never seen drunk.

They always attend to their own business, and never meddle with anyone else.

If the Masonic Congress at Washington would manage the finance in the interest of the people instead of banks, there would be no trouble amongst the laboring host.

"It would be far more appropriate to ask additional legislation to break up" Freemasonry, "that drives out unoffending people, and defies all law, both human and divine." N. Keyser.

DOWNS AND FINNEY.

Boston, April 4th, 1886.

Dear Cynosure:—In my last communication I remarked that it was "vaguely rumored" that the conspiracy against Rev. W. W. Downs was augmented by lodge influence. Rumor, while intangible, indefinite, and, if I may coin the word, *unfindable*, its subject being almost invariably a nonentity, yet, notwithstanding, it certainly is suggestive of a possible underlying fact. While the lodge in my opinion is not above suspicion, I would not have my

statement construed that there is any positive evidence in this case against it. I would not wrong even the devil. Therefore, as an errata, it seems more appropriate to substitute the phrase referred to by this: "*Some seriously suspect,*" etc. Mr. Downs, although a Mason by virtue of initiation, is not one in principle nor practice, *it is rumored*. If this is true it is to his credit, for a bad man would make it a point to entrench himself as impregnably as possible behind the ramparts of the lodge. Although Mr. Downs may never have openly declared himself opposed to lodge secretism, I do not believe him an opponent to anti-lodgery work. Even while passing through the height of his trials, he has done what no active Mason even would dare do—express publicly his respect and admiration for Finney, one of the most bitter Masonic seceders. None other than a man of highest principles would have done this. At any rate, the readers of the *Cynosure* will agree that a friend of Finney can hardly be the friend of a lie. Mr. Downs emphatically protests his innocence, and many believe what he says. The *good* people of Puritan Boston must by this time be convinced that Mr. Downs is at least no coward or sycophant, and one look at his open and handsome countenance is enough to dispel all suspicion of hypocrisy. It is not in his nature to amalgamate with such attributes.

D. P. Mathews.

A FREE METHODIST BROTHER AND HIS TESTIMONY.

Dear Cynosure:—When my mind becomes clouded I find light and knowledge in the *Cynosure*. When I came out from the lodge I belonged to the M. E. church. I expected to find aid and comfort from its ministers, but oh, how disappointed I was! I soon found Masonry had a terrible hold of the church. I was obliged to withdraw from the church by the leading of the Spirit, and joined the Free Methodists. Here I found help and encouragement. After a year's walk with this church, I have heard but little preached from the pulpit about Masonry. Now, what I want to know through the *Cynosure* is, whether the hoodwink is still on my eyes, or is the devil drawing the hoodwink over the Free Methodist church? Let me quote the sayings of some of our leading preachers. One is now a chairman, who once preached in the M. E. church, but had to leave because he preached against Masonry. But now he does not feel called to preach against the lodge, as he did in the old church. Another preacher says he is not led that way, and the people would not know there was such a thing as Masonry to hear him preach. Another says in regard to saving souls: "First get them saved: then bring in side issues, such as Masonry, dress, tobacco, etc." Before Jesus Christ could save me I had to vomit up Masonry, Odd-fellowship, Good Templarism, and a host of other sins. It was impossible for me to be saved with those blasphemous oaths in my heart. How can a man ever enter heaven with the penalty of a Master Mason in his heart: "Under no less penalty than to have my body severed in two, my bowels burned to ashes," etc., "so help me God?" Does the blood of Christ cover the above? If so, a man may be converted and retain Masonry. If it washes away all such oaths, then it cleanses from Masonry. If so, Masonry is no side issue. Since I joined the F. M. church I find more need of crying against Masonry than ever. Does not the Bible say, "Cry aloud; spare not?" If I am misjudging or blinded in this matter, will the *Cynosure* please correct me?—and I will take the correction in the spirit of love. It does look as though the church was lowering its standard. May God breathe on us and hold us to the line.

D. Benjamin.

Answer.—We believe you are right, Bro. Benjamin. No sin is a side issue: and to swear away the body God has given a man for holy service in his kingdom, and to deny Christ and pledge to eternal secrecy, as the lodge does, are sins, if there can be any. Brethren who have not felt the tooth of the lodge serpent may not feel so deeply as you, but they should be glad of your testimony for Christ against the lodge, and bless God that you can speak if they themselves do not, and should therefore encourage you. We do not know of a genuine Free Methodist, pastor or other, who would not do so.—Ed. Cynosure.

PITH AND POINT.

WHAT HE LEARNED OF THE "HARMLESS" ORDERS.

Allow me to say that I learn to appreciate the columns of the *Cynosure* more and more as I read it, with deeper and more prayerful interest. When I became a regular reader of this "*Pole Star of Reform*," in February, '85, I was a kind of a "modificationist," thinking that Good Templars, G. A. R., P. of H., and such organizations were harmless, if not conducive to good. The *Cynosure* has learned me to seek more light, and, praise the Lord, as we seek we find; and the *Cynosure* columns bear witness (from my pen) to the fact that *I am now opposed to the parent and all her children.*—C. E. Walker, *Twin Brooks, Dak.*

THE LODGE QUESTION TO THE FRONT.

I have often said that I thought that the secret-society question would have to wait for the temperance question to be settled. But to me the question of secrecy seems nearer the line of final conflict to-day than any other question. Mormonism touches secrecy, and that is a popular question now. Strikes touch secrecy and lodge rule; and unless there is something done soon, these despots of laborers called Knights of Labor will force an issue which will shake this nation, as plebeian discontent shook Rome. The cry of those who have been robbed of wages is heard in heaven; and when God comes to the rescue of the hungry he will demand for them more than bread. The political needle points to the *Cynosure!*—A Congregational Pastor.

PROHIBITION AMERICAN.

We hope there will be no quarrel now among Americans about voting for St. John. We voted for him because it was the best we could do; and it was not doing bad, for he was man enough to run on a prohibition plank which is a straight American one, and claimed to stand on the whole American platform. We never were compelled to vote for him by any monopoly. Had he been elected, Prohibition would not have been lodge-ridden to the extent that it now is. Just in the degree that prohibition is lodge-ridden it does not prohibit. If the devil intends to ride the temperance colt he will be thrown. Prohibitionists, like Americans, love that kind that is effectual.—Cyrus Smith.

Bible Lessons.

STUDIES IN THE WRITINGS OF JOHN.

LESSON IV, April 25, 1886.—Jesus and Nicodemus.—John 3: 1-18.

GOLDEN TEXT.—Ye must be born again.—John 3: 7.

COMMENTS ON THE LESSON BY E. E. FLAGG.

[*Open the Bible and read the lesson.*]

1. *The necessity of regeneration.* vs. 1-8. We have here an instance of Christ's dealings with an intellectual, cultured Pharisee. Men like Nicodemus can be found every day. They are willing to confess Christ as a divine Teacher, but have no idea of him as a *Saviour*. The most vital truths of the Gospel are and must remain mysteries until their minds are enlightened by the Holy Spirit. The object of Nicodemus in coming to Christ seems to have been to learn something of the nature of that kingdom which Jesus claimed that he was about to set up. In common with other Jews, he doubtless believed that it was to be a literal kingdom, as is evidenced by his literal interpretation of the statement, "Ye must be born again," or, as the margin reads, "from above." In answer to his question, Christ immediately begins on the subject of regeneration as the foundation principle on which his kingdom is built, and then goes on to state more explicitly what the new birth is. First—It is spiritual. As his kingdom is not of this world, so they who become members of it must have a new and heavenly nature—one radically new, not a superadded growth grafted on to the old. Second—As the kingdom of God cometh not with observation, so the new birth is only visible in its results, invisible in its origin and operations.

2. *Teachers of divine truth may be themselves ignorant of the first principles of truth.* vs. 8-12. The necessity for a spiritual renewing of heart and mind has been taught by the prophets, and baptism by water as a symbol of it had been frequently practiced before John's preaching gathered crowds to be baptized of him in Jordan. Nicodemus, as a master in Israel, ought to have been familiar with these earthly things—the truths that required to be revealed by no special divine messenger, and which should have been with him a matter of personal experience. Here lay the trouble. He had no such personal experience. With all his moral rectitude, his knowledge of the law, his position as a ruler and teacher, he was as much outside the kingdom as the vilest publican.

3. *The cross the great central truth of the Gospel.* vs. 13-18. Regeneration is but the beginning. To be simply born into the heavenly kingdom is not enough. There must be something to nourish the new-born life, and this prime need is met only by a living faith in Christ. Odd-fellowship, in its ritual, makes use of the symbol of a serpent lifted on a pole, but treats it as Blue Lodge Masonry did the Star of Bethlehem in the Master's carpet—ignores entirely the true meaning and interprets it of wisdom—any reference to Christ, however remote, being too sectarian for the universal religion of the lodge. Both it and Masonry teach a mock regeneration, thus blinding their deluded followers by offering a false substitute for God's great salvation. "And this is the condemnation," etc. They who turn away from the light to walk in darkness are *self* condemned. Their own hearts witness against them that they love darkness because their deeds are evil.

LIGHT FROM THE WORD.

Where do we find the new birth taught in the Old Testament? Ez. 11: 19, 18:31. How did the apostles teach it? Gal. 6: 15, Titus 3: 5, 1 Pet. 1: 23, 1 John 3: 9. What shall be the fate of lodge apologists? Is. 31. 3. l. c.

From Peloubet's Notes.

"There was a man . . . named Nicodemus." "Nicodemus" means *conqueror of the people.* Nothing is known about him except what John tells us here and in chap. 7: 50, and chap. 19: 39.

"By night." Why *by night?* (1) The reason generally assumed is *fear of the Jews;* but this is not asserted by the evangelist. As no *bad* motive is imputed to him, it is most in accordance with Christian charity to suppose that his motives were such as God would approve, especially as the Saviour did not reprove him.—*Barnes.* (2) *Simple prudence.* He was cautious by nature and education. He would not commit himself as a follower of the unknown teacher till he was assured that he was really the Messiah. (3) The quiet evening hour, after the public work and teaching of Jesus was over, and the crowds had retired to their homes, was by far the best time for his purpose. (4) It is very probable that he had mingled motives, and all the above motives had more or less influence. (5) It is well to note that his going at all implies strength of character, unprejudiced desire for the truth, earnestness, and honesty of purpose.

"For no man can do these miracles (signs) that thou doest, except God be with him. Jesus had not only cleansed the temple, but wrought other miracles at this Passover (chap. 2: 24), and they may have heard of the miracle at Cana. These were proofs of the divine mission of Jesus (see last lesson).

Nicodemus does not ask any recorded question, but the sentence that admitted his divine teachership implied all the questions he could wish to ask; nay, his very presence there spoke them. It was all about the kingdom of God.—*Edersheim.*

"Except a man (any one) be born again." It has been, and still is, a much controverted question whether the Greek word here used should be rendered *again*, or *anew*, or *from above.*—*Schaff.* It means either *anew, i. e, from the beginning* or *from above.* Both meanings are attached to it here by the best scholars. According to the first definition, Christ simply implies that the life must begin anew, that the character must be rebuilt from the foundation, without, however, implying how; according to the other idea, he indicates in the use of this word not only a new but a spiritual and divine birth. Nicodemus impliedly asks to know what *new doctrine* Christ has to teach; Christ replies in substance that the world needs not new doctrine, but *new life.*—*Abbott.*

"How can a man be born when he is old?" How is it possible for a man, whose whole nature at any moment is the sum of all the past, to start afresh? How can he undo, or do away with, the result which years have brought and which goes to form himself? The great mystery of religion is not the punishment, but the forgiveness, of sin; not the natural permanence of character, but spiritual regeneration. And it is one aspect of this mystery which Nicodemus puts forth clearly.—*Wescott.*

"Except a man be born of water and of the Spirit." The declaration, then, is that no man can enter the kingdom of God except by (1) a *public* acknowledgment and confession of sin, a *public* putting off of the old man and entering into the new; and (2) a real and vital change of life and character wrought by the Spirit of God in the heart of the believer.

"That which is born of the flesh is flesh." Jesus now lays down the great principle of God's universe on which his doctrine of the new birth is based, and which proves its necessity, namely, "Like produces like." From plants only can plant life come. By no possibility can plants produce animals. Animal life produces animal life. Each kingdom can produce only objects belonging to that kingdom. Whenever it is raised to a higher kingdom it is by importation from the kingdom above it. It can not grow up to that higher kingdom of itself. So it is that *that which is born of the spirit is spirit.* Spiritual life in us must come to us from God's spiritual life.

"So is every one that is born of the Spirit." The Spirit's methods we can not know, or why he influences just when or where he does, or how he imparts new life. But the *facts* of the new life are as plain and certain as that the strong wind bends the forest trees. We may not know the day nor the hour when we are born again, but we may know the fact by the fruits.

"Even so." Notice (1) the serpent is, in Scripture symbolism, *the devil.* But *why* is the devil set forth by the serpent? How does the bite of the serpent operate? *It pervades with its poison the frame of its victim.* That frame *becomes poisoned,* and death ensues. So sin, the poison of the devil, being instilled into our nature, that nature has become a *poisoned nature, a flesh of sin.*—*Alford.*

"God sent not his Son . . . to condemn (rather, *to judge*) the world." For the world was lost and condemned for sin already. Christ *declares* the lost condition of men, and the punishment of their sins; but he does not bring that punishment, as some seem to think, but declares that man may be saved from it.

"He that believeth on him is not condemned," *is not judged, or cometh not into judgment,* because God has forgiven him, and imparted a new and holy life to him.

"He that believeth not is condemned already," hath been judged already. (1) He is self-condemned. By refusing to believe, he places himself on the wrong side; he shows that he does not love holiness and God supremely, and is not fitted for heaven. For Jesus is the sum of all goodness. He that refuses to obey him refuses to be truly holy. (2) He is judged by God, by doing those things which God has forbidden, and against which he has threatened punishment.

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Name Adopted at Syracuse, N. Y., June 3, 1874.

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1872—Charles Francis Adams and Joseph L. Barlow.
1876—James B. Walker and Donald Kirkpatrick.
1880—J. W. Phelps and Samuel C. Pomeroy.
1884—J. Blanchard and J. W. Couant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

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AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the preveution and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our ameuded Natioual Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That internatioual differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

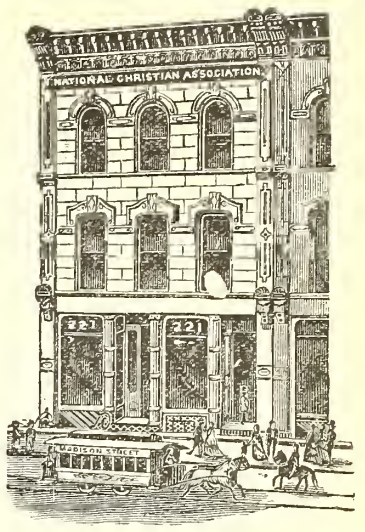
Eli Tapley, Columbus, Miss.
J. F. Galloway, Okahumka Florida.
Wm. Hazenburg, Cape Town, S. Africa.
A. D. Zaraphonithes, Andros, Greece.
C. B. Ward, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. Please designate to which one such funds shall be sent

KNIGHTS OF PYTHIAS ILLUSTRATED.

By a Past Chancellor. A full illustrated exposition of the three ranks of the order, with the addition of the "Amended, Perfected and Amplified Third Rank." The lodge-room, signs, countersigns, grips, etc., are shown by engravings. 25 cents each; per dozen, $2.00. Address the
NATIONAL CHRISTIAN ASSOCIATION,
221 W. Madison St., Chicago.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE,
221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

President.—F. W. Capwell, Dale, N.Y.

Vice-President—Rev. W. T. Meloy, D.D., Chicago.

Cor. Sec'y and General Agent.—J. P. Stoddard, 221 W. Madison st., Chicago.

Rec. Sec'y. and Treasurer.—W. I. Phillips, 221 W. Madison St., Chicago.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

President.—Rev. S. Collins, D. D.

Secretaries.—Rev. S. A. George, H. L. Kellogg and M. N. Butler.

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New Hampshire.—Pres., Isaac Hyatt, Gilford Village; Sec., S. C. Kimball, New Market; Treas., George Crosby, Gilford Village.

New York.—Pres., F. W. Capwell, Dale; Sec'y, John Wallace, Syracuse; Treas., M. Merrick, Syracuse.

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Pennsylvania.—Pres., A. L. Post, Montrose; Cor. Sec., N. Callender, Thompson; Treas., W. B. Bertels, Wilkesbarre.

Vermont.—Pres., W. R. Laird; Sec., C. W. Potter.

Wisconsin.—Pres., J. W. Wood, Baraboo, Sec., W. W. Ames, Menomonie; Treas., M. R. Britten, Vienna.

West Virginia.—Pres., D. B. Turrey; Sec., John Bosley, Grafino. Treas., H. B. Higgins, Petroleum.

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, APRIL 15, 1886.

J. Sydlo Cook has delivered 186 lectures from the same platform in Boston, and his vast crowd voted with enthusiasm to endorse the Lecture Committee's nomination of him for another winter's course. Mr. Cook is an intellectual phenomenon. He is in the theology of the Bible what Sam Jones is in its morals. The one brings "thought," the other *behavior*, "into captivity" to Christ. Mr. Cook has boldly condemned all secret societies in Tremont Temple; and if a really National Congress of churches can be held, he declares he will expound its deliverances.

Is FREEMASONRY CHURCH POLITY?

Bishop Weaver (*Telescope* April 7,) gives an article on "Change of Views on questions of Church Polity," the drift and aim of which is a vindication of his course on secret societies. His church, which has appointed him a bishop, "To insist upon it that all the laws of the church are faithfully executed; *Discipline, p. 60*," is reeling and being rent because Masons, Odd-fellows, Knights, etc., are received even into the churches of Dayton within a few rods of his home. Yet this extraordinary man is writing column after column in vindication of himself; and censuring those who complain of his total neglect of the duty for which he is appointed and paid as bishop.

One of those rules, set down in the Constitution of his church (*Article II., Section 7,*) is, "*There shall be no connection with secret combinations.*" Bishop Weaver lives in Dayton where there are two Brethren churches, the First and Summit Street. The First has long received secretists of several "orders" without question, and the Summit Street church has lately had its walls broken down and the night-wolves, Odd-fellows, Knights, etc., etc., now occupy and turn that fold of Christ's sheep into a wolf-den. If Bishop Weaver will ask the young barber, whose shop is near Summit Street church, he will give him the names of the secretists who have lately joined that church. And he knows that these young men in their lodges, are in weekly use of rituals which mangle Scripture to eject Christ from his own Word. One word from this strange bishop would send pastor Mathews to labor with those interesting young men and save them from these wolves. But "The hireling seeth the wolf coming and fleeth because he is a hireling;" and with the air of injured innocence he writes long articles to prove that those injure him who condemn him for changing with the times and ruining the church by allowing its rules and the laws of Christ to be broken down.

"Bishop Edwards changed his views about instrumental music." "Dr. Davis changed the views of the church from opposing to approving of colleges;" and so, forsooth, it is right for Bishop Weaver to allow constitution and law to be broken down before his eyes, and the lodge to take possession of churches, within fifty rods of his house, with no effort, "advisory" or by "arbitrary law" to keep out the secret orders.

From beginning to end of the Bible, the false worships without any Messiah or Mediator, are forbidden, and the inventors of them stoned; or, in the New Testament, denounced as sorcerers, children of the devil, etc. But here is a bishop who has discovered that the difference between Satan's worship and Christ's is a mere question of "polity" and mode! No, the trouble is not a change of polity or the wording of a law, but plain, sinful neglect of official duty and disobedience to the commands of Christ.

LODGES OF SORROW.

These are mimic funerals and travesties of sorrow for Masons who have died within the year. They have been more common in Europe than in this country. Their cost, like that of the Mar-di-Gras in New Orleans, is immense. But no complaint is uttered by the Socialists, who denounce all other shows and waste of wealth. One of these dumb-show funerals was gotten up in the Park Theatre, Boston, about a year ago, and the concern paid so well that it was repeated in Mechanics' Hall, Worcester, Mass., March 26 last; and the old *Worcester Spy* gives it a send-off of nearly two columns which would excite general disgust at the sheet but for the fact that religious imposture never provokes contempt, but a kind of unconscious fear of the power of the devil which is in it. If the spirits of the holy dead still animated their remains, the bones of the good Dea. Washburne, whose money built the hall for the honor of the mechanics and convenience of the people of Worcester, must have turned in his coffin at the profanation of religion and aristocratic flummery which crammed his building. "Grand," "Associate Grand," "Illustrious Deputies," "Most Wise and Perfect Masters," and Masons representing above one thousand "degrees" taken in the folly, blasphemy and wickedness of the lodge, went through the mockery of a funeral service in which crosses were freely used and the name of Christ left out!

DEPARTING HENCE.

Help Lord, for the godly man ceaseth; for the faithful fail from among the children of men. Ps. 12: 1.

Rev. John Rankin died at Ironton, O., March 9., aged 93. We have an excellent engraving of him in the volume written by Secretary Ritchie of the Western Tract Society, Cincinnati, O., and shall endeavor to give it to our readers with a sketch of his light-beaming life. The editor of the *Cynosure* is more indebted to Mr. Rankin for religious knowledge than to any other one man. He was our father, friend and guide. Fifty years ago he was a frequent guest with us in our Cincinnati home, and at our request preached a clear, strong sermon against secret societies in the Sixth Presbyterian church. His memories throng us. His red house on the high Ripley bluff was the north star to hundreds of hunted, fleeing fugitives, including *Eliza and her child* in "Uncle Tom". Dr. Bailey of the *National Era*, used to say: "John Rankin is one of the most apostolic men that ever lived." We shall count it long till we give his sketch to our readers.

While heaven's portals are open to receive this beloved Patriarch, another and another have passed in.

Prof. J. R. W. Sloane, D. D., the beloved instructor of the young Covenanter pastors, the courageous defender of the faith as it is in Christ against the slavery and lodge aggressions died in his bed at home. He had long been suffering from the inroads of disease, but without altogether foregoing his work in the Seminary. He laid down in peace and seemed to have had a quiet sleep, which deepened into the sleep of death.

Another hero in the strife against the enemy of all righteousness passed away March 22—President S. B. Allen, for many years at the head of Westfield College. He also had been for years a sufferer from disease, but more from the pressure of the lodge upon his institution; its incumbrance of debt giving an advantage which his enemies were not slow to use. He was among men one of the most honest, and respected far and near for his manly virtue; and in the United Brethren church he was like Abdiel—

> "Among innumerable false, unmoved,
> Unshaken, unseduced, unterrified;
> His loyalty he kept, his love, his zeal;
> Nor number nor example with him wrought
> To swerve from truth."

Philo P. Chapman, noticed in another column; one of the meekest and most heaven-sent of men, was a pillar of flame against "the unfruitful works of darkness.

Mrs. Silas Willard, of Galesburg, at once a lady and a saint, and the mother of sainted children, was taught abhorrence of the lodge by her father, Col. Chambers, from his dying pillow, He had been a Mason and loathed its abominations; and when dying called his family to his bed and said, "I wish to leave my dying testimony against the lodge. Mr. Blanchard is right. A Jew who hates Christ can be a Mason, and that shows you the system is anti-Christ."

And now within a few days Mr. James M. Wiley, the father and founder of Galva, Ill., whom the writer baptized forty years ago in Brimfield, in this State, has gone with the rest. Mr. O. Hand had preceded him but a few days. "These all died in faith" and our moral heavens seem darker as they have passed out of our horizon and beyond our sight.

But "precious in the sight of the Lord is the death of his saints." The worshipers of familiar spirits have Satan's version of a great truth. We are in the midst of the spirit world, and these and other beloved ones have lost none of their ability or desire to do good. But, "taken from the evil to come," in the clear light of eternity they view and still share in the moral conflicts on earth. In Connecticut, Illinois, Tennessee and other States, the apostles of darkness are reviving the limp and worn-out secret orders. "Knights" seize public property as the devil claims to own the world, and demand "recognition" as he demanded worship; and our friends are needed on the other side, to prepare for the coming battle-day of God. "*Help Lord for the godly man ceaseth.*"

Let our absent loved ones warn us; touch our heart-strings with their invisible fingers, and whisper, "This is the way," in our ears.

Prof. Kephart's article, in spite of its weary monotony on the Commission, is especially important in that it reveals the pit that is being dug for the United Brethren. If the professor speaks for the modifiers of the law, his argument surrenders the church to Freemasonry completely. His assumption that the lodge is not to be condemned because of its secretism is in the face of the whole teaching of the Word of God. It, moreover, justifies the pledge or oath by which that secrecy is established, and is not far from excusing the penalty. If the secrecy of the lodge is right, it is right to bind men to it, and is wrong to seek to disturb it, or to penetrate it for the sake of investigation. On this basis the United Brethren church would be estopped from proceeding with inquiry as to the character of the lodge which the terms of the Commission law imply is to be the method of dealing in future with this question; and it would be cast into the bed of spiritual adultery without the power of resistance.

Gladstone and Ireland.—The "Grand Old Man" of English history has fulfilled his promise and presented his bold measure for Irish self-government in the British Parliament amid the applause of millions the world around, while despots looked on amazed, confounded and enraged. His bill allows an Irish Parliament, but no representatives in London; the British Viceroy will be retained, but it will be a non-political office; Ireland to furnish one-fifteenth of the public fund raised by taxation to the imperial treasury; the judges and constabulary to be appointed by the central goverament. The measure, on the whole, pleases the Irish party, and with some modifications will probably pass. In any event, the matter is at last before the British Parliament in such form that it can never be shelved. The boldness of the measure and the eloquence with which it was presented entitle Gladstone to the highest honor as a statesman.

The *Midland*, our St. Louis United Presbyterian exchange, has not been vainly observing the tumultuous movements in that city, and thus writes of the strike: "The favorite legend of the Knights of Labor is, 'Labor is King.' They will learn that a majority of the legal voters of this country is king, and that for any lawless force whatever to attempt to assert the contrary is rebellion, if not treason, and it will not win. Railroads will learn some day that there is nothing gained by employing the worst class of men in the country because they can be had cheaply. It is generally known that when a young man is so vicious and trifling that he cannot get employment in the community where he lives, he can always find employment on a railroad. We have a complete illustration of this in East St. Louis which is almost entirely composed of railroad employes. It is the roughest city we know of in the United States. It would not cost the roads very much more to employ men whose character would be sufficient guarantee for their property in the time of a strike. As long as railroads compel men to work on Sabbath they will be compelled to employ the worst class of men. If they teach their men to violate one of the Ten Commandments they need not expect them to keep the others. Any man who will work on Sabbath day will have very little regard for what is right, and will need to be governed not by principle but by fear."

A written invitation to a synagogue of spirit or devil worshipers, which had been posted upon the door, was picked up on Madison street, Chicago, the other day. Evidently the ghost of some bandit wrote it, as it reads literally thus:

A—Notice to all peoples.
The Thirty-Eight-Anniversary Celebration Of-Modern–SpiritualiSm.

Under The Auspices of The–(The Chicago–ASSociation of– UniverSeal–Radical ProgresSive SpiritualistS and MediumS–Society. In Spirits Liberty-Hall, up Stairs– Sunday next, The 28th march-1886. From 10– A. M. Till 10– P. M.
A–General Jubelee all all Day &c—— The Scotch girl in full Highland-Costume, Will Close the Anniversary— Admittance, only; 5- Cents to Each ——

—General Agent Stoddard spent Sabbath the 11th at Bartlett, Ill, preaching morning and evening in the Congregational church. He reports Bros. Thompson, Hench and Dr. Guild in good heart and just now specially engaged in efforts to mitigate and exterminate the liquor curse which has obtained a foot hold, and planted a saloon in their midst.

—Elder Isaac Bancroft, whose faith and assiduity will long be gratefully remembered by the Wisconsin Anti-masons, passed through this city last week on his way to California.

—Bro. J. G. Mattoon, a correspondent of the *Cynosure*, formerly well known and as highly appreciated, was lately severely injured by a fall, the result of which may be fatal.

—Rev. C. C. Foote reports that the snow-storm of last week in Detroit was the heaviest known there for thirty years. The depth of the fall in his front yard was six feet.

—*Amerika*, the political organ of the Norwegian Lutherans in this city, is a fine eight-page paper. now in its second year, but with a strong list of 6,000 paying subscribers. This paper is in favor of a Christian state, with no lodgery in it. It is now printing the able addresses of some of the pastors against secret societies.

—*La Trumpette Evangelique*, Pastor Seguin's French Protestant paper, is again issued from 45 Blue Island avenue, in this city, and maintains bravely, amid many discouragements, a war of faith against Romanism and the lodge. It is sent for the year for $1.

—The *Bible Banner*, lately removed to this city from Philadelphia, is located hardly a block away from the *Cynosure*, on Green street. We hope the removal will prove in every way profitable to the paper and the cause of a sectarian Gospel, which its editor, Elder J. D. Brown, maintains earnestly. The *Banner* is warmly in sympathy also with the work of the *Cynosure*.

—Bro. W. O. Norval, of McCook, Nebraska, was lately preaching in a town in his vicinity where a Masonic preacher had proved that his Masonry was useless in saving him from vice and loss of reputation. Bro. Norval began to speak publicly on the lodges, showing that they were condemned by the Bible, and almost the entire community was gained over to the right side of the secret-society question.

—The *Prairie Farmer* of this city shows a commendable enterprise and appreciation of the intelligence desired by its patrons by devoting several numbers to special products. The potato was lately discussed, and then King Corn had a number, with fine illustrations, analyses, etc.

WASHINGTON LETTER.

THE NEW LABOR ARBITRATION BILL AS A LODGE MEASURE.

The notable Congressional event during the past week was the passage by the House of Mr. O'Neill's bill to secure arbitration between common carriers between States, and their employes. It seems to have been rushed through under excitement, and with very little consideration. It is held quite generally to be a very weak measure and may be proper as included among the schemes to capture the labor vote and make political capital.

Doubtless the principle of arbitration as applied to conflicting interests is correct. It is eminently desirable that it should be adopted, as at least a temporary remedy for our labor troubles; but it is by no means probable that the national Government can frame any law securing such results. Possibly this bill may pass the Senate, but if so, it will be, it is to be hoped, shorn of some of its objectionable features. The remarkable feature in this measure is its second section. After providing for a board of arbitrators and empowering them to summon witnesses, compel attendance and requiring the production of all papers and records having any relation to the questions to be considered and conferring the same powers as the courts of the United States, it declares that "in no case shall a witness be compelled to disclose the secrets, or to produce the records of proceedings of any labor organization of which he is an officer or a member." I doubt if in the entire history of legislation, there is a single instance where one party to a contract was required to give testimony and the other party excused. This I am sure is the first instance of a legal recognition of the obligations of secrecy taken in any voluntary organization. In a large number of cases the courts have decided that all such oaths of secrecy were extra-judicial and void. In numerous instances they have been prohibited by law. In all cases where the facts to be ascertained were material to a judicial decision of the question at issue, the courts have compelled witnesses to disclose the secrets of their organization and produce its records. Not only such organizations as the Mollie Maguires, the Ku Klux Klans, and the Mormon Endowment House have been subject to judicial and legislative investigation; but the Freemasons have repeatedly been required to lay bare the inmost secrets of their order so that the facts might have due weight in determining some question at issue.

In the New Berlin trials Master Masons were compelled to disclose the proceedings which as members of the order they had sworn to conceal. So also in the investigations before the legislatures of Rhode Island, Connecticut and Pennsylvania. In the case of Purple vs. Horton, Wendell's New York Law reports, vol. 13, pp. 9–22, nine Royal Arch Masons were required to testify as to what were the oaths of the Master's and the Royal Arch degrees of Masonry, and the testimony thus given was put on the records of the court and fully reported. Any other course would be not simply a recognition of a government within the government, but would give to secret government the paramount authority. The public good is the highest law, and no voluntary combination can absolve any man of his duty to the state. It is true that men are not required to criminate themselves, but the plea that the disclosure of the secrets or the procurement of the records of their order would involve self-crimination is a confession that the organization is essentially criminal.

One would suppose that in all fairness the right of concealment, if allowed to either, would be to both parties. A railroad company may have its privacies and its "records of proceedings" just as truly as the Knights of Labor. If the one is allowed the right of concealment why not the other? If the obligation entered into with the railroad corporation must be produced, why not the obligation with the Knights?

The practical effect of the passage of this bill will be that perjury will be made easy and its punishment difficult, if not impracticable. A witness who belongs to a labor union is called and sworn to tell the whole truth. But there are certain facts that he desires to conceal. These may or may not have any reference to the secrets of the order. He has only to *plead that they are* secrets, and no power can compel him to disclose them. What are or are not the peculiar secrets cannot be determined. Kindred to this bill is one now pending to make the various labor organizations bodies politic and corporate. There would be little objection to such incorporation provided these bodies conformed to the rules of other organizations, such as banks, insurance companies, etc, all of which are *open to inspection*. But with a permission of perpetual secrecy they would be but another chain that is being put on the liberties of the people.

On the 8th, Senator Platt of Connecticut is to make his speech on open executive sessions. He will have the endorsement of the great body of the people; but it is hardly expected that his resolution will pass. The Library bill appropriating one million of dollars to a library building has passed the House. It will unquestionably pass the Senate, but the one million will be but a nest egg.

Last Sabbath a Japanese missionary spoke in the First Presbyterian church. His address was one of great interest. He said that there were five points in which his country had taken advance steps: the adoption of the calendar of Christian nations; the cessation of government work on one day in seven; the adoption of a common school system; the right of free burial; and the withdrawal of support from the Buddhist temples. He predicted that Japan would speedily become a Christian nation.

H. H. Hinman.

MOODY IN THE SOUTH.

BY PROF. G. M. ELLIOTT.

Selma has had a visit from Mr. Moody. He reached here the 13th of March, and began his services on the 14th, which continued till the 18th. Crowds flocked to hear him. His mission was to the whites, not to the colored. They arranged for the colored people's services at 11 o'clock Sabbath. This was done without the knowledge or consultation of a colored pastor in the city. They were informed that this would be the only service for them as they would not be permitted to attend the hours arranged for white people.

Tickets were issued for the respective classes of people that were to attend. On those issued to colored people were printed the words, "For colored people only." All the colored pastors received what they called "*season tickets.*" These admitted them to all the services. There were a number of colored people in the city who refused to have any thing to do with the service under such regulations. The protest of these few probably had something to do toward modifying the prejudice that first characterized the arrangement. Colored people were admitted to nearly all the services in a limited number till toward the last, and even a second service was arranged for them. But toward the last the lines of caste were drawn tighter. Policemen were employed to unseat colored persons that had taken their seats in the building. Prof. C. S. Dinkins, who is a minister of the Gospel and Professor of Languages in the Baptist College of this place, and who had a season ticket, was asked out of the meeting by an officer. Another gentleman of standing, who lives in a neighboring town, was asked out. When first asked out by the policeman he refused to go, stating that he had been invited there by one of the managers. The chief of the police was brought and this gentleman was asked to leave the meeting. Of course he went out. He left with no favorable impressions concerning the meeting and its management.

It does seem that when the Gospel is thus restricted there is great need of its power to remove such barriers. How Mr. Moody can go through the South preaching and holding meeting in the face of such conduct, and not rebuke it or enter his protest, is more than I can understand. I cannot believe that our Saviour would countenance such actions. Mr. Moody certainly has a good opportunity to rebuke the prejudice of the South that is such an obstruction to the Gospel, and yet I have not heard of his doing so in a single instance. He certainly was made cognizant of it in the city of Selma.

This country stands greatly in need of a purer and stronger Gospel. If such conduct as I have mentioned above showed itself in so aggravating a form at the close of a series of revival meetings, it proves one of two things or both; either that Mr. Moody's preaching did very little good, or the hearts of the people are very much hardened. I think he has need to return and preach a more effective Gospel.

Such conduct does not tend to give the colored people a very exalted opinion of the religion of a certain class in the South; neither does it tend to promote fraternal relations betwen the races. This is a thing that ought not to go unnoticed by those who wish to be loyal to Christ. When on earth "the common people heard him gladly," and none were hindered from attending on his preaching. That spirit which shuts out the Gospel from the very class that need it most is not the spirit that characterizes the religion of our Lord Jesus Christ.

May God speed the day when this senseless caste prejudice, that does not even allow persons to worship under the same roof and listen to the proclamation of God's word, shall be a thing of the past; when the power of Christ shall be so strong in men's hearts that there will be no inclination to draw a color line in God's house. I read in my Bible that in Christ "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free." When this spirit does not prevail there can be but little spiritual growth.

Selma, Ala.

LITERATURE.

The April *Library Magazine* opens with a defense and eulogium upon Roman Catholicism entitled the "Church and the World" "William Cobbett," "The Babylonians at Home," "Food Accessories," 'France under Colbert," "Mary Howitt's Reminiscences," "Hydrophobia," "Social Reforms as Subjects of Universal Study," and "The Swamps of the United States" are articles that will not be overlooked by the careful reader. But the central attraction is Gladstone's latest paper in his discussion with the scientists on the Bible chronology of the creation entitled "Proem to Genesis," and Prof. Huxley's reply, "Mr. Gladstone and Genesis."

The illustrated articles of the *English Illustrated Magazine* are: "A North-country Fishing Town," "A Country Sunday," and "The London Charterhouse." The first furnishes a number of picturesque views of a sturdy class of English yeomanry; the second is a paper from Addison's "Spectator" which quaintly portrays Sir Roger de Corverly in some of his characters; while the third is a place of some historical interest from its connection with prominent names in English literature.

The *Converted Catholic*, the organ of the Protestant movement begun by James O'Connor is now in its third volume. The April number is edited with spirit and gives large space to the addresses and journeys of the editor. The movements of Romanism throughout the world are discussed keenly in this journal, which must be regarded as the organ of the Christian anti-Catholic movement.

The publishers of *The Century* are entirely out of the April number, containing the *Alabama* and *Kearsarge* articles, and as the printers of the magazine are moving to their new quarters on Lafayette Place it will be impossible to issue a new edition without seriously interfering with the printing of the May number. In response to a cable message the English publishers are returning all the copies of the April issue they can spare,—only five hundred,

GIFTS.

"Oh, World-God, give me Wealth!" the Egyptian cried.
His prayer was granted. High as heaven, behold
Palace and pyramid, the brimming tide
Of lavish Nile washed all his land with gold.
Armies of slaves lay at his feet,
While captive-crowded traffic roared through mart and street.
His priests were gods, his spice-balmed kings enshrined,
Secure of death at naught in rock-ribbed charnels deep.
Seek Pharaoh's race to-day and ye shall find
Rust and the moth, silence and dusty sleep.

Oh, World-God, give me Beauty!" cried the Greek.
His prayer was granted. All the earth became
Plastic and real to his sense: each peak,
Each grove, each stream, quick with Promethean flame,
Peopled the world with imaged grace and light.
The lyre was his, and his the breathing might
Of the immortal marble, his the play
Of dauntless-hearted thought and golden tongue.
Go seek the sunshine race, ye find to-day
A broken column and a lute unstrung.

Oh, World-God, give me Power!" the Roman cried.
His prayer was granted. The vast world was chained
A captive to the chariot of his pride.
The blood of myriad provinces was drained
To feed that fierce, insatiable red heart.
Invincible legions warked every part
With serried legions and with close-meshed code.
Within, the burrowing worm had gnawed its home.
A ruthless ruin stands where once abode
The imperial race of everlasting Rome.

Oh, God-head, give me Truth!" the Hebrew cried.
His prayer was granted: he became the slave
Of the Idea, a pilgrim far and wide,
Cursed, bared, spurned and scourged, with none to save.
The Prophets knew him, and when Greece beheld,
His wistful brow wore the hoary crown of Eld.
Beauty he hath forsworn, and wealth and power
Seek him to-day, and find in every land.
Nor fire consumes him, neither floods devour,
Immortal though the lamp within his hand.

—*Century.*

HEATHEN HISTORICAL PROOFS OF CHRIST'S LIFE, DEATH, AND RESURRECTION.

In the reign of Augustus Cæsar, about 750 years from the foundation of Rome, there appeared in Palestine a wonderful personage, who claimed to have come from God to speak with men about love, righteousness, and eternal life. He called God his father, told men they were brethren, and set them an example of a wonderful and many-sided goodness. He called disciples, taught publicly, wrought wonders; but, provoking the wrath of the Jewish authorities, he was put to a shameful and cruel death The record relates, however, that on the third day he rose again and ascended into heaven, and that his disciples, inspired with a strange enthusiasm, perpetuated and extended the system overwhelmed by the crucifixion of the founder. The movement rapidly enlarged itself, men of all tribes and grades submitting to it, until social and political influence came under its sway, and the civilized world came to be called after a man who had been put to death on a little hill just outside of Jerusalem. Such is an outline of the story told in the New Testament, and handed down through later Scriptures and oral tradition. But the question is: Has Christ any other witnesses than evangelists and apostles? Let me cite certain witnesses, then, in confirmation of the truth of Christ's advent, and of the historical credibility of the Christian faith: and a Jew shall speak first.

Josephus was born about the year A. D. 37, four or five years after our Lord's ascension, and lived till he was 26 at Jerusalem, and must have known substantially the whole story of the life and death of Jesus of Nazareth. That he was aware of it is manifest from the little he gives us of it. He sketches the career of John the Baptist: says he was a preacher of virtue: that he baptized his proselytes; that he was imprisoned and put to death by Herod Antipas. He tells us also of James, the brother of him who was called Jesus, and of his being put to death. But the great testimony of Josephus is explicit and full as to Christ himself: and we are now permitted to quote without question, since even Mons. Renan concedes, in his *Life of Jesus*, that the substance of it at least is genuine.

"At that time," says the author of the *Antiquities*, "lived Jesus, a wise man—if he may be called a man, for he performed many wonderful works. He was the teacher of such men as received the truth with pleasure. He drew over to him many Jews and Gentiles. This was the Christ. [M. Renan says he was called *elelo*, Christ.] And when Pilate, at the instigation of the chief men among us, had condemned him to the cross, they who before had conceived an affection for him did not cease to adhere to him, for on the third day he appeared to them alive again. And the sect of Christians subsists to this time."

We have heard the Jew. Let us, in the next place, hear what a pagan can tell us of these things. Tacitus was born in about the year 60 of our era. He must not only have known of Christianity from the rumors and reports that came to Rome of its doings in the East, but he doubtless knew of it through its presence and growing strength in the metropolis itself. Yet he makes no direct and formal allusion to it. It is merely incidental to the order of his narrative that he condescends to notice at all what he probably esteemed another outburst of Hebrew fanaticism; and therefore his testimony, like that of Josephus, is the more valuable. Let us see how he came to give it.

Twenty-seven years after the crucifixion of Christ Nero burned Rome in a fit of reckless pleasure. To temper the horrors and hide the guilt of that atrocity, he caused to be seized, says Tacitus, "an immense multitude of men." Who were these men? The historian tells us. They were men, says he, "whom the common folks called Christians." Mark what is implied in this: that in less than thirty years after the death of Christ his followers were multitudinous in Rome. But who or what were these Christians, according to Tacitus? "The author of the name," he says, "was Christ, who, in the reign of Tiberius, suffered death by the sentence of the Procurator, Pontius Pilate. * * * This pernicious superstition," says he, "thus checked for a while, broke out again and spread not only over Judea, where the evil originated, but through Rome also. Accordingly the first who were apprehended confessed, and on their information a vast multitude were convicted. And when they were put to death mockery was added to their sufferings, for they were either disguised in the skins of wild beasts and worried to death by dogs, or they were crucified, or they were clothed in some inflammable covering, and when the day closed were burned as lights to illuminate the night." It is a fearful, tragic story, which we may read not only in ancient manuscripts, but in monumental evidences which admit of no interpolation or perversion. As we tread the dark, sepulchral avenues which stretch for hundreds of miles beneath the city and suburbs of Rome, to which the early Christians fled for shelter in times of persecution, and where they buried their dead, there we may read as we walk, by the glimmering torch, the testimonies of martyrs and confessors in multitudes, which the rocks have preserved as a witness for later times. Tombs, tier upon tier, line these gloomy labyrinths, with their inscriptions and symbols of Christian faith and hope going back to the days of primitive simplicity, testifying to the truth as it is in Jesus—affirming, with a pathos and power beyond all other witnesses, "that it is a faithful saying," etc. Here are credentials beyond all possibility of contradiction or suspicion which the victims of Nero's atrocities or Diocletian's wrath unconsciously left as a legacy for all time, which all who doubt the historical truthfulness of Christianity may read for themselves to-day and doubt no more.

I have said that much of the testimony of antiquity has been devoured by the hungry teeth of time; but in the Roman cataeombs death and the grave are eloquent in their attestation of the Gospel which Christ preached and which apostles proclaimed to the very confines of the then known world. But for the ravages inflicted by the past, we might have had to-day an authority more full and emphatic than even the testimony of Tacitus, for we read in early Christian apologists of a state paper then preserved in the archives of Rome, called the "Acts of Pontius Pilate," being a report made by the celebrated Procurator to his imperial master of his administration of affairs in Judea, in which were explicitly mentioned, it would seem, the miracles and crucifixion of our blessed Lord. To this paper Justin Martyr appeals in his apology to Antoninus Pius, about 140 A. D., where he says: "That these things were so done you may know from 'the Acts' made in the time of Pontius Pilate." This document has perished, however, and its direct value to us is lost; but we have such a document in the memorable letter of the younger Pliny, which he addressed while governor of Pontius and Bithynia to the Emperor Trajan, asking counsel as to how he should deal with those who were charged with neglecting the pagan temples and gods. "I have never had to deal with cases of this kind before," says he, "and I know not what is the custom to pursue—whether any distinction is to be made in respect of age, or whether those of tender years are to be treated the same as adults; whether pardon is to be granted on repentance, or whether it is useless to cease to be a Christian; whether it is the *name* that is to be punished, even when exempt from crime, or the crime attached to the name." What a strange question, my friends! A *name* criminal! Crime attached to a *name!* How vividly we are reminded of words which the New Testament has made familiar to us: "Ye shall be hated of all men *for my name's sake.*" "The guilt of these Christians," Pliny goes on to say, "they confessed to be this: that they were accustomed to meet on a stated day, before light, and to sing in concert a hymn to Christ as God, and to bind themselves by an oath, not for the perpetration of any wickedness, but that they would not commit any theft, robbery or adultery, nor violate their word, nor refuse to restore anything committed to their trust." While such were the numbers of Christians, even in that early age, that, as Pliny complains, the heathen temples were empty and desolate, their sacrifices and solemnities all but ceased. What a marvelous revolution in a brief space of years! Who was its author? In whose name and by whose power was it accomplished? These early Christian believers have told us, through the lips of a pagan philosopher: "They were accustomed to sing a hymn *to Christ as God!*"

These are merely specimen citations in proof of the divine reality of the life and work of Christ upon earth; they are familiar and trite to scholars, but they are also unanswerable. I might have marshaled many more into the line of my argument, from Jewish Targums, from Juvenal, Suetonias, Epictetus, and Aurelius; from the early enemies of Christianity: Lucian, Celsus, Porphyry, and the apostate Julian—all of whom were witnesses to the facts of our holy religion; and I have appealed to none but those who were the enemies of or aliens to the cause of Christ. These evidences are gathered from the cold, critical history of the times in which the writers lived, or in which monuments had their origin, or in close chronological proximity; and the testimony is to *facts*, you will observe, not to legends, or to the reveries of fanaticism, but to *facts* which involve the whole origin and constitution and history of the Gospel, the existence of Christ, with the time, place and characteristics of his ministry and that of his associates; his death: when, why, and through whom; his resurrection, affirmed as a fact even by his enemies, and confirmed by the faithfulness of his followers even unto death. There is abundance of other evidence, of course, to the advent and life of our Lord—the literature which Christianity produced, the new life it created, the institutions it built up, the victory it won over hoary superstitions, and false philosophy, and corrupt systems of morals, all the conspiring probabilities of which run together into a perfect conviction.—*Dr. Rylance.*

ABRAHAM LINCOLN A BELIEVER IN THE BIBLE.

Joshua F. Speed has just published a pamphlet giving recollections of President Lincoln, with whom he had a life long friendship. In the course of it he says:

"I have often been asked what were Mr. Lincoln's religious opinions. When I knew him in early life he was a skeptic. He had tried hard to be a believer, but his reason could not grasp and solve the great problem of redemption as taught. He was very cautious never to give expression to any thought or sentiment that would grate harshly upon a Christian's ear. For a sincere Christian he had great respect. He often said that the most ambitious man might live to see every hope fail, but no Christian could live to see his fail, because fulfillment could only come when life ended. But that was a subject we never discussed. The only evidence I have of any change was in the summer before he was killed. I was invited out to the Soldiers' Home to spend the night. As I entered the room, near night, he was sitting near a window intently reading his Bible. Approaching him I said, 'I am so glad to see you so profitably engaged.' 'Yes,' said he, 'I am profitably engaged.' 'Well,' said I, 'if you have recovered from your skepticism, I am sorry to say that I have not.' Looking me earnestly in the face and placing his hand on my shoulder, he said, 'You are wrong, Speed; take all of this book upon reason that you can, and the balance on faith, and you will live and die a happier and better man.'"

THE MIND OF CHRIST.

Yesterday I was going down a beautiful river on a steamboat. The river was very crooked, and it seemed wonderful that the great boat could go smoothly and steadily around the curves, sometimes so close to the shore that the branches of the trees brushed against her sides, but never running aground. None of the passengers would have known how to manage the boat, but the pilot knew exactly. Every time he struck his bell the engineer obeyed, and the boat went fast or slow, turned to the right or left, stopped at a landing or backed off into the stream, precisely as he ordered. Suppose when the pilot said, "Go ahead," the engineer had said, "No,

I want to stop a minute;" and when he said, "Back her," the engineer had said, "No, I want to go on," I am afraid I should not have been here to talk to you about this lesson, and try to make you understand what Paul meant when he told us that the easy and the only way to be good was to have in us "the mind that was in Christ Jesus." The mind is the pilot; he gives orders; he tells the feet where to go, and the hands what to do, and the lips what to say. Some morning you think how many wrong things you have done, how idle and disobedient and selfish and impatient you have been, and you say, "Now, I am going to be good; Jesus, help me to do just right to-day." You really try, but presently something happens to make you angry, and out comes the angry, unkind word. The good Spirit whispers, "Do not," but something in your heart says, "Yes, I will," and the tongue obeys. Or you are tempted to disobey, and while the good Spirit whispers, "Do not," something in your heart gives another order, and the hands and feet obey.

It is of no use to try to be good unless you have a pilot within your heart that will give right orders; and Paul told the people who wished to be followers of Christ a wonderful thing. He told them that instead of this mind that says to the hands and feet and the tongue, "Do wrong," "Please yourself," they might have within them the very mind that was in Christ Jesus, so that they would think and feel *just as he did.* That would be like having just one pilot to steer the boat, and letting him say always exactly where it should go. That would be like putting the old pilot, who was always getting us into trouble, right out of the boat, and taking the new one to direct everything for us. How smoothly the boat will go if we do that and take this mind that was in Christ Jesus to be our pilot! Listen to some of his orders:

"Little children, love one another."

"Do all things without murmurings or disputings."

"In lowliness of mind, let each esteem the other better than themselves."

"Giving thanks always, for all things, unto God."

"Walk as children of the light."

"Bear ye one another's burdens."

"Put on the whole armor of God."

Now, if the mind which was in Christ Jesus is in us, the heart will say to every order, "*All right,*" and then obey it; and that is the easy way to be good."

We cannot understand how this mind, which dwelt in the Lord Jesus, can come and dwell in us, but God has promised to give it to us. Paul says God himself will work in us, making us wish to please him, and teaching us how to do it if we only do our part by asking that this heavenly guide may come into our hearts and lovingly listen and obey his commands.—*Christian Union.*

THE CHILDREN'S GARDEN.

Did you ever think, children, how much fun there would be in a garden? The way these things are usually managed, the garden is hated and dreaded by the boys and girls.

Now, that is all wrong. If you only look at it right, the garden is the prettiest and most interesting spot on the farm. Children are fond of learning things. Their bright eyes and quick ears are always open to catch something new. Well, in the growth of flowers and vegetables there is something ever new and beautiful. There is no fun at all in just dull hoeing and back-breaking weeding. But look at it another way. There is nothing prettier than rows of tender scarlet radishes, pale green onions, and bowers of climbing, curling lima beans. And when, in the midst of them, you have here and there a tiny bed of flaming phlox flowers, or a clump of brilliant carnations, you have a picture more beautiful than the most gifted painter could possibly make.

Then there are the grapes and berries—strawberries, raspberries and blackberries. They must have a place in the garden, which should be large. Then, children, you must learn all about grafting and trimming fruit. As you watch buds swell and blossoms die away, and leave the beginnings of the berry or grape that is to be, you will learn lessons in botany and horticulture that will be a valuable education to you.

A boyhood or girlhood in the bright, sweet country, where the sun shines, is worth a thousand years of life in the city.

You should have light, sharp tools to work with. Hoes and rakes made for grown people are too heavy for children's muscles. The garden should be first plowed and harrowed by a man, if it is large enough. If it is only a town garden, big enough for a few vegetables and berries, it may be spaded. The ground is not dirty, either. Earth is sweet and wholesome. A person may work in the ground all day, and if he bathes himself in the evening and gets the dust and perspiration off him, he will be cleaner than many a lady in her parlor is.

The same cleanliness should be brought to bear upon your garden, and every weed removed. Then, when you look at the bright green rows of things made by your own hands, it will dawn on you how beautiful the garden is.

MAKE SOMEBODY GLAD.

On life's rugged road,
As we journey each day,
Far, far more of sunshine
Would brighten the way,
If, forgetful of self
And our troubles, we had
The will, and would try
To make other hearts glad.

Though of the world's wealth
We have little in store,
And labor to keep
Grim want from the door,
With a hand that is kind,
And a heart that is true,
To make others glad
There is much we may do.

A word kindly spoken,
A smile or a tear,
Though seeming but trifles,
Full often may cheer.
Each day to our lives
Some treasure would add,
To be conscious that we
Had made somebody glad. —*Sel.*

CUNNING OF THE APACHES.

The Apaches have smoke signals by day and fire beacons at night, and systems of telegraphy understood only by themselves. The displacement and overturning of a stone on a trail, or a bent and broken twig, is a note of warning, like a bugle call to disciplined troops. The many crossings dotting the road sides of Arizona and New Mexico, mark the graves of murdered men. "The country seems one vast graveyard," writes Susan B. Wallace, "if we may judge by the frequency of these rude memorials."

Trained by their mothers to theft and murder from childhood, they are inured to all extremes of heat and cold, hunger and thirst. They are cunning as the red fox, insatiate as tigers, and so ingenious in preparing for surprise, that they will envelope themselves in a gray blanket and sprinkle it carefully with earth, so as to resemble a granite boulder, to be passed within a few feet without suspicion. Again, they will cover themselves with fresh grass, and, lying motionless, appear as a natural portion of the field.—*Sel.*

TEMPERANCE.

HARD TIMES, ITS CAUSE.

A prominent business man of Chicago, Mr. J. B. Hobbs, for twenty-five years intimately associated with the business and the philanthropies of that city, was at his own fireside discussing with some of our leading workers, the ever-pressing problem how to relieve the misery and want of a great city. The points he made were so fundamental, and their influence so far-reaching that we begged permission to give them to our readers. He kindly consented, and here they are:

We hear a great deal about hard times—men out of employment, women and children traveling up and down our streets, thinly clad, with pinched faces and sunken eyes—holding out their bony hands, begging for bread. Go to certain sections of our city and you will find them crowded together in cheerless hovels, dilapidated buildings—huddling together without fire, without food, or sufficient clothing—men seeking employment but finding none. There is a trembling, a rumbling, throughout the lower strata of society—portending an upheaval.

Merchants complain of dull times, poor business, small collections. Why all this complaint? why all this trouble? why all this sorrow, suffering, and poverty? Do people go hungry because there is a scarcity of wheat? No!! The world never produced more wheat than it did last year. The granaries of the world are bursting with abundance. The wheat trade is stagnant. Prices are low and the complaint everywhere is, Too much wheat, too much flour.

Is it because we have no corn? No!! The largest corn crop was raised last year that was ever raised in the history of this country. The United States alone is reported to have raised nearly two thousand millions of bushels. Hogs, cattle, and sheep cover our Western plains, and the products of these are piled up in our warehouses, and crowd our stores in every city, and are offered at prices lower than for many years.

Do men, women, and children go about our streets in rags because of a scarcity of dry-goods, of clothing, of boots and shoes? No!! The shelves and counters of our merchants are bending under burdens of every thing that man or woman or child can wear, which are labeled at prices that astonish the beholder.

Is it because money is scarce? No!! The official reports show that we have more money than ever before. We have about one billion, seven hundred and fifty millions of dollars—nearly $30 for each individual in the United States. This is three times as much as they had a quarter of a century ago. The vaults of our banks are bursting with idle capital, and capitalists can find no employment for their money. The earth contains unknown and unlimited quantities of gold and silver, of iron and copper, of coal and petroleum. Indeed, such another country the sun never shone on. Its broad prairies; its mineral wealth; its oceans and rivers of commerce; its abundant manufactories; its accumulated wealth; all that humanity needs, is to be had, and to be had by honest labor and proper industry. We can furnish our people with all these and then supply the balance of the world with all it needs, if called upon to do so. And yet we have the cry of "hard times.' What is the cause of it? I answer, It is the *abominable liquor traffic!*

The liquor traffic is sapping the foundations of our society; it is ruining our manhood and womanhood; it is filling our poor-houses and insane asylums, our prisons with criminals, and our graves with drunkards; ruining our merchants; blocking the wheels of our manufactories; causing stagnation, corruption, shame, sorrow, and death. Why? Because our people will not obey the injunction of the Scriptures, "Why spend your money for that which is not bread?" They spend it for liquor; they get nothing in return. The people earn money, but do not save it. If they would take good care of what they earn, every man could be a prince, and live under his own vine and fig tree.

The only expensive thing in this country is intoxicating liquor. It costs but little to make it, but the National Government taxes it; the State taxes it; the city taxes it. Taxes are piled up, higher and higher, and the cry is for more taxation. But the liquor tax is the poor man's tax. The few are rich, the many are poor, and the many poor pay the tax. They pay the tax for the rich man, and the rich man is satisfied, and clamors for *high license.*

The revenue of the city of Chicago from the liquor traffic is about $1,750,000. The total taxation of real estate, according to the comptroller's estimates, is only $2,750,000. Just think of that! The poor man pays seven-elevenths of the entire tax of Chicago. The poor man's tax is even more than that. Let us make a rough estimate: We have 3,500 saloons. They pay a license of $500 each. They pay the United States Government $25 each. They pay rent of at least $600 each, and support at least five persons for each saloon. Add to this, extra cost for furniture and free lunches—make the estimate low—and the total of these all show the saloon's *profit.* Then add to this amount the cost of the liquors, and we have only a portion of the poor man's tax. But this is enough to alarm us:

ESTIMATE.

3,500 saloons:	
City license, $500, for each,	$ 1,750,000
Government tax, $25 "	87,500
Saloon rent, $600 "	2,100,000
Supporting 5 persons each saloon, 17,500 persons, at $400	7,000,000
Add for sundries, say, $200 each,	700,000
Total	$11,637,500
Add first cost of liquor, say	11,637,500
Total	$22,275,000

This is the poor man's *drink bill.* Suppose this same poor man should take this twenty-three million dollars, and, instead of paying into the coffers of the saloon, they should go to the butcher's and buy meat; to the grocer's and buy groceries; to the dry goods store and buy dry goods for his family; to the clothing store, boot and shoe store, hat and cap store; to the milliner, the furniture dealer; to the real estate man and buy a lot; then go to the builder and contract for a home, and after he has supplied himself with all he needed, lay a little by for a rainy day, what would be the result to business? Why, the wheels of commerce would commence to move; the merchants would see a revival of trade; the wheels of the manufactories would commence to revolve; labor would be in demand; hard times would disappear; poverty, shame, and sorrow would fly away; the millennium would come, and peace, prosperity, and righteousness would prevail throughout this quiet and glorious country.—*Union Signal.*

Religious News.

—Samuel Small, the evangelist, has given $140 for the benefit of an Atlanta, Ga., mission Sunday-school. He writes: "I hope it will do away with the necessity of an entertainment, for I do not believe these means of getting money for the Lord's work are either to its honor or glory. Try to avoid all such schemes. Let people give what they will, but please don't barter them anything for the Lord's sake."

—The Earl of Harrowby succeeds the late Earl of Shaftesbury as president of the British and Foreign Bible Society, on the list of the vice-presidents of which the name of the Earl of Harrowby has never been absent since 1810.

—The New York Chinese Mission has now between 4,000 and 5,000 Celestials in its Sabbath-schools. About sixty have joined the various churches since they began to receive instructions. The first Sabbath-school for these people was founded in New York about eighteen years ago.

—At a recent distribution of prizes to the pupils of four of the London Mission schools in Bhowanipur, India, the chairman stated that, according to the last government educational report, a larger number of the native Christian girls passed examination than of those not Christian. This he attributed to the higher motives that influenced the teachers in the Christian schools.

—A correspondent of the *Examiner* recalls the fact that there is in the British Museum an old proclamation, dated in the reign of Edward VI., which orders that all preachers whatsoever shall, for a certain specified period, stop their preaching and instead thereof take to praying.

—The Japanese government will send Miss Kin Kato, a graduate of the Tokio Normal School, for three years' training at the Normal School of Salem, Mass., to fit her to take charge of the normal schools of Japan. She will be the first Japanese woman educated at her government's expense in this country.

—Since the news of the murder of Bishop Hannington by a native king in Central Africa has been confirmed, the Church Missionary Society has received twenty-six offers of services—four from university and three from professional men.

—Mr. K. A. Burnell is now laboring in Southern California as "open-air evangelist of the Chicago Y. M. C. A." Judging by the appointments made for him in fourteen different places in that region, for the months of March and April, he must be a very busy man. His labors, too, are very fruitful, and he is joyfully received wherever he goes.

—"We completely acquit Mr. Moody of any desire to discriminate against negroes in his Southern campaign," says the *Independent;* "but he does consent to have separate meetings for them, which may mean shutting them out of his general meetings. We rejoice that the Atlanta colored people have indignantly refused the dole of separate services, and demand equal rights. In the prohibition campaign the white and colored clergymen held meetings together, and the precedent must carry."

—Major Whittle closed his meeting at Topeka with a Christian convention March 16 and 17. Ministers and workers from over 200 miles away were present, and a very profitable session was held. Reports showed a more wide-spread interest than was ever known in the State before. Of 175 churches, 100 reported special meetings and 4,625 conversions. There are over 2,000 churches in the State, many of which it is known have been greatly revived. It was estimated that not less than 10,000 conversions have occurred in all. Mr. McGranahan, who has been laid aside all winter has fully recovered, and he and Mrs. McGranahan sang at this convention for the first time since November. After closing at Topeka they made a tour of the churches where they had been, "confirming the disciples." They had their closing meeting in the State in Plymouth church, Lawrence, March 24, and departed next morning for their home in Chicago. Besides Major Whittle, Rev. Alex. Patterson and Rev. Mr. Dean of Chicago, and others, have been laboring in Kansas on the same work.

—The first session of the Icelandic Lutheran church in America was held already last June, but only now has intelligence concerning this meeting been given to the public through the new Icelandic paper, the *Union*. The synod was held in Winnepeg, Manitoba, Canada. Twelve congregations had subscribed to the proposed constitution, and two more did so later. One delegate is to be appointed to synod for every one hundred confirmed members. The president of the body is Rev. J. Bjarneson, of Winnepeg. In all there are about 7,000 Icelanders in the United States, nearly all of them being in the Northwest.

—About fifty German ministers of Cincinnati protest against the anti-Sabbath agitation of the German infidel Turners, and declare that they are in favor of the Sunday rest and in harmony with the law of Ohio.

—Within two years twenty Methodist missions have been planted in Chicago, eleven mission churches have been erected at a cost, including lots, of$58,000, and $18,000 have been paid to support pastors and Sunday-schools in those missions.

—The colored Methodists of the South have been increasing their contributions in a ratio even greater than that of their white brethren. Within the past ten years a table comprising sixteen negro conferences, with a membership, according to the latest statistics, of about 200,000, shows that the amount contributed for the support of Methodist Episcopal missions was $86,775.

—A correspondent of the *Midland* writes of the revival work under Major Whittle: "The greatest good was to the churches themselves. Major Whittle preached the old-fashioned Gospel with hell, damnation, eternal fire, and such terms all left in and emphasized. He bore down most severely on the worldliness in the church, and popular amusements, such as theatres, cards and dancing. He stiffened up the old-time orthodoxy wonderfully, and magnified the Word of God. He was very severe on clubs, etc., which means secret societies. In his address to young men he said: 'Young man, do you belong to a club? It's all I want to know about you if you do.' Personally, Mr. Whittle is against all secret orders."

—Rev. Dr. Milburn, chaplain of Congress, is a minister of the Methodist church, and a native of Philadelphia. He was chaplain of the House forty years ago. Ten years later he was appointed for the second time, and now, after the lapse of forty years, he occupies the office again. He has lately drawn to himself much public attention by his oddities in his prayers and acts. He makes pastoral calls upon the members of the House, and is popular with both Protestants and Romanists. He is blind.

—The British consul at Newchang, in China, in his later communications to the foreign office, speaks very favorably of the work done by the missionaries in Manchara. "Their labors," he says, "indirectly benefit our merchants, manufacturers and artisans. By means of these labors," he adds, "the tone of morality among the Chinese people has, during the last twenty years, perceptibly attained to a higher platform;" and to the same cause he attributes "the improved public spirit and the greater solicitude for the welfare of the people manifested by those in power."

—The death of Richard Chenevix Trench, D. D., late Archbishop of Dublin in the Irish church, was announced Mar. 28th. He was born at Dublin in 1807, graduated at Cambridge, became Hulsean lecturer and special preacher there in 1845, and professor of theology in King's College, London, 1846, dean of Westminster in 1856, and archbishop in 1864—a position resigned two years ago. His Notes on the Parables, Notes on the Miracles, his books On the Study of Words, On the Lessons in Proverbs, the Synonyms of the New Testament, English Past and Present, won for him a great reputation and are still highly valued.

—Evangelist J. F. Shorey, of the McAuley Water Street Mission, New York, is in New Orleans engaged in evangelical work with E. W. Bliss, of Boston. Among the recent converts is one of the officers of the *Alabama*, who was on board when she was sunk by the *Kearsarge* during the late war.

—A mission band of children in the little village of Kechonkson, Ulster Co., N. Y., is trying to raise money for missionary purposes by gathering and selling trailing arbutus, which grows luxuriously on the Shawangunk Mountains. The children have already received a good many orders from this and other cities where their novel scheme is known.

—The London Missionary Society announces that the first revision of the Malagasy Bible is completed, after nine years' labor, and the second is commenced.

—The high priest of the temple of the cruel Indian godess Kalee, in the district of Raipur, is to be tried for offering a human sacrifice in commemoration of the birth of a son to the Rajah.

—The Germans will not admit the Jesuits into their colonies. Any other form of priest may come, but not the Jesuit. Bismarck may flatter the Pope and be complacent to the cardinals, but the sons of Loyola, the servants of the "black Pope," he will not abide. Their missions are prohibited in all German colonies.—*Presbyterian.*

—Steamboat Frank, a Modoc Indian, who was captured at the time of the Modoc war, and who is still a prisoner of the United States, is attending, by permit of the government, the Oak Grove Seminary in Maine. He now calls himself Frank Modoc, and is studying for the ministry. He is making good progress in his studies, and is apparently a devout Christian. He is proud of his descent from a long line of Modoc chieftains, and conducts himself with true Indian dignity.

POINTS FROM JONES.

"If a man will admit that Jesus died to save sinners, I will chain him there, and let him graze all around that peg."

"A man gets religion a good deal like he gets the measles. A fellow gets tangled up with the measles, and in about ten days the doctor comes and gives him a cup of good hot tea, and tells him to keep on taking that until it breaks out, and then keep it broke out, and he will be all right. So some of you have got tangled up in this meeting until you feel as bad as a fellow with the measles before they break out. A few hot cups of Gospel tea will make religion break out all over you. Then keep it out, and you are all right. But, like the measles, if it goes in on you, it will kill you, sure."

"The mountains are God's thoughts piled up. The ocean is God's thoughts spread out. The flowers are God's thoughts in bloom. The dewdrops are God's thoughts in pearls."

"Religion is a beautiful casket which we show to our friends in our character; and when its secret spring is touched, heaven and eternal life open out to us."

Negative goodness! Positive righteousness! I say, brethren, when I am right, let me be right and right all over. I say I despise all sin, but, brother, we need another touch of Divine power, and that's the desire to pitch in, roll up your sleeves and go to work for God as if you were hired by the day, and work for heaven. That's the kind of Christianity to take this world.

If my boy is good for any kind of work, he does not need money to start life with, and if he is good for nothing money will only take him to hell all the faster and more surely. If I was a rich man and had half a million dollars, and had two boys, the first thing I would do would be to put $400,000 of it into investments for the next world, and the second, to put my boys out of sight of liquor. I would rather have my boy on a dead level, without a dollar in the world, than leave him half a million with the bar-room around him. I heard of a man who left the bar-rooms $3,000,000. What! Did he will his fortune to bar-keepers? No; but he left it to his boys, and the bar-keepers will soon have it all. Do you see how that thing works?

I want to say here that the most fearful sin a man commits is a sin deliberately against his conscience. When conscience says: "You ought to stop; don't do that;" "Murder, murder"—do you go on. Oh, my God! how men stab their conscience to death. I am ready to say here to-night, without any reference to any political cliques or parties, without respect to any particular churches, or individuals, that the great trouble here in America to-day is that the National conscience is dead, State conscience is dead, and municipal conscience is dead, and church conscience is dead, and individual conscience is dead. If God Almighty will come on this world, and bring conscience up out of its grave, and tear the grave-clothes off it, and let it walk abroad a living thing, a grand thing, we shall achieve a revolution in morals and politics, and in everything, and bring this country to righteousness and truth.

A man can never be worth much to others as long as he has to wait upon himself and sit up with himself and look after himself. I am sorry for any man whose only job in this world is to sit up and look after a carcass weighing about 175 pounds of solid, concentrated selfishness. [Laughter.] He has got an immense job on his hands, and I would rather try to satisfy all Chicago and minister to every man in Chicago than to look after such a character as that. Selfishness! There is not an element in selfishness that does not enter also into the punishment of pride. Hell, when you boil it down and bring it down to its last analysis, is pure, unadulterated, filtered selfishness. And oh, how unbearable that is! If there is anything incompatible with Christianity it is selfishness. If there is anything that Christianity will not have acquaintance with—if there is anything that Christianity will not have anything to do with, it is selfishness. Selfishness! If there is spirit in Christianity at all, it is a spirit of unselfishness. The grandest man in the city of Chicago is the most unselfish man in Chicago—I don't care who he is, I don't care where he lives, I don't care how much he is worth, I don't care how little he is worth, I don't care how old he is or how young. The grandest man in this city is the man who cares least for himself and the most for God and others.

OBITUARY.

PHILO P. CHAPMAN

died at Farmington, Ill., March 20, 1886, of internal cancer after a long and painful illness, in the 59th year of his age. The family, the church, and the community lose one who is sorely missed. For many years he has been identified with the prosperity of the town—more, perhaps, than anyone else, keeping many men employed and sustaining large operations. As a business man, his integrity was above suspicion. He never overreached a customer or crowded a competitor. To the poor he was a constant and invaluable friend, and their benedictions follow him now. He gave largely to all benevolent causes—more largely, perhaps, than any knew, and beyond the common measure. His place in the religious work of his church was always filled, and here he will be sorely missed. His sweet spirit reminded one of "that disciple whom Jesus loved; and, indeed, he seemed to rest very near to the heart of his Master. His devotion, constant spirit of prayer, tenderness of heart, gentleness and forgiveness towards all; his earnest wish to win men to Christ, and frequent labors for that end; above all, his sublime faith in God, were rare and beautiful. His last illness was one of great and constant pain, but he bore it all without complaining. He was ready to go, and longed to be at rest. Quietly he arranged his affairs and departed for a better world. Among his last words were these, "God makes no mistakes," and believing in that consoling truth the bereaved friends are trying to rest.

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[See advertisement elsewhere.]

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Bran per ton	10 00	@10 50
Flour	1 75	@5 00
Hay—Timothy	8 00	@11 50
Mess pork per bbl		9 30
Butter, medium to best	15	@33
Cheese	05	@11
Beans	1 15	@1 65
Eggs		11
Seeds—Timothy	1 50	@1 81
Flax	1 04	@1 07
Broom corn	06	@ 13
Potatoes	50	@ 75
Hides—Green to dry flint	06½	@ 14
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	5 40	@6 10
Common to good	2 60	@5 30
Hogs	2 50	@4 60
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Flour	3 00	@5 25
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Eggs		12½
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HOME AND HEALTH.

MANAGEMENT OF SCARLET FEVER.

Scarlet fever is spread by contagion—by the transfer of particles of living matter from a person suffering from the disease. These particles of living matter come from the skin, from the membrane lining of the mouth nose and throat, and perhaps also from the intestines and urinary organs. It is a disease which it is specially desirable to prevent the occurrence of in young children, partly because the susceptibility to its cause diminishes greatly with increase in age, and partly because it is much less dangerous in adults. There is reason to question the wisdom of using costly and troublesome methods of preventing the spread of measles, because the susceptibility of the cause of this disease remains in adult life, and it is, if anything, more liable to result in dangerous lung complications in advanced age than it is in children; but there can be no doubt as to the wisdom of restricting the spread of scarlet fever as much as possible.

The precautions to be taken when a case occurs in a house are in many respects the same as for a case of diphtheria, viz: to isolate the patient in an airy room having the least possible amount of furniture. The room should have no carpets or curtains, and no upholstered furniture, such as lounges, sofas, stuffed chairs, etc.

All the secretions and excretions, and all articles soiled by them, should be disinfected thoroughly and promptly while they are yet moist. A special and important precaution is to keep the whole surface of the body thoroughly anointed with some bland fatty matter, such as camphorated oil, vaseline or cosmoline, and especial care should be taken to do this when convalescence has set in and the peeling off of the skin has commenced. All toys, books, etc., handled by the child are dangerous, and had best be destroyed in the room by fire or by putting them into a vessel containing a strong solution of bichloride of mercury or of chloride of zinc.

No clothing, bedding, towels, or other woven stuffs should be taken from the room while dry; they should be placed in a tub or washboiler containing scalding-hot water, and thoroughly boiled before they are allowed to dry.

When the peeling of the skin has entirely ceased the patient should be thoroughly bathed—using warm soap and water—be dressed in entirely fresh clothing, and the room and its contents should be thoroughly disinfected. The average period during which complete isolation of the patient is required, and during which he should not go out of his room or receive any visitors, is five weeks. Usually six weeks will be required to secure absolute freedom from danger.

The walls and ceiling of the rooms should be rubbed with damp cloths, which should be at once burned or boiled. The floor and all wood-work should be thoroughly scrubbed with soap and water.

The windows, fire-place, doors, and all other outlets of the room should be tightly closed and sulphur be burned in the proportion of one pound of sulphur to each 1,000 cubic feet—that is, if the room is fifteen feet square and eleven feet high, about two and one half or three pounds of roll brim stone will be required. Put the brimstone in an iron kettle, and place the kettle on a tray of sand three inches thick, or on a platform of bricks; pour a wine glass of alcohol on the brimstone and set fire to it, leaving the room immediately, as the fumes are dangerous. Let the room remain tightly closed for twenty four hours, then open all windows and the fire place, and let the fresh air circulate in it for from twenty four to forty-eight hours.—*Sanitary Engineer.*

Walter M Beden, of Hadley, Lapeer county, Mich., having read in this column some remedies for diphtheria, writes that a liniment which he makes has never failed to effect the cure of this dread disease. He says he has furnished remedies for a multitude of cases without once failing. If the Cosmopolitan Liniment which he makes is as reliable as Bro. Beden, it can be recommended.

TO CURE A FELON.—A correspondent of the *Michigan Farmer* says: "I wish to tell those who may suffer from that terrible scourge, felons, of a painless remedy that will effect a perfect cure in twenty-four hours, as I have had occasion to prove within the last three days. A lady came here who had been suffering over two weeks with a felon on the end of her middle finger. I saturated a piece of wild turnip, the size of a bean, with spirits of turpentine, and applied it to the affected part. It relieved the pain at once. In twelve hours there was a hole to the bone and the felon was destroyed. I removed the turnip and applied healing salve, and the finger is well."

NINE WAYS TO COMMIT SUICIDE.

1. Wear narrow, thin shoes.
2. Wear a "snug" corset
3. Sit up in hot, unventilated rooms till midnight.
4. Sleep on feathers in a small, close room
5. Eat rich food rapidly and at irregular times.
6. Use coffee, tea, spirits and tobacco.
7. Stuff yourself with cake, confectionery and sweetmeats, and swallow a few patent medicines to get rid of them.
8. Marry a fashionable wife and live beyond your income.
9. Employ a fashionable and needy doctor to attend you in every slight ailment.—*Dio Lewis's "Nuggets."*

SORE THROAT.—Everybody has a cure for this trouble but simple remedies appear to be most effectual. Salt and water is used by many as a gargle, but a litile alum and honey dissolved in sage tea is better. Others, a few drops of camphor on loaf sugar, which very often affords immediate relief. An application of cloths wrung out of hot water and applied to the neck, changed as often as it begins to cool, has the most potency in removing inflammation.

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Added to this, it will contain the usual weekly contents of the paper, which include in this issue a SKETCH AND PORTRAIT of the eminent preacher, REV DR. JOHN HALL, of this city.

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In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

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Take four strips, one-half inch thick and one inch wide, and twelve inches long; bore a hole in one end of these, through which pass a wire, the ends of which are twisted together, but not so tightly as to prevent the opposite ends of the pieces from being spread apart from eight inches to a foot, making a tent-shaped frame. Cheap muslin is then tacked on the frame—of course spreading the pieces before doing so. The muslin should be brought down to within about two inches of the ends of the sticks, so as to allow them to run into the ground that distance when in use. When not in use, the protectors can be closed up and take but little room, and if properly cared for they will last several seasons.—*American Agriculturist.*

EARLY PEAS.

There are some vegetables which we can buy in market as good as we can grow at home. Peas are not one of them. We get peas from the South and they are very fair, but lack the delicacy of those from our own garden. It is desirable, therefore, to get peas as early as possible. The sweet, wrinkled peas are not, and never will be, as hardy as the smooth varieties. The same is true of sweet corn; the extra early kinds are not as sweet as the later varieties; but, like the peas, they are very good until we get something better. The small, hardy varieties of peas, like the Early Kent, will stand rough treatment. They can be sown the moment the frost is out of the surface soil, and after they are up it is seldom, if ever, that they are seriously injured by frost. A warm, sandy soil is desirable, with a southern exposure, and if on the eastern or southern side of a wall or board fence or building, so much the better. The soil can hardly be too rich It is a mistake to spade fine, light, sandy land deep for early peas. The surface soil which has been exposed to the sun is many degrees warmer than the soil below which has only just thawed. The later varieties, planted when the soil is dry and warm, can be covered with two, three, four, or even five inches of soil, deeper or shallower as the soil is heavy or light; but the small, early peas should rarely be covered over two inches deep, and if the soil is wet and cold an inch is sufficient. As soon as the peas appear draw some earth up to the row with a hoe or rake, and if the soil is dry and light half an inch or so of soil may be pulled between or over the peas. If the soil is moist and heavy, it may be well to scatter a little stable manure on the side and on the top of the row. A board placed edgewise on the north side of the row will reflect the rays of the sun.

Another method of hastening early peas is to soak them in warm water for twenty-four hours and then mix them with moss or light sand and keep them warm and moist until they sprout. Then sow them in the ordinary way, using plenty of seed. We have sown them when sprouted an inch long, but it is better, if the weather is not suitable, to check the growth of the peas in the house by placing them in a cellar or other cold place. If the land is rich thick planting is desirable, as it favors early maturity. We make the row three or four inches wide and deep, and sow the peas in the rows for their whole width, almost as thick as they will lie without touching each other. —*American Agriculturist.*

Our readers will notice in this week's issue a change from the small advertisement of Le Page's Liquid Glue, showing the small can or bottle, instead of the simple announcement of its merits, those who use it, amount of sales, how sample can be obtained, etc.

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"Is this Dr. Walter Taylor?"

The speaker was an elderly man, of fine appearance, and evidently a stranger in the city. The question was addressed to Dr. Walter A. Taylor, who sat in his office immersed in the correspondence of his immense business.

"That is my name, sir," he replied, looking up inquiringly from his work.

"My name is Austin. I live at Culman, Ala. I have come to see you, Dr. Taylor, to express to you my gratitude."

Dr. Taylor smiled and inquired as to the occasion of his gratitude.

"You have saved my life, sir, and I come to tell you that, and to shake your hand. About a year ago I was taken with pneumonia, and it developed into a very ugly case. I was in my bed for nine months, and was harrassed and weakened with a cough that was almost constant. Nothing would relieve it. I had physician after physician, and tried remedy after remedy. I have studied medicine myself, and now in the jewelry business. I was almost worn out, and had about given up my case as hopeless. One day I staggered out of bed, to have a consultation with all the physicians, to see if I could not, as a last resort, obtain some relief from my ills. The physicians in consultation told me that they could do nothing for me, and, hardly able to walk, I made my way to a drugstore, and while in there I spoke of the consultation just held in my case to the druggist, and he said; "Here is a remedy that I hear very highly spoken of. I know nothing of it from personal experience, but it has a great reputation, and my customers like it." The remedy handed me was Taylor's Cherokee Remedy of Sweet Gum and Mullein. I took it with about the same spirit that a drowning man would catch at a straw. I had little hope of its efficacy, but I thought I ought to try everything, and therefore took the bottle. I was barely able to get back to my bed again. It was an effort for me to walk down stairs. I was disspirited, hopeless and weak beyond expression, and continually growing weaker. With the very first bottle of Sweet Gum and Mullein my condition improved. It has been less than five weeks since I began on your remedy, and now I walk and travel without the slightest inconvenience up stairs or down stairs. My cough has left me, my health almost is restored, and I am in good condition. It is my earnest conviction that Taylor's Cherokee Remedy of Sweet Gum and Mullein saved my life, and I felt that I wanted to look you in the face, and take you by the hand and tell you so. I want to tell it also for the benefit of thousands of others who are suffering, and who are growing weaker and weaker from the use of inefficient remedies."

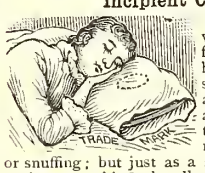
The above is the exact statement of this remarkable case. Mr. Austin insisted on seeing Mr. Taylor's laboratory, press rooms, packing rooms, and every part of his immense establishment. He wanted to see where Sweet Gum and Mullein was made. He took the greatest interest in every part of the process, and having been a physician, was enabled to look at it intelligently and to testify to the correct curative principles involved in the materials out of which the remedy is made, and the manner in which it is compounded. After a half hour's pleasant sight-seeing, and conversation he took his departure, saying to Dr. Taylor as he went out of the door, "I am satisfied now that I have seen the man that saved my life, for I tell you Taylor's Cherokee Remedy of Sweet Gum and Mullein is what stopped the progress of my disease, when everything else had failed, and hope had almost gone." This is the testimony borne by thousands of others by letter and otherwise, but it is seldom that the proprietor of a medicine finds a man who gets on the train and rides hundreds of miles to see him that he may express his appreciation and gratitude.

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"A positive revolution in the treatment of Air-Passage Diseases of the Nose, Throat, and Lungs, and, for the purpose designed, as valuable a discovery as vaccination."

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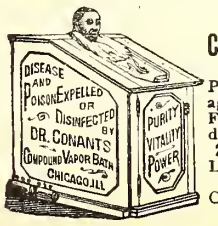
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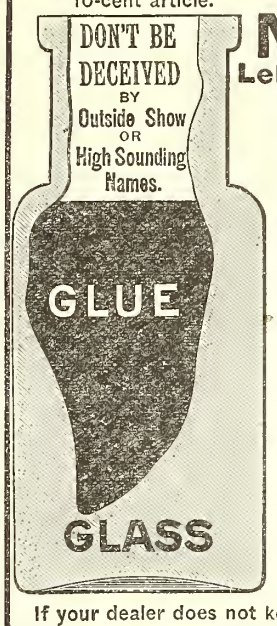
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NEWS OF THE WEEK.

WASHINGTON.

Senator Logan's bill for the increase of the army was defeated in the Senate, Wednesday, by a vote of 19 yeas to 31 nays, after a long and somewhat personal debate.

The President sent to the Senate the name of Caleb W West, of Kentucky, to be Governor of Utah.

Saturday was a field-day for bridges in Congress. The lower house passed bills authorizing the building of twenty-two bridges, chiefly over the Mississippi and Missouri rivers.

A bill has been passed by the Senate authorizing the people of Washington Territory and the adjacent part of Idaho to form a State government.

The Eustis amendment to the Washington Territory admission bill, limiting the right of suffrage in the proposed new State to qualified male electors only, was rejected by the Senate—yeas 12, nays 25.

COUNTRY.

A postal car on the Lake Shore road was burned early Thursday morning at Osk Harbor, Ohio. It contained Western mail matter for all points east of Toledo. The body of a young married woman, which was being taken to New York State for interment, was cremated in the blazing car.

A train on the Fitchburg railroad jumped the track near West Deerfield, Mass., Wednesday evening, the cars tumbling down an embankment 200 feet in height, some of them falling into the river. Ten persons were killed and thirty injured, some fatally; and it was feared that other bodies would be found in the wreck.

The Pemberton cotton mills, a cluster of large buildings on the bank of the river at Lawrence, Mass., were destroyed by fire. The loss was about $900,000, and one life was lost. In 1860 the factory was destroyed by fire after one large building, in which nearly 700 operatives were at work, had collapsed. The number killed outright or burned to death was 115, and 165 more were wounded.

A dory which had become separated from a fishing schooner drifted ashore Monday at Guyon Island, Cape Breton. In it were two living and two dead men, the latter having perished from hunger and exposure.

Thos. A. Thacher, a professor in Yale college, was found dead in his bed Wednesday morning.

Among the many tragedies which have occured at Niagara falls the death of T. G Dewitt, a New York commercial traveler, will always be remembered as of surpassing horror. While viewing the ice formation below the cataract, the unfortunate traveler slipped and shot down the mound with frightful rapidity, disappearing as was supposed, into the water below. It now transpires that he was not drowned nor seriously injured by the fall, but fell in a crevice, where he either froze or starved to death. His body will be recovered.

The Pacific Mail line has raised the passenger rates for Chinese from $25 to $70 per head for the purpose of stopping the exodus now in progress.

THE STRIKE.

The dismissal of firemen by the Missouri Pacific road at St. Louis is expected to lead to complications with the engineers. At Argenta, Ark., a deputy sheriff who had arrested one of the Knights was shot and dangerously wounded. Eight strikers were sentenced at El Paso, Tex., by Judge Turner in the United States Court, seven of the men getting ninety days in jail and one thirty days. At Fort Worth, two men implicated in last Saturday's tragedy were indicted for murder, and District Master Workman M. M Lavin was indicted as accessory to the killing, bail in the three cases being fixed at $6,000 each. Mr. Powderly has telegraphed Congressman Curtin to press the passage of his resolution for an investigation of the labor troubles in the Southwest. Another strike was ordered in the Missouri Pacific shops at Atchison, and eighteen out of the sixty one men employed abandoned their places.

In regard to the suits brought against the strikers, there are about 1,300 criminal suits pending, and the juries, as a rule, do not leave their seats before convicting the strikers. At Texarkana, thirteen strikers who have been lying in jail a week have been convicted of misdemeanor. A good many men have been arrested for contempt of court in disregarding the injunction which was recently obtained against interference with the operations of the road. The feeling against the strikers is very bitter in some sections of the Southwest.

Railway strikers Friday morning advanced upon the round-house of the Iron Mountain road at Little Rock, Ark., and were refused admission by Deputy Sheriff Williams, who was guarding the place. They fired upon him, wounding him, it is supposed, mortally. Some of the strikers were arrested.

A mob in East St. Louis Friday marched upon the yards of the Louisville & Nashville railway and were fired upon by deputy sheriffs, three men being instantly killed and two others and one woman mortally wounded. The deputies surrendered themselves to the St. Louis police. Subsequently strikers attacked deputy sheriffs in the yards of the Ohio & Mississippi railroad and killed one man. Next day over $50,000 worth of property, mostly loaded freight cars, was destroyed by incendiary fires, the work of the strikers. During the afternoon eight companies of Illinois militia were on the ground, and succeeded in quelling the disorder which prevailed. The city was placed under martial law, no one being allowed to pass over the river from St. Louis, and nearly a thousand troops guarding the place.

Everything was quiet in East St. Louis Sunday. With the arrival of additional troops, all strategic points in the city are now covered. A determined effort will be made to resume work on the several roads, and it is expected a fair test will be made of the inclination of the men to return to work when afforded protection. The funeral of the three victims of Friday's tragedy occurred Sunday morning, and was attended by 1,500 Knights of Labor, Knights of Honor, and other organizations.

FOREIGN.

The introduction of Gladstone's Irish Home Rule bill Thursday and three hours accompanying, was one of the greatest events in recent English history. The populace, cheering and excited, yet not turbulent, filled the streets from Gladstone's house to Westminster, so that the police could hardly make a passage. The bill was received with great enthusiasm by the Irish members and the majority of the Liberals, but only a single London paper favors the plan. A large number of American newspapers endorse the Irish policy outlined by Mr. Gladstone. The comments of English and Irish newspapers are varied in character, but generally in favor. Special cablegrams show that the plan is treated with scant courtesy in Austro-Hungary, is condemned as dangerous in Germany, is enthusiastically received in France, and is watched with keenest anxiety in Russia.

The opponents of Mr. Gladstone's Irish bill are beginning to admit that it will probably pass its second reading by a small majority. The press regard the abolition of Irish representation in the Imperial Parliament as the cardinal defect in the Premier's bill.

Much uneasiness is felt among the European officials in India in consequence of the existence of Brahmin plots against the English regime.

Five thieves entered the magazine at Colon, Cuba, for the purpose of stealing powder. During their operations one lighted a match, causing an explosion, which killed seven persons outright, wounded thirty eight others, and wrecked twelve houses.

Advices from Anam state that anarchy prevails in that country. Bands of robbers are scouring the land, and the people are in revolt against French authority. The rebels have attacked the French near Hue, the capital, and are advancing in numbers upon Quintone.

A collision between railroad trains near Monte Carlo, on Tuesday, resulted in the loss of many lives, some of them being English visitors.

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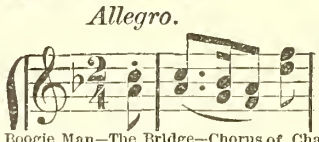
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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ

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The bill providing for "scientific temperance instruction in schools under federal jurisdiction" passed the Senate unanimously not long since. This history of the vote is told with a graphic interest in the *Union Signal* by Mrs. Hunt of the W. C. T. U. committee in charge of the measure. The early opposition, even to ridicule, which was early set against the measure seemed to be shamed out of sight, and when Senator Blair called it out of its natural place, low down in the calendar, no voice was raised against it. Many prayers will arise that Divine power may move upon the House in like manner. The objectors will be weakened by the action of Rhode Island the other day in coming up to the side of her New England sister, Maine, with a prohibition law and constitutional amendment. The liquor dealers make little disturbance over the matter. The State is too small to sell much in it, and as the property owners only are voters, they see liquor has no chance. With a property or educational limitation on voters in every State the liquor curse would soon be wiped out.

The decision of a Kansas judge that property investments destroyed by prohibition must be made good, seems to be indirectly sustained by the United States Supreme Court. A Chicago "drummer" named Walling was arrested in Michigan for selling liquor to be shipped from Illinois, it being contrary to Michigan law. He was convicted on two charges and fined, and, in default of payment, was imprisoned. The State Supreme Court sustained the law, but the U. S. Court reversed that decision, on the ground that one State cannot pass laws restraining commerce among States, which is a usurpation of the power conferred by the Constitution upon Congress alone. The Michigan court held that the State law was in the nature of a police regulation for the discouragement of the use of intoxicants and the preservation of the health and morals of the people. The United States Supreme Court says this would be a perfect justification of the law, if it did not act as a regulation of commerce among States. If business interests can be thus defended, property may also, so long as the infamous liquor traffic is recognized and legalized by the United States Government, by its taxes and licenses.

We decidedly favor the boycott as applied to all kinds of business which are hurtful to the general interests of society. If men engage in such business it ought to be legally suppressed. We shall continue to demand such suppression, and listen to no pleas of personal rights. There can be no right to do wrong, even though the letter of the law may sanction it. Failing to secure such legal suppression, by all means let the men who thus wrong society be deprived of all possible incentives to such business. Men do not keep dram-shops from any motives of philanthropy; it is solely to make money. Many who are engaged in this business often confess and deplore its pernicious results. "The love of money is the root of all evil," especially of this. Let the dram-shop, the distillery, the brewery, the billiard-hall, the theater and the lodge be subjected to this most effective method of moral coercion. If we cannot have these institutions suppressed by legal enactment, let them be suppressed by a higher law than any that is written on the statute-book. Let them stand in the same category where all pure-minded and honorable men place the brothel and the gambling-hell, and they will soon die for want of food. If this Irish invention shall be thus practically utilized by our laboring population, we shall be immense gainers in money and morals, and be under vast obligations to the Emerald Isle.

And for precisely the same reason that we ought to apply the boycott to that business that is hurtful to the general interests, we ought not to suffer it to be applied to such kinds of business as are needful and important to the public welfare. It is a motto of the Knights of Labor that whatever concerns one concerns all. This is a correct principle, not simply as applied to the members of an order, but to all members of the social fabric. It follows that whatever injures any legitimate business injures all the people, and as a public injury ought to be suppressed for the public good. When such boycott is declared against any useful and legitimate business, it ought to be regarded as a conspiracy against society and proceeded against as in other conspiracies.

The able discussion now going on in the United States Senate in reference to secrecy in Executive sessions can scarcely fail to be prolific of good results. It is noteworthy that the two Senators who have made themselves prominent in favor of open sessions, Messrs. Platt and Logan, are both prominent Freemasons. Perhaps they have seen too much of Masonic hollowness and folly to want to see it imitated in the Senate. At all events, Mr. Logan is quite right when he holds that the business of the United States Senate is the business of the American people, and they have a right to know how it is transacted. The plea of Senator Riddleberger is also quite in point. He said it was impossible to keep the doings of the Senate entirely secret. Most of what is transacted appears in the newspapers, but not always with accuracy. The only way to prevent the misrepresentation of Senators is to let all the facts be given to the public. Unless our public men are willing to put back the dial of progress, repeal and obliterate our public schools, and abolish the newspapers, they had better stop trying to stifle investigation, and especially of the facts that the people have a right and a mind to know.

But not only are Senatorial secrets at a discount (for they can be bought in all the news-rooms for from one to five cents), but the great secret societies that make such vast pretensions and are so intolerant and exacting, have been given away to such an extent that no man with decent self-respect can keep up the pretension that they are secret, except in the privacy of their meetings. Most of them do affect the public interests. Some of them are manifestly political in their objects, and all are matters of public concernment. As a people, we want no privileged class. Whatever is in promotion of the public good belongs to the public and ought to be known. Whatever is of special advantage to the few is a menace and detriment to the many. Secret organizations are wholly out of place in a republic.

IRELAND.

BY REV. JOHN BOYES.

There is a legend that St. Colomba, thirteen centuries ago, emigrated from Ireland, the Isle of Saints, to the Hebrides, and built a monastery at Islay, hoping to have a little rest from those among whom he had fruitlessly labored, whose great ambition he found was to be a law unto themselves and an annoyance to everybody else. When the tower of his new monastery was completed, he ascended it, and on looking towards the setting sun, found to his intense disgust that he could descry on the rim of the horizon the Emerald Isle. That was enough, he had the monastery pulled down at once and he set sail for Iona, where he would be out of sight of the place altogether. After thirteen centuries of opportunities for advancement, this land of saints still retains those elements which make it the dread of the politician and the aversion of the patriot.

William Pitt is reported to have said in his day, that the only cure for Irish discontent would be a twelve hours' immersion in the Atlantic. Unless Mr. Gladstone can manage to throw a rope round the island and haul it into one of the deep valleys of the Atlantic, and there leave it, the commotion will continue. With all its poverty, I find that during the last year more was spent upon intoxicants than would have paid the entire rental of the land. There is an ever increasing consumption of intoxicants, an increasing number of arrests for violation of the law, and an increasing amount of unrest and dissatisfaction. The drink traffic prospers, whatever may be the condition of trade and agriculture.

Mr. Gladstone has not yet made known the line of legislation which he desires to see accomplished with regard to Ireland. The newspapers are full of so-called *revelations*, which are only crude guesses. There are rumors of divisions in the Cabinet on the Irish question. They are all certain they are right, though their statements contradict each other. That, however, is a mere trifle, for as soon as Mr. Gladstone propounds his views they will each demonstrate that their words, if not based on actual knowledge, were a correct prophecy of events. I have no idea what Mr. Gladstone's proposals will be, but shall not be surprised if two or three cabinets get wrecked before Ireland gets satisfied. An old neighbor of mine, an Irish doctor, says that the only cure for Ireland is to hang the priests and wreck the whisky barrels. Most thinking people maintain that as long as the minds of the people are held in thraldom by the priesthood, and their passions are inflamed by whisky, so long will Ireland be a thorn in the side of all civilized nations. Until Ireland is freed from the perverters of the Decalogue there is very little hope of any legislation satisfying the land. Liberate her from the bondage of Rome and implant within her Protestant ideas, and then like all other Protestant nations she will enter upon an eve of progress.

How to formulate a system of Home Rule which shall not interfere with the unity of the Empire is a problem which I am afraid even Mr. Gladstone's genius will not satisfactorily accomplish. To me, at present, it seems folly to attempt to do anything more than bring the land under the control of such laws as will give freedom and protection to all honest efforts at advancement. The gallant efforts of Mr. Morley to maintain order in Ireland by means of the ordinary law are not meeting with the success they deserve. Crime continues to advance. All moral principles seem subverted.

It is reported that Mr. Gladstone proposes to advance two hundred millions of pounds to buy out the Irish landlords, and charge the Irish farmers with interest instead of rent. The wisdom of such a proposal is doubted. I think the Irish farmers will feel even less disposed to pay the State than to pay the landlords.

When Mr. Parnell first invited Irish tenants to break their contracts and retain their rents, he was freely told that he was teaching the people to play the thief. There are many virtues which neither Mr. Parnell nor the priesthood wish to see flourishing in Ireland. The government is honestly anxious to do

all it can to promote the welfare of the Irish nation, but ignorance under the guidance of craft is difficult to satisfy.

Grimsby, England, Mar. 26, 1886.

LABOR AND CAPITAL.

BY REV. G. W. HOWE.

The heading of this article opens a subject of such gigantic proportions that no one mind at this present time can fully measure its height, depth, length and breadth, but let me put a few thoughts into the scale of public sentiment, to be honestly and conscientiously weighed by all who shall read this article. It is impossible to get the labor and capital question evenly balanced.

We now have a population of about 60,000,000 and about 27,000,000 farmers. We want at least 6,500,000 more farmers, leaving some 26,500,000 for all other purposes. The only rule by which this problem of labor and capital can be solved is by demand and supply. When the demand is greater than the supply, the deficiency must be supplied from the labor side; and when the supply is greater than the demand, then the supply must turn their attention to some other employment—other than to be mechanics, or in any one to depend upon capitalists for employment. This will give to the nation the much-needed 6,500,000 additional farmers, and which will make a demand for a portion of our millions of acres of public lands. If there is a shortage of help on either side, it had better be on the side of labor or mechanics. The soil should be cultivated first of all, as everybody is fed from the fields, even kings.

Better have hundreds of millions of bushels of grain in store without a market than hundreds of thousands of people without bread. This will give honorable employment to all who wish to labor.

I would say to that army of young men now crowding our cities and villages, waiting for something to turn up, go West; and if you have got the snap and push in you, you will soon turn up something that will be a lasting blessing to you and the world of which you are a part.

I cannot close this article without taking a bird's-eye view of our present labor troubles. Almost every paper and every week bring to us labor strikes and crimes. Is there no remedy?

I believe that sixty years ago there was no other secret, oath-bound association but Freemasonry; and after the abduction and murder of William Morgan by the Masonic lodge, Masonry became almost annihilated, such was public sentiment against it, and it was thought by many that it would never obtain a foothold among respectable people. But how soon it has come to the front and become a giant in its proportions, and has found its way into every grade of society, and fills almost every office in the State and nation! And what is still more damning is, it has found its way into the church of Jesus Christ, and some of his professed ministers have joined the Christless Masonic lodge. As the name of Jesus Christ is never used in a Masonic lodge in their religious services, what must Christians think of a Masonic minister conducting the religious services of the lodge without daring to use the name of Him whom he professes to serve? I want to give to every Masonic minister a text to preach from the next Sabbath morning after he has conducted the religious services of the lodge—1 Cor. 2: 2: "For I determined not to know anything among you save Jesus Christ, and him crucified," when perhaps only the night before, in his lodge-religion, he dare not speak his name. Such a minister, then, must have two religions—a Christless religion for the lodge, and another religion, all Christ, for the people of his charge. Who can have any confidence in the religion of an adhering Mason? Such double-dealing in a Masonic minister's religion destroys our confidence in the man.

Secret, oath-bound associations are the sole and only cause of all the convulsions now going on, not only in our beloved country, but also in foreign countries.

It was thought at the close of the rebellion that the ex-rebels would never obtain a political resurrection; but how soon they were found in council among the chief rulers of the nation!

Secret societies or organizations have multiplied until they are legion, and have found their way into every avenue of society, corrupting our so-called courts of justice, influencing our judges and jurors, and clearing criminals from justice. Secretism has also corrupted and demoralized our churches and ministry until they have nearly lost their power with God. How many churches are running two religions in the same church! One is the Christless Masonic religion, and the other is the pure and holy religion of the Lord Jesus Christ. There is no neutrality in religion. Jesus said: "He that is not for me is against me." Nearly every strike is commenced and carried on by secret organizations. Such secret organizations ought to be prohibited by law. Look at the crimes and murders committed against the unoffending Chinese of America.

The hop-growers of the Pacific Coast have formerly employed Chinese labor to pick their hops, but a secret organization has notified the hop-growers that if they employ Chinese help this year they will burn their hop-houses. Now, if a man should get his buildings insured for all they are worth and then burn them to get the insurance money, such a man would grace the inside of a penitentiary better than he would a civilized community. What must we say, then, of a secret organization whose mission is to destroy the property and lives of others?

No lawlessness is claimed against the Chinese anywhere, hence no excuse for their treatment. What right has any man or set of men to say whom I shall or shall not employ? Our wrongs must be adjusted without brute force.

I wish to give a few words of advice to the young men who will soon be called upon to make our laws and administer the same: Beware of secret associations. Enter not into their secret councils. Never choose darkness; if you do, your deeds will be evil; but choose the light, that all may see that your deeds are wrought in God.

Portlandville, N. Y.

DEVIL-WORSHIP IN THE LODGE.

BY REV. C. F. HAWLEY.

What do we mean by saying that the lodge worship is the worship of devils? The Holy Ghost has said (1 Col. 10: 20): "The things that the Gentiles sacrifice they sacrifice to devils, and not to God." If a Christian is joined in that false worship, he comes into fellowship with devils. He is guilty of spiritual adultery, and provokes God to jealousy.

In the patriarchical age, and during the dispensation of the law as given by Moses, animal sacrifices were offered to God by his worshipers. The false worshipers of those days patterned after the true, in that they also offered animal sacrifices in their worship. And God declares that the sacrifices in these false worships were offered to devils. Since Christ died to atone for sin, animal sacrifices are no longer offered in the true worship. God is worshiped with thanksgiving and prayer and praise by those who believe in Jesus.

Freemasonry was organized as a religious society, in the Apple Tree Tavern in London, England, in 1717. Odd-fellowship is only about half as old. They are both religious societies. Being organized in the Christian era, in a Christian country, they pattern after the true religion and worship by prayer and song, just as the false religions of antiquity patterned after the true and offered animal sacrifices in their worships.

Freemasonry pretends to teach the way to heaven; but the one, only way to God and heaven both Freemasonry and Odd-fellowship ignore and reject. For repentance towards God, and faith in our Lord Jesus Christ and consequent redemption through his blood, and regeneration and sanctification by the Holy Spirit, Masonry substitutes the observance of ceremonies and obligations and precepts.

There is no lack of prayer in the ritual of the lodge, but the prayers of Blue Lodge Masonry and of Odd-fellowship are deistical. They utterly ignore the atonement and intercession of the Lord Jesus Christ; for neither Blue Lodge Masonry nor Odd-fellowship authorizes praying in the name of Christ. Their worship is therefore as false and deceptive, and soul-destroying as were the false worships of antiquity of which the apostle speaks. They can have no access to God, because they do not seek access to him as humble penitents through the mediation of Christ Jesus. God does not receive their deistical worship, for no man can come to the Father but by Jesus Christ.

The deistical worship of the lodge is, therefore, as really false worship and as truly the worship of devils as were the Gentile worships of which the apostle speaks; for if the false worships of antiquity, patterned after the worship of God under the law, were devil-worship, then the false worships of modern times that are patterned after the worship of God in the Gospel dispensation are also devil-worship.

To be more explicit, if the sacrifices of the false worshipers in Paul's day were offered to devils, then the deistical prayers of Blue Lodge Masonry and Odd-fellowship in our day are also offered to devils.

Do the Masons and Odd-fellows know that they are worshiping devils? you ask.

I reply, no. Like the Samaritans in Christ's time, they worship they "know not what." But God has revealed in his word the terrible truth that those who worship falsely worship devils. The authorized worship of Blue Lodge Masonry and Odd-fellowship is deistical, and therefore *false*, because no man can have access to God but by Christ.

The Gentiles of whom Paul speaks assumed to worship the gods; but the Holy Ghost, speaking through Paul, says they worshiped devils. Blue Lodge Masonry assumes to worship the Grand Architect of the universe; but, according to the inspired Word of God, their deistical worship is the worship of devils. Do Masons and Odd-fellows who worship devils in the lodge vainly hope to be accepted of God when they unite in worshiping him as revealed in Christ in the church? Terrible delusion! Hath not the Holy Ghost said, "Ye can not drink the cup of the Lord and the cup of devils; ye can not be partakers of the Lord's table and the table of devils." How horrible the spiritual whoredom that seeks to alternate between the fellowship of God and the fellowship of devils! How terribly blinded by the god of this world is that church that receives to its fellowship and communion the impenitent worshipers of devils!

God is provoked to jealousy by their spiritual whoredom, and if they refuse to obey his call to come out and be separate, and touch not the unclean thing, how can they hope to escape his judgments?

THE SUPPLY OF MINISTERS

BY REV. ISAAC BANCROFT.

There are two plans; one man's the other God's. Let us consider man's first, because that is in the ascendant at the present time.

Man's way is to convert a man, then send him off away from home among strangers to a school for one or two years, when he is fitted for college; then to stay in college for four years; by that time he ought to be fitted for a theological seminary where he has to stay for three years, making in all from eight to ten years of his life to fit him for a Christian minister, and these years the best portion of his life. Now we are to take the Word of God for our sole guide. College is mentioned only twice in the Bible. She dwelt in the college at Jerusalem. Now these colleges were not for making ministers evidently, for our colleges have no women living in them. I find no theological seminaries in the Bible and no academies, no directions for ministers to go to such places to learn to win souls to Christ, and more, I do not believe that any Christian has any business to throw away his best years of life in that way. I never traveled that road, but I have the testimony of several who have that it is a curse to the church.

Now let me give you God's way. He first converts a man and then says to him, "Go and tell how great things the Lord hath done for thy soul," and he can tell this effectually for he knows that God did it. It is said of Christ's apostles that they were unlearned and ignorant men, and while it is said that Paul was a learned man, he never spent one day in college or academy or seminary to learn how to preach the Gospel. The great Head of the church has said, "I will give you the Holy Ghost to abide with you forever; he shall teach you *all things*." When a Christian has that, he is qualified for the Gospel ministry and never before. The only object of life to every Christian is to save men. Jesus came to seek and to save the lost and we cannot be Christians except we are like him.

I want to give you an example first of man's way and then of God's, and the result of each. I take up the yearly report for 1885 of one denomination of Christians. I suppose it to be a good average of all. I find by calculation that on an average it took $99 and the labor of twenty-three Christians to convert one sinner to God. These churches were all working with man-made ministers as far as I know. Now you will find in the eighth chapter of Acts that great persecutions against the church scattered all the church (except the apostles) over all the country of Samaria and Judea, and they that were scattered abroad went everywhere preaching the Word. This was soon after the 5,000 had been converted in a single day, these that were converted went everywhere preaching. That is the way God always does as soon as converted, sends them out to preach to others.

I have been attending a protracted effort to save sinners, made by one of these man made ministers just out of the seminary. It lasted two or three weeks and had a few conversions. He never said one word to church members about going to talk to sinners, or to his converts. I tell you that one real convert, filled with the Holy Ghost, sent out of God, would lead more persons to God in one day than

sueh a minister would in a month. Many years ago I was attending a protracted meeting in Potosi. A young man attended who was a professed infidel. He had offered to discuss the truth of the Bible with any minister, but none accepted, so he was saying that all were afraid he would beat them. But a little boy was converted and went to this infidel and said to him, "I know that you are a very wicked man, but Jesus can save you, for he has saved me." The next night the young infidel gave his heart to Christ. That is the kind and way God makes ministers. Which is the best?

Note.—Elder Bancroft confounds things that differ. It is not more or less education that makes the churches so inert but less of the Spirit. For one who will agree with the above that education is a damage we can find a thousand to out-vote him. Let not the early churches be compared with those of our day; but take contemporaneous churches and compare those which have uneducated ministers and those which have not and the difficulty at once appears. Lack of Spirit power is the trouble. We doubt if the best years of a man's life come before he is twenty-five; Christ's were after thirty; and we know that with many educated men they have great success in soul-saving in college and seminary. The Spirit has chosen such men as Paul who went to Prof. Gamaliel's seminary, Polycarp, Chrysostom, Luther, Calvin, Knox, Wickliffe, Huss, to do his work best. Moody, even, who is often quoted on the other side, has made diligent use of such Biblical studies as are pursued in seminaries to prepare for work. A steel plow is better than a wooden one, but not in an unskilful hand.

THE PRODIGAL FORGIVEN.

BY REV. A. SIMS.

We come now to consider the case of the prodigal son in its most pleasing aspect—not as abandoning home rich and jubilant—then returning penniless and arrayed in rags—but the young man *at* home,—the forgiven restored son. Most delightful is it for us to contemplate this part of his experienee; and to view him who though awhile an outcast from society, is now a pardoned, saved youth—the joy of his own old home. "But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck and kissed him." From the import of these words it would seem that his father had been looking out for his son's return; as he saw the ragged prodigal while yet afar off. Undoubtedly the dear old man had spent many anxious days and nights, wondering how his foolish child fared away from home, and ardently desiring to see him come back again. Hence, so soon as his son appeared in sight, without waitiug till he arrived at the door of the house, with a heart brimful of filial affection and tender sympathy, he ran—not walked—to welcome, embrace, and kiss him—so great was his joy. He gave his son not only a welcome, but a loving reception; and by kissing him assured him of his free and full forgiveness of all the wrong he had done.

No language could more vividly and forcibly describe the attitude of God to penitent souls than this. Deep is the pity and solicitude with which the great Father of our race yearns over those of his creatures who stray into the fatal paths of sin. Through all their wanderings he never forgets them. However deep they may sink into infamy and guilt he never ceases to regard them with the most tender affection; and he intensely longs to see them return to him. As the father of this young man saw at a great distance his son returning home and ran to meet him, so God sees, while yet far from him, a poor sinner returning from his evil ways. He sees the heaving, throbbing breast, he hears the penitential sigh, and with infiuite mercy and unbounded compassion he hastens to meet, receive and forgive his child.

The prodigal son might have expeeted on his return home his father would administer rebuke and punishment to him for his past transgressions. Possibly he expected to hear his father say: "Ah! you have been a wicked, bad son; you have just ruined yourself and brought disgrace upon the family. You went away and destroyed all the property I gave you and brought yourself to beggary and shame. You were quite contented to stay away from me so long as you could get any help without me, but now having lost all your means,—friends, clothes, and respectability, you return because compelled by famine. Why did you not return before? you ungrateful son." But did he receive such a reception as this? Oh, no! He heard no words from his father but those of love, and received no treatment from him but that of compassion and pity.

Just so is the reception the penitent sinner receives from our God. His guilty soul may expect to hear some words of rebuke for his past wickedness. He may think that there will be some cold indifference shown him—that there will be correction meted out to him because of his past wrong doing. He may look for God to say, "O you profligate, how great is your sin! Think of the many long years you have spent in open, shameful violation of my holy laws. Think of the multitudes of good things I have given you, for which there has been no return but ingratitude and disobedience. Think of all the talents bestowed upon you by my love, which you have only abused and squandered. You are a prodigal indeed! You richly deserve my displeasure. So long as you did not feel yourself in any want, so long as sinful merriment could be had, you disdained and spurned my commands. But now, finding that the service of sin is a destructive, degrading, famishing one—that you are miserable, forlorn, hungry, thirsty, wretched, undone, an outcast, yes lost, you come to me in your extremity. Why did you not come long ago?

Ah! Surely no penitent on his return ever heard such language as this fall from the lips of the loving God. When he beholds his wandering child coming to him, his compassionate nature is too full of love and gladness to utter one word of rebuke. Only the voice of pardoning mercy is heard and the manifestation of love seen.

While the prodigal was being received by his father he made a penitent confessiou to him of the guilt he had contracted, and of his unworthiness to be any longer his son. But while he was yet speaking and before he could make his application to become a servant, his father interrupted him by bidding his servants, "bring forth the best robe and put it on him, aud put a ring on his hand and shoes on his feet." He was not desirous of listening to any more expressions of penitence from his son. He could see how deeply sorrowful he was for his misdoings; and, like a tender father, he not only forgave him his folly, but adopted him into his family agaiu and conferred upon him all the blessings and privileges of a son. Hence, he was not only clothed, but adorned with "the best robe." A ring, as a mark of dignity and honor aud as a token of his being owned as a branch of the family—was put on his hand; and on his feet,—perhaps sore with travel—shoes were placed to make him easy. But his reception did not end here. In addition to his having "the best robe," he was now to have the best food. He was not fed on mere bread, but feasted on the best provision of his father's house. "Bring hither,"—not the scraps from the cupboard—what was left from yesterday's dinner—"but the fatted calf;" the one that has been reserved for some special occasion—"and kill it, and let us eat and be merry."

Thus was he treated not only like a son, but like a prince; and to crown his reception, at the command of his father, the family celebrated their feast with great rejoicing. What a glorious and sudden transition from famine to plenty—from the tattered rags of sin to the robe of righteousness. Oh, what a striking, vivid picture this of the blessed reception the poor, trembling, humble penitent meets from his loving God. With deep contrition of soul, kneeling before mercy's footstool, the guilty siuner exclaims, "Father, I have sinned against heaven and before thee;" thus earnestly does he sue for pardon. But while he is praying the compassionate God answers by a display of his pardoning love. The rags and filth of sin are exchanged for "the best robe"—the robe of salvation. "A ring on his hand," or the witness of the Spirit in his heart, is given him. His feet are shod with the preparation of the Gospel of peace;" and his hungry soul feasted on the best of all provisions—the bread of eternal life.

Such an event as this is an occasion of great joy before God—he bids his children celebrate it with rejoicing; and all heaven is jubilant with songs of adoring gratitude.

"Ring the bells of heaven
There is joy to-day."

Such a welcome as this may every unsaved soul receive by turniug to God. Reader, have you been saved?

Uxbridge, Ont.

By the use of natural gas in the manufacture of glass, Pittsburg is able to compete in quality with the best French and German plate glass, and can produce it at a very much lower price. This is a very important item for the building interests of this country. Litchfield, Ill., the "Oil City" of Illinois, has been using natural gas six months for lighting and heating, and recently a new well was struck yielding a pressure of 120 pounds of gas to the square inch.

LOOK OUT FOR THE THUNDERBOLTS.

["Rev. Dr. John Hall, referring to the great criminals of New York city, said: 'When men set themselves to debauch the public conscience, and reduce the public sentiment to the level of their own, then look out for the thunderbolts! Crime so audacious does not usually run long.' This warning expressed a feeling which has since become common to all thoughtful men in the community."]

From poverty to wealth he strode;
Thorns turned to flowers upon his road;
Strong arms were raised to bear his load.
His humble hut became
A palace fit for any king:
Alladin's lamp on everything
Was turned for him, but failed to bring
The auroral light of fame.

He raised and lowered the price of stocks;
He turned the key in Mammon's locks;
He clipped the fleece of golden flocks;
He gloried in his shame.
He purchased parliaments of men;
He silenced tongue and pen;
He staked his fortune; lost it; then
Came not the chime of fame.

The huzzas of the multitude;
The tumult of the masses crude,
Are empty as the wind that brewed
The storm of rain and flame.
One way it blows the clouds to-day,
The next it blows another way,—
And all the weather-cocks obey;
But they're not birds of fame.

Blessed is he whose life is just,
Whose word is like a bond of trust.
His deeds smell sweetly from the dust
And like a censer flame,
Dispensing odors at the tomb,
For him the flowers of memory bloom,
Their light and beauty and perfume.

—*Geo. W. Bungay in the Intelligencer.*

SUNDAY RAILROADING.

A wise pastor was one asked, in my hearing, whether he would discipline a member who was a train hand on a railroad for going over the road on the Sabbath.

"Very likely I might," was the shrewd reply. "I do not say that I would not; but if the president or one of the stockholders of the road belonged to my church I would commence with him. I would begin with the engiue, not with the wheels."

This question of Sunday work is an intensely practical one to a large number of families in our Christian land. Have you ever been face to face with famine? That is what the loss of a situation means to thousands whose only trade is "running on the road." Only to-day I heard a railroad man say, apologetically: "If I 'kick' against Sunday work I 'kick' myself out of a situation, and I don't know where I could find another." It is comparatively easy for some of us to sit in our easy chairs and say to such a man, "You ought to do right, regardless of the consequences." Are we ready to share the burden with the man who does lay down all his living for conscience' sake? There is where the question becomes a practical one for us.

For not every conductor will fare as well as one whom I knew, who ran a passenger train on one of the divisions of the old Erie road. He was converted and joined the church. He regarded the Lord's day as a true successor of the Jewish Sabbath. To pursue his daily calliug upon that day was wrong. So he waited upon his division superintendent and respectfully told him that he could not take his train out on Sunday morning. He expected to be discharged, but was not. Some one with a more elastic conscience took his place and wages for that day. Perhaps the superintendent congratulated himself on haviug a man of principle under him; possibly he also felt pleased that he had other men who would take his run on Sundays.

A certain freight agent in a prominent Western town required his clerks to work on Sunday. One of them, a member of a Baptist church, refused. He was willing, he said, to work nights, but work Sundays he would not. The freight agent thereupon discharged him. I have been young, and still am not old, but I have lived long enough to see that discharged clerk president of the road, and the freight agent, still in the same position, make his reports to him as his superior officer.

But it doesn't always turn out so, and as both parties may not find themselves on the same line in the other world, perhaps it will not do so there. I knew a man who threw up a lucrative post and brought his family back to their native village at the end of the first month, because he would not work on the Lord's day. I doubt if his worldly prospects will ever be so good as they were when he set off to take that place. Ask him whether he regrets it, and that is quite another thing; the dear Lord

is filling his soul with peace unspeakable, and his noble wife and children are proud of him; yet his own brother called him a fool for throwing up the situation.

It may be that these words will be read by some who own stock in railroads which place just such temptations before Christian brethren. I never expect to, but if by bequest or gift I found myself in such a position, I think I would first use my prerogative to demand of my servants, the directors and officers, that they should find some means of administering my property in the fear of God; and if remonstrance failed, I would sell out or give it away. It is better to enter the kingdom maimed of railroad stocks than to cause one of these little ones to stumble; at least that is the way I read the Sermon on the Mount, nineteenth century version.—*J. H. Walton, in Evangelical Messenger.*

SOCIAL PURITY IN INDIA.

Bombay, India, March 10, '86.

Editor Cynosure:—You may remember me as the editor of the *India Methodist Watchman* and book agent five years ago, and I then enjoyed seeing your paper frequently. By copies of the *Purity Trumpet* sent, you will see that the Lord has placed me in a most difficult field. But the cross of fighting the dirty demons of vice must be borne by some one, and so we obey the call. Mrs. Gladwin has a Rescue Home, and I push the publishing and book work of purity; also hold meetings.

As America has never been cursed with the abominable "C. D. Acts," legalizing vice, you can scarce appreciate the terrible battle we have. But those who promote these wicked laws have tried to get them into the United States; and the purity workers of England have done much by their exposures and teachings to keep these acts out of America. But the question of vice is world-wide. As your paper fights so boldly upon every other question, it should speak out upon this also. God help you to do it. During my boyhood in Iowa, what vulgar rubbish I had to hear year after year, and often from the lips of professed Christians! Quack-doctor books and bad young people teach the young, while good old people show their virtue by shutting their eyes, ears and mouths, and letting the devil have it all his own way! For God's sake, speak out! Let the word of God be your guide in these things, and his Spirit will bless it.

I cannot ask you to exchange with so small a paper as my *Trumpet*, but if you can send the *Cynosure* to me for the good of our Purity Mission I shall thank the Lord. May his grace bless your heart and your work abundantly.

Yours in the kingdom, W. J. Gladwin.

MASONIC HEATHENISM.

If anything were necessary to convince the candid man, whether Mason or otherwise, that the Masonic institution is essentially heathenish in inception and character, it would be the recent utterances of Masonic journals. The *Masonic World* for April has an article on "The Symbolism of the Ancient Egyptians," which regard for moral decency prevents our publication, but which is published to show the origin and character of Masonic symbolism. The entire article is redolent with pantheism and impurity both in matter and suggestion. If Christian ministers could but realize that not the representation of John the Baptist and John the Evangelist, but the vilest of pagan symbols are nightly paraded in these lodges, and that the whole system is patterned after the old sun worship, which, under Mosaic Law, was punished with death, they would surely be ashamed of themselves.

The boycott is an Irish invention for the purpose of forwarding the Hibernian idea of liberty. That idea is the liberty to enslave another man. The fundamental idea of our republic is equal rights—a government by the whole people for the whole people—a government of equal and exact justice, of equal laws and equal protection under the laws. The boycott is the edict of a secret and irresponsible tribunal, dooming a man to despoilation and ruin without a trial, without law, and in violation of justice. "But," the boycotter may say, "have we not the right to refuse to trade with a man we don't like?" Certainly: but you have no right to deprive other people of the right to trade with him when they wish to. As we said, the idea that these foreigners have of the use of liberty is to deprive American citizens of their liberty. These secret conspiracies against property, liberty, and personal rights have their temporary success, but a reaction always comes with the momentum of the whole body of society.—*Interior.*

THE SECRET EMPIRE.

THE "INTERIOR" ON THE GREAT LABOR STRIKE IN THE SOUTHWEST.

If this violent seizure of the property of others had even the apology of being made for the benefit of labor, it would be a mad movement. The Knights of Labor not only quit work themselves, but they have deprived not less than twenty thousand workingmen, who have no interest in their quarrel, of work. How can that be in the interest of labor which paralyzes labor? It is absurd to say that the leaders of this insurrection have the interests of the laboring man at heart. What they are after is the seizure of property and the exercise of despotic power. And no such ruthless despotism as they seek to inaugurate exists anywhere in the world to-day. Where ever before in the annals of tyranny was a man mauled and mangled and killed for no other reason than that he sought to do honest labor for the maintenance of his family? The pretense of love for honest work which those men put forth is the baldest sham. They seek to seize upon and control property that they never created nor earned. They seek to levy tribute on labor for their own benefit—and the men whom they eventually expect to fleece are the farmers. They expect to compel farmers to pay more for reapers and all sorts of agricultural machinery than it is worth. They expect to levy a confiscating tax for railroad transportation on their wheat, corn, cattle and all sorts of produce. Does anybody suppose that these men are philanthropists? that they are thinking, not of themselves, but of the welfare of their fellow citizens? Hardly. As usual when an emergency arises which calls for courageous maintenance of principle, the truckling class of the press, religious and secular, is clamoring for surrender. Suppose the surrender made, how long would it be before the insolent demands would be doubled? But we are told that unless all be surrendered to socialism then anarchy will come. If that be the alternative of peace or war, let the war come. Between the mob and the military despot no people has ever failed to choose the ruler whose sceptre is the sword. But not once only, but a number of times, the American people have been asked to choose between anarchy and military despotism, and each time they have risen in their might and answered, "Neither," and they have defended, maintained and more firmly established liberty, law, order, and human rights—and they will do it again and again, forever. Our people are as slow to accumulate momentum as the avalanche, but when they move they move like one. In the present conflict the people have not much sympathy with Mr. Jay Gould. That absence of sympathy with a gigantic monopolist is right—but the way to get at monopolies is not by turning the blind and irresponsible mob to rampaging up and down the national highways, trampling private right and liberty under foot. We shall get at these abuses of capital in a lawful and constitutional and orderly way in due time. The people will lay heavy hands on the mobocrats, and they will lay quite as heavy a hand on the autocrats. The scales of justice will be on a true and even balance.

ROB. MORRIS AND MASONIC ANTIQUITY.

We have received the April number of *The Masonic Chronicle*, published at Columbus, Ohio. The most notable article is from Dr. Rob. Morris, of Kentucky, describing the dedication of the Masonic chapel and lecture-room in connection with the Widows' and Orphans' Home at Louisville, Ky.:

"After twenty years' progress in collecting funds and building, the Kentucky Freemasons have at last crowned their work by completing and dedicating the chapel for worship, lectures, etc. This apartment is the most beautiful room of the class I have ever seen. On the 11th of April, deputed by the Grand Master, I performed the ceremonial of its dedication. As there is no precedent for a work of this class, I have originated one, of which here is a copy. The closing pages, particularly, your readers will admire."

After scattering corn, wine and oil, all of which Mr. Morris said he brought with him from the Holy Land, he, acting for the Grand Master, said:

"In the name of the great Jehovah, I do solemnly dedicate this chapel to Freemasonry, to Virtue, and to universal Benevolence!"

The Grand Master proceeds:

"The words of the wise King Solomon, our first Grand Master, when dedicating his temple, three thousand years ago, are grandly appliable to the present occasion. I will repeat them as I took them down from the lips of a venerable Bedouin chief, a Freemason, whom I met at Jerusalem. He had learned them seventy years before from his father. You will perceive that King Solomon first pronounced solemn invocations upon the corner-stone, the walls, the covering, the builders, and the worshipers, ending with a sublime apostrophe to Almighty God. I have merely rendered his language into English:

"'Oh, thou *Corner-stone*, massive and grand! stand firmly in thy socket, Oh, *Corner-stone*, whatever storms and earthquakes may threaten to move thee from thy base!'"

This is a specimen of the page of rigmarole that follows, and is unlike anything which could have come down from the wise king as could well be imagined. We wish just to say that, by his own confession, Dr. Morris extemporized it for the occasion. Mr. Morris is, we believe, an elder in the Presbyterian church, and will recognize the authority of the Christian Scriptures. We note one passage: "Wherefore, putting away lying, speak ye truth every one with his neighbor." Now, Mr. Morris knows perfectly well that the story that King Solomon was "our first Grand Master" is pure fiction, has not the slightest historical basis, and is discarded by the great body of the intelligent Masons. We have no knowledge as to what some Bedouin chief may have told Mr. Morris, but surely he does not expect sensible people to believe that the rigmarole here cited was used at the dedication of the temple three thousand years ago. We can accept fables and legends when presented as such; but when a man who wishes to be considered a gentleman, a scholar and a Christian attempts to palm off such nonsense, we find no better reply than that of the distinguished Mason, T. S. Parvin, to similar folly: "I must declare that such stuff, while it may be 'told to marines,' certainly to all such heresies we may apply the injunction of David in his lament over Saul: 'And tell it not in Gath, nor publish it in the streets of Askelon.'"

During the late railroad troubles in the southwest the mayor of Fort Worth, Texas, issued a proclamation, in which, among other things, he ordered that all the liquor saloons should be closed for a prescribed time. This was prohibition enacted and made effective for a few days by the will of one man. It was a measure demanded for the public safety. Most of the thoughtful and sensible persons in this country have reached the conclusion that the public welfare and safety demand that to be permanent with the mayor of Fort Worth deemed to be a necessity for a few days. The liquor business is dangerous and deadly not only in times of public excitement. Its power to do harm is increased at such time; but is continually doing its death dealing work. It is strange that the people do not all see this. If under the frenzy produced by liquor a dozen or so of citizens should be destroyed by a mob, the country would be horrified; but a hundred thousand lives may be destroyed every year in a comparatively quiet way, and multitudes hardly give the matter a thought. The law making and law executing authority of the country must make proclamation that prohibition is permanent. Nothing short of this can meet the demands of the case.

Reform News.

FROM THE GENERAL AGENT.

NO COMPROMISE.

Very much credit is due to the members of the U. B. Conference, met in council at Eaton Rapids, Mich., on the 13th, 14th and 15th inst. They were men of conviction and courage, and conducted their deliberations with candor and ability. They spoke, prayed and acted like men possessed by a great purpose, which they had well considered and were bound to maintain at any cost or sacrifice of self for God and his church. They were of one mind, and showed a knowledge of the secret system and its dangers and methods of work rarely met with. Without bitterness or malice, they reviewed the work of the "Commission" and the course of the "nullifiers," and characterized the effort to abolish the testimony against secrecy and open the door of the church to members of the lodge as unconstitutional and a wicked conspiracy against Christ, and in conflict with the creed, usages and teaching of the covenant they had solemnly vowed to maintain. During the entire conference not one word was spoken or intimation given favoring any compromise or quarters to the lodge or its aiders and abettors, but a high resolve to maintain the old landmarks and contend for the faith delivered unto the saints. The sessions were harmonious, and the local interest was shown by a good attendance at every meeting and the hearty participation of all in the devotional exer-

cises. It was evident to all that these Brethren were "led by the Spirit of God," and were doing the work of "the sons of God."

The Michigan State Association met in connection with the conference, to review the work of the year and plan for the future. Reports were encouraging, and the friends in Michigan have resolved to do more and better work in the year to come. Bro. Richards was continued in the presidency of the association, and Bro. Day as secretary. An official report by the secretary will appear in due time, and I am sure the friends in Michigan will feel encouraged, and will see the necessity of extending to their leaders a hearty co-operation, and sustaining them by their prayers, their counsels and their contributions. J. P. Stoddard

THE WORK IN OHIO.

Columbus, O. Apr. 15, 1886.

Dear Cynosure:—Owing to the bad condition of the roads for the past week or more, I am not able to report much in the lecture line. It would have been almost impossible to have gotten anyone out to a lecture, especially those living on what is called a mud road, as contrasted with the pikes, which are built quite extensively through this section.

As the spring advances the roads improve, and we hope to report good meetings yet, before the lecture season closes. Last evening I spoke to a fair audience in a Quaker church, at a little place five miles from this, called Camp Chase. Quite a number showed an interest by asking questions. An elderly man inquired what I thought about the Grange. Said he was a Granger, and could see nothing wrong about it. As I happened to have a manual of the Grange in my pocket, I used it to good effect; showing the similarity of the Grange to its Masonic parent. A general discussion followed which will, I trust, lead many to the light.

I expect to take the train at 4:30 this afternoon for Leonardsburg, Pagetown, and other points in Morrow county. After holding such meetings as it may seem best in this section, I will, D. V., go on to Wooster and attend the National Reform Convention which is to convene the 21st. The 27th I am to be at Loudenville, Ashland county, and speak for Rev. S. P. Long's congregation. Any friends in this section desiring lectures should address me at Wooster. W. B. Stoddard.

FINANCIAL REPORT FROM OHIO.

Received at the Columbus convention in redemption of former pledges: Geo. Richey, $5; J. P. Lytle, $5; K. A. Orvis, $2.50; H. R. Smith, $2.

Received since the convention and not yet reported: Dr. J. G. Corson, Xenia, $4.50; Caleb Lyons, Utica, $60; Wm. Weir, Washington, Pa., $1; Dan'l Briggs, $1; Wm. Winton, $3; E. J. Heyse, Sr., $5; J. W. Loyne, $1; Wm. Constance, $5. Total, $95.

One or two former pledges have been paid to our agent, Mr. W. B. Stoddard, and have not yet reached me. He has secured also a number of additional pledges, and considerable cash. He is doing a good work, and we sincerely hope that the good people of Ohio will see to it that he is supported. The way in which he is swelling the *Cynosure* list is very gratifying. If men will read, we may hope that many of them will see the light more clearly, and will feel it to be a privilege to do more for the cause.

S. A. Greye, *Cor. Sec'y O. C. A.*

REPORT OF THE MICHIGAN CHRISTIAN ASSOCIATION.

The twelfth annual convention of the Michigan Christian Association, fifth of incorporated association, opposed to secret societies, met at Eaton Rapids, Michigan, April 13, 7 o'clock P. M., and a very interesting meeting it proved to be. U. B. constitutional convention of East district of Michigan, of which Bro. J. Blanchard will editorially speak more particularly, was held at same place same date. Michigan Christian Association proper was called to order Wednesday afternoon by President D. A. Richards.. Some important changes were made in constitution and by-laws of association. Election of officers resulted as follows: President, D. A. Richards, Brighton, Mich.; secretary, H. A. Day, Williamston, Mich.; treasurer, Geo. Swanson, Jr., Bedford, Calhoun Co., Mich.; board of trustees, H. F. Buffham, S. C. Buck, M. Veenboer, B. Hamp, C. C. Foote, S. E. Lane; president, secretary and treasurer ex-officio members. It was decided to employ two suitable colporteurs for three months, which were readily found. It was also decided to hold a fall meeting, the time and place of which was left to president and secretary. Report of treasurer was encouraging, and the outlook for the year to come hopeful. If all will stand to their post, the coming year may be our very best. With two efficient corporations in the field we can, before the fall meeting, stir the whole State, and get up a rousing meeting at the appointed time. Books were opened for membership, and fourteen united with the association, seven of whom paid their fee, and took one share each in the corporation.

The way was opened for a glorious work among United Brethren, and we were much edified and encouraged by having met them in this place. Our interests are one. We felt we were all united brethren in Christ. From the very first the presence of God was realized. Those fathers of reform, Bros. Clark, Blanchard and Foote, were present with their counsel and encouragement. Altogether the meeting was a glorious one, and those who failed to be present have missed a great deal.

H. A. Day, *Secretary.*

TO THE FRIENDS OF MORAL REFORM IN NEW HAMPSHIRE.

Gilford Village, N. H.

Would it not be well for us to make a little extra effort to keep Bro. S. C. Kimball, our State agent, in the field all the time. A few friends have taken hold of the matter in earnest. Now if others will aid, a good work will be accomplished. Perhaps churches that are in sympathy with the work of the N. H. C. A. in opposition to popular evils, oath-bound secret societies included, would do well to let their light shine.

The following is a copy of the letter from the Freewill Baptist church at Gilford Village, to the last session of the Belknap Quarterly Meeting, read before and endorsed by the church:

On the moral questions of the age we wish to let our light shine as the Bible directs.

As we understand the sentiments of the W. C. T. U. they express our convictions as to the alarming evils of intemperance, and the most reasonable way to remove them from our country.

The views and action of the National Divorce Reform League, in our opinion, presents wise methods to counteract the loose views entertained by many as to the sanctity of the marriage relations.

We deplore the laxity existing as to the sacredness of the Sabbath day, and would greatly rejoice to see a better sentiment prevail, so that Sunday newspapers, railroad travel and worldly amusements would cease to exist.

And in accord with the teaching of our fathers, the written law of our denomination, and the example and teachings of Christ, we are opposed to Freemasonry and all oath-bound secret societies, believing that they are not only antagonistic to civil and religious liberty, but that their influence hinders rather than helps whatever is good. Simon Rowe.

TO OUR WISCONSIN FRIENDS.

Menomonee, Wis. Apr. 13, 1886.

Dear Brethren:—Bro. Stoddard writes that Bro. C. F. Hawley is prepared to spend some time at work in our State if wanted. The decision of our Executive Committee will doubtless soon be given on the matter, we should hope in the affirmative; in which case it will be especially desirable that all who can do so, send in money to carry on the work. He ought to be kept in the field at least till our next State Convention. Please forward funds to Bro. M. R. Britten of Vienna, Wis., accompanied with earnest prayer. W. W. Ames, *Cor. Secretary.*

CORRESPONDENCE.

A WORD CONCERNING MY PROPOSED PLAN.

South Oil City, Pa.

Nearly all that is objectionable in Mr. D. G. Strong's communication I have already refuted in my tracts and articles concerning the Methodist Episcopal church, and I will not now ask for space in which to repeat. I wish, however, to refer briefly to two of my critic's utterances. He says: "Without fighting secrecy, let us urge entire sanctification as a distinct work in the soul of the believer." Why did he not urge the editors and publishers of the paper which printed his article either to throw away their present method of warfare, or else blot the *Christian Cynosure* out of existence? If his policy ought to be adopted in reference to Freemasonry, then, in order to be consistent, it would be necessary to apply the rule to many other evils, and this would not only destroy *my* "plan," but it would destroy the plan of Jesus Christ himself. The "holiness movement" has certainly done much good; but when we read this queer piece of advice along with the astonishing statement that "it would be straining a point exceedingly to allow that membership in any of these orders is an offence against either the doctrine or discipline of the Methodist Episcopal church." We are satisfied that that movement has sadly failed to accomplish a very important work in Mr. Strong.

Again, Mr. Strong writes: "Neither the quotation from Bishop Simpson's 'Yale Lectures' nor the definition of Masonry as quoted from the cyclopedia are settled as standards of appeal." But Bishop Simpson, in the citation which I gave, referred to the doctrine which teaches that every one who is saved through Christ, and every prayer which is acceptable to the Father, reaches him through Christ. It also teaches that even those who may offer acceptable prayer, and who may be saved in heathen lands before they hear the name of Christ, are saved through Christ; and *this doctrine is not only one of "the standards of appeal" in the Methodist Episcopal church*, but it is one without which the Methodist doctrinal system would go to pieces. The definition of Masonry which I took from Macoy's Cyclopedia is based on a Masonic doctrine which proclaims that Masonry does offer salvation to its members, and that this offer is made in accordance with a theory which excludes Christ even in this country, and, before the faces of ministers of the Gospel who are connected with the institution, has been proved over and over and over again in these columns. If it is right to appeal to the Methodist doctrine of the person and work of Christ when one of the ministers of the Methodist Episcopal church imbibes certain Unitarian and Universalist notions, it must be right to appeal to this same doctrine when ministers of this same church, claiming at the same time to be loyal to its doctrinal standards, become connected with one of the most disgusting, outrageous and subtle forms of infidelity which has ever blackened the history of mankind.

As to Mr. Sholes' note, I will say that I do not fail to realize that the condition of the Methodist Epispocal church is truly deplorable; but I believe that if those who are in it and who are lovers of righteousness will not come out of it at once, they should go to work to produce a crisis where they are. I do not want a crisis simply for the sake of making a disturbance, but as a means to an end. There are thousands of members who would rise up in resistless indignation against the wretched impositions to which they are now subjected, if the whole truth were once thoroughly brought before them in such a manner that it neither could be sneered down nor set aside in any other way before it had accomplished its purpose. There are many communities in which a Masonic minister would not be recognized as a representative of Christianity if the facts in reference to his relation to Masonry were fully known. I have no expectation of purifying the Methodist Episcopal church, but I am satisfied that my plan, if properly executed, will either bring about a great reformation within that church, or the workers of the plan will be thrust out. My opinion is that the latter would be the immediate result; but the end in view would be accomplished—the light would blaze in dark places; thousands would be caused to take a stand in reference to this adulterous union of church and anti-Christ, while a sentiment would be produced which would be of incalculable benefit to generations to come.

I may be allowed to state here that the proposed "plan" is simply a supplement to my "Candid Appeal to the Holy People in the Methodist Episcopal church." I would gladly place a copy of this tract in the hands of every member in that denomination, but this I am not able to do. I hope, however, that everyone who is interested in the matter will secure one or more copies, and do all that can be done to give it a wide circulation. I have no pecuniary interest in view, as I do not receive one cent from its sale. The tract is published by Rev. B. T. Roberts, North Chili, Monroe Co., N. Y., and is sold by him at the rate of ten copies for fifteen cents. If you will read it carefully and prayerfully, and if you will consecrate as the light shines, I believe you will see before you a path of duty which, while it may not be free from thorns, will surely lead to victory and reward. J. T. Michael.

GOOD NEWS FROM WAHOO, NEBRASKA.

Wahoo, Neb.

Editor Cynosure:—Last summer I wrote you in regard to J. B. Montague, temperance worker in Wahoo. Since that time our blue-ribbon club have met once a week. Before the city election this spring the W. C. T. U. engaged Joseph Critchfield, a noted temperance worker. The result was that Wahoo elected a *Prohibition Council;* hence eleven saloons will be closed this spring. One year ago Wahoo was classed among the worst whisky towns in the State.

J. Munnes.

WHIP AND SPUR.

CINCINNATI, O.

We know the use these little instruments are ordinarily put to, but there are other fields of usefulness in which they can be made to thrive, as the following will show:

A few years since, there resided an old man in Cincinnati, Ohio, by the name of Brown—an old pioneer of the town, and one well fixed in this world's goods, and among other accomplishments which graced the old man's name was an inside knowledge of Freemasonry. This brought forth the story of our article. On the home-place of Brown was an abundance of fruit, and this became in time a temptation to the boys of the neighborhood, and the old man waxed angry at the young urchins; and when at last he saw a boy at one of his fruit-trees (where the fence was broken down and nothing to hinder him from going to the tree), Brown got his rifle and took deliberate aim *by resting against a pillar of the porch of the house*, and shot the boy dead. Now there was great commotion, and it was supposed by all law-abiding citizens that old Brown would have to suffer the penalty due his crime; but in a few days thereafter the Cincinnati *Commercial*, a leading paper of the town, came out with the announcement that Mr. Brown, a few years ago, in England sat in a lodge of Freemasons with the Prince of Wales, and that he ranked the Prince in the lodge; as much as to say that "this man Brown is a brother Mason and 'high up;' so see to it that you govern yourselves accordingly,"—plying the whip of the lodge-oath to all who might feel like bringing justice to the old brute. What was the outcome? *The old man was never brought to justice*, and died shortly after without ever having been brought to answer in any way for his action. W. A. SHAW.

HOW A LODGE DISPENSED JUSTICE.

BYRON CENTER, Mich.

I know that Freemasonry is good in its place, for it helped a friend of mine out of a trouble that would have sent him to Jackson penitentiary if he had not been an Odd-fellow. In short, he was a local preacher and a doctor. He was attending a lady, and calling one day and finding the husband gone and the wife alone, he took the opportunity to insult her. When her husband came in she informed him. He, though a brother Odd-fellow, was furious and overreached himself, getting out a warrant and having his "brother" arrested. The lodge took the matter in hand, and decided that it was contrary to their law for lodge brothers to go to law with brothers. So he was obliged to withdraw the suit from the court and try it in the lodge. His wife was not an Odd-fellow, so she could not be allowed in the lodge to testify; hence the husband could not prove his case. So you see those orders are good in time of need!

L. PLAUTS.

OPEN LETTER ON VOTING OUT SLAVERY.

TO THE EDITORS "CHRISTIAN STATESMAN:"—Do you propose to assert, after carefully looking over your reply to President Blanchard, in your issue of the 14th [Feb.] that our late lamented President, Abraham Lincoln, violated the Constitution of the United States in putting down the late rebellion?

If you do, I would ask, What did the "Seceded States" rebel against when they went out of the Federal Union? I think the weak-minded Buchanan informed the nation that he had no authority to say to the seceding States, You can't break up the Union and no power over them if they should break it up. Poor man! he gave the country an unmeasurable amount of trouble by his imbecility.

Mr. Lincoln took all the *written* Constitution and from *it* extracted an *unwritten* Constitution. And by these two and on these two Constitutions he stood in maintaining the Federal Union. And Constitutionally put down the rebellion. But while you seem to think "it was not *votes* that abolished slavery," but "bullets," I think *Abolition votes did it*. What about "the blood of the martyrs," etc.? The fact is, there was nothing that laid the broad foundation for the late civil war and that abolished American slavery equal to Abolition votes. If there had never been any Abolition votes cast in the United States, there would have been no antagonism between North and South. When the great Methodist Episcopal church in the United States divided on Abolition votes, it was said, "This division is the entering wedge to the abolition of slavery in the United States."

It seems to me that to say Abolition votes had nothing to do in the abolition of slavery, is equal to the old Quaker who said, "If thee had not been in the way of my fist thee would not have been hit;" or that Dennis Kearny's Sand Lot balderdash, a few years ago in California, was not the cause of depression in business in the State, but that the then depression of business was the difficulty; or, that the depression of business, and not Kearny and his gang, had caused the depression of business; or that our present so-called Sand Lot orator causes the city of San Francisco no trouble at all, but the officials give the city trouble in taking any notice of this man and his followers.

So I think with President Blanchard, that votes did do the work of abolishing American slavery, and that it is the man that *votes* who can consistently talk about the rights and wrongs of constitutions and who will by his *vote* help regulate government affairs. It is the man who votes with the majority who has the parliamentary right to move a reconsideration of a resolution passed. J. T.

PITH AND POINT.

DON'T FOOL THE OLD SOLDIERS.

I see in your paper the obligation of the G. A. R. society. Now I am an old soldier and have joined the G. A. R., but the obligation is different from the one I read in your paper. Now what I want to know is, which is right? I I would like to know if the G. A. R. are fooling me, or not. I am not a very strong secret society man at the best. Please let an inquiring mind know about this matter.—G. H. DICKSON, *Tipton, Iowa.*

NOTE.—The oath quoted in the *Cynosure* was probably from the old ritual, which was changed a few years since. However that may be, we believe the G. A. R. is fooling you. Take the Word of God for your guide and read prayerfully all those passages commanding men to walk in the light, condemning secret practices, and sworn associations with unchristian men, and you will regard the order as not helping you on to heaven.

THE RECORD OF OUTRAGES.

Yes, by all means, let us have the "Masonic outrages" printed in a book. I venture that there is "*millions in it*" for the writer and publisher, and let the senior editor of the *Cynosure* prepare the work.—J. V. TURNBULL, *Peotone, Kans.*

PROHIBITION GAINING.

The Salvation Army are doing a good work. The town election on the 5th shows quite an advance. At the Presidential election there were 88 Prohibition votes. Now there were 126 Prohibition, 276 Republican and 152 Democratic votes, which is a fair advance. The current is evidently running that way; but the secret empire is strong and undisturbed. I should have been glad if the General Agent could have come a little further North.—F. PORTER.

BIBLE LESSON.

STUDIES IN THE WRITINGS OF JOHN.

LESSON V, May 2, 1886.—Jesus at the well—John 4: 5-26.

GOLDEN TEXT.—God is a Spirit: and they that worship him must worship him in spirit and in truth.—John 4: 24.

COMMENTS ON THE LESSON BY E. E. FLAGG.

[*Open the Bible and read the lesson.*]

1 *Christ's humanity.* vs. 5–9. As none of the disciples have approached so close to the mystery of Christ's divine nature, so none have seemed to come quite so near to his human side as the beloved John. But it is not in the pathetic touches with which he is shown to us sitting weary and thirsty on the well, that his intense humanity most appeals to us. It is when he forgets his weariness to talk with an outcast Samaritan woman, and instead of addressing her from the height of an infinite superior, comes down to her level on the plane of a common want. Christ's divine tact in dealing with this sinful soul is a lesson for all Christian workers. He knew human nature. His humble request, "Give me to drink," would incline her to feel more kindly towards the strange Jew; more ready to accept an infinitely greater gift from his hands.

2. *The living water.* vs. 9–15. The woman's words were not a refusal of that for which he asked, but the natural outbreak of her surprise that a Jew should ask so much as a drink of water of one of the despised Samaritan race. But Christ recognizes no race line, and it is enough to show the anti-Christian character of the Masonic and Odd fellow orders that they receive none but free *white* males and consider all colored lodges clandestine. It may be said, however, that there are many churches which in spirit if not in letter recognize the color line. Lamentably true as this charge may be, there is one wide difference between them and the lodge. The latter is only true to the selfish and exclusive principles on which all secretism is founded, while a *church* that so discriminates is false to the whole genius of its mission, false to its Founder, and possessed with the spirit, not of Christ but of anti-Christ. Jesus at once proceeds to excite her curiosity farther. If she but knew the gift of God and who it was that said to her, Give me to drink, she would have been the suppliant instead, begging of him the water of life. The most perfect knowledge of the springs of the human heart is shown in the way he leads her on,—patient even though she cannot or will not understand his spiritual meaning, though her thoughts are all of the earth, earthy, never rising even by chance into the light of any higher realm.

3. *The spiritual nature of true religion.* vs. 18–26. A shaft was needed keen enough to pierce her soul with a knowledge of her great need of a Saviour. She was a degraded, sinful woman, but woman still with a sense of shame, for she tries to turn the talk from her past life into a mere theological controversy It is possible that many of our religious controversies would be met by Christ were he on earth—not by taking part with the combatants on either side, but by leading both to deeper and higher spiritual views. At last he touches a responsive chord in this woman's better nature, not yet wholly smothered by her life of sin. She too looked forward like the Jews to a coming Messiah, and with perhaps juster ideas of the coming One than many a Pharisee held she understood that this new era of spiritual power would be inaugurated only when he appeared. She is now ready to hear in believing faith Christ's revelation of himself, "*I that speak unto thee am he.*"

LIGHT FROM THE WORD.

What is the gift of God? Eph. 2: 8. What is the living water? Isa. 12: 3; 41: 17, 18; Jer. 2: 13; Zech. 13: 1; 14: 8. How was salvation of the Jews? Isa. 2:3; Rom. 9: 5.

From Peloubet's Notes.

"Near to the parcel of ground that Jacob gave to his son Joseph." There can be no doubt that, in speaking of Jacob's gift to his son Joseph, John refers to Gen. 48: 22, where the Hebrew word for "portion" is identified with *Shechem*. Here Joseph was buried (Josh. 24: 32).

"Now Jacob's well (fountain or spring, a water-course) was there." Jacob's well is on a knoll, really a spur of Gerizim, 18 feet high. It is now about 60 feet deep, but was once much deeper. There is now water in it only during the rainy season.

"Jesus saith unto her, Give me to drink." Observe how insignificant a request he makes the occasion for a deeply spiritual religious conversation; and how natural the transition from the material to the spiritual. Observe, too, that by asking a favor he opens the way to the granting of one. He thus verifies the truth that the way to gain another's good will is not at first by *doing*, but by *receiving* a kindness.—*Abbott*

"And he would give thee living water." "Living water," then, denotes the gift of the Holy Spirit. This was pre-eminently the promised gift of the Father (see especially Isa. 44: Joel 2) beautifully and aptly symbolized by the fresh, springing water, which, wherever it comes makes the desert rejoice and everything live (Ezek. 48: 9). —*Schaff*. Living water here signifies the whole sum of blessings which Christ furnishes for renewing the souls of men and making them tranquil and happy. It also signifies the happiness itself which is bestowed.—*Clark.*

"Shall never thirst" Literally, will certainly not thirst for ever, for the craving is satisfied as soon as ever it recurs.—*Cambridge Bible.* This does not contradict the beatitudes, "Blessed are those that hunger and thirst after righteousness," but it declares that there is an unfailing supply always at hand for the thirst. Life is made up of a succession of thirsts and their satisfaction. There is no enjoyment unless there is a thirst, and unless the thirst be satisfied. This satisfaction is what is promised in this verse.—*P.*

"Shall be in him a well of water." The water being within can never fail to be ready to satisfy any thirst that may arise.

"Springing up into (unto) everlasting life." Not that eternal life is some *future* result to be realized hereafter; it is the *immediate* result. The soul in which the living water flows has eternal life.—*Cambridge Bible.* And it will continue to flow forever.

"Jesus saith unto her, Go, call thy husband." This is in appearance a break in the conversation; it is in reality the first step toward granting the woman's request, "Give me this water;" for the first step is to convince of sin and of the need of a better life.

"He whom thou now hast is not thy husband." She had not been lawfully married to him. Perhaps, also, she had deserted her last husband, or he had not been properly divorced from her. Dr. Van Lennep (Bible Lands, p. 557), referring to the terrible frequency of divorces among Jews and Muslims at the present day, says, "We have known a man not forty years of age who had successively married and put away a dozen wives. . . . Women, too, not far advanced in age, are sometimes met with who have been married to a dozen men in succession." Jesus showed her that all the incidents of her wicked life were perfectly known to him.—*Clark.*

"Jesus saith unto her." The position of Jesus is a delicate one. He cannot deny the truth, and he must not repel this woman. His answer is admirable.

"In Spirit and in truth" "In spirit" designates the worship of the mind and heart, a real, spiritual worship of love, adoration, and obedience as distinguished from any mere formal worship, that rests in ritual, or ceremonies, or words, or postures. These are good only so far as they aid spiritual worship. Worship "in truth" is in sincerity, in the true way, in recognition of the true nature of God in obedience to the truth. These correspond with the first three commandments, and the fourth provides for this worship.—*P.*

OBITUARY.

Pres. S. B. Allen was born January 17th, 1830, near Harrisburg, Pa., and died at his home in Westfield, Ill., March 23nd, 1886. Dr. Allen began a special preparation for his life-work at a very early age; so early that at the age of fifteen he found himself face to face with it. In his case there was no waiting for something to turn up, but at this age he entered his race as a teacher, in which he has been so successful. He was married to Miss Elizabeth Smith near Vincenes, Ind., A. D., 1858, and graduated with honor at Otterbein University in 1859, after which he spent some time in the Theological seminary at Oberlin, Ohio. He spent twenty-two years as teacher in some of the best institutions in the country, fourteen of which years he was president of Westfield College. Dr. Allen was one of the foremost educators in his church, an able preacher and a true friend. He would, as many who read this can testify, sacrifice everything for what he believed to be right. With all his wonderful force of character, he was mild and considerate in all his work. His friends, which are many, entertained hopes of his recovery until the last, but too soon disease triumphed, and one of the greatest sons of our Zion passed triumphantly and peacefully away. In his death we have lost an able and fatherly counselor; and the distinguishing principles of this church have lost an able and fearless defender. But we cannot believe that to the principles of the church he is dead, but that his great soul, with its past work is still marching on, and will continue to mingle with other true souls until victory perches upon the side of right. The ministers of Westfield had a meeting, at which they passed resolutions of high appreciation. Also the college faculty and students passed resolutions, indicating that he was esteemed very highly by them. The funeral was held March 24th in the college chapel attended by a very large and appreciative audience. * * Thus a mighty man has fallen. Upon whom shall his mantle fall?—*Conservator.*

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National Christian Association.
221 W. Madison St., Chicago, Ill.

The American Party.

First Nomination for President at Oberlin, Ohio, May 23, 1872.
Platform Adopted at Chicago, June 28, 1872.
Name Adopted at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.
1876—James B. Walker and Donald Kirkpatrick.
1880—J. W. Phelps and Samuel C. Pomeroy.
1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE

F. W. Capwell, New York; *J. A. Conant*, Connecticut; *E. G. Paine*, Minnesota; *G. W. Needels*, Missouri; E. D. Bailey, District of Columbia (*Ex. Com.*) James Kennedy, California; Robert Hardie, Dakota; J. F. Galloway, Florida; L. N. Stratton, Illinois; Israel Hess, Indiana; J. N. Norris, Iowa; H. Curtis, Kansas, S. A. Pratt, Massachusetts; H. A. Day, Michigan; E. Tapley, Mississippi; S. C. Kimball, New Hampshire; Robert Armstrong, New Jersey; E. A. Foldstrom, Nebraska; J. M. Scott, Ohio; Wm. H. Pruett, Oregon; A. M, Paull, Rhode Island; J. W. Moss, West Virginia; M. R. Britten, Wisconsin.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised hy the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon he not only echoed hy their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in easting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted hy our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract lahor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arhitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constahleville, N. Y. The "Good Will Association" of Mohile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.: Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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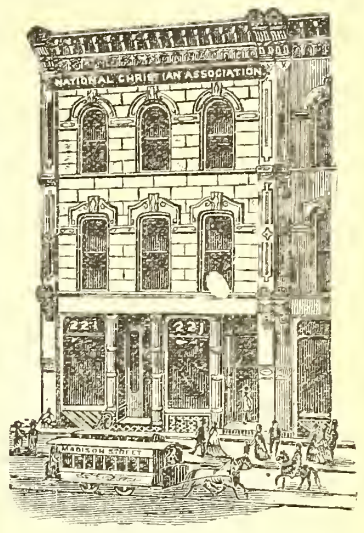
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Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. Please designate to which one such funds shall be sent

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The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, APRIL 22, 1886.

Shakespeare says that hypocrites who put on the appearance of piety—

> "Steal the livery of the court of heaven
> To serve the devil in."

But secret temperance lodges, which adopt the secrecy, degrees, and features of the Christless Masonic lodges, steal the livery of the devil while pretending to serve God! They claim that it gives them popularity and money—and it does! But as in our war, the man who wore gray was a rebel. So lodge uniform proves that the wearer is in the devil's brigade.

CONSTITUTIONAL CONVENTION.

MICHIGAN EAST DISTRICT CONFERENCE OF THE UNITED BRETHREN IN CHRIST, HELD APRIL 13TH, 14TH AND 15TH, AT EATON RAPIDS.

This was one of a series of local conventions to terminate in a general convention of that church some time next July. By mutual agreement, the Michigan State Christian Association held a small meeting at the same time and place, which, by uniting counsels for future co-operation, must aid the reform greatly in that State. Bro. Swanse, treasurer of the Christian Association, reported above $150 in hand. Three United Brethren were placed on the State Committee. New annual subscribers to the fund were added. An estimable brother, Mr. Lane, and his wife, who speak well in public, contemplate entering the work as colporteurs; and Rev. N. A. Day for, years the judicious and popular State Agent, is urged to resume his former charge, and will probably do so. The "Knights of Labor" have convinced thinking business men that the only safety for property and life lies in enlightening the honest laborers of this country, and so rescuing them from the snares of the secret lodges.

But the Eaton Rapids meeting was called by United Brethren to rescue their church from the evils of the lodge serpent. Presiding Elder Ferguson was their present and efficient chairman, and a Bro. Keeney, once a lawyer but now a clergyman, was secretary. Before his conversion he had been a Mason, and the master of his lodge was an absolute atheist. They were initiating a Methodist preacher, who was so overcome and confused by his conscience or rough handling that, when put on one bare knee, stripped and blindfolded, and told to pray, his tongue refused its office, and the atheist lodge master did the prayer for him, to the great merriment of the lodge.

The whole meeting was one of great power. A Bro. Northrup, a friend and neighbor of ex-Gov. Horatio Seymour of New York, had left the M. E. church on account of Masonry, and a year and a half ago started in with the United Brethren with only four members. He has built them a fine church at his own expense, and it was crowded during the evenings of the convention.

Rev. William Dillon, of the *Conservator*, Dayton, opened the sessions with a discourse of great force and directness; and his argument against changing the constitution under which the church has flourished since 1841 for the proposed new one, made on purpose to let in the lodge, was a masterly and convincing effort. We hope to give it to our readers, as also the paper read by Rev. Mr. Titus, which excelled everything else presented to the body. None could resist the wisdom and spirit with which he (Mr. Titus) spoke. A cloud of glory seemed let down from God on the house. Some shouted, some shook hands, saying, "Hallelujah!" and all sang aloud:

> "Hold the fort, for I am coming:—
> By Thy grace, we will;"

while some old veterans sat still, with tears rolling down their faces, as when the second temple was dedicated to God through the Messiah and God's pure worship restored. The readers of the *Cynosure* are to have Mr. Titus's paper.

Never till this meeting have we fully believed that the foes of truth and right in the U. B. church are to be defeated. The lodge party, like the pro-slavery wings of the national churches before the war, has risen from a lean minority at Lebanon, Pa., by craft and money and outside aid, till it now seems formidable and strong. But the human chances are now ten to one in favor of the anti-secretists in the Brethren church. Except the fraud and funds of the lodge, the outside pressure will favor the reformers. They are now on open, clear and substantial ground. When the *Cynosure* first began to expose the duplicity and craft of Bishop Weaver & Co. it was boycotted by some good men, who now see that we were right. Masonry has been growing unpopular, and the Knights of Labor have got into *Harper's Weekly* in the speaking pictures of Nast. Joseph Cook is drawing on his gauntlet and gloves. The business men of the country will now pay cheerfully for lectures and papers for the million; and the very silent, sneaking, crawling character of the lodge system makes it good for nothing for a stand-up fight. Whenever the United Brethren hold their series of conventions, let the prayers and persons of God's children rally to them. And if their next General Conference can be carried against the lodge by an overwhelming majority, and the U. B. church will escape its fangs, then, as goes that church, so will go the country. Let now the National and State Associations push the work to the utmost. We are persuaded that money will not be wanting for this holy work.

We were entertained at Eaton Rapids in a family whose female members descended from Huguenots, who in mid-ocean covenanted for themselves and posterity to the latest generation to be the Lord's. A brother, a man of fine genius and talent, went into the Methodist ministry, and was drawn into the lodge. His sisters were in agony, and an older brother, not knowing that he had joined the lodge, dreampt that he saw his brother, and that a snake had bit his lips together so that he could not utter a word. The elder brother ran and pulled the serpent off, and said to him, "*You've lost part of your lips, sir!*" So, indeed, he had lost the use of them to speak God's truth against the lodge. But he wrote to his lodge for a discharge, but some said the Masons poisoned him to ensure his silence; others thought his mental agony hastened his death.

GEN. A. B. NETTLETON.

Minneapolis, Minn.

Dear Sir,—Some one has laid the *Cynosure* under an agreeable obligation by sending us the *Saturday Evening Spectator*, containing your very able paper read before the Minneapolis Congregational Club: "Phillistines, Neutrals and Reformers." We ran over your easy, flowing paragraphs as one drinks magnetic spring water; at once cool, clear and bracing. We rejoiced to see reformers designated as "the world's helpers; simply salt of the earth." Under their guiding hand we saw civil despotism turned to a "gibbering ghost," slavery dead under "their hammer;" liquor turned from "a symbol of hospitality to a recognized colossal curse;" and, in the near future, bigotry, polygamy, and war, even, existing, like dead snakes, only in the museum of memory. And we longed to fill your description of true reformers; uniting sense with self-denial, and "courage" with "discretion;" though doubting somewhat, whether attacking evils, as John Van Buren said he attacked slavery in 1848; "as a naked operation of principle," could hope to be regarded as discreet, by those who put the "sin of indiscretion at the top of the calender" of sins to be reformed. For discretion, with those brave soldiers of reform who have never been under fire, generally has to wait for recognition till it is crowned with success. And "good digestion" and "enlightened self interest" are apt to find the camp better suited to them than the battlefield; and to shrink from following a leader who once sought his breakfast on a fig tree and failed to get it; and whose "enlightened self-interest" gave him nowhere to lay his head. But

> "As he may censure who hath written well;"

while admiring your handling of reforms past, and possible we beg to say we were surprised at your shunning all mention of a giant evil which now threatens civil society wherever civil society exists. You have seen secret societies in Europe, America, and indeed around the globe, boldly presenting themselves as rivals and substitutes for all known government and religion. You have read D Israeli's declaration; while he was prime minister of England, and dealing with the governments of the earth, that "secret societies laugh at governments," and dominate mankind while recognizing no laws or tribunals but their own. Now, at this writing, 300,000 men calling themselves knights, and assuming to protect labor, have sworn absolute, unquestioning "obedience" to invisible heads; and you have read the declaration of one of the heads (Mr. Irons) that unless their terms are complied with and satisfied they will stop every freight train between the oceans, and, so far as stopping supplies can do it, coerce fifty millions of people into submission to their invisible courts. You have seen men who said they were satisfied with their employers and their wages, not only quitting their work, but forbidding others to take that work; and seizing public property, freight trains and their lading belonging to thousands of people, like brigands; yet, unlike brigands, seeming to believe their secret oaths and obligations, justified them in so doing—that their secret allegiance justified and made their conduct honorable; and demanding the recognition of their organization by the people and laws of the United States; as if theirs were an independent separate government, differing from a European or South American State, only in this, that the United States have to furnish them roads, bridges, asylums, poor-houses, and protection from foreign invasion, while they respect neither laws, courts, persons or property which come in their way.

And your reading must be very deficient unless you have seen that these secret orders claim religious as well as civil jurisdiction over their members, so far as to assure them of heaven if they have obeyed their laws, or rather the rescripts of their invisible irresponsible heads. And you, General, in your able, exhaustive paper on Reforms and Reformers, read to the clergy of Minneapolis, found neither time nor space nor inclination to consider these secret usurped governments which are sinking our court-houses and churches into popular contempt, by their rival oaths and religious rituals, claiming jurisdiction over our interests and hopes for time and eternity! We respectfully beg that you will give the public your views respecting these "orders" which are absorbing our young men and their money by thousands; and the *Cynosure* will print your paper and its supplement.

THE IRISH LAND BILL.

Some years since, that distinguished philanthropist and statesman, Peter Cooper of New York, wrote to the Prime Minister of England that the only practical solution of the Irish land question was to purchase the lands of non-resident owners and sell them on long time and at a low rate of interest to the occupants. To this letter he received a courteous reply, thanking him for the suggestion. It is a matter of no small gratification as well as surprise that Mr. Gladstone's pending land bill for Ireland embodies substantially this feature. It grants this and more. It makes the payment of the land to consist in twenty years of rent; and in connection with this it gives home-rule, and leaves the management of Irish affairs in Irish hands. This is a vast concession. Ten years ago Ireland would have been satisfied with far less. Now this is the least that she will willingly accept. Should this measure fail, the next demand and only real solution of the problem will be absolute separation. It is earnestly to be hoped that this measure, with or without some modification, will prevail, and that this distracted island may come into peaceful relations with her sister isle. Henceforth may secret conspirators find their vocation gone, and Protestant Christianity not be rejected simply because it is English. The state of Ireland for the last three hundred years proves conclusively that remedy for bigotry and ignorance, her two greatest evils, is not coercion, and that the lessons of rational liberty can only be learned by those nations that are practically free.

THE "ITINERANT" AND THE LODGE.

"Dr. Davis, in a recent number of the *Conservator*, states that he prefers to stand with Otterbein, Boehm and Geeting in the United Brethren church opposed to secret societies. Now, we believe that every United Brother stands where the doctor prefers to stand. But we do not believe, nor can the doctor prove to us, that Otterbein, Boehm or Geeting would have favored such a radical law on the subject of secret societies in our time. We doubt very much whether they ever favored it; we believe they would come up boldly and say that, while that law fulfilled a mission back in the earlier part of the century, to-day it must be annulled and new methods must be followed to bring men from the snares of oath-bound secrecy. Doctor, if you come East for three months and travel over the historic ground of United Brethrenism and feel the pulse of the present membership, you will also prefer to stand with us who are liberal, and where Otterbein, Boehm and Geeting would stand if they were living to-day."

The above, from *The Itinerant*, gives the real animus of those who seek for a modification of the rule of the U. B. church on the subject of secret societies. It assumes that the rule may have been a very good one when these secret orders had but few members and little influence; but when they become one of the great controlling forces in society, then the church must bend before them and accept their fellowship. This is confessedly the wisdom of the world, which,

we are told, is "earthly, sensual and devilish;" but the wisdom from above, which is "first pure and then peaceable"—that wisdom which would bring the church up to the Divine ideal of "a holy church, without spot or wrinkle, or any such thing," would adopt just the opposite policy, and, in proportion as the evil becomes more prevalent and powerful, make the principle of exclusion more absolute and unchanging. It may be impossible to prove what the holy men referred to would do in the present emergency; but the Divine Master, who denounced the most respectable professors of religion in his day as "serpents, a generation of vipers," because they were "hypocrites," and who made the scourge of small cords to drive out the buyers and sellers from his temple, surely would not make a truce with iniquity because it was popular, and consent that a law should remain while it had little or no practical application, and demand its modification as soon as it was confronted with open violation. We commend to our cotemporary the study of the Bible, and especially the example of Elijah, who stood alone of all the prophets of the Lord while the king's court and 450 prophets of Baal were arrayed against him.

The following comes, as we suppose, from a colored pastor in Savannah, Ga. Who will answer his questions?

Editor Christian Cynosure:—*Kind Friend:*—Oh, how I bless God for your paper! You are doing a great and good work. How I mourn daily for the condition of our churches and my poor race! Do all you can to scatter light among us before it be too late. Get the American Missionary Association and other denominational missionary societies to speak now before it be too late. "Christ is King." A word from the A. M. A. and others will do much good. May God's people give you money to carry on this great work! A great many of my people join these societies because they help in sickness and aid in death, like the Knights of Wise Men. Tell something about this order in your paper, please. Are there any national, open benevolent societies for colored people, with local branches?

One More Saved for Christ.

—Pres. C. A. Blanchard preached in the M. E. church at Wheaton on last Sabbath, the 18th, and left for New York on Monday.

—Mr. H. H. Hinman spoke in the College Chapel on Sabbath evening on the subject of the anti-Christian character of war, and the relation of military principles to civic and social organizations.

—We called recently on Hon. Philo Carpenter, who has for some weeks been in very feeble health. Though confined to his room, he was free from suffering and cheerful in spirit.

—It is reported that Rev. Samuel Collins, president of the N. C. A. National Convention, is lying sick at Pittsburgh.

—We have received the first three numbers of the *Social Purity Trumpet*, published at Bombay, India, by W. J. Gladwin. As its name indicates, it is replete with facts and arguments on this most important, world-wide question. We rejoice that in all English-speaking countries the subject is receiving in some degree the attention it deserves.

PROF. KEPHART AND SECRECY.

The following letter from Prof. C. J. Kephart is in reply to a criticism in our last issue:

"I had not expected to be drawn into a discussion with the editorial department of the *Cynosure*, nor do I expect to enter such discussion. I wish, however, to correct some wrong impressions that might grow out of a recent editorial note.

"In the first place, I spoke in my discussion with Bro. Floyd, for myself and for nobody else. I take all the responsibility of what I have said. In the second place, I did not say, as the *Cynosure* said that I said, that '*the secrecy of the lodge is right.*' No proper construction of my language will find any such meaning in it. I do say, however, that neither the Bible nor right reason holds that *secrecy as secrecy is wrong.* Notice what I say. I am not talking about organized secrecy, nor of any other class of secrecy, but of secrecy in general. I do not say that all secrecy is right. I simply say that it cannot be shown that secrecy *is wrong in itself.* Hence, I said in my article that the church has no authority to condemn secret societies simply because they are secret—*purely on the ground of secrecy.* I hold they must be judged by their character, which must be determined by an investigation of their principles that determine their attitude to God and to humanity at large. I hold, further, that the fact that an organization refuses to allow such an investigation should be taken as presumptive evidence of its evil character, and subject it to disapproval or condemnation."

Note.—We think that, in fairness, Prof. Kephart is entitled to the above explanation, but think his argument decidedly lame. He says: "I am not talking about organized secrecy, nor any other class of secrecy, but secrecy in general." He holds that the principle of secrecy is not wrong, and therefore secret societies should not be condemned *simply on the ground of secrecy.* Let us look at the Professor's proposition as a syllogism. 1. Secrecy, as a principle, is not necessarily wrong. 2. Secret organizations include this principle of secrecy. Therefore secret organizations ought not to be condemned on the ground of their secrecy. But the conclusion is by no means legitimate; for, though secrecy as a principle is not necessarily wrong, *organized* secrecy among Christians and under a free government is wrong. Neither the principle of secrecy nor of organization is wrong, but the two principles associated constitute a wrong against the church and against republican equality. Prof. Kephart may have been thinking only of secrecy in the abstract, but the editors of the *Cynosure* had in mind the vast horde of secret orders that honeycomb society and will bring division and death to the U. B. church if their influence is not arrested. We have no time to split hairs on abstractions; the whole matter is eminently practical. Let there be no trifling on a question of such magnitude.

H.

THE RHODE ISLAND ELECTION.

The following is the official vote on the constitutional amendment at the election held April 7th:

Counties.	*Amendment.* Approved.....	Rejected.....	*Attor'y-Gen'l.** Metcalf, Pro. and Dem...	Colt, Rep.....
Bristol	796	576	808	611
Kent	873	839	1,102	1,134
Newport	1,465	821	654	1,826
Providence	9,546	6,532	9,447	7,403
Washington	2,095	378	1,741	1,158
Totals	14,775	9,146	13,752	12,138

*Scattering, 81.

Majority for the Amendment	5,629
Majority in excess of three-fifths of the total	423
Metcalf's majority over Colt	1,614

At the same election, the straight Prohibition vote for Governor amounted to 2,328, against 1,206 last year and 938 for St. John in 1884.

How the work was accomplished, will be seen by the following report in the *Voice* of the work of the W. C. T. U.:

"I think we laid our plans broadly and tried to look out properly for the details. One of our chief plans was to enlist every clergyman in the State; and a circular letter was accordingly addressed to each of these reverend gentlemen. Afterwards we sent to each minister a circular letter asking him to preach upon the subject the last Sunday in March. To this request we had quite a general response; but as some ministers in the cities failed to indicate their intentions, we arranged for a ministers' meeting to be held here and addressed by Mrs. Foster and Rev. Dr. Plumb. We also inaugurated work for the children, sending out great numbers of an attractive circular appealing directly to them to induce their fathers and friends to vote right. Mrs. J. K. Barney went through the State devoting her entire time to planning for meetings in the various cities and towns. One of the principal secrets of our success is in the fact that every place, however remote, was reached by some person who thoroughly understood the subject and knew how to put it right."

It is noteworthy that the Attorney-General, who was the incumbent and the Republican candidate, was believed to be in complicity with the liquor-sellers, and in face of a large Republican majority for Governor was defeated by more than 1,200 majority, and a staunch Prohibitionist elected instead.

AN EXCELLENT SPINE.

The little Sabbath-school girl's misreading of the character of Daniel in whom was seen "an excellent spirit", is most happily illustrated in the following incident from the *Independent*, which is told of Ferdinand Schumacher, who is pretty well known to the *Cynosure* readers through the letters of the editor and the General Agent. We all, with one accord, can join in the three cheers:

"Schumacher, the Ohio oatmeal king, who has recently suffered greatly by a fire—to the extent of the entire loss of his immense flour mills at Akron—is a man of power, pluck and principle, and hence is a very hard man to kill by reverses of any sort. A few days after the fire two men from Cincinnati appeared in Akron, and called on Mr. Schumacher for the purpose of buying a vast quantity of grain which had been more or less damaged by the great conflagration. The matter was at once talked over, a price for the entire lot was agreed upon, and a check was being drawn for the purchase, amounting to thousands of dollars, when one of the buyers, as the check was about to be handed to Mr. Schumacher, carelessly remarked that the damaged grain 'would make a very large amount of whisky.'

"'What! Do you want this grain to make whisky of?' inquired Schumacher, stepping back a few feet.

"'Yes; we are distillers in Cincinnati.'

"Then, gentlemen, you cannot buy any grain of me. I have no grain to sell to be made into whisky. Good-day.'

"We have no personal or business relations, past or prospective, with him, and do not know him at all except from this incident; but we predict that the mills of Mr. Schumacher will be rebuilt, and that his oatmeal will, with a better and purer flavor than ever before, be in very great demand; for all buyers and consumers of this healthful and popular food will be sure that Schumacher's *principles* are not mixed up and sold with his oatmeal. Readers of the *Independent* hereafter should not, and we know will not, fail, in making their purchases in this line, to call for the 'Schumacher brand.' Three cheers for Schumacher and his oatmeal!"

Literature.

Alden's Cyclopedia of Universal Literature, presenting biographical and critical relics and specimens from the writings of eminent authors of all ages and nations; Vol. 2, New York, John B. Alden, publisher, 1886. Price 60 cents. We have looked through this neat volume of 478 pages with great interest. It is, as its title indicates, a resume of choice literature both ancient and modern, and especially from the earliest English writings down to the present year of our Lord 1886. The student of English literature will find it of much value, while the journalist will be greatly aided in selections and suggestions. The general reader will find a fine compilation of history, biography and poetry, which cannot fail to please and interest. It has our cheerful commendation.

Chicago has two bookstores, which are among the best and largest in the world. It has a publishing house which has issued during the past three years books by the million. Its issues of standard authors, in cheap but attractive form, have been something enormous. And the sale of these speaks well for the literary taste of Western readers. The class of books drawn from the Public Library is constantly improving. The city is full of literary and scientific clubs of one sort and another, whose activities—if reported as other things are in the papers—would be a revelation to many. The Chicago Literary Club, the Fortnightly, and similar organizations, include gentlemen and ladies of the highest culture, and whose spoken thoughts, in one form and another, are a power not in the city only, but through the land.

The copy-right issue has two sides to it. Abstractly considered the author has a right to the money-value of his pen. Is he not frequently like the proverbially poor inventor? A company gets the large profit and his pockets go empty. Suppose that an international copy-right were established, would the writers of England and America be better paid? The great publishing houses would gather in the grain and authors would be left to glean. Besides, book-piracy, as it has been termed, is not so very common. The monopolists in the book-trade are the declaimers against this species of free-trade. They cry out for protection because it brings sheckels into their purses, and prate over the robbery of their clients because it will evoke sympathy.

—The Prime Minister of Hungary, himself a Presbyterian, has succeeded in passing a bill through the Hungarian Parliament by which the Presbyterian church is to be represented by five ministers and five elders, to be elected by their congregations, to sit in the upper house of the Hungarian Parliament, so as to be a counterpoise to the prelates of the Roman Catholic and Greek churches, who have seats in that house.

—Two congregational ministers in the United States are sons of a Jewish rabbi.

—The French Bible Society has distributed 23,085 copies of the Holy Scriptures gratuitously, throughout France, during the year 1885.

THE HOME.

FOOTPRINTS.

[illegible] evening: a little boy speaks, "I tread
[illegible] and they bring me to you."
[illegible] coast, where mountains meet the sea:
The [illegible] of our earth's divinest things,
[illegible] tears with the lifelike voice,
[illegible] and the pathos of the sea:)
[illegible] built nowise orderly,
[illegible] niches natural
[illegible] rags, whence every day at dusk
[illegible] light gleams like a lofty star:
[illegible] of broad wave-bordering sand
[illegible] snowy line of breaking surf:
[illegible] verdure of far-rolling slopes.
Where [illegible] warble, sheep-bells tinkle soft,
[illegible] lashes a purple deep as dawn;
[illegible] still the giants of the hills,
That [illegible] mighty shoulders through the clouds,
[illegible] themselves in ecstacy of light:
[illegible] these are of the wild choral winds,
[illegible] of the fair ghosts of silvery mists,
[illegible] rude of strong and stormy streams
That [illegible] gray gorges swoop amain
[illegible] grander of their power and joy:
[illegible] granite arms sleep gleus of green,
[illegible] bright tarn of lonely blue—
[illegible] of peace so still and far away,
[illegible] from the murmurs of the world,
[illegible] with the quiet of the sky,
[illegible] might look to see immortal shapes
[illegible] and to hear the harps of heaven.

[illegible] kingly peaks that northward tower,
[illegible] their sundering gullies, silent poured
[illegible] of sunset, and rau reddening far
[illegible] sandy flats, and, Christwise, changed
[illegible] ashen waters into wine,
[illegible] we wandered toward the church of eld
[illegible] brink of the bluff headland stood
[illegible] house of light to shine oe'r life], and shook
[illegible] of peace above the rumbling surge,
[illegible] us of those thoughts and ways
That higher than the soaring mountains are,
[illegible] than the mystery of the sea.
[illegible] we shall roam that marge no more,
[illegible] voice of that far-booming main,
Or watch the sunset swathe those regal hills
[illegible] investiture of billowy gold;
But [illegible] hearts with these will hoard
[illegible] attain vision and the wail of waves]
[illegible] wistful memories that soften life,
The peace, the lifted feeling, the grave charm,
[illegible] shadows and the fading day
[illegible], grim on the sun-flushed sands,
[illegible] truth, the trust in those young eyes,
[illegible] touched like tears, the words, "I tread
[illegible], father, and they lead to you."

—*Macmillan's Magazine.*

BIBLE WOMEN AMONG THE HEATHEN.

Another of our verses was this: "God willeth that all men should be saved and come to a knowledge of the truth. For there is one God, one mediator, also, between God and man, himself man, Christ Jesus, who gave himself a ransom for all, the testimony to be borne in its own times."

"What is that you are reading?" said a silk-weaver, leaving his loom and coming nearer the woman. "The testimony to be borne in its own times?" "I am reading God's proclamation," said the Bible-woman. "Your time and the time for Madura to hear has now come."

"Then read it to me," said the weaver. So she began the verse. He stopped her at almost every word. He questioned her closely on whether she herself had "a knowledge of the truth," and how it was to be had. The word "mediator" seemed to reach his soul. "That's the word for us," he said; "and here is His name given." He seemed greatly interested in hearing how this very same Jesus came down from heaven, the glory shining all around, until this poor world was reached. The Bible-woman told him that knowledge of the truth meant knowing all about this Mediator and our hearts went out to him as a living, present, personal friend. Her narrative greatly interested us all as she went on to describe this man's helplessness. Her own enthusiasm was enough to rouse any soul.

Another Bible-woman was passing the head of a lane, and heard a voice calling her. She found the mother of one of our pupils standing on the door-step, with a group around her. "Come here," said the woman, "and read what you read yesterday about that Mediator, and how the Swamy gives us all knowledge." The Bible-woman is rather shy, and a survey of the situation disconcerted her. The central figure below the steps was a soothsayer with his drum. He had intended to frighten that household into banishing the Bible-woman. So, beating away on his horrid drum, he finally, in a slow and solemn tone, said:

"Your Swamy is very angry at something that is being done in this house."

Beating his drum again in a mysterious-sounding thud, he stopped.

"You must give that up, or the Swamy will send a plague upon you."

"No, he won't," said the woman fearlessly. "He is the Creator, and he wishes to save us, not punish us; and there is a Mediator for us."

The woman was going beyond her depth when, as she afterward said, "The Lord himself sent the Bible-woman to pass that way." In obedience the Bible was opened, and there, under the clear sky, in that remarkable assembly, these wonderful words were read.

"There! that's it, and I like it," said this fearless woman. "I like that word Mediator; the great Swamy has let us know about him. He is not going to send a plague upon us."

The soothsayer was completely silenced at first; but as he turned away he gave his testimony. Said he: "These women, carrying a book about, are to be found in every street and every lane. There is no end to them. They get inside all the houses and tell all their things till the women's heads are turned." And away he stalked with his poor, old, little drum, leaving the Bible-woman with her words of blessing instead of his words of cursing.

"Blessed be the Lord, for he hath showed me his marvelous kindness in a strong city," was the fitting close to this most interesting narrative.

The last verse was this: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

I have no words to describe how the glory and beauty of this message broke over the groups of women to whom I read it. Whether interpreted as the glory of heaven yet to be revealed, or the unspeakable comfort of peace that environs us when in our distress we turn from all else and cling to One mighty to save, there was a reality that seemed like a seal of blessing from God himself. One woman said:

"Have you been to God's place to see, so that you know?"

A few days after, one of these listeners was herself in suffering, and there was reason for anxiety. She was using the expression, "O Lord Jesus, have mercy on me, body and soul!" Some one said to her, "Say, 'O Menachi, save me!' Don't say that other name."

"No, I will not say Menachi. If I am going to die, I am not going to Menachi. I am going to the Lord Jesus Christ in heaven, and he is the one to whom I am going to call." The Lord heard her, and spared her to give her testimony to her faith in him again. Her husband was taken with the cholera in the dead of night. The relatives proposed going to Menachi Temple to break two cocoanuts, and that two cocoanuts should also be broken by the sick man, and Menachi invoked to save. To this the dear woman quietly replied, "I do not trust Menachi, and I need no cocoanuts." As she told the Bible-woman: "I went into that room and shut the door, and raised my hands to heaven to the Lord Jesus, and told him that my only trust was in him; and then I did everything I could for my husband, and I all the time felt that he would not die." The Bible-woman read our precious verse again to her, to meet her warm response. Those of us who have known her for three years were much rejoiced over her.

A Bible-woman going into a house that seemed to offer no listeners, heard voices in an inner room, and hearing the word Lazarus, stopped to listen. To her surprise and delight, she heard the parable of the rich man and Lazarus told, with many Oriental touches; but the one fact that God loved the lonely and deserted man, and sent angels to take him to heaven, was dwelt upon with evident comfort. Going into the room, she found two women who have always been interested listeners to Bible-readings. One was lying down with her foot badly burned, and the other was kindly endeavoring to divert her. "You see," said she, "our kind of stories are always the same; but your kind are always like new ones, and I thought I would tell this one to cheer her." The Bible-woman read our precious verse, and they both saw how God's love shines through all his Word.

I must allow myself but one more incident. Bible-woman Harriet, going to one of our pupils whom we think of as a Christian, found that she was prostrated from a recent attack of cholera. This was her account of it: "I was taken at midnight with great severity. I begged my brother to go for you, but he did not think best. I then shut my eyes and thought of the Mission Compound, and the trees, and your face and the lady's face. Then I thought of heaven and the Lord Jesus, and it was comfort. I said: 'O Lord Jesus, if it is thy will that my time to die has come, forgive all my sins and take me to heaven. If it is thy will that I get well, thou wilt help me. Thou knowest that I love all thy verses.' " She then asked that all these verses be read to her. She had heard them all before, but she seemed like one with a new experience, who expected a new revelation.

"Though the Lord be high, yet hath he respect unto the lowly."—*Mrs. W. B. Capron, in Life and Light.*

MORE DISCOVERIES IN AFRICA.

Bishop William Taylor, of the Methodist church, who sailed for the western coast of Africa on his own motion, without a dollar from the missionary fund, and against the protest of the authorities, is creating a sensation by the discoveries which he has made. The following is an extract of an account of this newly-found region:

"This region, which is about 250 miles long and 100 wide, is some 700 miles east of the Atlantic ocean and 350 south of the equator. Four years ago two noted German explorers, Dr. Pogge and Lieut. Wissmann, visited this district. Dr. Pogge spent nine months among the Tushilange, Basonge and Beneke tribes who inhabit it. He died on his way back to the coast, but his journals and Lieut. Wissmann's narrative tell a story that would be almost incredible were it not for the high character of the two witnesses, who as yet are the only white men that have visited these tribes. One of the chief attractions to-day of the Ethnological Museum of Berlin is the wonderful collection of native weapons, carved ivory, baskets, inlaid wares, and copper and iron utensils that Wissmann brought home from the Tushilange country. He describes the district as a fertile, well-watered, and densely-populated plain. He says he and his companion were astonished by the vast numbers of the Tushilange tribe, who flocked around them by thousands. The neighboring Basonges were even more numerous, and Wissmann has told many things to illustrate their friendliness, their industry, and their high degree of skill in many manufacturing arts. No one has ever seen in other parts of Africa such native towns.

" 'Their villages,' says Wissmann, speaking of the Basonges and the Benekis, 'are models, well built and clean. Their houses, many of them stone, are arranged in streets and surrounded by neatly-kept gardens and palm trees. It took us from four to five hours to march through some of these towns, which had two or three rows of houses or streets. The population must number hundreds of thousands.' In this favored region, which, according to these scientific travelers, contains the most interesting and remarkable people of Africa, Bishop Taylor resolved to plant his missions. 'We intend to strike for these people,' he said, 'and we hope to be self-supporting after we get there.' So one blustering morning, a year ago last winter, a band of nearly fifty men, women and children set sail for Africa, singing, 'We will meet on that beautiful shore,' as they waved their last adieux to weeping friends who stood on the New York pier. Bishop Taylor's plan was to start inland from Loanda, the large Portuguese town south of the Congo, and plant a series of stations, each in charge of a missionary, from the sea to the Tushilange country. The stations were to be built within easy reach of each other, and, as the bishop pushed into the unknown, he intended them to maintain his communications with the civilized world, and insure a line of retreat in case misfortune befell him. This scheme he has been carrying out with dauntless zeal, and with a degree of success that no one but his own enthusiastic self dreamed he would attain. Several of his party returned home, having proved unequal to the work. One lies buried at Loanda. The others are scattered among six prosperous stations which they have founded from the sea to Casange, more than half the way to the fertile homes of the three wonderful tribes."

RELIGIOUS FESTIVALS IN MEXICO.

The night of the 5th of May is the beginning of a religious holiday week, in honor of the patron saint of the place, San Antonio de Padua. A large concourse of people had gathered there from all quarters. Peddlers of every description of vendibles, gamblers, horse-racers, and chicken-fighters are drawn, and each one does a good business in his line. Several priests are present to receive the vow money or offering to the saint; if it is money it goes into the box, if wax candles they are received, passed out of the back door and carried into the plaza for sale again. They are ready to conduct special mass, to baptize, the baptisms being one dollar and twenty-five, and the masses from one dollar to any thing they can get; they are selling relics of saints, blessed ribbons, pictures etc. They are there, in a word, just as clerks are in a store. The sacraments and

blessings are asked for by the people and what will be the cost. They are told so much, if the person can pay it it is done, if not he will try and get it cheaper.

Out in the square, full of huckster stalls, they were trading. The gambling tents were full, the fandango harbor was full all the time, and the dance kept up nearly all night, the click of the game and chance tables was almost constant. During the day horce-racing and chicken-fighting were witnessed. Over two hundred and fifty chickens were killed in the pits. Taking this all into consideration and adding to it the drunkenness, cheating, stealing, and other crimes, and a good idea may be had of what is a holiday week in the Catholic church, and it lasted for eight days and nights, the number increasing every day. The people look forward to the feast with pleasure, and they commence to save their earnings to spend at that time. I was very sorry that my visit happened at that time, but did not know of it. —*Sel.*

THE BABY.

Oh! this is the way the baby came:
  Out of the night as comes the dawn;
Out of the embers as the flame;
  Out of the bud the blossom's on,
The apple bough that blooms the same
  As in glad summers dead and gone—
With a graee and beauty none could name—
  Oh! this is the way the baby came!

And this is the way the baby 'woke:
  As when in deepest drops of dew
The shine and shadows sink and soak,
  The sweet eyes glimmering through and through,
And eddyings and dimples broke
  About the lips, and no one knew
Or could divine the words they spoke—
  And this is the way the baby 'woke!

And this is the way the baby slept:
  A mist of tresses backward thrown
By quivering sighs, where kisses crept,
  With yearnings she had never known;
The little hands were closely kept
  About a lily newly blown—
And God was with her. And we wept—
And this is the way the baby slept!

—*J. W. Riley.*

TOM FAIRWEATHER AT BOMBAY.

His business finished, Captain Fairweather said to his son: "Come; we will take a carriage and drive through what they call the native town. Perhaps you will be more interested there."

It certainly was something novel, for when they reached that quarter the streets presented a very different appearance. The bright and fanciful costumes, varying with the religion and race of the weavers, had all the pleasing effect of a kaleidoscope as the people moved in and out and from street to street. Here the European shops gave place to Oriental bazars, where were displayed precious stones and costly fabrics in some, and in others curious carving in sandal-wood and ebony; in others, still, were all kinds of merchandise, from calico to china-ware.

They entered one of these shops to look at shawls. "Now, Tom, said his father, "you will see a very shrewd attempt to swindle. This man won't demand for his goods what they are really worth, but what he fancies I will give for them."

But as the demure-looking merchant displayed his shawls, Tom thought it impossible that he could be a rogue. And then he was so well-mannered. Unlike those in the United States, he did not urge one to buy against one's will, but patiently waited till his purchaser pleased his own fancy. While his father was busy with the shawls, Tom looked about and found some pretty work in woven silver wire.

Tom turned to his father, who had selected a small chuddah shawl and was now settling upon a price. This determined satisfactorily, what was Tom's surprise to hear the man propose to toss a rupee with his father, to see whether he should pay double the price or have the shawl for nothing!

Captain Fairweather declined the offer, and explained to Tom as they went out that these fellows were inveterate gamblers, and would lose a shawl worth hundreds of dollars without showing the least concern.

Walking about grew to be unpleasantly warm work; so they called up their carriage, and said to the driver, "Victoria Gardens."

These gardens extend over more than thirty acres, and are very artistically laid out with lakes, rustic bridges, and mounds. There is in them a deer park, where black and spotted deer, elks and antelopes roam about. A little farther on is a menagerie, with tigers, bears and panthers, and here Tom made quite a long visit. Driving in these gardens was a pleasing change from the hot town, and our friends had a capital opportunity to observe the various classes of people strolling about.

One of the most interesting of the many short trips Tom made during his stay at Bombay was a visit to the Towers of Silence—the place where the Parsees deposit their dead.

"Who are the Parsees?" inquired Tom as they drove along. They were mounting a hill which finally ended upon a ridge commanding a magnificent view of Bombay.

"Who are the Parsees?" repeated his father. "Let me see. To begin with, they are Fire-worshipers who left Persia after its conquest by the Mohammedans, as they disdained to change their religion. They first went to the beautiful island of Ormuz in the Persian Gulf, and later migrated to India, where, after the arrival of the English, they prospered and many acquired great wealth and prominence. Some have been made knights and baronets. They are among the most respected citizens of Bombay.

Arrived at the entrance to the inclosure where stand the Towers of Silence, their card of admission was presented and they passed into this very curious place. The towers were five in number. At a short distance from them was a house of prayer for persons attending a funeral. There was also a little temple in which the sacred fire is always kept burning, and from which its rays, escaping through apertures in the walls, fell upon the towers. There was a well laid out garden, in which an excellent model of a tower was shown to the visitors by an English-speaking attendant.

In explaining this model and the manner of conducting a funeral, the man said: "The corpse of a deceased Parsee, clothed in white, is brought up the hill on an open bier, covered with a white cloth. In front of the bier walks a man carrying a loaf or two of bread, and in the rear, at a short interval, a man leads a white dog. Then follows the procession of priets and relations of the dead, who, also clothed in white, walk in pairs, each holding a handkerchief between them.

"When the procession arrives near the tower, the dog is made to look at the features of the dead man, and is then fed with bread.

"Meanwhile all the followers go to the house of prayer, and chant prayers until the corpse-bearers enter the tower with the body." Pointing to the model, the man continued: "You see here is a door leading into the tower. The interior, which is open to the sky, has a circular flooring sloping downward on all sides to the center, where is a pit. The outer ring of the flooring is for men, the middle one for women, and the inner one for children. In a niche in these rings the body is deposited. Now, if you will look out at the towers in the garden, you will see that on each one of them is a number of vultures. As soon as the body-bearers leave the tower, these birds swoop down and strip the body of every particle of flesh in less than two hours. After a few days the bones are collected and deposited in a well in the center, where they are decomposed by the air and rain."

Tom listened to this description, and as it was finished he looked in silence at his father, as though he would like to know what he thought of this extraordinary custom.

Captain Fairweather asked, "Why do they have a dog to look upon the body and eat bread?"

"It is the belief of the Parsees that, unless this be done, the soul of the dead man will be assailed by evil spirits."

The garden itself was green and inviting, but a very short walk seemed to satisfy father and son, for the vultures, perched before their very eyes, effectually prevented a pleasant impression.

On another day a visit was made to the infirmary for animals, an institution maintained by the Hindoos. Aged and worn-out animals were kept here and provided with food. There were horses and cattle, sheep, monkeys, and even porcupines; in fact, the very lowest orders of animal life were preserved with every care. The class of Hindoos who have this queer hospital are Banias, whose religion teaches, among other things, the greatest veneration for animal life.

One morning, at a very early hour, a steam-launch came alongside the *Neptune* for Captain Fairweather, Tom, and as many others as could be spared from the ship. Their Bombay friends had planned a trip to the Caves of Elephanta, on an island some six or seven miles up the bay.

In less than an hour they were on the island exploring these remarkable caves, which are supposed to have been excavated 900 years ago. It was a wonderful place, indeed. In the cave were rows of massive columns, cut out of the solid rock in such a way as to form three grand avenues from the principal entrance to a colossal idol. Besides this idol, the walls of the the temple were adorned with sculptured figures, which are joined to the wall only by the backs. The great temple is 120 feet long, and there are chapels and chambers opening out and extending farther into the rock. The figures were mostly in a dilapidated condition, but enough was to be seen to indicate the stupendous work in carving them. They were from ten to fourteen feet in height, while a great three-faced bust of the Hindoo Trinity was nineteen feet high. Nothing accurate is known about these caves, but they were evidently a place of worship in the centuries past.

The effect on Tom was rather awe-inspiring as he moved about in the dim light. He had never seen anything of the kind before, although he was now told that there were many similar caves in India, and that these were called Elephanta from the fact that a statue of an elephant, cut in black stone, used to stand near the landing-place.—*Lieut. Sturdy, in Harper's Young People.*

TEMPERANCE.

THE PAWNED WATCH.

Several years ago Mr. A. was the pastor of a large parish in a town in Central New York. He was then a comparatively young man, and as it was his first charge, each week brought an amount of toil that was far beyond his strength. His people wanted two well-written sermons each Sabbath, full of original thought, and so well in mind as to allow large freedom from his notes. Then there were funerals to attend, pastoral calls to make, and social visits, which absorbed a large part of every week.

For a time all these calls were faithfully met; then the brain began to refuse to work, the reaction from overstrain making him utterly powerless to produce the former results. Feeling that something must be done, he went to a prominent physician in his church and stated his symptoms. After examining his case, the physician said:

"My dear sir, you are very much run down. You need tonics, and I would recommend a glass of good old Bourbon after dinner every day. I think that will soon tone you up to your usual pitch."

The clergyman followed the doctor's advice, and was astonished to find what relief it gave him. His thoughts flowed more rapidly, and he could work longer with half the fatigue.

So the months rolled on, and people from other churches flocked to hear the brilliant young preacher; yet even he was unconscious how much he depended upon the stimulant which had come to be a necessity before those eloquent sermons could be written. But alas! that which he thought to use only as a servant became too soon the master. Ere long whispers of strange conduct on the part of their pastor began to float through the congregation. Then there came a minister's meeting at his own house, when the painful fact that he was *drunk* was evident to all present. It was a fearful revelation to those good men. How could a man of such apparent sincerity and devotion to his work thus throw himself away and bring such terrible disgrace on his Master's cause?

The next day two of his associates called upon him and remonstrated with him in most urgent terms. To them he confessed how the temptation had arisen and the habit had been formed, and solemnly promised to go on with his work without the false strength he had so learned to depend upon. But he found he could not accomplish the same results without it. His people were not satisfied; he saw that he must resign or be requested to leave.

Disheartened, yet struggling with the fierce tempter his appetite had now become, he went away among strangers, and began in a new and more retired field; but there his old enemy still pursued him, and once more he fell into disgrace. Trusting in his own strength instead of the All-Powerful, he found it a broken reed, and, utterly discouraged, he seemed to lose all effort to restrain himself. His conduct brought such scandal upon the church that he was expelled from the ministry.

Three years from the day he first called upon his physician for aid he again stood in his office, a pitiable object, with tattered garments, blood-shot eyes, and trembling limbs. Taking out a handsome gold watch from his vest-pocket, he said to the doctor, "I've come to you for help once more, but it's money I need now. I want you to give me a hundred dollars and take this watch in pawn till I can redeem it. It was my father's, and cost more than I now ask for it. I am going to make one more effort to release myself from the fiend who has me in his clutches. I am going as a self-appointed missionary to the Indians. I hope to get beyond the reach of

temptation. But, doctor, you see the wreck I have become. *Beware how you advise such false supports when young men of high nervous temperaments and over-wrought brains come to you for aid.* I know the judgment of men upon me will be that I had no force of manhood or true Christianity thus weakly to yield to temptation; but, sir, the foe had mastered my strength ere I knew I was in danger. What agony I have suffered since no words can tell. I know you did not mean me harm, but I warn you to *be careful how you play with such deadly poisons.* Better let the young sink into an untimely grave than fall the victims to a soul-destroying habit."

Dr. C. was much overcome. Grasping his former pastor's hand, he said earnestly, "My dear friend, I never meant to do you such grievous wrong. Your words have taught me a lesson I shall not forget. Gladly will I do anything in my power to aid you, and I shall pray God to give you strength to regain your manhood and retrieve the past."

With a mournful shake of the head, Mr. A. replied: "If I could get beyond the reach of all sight and smell of alcohol, I might overcome the appetite. You can't understand it, doctor, but let it be near me and the desire rushes upon me like a frenzy. How can I reform when at every street-corner the demon is awaiting me?"

After some more conversation, Dr. C. gave him the desired loan and took the watch, to hold as a sacred trust: then they parted, never to meet again.

Whether Mr. A. fell a victim, finally, to his appetite in the slums of some Western city, or struggled through and carried out his plan of reform and work among the savages, beyond the pale of civilization, God only knows. *The watch has never been redeemed.*
—*M. A. R., in American Messenger.*

Religious News.

—The Church of England, in the last twenty-five years, has raised and spent for religious and educational purposes the sum of $407,866,185.

—Prof. Carl Vogt, the well-known naturalist, pleads for the introduction of Hebrew in all higher schools, instead of Latin and Greek. He argues that the religions of Europe are based upon the Hebrew Scripture, and that the language is as important as Latin.

—Moody and Sankey will close their Southern evangelical work at Norfolk, Va., April 16. Mr. Moody will go to his home at Northfield, Mass., and Mr. Sankey to Brooklyn.

—K. A. Burnell is now representing the Chicago Y. M. C. A. in Southern California. His engagements to preach are now two months ahead, and he is meeting with much success.

—At a Methodist conference in Philadelphia the fact was brought out that many preachers of that church receive only $300 per year salary, and that the average is not over $500.

—Rev. George Thompson, formerly a missionary in Africa, writes to the *Vanguard* that the statement that no one had ever reached the head-waters of the Niger from Sierra Leon is incorrect, and Rev. J. S. Brooks, his associate, crossed the Kong Mountains 150 miles east of Sierra Leon, and found a small stream called Quarra, or black-water, which he believed to be the head of the Niger.

—The Lutheran churches of Bavaria have undertaken a mission in New Guinea, upon territory recently annexed to the German empire.

—A Protestant by the name of Wallish has been appointed Mayor of Prague in Bohemia. For more than 200 years the incumbents have all been Romanists.

—In the year 1707 a German preacher delivered his sermon on Whitsunday in eleven different languages. His name was J. Conradin Von Bonorandin —Konigsberg.

—A wonderful evangelistic work is said to be going on among policemen in New York city, conducted by a Hungarian young man, who is himself a remarkable illustration of divine grace.

—The Theological Seminary at Saharanpur, India, has a peculiar appendage of a school for the wives of the students, to prepare them for their duties when their husbands become pastors.

—The Salvation Army is concluding arrangements for holding in London a monster international religious convention. The managers announce that they have secured five of the largest halls in London for the accommodation of the thousands expected to attend. The convention will open on May 28th next, and will last one week. The regular delegates who will be present to represent the army's religious movement in the different foreign parts of the world, will number 2,500. These delegates, the managers say, will include Hindoos, negroes, Maoris and American Indians. Passage for the American delegates has already been secured aboard the steamer Assyrian Monarch, which will sail from New York about May 15th.

—The work of evangelization is making good progress among the French in Canada. Thus at Montreal, during the past ten years, there have been founded eight French Protestant churches, numbering 400 families, all of them converts from Romanism.

—The Czar has recently issued a ukase abolishing the right of the Orthodox and Roman Catholic clergy in nine western provinces of Russia to collect a tithe of grain, which has been levied there from time immemorial. In some places in these provinces the tithe was paid not in grain but in a money equivalent.

—Bro. C. B. Ward writes from Secunderabad, Deccan, India, Jan. 27th: "We are just nearing the end of our seven years of sole dependence on Jesus's word for all things, and our testimony is that not one word of God's good promises gives way under trial. Our God is true, and loves immortal souls as we do not, or we would give more and do more. Our little mission company now numbers ninety-three souls. It costs about $400 a month for the maintainance of these ninety-three, comprising eight American missionary workers, and ten native workers, nine little children and sixty-six orphans. I may say, were all our workers on the pay of a subsidy missionary society, we would have about $500 per month in salary alone, and our orphan subsidy $150 more a month. We all have enough and to spare, and need but little more than half this amount, and of this we earn ourselves more than half, this year. The longer I am in India the more fully I am wedded to the missionary policy of Bishop Wm. Taylor, no foreign subsidy of salary or sustenance."

—The Dutch-Lutheran missionary, A. Festersen, whom the Government would not permit to settle in Palembang, has made several visits to Southern Sumatra, in search of a suitable field, and believes that he has found one in Passuma-Ulu-Manna. This little territory in the mountains is wholly inhabited by heathens, who are divided among four tribes, of which the largest has ten and the smallest four villages. The *Missions Zeitschrift* suggests that he might find a more promising and a more useful field of labor if he should ally himself with the Rhenish missionaries in Northern Sumatra.

—The following, being a part of decrees of the Plenary Council of the Roman Catholic church, contains much that is valuable and worthy of imitation by other religious sects:

One of the most important decrees is that concerning matrimony. Since marriage was raised in the law to the dignity of a sacrament, it belongs solely to the church, to whom the administration of the sacrament was entrusted, to pass judgment on the validity, rights and obligations of marriage. This being the case, and the marriage tie being indissoluble, it is obvious that there is no power on earth which can dissolve Christian marriage. Against such as infringe these laws severe penalties are to be enforced. No legal divorce has the slightest power before God to loose the bond of marriage and make a subsequent one valid.

All secret societies which are secret as the church understands this term, such as Masonic lodges and other similar confraternities, are not to be joined by Catholics.

The Council directs the pastors to have in every church a free space, and admonishes them from humiliating people in public if they do not exactly keep within the limits of that space. The Council also ordered that no clergyman shall ever prosecute a layman for money due to the church, even for pew rent, unless he has asked leave from the bishop.

Another thing done by the Council is the prohibition of picnics and excursions by night, on Sabbath, or on other feast days or fasting days. This way of making money for church purposes will be hereafter forbidden, and only allowed by the bishop with necessary prudence and reserve. The sale of intoxicating liquors will not be allowed in any case.

Fairs, also, are not to be held hereafter without a special permit from the bishop, and not on Sabbath, and no intoxicating liquors can be sold by them. Suppers and dinners, social parties and balls, given at night, for raising money, are prohibited.

—The Norwegian missionaries in Madagascar regard the sufferings which the country has endured from the French war as a chastisement of the Hora kingdom, and a means of purification from the bad social conditions which have prevailed there. The prevailing hypocrisy made such a dispensation timely. Now the pride of the people has been broken. A more devout spirit prevails in the churches, with a fuller attendance at the prayer-meetings, and conviction of sinfulness is more generally felt. It appears that the old heathen idea that the relation between God and man is one of mutual service had not yet been fully dispelled.

—West China is shortly to be connected by telegraph with East China and the world. The line to Hankau is to be extended through Ichang to Chungking, and from Chungking to Cheutu, the capital of Sz Chuen province, thence to the capital of Yunnan, and ultimately to Bahmo. This is of immense importance to civilization as well as to China, and it will be a source of protection to missionaries and others in the far-away provinces. British consuls still refuse to give passports for the provinces of Kwi Chau and Yunnan. Americans obtain passports for all parts of the Empire. In the province of Sz Chuen missionaries have free access to the natives, but are as yet able to report but few conversions. There is quite a large sale of Scriptures in the province.

—Dr. Wangermann has returned from his visitation of the African stations of the Berlin Missionary Society. The comparison of the conditions as he found them on his first visitation, eighteen years ago, with those now e isting, revealed great progress. He was received with most manifest pleasure and respect by the native Christians wherever he went.

MR. HAMMOND'S LABORS IN LONDON.

During the past six months the Rev. E. Payson Hammond has been holding meetings in various parts of London. At the beginning of his labors, a large and influential committee composed of leading Church of England clergymen, and leading ministers and laymen of London, was formed to assist him in carrying out his plans for labor. This committee, early in the year, decided as to the localities in which the meetings were to be held. Only part of the invitations received could be accepted. It was decided to continue the services two weeks in each place. The meetings commenced at the Mildmay Conference Hall, and the first Sunday over 3,000 were crowded inside and over 1,000 attended an overflow meeting.

Mr. Hammond has held meetings in fourteen different localities—north, south, east and west. All denominations have united in the work. It is remarkable with what interest Church of England people, sometimes those called High Church, have entered into the work. In some places the meetings have been more largely attended by them (Church of England) than by any other denomination. He has held meetings in four Church of England churches and three Church of England buildings. While the Rev. W. Hay Aitken was working among the Episcopalians in the United States, Mr. Hammond has been doing a similar work in England. Frequently, in places where he has been, 500 and 1,000 have given their names, professing conversion. The work is usually begun among the children.

In addition to the regular services which Mr. Hammond has conducted in the above-mentioned localities, he has conducted drawing-room meetings for the upper classes and policemen's meetings. At one of the former a sister of Mr. Aitken, the wife of a Church of England clergyman, was present at a drawing-room meeting, with an invitation from her husband to Mr. Hammond to conduct a service with him.

It is said that there are in London over 1,000 converted policemen. These drawing-room meetings have been attended very often by people who seldom hear the Gospel; and the power and rapidity with which the truth has taken hold of those present, both young and old, has been most astonishing. It has seemed to come to them like a "new Gospel." The *Christian* and *Word and Work*, edited by Dr. Sinclair Paterson, have contained reports of Mr. Hammond's meetings nearly every week since he arrived in England, a year ago last October.

These reports, we have reason to believe, have stirred up others to work in a similar way. One young merchant from the north of England, by reading these reports was led to attend Mr. Hammond's meetings in Sheffield, and since that time has been conducting meetings somewhat similar to Mr. Hammond's, and has been the means of leading many to Christ.

When Mr. Hammond was in England in 1867, it was through his influence and meetings that the Children's Special Service Mission was inaugurated. The influence of this association, it is not too much to say, has been felt all over the world. No less than 250,000 are members of its Scripture Union, whereby they promise to read a certain portion of God's Word every day. Picture leaflets are issued in twenty-seven different languages, which are thus scattered all over the world.

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from March 22 to April 17 inclusive:

P C Triplet, Rev J Warner, E Miller, H Hulbert, W E Jenkins, M C Gerrard, J Main, E J Norden, J E Parker, Rev J A Richards, A S Waterbury, Mrs S Luther, Rev Wm Leuty, H Blackmar, M Detterick, L A Phillips, Amanda Banks, C C Foote, J Miller, J L Buckwalter, J E Ross, I C Welcome, M J Clapper, Mary Gould, J G Thomas, R W Doolittle, W D Clay, H Higgins, R M Conway, L Horming, S M Neff, W R Boomer, J A Jarvis, W R Vance, W G Maynard, O H Gould, H Cole, B J Hunt, C A Blanchard, J P Stoddard, J F Phillips, D H Newman, R Wolston, F Warner, H W Marsh, C Ruddock, J H Fake, Rev O Katz, R Stratton, Mrs S L Carpenter, S Gates, Rev G L Paine, J T Michael, R A Gilfillan, W T Warner, I N Pidgeon, E P Chambers, J M Stevenson, J Ferguson, Alice Cozin, H Avery, J W Rogers, A K Martin, L B Lathrop, J C Young, J. Davis, H S Curtis, A J Enstam, S Allen, M H Beach, I H Millspaugh, J Patterson, D Molyneux, A Sullivan, C A Blackman, A Stevens, M Neubaner, Mrs S F Angell, Mrs. Irene Stoddard, O A Lanphear, G W Pritts, John Collins, C Countryman, J W Morton, W P Ropp, S Parsons, Rev. R. B. Gardner, G Peters, H H Robinson, W Hamlyn, C D Hoyt Sr, J C Gaddis, Laura L Thompson, M Beecher, D Glaspie, J Gamble, Rev. J. P. Wilson, W A McHolstead, J Smith, J F Galloway, L Skinner, Jno W Elliot, J W Snively, Wm Speer, R G Wood, D Kirkpatrick, C Higgins, Jno E Hedberg, Eld J G Smith, A Thomson, C C Stone, J L Moore, Jos Yount, N Troedson, L C Livesay, Ed Etter, S E Ross, Jos Smith, C D Day, E Hildreth, J Weaver, Rev. G Peterson G M Bohrer, C D Coppock, F A Linder, Rev J Rice, Mrs L Austin, Mrs J E Gage, Dea M Pierce, J Hamilton, E J Ray, G Cutler, O C Lindley, J Bell, H Loker, Mrs Sally Gilkey, T W Baird, J Ayers, J A Gordon, P C Page, J Crothers, J J D Medly, J Day, T Gibbs, A S Hammond, S C Taylor, S Daniels, J M Stanton.

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MARKET REPORTS.

CHICAGO.

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No. 3	74	
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I tricd the plan of raising Hubhard squashes among my potatoes. I got over two wagon loads of squashes in connection with a small patch of potatoes, and think the squash vines were a benefit to the potatoes, as they helped to shade the ground and keep it moist during the dry spell in July and August. Am going to plant squashes among all my potatoes, as I think they are a benefit to the potato crop, although squashes are not worth much here in market. I sold a few as nice Hubbards as I ever saw at 50 cents per dozen, but then they are excellent for stock. I saw the plan recommended in the *Farm, Field and Stockman* last spring, tried it, and sold enough squashes to pay several times the eost of the paper.

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One of the most important matters connected with grape culture is the selection of the proper variety for the soil and climate, as no particular grape can be made to suit all sections. It is well known that in places where the Concord has proved successful the Catawha cannot be made profitable, yet in some locations the latter is better than any other grape. Hence, the beginner should make diligent inquiry regarding the variety to select before attempting operations.

In the next place, too much vine and too many laterals are usually left to grow the first season. The knife should be used freely until the vine has been properly trained. No grapes should be allowed to grow until after the vine is three years old. Something depends on the character of the soil. Grapes are said to do well on gravelly soil, hut it is because such soils are dry. Dampness is not conducive to the thrift of the vines, and within the past five years it has been demonstrated that drain tile laid between the rows of grape vines has been of great improvement. On light soils the vines are put down deep, and the roots well covered with wood mould. Only a little fertilizer is required the first year, but 200 pounds of ground bone, scattered on the surface covering the vines, and around them. has been practiced with success. If stable manure be used it should be well rotted, as fresh manure induces fungoid growth. Frequent cultivation should he given, in order to keep the ground clean, but the use of the plow is unnecessary. The best fertilizer for the bearing grapes is a mixture of 300 pounds muriate of potash, 200 pounds superphosphate, and fifty pounds nitrate of soda per acre. The winter is the best time for pruning and arranging the shape of the vine.

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The speaker was an elderly man, of fine appearance, and evidently a stranger in the city. The question was addressed to Dr. Walter A. Taylor, who sat in his office immersed in the correspondence of his immense business.

"That is my name, sir," he replied, looking up inquiringly from his work.

"My name is Austin. I live at Culman, Ala. I have come to see you, Dr. Taylor, to express to you my gratitude."

Dr. Taylor smiled and inquired as to the occasion of his gratitude.

"You have saved my life, sir, and I come to tell you that, and to shake your hand. About a year ago I was taken with pneumonia, and it developed into a very ugly ease. I was in my bed for nine months, and was harrassed and weakened with a cough that was almost constant. Nothing would relieve it. I had physician after physician, and tried remedy after remedy. I have studied medicine myself, and now in the jewelry business. I was almost worn out, and had about given up my case as hopeless. One day I staggered out of bed, to have a consultation with all the physicians, to see if I could not, as a last resort, obtain some relief from my ills. The physicians in consultation told me that they could do nothing for me, and, hardly able to walk, I made my way to a drugstore, and while in there I spoke of the consultation just held in my case to the druggist, and he said; "Here is a remedy that I hear very highly spoken of. I know nothing of it from personal experience, but it has a great reputation, and my customers like it." The remedy handed me was Taylor's Cherokee Remedy of Sweet Gum and Mullein. I took it with about the same spirit that a drowning man would catch at a straw. I had little hope of its efficacy, but I thought I ought to try everything, and therefore took the bottle. I was barely able to get back to my bed again. It was an effort for me to walk down stairs. I was disspirited, hopeless and weak beyond expression, and continually growing weaker. With the very first bottle of Sweet Gum and Mullein my condition improved. It has been less than five weeks since I began on your remedy, and now I walk and travel without the slightest inconvenience up stairs or down stairs. My cough has left me, my health almost is restored, and I am in good condition. It is my earnest conviction that Taylor's Cherokee Remedy of Sweet Gum and Mullein saved my life, and I felt that I wanted to look you in the face, and take you by the hand and tell you so. I want to tell it also for the benefit of thousands of others who are suffering, and who are growing weaker and weaker from the use of inefficient remedies."

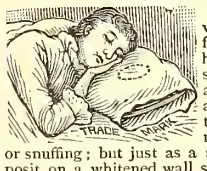
The above is the exact statement of this remarkable case. Mr. Austin insisted on seeing Mr. Taylor's laboratory, press rooms, packing rooms, and every part of his immense establishment. He wanted to see where Sweet Gum and Mullein was made. He took the greatest interest in every part of the process, and having been a physician, was enabled to look at it intelligently and to testify to the correct curative principles involved in the materials out of which the remedy is made, and the manner in which it is compounded. After a half hour's pleasant sight-seeing, and conversation he took his departure, saying to Dr. Taylor as he went out of the door, "I am satisfied now that I have seen the man that saved my life, for I tell you Taylor's Cherokee Remedy of Sweet Gum and Mullein is what stopped the progress of my disease, when everything else had failed, and hope had almost gone." This is the testimony borne by thousands of others by letter and otherwise, but it is seldom that the proprietor of a medicine finds a man who gets on the train and rides hundreds of miles to see him that he may express his appreciation and gratitude.

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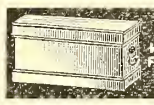
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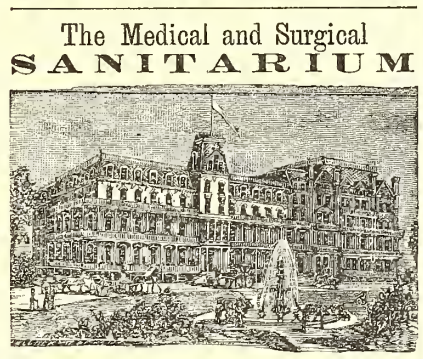
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Needle-Work: A Manual of Stitches and Studies in Embroidery and Drawn Work. This manual is an attempt to systematize and arrange in an order convenient for workers, the modern methods in Embroidery and Drawn Work. The author has felt the desire and the responsibility involved in aiding women to a true and practical guide to the beautiful art of needle-work. When the Angel of Mercy begged that woman might not be created because she would be abused by man, as the stronger, the Lord listened, but felt that he could not give up the whole scheme of creation, so he gave the loving Angel permission to bestow upon her any compensating gift she chose, and the Angel pityingly endowed her with tears and the love of needle-work. This book is printed on fine paper, has a handsome cover, and contains

Edited by Jenny June.

200 Illustrations

The list of stitches, with illustrations, are: Buttonhole—Hemstitch—Brier Stitch—Crow's Foot—Herring Bone—Fodder Stitch—Two Tie—Three Tie—Drawn Work—Stem Stitch—Twisted Chain or Rope Stitch—Split Stitch—French Knot—Solid Leaf—Satin Stitch—Padding—Darning Stitch—Skeleton Outline—Couching, Kensington, Filling, Coral, Italian, Leviathan and Holbein Stitches—Applique—Interlaced Ground—Weaving Stitch—Gold and Silver Thread—Arrasene Ribbon Work, etc.

Designs in Needle-Work are given to decorate My Lady's Chamber, My Lady's Robe, the Dining Room, Parlor and Library, and for Linen and Cotton Fabrics, including embroidery designs for Mantel Scarfs—Bed Spreads—Child's Quilt—Pillow Covers—Cushion Coxes—Bureau Scarfs—Table Covers—Chair Backs—Morning Sacques—Artist Jackets—Walking Dress—Afternoon Dress—Evening Dress—Handkerchiefs—Mufflers—Fichus—Piazza Wraps—Sashes—Fans—Slippers—Bonnets—Parasols—Aprons—Work Bags—Opera Bags—Glove Case—Sachets—Lunch Cloths—Dinner Cloths—Napkins—Doilies—Table Mats—Corn Napkins—Fish Napkins—Tray Covers—Tea Cloths—Curtains—Panels—Banners—Screens—Sofa Cushions—Piano Scarfs—Chair Scarfs—Sofa Rugs—Photograph Cases—Book Covers, etc., etc. This will be found to be the only standard book on the subject of needle-work.

Arcade Publishing Co., 143 LaSalle St., Chicago.

NEWS OF THE WEEK.

WASHINGTON.

There appears to be a growing belief in Washington that the report of the President's engagement and marriage in June to Miss Frances C Folsom of Buffalo will be substantiated. Miss Folsom is a handsome girl, about 21 years of age.

The Select Congressional Committee on Labor Troubles have resolved to subpœna Messrs. Gould, Hopkins, Powderly, and McDowell. The investigation will begin to-morrow.

It is expected that another bond call for $10,000,000 3 per cent bonds will be issued this week.

The 24th anniversary of emancipation in the District of Columbia was celebrated by the colored people. There were two celebrations, as they were divided into the Chase and Carson factions.

The Blair Education Bill has not been reported in the House, and seems likely to fail.

The resolution favoring open sessions it is said will be adopted.

Senator Sherman has introduced in the Senate a substitute for Mr. O'Neill's Arbitration. It in effect provides that the national board of arbitration shall consist of two Senators, three members of the House of Representative, and seven members from civil life, chosen by the President of the United States. The other provisions of the bill are similar to Mr. O'Neill's.

On the 13th Senator Platt, of Connecticut, spoke on the subject of secrecy in executive sessions. He read the rule of the Senate, and said, "No Senator could hear that rule read without a sense of personal degradation. The first instance of secrecy having been imposed on Senates, occurred in January, 1820.

The Treasury Department has been informed that the Canadian Government has fixed an additional duty of 7½ per cent on sugars imported into Canada through the United States.

Mr. Trenholm, the newly-appointed Controller of the Currency, has arrived in Washington, and will formally assume the duties of his new office to-day.

COUNTRY.

Arbor day was fitly celebrated Thursday at the Soldiers' and Sailors' Home at Erie, Pa., among the trees planted being a car-load of young oaks from Culp's Hill, at Gettysburg.

The Evangelical Conference closed its sessions at Freeport, Ill., at 11.30 Friday night, after the bishops had made the appointments for the coming year. It was almost unanimously resolved to dissolve the Preacher's Mutual Aid Society, which paid to families of deceased members $600.

The late Ann Jane Mercer, of Philadelphia, bequeathed her estate in Montgomery county, with buildings, furniture, horses, etc., for the establishment of a home for aged and infirm clergymen of the Presbyterian faith, who do not use tobacco in any form, and set aside a sum of $100,000 to maintain the establishment.

Seventy-two newspapers openly advocate the cause of prohibition in the State of Texas.

The running of street cars by electricity was begun Thursday at Montgomery, Ala., the machinery working perfectly.

A centrifugal milk separator burst in a creamery at Burlington, Ill., Thursday morning, killing O. S. Dunn, the forman.

While a marriage was being celebrated Wednesday, in a church at Rice's Station Minn., the structure was wrecked by a tornado, thirteen persons, including the officiating clergymen, being killed.

A cyclone devastated Monroe Township, Nodaway county, Missouri, Wednesday night, leveling all kinds of structures and destroying live stock. Three persons were killed, and several wounded, some fatally.

Mr. Powderly appeals to the Knights of Labor to send subscriptions to aid the strikers on the Gould lines in the Southwest. He states the order is not fighting capital, but monopoly, and that the battle against Gould must be fonght out manfully. The order is asked to watch Mr. Gould's actions, and to also keep an eye on the doings of Congress.

The school boys in numerous instances have, in imitation of their elders, gone on a strike for shorter hours and more play. At Green Point, L. I., the mother of the leader forced him into the schoolhouse and the rest followed. In other cases violence has been threatened and policemen called in.

Judge Hughes of the Coles County (Ill.) Circuit Court, called the atteution of the Graud Jury to extensive relations of the laws in reference to raffles aud lotteries by the merchants.

Alderman Riley, a saloonist and Democrat of Joliet, has come out a strong Prohibitionist and teetotaler.

The Milwaukee brokers have determined to have shorter hours, more wages, and that non-union mcn shall not be employed.

In tenaments at Cincinnati, occupied by Italian peddlers, who were arrested for counterfeiting, were found concealed large numbers of knives, daggers and revolvers, of all sizes and patterns, together with a supply of cartridges.

Mr. Jay Gould states that Mr. Hoxie has full powers touching the trouble on the Southwest system, and that he will enter into no further negotiations for the settlement of a strike, which, he says, is now a thing of the past.

The trustees of Chicago University have decided to offer the insurance company $200,000 as payment in full of its indebtedness, and thus have the university property restored to them.

Thaddeus Fairbanks, the scale manufacturer, died Monday at St. Johnsbury, Vt., at the age of 90.

The Rev. Sam. Jones preached at Louisville, Monday night for the benefit of the Holcomb Gospel Missiou. and $5,000 in small sums were subscribed.

The New York House Monday passed a resolution tendering sympathy to the people of Ireland, and expressing respect for Mr. Gladstone.

Major G. D. Smallwood, a veteran of the Black Hawk war, died Friday at his residence, near Clinton, Ill., aged 76.

A threatened strike of iron moulders at Quincy, Ill., has been averted, by the manufacturers conceding an advance of 10 per cent.

The city council of Minneapolis, Minn., Friday appropriated $25,000 for the benefit of the cyclone sufferers.

All the saloons at Des Moines, Iowa, are reported closed.

FOREIGN.

A French fleet in command of an admiral, is said to be in the South Pacific, with the object of annexing the Leeward Islands. It is said that some of the Society Islands will also be declared French territory.

There has been an elaborate discussion of Mr. Gladstone's Irish Home Rule measure which has developed an earnest opposition which endangers its final passage. It will doubtless be modified, but seems to meet the expectations of the moderate party among the Irish, and be opposed to the extremes on both sides.

On the 16th Mr. Gladstone introduced his Irish land bill. It proposes in substance that the payment of twenty years' rent, or in exceptional cases twenty-two years, shall be equivolent to a purchase and the land shall be owned by the occupants. Meanwhile the sum of £50,000,000 is to be raised on 3 per cent consols for the benefit of Irish landlords which sum is to be repaid by the Irish Government. Mr. Gladstone spoke for an hour and thirty-five minutes, and concluded amid great applause.

Irish members of the British Parliament are not prepared to express an opinion on Mr. Gladstone's land measure as a whole, but they dislike the idea of a Receiver General, and insist that a twenty-year's rental purchase is alogether too much. An honest and intelligent revaluation will probably be one of the things engrafted on the bill. The Liberal whips are confident of a majority for the Gladstone bills at the second reading of between 40 and 50. The Nationalists agree with this estimate, while the Conservatives are equally sure the bills will be defeated.

Mr. Sampson Low, the oldest London publisher, died Saturday in that city, at the age of 89 years.

There were sixteen deaths from cholera at Brindisi, Italy, from the 8th to the 16th inst.

All Germany was mourning last week for the great poet, Scheffel, whose funeral was celebrated at Carlsruhe with great pomp and ceremony.

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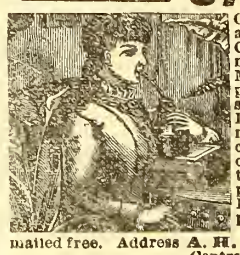
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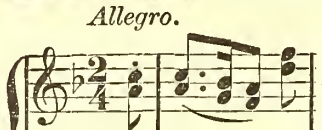
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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ

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Last Sabbath the labor organizations had a great procession and speeches, ostensibly for the eight-hour movement, but really for communism. Red flags were conspicuous. The cry of "Down with the capitalist!" was most prominent. A great wagon-load of beer was freely dispensed to the thirsty and suffering multitude. It was the fitting epitome of the recent strike and the practical triumph of law-breakers.

The almost universal celebration of Easter indicates the growing tendency in all the Protestant sects to imitate the Roman church in the adoption of religious observances and celebrations that have no warrant in the sacred Scriptures. It is a deplorable fact that just in proportion as churches become ritualistic they decline in spirituality, and that the multiplication of man-projected observances always goes hand in hand with the neglect of what is unmistakably of Divine appointment. Never has the Protestant world so generally celebrated Christmas and Easter, and never has Sabbath desecration been so flagrant and the tone of church morality so deplorably low. Not what men invent, however plausible, but what God commands should be considered.

That this Easter celebration, like Christmas, is of purely heathen origin, and, in common with the rites of Freemasonry, has come down to us from the old sun worship, is abundantly evident to all who have given the subject a careful attention. The learned Dr. Schaft, speaking of these man-made festivities, says: "We cannot possibly mistake the succession of the pagan worship of gods and heroes." Well might the heathen exclaim: "Wherefore must we forsake gods which the Christians themselves worship with us?" Such, according to Augustine, was their language in his day, and such it might be now.

We are glad to note that the press, both religious and secular, is beginning to speak out with merited severity of the outrages of the secret, irresponsible conspirators who, in the name of labor, are making war alike on the rights of capital, labor, individual liberty, and the established laws of the land. For a long time their language has been timid and apologetic. Even now our politicians in Congress are careful not to offend the organizations that can control half a million of votes, and in their committee-rooms as well as in attempted legislation always preface their declarations with a recognition of the rights of organization and of secrecy. But the average public sentiment is manifestly changing. The derangement of business, the denial of personal rights, the crimes against life and property, and the vast expense, that must be borne by the people, for civil and military suppression of riots, are at last enkindling a public indignation something akin to that which greeted the gigantic aggressions of the slave-power in the years 1850–'61. For a while the despotism of the secret lodges may prevail. It is interwoven with the very frame-work of society, but it is writing its own death warrant, and every act of menace and violence but hastens the day when all these "unions" and "orders" will be held to be so many conspiracies against God and humanity, from which all good men will insist on protection by the laws of the land.

The brave and timely address on "Social Purity the Latest and Greatest Crusade" by that queen of reformers, Miss Frances A. Willard, was given at the twelfth anniversary of the W. C. T. U., in the First M. E. church of this city. The uprising of Christian sentiment that grew out of the exposures of the *Pall Mall Gazette*, and the subsequent imprisonment of Mr. Stead, has extended to all English-speaking peoples. It has awakened American Christians from their moral lethargy and inspired Christian women with courage to speak out against the social inequalities and wrongs which their sex has been compelled to endure. Numerous petitions have been presented to either house of Congress, and bills are now pending to secure national protection to girls in the District of Columbia and the national Territories. We heartily commend this good work to all Christian reformers.

The idea that our foreign-born population are an obstacle to the prohibition of the liquor traffic, though having some basis in fact, is probably exaggerated. Of the States in which constitutional prohibition has been carried by large majorities, Rhode Island has 26 per cent of persons of foreign birth, Maine 9, Iowa 16, and Kansas 11 per cent; while Ohio, which gave nearly, if not quite, a majority for prohibition, has 12, Illinois 19, New York 23, and Massachusetts 24 per cent. On the other hand, the South, which has a much smaller proportion of persons of foreign birth than the North, has made faster progress in prohibition. Georgia, which is practically a prohibition State, has but six-tenths of one per cent of people who are foreign-born. The result of the late Rhode Island election shows that neither the number of foreigners nor a large proportion of city population are insurmountable obstacles to legal prohibition.

In that most wonderful of State papers, the last Inaugural address of President Lincoln, he expressed his astonishment that men should pray to God for help to "wring their bread from the sweat of other men's faces." The great reason why men join the secret orders, and especially the trades unions and assemblies, is to live at some other men's expense—to get their bread by the sweat of other men's faces. Strikes are welcomed, and the command of the union to stop work is obeyed on the instant, because the organization promises to support the strikers while they are idle. To the unthinking this idea of support in idleness has a special charm. They fail to realize that while they get their bread by the sweat of other men's faces, they must eventually suffer the penalty of all who attempt to cheat society out of their maintenance. Compelling others to be idle that honest industry shall not be rewarded is even worse. It is the enslavement of labor to an irresponsible despotism and a conspiracy against the general interests of society. Just as surely as the rebellion against republican equality was put down and the shackles fell from every American slave, just so surely will all these secret labor organizations that seek to satisfy the greed of the few at the the expense of the many be obliged to give way before the universal demand that all labor shall be free.

IN THY PRESENCE, FULLNESS OF JOY.

Psalm 15: 11.

BY REV GEO. B. CHEEVER, D. D.

THY loving presence is the light
Our daily life doth fill:
The soul of all our happiness,
Our shield from every ill.

"More blest to give than to receive:"—
Thy words, O gracious Lord,
May we in loving faith believe
And spread this life abroad.

And ev'ry day, each flying hour,
May we make haste to see
And show, with but an infant's pow'r,
Examples learned from Thee.

If aught of blessedness we know,
It is Thy gift alone;
And if we offer aught to Thee,
We give Thee but Thine own.

From day to night, from night to dawn,
Thy mercy is our guide;
We never can be far from Thee
Who in Thy love abide.

NATIONAL REFORM—A NEW HYPOTHESIS.

BY REV. J. B. GALLOWAY.

New to many who neglect future history as revealed in the prophetic Word, and who make no proper distinction between the church, the world, and the kingdom. There is a class of Scriptures which seems to be entirely and studiously overlooked by those who are at the front in the discussion of this subject; and hence they are continually setting before the church and the world a false hope. If these Scriptures were received in the fullness of their teaching, a new face would be given to the whole subject, and these apostles of reform would then go forth in the spirit and power of Jonah and John the Baptist to the rebel nations of to-day.

The controversy seems to bring on the question: "What is Christ's present relation to the kingdoms of the world? Is he now *defacto* King of nations, or is what he said true, 'My kingdom is not of this world'—*i. e.*, not of the present order of things—which, in another place, is denominated 'the present evil world?'"

Now, there are many Christians just simple enough to believe this particular Scripture, and, consequently, that this world will be evil as long as it lasts, or until "the dispensation of the fullness of times." "Earth's foundations are all gone out, of course;" and so they will remain until government shall revert to Him whose right it is. This evidently has not taken place. But this is just the point in the controversy.

Does Christ not say, "All power is given unto me in heaven and in earth?" Yes; but this does not prove that he has entered upon this all-power. David was anointed king long before he took the throne, and he is a very vivid type of the Christ. From eternity Christ was Prophet, Priest, and King, yet he did not literally exercise the office of a prophet until he was made flesh and dwelt among us; and later still he exercised literally the office of priest when he entered into heaven itself with his own blood, where he ever liveth to make intercession for us. But never yet has he literally exercised the kingly office, although born to this end.

We meet still another objection: "Does he not rule and defend the church, restrain and conquer all his and her enemies?" Yes; but this does not necessarily imply kingship. The father of a family does all this, according to his measure, and yet he is not king in any correct sense. But this is the very way in which Christ exercises authority over the church. "He is the head of the body, the church." We are members of his body, of his flesh, and of his bones, and partakers of his resurrection life.

It is a far closer relationship Christ sustains to the church than that of king; he is absolutely *one* with it. The church is part of the government; so that when he judges and reigns she shall judge and reign with him. Now, his present relation to the

State or Gentile supremacy must also be settled by the infallible Word.

1. It is absolutely certain that he will reign. All the kingdoms of the world are to become one kingdom in his hand, and this, when it takes place, will be a literal fulfillment of ancient prophecies. Daniel, in vision, saw one like the Son of man come to the ancient of days and receive the dominion. He also saw him begin the exercise of his authority over Gentile powers, under the figure of the little stone. Isaiah (9: 6) sings of him as though the first and only child ever born to Israel, and he says "the government shall be upon his shoulder;" not *a* government, as Britain or America but *the* government—all government—shall be upon his shoulder. Just as surely as God hath spoken and as Christ hath literally exercised the offices of Prophet and Priest, so surely will he, without a rival, exercise the office of King.

2. Both Scripture and the present state of the world agree in declaring that Christ has not yet entered upon his kingly office. Nothing can be plainer than that his kingly prerogatives over the nations *are held in abeyance.*

(1) As to Scripture teaching: "The Lord said unto my Lord, sit thou on my right hand until I make thine enemies thy footstool." (Ps. 110.) This is the position which Christ now occupies and will occupy until he receives the kingdom. I am aware that national reformers will claim that the work of subduing enemies is gradual—has been and is now going on by means of the Gospel. We do not deny that the Gospel is a subduing and restraining power in the world; but Scripture reveals another method God has of reaching enemies, viz.: the judicial or punitive; and, clearly, this is the method referred to here, and also in the 2nd Psalm and many other places. To speak of those who are brought under the saving power of the Gospel as being made the footstool of Christ, or being broken with a rod of iron, is utterly repugnant to all Scripture and to those who have known the manner of the Father's love. The Gospel does not make men bite the dust, but "lifts the beggar from the dung-hill and sets him among princes." With this agrees also Rev. 3: 21: "To him that overcometh will I grant to sit with me in *my throne*, even as I also overcame and am set down with my Father in his throne." Not till he takes his own throne will he exercise the kingly office. And we are not left in doubt as to what and where his own throne is: "And the Lord God shall give unto him the throne of his father David." (Luke 1:32.) This of course is yet future, and agrees well with 1 Tim., 6. 15: "Which *in his own times* he shall show who is the blessed and only potentate, the King of kings and Lord of lords." When man's day of shameful failure has come to an end, then the Lord's day of glorious triumph will begin. It will require no argument then to convince men that Jesus reigns. *He will show it*, for it will be the time of his manifestation. For this time of his glorious appearing every believer ought to be waiting, "even as also the creation waiteth for our revealing." (Rom. 8: 19.) There can, therefore, be no complete or permanent national reform until *his own times.*

The only hope for distressed nations is the dethronement of Satan by the Lord from heaven in flaming fire. When he who has gone into the far country receives the kingdom the proclamation will follow, as thunder follows lightning: "*The kingdoms of this world are become the kingdom* of our Lord and of his Christ."

(2) The state of the world in the past and present gives an emphatic denial to the idea that Jesus is reigning. He is waiting and we are waiting with him, and this is "the patience of Christ." Saul is still on the throne, although our David has been anointed. There is not a government on earth that believes or acknowledges that Jesus is King; there exists no such thing as a Christian nation. The most that can be said of the best of them is, Christianized civilization. What would be thought of the Czar, the Queen, or the President whose subjects neither acknowledged nor obeyed them? Such an one would be branded as an imbecile and the reins snatched from his hand. It is irreverent to think of Christ, whose name is "Wonderful Councilor, the Mighty God, the Everlasting Father, and the Prince of Peace," as the present executive in such maladministration as blackens the world to-day. Satan is the ruler of the darkness of this world (and will be until he is chained and sealed in the pit); and Gentile government always has been, and is to-day, part of this darkness because Christ is not in it.

Now if Christ, as is claimed, has really entered upon his kingly office, why find fault with *his* constitutions and *his* administration of them? Only infidels find fault with his work as Prophet and as Priest; and, on the same principle, only infidels can find fault with his kingly work, for all must be alike holy, just and good.

The truth is that *God* hath ordained the powers that be, and is dealing with them in grace because of the presence of the church, and "until it is fully gathered." (Rom. 11: 25; Acts 15: 14.) We are, therefore, forced to the conclusion that Christ has not yet taken the reins into his own mighty hands, but is still the *Prince* of the kings of the earth, awaiting his own times.

WEEK-DAY SERMON.

BY E. E. FLAGG.

In our busy, hurrying age, so full of intensity and strain, the temptation is to lay too much emphasis on the "Do this" and "Do that," and too little on the simple "Follow Me." But the whole rubric of Christianity is contained in those two short words; and I am not sure that it was any harder to follow Christ in the days when it led literally to prison and to death than it is now. The cup of persecution is only a tonic to brave souls. In our day the world, the flesh and the devil have found this out, and they give us nepenthe instead. So the church is full of drowsy Christians who can't see any harm in church fairs, or secret societies, or any of the popular evils of the day. The trouble with them is they are spiritually drugged, and the adversary takes care to keep them in that condition. No wonder they follow afar off.

I know that the spirit of persecution has not died out. I know that in silence, here and there, brave souls are suffering for their loyalty to Christ, in deranged business, in obloquy and abuse, in peril of their very lives; while the church they love stands dumbly by, with never a word to say in condemnation of the dark, secret power which perpetrates such outrages on her most faithful servants. But even to such I would say, "Better the tonic than the nepenthe."

"Jesus calls us o'er the tumult
Of our life's wide, restless sea;
Day by day his sweet voice soundeth,
Saying, 'Christian, follow Me.'"

And our hearts respond, "Dear Lord, we will follow thee whithersoever thou goest," and we mean it. But when we have come down from our delectable mountains or our heights of Pisgah, or wherever else we have been, and the world crowds in with all its cares and bewildering distractions, you and I know how it is, or, rather, how it is apt to be;—how the glory dies out and the voice sounds afar; and for the moment we almost bitterly wonder if there is really any difference between ourselves and others who have never seen that glory or heard that voice.

I remember once talking with a young Christian friend about the then lately published biography of Frances Ridley Havergal, and her naive remark has often occurred to me since: "It was such a beautiful life; but don't you think it is hard to be so good *all the time?*" I wonder if there have not been moments when we have all said the same in our hearts. Yesterday it was easy to act right, and feel right, and speak right; why is it hard to day? We have forgotten, perhaps, that the way to follow Christ is always to go where he leads; and a thought let in that he would not think, or a word said that we would not say if he were beside us in visible presence, may be enough to dim the print of the divine footsteps.

But across these eighteen centuries comes an answer: "Lo, I am with you all the days." And if all the days, all the hours, the minutes, the seconds. Isn't it because we lose the consciousness of this constant presence that we so often fail to follow him in the way he has promised to be with us—*all the days;* not on the dark days or the bright ones merely—not alone when we are on the hilltops or in the valleys, but on the levels of life when there is no particular sorrow or joy to drive us to him for refuge or in thanksgiving? Let us be as "diligent in business" as we please, but don't let us forget, as we go about our daily toils, to keep a hidden shrine of quiet and silence in our inmost hearts, undefiled by the world's tread; a little chamber on the wall where its tumult is shut out, and where in our busiest moments we can always hear the sweet voice sounding. For I believe that is what the apostle meant when he wrote to the Thessalonian Christians, "Pray without ceasing."

SOCIALISM AND SECRETISM.

"Working-men! Throw aside your tools; take to guns; destroy your oppressors; tear down the barriers which close the way to happiness, to true manhood and freedom; secure for yourselves such conditions as shall enable every one who is willing to work to enjoy to the utmost the fruits of his labor! And you tramps, who, hungry, cold, and homeless, wander through the country, a moving picture of our splendid civilization, while a lazy, paltry crowd in their well-warmed palaces treat themselves to the products of your labor,—you may yet hope soon to have a reckoning, and take what belongs to you. You, too, will yet be able to enjoy life if you will resolve to use the power which nature has given you, and which makes it possible for you to produce riches. Band together, then, and arm yourselves! To the fight, working-men! up, proletariat! . . . Among the friends of freedom, socialists, and other revolutionists, the fixed idea is still met with, that the good must in the nature of things certainly prevail sooner or later. This, too, is a remnant of religious superstitution. For the idea can only be maintained on the assumption of a certain conformity to a purpose in the course of history; and this in turn pre-supposes the existence of a higher conscious being. That this idea must enfeeble and nareotize the energy is evident. It is the most dangerous opiate that there is for revolutionists. Religion, authority, and State are all of a piece. To the devil with theory! The saviour of the present world must be one who will free us from the saviour of the old world. . . . His common name is 'Reason.' . . . His proper name is 'Atheism,' or 'Disbelief.'"—*The Anzeiger, New Haven, Conn., February, 1885.*

NOTE:—The foregoing from a leading socialistic journal of New England shows the drift of sentiment among the secret labor organizations of the hour, and goes far towards warranting the prophecy referred to by our correspondent as "The Fall of the Great Republic." In that remarkable book the overthrow of the nation is traced to these organizations and principles. We do not believe that the mass of working-men who make up the "unions" and assemblies" have yet adopted the pernicious principles of this article. We believe they are well-wishers to their native or adopted land. But we do believe that they have committed themselves to principles and influences, that must, if not abandoned, result in the collapse of all patriotism, morality, and religion. Most earnestly would we lift our warning voice against the practical atheism that puts the commands of a secret organization in place of enlightened self-interest, of conscience and of law. We are on the eve of a great crisis. The contest is not between capital and labor, but between Christianity and good government on the one side, and atheism and anarchy on the other. Let every Christian laborer absolve himself from these organiztions and seek other means for the improvement of his material interests.

WAGES IN 1800.

In the great cities, unskilled workmen were hired by the day, bought their own food, and found their own lodgings. But in the country, on the farms, or wherever a band was employed on some public work, they were fed and lodged by the employer, and given a few dollars a month. On the Pennsylvania canals, the diggers ate the coarsest diet, were housed in the rudest sheds, and paid six dollars a month from May to November, and five dollars a month from November to May. Hod-carriers and mortar-mixers, diggers and choppers, who, from 1793 to 1800, labored on the public buildings and cut the streets and avenues of Washington City, received seventy dollars a year, or, if they wished, sixty dollars for all the work they could perform from March 1st to December 20th. The hours were invariably from sunrise to sunset. Wages at Albany and New York were three shillings, or as money then went, forty cents a day; at Lancaster, eight to ten dollars a month; elsewhere in Pennsylvania workmen were content with six dollars in summer and five in winter. At Baltimore men were glad to be hired at eighteen pence a day. None, by the month, asked more than six dollars. At Fredericksburg the price of labor was from five to seven dollars. In Virginia, white men employed by the year were given sixteen pounds currency; slaves, when hired, were clothed, and their masters paid one pound a month. A pound Virginia money was, in Federal money, three dollars and thirty-three cents. The average rate of wages the land over was, therefore, sixty-five dollars a year, with food and, perhaps, lodging. Out of this small sum, the workman must, with his wife's help, maintain his family.—*McMaster's History of the United States*—a mirror for our times.

THE Dime Savings Bank at New Brunswick, N. J., has been wrecked by the peculations of its cashier, Arthur G. Ogliby, and closed its doors March 11. The deficit is $86,182. The dispatch significantly adds that there are "more than twenty bank cashiers and presidents in the New Jersey penitentiary serving time for wrecking banks."

A writer in *Harper's* makes the good suggestion that the eight-hour-per-day rule be strictly enforced upon those laborious individuals, the dram-shop keepers.

PROF. SLOANE'S ACCOUNT OF THE JOHN BROWN MEETING.

[In connection with the portrait of Prof. J. R. W. Sloane we print from his letter to the *Christian Nation*, describing a wonderful meeting held in New York, in behalf of a fund for the family of John Brown, soon after the death of the old hero:]

The events connected with the John Brown *raid* have become a matter of history, and are too well known to require repetition here; suffice it to say that the old martyr-hero was captured on the 18th of October, and hung, while yet unrecovered from his wounds, by the excited and frenzied Virginia authorities of that day, on the 2d of December, 1859.

By this tragic event his family was left entirely destitute. In the number were three widows, his own wife and the wives of the two sons who died fighting by their father's side in the struggle in the now well-known "John Brown's Fort" at Harper's Ferry. It immediately occurred to some benevolent anti-slavery people to attempt to raise a fund which might place these sorrowful and destitute persons beyond the fear of want; it was in aid of this fund, called "The John Brown Fund," that the meeting was called; it was therefore for a purely benevolent purpose, and as the programme shows, designed to be of a somewhat religious character.

The meeting was appointed for the evening of the 15th of December, while all the circumstances of the tragic event were fresh in the minds of the people, and the South still shaking from the fright that the attack on the peculiar institution had caused. It began to be rumored a few days before the meeting that an attempt would be made to excite a riot and either prevent it from being held altogether or break it up if it should go forward. The day preceding the meeting, Thaddeus Hyatt, who had been one of John Brown's men in Kansas, came to my house to inquire whether I was willing to meet the emergency, or would prefer that they should endeavor to get some one to take my place. I was not at home, but my representative told him that she did not think I would hesitate a moment.

At the time appointed the great hall of the "Cooper Institute," as it was then called, was filled to overflowing. On the platform were seated "Shelton's Band," the officers of the meeting, whose names I cannot recall, the speakers, and a large number of anti-slavery people of New York.

The audience, as it appeared from the platform, was quiet, respectable and unexcited; the friends of the meeting were congratulating themselves on a great success. We shall see by and by.

The programme gives the following order: Music, "Oh, come and let us worship;" prayer; music, "Pleyel's German Hymn;" opening address, Rev. George B. Cheever. Up to this point all was quiet; silent, respectful and even reverential. Dr. Cheever, as shown above, was the first speaker. He was at that time in the height of his power, with enough of brains, as Dr. Stephen Tyng, Sr., said, to set up half a dozen ministers. He was fiery, impetuous, impassioned, vigorous; master of a fine style somewhat rhetorical, abounding in metaphor and illustration, all interspersed with hard hits which on one occasion Mr. Phillips designated "the thunderbolts of Jove." Some idea may be formed of the impression which he made from another remark of Mr. Phillips. Sitting beside him on one occasion while Cheever was speaking, he said, "I wish they had let me speak first; what I have to say will be cold and tame after Cheever has poured out his red-hot lava." At this time, as many of our readers will remember, he was pouring out his "red-hot lava" on successive Sabbath evenings, in the "Church of the Puritans," which at that time stood on Union Square. The Doctor had not spoken more than a few sentences when a decently dressed man sprang up immediately in front of the platform, and shaking a stout cane at the speaker, declared with horrible imprecations that he would make a martyr of him. Then the tumult began, breaking out in all parts of the hall apparently at once—shouts, hootings, hissings, cat-calls, groans, "Order! Order!" "Put him out!" "Down with him!" "Go on!" demoniac yells, cheers, counter-cheers, and —who can describe Pandemonium? Precautions had been taken to secure a number of policemen; about thirty, I believe, were scattered about the hall. They did nobly, struggled bravely with the rioters, and occasionally plied their clubs effectively, but they were too few in number and unable fully to cope with the mob. Dr. Cheever stood to his post; the friends of the meeting encouraged him with cheers and cries of "Go on! Go on!" and he did go on until the last sentence was completed, although but short portions of his noble speech could be heard. During the greater time of the delivery of this speech a large proportion of those in the audience and on the platform were on their feet. It was, perhaps, about the time that this speech was closing that the chief of police, a Mr. Pillsbury, with seventy-five men behind him, entered the hall. The chief took his stand on the platform, and the men distributed themselves about the hall and engaged the rioters.

The next speaker was Wendell Phillips; he stepped forward to the front of the platform, calm, collected, dignified, with that severe down-bearing look that was peculiar to him. It would have been hard to determine whether in his expression there was most of pity or scorn for those baying hounds of the slave-power. There was still much confusion and an occasional struggle with the police; but what with the charm of the great orator, and the failure of their attempts to break up the meeting, the tumult was somewhat allayed. The writer heard Mr. Phillips frequently, but never heard him rise to grander heights of eloquence than on this occasion. The storm called out his noblest powers; he was above it as if guiding it. One illustration of this, but imperfectly recalled, may serve to give an idea, although a faint one, of his peculiar power: "All that John Brown did was to endeavor to help men to liberty; did he do right?" "NO!" from a hundred murderous throats. "Well, I was born at the base of Bunker Hill, and I say *he did do right;* if not, answer, Byron, from your marshy bed at Missolonghi, why did you go to help the Greeks? if not, answer, Kosciusko, from your tomb on the Hudson, why did you come to help us? If not, answer, Lafayette"—— "We were white men!" again roared the many-headed beast. "Yes," (with ineffable scorn) "you were white men! Lafayette said that if he had known that he was fighting for a white slave-republic he would never have drawn his sword for America!"



The next speaker was the Rev. Hiram Mattison, of the Methodist Protestant church, pastor of a congregation then worshiping in Forty-second street. Professor Mattison, as he was called, was an able, accomplished and scholarly man, fearless in his denunciation of slavery, and ready to make any sacrifice for liberty. He was at this time in delicate health, and was not able to command sufficient volume of voice to enable him to be heard amid the confusion and jeers of the rabble; otherwise his speech was every way worthy of himself and the occasion.

The writer was assigned the last speech. While the band was playing a sacred march, a friend of the meeting came and told me that there would be an attempt made to put me down, that they might have it to publish to the country that the meeting broke up in a general row. I suppose this was told the chief of police, for when I arose he stepped forward and took his stand by my side, and at the first outbreak reminded the rioters that the gentleman must be heard. Suffice it to say that he was heard, with comparatively few interruptions, until his speech was ended. The band played, the friends in the audience cheered, those on the platform shook hands and congratulated one another on the great success, and the meeting quietly dispersed. I have none of the accounts given by the papers at hand. The *Herald*, however, pronounced it one of the roughest meetings ever held in New York, while some of them had in large head-lines, "Free Speech Vindicated!" "Free Speech Triumphant," etc.*

With a few incidents connected with the meeting we close our account. At one time there was a violent rush made for the platform, with the design, it was said, of hurling the speakers from it. About thirty of the rioters succeeded in gaining it, but for some reason did not make the attempt. One of them was close at my side. A lady, touching my shoulder, whispered, "Do you know that man?" I replied in the negative. She said, "Take care! that is one of the worst ruffians in New York." He was displaying his courage by muttering curses through his closed teeth. A friend who had been in the audience afterwards told me that Morrissey, the Sullivan of that day, was present, surrounded by a band of kindred spirits helping to swell the uproar. Many ladies were present, displaying great self-possession and keeping their places to the last. Also, I could recognize in the audience the faces of a goodly number of Scotch Covenanters. Their presence was an inspiration; it seemed to say, "Never mind; if the worst comes to the worst, *we are here!*"—men of that class of whom it was eloquently said that "they never beat on their drumhead the hollow sound of retreat." We could see from the platform an occasional rush to some point in the hall, a confused struggle, the clubs of policemen waving above the heads of the contestants, and hear a scream of pain as some rioter received a blow and was hustled to the door; that was not a pleasant sight or sound. The police station gathered in between thirty and forty, many of them with very sore heads, among them *some few* who were not accustomed to such associations. The amusing side of the matter was that these fellows had utterly failed to break up the meeting, their own heads being the only thing that was broken, and had helped to swell the "John Brown fund," as every one of them was compelled to pay an admission fee of 25 cents in order to gain entrance to the hall.

Whence came these ruffians? For the most part from the slums of the city, hired to attempt this enterprise by men who took care to keep their names from notoriety and their bodies out of harm's way. The custom-house is said to have been the place where this valiant scheme originated. This was the current rumor. One thing is certain: they were all good Democrats. Their political successors will bear

* [The New York *Tribune's* account of the meeting contained the following reference to Mr. Sloane's own address: "The Rev. J. R. W. Sloane came forward, and in the course of his address he succeeded, by describing the characteristics of the turbulent element which had disturbed the meeting, in quieting the rioters, and in fact caused many of them *to hang their heads and leave the room!*"

Grover Cleveland on their shoulders to the Presidential chair on the 4th day of March next.

The outlook is again somewhat dark, but let us not despair of the republic. God reigns. The triumphing of the wicked is short. Already we hear the voice of an awakened North like the distant roar of the roused ocean. True, once more she has bowed her neck to bear and become a servant under tribute to the South: but she will again throw that yoke from off her shoulders, and remand the men whom not worth, but accident, has placed in power to the obscurity from whence it is a pity that they had ever emerged. In less than three years after the scenes above described the land trembled beneath the tread of armed thousands moving to the mightiest conflict of the age, chanting the words of that most inspiring of war songs:

"John Brown's body lies amouldering in the grave,
But his soul is marching on."

THE LEGAL REMEDY.

Daniel Webster suggested the legal remedy for the evils of secretism when he wrote that secret associations "are dangerous to the general cause of civil liberty and just government," and added his opinion that the "administration of all such oaths and the formation of all such obligations," as are required by these associations, "*should be prohibited by law.*" The "great expounder of the constitution" did not mistake the character of the secret lodge, and the curb of law which he would put upon it would be an effectual one. The lodge fever raging in all the veins of the body social and politic would find in his remedy a potency which promises a cure. Just as with Mormonism, where no enactments, laws, or trials had any effect until their Endowment House lodge oaths were recognized and the means taken to counteract their influence, so with our labor troubles. So long as petty despots and hot-headed agitators are allowed to terrorize the working classes into swearing literally away their liberties, there will always be trouble in our industrial centers. Make what concessions they may, employers will find their efforts fruitless. The managers of the labor lodges will find yet new pretexts to keep up a quarrel. Only thus can they exist and thrive. They fatten on the distress of the poor. The laborer will understand that he has no use for such leaders when he realizes that strikes and boycotts and their half-savage accompaniments do not secure him permanent advantages. But make these oaths nugatory, and the lodge chains fall off and its ropes become sand.

Such is the legislation the Chicago *News* calls for in an editorial a few days since, in which it thus reviews the present alarming condition of business:

"A man named Hall was discharged in February last for alleged absence without leave from the service of a bankrupt railroad corporation. Failing in their efforts to obtain a hearing of his case, ten thousand of his fellow-workmen quit work within a fortnight, and the commerce and industries of four States and one Territory were completely paralyzed thereby. By the middle of March some si ty thousand employes in the Northern States were out on strike on various pretexts, and in every instance the cessation of work and the withdrawal of the men were marked by the accuracy and promptness of a military maneuver. For example: A man walked through a silk mill 'snapping his fingers,' and, as he passed through, every man and boy, to the number of twelve hundred, dropped his tools, quit work, and followed him out of the mill without asking a question. In another instance, the drivers and conductors on a street railway line abandoned the teams and cars, without a word being said, but simply in response to 'two fingers held up to them by a man who walked along the track.' These illustrations of the strength and discipline of the forces of organized labor might be vastly multiplied, but that it would be superfluous. Every intelligent reader of the daily press is familiar with them, and thousands of such readers are asking their portent and meaning, and the answers they receive are buncombe speeches in congress, buncombe bills, and buncombe resolutions. Sherman and Hoar and Edmunds and Blair and Wilson in the senate, and Anderson, O'Neill, Lawler, Morrison, Reagan, et al, in the house, offer as remedies bills for the government purchases of telegraphs and railroads for education by the government, for the relief of the 'strained relations between capital and labor,' by act of Congress, for this, that and the other, without heart or soul or earnestness anywhere contained from the enacting clause to the final section. Not one of the public leaders in Congress has shown the disposition, if he has the ability, to rise to the height of the occasion. Not one of them has treated the subject other than as a demagogue."

THE SECRET EMPIRE.

MASONIC STATISTICS.

The proceedings of the Grand Lodge of Michigan of A. F. and A. M. gives:—Lodges, 354; initiated, 1,353; raised, 1,282; affiliated, 446; restored, 76; dimitted, 673; died, 320; suspended, 683; expelled, 18. The statistics of the Grand Lodge of Utah are as follows: Lodges, 8; initiated, 21; passed, 27; raised, 23; affiliated, 18; dimitted, 21; suspended, 24; reinstated, 6; died, 6; members, 474; net decrease, 8. The report of the Grand Lodge of Pennsylvania is as follows: Lodges, 379; admitted, 437; initiated, 1,696; suspended, 587; resigned, 354; died, 497; loss by other causes, 23; members, 37,175.—*Voice of Masonry, for May, 1886.*

From the foregoing, which may be regarded as a fair specimen of Masonic statistics, we learn the following facts: First, that a large number of young men are attracted toward Masonry and induced to become initiated from curiosity and a desire for help in business, social and political relations; second, that a large percentage of those initiated never become Masons—*i. e.*, are never raised to the master's degree. They are manifestly disgusted with the initiatory ceremonies, and find that they have been duped into the purchase of mysteries that are being given away all over the land. Third, of those that go into the third degree a large proportion are suspended for the non-payment of dues. They have fully tested the practical value of the institution and find that it does not pay, and so drop out. Fourth, added to this is a vast number of Masons who were unwilling longer to bear the burdens of the order, and yet feared the reproach of expulsion or suspension, have dimitted from the lodge and retain but a nominal connection with the order. Fifth, the practical result is that while vast numbers are caught in the Masonic net, terrified into silence by the strange oaths they have taken, and debauched in their moral convictions by the perverting and unholy influences of the lodge, but a small percentage continue as Masons, and the increase of the order is not at all commensurate with the numbers who initiate. What would be thought of a church in a growing community that dismissed and suspended more persons than it had admitted to membership, and out of 1,353 baptisms (initiates) could show a net gain of but 110? Yet such is the state of Masonry in the Peninsular State, while in Pennsylvania it is not better, and in Utah it is worse. We know of no better argument to prove the hollowness of Masonry than a careful study of Masonic statistics.

THE PRESS AND THE SECRET CONSPIRACIES.

The *New York Tribune* says: "According to Grand Master Powderly, there are about 300,000 Knights of Labor in the whole country. According to the census, there were 17,000,000 wage-earners in 1880, and there probably are now 19,000,000. Why should less than two men in one hundred, of all the workers in the country, claim the right to exclude from employment wherever they please ninety-eight in one hundred? Ought anybody to grant to the two that power to wrong the ninety-eight?"

Says the Kansas City *Journal*: "We believe that the recognition of the right or power of any organization outside of the law to regulate the affairs of this country by a secret and despotic agency would sound the death-knell of this Republic and pave the way for anarchy and then despotism."

"There has been the past week, and is still going on as we write, a strike of the conductors, drivers, and other employes of the Third Avenue horse railroad of this city. There were certain minor causes of complaint alleged about which an agreement was not difficult; but the chief demand made, on which all negotiations between the officers and the employes of the road hung, and which the officers peremptorily refused to grant and the employes to yield, was the following:

New York, April 12, 1886.

To the President of the Third Avenue Railroad Company and Board of Directors:

Gentlemen:—We, John White, James Regan and Joe Bannister, a committee duly appointed by Empire Protective Association, make the following demand—that the following conductors and drivers, namely: Car No. 2, Frank Bradley, driver; Car No. 7, Charles Harrington, driver; Car No. 8, John Reid, driver; Car No. 12, Michael Kelly, driver; Car No. 39, Wm. Griffin, driver; Car. No. 5, Wm. Bardwell, conductor, and Car No. 1, Charles James, conductor, be discharged from the service of the company for the following reasons: The five drivers for being antagonistic and insulting, and trying to break up the Knights of Labor in general; and they further say that the Knights of Labor are not fit to associate with them. William Bardwell for saying that he would take out a car in case of a strike and the road was tied up. Charles James for giving away the secrets of the association to parties outside of the organization.

James Regan,
John L. White,
Jos. Bannister, } Com.

The response of the company was the only one that could be given to such a demand:

"The President read a demand from the Empire Protective Association, dated April 12th inst., demanding that certain drivers and conductors of this company be discharged, although they had always performed their duty to the company. Wherefore it was

"*Resolved*, That said demand be refused, and that the president be requested to inform the committee of said association that this board does not intend to allow any outside interference in the management of this company, committed to their charge."

To defend their demand, first the Third Avenue drivers struck, and on Monday those of other lines followed suit, and horse-car traffic ceased in this city.

Here we have the issue joined in its worst and most tyrannous form. We see here a combination of workingmen, not to maintain their own rights and interests—not to maintain or increase their own wages, but to injure their fellow-workmen—to throw them out of honest employment and to reduce their families to starvation. And for what? For exercising the right of free thought and free speech; for the heinous offense of venturing to dislike what they regard as the extravagance and tyranny of the society of the Knights of Labor. They do not like it, and they say so boldly; they say it with emphasis. They refuse to join the Knights of Labor, and would, if they could, break up the organization.

Now, the Christian church is an organization quite as old and as venerable as the Knights of Labor. Suppose the church in New York, Catholic or Protestant, should say, "No man shall work as a horse-car driver who is not a member of the church; no unbeliever, no scoffer, no infidel is fit to work with us; the man who insults the church shall earn no wages, and his family shall starve;" what a howl of just indignation would arise from every honest heart in the land! We should all say, "The church is no friend, it is the enemy of the workingman and of humanity; it has forfeited its claims to our respect, and it must go." Yet here is this new, untried organization, just feeling its way to its work, pretending to be the friend of the workingman, and here in New York throwing its hundreds of workmen out of employment and deranging the comfort of the community for the purpose of crushing the freedom of the workingman, and robbing free men of employment and livelihood. Such conduct is not only tyrannous; it is contemptible beyond expression. It has not learned the alphabet of our American declaration of equal rights. It might well be the outgrowth of centuries of oppression of kings and emperors.—*Independent.*

STRIKES BY AUTHORITY OF THE GRANDS.

Citizens of the United States:

A few short years ago our country became involved in a dreadful civil war through the gross indifference of the statesmen, if then worthy of the name, and the blindness of our people to the just claims of those who are now our colored fellow citizens and as worthy of that right as thousands of the Europeans who were welcomed to our shores and flattered by our parties before they understood our politics. A similar state of things exists to-day throughout the whole land. Just before the war the colored line was easily drawn, and the friends of the colored race in the North were hunted as enemies of the peace of the country instead of being treated as its best friends and most faithful counselors. The *Cynosure* editor, and many like him, were the true patriots of that time, but were sometimes hunted, and some indeed became the victims of hate and prejudice which plunged our country into the awful war. Citizens, give us your ear a moment in the present hour. We have been for years sounding the alarm which the character of the oath-bound secret orders ought to cause, and contended that some public enactments of civil law should be framed to give our executive power to crush them as foes to our government, as they verily are to our Christianity, but our voice has hitherto been like that of one crying in the wilderness, forest or prairie—so few gave heed to it and so scorned has it been. Slavery overdid itself when it sought to compel the North to be its constables, and to-day, the secret orders, like a cyclone, have so suddenly been revealed in their true character that our people stand aghast at their power to enforce their secret manifestoes against the commercial and industrial

men and interests which the star chambers of lodgery have condemned, who could have foretold, with any probability of being believed, that the "strikers" mere tools of lodgery, could have paralyzed so suddenly the railways of our land and the trade of our principal cities, stopped the machinery of manufacturers and of commerce, and compelled our mayors, sheriffs, senators and governors to become humble suppliants to them for information, instruction and compassion! Has law already ceased to control? Are we already indeed at the mercy of its lodge superiors? Is anarchy already triumphant, and are we who have been so complacently looking abroad at oppression in foreign lands, and contributing money to support secret orders there, are we waking up to find in our whole framework of society such secret orders with trained armed bands which plot rebellion and profess to control government abroad, to be indeed our own veritable rulers? Think how our people regarded the shots which heralded our war! "Pooh, pooh, it will all be over in three months," said Seward, and the North agreed with him. The South knew better. They had been working in their secret chambers, and our President and senators and congressmen were alike deluded until the dynamite exploded near the Capitol and the thunder reverberated to the utmost extremities of our land and throughout the whole world.

Is there not a lesson here for us to-day? Is our plea against the secret orders to be still ignored? Are our citizens, not to say our Christian people, still to believe mere pretense instead of awful reality? Has not patience already ceased to be a virtue when the police sent to disperse a mob are outnumbered by armed men six to one and retreat? When such men as John V. Farwell implore the governor of this State personally (see city papers of 22d April) to interfere so far as to enable them to have their seasonable goods delivered, instead of car-loads of them being detained within ten miles of Chicago, and causing the loss of sales for the season, and thus preventing seasonable supplies, and causing untold loss to the whole country. Yes, and ere long the general government *must interfere with soldiers*, not merely to ensure delivery of bonded goods already detained on some cars, but probably to ensure the delivery even of the public mail, and crush the army of the league. As we write, the papers report that the railway employes at Toledo are ready as a body to stop the cars, etc., whenever so instructed from Chicago, and this without any local grievance at Toledo.

It would be sheer folly to shut our eyes to the impending danger of anarchy and lawless violence bursting out upon our country, and to the absolute necessity of the law and order to rally in support of the civil authority ordained of God as a terror to evil-doers and a praise to them who do well. Think of the fact that over 50,000 men are reported as under the control of the secret orders already drilled and armed, and in many places outnumbering the militia and police, many of whom are in fact also members of the secret orders!

Verily the clouds are dark and portentous!

T. H.

Reform News.

REFORM WORK IN OHIO.

Loudonville, April 24, '86.

I am enjoying the hospitality of Rev. S. P. Long, a very promising young man, just graduated from the Capital University at Columbus. He is to be installed as pastor of Zion Lutheran church here next Sabbath. He has kindly arranged for me to speak to his people on next Tuesday evening, and the following evening to the Lutheran friends at McZena, a small place near by. Since my last letter I have visited the villages of Leonardsburg, Marengo, Pagetown, Fredericksburg and Wooster. At Leonardsburg there was so much sickness that it was not thought wise to hold meetings at present. I was assured, however, by Bro. Watters and others that a discussion of our subject would be very acceptable in the future. At Pagetown I had the pleasure of again taking our State president by the hand and counciling with reference to future work.

It is thought best to have our annual convention earlier next fall; the 15th of October is suggested. The place is not decided. We should be glad to receive invitations or suggestions from friends.

Bro. Smith invited me to speak to his people Sabbath morning. The day was cloudless, the attendance good, and, what is better, the Lord was with us. Bro Marcus Phillips, who resides at this place, is still active in our work, although years and a decline in health tell him that he is soon going home. He has been agent for the *Cynosure* for years.

Our meeting held at Marengo last Monday evening was, perhaps, as interesting as any that I have attended this season. I was informed by a friend that there were a number of secretists here, some of whom were quite combative in their disposition. I replied, "When I used to go hunting, I tried to go where game was the thickest." I soon found that my friend was right. "The hit birds commenced to flutter." After talking awhile, I gave an opportunity for questions and remarks. Several arose in different parts of the house and in an excited manner made some very rash statements. The usual goodman argument was advanced. One Mason asked if Masonry was not older than Christianity. I admitted that the principles of Masonry were as old as the devil, but that Masonry, as an organization, was somewhat younger. The Mason asking the question replied, with a sort of an ungodly laugh, "That's all you know about it." The excitement was getting high, when Bro. Smith took the floor and in a clear, logical way replied to many questions asked. Our discussion lasted until 11 o'clock. Once the Masons got up, took their hats and walked out of the hall; but, finding the people were too much interested to follow and thus break up the meeting, they returned and took back seats. Perhaps Bro. Smith will write of the results of this meeting. Bro. Mathews said, when a big Mason got up and pulled off his coat, ready for a fight, at one of his lectures, "That's the way they all do when they get under conviction." I think a good many are under conviction. May God speed their conversion!

The convention at Wooster was, as I had expected, a success. The addresses were profound and logical. No Christian admitting the premises could deny the conclusions. I hope soon to find time to write a general outline for the *Cynosure*, but have not the time nor space this morning. A horse and buggy is waiting at the door to take me to Haysville, so I must stop for this time.

W. B. Stoddard.

NEW HAMPSHIRE MISSION WORK.

Since my last report, I have worked in Amoskeag, Dunbarton, Hopkinton, Henniker Warner and Webster. I found many poor people who cannot attend church, and who do not see a minister of the Gospel from one year's end to another. One praying woman had been sick four months, and no minister had called to pray for her and sympathize with her. Another aged lady, a church member for over forty years, had not seen a minister for a long time. Of course these Christians did not live near any minister of the Gospel. There are many localities which are not considered within the limits of any parish, and hundreds of families that live for years without pastoral call. As long as Elder Buxton lived such a thing could not be said of any family in the town of Webster. The gratitude of these neglected families to the faithful ministers who have visited them for religious conversation and prayer can hardly be expressed in words. Why do not these people go to church? Distance, age, infirmities, poverty and sometimes pride, stand in the way. When a thoughtless solicitor twits a man of "stealing his preaching," Satan will use it for a text for a hundred years to keep poor people from venturing to hear the Gospel. Owning and renting pews is also a hindrance. Proof abounds in almost every town that just in proportion as the lodge room is thronged, the prayer room is deserted. We rejoice to record that in most cases pastors are well aware of this, and exert a quiet influence to keep their members out of the secret lodges. It is, however, deplorable that religious papers, standards and preachers do not with unanimity and emphasis warn all Christian people of the sinfulness of all secret societies. During the month I received 138 subscribers for the *Christian Witness* and a few for other papers. I conversed and prayed with hundreds of families and distributed thousands of religious tracts. I take this opportunity to express my gratitude to all who so kindly ministered to my temporal wants. May the Lord reward them. The Lord's tender care was over me every hour.

S. C. Kimball,
Home Missionary, N. H. C. A.

THE CHRISTIAN SCRIPTURES AND MASONRY.

Dear Cynosure:—Leaving Marion, I went to Jonesburgh, Grant county, Ind. The way not opening for me to lecture here, I passed around the town distributing tracts. I continued this work until I went to the depot to take the train for Fairmount. While standing on the platform, a man came up hurriedly from the business part of the village and inquired if I had any more copies of the tract that said that Blue Lodge Masonry has nothing to do with the Bible. "I know," said he, "that that is not true. I am a Master Mason, though I don't meet with them now, and I know by experience that Blue Lodge Masonry does have something to do with the Bible." I replied: "I will not affirm that Blue Lodge Masonry has *nothing* to *do* with the Bible. But I will affirm, on the authority of one of your Grand Lodges, that Blue Lodge Masonry is not *founded* upon the Bible. If it was it would not be Masonry; it would be something else. I do, however, admit that the Bible, in Christian countries, is regarded as an essential part of the furniture of every Blue Lodge; that is, it is placed upon the altar with the *compasses* and *square*, and is spoken of as *one* of the *three* great lights in Masonry, and that it is borne in public processions by the oldest member of the lodge, be he a saloon-keeper or a deacon. But, mark! it is only in *Christian countries* that the Bible is regarded as an indispensable part of the furniture of every Blue Lodge. When Blue Lodge Masonry crosses the boundary line of a Christian country and goes into a Mohammedan country, she casts off the Bible of God, and only takes the square and compasses with her, and goes awhoring after the Mohammedan religion—for see! she has placed the *Koran* on the altar with the square and compasses, and the *Koran* has become one of the three great lights in Masonry now. And should you tarry in that Mohammedan country until the Blue Lodge Masons turn out in solemn procession, you will see, not the Christian Scriptures, but the *Koran* in the arms of that old Mason."

The train came, and I could not complete my argument with the Mason who had come to interview me. But, when seated in the car, a fine-appearing gentleman and lady, who had been standing on the platform and who entered with me into the car, desired to hear me further touching this matter. I gave him the highest Masonic authority for the statements I had made, and showed, further, that *any book* that

(*Continued on 12th page.*)

Correspondence.

MEMPHIS CHURCHES AND SECRET SOCIETIES.

Memphis April 14, 1886.

Editor Cynosure:—Yours found me in bed suffering with a chill followed by an intermittent fever, which, thanks to God, was of short duration. I last evening submitted my statement to the Committee of White Baptist, to whom the excluded lodgeites have appealed for some kind of redress. I am no ways alarmed but, by God's grace, I mean to fight it out, cost what it may. I have thrown my life, my soul, my all at the foot of the cross of Christ in this struggle. I am not afraid, neither dismayed, for the God of glory has never lost a battle, and this is not mine but his. I am his servant willing and ready to be used, and I rejoice greatly that I am found worthy. Our last church business meeting was enjoyable; not a single one who claimed allegiance to a secular organization is now in our body. We have wiped out the last one of them. I felt like saying, "now are ye clean," but a something whispered, "not yet." I have tried to be a soldier of the cross of Christ for 24 years and never have enjoyed so much of the sweetness of his grace as has been mine during this trying conflict. One brother wrote me from Connecticut, saying: "Bro. Countee, we are one body in Christ; when one member suffers, all suffer with it," and I feel more and more that it is the prayers of the people of God as well as their liberal gifts that have been instrumental in keeping soul and body united, for never until this battle began did I know what it was to be without bread. I am ready, if it please the Father, to go on over the same warfare. Many say I ought not to have urged the church to sever itself from the society folks. I answer them by saying that Christ's church ought not to be a divided body, and it is the duty of every faithful pastor to urge his people to carry out line upon line, and precept upon precept, God's word as he understands it. We are admonished to give no place to the evil one, and my experience has taught me that in church matters there should be no looseness, but a tightening up, all along the line. As long as the worldings of secret societies and secular organizations remained in the church they kept up a constant broil. And as Moses called without the camp of Israel for those on the Lord's side to come unto him, so we within the camp of God's redeemed Israel deem it our duty to put all out who are not on the Lord's side. It would indeed be very unprofitable to retain a quarrel in the church, and Jesus says plainly that two cannot walk together except they agree. We must be positively for God, else we are positively against him. I am now, thank God, enjoying some respite from the continued threats of the

Baallites. My congregation is commencing to increase, and many of our enemies are getting a little friendly. I have learned by a blessed experience that the friendship of this world is enmity to God, and I am afraid that the same would produce more bullets and mobocracy. As I have said on a former occasion I repeat now: that the salvation of our people from the debasing and degrading influence of the lodge is a small matter, if our ministers in Memphis would only preach from their pulpit one sermon each, uncovering the nonsense and foolery of the lodges: and would follow up the impressions such sermons would produce, in less than six months every one of them would be bankrupt. Our people leave them readily when they see the light. We had thirty come out of a secular society in one night and the thing is almost dead. It had for president, vice-president, secretary, and in fact every officer in it was members of *the lodge*, the president a deacon of our church: but he left as did also the treasurer. I am satisfied now, let come what will we have a glorious victory. I wish some of your readers could step in to one of our meetings, and see our old gray headed fathers and mothers whose faces, many of them bear the impress of the cruel overseer of by-gone days; yes, see them as they rejoice in the Lord, and say, now we never believed they were right for Christians. Many were led into them on account of the many epidemics that visit our city, expecting them to be a kind of mutual help, which might have been the case some years ago, but not now in this age of knavery. Then they had no teachers. They came out of slavery, knew nothing about God biblically, and the most any of them had heard was, "Servants, obey your masters." They had good old men as preachers and exhorters, who were ordained to the ministry: they taught practical godliness, but gave away their convictions before what they believed to be educated godly men. The sequel your readers have already learned. Our matter is yet in the hands of the White Baptist pastors, and will be looked into Friday night. The lodgeites will carry the matter to the courts, but that will avail them very little if any good. I should have forwarded this earlier, but all of us have had a slight touch of malaria, that is wife and one of my children. My mother who is over 60, is now failing rapidly. The constant strain on her nervous system is breaking her down. She is now in bed. We sincerely ask the prayers of all. I will write you again soon, nothing preventing, after Friday night's meeting.

Yours for Christ and the right,

R. N. COUNTEE.

THE U. B. CHURCH AND SECRET SOCIETIES.

ANITA, Iowa, April 16, 1886.

EDITOR CYNOSURE:—I have been watching the controversy going on in United Brethren church for some time, and am free to say that I am astonished to think that the Brethren have not courage enough to cast out the serpent!

He has been worming himself into the church for some time, for the purpose of beguiling the children; the same as he did in the Garden of Eden to beguile the woman, which brought death upon all men. Now I am disgusted at the tirade of words used by those who would help out the lodge side of the question, or favor the commission.

The church was *good* enough in its primitive form, and can never be made any better by secrecy, which conflicts with the word of God at every step. 1490 years before Christ, the Almighty gave to Moses a Scripture to record; forbidding the taking of a hidden oath. See 5th chapter of Leviticus, 4th and 5th, verses making it a sin to take a hidden oath; which all secret societies take in some form, which is contrary to law, both human and divine; and if a man has taken such an oath the Word says he shall confess that he hath sinned in that thing.

I left the M. E. church several years ago and joined the United Brethren, because I could not conscientiously hear a preacher that had bowed the knee to Baal in the lodge, and would not confess that he had sinned in that thing. The Word of God makes it a sin to take a hidden oath. And the majority of the M. E. preachers that we got was Freemasons, and to become a Mason they had to take a hidden oath. I have been there; I have seen it done.

A. F. BROCKMAN.

PITH AND POINT.

COMMENDATORY.

I esteem your paper the richest and spiciest that comes to my table. There is often much in it that I would like to save for future use and reference, but I am so impressed with a sense of the possible good the circulation of it may do that I get lists of persons, generally members of the lodge, from my friends, and as soon as I read the news, put a one cent wrapper on them and send them along to those addresses. Thus for an extra half-dollar, or a little more, I double, so far as I can, the number of persons whom it reaches with its influence. Allow me to suggest that in scarcely any other way could the readers of the *Cynosure* do more good with an extra half-dollar than in this. I have gone over my list now and want more names. Yours, T. J. ALLEN.

THE TOBACCO HABIT.

A good brother sends us an article too long for insertion, in which he greatly deprecates the use of tobacco by ministers of the Gospel, and deplores the influence of their example on the young. He suggests (1.) That ministers and all religious teachers preach against its use, showing its wasteful, filthy and poisonous nature (2.) That the non-use of tobacco be made a condition of acceptance by all conferences and other ministerial bodies. (3.) That a violation of a promise not to use tobacco be regarded in the same light as the willful violation of any other promise. And lastly, that persistent tobacco users in the church be labored with, and if no good reason can be given for their continuance of the practice, they be subjected to discipline. We think these suggestions appropriate, and are glad that the great majority of ministers do not indulge in this pernicious practice, while others, like Revs. Jones and Small, are giving it up for conscience sake. May the pernicious habit soon cease out of the earth.

BIBLE LESSON.

STUDIES IN THE WRITINGS OF JOHN.

LESSON VI, May 9, 1886.—Sowing and reaping.—John 4: 27-42.

GOLDEN TEXT.—One soweth and another reapeth.—John 4: 37.

TIME.—December, A. D. 27. Immediately following the last lesson.

PLACE—Jacob's well, near Sychar, at the foot of Mt. Gerizim, in Samaria.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *A Lesson of faith*, vs. 27-30. His disciples marvelled to find the Master talking with a Samaritan woman. Had they also known what Christ knew, that she was a woman of sinful life, it would have deepened their astonishment. The same feeling exists to day; we see it cropping out in the often repeated assertion that it "is no use trying to Christianize the Chinese" who come to our shores—an assertion disproved every day by the reports of Mission Sunday schools and foreign workers. The Samaritans were in their way as bigoted as the Jews. They held as tenaciously to the religious customs of their fathers, yet in this unpromising soil of only one hearer's heart the Great Sower sowed the seed that sprang up in a harvest of immortal souls. Is not here a lesson of faith for all Christian workers? The Sunday school teacher with one especially stupid or careless scholar, or the mother who finds one black sheep in her flock—one child less amiable by nature or less impressible to religious influence and teachings than the others, may take it to heart with all its wonderful encouragement. That very child or scholar may yet convert multitudes who shall rise up in the last great day as so many witnesses to that mother's or to that teacher's faithfulness.

2. *The service of God the Christian's meat and drink*, vs. 31-34. Perhaps our Saviour did not find the scorn and unbelief of priests and Pharisees so hard to bear as the manner in which those who should have understood him best constantly misinterpreted his words, giving the most earthly meanings to the deepest spiritual truths. But the apostles, wandering themselves in strange cities and lonely byways, in hunger and thirst and weariness, understood what the disciples failed to comprehend. It is just as much a mystery now to every soul that has not come into full union with Christ or complete sympathy with his work. A half-developed Christian can scarcely understand more than the worldling how the joy of working for Christ can outweigh all considerations of fame, wealth or plersure, and even render one forgetful of their bodily wants. The only way to understand it is to *do* his will—to taste this angels' food, and our appetite for it will grow like lower appetite—by what it feeds on.

3. *The whitening harvest fields*, vs. 35-42. This seems to have been one of those moments of especial joy in Christ's life, of which we catch occasional glimpses—one of those "brooks by the way" of which it was prophesied that he should drink to refresh his spirit wearied with the malice of persecution. We are taught here a lesson to sow in hope, in glad expectation of large results, for it is only in such a condition of mind that our best efforts can be put forth. A preacher who expects no revivals will not be likely to have any. So of the Sunday-school teacher who never expects conversions in his class. And in work for temperance or in anti-secret labors the same rule holds good. We need in our warfare against all evils the faith and courage of that sturdy old Abolitionist who, when taunted with the hopelessness of ever abolishing slavery, said: "Gentlemen, slavery has got to go down, and I expect to live to see it put down." Such a spirit of faith and hope is the spirit that works miracles."

LIGHT FROM THE WORD.

What are the wages received by the reapers in God's harvest field? Dan. 12: 13. Why is hope such an important factor in Christian work? Ps. 146. 5; 1 John 3: 3; 1 Cor. 9:10.

From Pelonbet's Notes.

"Marvelled that he talked with the woman." Rather, was talking with a woman, contrary to the precepts of the Rabbis. "Let no one talk with a woman on the street, no, not with his own wife." The woman's being a Samaritan would increase their astonishment.—*Cambridge Bible.*

"Yet no man said, What seekest thou?" Something in his look restrained them. They felt sure that something strange had taken place.

"The woman left her waterpot." Same word for "waterpot" or jar as in the miracle of Cana, and used nowhere else —*Cambridge Bible.*

"And went her way into the city," a half or three-fourths of a mile away.

"And saith to the men," whom she would naturally meet on the roads and in the streets.

"Come, see." She invites them to find out for themselves the good she has found, and in order to persuade them she relates her own experience.

"A man which told me all things that ever I did." How natural is this exaggeration! In her excitement she states not what he had really told, but what, by what he did tell her, she was convinced he could have told her.—*Cambridge Bible.*

"In the meanwhile." Between the departure of the woman and the arrival of her fellow-townsmen.

"His disciples," who had brought food from the city (vers. 8, 27), prayed him, entreated him.

"Master." Better, Rabbi. as in Rev. Ver.

"Master, eat." It was now evening, and many hours had passed since they had partaken of food. He had become wearied in his journey (ver. 6), and was in need of food when he arrived at the well.

"I have meat to eat that ye know not of." The usual idea is that his fulfilling his work, the earnestness of doing good, and the prospect of a spiritual harvest among this despised people, so refreshed and strengthened him that it did away with his desire for food for the time.

"Hath any man brought him ought to eat?" Another instance of dullness of spiritual understanding. It was one of the most difficult of all works for Christ to make men see the spiritual meaning of things, and recognize the superiority of spiritual things.

"My meat is to do the will," etc. Literally, my food is that I may do the will of him that sent me, and thus finish his work. It is Christ's aim and purpose that is his food. (1) The highest satisfaction of the soul is in doing God's will. Compared to this, bodily food is of small importance, necessary as it is. (2) Doing God's will is the means through which the soul is fed and grows strong.

"Lift up you eyes, and look on the fields," etc. The fact to which these words refer can, therefore, be no other than that mentioned above—the arrival of the people of Sychar.—*Godet.*

"That both he that soweth and he that reapeth may rejoice together." Another class has also a reward and equal joy in the harvest with the reapers, namely, the sowers; those who sowed in tears, and never saw even the springing of the seed they planted.

"I sent you to reap that whereon ye bestowed no labor." The words probably point to the successful labors of the apostles during the previous summer and autumn in Judea.

"Other men labored," etc. The reference, as in the case of the sower, is to all who had in any manner, prepared the way for Christ—to the prophets and John the Baptist; and also to Jesus himself, whose whole mission, and work, and sacrifice on the cross, made the successful labors of the apostles possible.

"And he abode there two days." To teach them the way of life, to strengthen their faith and lead more of them to become his disciples.

PRACTICAL.

1. We can overcome the worldly and temporal by deep interest in the spiritual. "The woman in her zeal forgot her occupation, as Jesus in his had forgotten his thirst."—*Tholuck.*

2. She convinces others by relating her own experience. Experience is the unanswerable argument. The best we can do to help others must grow out of our own experiences.

3. The wonderful things the Lord does, the things beyond human power, the marvelous conversions, the victories of the Gospel, are the proof that Jesus is still living and working on the earth, and that his religion is from God.

4. Observe the method of the spread of Christianity in its earliest years. The new convert became a missionary, propagating its faith (compare Acts 8: 4; 9: 20). —*Abbott.*

5. Vers 31, 32. The spiritual food of the soul is far more important than bodily food.

6. Through Christian work for others our own souls are fed with bread from heaven.

7. Spiritual work in doing good for fellow-men often refreshes the body and renews its health and vigor.

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1872—Charles Francis Adams and Joseph L. Barlow.
1876—James B. Walker and Donald Kirkpatrick.
1880—J. W. Phelps and Samuel C. Pomeroy.
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AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Enrlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

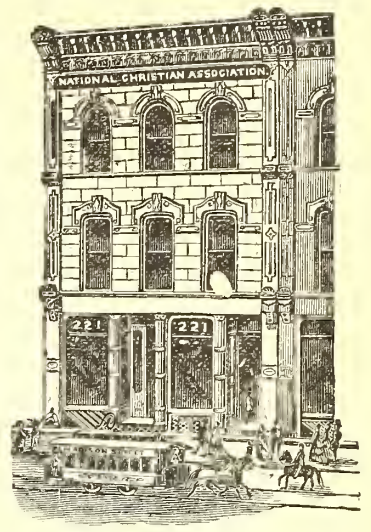
Eli Tapley, Columbus, Miss.
J. F. Galloway, Okahumka Florida.
Wm. Hazenburg, Cape Town, S. Africa.
A. D. Zaraphonithes, Andros, Greece.
C. B. Ward, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. Please designate to which one such funds shall be sent.

KNIGHTS OF PYTHIAS ILLUSTRATED.

By a Past Chancellor. A full illustrated exposition of the three ranks of the order, with the addition of the "Amended, Perfected and Amplified Third Rank." The lodge-room, signs, countersigns, grips, etc., are shown by engravings. 25 cents each; per dozen, $2.00. Address the
NATIONAL CHRISTIAN ASSOCIATION,
221 W. Madison St., Chicago.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE,
221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

President.—F. W. Capwell, Dale, N.Y.
Vice-president—Rev. W. T. Meloy, D.D., Chicago.
Cor. Sec'y and General Agent.—J. P. Stoddard, 221 W. Madison st., Chicago.
Rec. Sec'y. and Treasurer.—W. I. Phillips, 221 W. Madison St., Chicago.

Directors.—Alexander Thomson, M R. Britten, John Gardner, J. L. Barlow, Joseph Travis, William Moerdyk, O. F. Lumry, M. C. Ranseen. L. N. Stratton, Thos. H. Gault, C. A. Blanchard.

The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

President.—Rev. S. Collins, D. D.

Secretaries.—Rev. S. A. George, H. L. Kellogg and M. N. Butler.

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West Virgina.—Pres., D. B. Turney: Sec., John Bosley, Grafton. Treas., H. B. Higgins Petroleum.

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG

CHICAGO, THURSDAY, APRIL 29, 1886.

OUR TREATY RELATIONS WITH CHINA.

July, 1868, what is called the Burlingame Treaty was concluded at Washington, D. C., and signed by the plenipotentiaries Wm. H. Seward, Anson Burlingame, Chi Hang and Chia-Hu.

This treaty contains articles additional to the former treaty of 1858. It was ratified by the Chinese Emperor 1869, and proclaimed in this country next year, 1870.

Art. I. protects American bottoms in Chinese waters from foreign crafts, etc.

Art. IV. secures reciprocal rights of conscience to both nations, in both.

Art. V. secures voluntary and forbids involuntary emigration to both nations, as "inalienable right of man."

Art. VI. contains this: "Chinese subjects, visiting or residing in the United States, shall enjoy the same privileges, immunities and exemptions in respect to travel or residence, as may then be enjoyed by the citizens or subjects of the most favored nation."

It is singular that most or all of the newspaper articles hostile to the Chinamen in this country, and in favor of their expulsion, are as silent concerning the above as if no treaty existed between us, and the Chinese were utterly at our mercy. Late Pacific Coast writers, however, speak of a rising party of wealthy ranchmen and politicians in favor of the Chinamen.

WHAT IS THE MATTER WITH THE STRIKERS?

Not hunger. In parts of Italy and in whole provinces in China, men, women and children are continually starving to death. Not so here. If one whole family in East St. Louis had been found dead by starvation, the labor papers would have put on mourning, and Powderly, Irons, and hosts of lesser orators would have gone without cigars and tobacco in their mouths while delivering their funeral orations.

Not nakedness. Two hundred and fifty millions of our race are practically naked, and seven hundred millions wear breech-cloths. If of the fifty-five millions in the United States two or three dozen could be found without clothes on their bodies, thousands of dollars would not buy the printer's ink which would depict their nakedness, and car-loads of decent second-hand clothing would be piled up before them, and sewing societies would send missionaries to cover them.

What is the matter with the strikers? In this country they do not yet raise the cry of "Bread or blood!" Three hundred thousand "Knights" of Labor strike, and give two reasons for it—one that Mr. Hall has been improperly discharged by his employers; and second and chiefly, "We demand recognition!" Recognition by what and for what? Recognition by United States and State officers, elected by "the laboring masses" to administer government and enforce the laws. There is but one State in the thirty-eight where property votes. The masses, black and white, do the voting. These officers are to "recognize," treat on equal terms with the head-men of secret orders, chosen in secret meetings, whose word is a secret rescript or ukase, which the masses must obey without reason or examination. Their very proclamations, as Mr. Powderly's, would have remained secret from the public had not an enterprising press stolen them. Our United States and State governments are to "recognize," treat on equal terms with these *imperia in imperio*—invisible governments within government; that is to say, must *abdicate!* For, recognizing another supreme power *is* abdicating. The invisible constabularies, without baton, star or uniform, board freight trains, order locomotives back to round-houses; command firms and companies to dismiss or employ men—in short, seize property for their purposes without giving receipts for it, and impress men without a declaration of war. And there are not wanting men, otherwise sane and not deficient in intelligence, who look on and see our republican government superseded and set aside, and confine their labors to exacerbating the poor against the rich.

Thoughtful, Christian men see in these strikes the outer gyrations of the final whirlpool. We read (Rev. 12) of "that old serpent, called the devil and Satan, which deceiveth the whole world." And every one of these secret orders contains initiations, oaths, rites and ceremonies in and by which that devil is worshiped. But he "deceiveth" not his worshipers only, but "*the whole world.*" True, "the love of money is the root of all evil." These secret priestisms are practiced for the love of money, but more for hatred of Christ. And good men are deceived by their sorceries.

APING GOD.

Adam Clark, the first learned Methodist commentator, found philological proof that the creature who tempted Eve was originally a monkey, afterwards made to crawl as we see serpents. Moses Stuart at Andover used to reply, when Clark's learning was quoted by any of us: "What is the use, gentlemen, of citing me to that monkey commentator?"

Dr. Clark had his whims, but they were pious whims. In the morals of the Bible, especially on slavery, he was better than Stuart, less swayed by popularity.

The devil certainly apes God. To meet and head off Moses and Aaron he had ready magicians to turn rods to snakes. In the age of prophets he had 850 to 1. In the time of Christ he had twenty-four false Messiahs in the field. After Pentecost, and ever since, he has turned democrat and affected the masses. The Phillipian girl was not the only demoniac who has taken stock in religions revivals, and aped the Holy Spirit.

Now, the masses are come to the front, and Satan, who has toadied to monarchs from Egypt down, is a fierce labor evangelist. He makes no effort to restore railroad men the Sabbath, of which they are now universally robbed, to spend with their families; but he clamors for higher wages and more hours to spend it in gossip and the saloons. My preceptor, while a youth at Andover, used to work a large garden and pay $1.50 per week for his board. At Wheaton College half the labor which he did now pays the students whole board. I have taught school for $8.50 per month, and full girls' wages at that time at housework was one dollar a week. The labor-writers now say: "Men who work for wages (at one to three dollars a day) are slaves!" There are two students at Wheaton College, whose parents died and left them without means, yet they are paying their way to a liberal education. There were five of them left orphans. One of the brothers in Australia lately sent home thirty dollars for his parents' tombstone, and the other two are in England doing well. These are five boys, left without means on an Illinois prairie, to become the victims of accursed capitalists and the "slaves" of modern civilization. Surely the devil is a monkey, and he has aped God effectively down through the ages. And now he has turned monkey reformer, and he will save the masses from liquor by secret oaths and worships, and "Sons of Temperance," "Good Templars," and bastard "Knights," will soon "elevate the masses," so as to leave Moody, Sam Jones and all other evangelists nowhere. Surely Adam Clark had some sense as well as much learning.

COMPOUNDING FELONY.

The strike on the Lake Shore railroad has, it is said, terminated in a compromise. The non-union men are to be dismissed within sixty days. A similar strike on the B. & O. road was terminated a few days ago by the one non-union employe's consenting to leave his place. We are not surprised that merchants who had perishable goods that could not be moved, and that others who were suffering great loss in their spring trade by failure to receive and fill their orders, should have urged on the railroad management the simplest and shortest adjustment. But we are surprised that the authorities, municipal and State, should consent to *compounding with felony.* A company of men who had no other grievance than the employment by a railroad company of a few laborers who did not belong to their secret organization, take violent possession of a great railroad terminus, forcibly prevent perishable freight from being moved, disable engines, reverse switches, and in face of the officers of the law and the admonitions of the Governor of the State, successfully resist, for nearly a week, the laws of the land, and finally compel the power of the government to bend to the dictation of an irresponsible secret despotism. Nor does this case stand alone. It is only one of a large number and long series in which a self constituted tribunal has seized and destroyed property, stopped the great public highways, trampled on personal rights, involved alike cities, States and the nation in vast expenses, and in numerous instances taken the lives of the law-abiding citizens and those in official authority. The question rises above all considerations of personal and private interest. It is not a matter of wages or hours of labor or of any local or general grievance. It is simply a question whether the laws shall be obeyed, or whether a self-constituted despotism can set them aside and compel a concession to their illegal and violent demands.

We are surprised at the vacilating, timid and unmanly course of our Governor. When strife was imminent at East Louis he hesitated to call out a military force to resist the law-breakers, until the streets were reddened with the blood of the innocent, and then he comes, after due warning, to Chicago, to patch up a truce with sworn conspirators. We heartily indorse the faithful criticism of the Chicago *Times* of the 22d:

"Every merchant and business man; every respectable citizen engaged in any honorable industry; every friend to the good order and peace of society; in a word, every honest and well-behaved citizen must be oppressed with a sense of shame, humiliation and disgust by the imbecile conduct of the elderly person called Governor of Illinois, in relation to the turbulent mob that has temporarily overset the law and put civil government at defiance on the southern border of this city."

He visited and addressed the mob, and *advised* obedience to law, but his admonitions were treated with jeers, and the leader said "the company brought him here to intimidate us, but it was a—*farce.*"

"*He has failed miserably* in the moment of society's greatest need. He has *forfeited* all claim to public *confidence*, by his imbecility or by his sympathy with lawless mob rule."

We do not want blood. Far be it from us to wrong or fail to sympathize with the humblest of the oppressed. But the law must be obeyed or this great city is at the mercy of the mob. We are not alarmists, but we have reason to believe that armed and trained bands of desperate men are secretly waiting for an uprising to riot in a saturnalia of crime. The purest mercy is in the sternest and bravest repression of all violations of law. Better a thousand times that, if need be, the interests of merchants should be sacrificed, and that all commerce should be temporarily suspended, rather than that felony should be compounded and the germs planted that shall, ere long, bear the fruit of anarchy and ruin.

Above all we need to go to the bottom of the difficulty. It will do us no good to cry peace, peace, when there is no peace, nor to heal the hurt of the body politic slightly. The real trouble is not in the oppression of labor nor in the fact of that labor is organized, but in the nature and principles of these organizations. All secret combinations are hidden from public inspection and criticism, and are always liable to be used for conspiracies against the uninitiated. That these secret labor unions *are* so used is evident from the universal and persistent demand that non-union men shall be excluded from employment, which is a demand that the interests of 19,000,000 of wage workers shall be set at nought at the dictation of half a million. Next to this is the principle of *absolute subordination.* When an officer of a secret tribunal has only to "order" half a million of men to throw down their tools, to block the wheels of commerce, and hold all the interests of society in abeyance, it becomes not simply an imperium in imperio, but a despotism more relentless and terrible than that of the czar or the sultan. Labor unions may not only be permitted but encouraged. Secret organizations, based on the subordination of all to a central dictation, must be suppressed or they will be our national ruin.

DIRECTORS' MEETING.

The N. C. A. Board of Directors will meet on Saturday, May 1 aprox., at 10 o'clock A. M., at No. 221 W. Madison street, Chicago, for the transaction of important business. A full meeting is desired.

J. TRAVIS, *Chairman.*

An able article on the U. B. Constitution by Hon. Halleck Floyd is unavoidably left over.

Though it is denied that in the settlement of the Lake Shore railroad strike there was any concessions to law-breakers, the fact that the prosecutions which had been commenced were withdrawn makes it evident.

The *High Way of Holiness*, Chambersburg, Penn., Rev. B. G. Huber editor, appears in new form as a neatly printed folio, price 50 cents. We have read the *High Way* with interest and personally know its editor to be sound on all questions of Christian reform.

We have devoted much space in this issue to the consideration and doings of the secret labor organization. We are impressed with the conviction that these terrible developments come in the Providence of God to teach us the danger of tolerating secret combinations organized on military principles. We do not, and have not, opposed the organization of laborers, but the two principles of secrecy and absolute subordination when incorporated into civic societies make them practical conspiracies and a menace to free institutions. We believe that a wise Providence is plainly showing us the folly and danger of their toleration.

The vote on local option in Virginia has been generally favorable to the cause of temperance, and shows that the people of the Old Commonwealth are not behind those of its sister States of the South. The results of the spring elections generally in the East, West and South are most encouraging to the friends of temperance. The hand of a Divine destiny has written on the wall that the traffic in intoxicating drinks must be numbered with the crimes that have become too terrible for the world to endure.

"They have filled the land with violence and have returned to provoke me to anger." This is the Divine testimony in reference to the secret organizations in ancient Israel as recorded in Ezekiel 8: 17. This is not less true to-day. Soldiers at E. St. Louis and other points protect our great highways. When such protection is withdrawn, violence and crime are rampant. All business is suspended at the dictation of a secret conspiracy or an irresponsible mob. Menace and violence are visited on all who will not submit to the dictation of these organizations which, in the name of labor, are destroying the rights of both laborers and employers. Many persons have been killed, more injured, and life and property are everywhere uncertain. How long shall this state of things go on? Is there no other way to right the wrongs of laborers? Is our choice but between the rule of monopolists and the reign of secret despotisms? Surely there is a more excellent way.

The man who could not mend his leaking roof when it rained, and who thought when it was dry it needed no mending, had evidently learned his lessons of practical economy from the Chicago *Tribune*. Commenting on the late election in Rhode Island, in which a more than four-fifths majority was given for the prohibition amendment of the constitution, it gravely informs us that, "notwithstanding this, liquor-selling will go on all the same in the considerable cities of Rhode Island—in Providence and in Newport, for instance. The circumstances of the case illustrate the absurdity of prohibitory amendments and enactments. In a community where a majority are in favor of liquor-selling, liquor will be sold; where the people are opposed to liquor-selling, there is no necessity for constitutional amendments." People have been wont to think that the secret of the leaky roof was that the owner was lazy; and they will be quite likely to conclude that the *Tribune* has no desire to see the liquor traffic interfered with.

VACATION RAMBLES.

Omaha, April 21.

Dear Cynosure Readers:—For almost the first time in nearly sixteen years I address you as a correspondent. In August, 1870, the office work of the paper came into my hands without my seeking, and from that time to the April 15th number, from No. 50 to 833, 783 issues, the labor of getting out each number was allotted to me, and the Lord graciously sustained my strength during these years. Of what has been accomplished, and by the monthly State *Americans* also, there is nothing to boast of human agency, but only in the work which God has by this means given you to do. A vacation to secure a change from office work and rest from long and exacting labors, and to study some questions relating to our reform in San Francisco and Utah, have led me to say good-bye to office companions for a few weeks, who will, meanwhile, have the pleasure of Bro. Hinman's excellent company and assistance.

Sabbath amid the scenes of childhood at the home of my aged parents revived a thousand memories. The churches in old Wethersfield, Congregational and Methodist, are closed, and their members have been more or less absorbed in the churches of the growing town of Kewanee, a mile distant. The first-named was an Illinois pioneer. About 1835, when Chicago was struggling through the mud which she has long since hidden beneath her palaces, a religious colony from old Wethersfield, Connecticut, settled on this beautiful prairie and laid out a town with wide streets and generous lots, to which they gave the name of their Eastern home. They were a sturdy race. It is the tradition that will always make the Wethersfield red onion famous, as well as its intrinsic qualities, that when the good people of that New England town were building a new meeting-house, and seemed not able to finish, the noble woman resolved to take up the burden, and actually raised onions and finished the church. We can imagine that they were ever after able to endure their doctrine, sound and strong. Their thrift and independence was perpetuated in the new colony, and many are the stories of hardship bravely endured by the Hubbards, Howards, Kents, Blishes and others of these pioneers. Mr. Goodrich, one of the first missionaries to the Sandwich Islands, lived on a farm near, and was for years one of the most revered of the worshipers in the old church. Rev. Joseph Vail, an early missionary among the Indians, also had his house here, and continued till his death to preach to the destitute about in the school-houses and country churches. The colony received a great impetus with the coming, in 1850, of Deacon Selah Loomis with his wife, children and grandchildren, of whom the writer was one. Many of these old Wethersfield people yet live to worship God below, and appeared with their children in his house last Sabbath. They have been lately cheered with a gracious visit of the Spirit, and count some score additions to the church. Among these are a few who have been prominent in another church which cultivates the Masonic worship, and while no question of the double and contradictory membership was raised, there are reasons to hope that they have truly accepted Christ, and renounced allegiance to his rival. The full congregation of worshipers was a beautiful sight, but it was marred by a notice of an "Easter egg party." This popular pandering to a heathen superstition, and baptizing it into Christianity by association with the life of our Saviour, must ever tend to drag the church into a fruitless, unspiritual life.

Along the great Burlington route through Illinois the business of the season showed everywhere the effect of prolonged storms, and farmers were hurrying to retrieve time lost. It is interesting to note how modern machinery more than doubles the effect of human labor, and prepares the way for shorter days for hard work and more time for intelligent and Christian home life, which cannot be neglected with impunity.

H. L. Kellogg.

LIFE, LIFE, ETERNAL LIFE.

BY ELDER NATHAN CALLENDER.

Nothing is like life. In its *lowest forms* it is awfully grand; in its highest it is superlatively so. No one, however big a fool he may chance to be, pretends to be able either to give or to restore it. A dead insect or plant, who can make alive? The more of life the better, and the higher its grade and range the better. Plant life is a grand mystery; animal life is grander and more mysterious. Spiritual life is incomprehensibly glorious, even in men and angels; but in God, *the* Spirit, O how glorious! In every age we have *live issues*, embodied in his men and live parties. Every age produces also dead men and dead parties. Living issues, in God-quickened consciences and wills, make living men and living parties, both in church and state. When a party drops out the living questions of its time, it not only deserves to die, but it "shall as surely die," as the body is dead when the spirit is gone. Political parties which grieve away the holy spirit of reform and aggressiveness on the sins of their age, become huge corpses, mere carcasses, and the greater they are the more and the sooner they need interment. If they will not take on moral reform-life and feel a horror of being buried alive, then they ought to hurry up and yield up the party ghost, and so avert the calamity. We need not advise suicide, for men and parties both commit that when they turn moral reforms out of doors, as the dominant parties are doing. The once noble reform party, which stood by her guns against the rebellion of the slave-holders had life; but when it turned its guns on its own friends who stood up with it through that "fight of affliction," and began banging away at temperance reformers for voting prohibition, it "fell from grace" and its biggest gun exploded upon its own head, and it is, to say the least, now in a critical state. God grant it may take on life, "put on strength," ere it die. We want it not to die, but live to redeem its back-slidden character. We will not vote with any party which abets "Rum, Romanism, and Rebellion," first, second, or third, nor yet with the party that puts in power "potentates," "all-puissants," "grand kings,"—*ad infinitum, ad nauseum*, of lodgery. The old carcass "ancient and honorable" (?) will stink if stirred (a sign it is dead); but stirred it must be till the public sense shall cause to bury it out of sight and memory, and throw its apron, with all its pagan toggery, in after it. That would be a Masonic funeral worth the cost. We would be happy to attend it and cast in our modicum of acacia. When the Republicans put in nomination for the chief seats men steeped in lodgery, like Logan, I cannot vote that ticket on that account, nor can I support whisky men for these places. I expect to support Americanism in the American ticket, if we form a ticket. If the American party, through fear, shrinks from living issues, then we shall eschew it, for the same reason we avoid death in the old dominant ones and go for life in new ones. Our theme is life—live issues, live parties, made up of live men and live principles, making a live cause for a live nation, and a live church of the "Living God," "lively stones" in the "spiritual house" and kingdom, which will "break in pieces all other kingdoms." It is the best possible policy for national parties to take on life, the theories of political "dead-beats" to the contrary notwithstanding. The men and the parties which walk boldly up and ardently embrace the spirit and the principles of reforms of this day will make the honorable records and the history to be read by the rising masses. Those who flee and hide in the rubbish of popular favor may some day turn up all petrified, like the once living (?) beings of long-buried cities—quite as well known, not as noted, however, as Lot's wife, who, though dead, was well preserved. But she died in a salter climate than ours.

Literature.

The Wedding Ring.—We have just received a book with this title, comprising a series of sermons, by Rev. T. De Witt Talmage, upon the relations between man and wife and all the family relations. These sermons have been extensively read and admired.

The following is the table of contents: The Choice of a Wife; The Choice of a Husband; Clandestine Marriage; Matrimonial Harmony or Discord; Marital Duties; Costume and Morals; Duties of Wives to Husbands; Hotels *versus* Homes; The Domestic Circle; Sisters and Brothers; The Children's Patrimony. "Motherhood;" Trials of Housekeeping.

It contains 204 pages, and will be sent to any address, in paper cover, for 25 cents, or in plain cloth for 50 cents, or in cloth with gilt edges for one dollar, by J. S. Oglivie & Co., the publishers, 31 Rose street, New York.

"The Fall of the Great Republic" is the title of a small volume issued by Roberts Brothers, Boston. It presents some facts and prophecies which ought to forewarn our people of the necessary result of some current events, if unheeded. We were blind to the prophecies of civil war. Slavery was permitted to go on, and on the very threshold of our awful bloodshed and expenditure of treasure our Secretary of State, Mr. Seward, saw no farther than a three-months' cloud, to end in sunshine-prosperity. Self-delusion has often been a national as well as a personal part in human history. This little volume may be passed unheeded by our people to-day; but if the evils and evil principles alluded to in it shall govern our country as they already do some parts of it, the fall of the great republic is as great a certainty as the fact of its great rise within a century from a few distracted colonies to its commanding position as a nation in the sight of the whole world. The principle of the secret orders is really one of the great causes of the great danger, for it is the foundation of all the organizations which claim obedience by their members over their duties as citizens or even as members of churches. This *imperium in imperio*—this law within our States which rules over the laws of our country—is the rock on which our ship will be wrecked as surely as any antagonism of principles can, by the supremacy of one, destroy the power of the other. History has no practical lesson for us if our people shall surrender our civil and political liberties to the dictates of the hydra-headed secret brotherhoods which tyrannize over them and over the deluded thousands of their members. Can we doubt that the threatening clouds in our land shall not gather into another awful cyclone of war and threaten the very existence of our form of government?—for assuredly the principle of the secret orders is despotic, if there is any despotism in the world. Of course no American can for a moment entertain the idea that his country can ever be invaded and conquered by European powers; but certainly the evils depicted in this small volume last year are more fully revealed this year, and the strikes have become so great as to obstruct the business of the whole country.

T. H.

THE HOME.

THE TREE GOD PLANTS.

The wind that blows can never kill
The tree God plants;
It bloweth east, it bloweth west,
Oh, may its leaves have little rest,
But any wind that blows is best.
The tree God plants
Strikes deeper roots, grows higher still,
Spreads wider boughs, for God's good will
Meets all its wants.

Nor frost hath pow'r to blight
The tree God shields;
The buds are warm beneath soft snows,
And when spring comes it surely knows,
And every bud to blossom grows.
The tree God shields
Grows on apace, by day and night,
Full, sweet to taste and fair to sight,
Its fruit it yields.

There is no storm has power to blast
The tree God knows:
Nor lightning's flash nor beating rain,
Nor shattering flash nor hurricane;
When they are spent it doth remain.
The tree God knows
Through every tempest standeth fast,
Each, from its first day to its last,
Still fairer grows.

Oh, this world's still garden-place
A seed God sows—
One seed—it soon will grow,
And far and near all men will know
For universally 'ands he bids it blow.
A seed God sows,
And as it springs, by day and night;
Through life, through death, it groweth right,
Forever grows. —*Sel.*

GIDEON AND MIDIAN.

Gideon was an humble, laboring man, called of God for the deliverance of Israel. The son of an idolater, living in troublous times, he was addressed by the angel of the Lord as a "mighty man of valor," and summoned to win victory for the chosen people. The predatory hordes of Midian, who were scattered like grasshoppers over the plain, had invaded the land of Israel, and, like an army of locusts, swept everything before them. Midian was a mighty host; Gideon was a mighty man. But Gideon had the Lord on his side, and Midian was destined to defeat and overthrow.

Gideon's first work, after demolishing Baal's altar, was to gather an army; and having gathered them, the next thing to be done was to thin them out and send the greater part of them home. When this was accomplished the defeat of Midian was at hand. The work of Gideon consisted in marching 300 men, with trumpets and pitchers, around the Midianitish camp. When all things were ready they cried, "The sword of the Lord and of Gideon!" broke their pitchers, and let their torches blaze out in the darkness. One crash of the fragile earthenware, and lines of light gleamed on the right hand and the left; while the triumphant shout of Gideon's band sounded the knell of Midian's hopes. The Midianites did their own killing. Gideon's army simply held the light for them. Midian was discomfited, and Gideon was triumphant.

This odd-style warfare was a very fair type of some conflicts that are still going on. The hosts of Midian still harry the land of Israel, plundering as they go. Sometimes God calls a Gideon to overthrow them. An obscure and humble man he may be, but the Lord knows him as "a mighty man of valor." His work is nothing to flash light through the darkness of Midian's camp, and cry, "The sword of the Lord and of Gideon." Of course this makes confusion. Midian falls and Gideon stands. Israel finds deliverance and Midian defeat. But it takes a mighty man of valor to raise the cry and hold up the light. Midian loves darkness, but Gideon's best weapon is a lamp. Midian has a multitude: Gideon has a few. But Gideon's few are more than a match for Midian's many. And like Gideon of old, so now, men through faith subdue kingdoms.—*Armory.*

THE CHURCH COURTING THE WORLD.

There is no more mistaken notion than that the religion of the Mosaic covenant was a ritualistic religion. It had a ritual, certainly, brimful of Messianic symbol, but its whole core was spiritual. The love of God and of one's neighbor was the inward principle which formed its heart. . . . To compare such a religion with the mere outward rites of Paganism and Romanism is to compare light with darkness. God is a holy God, and he will have his people holy; and if they substitute a ceremonial for holiness, his holy wrath will certainly fall upon them; and in this blow, not only those will fall who, like Eli's sons, commit gross wrongs, but those also who, like Eli, through indulgence or apathy, fail to rebuke and resist the evil.

Let us take this lesson to ourselves to-day. The church of God is to-day courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theatre, nude and lewd art, social luxuries with all their loose moralties, are making inroads into the sacred enclosure of the church; and as a satisfaction for all this worldliness, Christians are making a great deal of Lent, and Easter, and Good Friday, and church ornamentation. It is the old trick of Satan. The Jewish church struck on that rock. The Romish church was wrecked on the same. And the Protestant church is fast reaching the same doom.—*Dr. Howard Crosby.*

A DARK PICTURE.

Mr. Henry George, describing the growing demoralization of our cities, says: "In theory, the law protects to-day the lowest as completely as the highest; yet a man who has enough money can go into one of our great centres of population, and murder whomsoever he pleases, surrender himself to justice, with the chance as a hundred to one that he will suffer no greater penalty than a temporary imprisonment, and the loss of a sum proportioned partly to his own wealth and partly to the wealth and standing of the man he kills." His money will not, however, be paid to the family of his victim, nor to the State, but to the lawyers who are expert in securing delays, finding convenient witnesses, and corruptly procuring the disagreement of juries. Again, "if a man steal enough," says Mr. George, "he may be sure that his punishment will practically amount but to the loss of a part of the proceeds of his theft. And if he steal enough to get off with a fortune, he will be greeted by his acquaintances as a viking might have been greeted after a successful cruise. Even though he robbed those who trusted him; even though he robbed the widow and the fatherless, he has only to get enough and he may safely flaunt his wealth in the eyes of day." Mr. George in all this sees cumulative proof of the decay of civilization. The people are growing used to corruption, and ceasing to resent it. There is even now a public sentiment that doubts the existence of an honest man in office, and looks rather contemptuously upon one who claims to be such. The people themselves are therefore becoming corrupted. If such corruption becomes chronic, public spirit will be lost, and law brought into contempt. When the burdens become unbearable, strong and unscrupulous men will make themselves the exponents of popular desires and passions, and become leaders in demonstrations of brute force and destruction. Thenceforward the descent to the modern form of barbarism that alternates between anarchy and temporary imperial despotism, is swift. The new barbarians, who shall destroy our modern civilization as the barbarians of old destroyed those of Greece and Rome, will not come from a distance. "Go through the squalid quarter of great cities," says Mr. George, "and you may see their gathering hordes."—*Sel.*

A SAFE ROUND TRIP.

Riding one night on a New England railroad, famed for its exemption from accidents of all kinds, and knowing as I did that two trains which we should meet at different points were off time, and that our train was running under telegraphic orders received at each station, instead of on the regular schedule, and being myself solicitous with regard to our safety, I retreated to the rear end of the rear car, and when the conductor had taken up his tickets, motioned to him to take the seat beside me. I had known him well for many years. He was a member of a Baptist church, and a very godly man; and, after the ordinary salutations, the following conversation occurred:

"Mr. D———, how long have you been the conductor of this train?"

"I have been on this road twenty-seven years—most of the time on this train."

"Did you ever have an accident?"

"Never."

"No person injured or property destroyed?"

"Neither."

"Do you always feel safe running off schedule-time time as you are to-night?"

"Perfectly."

"Why do you feel safe?"

"Well, there are two reasons: First, I know there is one man who knows where we are and where all the trains are which we are to pass; and, altho' in utter ignorance myself as to his plans, I know he can get us home safely. The second reason is, when I start with my train in the morning I pray that God will give us a safe round trip, and then I *obey orders* and think no more about it.—*Sel.*

WHY NOT?

Rev. Dr. Humphrey writes in the *Advance* of a letter he received one Monday morning after a Sabbath on which he had preached on missions. It came from a farmer and his wife who had recently given $150 for the same cause. A portion of the letter follows with some pertinent commits:

"Some years ago we made up our minds that as soon as we were out of debt, and our business was on a firm basis, we would devote the surplus money to the Lord's work while in our lifetime, rather than lay it up to give when we wanted it no longer. This year our anticipations have been met, therefore please find enclosed a check for $400, to be used in the interest of the American Board of Commissioners for Foreign Missions, and our prayers go with it." The letter closes by saying: "We are bee-keepers as well as farmers. We have 220 colonies of bees, and you have perhaps seen our honey in the Chicago market."

Good, honest honey, I will warrant! Indeed, I was greatly touched at the thought,—two hundred and twenty colonies of bees gathering honey from out the Lord's flowers for the Lord's missionaries. How could I help saying in reply: Blessings on the bees! May white clover and all best honey-bearing flowers bloom abundantly the coming year for the thrifty little things!

I cannot think of anything more reasonable or sensible than this plain farmer's view of the case. It is a simple and practical instance of Christian stewardship. There is, too, something of the aroma of the alabaster box in it. "The smell of it is as the smell of a field which the Lord hath blessed." The "surplus money." That is a step beyond the tenth. "This year our expectations have been met." How many selfish, griping expectations in that time have been blasted!

"And our prayers go with it." There is added power in the money that is followed by prayer. They go well together, and it will be a good thing, too, for a man to have it said to him sometimes, by some angel of the Lord, "Thy prayers and thine alms are come up for a memorial before God."

STRANGE HUMAN SPECIMENS.

The whole story as to the diversity of human races has not yet been told. While it is not true that any race of giants exists on this earth, there is good reasons for believing that on several places on the earth's surface there are tribes of dwarfs whose average stature is very much less than that of the leading races of man. The Germen traveler, Schweinfurth, has given a minute description of a nation of dwarfs he encountered in Central Africa. Alice D. Le Plongeon, who is well-known in New York City, has published elaborate descriptions of extinct cities she visited in British Honduras and Yucatan, the houses of which were intended for people of not more than three feet high. She writes: "I have measured many of these houses which are strongly constructed of brown stone, and found the doorway eighteen inches wide and three feet high, while my head nearly touched the ceiling of the largest rooms." These diminutive people were evidently advanced in the arts, and were at one time very numerous. It is claimed that some of them still exist among the hills of Honduras and Guatemala. Miss Le Plongeon makes the following curious statement:

"It is credibly related that one day in the year 1825, some wood-cutters, wandering along the banks of the Moho River, in British Honduras, in search of mahogany trees, were startled upon reaching a place called Meditation Fall by a strange little being that suddenly emerged from the bush, stared wildly at them, then turned to flee. The men pursued, overtook, and brought the odd creature to their camp. It was a dark-skinned girl, not quite three feet tall, and with no other covering than her hair, which fell in thick black masses to her feet, completely covering her. She was very wild, but not stupid, and finding that no harm was done to her, she talked to the wood-cutters in the Maya tongue that they also spoke, that being the language of the Indians in those parts. As the weather was cool, one of the men gave her a red flannel shirt, which clothed her from head to foot. For a day or two she refused to eat, but afterward seemed contented. She said her people were all the same size as herself, and that they were then living near Meditation Fall where they had planted a cornfield, but that they had

generally dwelt three or four miles away in a deep valley. After she had been in the camp about ten days, some of the men proposed to go and see her people. She manifested delight, and offered to guide them to the spot. Reaching the place where they first met her, she led them into the forest, then made a sign for them to stop and be silent. A hubbub of voices, as of many people talking, reached their ears, and the girl whispered to them that she would go and announce their comiug, as otherwise her people would run away and hide on hearing footsteps. Away she went, and soon not a sound was heard. The men waited patiently, but their diminutive guide did not return. Convinced that she had very cunningly eluded them, they went forward, and in two minutes found themselves in a cornfield. There were embers in two or three places, and small piles of corn, as if prepared for transportation. The ground was much trodden, but no living creature was in sight. They searched in vain, and remained some time in the field hoping that the owners would return for the corn, but they never saw the girl again, nor any of her people. One of those very woodmen gave me this account, and similiar stories have been told by others; but all such stories might be doubted were it not for the cities of diminutive houses, which any traveler may examine for himself."—*Demorest's Monthly.*

SHE'S ALWAYS GOOD.

She never sighs, she never grumbles;
She never cries when down she tumbles.

She never soils her pretty dresses,
She never spoils her silken tresses.

With cap on head and wee hands folded,
She's put to bed and never scolded.

Oh! she's a pearl, no mischief scheming;
There's such a girl—don't think I'm dreaming.

But not to tell her name were folly—
You know her well: She's your own dolly.

THE PRAYING BOY.

A boy who had been brought to the Lord Jesus at a mission Sunday-school was anxious that his father should know the Saviour, too. His father was a wicked man, who kept a drinking-saloon, and thus not only got drunk himself but caused others to do so. The lad asked his Sunday-school teacher what he should do, for his father made him wait on the customers, handing out the poison to them, and if he had not better leave home. His teacher told him not to leave home, but to begin at once to pray for his father, and she would also pray for him, aud for his father, too; and they both commenced to pray for that father.

In a few weeks the father left off drinking, and soon after left off selling, and went to work to earn au honest living.

"For," said he, with tears running down his face, "something has been the matter with my dear boy for some time; and the other day I heard a noise in the room where he sleeps—it was a mournful noise—and I listeued; and he was praying for me! He prayed that I would leave off selling, for I had given up drinkiug some little time before. I felt I was doing wrong, and I have quit it all; and the next time you have a meeting I am coming with the boy.—*Weekly Baptist.*

HONEST ANNA CLUTE.

Early last June, Anna Clute, in the serviee of the George W. Wheelwright Paper Company, at their Leominster mill, found in a bale of old writing papers two United States Treasury notes, one for a thousand and the other for five hundred dollars, both of the earliest issue. As the papers in the bale indicated that they came out of the National Bank of Commerce in this city, a letter was written to the officers to see if they had met with any loss. The reply came that for a great many years they had met with but one loss, and this occurred in the fall of 1873, when $1,500 disappeared from one of the teller's trays, and had never been traced, although diligent search had been made for it. If the money found proved to be the sum lost they would be very glad, as it would relieve innocent parties from sus picions which had rested on them all these years. It seems that the bank had become burdened with an accumulation of files of old papers, and had directed their janitor to sell the oldest and those they were least likely to require. On Decoration day he had a dealer in such merchandise send his men to the bank and remove them to his packing-house, where they were baled, tagged with the proper address, numbered, and shipped to their proper destination. As this was the only waste paper the dealer packed that day, and the bale was carefully packed and numbered, it rendered the tracing of the notes easy and certain. The money has now been surrendered to the bank, which has rewarded the girl with the liberal sum of $300.

It seems to us that this simple narrative is creditable to all concerned. We know Mr. Wheelwright, and the paper on which this is printed is made at his mill. He is thoroughly honest, and would not put another man's money into his pocket whether he found it in his mill or could make it by a sharp bargain. But the girl, Miss Anna Clute, who voluntarily informed her employer of the "find," is entitled to high praise. It is true that she did only what she ought to have done, but there are so many who fail to recognize another's right in anything thus found that we regard her as a young woman of rare virtue. The bank recognized this and gave her a handsome testimonial. We gladly put the story on record, aud hope that it may have a wide circulation for the benefit of our common humanity.—*Journal of Commerce.*

TEMPERANCE.

GOUGH'S TRIBUTE TO COLD WATER.

Of all the powerful execrations on rum delivered by the late John B. Gough the most powerful has never been published. It is in Gough's own handwriting and was delivered by him twenty-six years ago. After its delivery a young law student in the audience, Mr. T. Shepherd, now a resident of Wooster, O., asked Mr. Gough to favor him with his words in writing. Mr. Gough consented, ou condition that the manuscript never be published while he was on the lecture platform. The conditions were assented to, and Mr. Gough jotted dowu the following apostrophe on water and execration on rum while holding a glass of water in his hand:

There is no poison in that cup, no fiendish spirit dwells beneath those crystal drops to lure you and me and all of us to ruin; no special shadows play upon its waveless surface; no widows' groans or orphans' tears rise to God from those placid fountains; misery, crime, wretchedness, woe, want and rags come uot within the hallowed precincts where eold water reigns supreme. Pure now as when it left its uative heaven, giving vigor to our youth, strength to our manhood, and solace to our old age. Cold water is beautiful, and bright, aud pure everywhere. In the moonlight fountains and the sunny rills; in the warbling brook and the giant river; in the deep tangled wildwood and the cataract's spray; in the hand of beauty or ou the lips of mauhood—cold water is beautiful everywhere.

Now follows the execration on rum:

Rum! There is a poison in that cup. There is a serpent in that cup whose sting is madness and whose embrace is death. There dwells beneath that smiling surface a fiendish spirit which for centuries has been wandering over the earth, carrying on a war of desolation and destruction against mankind, blighting and mildewing the noblest affections of the heart, and corrupting with its foul breath the tide of human life and changing the glad, green earth into a lazar-house. Gaze on it! But shudder as you gaze! Those sparkling drops are murder in disguise; so quiet now, yet widows' groans, and orphans' tears, and maniacs' yells are in that eup. The worm that dieth not and the fire that is not quenched are in that cup.

Peace and hope and love and truth dwell not within that fiery circle where dwells that desolating monster which men call rum. Corrupt now as when it left its native hell, giving fire to the eye, madness to the brain, and ruin to the soul, rum is vile and deadly, and accursed everywhere. The poet would liken it in its fiery glow to the flames that flicker around the abode of the damned. The theologian would point you to the drunkard's doom; while the historian would unfold the dark record of the past, and point you to the fate of empires and kingdoms lured to ruin by the siren song of the tempter, and sleeping now in cold obscurity the wreck of what once was great, grand and glorious. Yes, rum is corrupt and vile and deadly, and accursed everywhere. Fit type and semblance of all earthly corruption!

Base art thou yet as when the wise man warned us of thy power and bade us flee thy enchantment. Vile art thou yet as when thou first went forth on thy unholy mission—filling earth with desolation and madness, woe and anguish. Deadly art thou yet as when thy envenomed tooth first took fast hold on human hearts, and thy serpent tongue first drank up the warm life-blood of immortal souls. Accursed art thou yet as when the bones of thy first victim rotted in a damp grave and its shriek echoed along the gloomy caverns of hell. Yes, thou infernal spirit of rum, through all past time hast thou been, as through all coming time thou shalt be, accursed everywhere.

In the fiery fountains of the still; in the seething bubbles of the caldron; in the kingly palace aud the drunkard's hovel; in the rich man's cellar and the poor man's closet; in the pestilential vapors of foul dens and in the blaze of gilded saloons; in the hand of beauty and on the lip of manhood, rum is vile and deadly, and accursed everywhere.

Rum, we yield not to thy unhallowed influence, and together we have met to plan thy destruction. And by what new name shall we call thee, and to what shall we liken thee when we speak of thy attributes? Others may eall thee child of perdition, the base-born progeny of sin and Satan, the murderer of mankind and the destroyer of immortal souls; but I this night will give thee a new name among men and crown thee with a new horror, and that new name shall be the sacramental eup of the Rum Power, and I will say to all the sons and daughters of earth: Dash it down! And thou, Rum, shalt be my text in my pilgrimage among men; and not aloue shall my tongue utter it, but the groans of orphans in their agony aud the cries of widows in their desolation shall proclaim it the enemy of home, the traducer of childhood, and the destroyer of manhood, and whose only antidote is the sacramental cup of temperance—cold water!

QUESTIONS FAIRLY PUT.

In his lecture at Waterford, Wis., Mr. St. John said: "Many of you are Democrats, and are doubtless proud of the fact. I want to ask you just one question, and I waut you to give me a candid answer: Do you honestly believe that the Democratic party intends to abolish the saloon? Let every Democrat in this audience who does believe that the Democratic party intends to rid the land of the saloon curse hold up his hand." For a moment a death-like silence ruled supreme as the audience waited for the Democratic hands to go up. But alas! not a hand was lifted.

Then addressing himself to the Republicans, who were out in large numbers, Mr. St. John said: "Now I want to ask you Republicans, as many of you as believe, down deep in your 'hearts, that the Republican party intends to take up this question and free this country from the saloou curse, to hold up your hauds." Again the silence and suspense became for a moment oppressive as the audieuce waited for the show of hands, but no show of hands followed. Not a hand was lifted.

"And now," said Mr. St. John, "let me ask all of you, without reference to party, just one simple question: As mauy of you as believe that the drink traffic is the greatest curse of the age, and that for the good of the people it ought to be abolished, destroyed root and branch, hold up your hands."

Every hand in the audience was in mid-air as if by magic.—*The Lever.*

The more than three-fifths vote of the legal electors in Rhode Island in favor of the constitutional amendment prohibiting the sale and manufacture of alcoholic drinks was a grateful surprise to all friends of temperauce. It indicates several things: First, an untiring devotion and faithfulness on the part of the temperance workers. They had a very brief campaign, and thoroughly improved their opportunities. But there is another and important fact that should not escape observation. Rhode Island has a property qualification for voters. This excludes a large class of transient and irresponsible persons from partieipation in the decision of important State questions. It is precisely this class, the men who are poor by reason of their intemperance, and intemperate because they are reckless, that make up the great mass of those who by their votes sustain the liquor traffic. We have and do favor an enlargement rather than the restriction of suffrage. We believe that if the ten millions of women of voting age were added to our electors, it would be a vast gain to political morality. But so long as we have not this counterpoise on the side of pure morals, it would be a great gain if, as in Rhode Islaud, we could shut off the powerful saloon influence, which acts mainly on the vicious classes of society.

A certain old lady, a habitual user of tobacco, by the pipe, suffered great trouble at one time by the loss of one of her sons, committing suicide; and while talking to one of her friends about it, made the following pointed remark that has its own moral in it already interpreted: "Whenever I get into any great trouble about it, I just fly to my pipe and then I feel easy."

REFORM NEWS (Continued from 5th page.)

was believed by the false religionists of *any country* to contain a revelation from God would do as one of the three great lights in Masonry when Masonry was worked where those spurious revelations were believed, by the blinded pagans, to contain the will of the gods.

Before I left the train at Fairmount, I learned that this gentleman was a minister of the Presbyterian church, and that he did not sympathize with an institution that, in *Christian lands*, professed to be the handmaid of the *Christian religion* and appeared to reverence the *Christian Scriptures*, and in Mohammedan countries was ready to assume the same role towards Mohammedanism and the Koran; and then, again, to practice the same spiritual harlotry where Buddhism or any other form of paganism is the prevailing religion. No words can picture the disgust that any *honest* man must feel for an institution that is unalterably committed by an unchangeable landmark to such shameful hypocrisy.

A revival meeting was in progress in the Friends' church of Fairmount, so I made no arrangements for lectures there. I preached Sabbath morning in the U. B. church, a little out of town, and in the evening in the W. M. church of Back Creek. Here I also lectured twice.

From Fairmount I came to Bunker Hill, where I made a brief stop, and was kindly entertained by that veteran of our reform, Harris Jenness. Taking the cars again I soon reached Chicago, and thus ended my tour of labor in Indiana. C. F. Hawley.

Religious News.

—In Lafayette, Ind., a young evangelist, the Rev. Joseph Sayler, is employing the methods of Sam Jones with some success.

—A new Methodist church, costing $80,000, is to be built at once in Chicago on South Park avenue and Thirty-third street.

—Bishop Huntington has preached to crowded audiences every afternoon since Lent began, in his cathedral chapel at Syracuse.

—A gentleman of this city has given $50,000 to the Methodist University at Evanston, Ill., for a hall of natural science.

—At the Rochester Theological Seminary (Baptist) are 156 students, 121 of whom are assisted by the union for ministerial education.

—The Presbyterian church of Amity, Pa., Presbytery of Pittsburgh, has had an accession of about eighty members on examination.

—The masses are at length being reached to a large extent in France. It is estimated that more than 400,000 persons attended the McAll mission in Paris alone last year: while Mr. Gibson reports 35,000, and Miss De Broen, in the Belleville Mission, counts 20,000 a year.

—Mr. W. S. Ladd, of Portland, Oregon, has given $50,000 to endow a professorship in the Presbyterian Theological Seminary at San Francisco.

—The Park Street Congregational church, Boston, gave $20,520 last year to benevolent causes, besides raising $11,224 for current expenses and $5,000 for organ.

—The Attorney-General of England, Mr. Charles Russell, is the first Roman Catholic who has filled that office since the Reformation.

—A movement has been started in Canada to consolidate Protestant churches in small towns. Methodists and Presbyterians are the promoters of it.

—In Monroe county, W. Va., about 300 persons have this winter united with the Presbyterian churches of the county?—the result of meetings held by the earnest evangelist, the Rev. C. M. Howard.

—The Broadway Tabernacle, Dr. Wm. M. Taylor, pastor, has now 1,115 members.

—The *Western Christian Advocate* has reported 25,000 conversions since the beginning of the year.

—The Presbyterian church of Columbus, Ind., recently received into its communion ninety-four new members.

—It is estimated that 40,000 out of the 60,000 people in Charleston heard Mr. Moody preach last week.

—The Rev. J. E. Adams reports that in South Carolina the Presbyterian church has now over 100 colored ministers and 200 churches, with 11,000 communicants.

—Mr. J. T. Morton, a benevolent English Presbyterian merchant, makes the princely offer to its foreign mission committee to send to Southwestern China by the new opening through Burmah two ordained and two medical missionaries, and to pay their expenses and salaries for three years.

—A farewell was tendered to the Rev. Messrs. Curry and Fay, who were about to sail as missionaries to Central Africa, at Watertown, Mass. Many clergymen from neighboring towns, and several officers of the American Board, were present.

—The directors of the Presbyterian Theological Seminary in Chicago have decided to change its name to the McCormick Theological Seminary, in honor of its liberal donor.

—Nearly 1,000 converts have been added to the Methodist church through the recent revivals in Los Angeles, Cal.

—A Baptist Chinese mission building has been erected at Fresno, Cal., Mrs. Frances M. Potter mortgaging her property for money to put into the building.

—The Philadelphia Sunday Breakfast Association furnishes 850 poor people with breakfasts every Sunday morning. Four corned beef sandwiches and three cups of coffee, with milk and sugar, make the breakfast, and singing and church service follow until 10 o'clock.

—Dr. Philip Schaff is an authority for the statement that the Apocrypha is undergoing revision at the hands of a volunteer company of the Old and New Testament Revisers, including Bishop Lightfoot, Prof. Hort, Canon Westcott and Dr. Moulton, among others. The American Committee has nothing to do with this work, but still keeps up its organization, and will not dissolve until its agreement with the University Presses expires.

—It seems to be a fair statement to say, that, among the Protestant churches of England and America, in 1883–84, the converts averaged 1.3 to each ordained laborer; while on foreign mission fields they averaged 24.5. And still there are those who persist in talking about the unwise outlay of money in missions to the heathens.

—The Rev. D. Downie, a veteran Baptist missionary in Nellore, Madras Presidency, in India, says that though that mission has been so long established and so successful, there are hundreds of thousands on its field who have never yet even once heard the Gospel preached.

—A Chinese boy at Peking repeated the entire New Testament without missing a word or making a mistake.

—Great revivals have followed as the result of the labors of Evangelist Munhall in Sacramento, Cal., and Portland, Oregon. He is now in San Francisco, laboring with great effect.

—Miss Jennie Smith, the evangelist of the Baltimore and Ohio Railroad, is conducting a very successful series of meetings in McKeesport, Pa., in which the churches and their pastors are working heartily with her.

—The Rev. W. R. Schermerhorn, who recently passed over from Unitarianism to the Episcopal communion, has become rector of St. Mark's Memorial church, Tarrytown, N. Y. He has run the gamut of nearly all the denominations.

—Mrs Griffith John, one of the oldest missionaries in China, died at Hankow recently. She was converted at the age of twelve, entered upon mission work when she had barely reached twenty, and was engaged in her labors among the Chinese for thirty-one years.

—Dr. Edward Judson reports that the special subscription of ten cents (or more) from each member of the Baptist Sunday-schools and churches for the Missionary Union has reached the sum of $13,685, and that an average of over fifty responses a day are still coming in.

—The Queen of Raratonga, one of the South Sea Islands evangelized by the missionaries of the London Missionary Society, has recently visited New Zealand with her consort. They are both professing Christians, and while at Aukland assisted in laying the foundation stone of a new Congregational church.

—At the general conference of the Episcopal church in 1883 it was proposed to collect $1,000,000 for its missionary work in contributions of $5 from each communicant before the next conference in 1886. A great meeting has been held in the Academy of Music, Philadelphia, to secure the balance of $100,000 from that diocese, of which only $30,000 has been raised.

—The London Zenana Medical school has sent sixty women to India fitted to care for the sick and suffering women there.

—The *Chinese Recorder* states that there are 34 Protestant missionary societies at work in that empire, 18 British, 14 American, and 4 German, and about 912 foreign missionaries, of whom 307 are married, and 150 single men and 150 single women, a net gain of about 60 in the last year.

—The American Congress of churches that last year meet in Hartford, Conn., May 11–13, meets this year at Cleveland, Ohio, May 25, 26.

—Reservation Indians at Round Lake, Wis., have begun the erection of a church; and at a temperance meeting recently several of the red men signed the pledge.

—Rev. Mr. Chapin and the elders of the Presbyterian church in Freeport, L. I., have addressed a circular letter to members asking them not to read Sunday newspapers.

—Mrs. Elizabeth E. Emerson, of Rochester, N. Y., gives legacies of $20,000 each to the Presbyterian Boards of Foreign and Home Missions, and $10,000 to the Presbyterian Church Extension Society.

—The Second Presbyterian church, Knoxville, Tenn., Rev. T. S. Scott, pastor, has received seventy members during the year, thirty-nine on confession. Over $1,000 was contributed to benevolent objects.

—Rev. Richard D. Harlan, son of United States Justice Harlan, has been installed over the First Presbyterian church, New York. He is only twenty-five, and is the youngest minister in charge of a church in that city.

—An Austrian astronomer, who has been over the record of the eclipses mentioned in the Bible, finds in it a remarkable confirmation of the chronology of the Old Testament, and says he has been able to fix the time of the exodus of the children of Israel at the 27th of March, in the year 1335 B. C.

—The ex-Romish priest, editor of *La Trompette Evangelique*, will accept a limited number of engagements to deliver his lecture on "Romanism" during June, July and August of the coming summer. Send applications to 34 Blue Island avenue, Chicago.

—The Gladstone Irish land scheme will have a very serious effect, it is thought, on the Irish Episcopal church. The clergy seem to agree that expropriation will almost obliterate the church. One of them says: "If the landlords are bought out, I estimate that in strictly country parts three-fourths of our churches must be closed or only used for occasional services."

—Mr. Moody is to be in Chicago the first week in May, to take up the work begun by Messrs. Jones and Small, after a week of services by Messrs. Sayford and Turner. Admission at the evening meetings is to be by ticket only, for the first half hour. Mr. Moody desires to make the campaign a very vigorous one.

—Two Russians have been sentenced to death for becoming Baptists, and their wives, children and relatives have been east into prison for not renouncing the faith of the two.

—A secular paper says that "Methodism, it would seem, has some attractions for soldiers and sailors. It is estimated that there are in the British army and navy over 13,000 declared Methodists."

—Canon Farrar recently preached a sermon against the Romanizing tendencies of the High church party. He said the doctrines of the extreme phase of the Romeward drift were the antithesis of those of the Early church and the true English church.

—As an outcome of the late evangelical mission of Rev. Dr. Somerville in Constantinople, an effort is being made to raise £7,000 to erect an evangelical hall in that city, to be used as a center of Christian work.

—The number of theological students at the universities of Prussia is steadily increasing. In the winter term of 1881–82 the total number was 1,314; in the present winter term it is 2,221, making an increase of about 70 per cent.

—The evangelical ministers of Cincinnati are considering the project of thoroughly canvassing the city for the purpose of finding out the religious condition of the people, and to direct the attention of non-church-goers to the churches for which they may have a denominational preference.

—An association has been formed in England called the Morning Watch, whose object is to encourage early rising and early communion with God. "A little while spent with him before the cares of the day dim the freshness of the mind does more than aught else to foster close communion."

—The figures quoted by Dr. Lyman Abbott at the Christian conference at Cincinnati last week, whereby the foreign-born population of this city is given as ninety per cent., and that of Cincinnati as seventy per cent., seem based on very insufficient foundation. According to the United States census of 1880, the foreign-born population of Chicago was only forty per cent. of the whole, while that of Cincinnati was but twenty-eight, and the growth of these cities during the last five years has probably added little to the relative proportion of native and foreign born.

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from April 19 to April 24 inclusive:

Rev M W Jordan, W C Coleman, T Prall, Rev E M Erickson, R Paddock, A S Hamlin, Mrs A Crofoot, J Kumler, M Bowman, B Gaddis, H F Dull, Mrs T Reed, C P Walrond, W Hine, H Nash, A S Boyd, A Aker, W W Stewart, J Kinney, J P Mott, W O Percival, Delia E Will, I Leadbetter, G Lundberg, P Dunken, W J Feemster, Mrs L H Ames, W H Layton, L S Hand, I H Jones, J E Verkler, J A Henborg, I Daboll, D R Patterson, S R Wallace, J Decker, T Pratt C H Watson, W S Titus, A I J Jackson, L Wing.

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No. 3	76	
Winter No 2		87
Corn—No. 2		37
Oats—No. 2	29	@ 29½
Rye—No. 2		62½
Bran per ton	10 00	@10 50
Flour	1 75	@5 00
Hay—Timothy	9 00	@12 50
Mess pork per bbl		9 20
Butter, medium to best	14	@20
Cheese	05	@11
Beans	1 15	@1 25
Eggs		11
Seeds—Timothy	1 78	@1 85
Flax	1 04	@1 05
Broom corn	06	@ 13
Potatoes	30	@ 55
Hides—Green to dry flint	06½	@ 14
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	5 70	@5 90
Common to good	2 50	@5 30
Hogs	2 60	@4 50
Sheep	3 00	@6 15

NEW YORK.

Flour	3 20	@5 25
Wheat—Winter	81	@ 98
Spring		92
Corn	42½	@46
Oats	36	@46
Mess Pork	9 50	@11 00
Eggs		12½
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Wool	13	@37

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Free Press, Birmingham, Iowa.

It differs from the popular story, "The Bread-winners" of a year ago. It greatly differs from that book in that it is written from the Christian standpoint, and its beautiful and touching descriptions of home life and home duties and heroic self-denyings will waken a responsive echo in every heart, that has not by dissipation lost the taste for the pure joys of home.

The Religious Telescope, Dayton.

The author, Miss Flagg, is a brilliant writer. The stirring questions in American politics are undoubtedly probibition and the labor movement as championed by the secret unions of working men, which direct the strikes that with more and more frequency occur in our cities. "Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions, and must attract thousands of readers among our thinking people.

The Christian Conservator, Dayton.

This is a charming book, written in an attractive manner. It is so full of sunshine and so radiant with light that one is enlightened, warmed, and, before they are conscious of it, set against the lodge. The style gleams, glows and sparkles. It is dignified and simple. It is the right book to place in the hands of your wife or daughter to superinduce co-operation with you in anti-secrecy work. Every minister's wife should read it, and then, if her husband is not an Anti-mason, he should take his turn next and become one.

The American, Washington.

We are reading, in spare moments, Miss Flagg's new book, "Between Two Opinions," and the estimate we have thus far put upon it is that it is masterly both in style and argument. One is insensibly made to feel that he is reading facts and not fiction; that the book is not a play upon the imagination but an unraveling of mysterious circumstances which have an important bearing upon current events.

Law and Order, Boston.

The book takes high ground for prohibition of the liquor curse, for woman's ballot for home protection, and for a better and more honest brotherhood than is forced by their obligations upon the members of secret orders. It is, therefore, a valuable book for several large classes of American readers.

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There are important questions pressing upon American politics to-day; two of them are prohibition and the labor question as connected with the secret unions of workingmen. This work is an expose of the twin evils, secret societies and the saloons. The truths are given in the form of a story; not startling, but thrilling experiences of home life that are vouched for as facts. The evidences presented of the impossibility of reaching the saloon keeper so long as he and the officers of the law are sworn brothers in the den of some secret society, are conclusive enough to awaken the most careless and obtuse member of society. It is a valuable book for the masses to read.

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The object of the volume is to illustrate the practical workings of Secret Societies, and especially to show how the Lodge upholds the saloon, and this very important design is wrought out with much skill, clearness and power. By reading it temperance people may learn much about the difficulties in the way of prohibition.

The Standard, Chicago.

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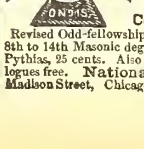
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HOME AND HEALTH.

HOW TO TAKE A FOOT-BATH.

"Just as if everybody did not know how to take a foot-bath! Why, you soak your feet in hot water, wipe them and go to bed, of course. What other way is there to do?"

That is the way most people take a foot bath, and almost without exception, they will tell you that in a short time after going to bed their feet are as cold as ever, and also that they are more liable to take cold after such a bath. All this is evidence that the bath has not been properly taken. Hot water dilates the capillaries, that is, the fine, hair like blood-vessels of the surface of the body, and the redness or the skin shows that an increased supply of blood has been called there. The pores of the skin has been opened by the heat, and the insensible perspiration is being rapidly thrown off. If the feet thus flushed with blood, and every pore wide open, be exposed to the air, or to the cold sheets of the bed, the heat will be rapidly carried away. Add to this the reaction that naturally follows the increased flow of blood to the feet, and you have another reason why they are soon cold after the hot bath. "Action and reaction are equal and in opposite directions." Therefore, as great as has been the incressed flow to the feet, so great, when the reaction comes, will be the current away from the feet, and the bath becomes an evil instead of a good. The best time to take a foot bath is not at night, but in the middle of the forenoon, when the vitality is at its highest point. After immersing the feet for a time in hot water, lift them out of the bath and dash a dipper or two of cold water over them and rub briskly till dry. By this sudden application of cold you have closed the pores, and left the skin in a tonic condition; you have also sent the blood from the surface with such force that it must of neccssity, in following the law of reaction, return with force, thus tending to make the feet ultimately warmer When thoroughly dry, draw on a pair of clean, well-warmed hose, put on your boots, and you are ready for a walk or a ride, without fear of taking cold.

Rubbing the feet with a little sweet oil before putting on the stockings, is a still further preventive of colds.

If you take the bath at bed time, do not omit the clean, well-warmed stockings, or, in place of them, wrap the feet in flannel in order to keep the heat that you have gained.

A foot bath thus taken two or three times a week will tend to improve the circulation, and overcome a tendency to cold feet. Many women have cold feet constantly, and are so accustomed to it that they are not aware of it until after they are in bed; then perhaps they lie awake hours before the feet are warm enough to allow them to sleep. This constant coldness of the extremities is provocative of internal difficulties known under the general term of "weakness;" and many a woman would find her various aches disappearing if she were scrupulously to avoid having cold feet.

"My mother will not allow me to warm my feet by the fire. She says it will make them tender."

It is certainly better to warm them by exercise, but it is better to warm them by the fire than not to have them warm.

Dr. Thomson, of New York city, whose authority cannot be questioned, says. "Many women suffer with cold feet on account of the relationship between the pedal circulation and that of the pelvic viscera, and in such cases it will be found that the long continued use of a foot-stove during the day, and a hot soapstone at night, will do more towards the re-establishing of the disordered functions than any other line of treatment. In order to encourage the patients in keeping the feet warm, it is well to inform that by so doing they will relieve the backache from which they suffer."

Many women are accustomed to wear thin cotton stockings and slippers even in winter, and it would be wiser to clothe the feet warmly, than to continue them in their thin dress and use the foot-stove. If woolen stockings make the feet clammy and cold, it is well to wear a thin pair of cotton hose under them. Slippers should be discarded in cold weather by all delicate persons. German felt shoes can be found in market that are very comfortable, though not handsome.

The crocheted or knitted dressing slippers can be continued so as to form boots, and are then exceedingly comfortable.

The whole body should be equably clad, or if there be any difference it should be in favor of the limbs, both upper and lower. A very good exercise for warming the feet is to raise and lower the body a number of times upon the toes. This also tends to increase the size of the muscles which make up the calf of the leg. A strict and conscientiously regarded rule of life should be, never to go to bed with cold feet. The last half hour before retiring should be devoted to getting the feet warm. Lay aside books and study, for they tend to draw the blood to the head, and make the feet cold. Rub the feet before the fire, and be sure that you have secured a thorough, not merely a superficial warming. Do this as religiously as you put up your frizzes or say your prayers. A few minutes thus spent will secure sleep during hours that would probably pass in wakefulness while your feet were slowly getting warm after you were in bed.—*Mary A. Allen, in Good Cheer.*

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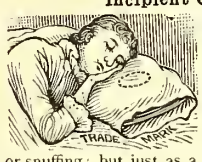
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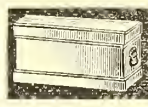
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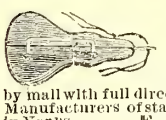
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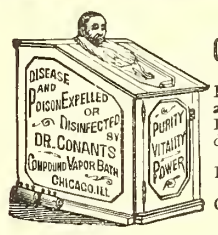
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News of The Week.

WASHINGTON.

There has been a lengthy hearing given by the House Committee on Labor to the statements of all parties engaged in the great strike of the Southwest. The testimony continued several days, and Mr. Powderly, Mr. Gould and others made ample statements. The President on the 22d sent a message to Congress on the subject of labor strikes, recommending voluntary arbitration when practicable, and that Congress support a permanent board of arbitrators.

From a recent report prepared by the Civil Service Commission it appears that, exclusive of the army and navy appointments, there are in round numbers 110,000 people employed by the United States government, of which 52,632 are postmasters. The total number of employes who are subject to the civil service examination is about 15,000, of which 6,000 are in the executive departments at Washington, 6,000 in the postal service in different cities throughout the country, and 3,000 in the customs service.

The United States Senate, in executive session Tuesday, rejected the proposed treaty to re-open the Weil and L'Abra claims against Mexico.

The Secretary of the Treasury Tuesday issued a call for $10,000,000 in 3 per cent bonds.

Among the nominations confirmed by the Senate Tuesday was that of Zachariah Montgomery, to be Assistant Attorney General for the Interior Department.

The Congressional Special Labor Committee (ex-Governor Curtin, chairman) held its first session at Washington Tuesday, and had Mr. Powderly on the stand, but elicited nothing of a sensational nature. It was suggested to the witness that he give his views on the question of legislative remedy for existing evils, and he promised to do so at some future session.

Chang Yen Won, the new Chinese minister and his suite, arrived in this city on the 22d. The minister and the party were met at the depot by the retiring minister and the attaches of the legation and escorted to the embassy in carriages, after which the ex-Minister and his suite returned to the hotel, where they will remain while in the city.

The Blair educational bill has been discussed in the House, and the Committee on Education have deferred their report till May 3.

The scientific education temperance bill that passed the Senate without division has been reported favorably, and will doubtless pass.

COUNTRY.

The "Anti Saloon Bepublican Convention," which was to have met at Toledo, Ohio, on the 19th of May, has been postponed. The convention will meet in Chicago on a day soon to be announced.

West Point, Va., voted on local option on the 13th inst. There was considerable excitement, and the vote was the largest, with one exception, ever polled. Local option won by a majority of 46 in a total vote of 374.

A scheme is said to be on foot to boycott the Gould railroads through Eastern manufacturers. It is said the cotton workers of District Assembly 30, Knights of Labor, with headquarters at Boston, will notify manufacturers for whom they work to stop shipping their goods over those roads.

Shots were fired at sentries in the E. St. Louis railway yards Tuesday morning. The soldiers returned the compliment, but it is not known that anybody was hurt.

The annual meeting of the Alumni Association of the Chicago Theological Seminary was held yesterday in Carpenter Hall, in the seminary, on Ashland avenue, closing with a banquet.

The Connellsville (Pa.) coke syndicate will, on May 1, advance the wages of their 10,000 miners and coke drawers 5 to 10 per cent.

The Oshkosh (Wis.) Mutual Insurance Company, with a capital stock of $250,000, was incorporated Monday evening.

The collapse of the Mud Pond reservoir dam let loose the water, the seething torrent being precipitated upon the village of East Lee, Mass., tearing away every form of movable property, stock, and farm products. Eleven bodies have been found in the track of the flood, and other persons are missing. A number of mills and manufactories were ruined, entailing a loss of $220,000, and hundreds of people are thrown out of employment.

The directors of the Third avenue street car line, New York, unanimously adopted resolutions refusing to accede to any of the demands of the strikers in regard to the men it shall or shall not employ, and refusing to discharge any non-union men, or to take back any strikers who have destroyed property, or any strikers who have incited others to destroy property. The strikers threaten to extend the strike to all street roads in that city.

The Freeport militia company has been ordered to hold itself in readiness, and, it is presumed, will be ordered to Chicago.

At Montreal 7,422 families, embracing 30,000 persons, have been driven from their homes by the flood, which is now receding, a fall of two feet being recorded.

A rain, thunder and hail storm in the Sauk City (Wis.) section Wednesday resulted in much damage to stock and property.

Washington county (Ga.), one of the largest in the State, has voted the "dry" ticket by a majority of 225.

The local option election in Fredericksburg, Va., to-day resulted in favor of granting license by 210 majority.

The election at Sterling, Ill., Tuesday, was remarkable in that all the candidates of the Knights of Labor were defeated.

The town hall and jail at Cornwall, Ont., was destroyed by fire Wednesday morning, two prisoners perishing in the flames.

Washington T. Porter, an attorney and secretary of the Cincinnati Bar Association, was expelled from that body Tuesday night for seeking the nomination for a judgeship.

At Columbus, Miss., Wednesday night, the Rev. Sam Jones preached a sermon on morality that has startled the city and created the greatest excitement.

Bishop Bedell and the city ministers of Cleveland, O., are preparing to boycott the Sunday secular papers.

The levee on the Mississippi, sixteen miles below Helena, Ark., broke Thursday afternoon, and it is expected that the bottom lands for miles will be submerged. It is feared that the losses will be very heavy.

The strike on the Lake Shore railroad, which was caused by the refusal to discharge some non-union men, and which continued for nearly a week to prevent all freight transportation, was brought to a close on the 23d by an alleged agreement to discharge the non-union men within sixty days.

FOREIGN.

Herbert Gladstone, son of the premier, in a speech Tuesday evening, said that "the government would hold fast to its present Irish policy, and would secure victory whether it required six months or six years."

Fifty followers of a powerful Burmese prince set fire to Mandalay, the capital, in several places early Monday morning, and one third of the walled city was ruined. The treasury, post-office and other buildings within the palace inclosure were destroyed.

A great mass meeting to indorse Gladstone's Irish home rule bill was held at St. James Hall, London, Thursday evening, at which resolutions were unanimously adopted congratulating Mr. Gladstone on his endeavors, and expressing the hope that the bill would become a law, after being so modified as to harmonize with the desires of the Radicals.

The Greek and Turkish outposts exchanged shots for half an hour Wednesday evening, but no one was killed on either side.

The Spanish sanitary council has authorized the practice of inoculation discovered by Dr. Ferran in the event of a recurrence of cholera in Spain.

Dr. Frisch, the delegate sent by the Austrian government to Paris to investigate and report upon M. Pasteur's system of treatment for hydrophobic diseases, in a public lecture, has advised the medical profession of the empire to adopt the French savant's methods.

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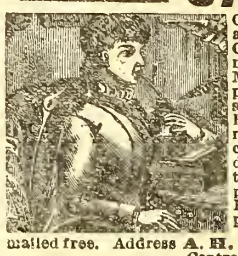
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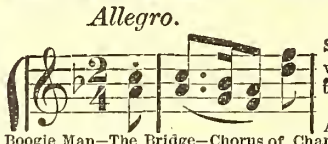
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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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As between the brewers of Milwaukee and the 2,000 employes who have struck for higher wages and less hours, we heartily sympathize with the latter. We shall be glad if none can be found to take their places, and that these immense establishments are obliged to suspend. No city in the nation levies such immense contributions on the people, and at such fearful expense to public morals. Men who are engaged in a nefarious business are likely to be unjust to their laborers; and, in any case, it will be an immense gain to these men to get out of their demoralizing influences.

"For the mystery of lawlessness doth already work, only there is one that restraineth now until he is taken out of the way. And there shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth and bring to naught by the manifestation of his coming." (2 Thess. 2: 7-8.) This is an age of lawlessness. On either side of the ocean, alike under absolute monarchies and the freest government that men have enjoyed, there is the same open resistance to the law, the same secret conspiracies for the overthrow of established authority. A correspondent in this week's issue sees in the present labor troubles a fulfillment of prophecy. This is probable, but do not we see also the power of "the lawless one, whose coming is according to the working of Satan, with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing?" This mystery of lawlessness has its seat in the secret orders. They oppose and exalt themselves against all law that is not in harmony with their own purposes. They are all alike kindred in character, and all shall be consumed shortly by the revelation of the Holy One.

We gladly note the changed and dignified tone of the public press in regard to the demands and doings of the secret orders. The *Inter-Ocean* of the 30th, commenting on the letter of the Archbishop of Montreal, says: "Independent of the church view, the mandament is significant as indicating the strength of the opposition to secret political societies, or to secret societies that may become political. Already Mr. Powderly, the head-center of the Knights of Labor, is spoken of as a Democratic candidate for governor in Pennsylvania, and there are plans afoot to use the machinery of the order to advance the interests of politicians out of power. These things increase the public distrust of secret semi-political societies, the words of Archbishop Taschereau having less effect than those of George Washington," who, in his farewell address, said: Here is quoted at length Washington's earnest admonition to beware of "all obstructions to the laws, all combinations or associations designed to control the constituted authorities," and adds: "In view of the attack on the Catholic church in Canada, and in view of the popular prejudice against secret political societies, the Knights of Labor would make a point by coming squarely into the light of open organization. There seems to be no good reason why they should not do this," a conclusion we most heartily endorse.

The celebration of the Lost Cause at Montgomery, Ala., and the special honors paid to Jefferson Davis was one of the freaks of popular folly which was probably as meaningless as it was inoportune. Of all the prominent men of the South who undertook to establish a government on principles just the reverse of those embodied in the Declaration of Independence, Jeff Davis and Robert Toombs were almost the only ones who failed to see their mistake (to call it by so mild a name), and refused to accept the forgiveness of a magnanimous people. The new and better order of things that came to the South was in spite of their endeavors. No men ever attempted and accomplished so great and grievous a wrong to their own nation as these men. It was the good providence of God that overruled it for good. It is true that as a people we have ceased to hate, and no man thirsts for the blood of those who were once our enemies. Still the worst that unrepentant rebels ought to expect is that we should

"Walk backward with averted gaze
And hide their shame."

The R. C. Archbishop of Montreal has written a mandament, which he commands to be read in all the churches of his diocese, forbidding membership in the Masonic Order and the Knights of Labor, charging on the latter the violence and crime that have grown out of the strikes, and threatening with the greater excommunication all who do not withdraw from these organizations.

His admonitions have been received with surprise and indignation by the foreign-born Catholics of this city. They doubtless constitute the great body of those who make up the unions and organize the strikes and boycotts. In almost all instances the riots are composed of those who owe allegiance to "Mother Church." If the church authorities can do anything to restrain them from violence, we shall be thankful; but we regard this admonition of the archbishop as much like Mr. Powderly's advice to the Knights—"drink water and go to work"—the very thing to which they are specially indisposed.

Greece, like a naughty child that has been spanked and sent to bed, feels badly at being obliged to disarm. Doubtless she has, like the child, her griefs, if not her grievances; but if the Great Powers never do any greater wrong than compelling her to keep the peace, her people and the rest of mankind will have occasion for profound gratitude. International war, like domestic violence, is a matter that concerns the whole family of nations and the family of men. For the same reason that magistrates ought to compel the people to keep the peace with each other, so the nations of Christendom ought to insist that the world's peace shall not be disturbed. It would be an immense gain to humanity if there could be incorporated into all international treaties an agreement to settle all differences by negotiation or arbitration. If that species of moral coercion known as the boycott could be brought to bear on any people that insist on war with their neighbors, war would be impossible, and there would be comparatively few of the wrongs that it is supposed to redress. We decidedly favor an international boycott for all governments that break the peace of the world.

WHEN IS LABOR REST?

BY KATE KINGSBURY.

When, oh, when, is labor rest?
When with thought the mind is weary,
Clouded o'er with shadows dreary,
Or with grief the soul's opprest,
Then, oh, then, is labor rest!

When, oh, when is labor rest?
When the task is kindly taken
For the lonely and forsaken,
And with grateful smiles we're blest,
Then, oh, then, is labor rest!

When, oh, when, is labor rest?
When we work for toil-worn mothers,
Over-laden sisters, brothers—
Clasping orphans to the breast,
Then, oh, then, is labor rest!

When, oh, when, is labor rest?
Stricken soul, though sorrowing ever,
Failing in each stern endeavor,
Faint not, for thy work is blest—
All unselfish toil is rest!

Wellesley Hills, Mass.

THE UNITED BRETHREN COMMISSION.

BY REV. HALLECK FLOYD.

The admission by Prof. Kephart that the constitution received the "*tacit* acceptance of the church," is a confession that it is valid and of binding force as organic law. This admission bars from the discussion all quibbling about the General Conference not being authorized to adopt a constitution for the church. But for the satisfaction of the readers of the *Cynosure*, since the Professor is determined not to be enlightened, or being enlightened, is unwilling to acknowledge it, I will introduce our church historians to prove that the General Conference of 1841 had authority from the church at large to adopt a constitution for the church. Mr. Spayth says, in his history of the church in speaking of the General Conference of 1837, which assembled at Germantown, Montgomery Co., Ohio:

"At this conference a general wish was expressed by the members that a constitution be adopted, by which the general principles of church government might be thrown in some tangible form. It was not intended that any new principle of church government was to be incorporated, nor yet to reject any already embraced in the general rules of discipline, but rather to gather up and embrace in one general instrument the fundamental principles upon which the governments rests. First, by defining the duties and specific powers of the legislative and judicial bodies of the church, and

"Secondly, by setting limits to those powers, and at the same time securing to all their just rights as members of the household of faith.

"Accordingly a constitution was drawn up and published to the church, as a kind of a conventional constitution, affording the church members an opportunity to instruct their delegates at the next General Conference, to adopt it, with or without amendments, or reject it altogether."

Mr. Lawrence says (page 322 pertaining to the proceedings of the General Conference of 1837): "The subject of the greatest interest, however, which came before the conference related to a *constitution* for the church. It was introduced by Mr. Rhinehart. He had drafted a constitution, and on the first day of the session presented it to the conference, asking, by a motion, that the subject be taken up and considered. This motion, after considerable discussion, was adopted. The matter being now fairly before the conference, on motion of Mr. Hanby it was 'Resolved, That a constitution for the better regulation of the Church be adopted.' The draft presented by Mr. Rhinehart was then read, and examined, by items, amended as desired, and adopted by a unanimous vote of the conference.

"The conference, however, did not regard its action as final, or as at all binding on the church. The delegates had not been instructed to make a constitution; and, recognizing themselves as only the representatives and servants of the church, they

caused the instrument to be printed, accompanied by a circular, calling the attention of the church to the same, and asking that the delegates to the General Convention of 1841 be instructed to adopt, amend, or reject the same."

Mr. Spayth says of the General Conference of 1841, which convened at Dresbach's Meeting-house, Pickway Co., Ohio: "After many preliminaries and some regular conference business had been attended to, the subject of a constitution was brought up. Much discussion was had for and against. Finally a vote was taken in favor of a constitution; and a committee of nine appointed to draft one, and present it to the conference for action. The committee's report was made, and the proposed constitution carefully read, section by section, and finally adopted by a large majority."

Mr. Lawrence says of the same conference: "After the preliminary business was disposed of, a constitution was again introduced and discussed with more warmth than ever. At length a vote was taken, which resulted in favor of a constitution: and a committee composed of one delegate from each conference reported a constitution substantially the one that had been before the church for four years, which was, after some slight amendments, adopted."

I had thought to spare the Professor the mortification of appearing before the reader as denying the clear and well authenticated historic facts in the case; but since he insists on having made the point that "there is no authoritative record to show that *the General Conference of 1841 was authorized to adopt a constitution for the church*," I submit these quotations to the readers and rest the case with their good judgment as to whether the General Conference of 1841 was not authorized by the church to adopt a constitution. And also, as to whether the tacit acceptance of it by those in the church at the time of its adoption and the positive endorsement of it by all those who have joined the church since its adoption does not render it of binding force upon all law abiding members of the church.

The Professor says "that the General Conference of 1885 did not in any sense nullify any part of the constitution." But does not the Professor attempt to nullify it in toto by holding that the General Conference of 1841 was not authorized to adopt a constitution? He holds that the General Conference of 1841 did an unlawful thing in adopting a constitution, and that the General Conference of 1885 endorsed their action in creating the commission by authority of the constitution. The conclusion therefore, is, either that his defence of the commission is a defence of the constitution, or that his opposition to the constitution is opposition to the commission, one or the other, or, perhaps both. Who can tell whether the Professor is in favor of the constitution or the commission? The position taken by him that the General Conference has delegated its power to legislate and enact laws for the church, because it has conferred power on church boards to enact by-laws for the transaction of the business of said boards, is certainly too far reaching, extraordinary and impracticable "to be an argument of any logical force" in this discussion. And the statement that the commission is an innocent thing just created to carry out the will of the people is a very modest statement of the case in the face of the fact that the General Conference proceeded to request the people through the commission to have them request the General Conference to change the constitution. And all this procedure in the interest of the dear people against the official action of more than half the annual conferences memorializing the General Conference to make no change on the secrecy law.

The Professor's denial of the long established principle of legislative bodies being under obligation to bear the responsibility of legislation, growing out of the relation which they sustain to their constituents, as their representatives, is so apparently untenable, that the case needs commisseration rather than censure. In our church bishops are authorized to interpret law when there seems to be any ambiguity that would lead to differences in its administration. But this is quite another thing from enacting law. Among other privileges as being delegated in the line of legislation as held by the Professor, he mentions the authority of appointing a day of fasting and prayer. Now, if the commission had proclaimed a day of fasting and prayer to deprecate the power of secretism in the church instead of legislating in violation of the word of God and the constitution of the church to turn the church over to the lodge soul and body, it would have been the instrument of uniting instead of dividing the church.

The Professor assumes that a request of two-thirds of the whole society alters or changes the constitution, whereas the facts are that such a request only confers authority upon the General Conference acting in its legislative capacity to alter or amend it. The General Conference is the only legislative body. Neither the commission nor the people can legislate. The commission has enacted a confession of faith and constitution for a new church. Some of the people will indorse it and go off after it, and others will stay on the old foundation and defend themselves as best they can against the ruin wrought by the commission act.

It is amusing to see commission men and commission advocates trying to state the ground of opposition to secret societies contained in the proposed new constitution. The Professor does as well, perhaps, as any who has tried to defend it. Hear him. He says: "It is the statement of a fundamental principle, just as is the expression, 'he that believeth and is baptized shall be saved.'" But this expression is the statement of a fundamental action and not a fundamental principle. He says: "It does not pertain to have to make application of itself to the cases which come under it." True, very true, but where are the cases that come under this law? And how can the judiciary apply it? The rule only *advises* members of the church to have no connection with secret societies. The judiciary can only apply it as it is; and decide after the case is heard, and it is determined that the defendant is a Mason, an Oddfellow, a Kuklux, a Molly Maguire Knight, a Dynamiter, that he *ought* not to have connection with such ders. But the judiciary is powerless before these orders to withdraw from those who walk thus disorderly. The Professor says that "Bro. Floyd's remark puts him in the very awkward position of favoring the condemnation of all secret societies without any proof of their guilt other than they are secret. If our church has been going on all these years, as Bro. Floyd's remark indicates that he thinks it has, and still should do, condemning these organizations *a priori*, I consider it high time to call a halt and get back to something sensible." Well, let us have something sensible then. Here it is: "Have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame to speak of the things that are done in them in secret." "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you; and I will be a father unto you, and ye shall be my sons and daughters saith the Lord Almighty." This is "*a priori*" reasoning, and in perfect accord with the United Brethren principles.

SHOULD CHRISTIANS ARM AGAINST SECRETISM?

BY NINA HOWARTH.

How lamentable the fact that, in this enlightened age, one single individual can be found whose mind can for even one moment, hesitate upon the question of Christian opposition to the lodge? The question, "Should Christians oppose or resist *any* form of idolatry and evil," might be propounded with equal consistency and rationality. It seems too strange for belief that the moral sensibilities can become so morbid, the conscience so seared, as not to be able to settle such a question as this when, on the face of the one, stand out in bold relief purity and trust in God, on the other, blasphemy and utter defiance of God and his law.

That there can exist in the mind of any one a doubt of his duty in dealing with Freemasonry and its kindred orders, should crimson the cheek with shame. Even modern infidelity might blush, and Bob Ingersoll, with all his heaven-daring affrontery, might say: "Your duty is, to be consistent with your moral profession. Do not falsify and disgrace those principles which you professedly revere by an exhibition of such palpable ignorance of moral obligation."

Not only the character, but every claim, tendency and design of Freemasonry is diametrically opposed to, and subversive of all the interests of, Christianity. It is a bastard power; hence, in its natural growth, it is an encroachment upon the rights and privileges accruing from legitimate government of both church and state. But when to its natural growth is added every facility, emolument, honor, and advantage in the gift of both church and state, Freemasonry becomes an enginery of evil whose power is fearful. And yet, the world swarms with people calling themselves Christians who may be identified with all the interests of this infamous institution. They are fatally infected with its moral poison, and are languishing in all stages of the loathsome distemper.

In view of the present relation between the church, so-called, and the secret lodges, can we wonder that the amalgamation of both religions is nearly perfected, not only in private but in public?—that, though there is no analogy between the two systems, their influence is tending to the same great result? There is force enough in secretism to sink everything good; but, if you please, take into consideration with it Romanism, Spiritualism, Mormonism, etc., and compute, if you can, the aggregate power opposed to the establishment of Christ's kingdom in the earth. O, ye who love the Lord, tremble!

East Saginaw, Mich.

THE CRY OF THE LABORER HEARD.

Many persons interested in the labor question rightly consider it the well advanced beginning of a new era in the history of industry, but are unaware that it is also a startling epoch in the fulfilment of prophecy. Others, from want of sympathy, or, possibly, lack of observation, failing to even apprehend its synthetical cause, are in a quandary as to the solution of the subject, and doubtful of its ultimate success. To such, and all who desire light, no matter from what source it emanate, I would recommend the perusal and study of the often repudiated and much neglected "sure word of prophecy." As "no prophecy of the Scriptnre is of any private interpretation," I will venture to exercise the scripturally granted prerogative in stating that I believe the present labor difficulties are the direct fulfilment of a most graphic biblical prediction, which the capitalist, as well as the workingman, should heed, as it warns the one and exhorts the other. It is recorded in the fifth Epistle of James, the principal part of which is as follows:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth," (or Lord of armies, which is certainly indicative of aggression). The period given for the fulfilment of the prophecy is the "last days," for the passage continues, "Be patient therefore, brethren unto the coming of the Lord;" for the coming of the Lord draweth nigh;" also, "Behold, the judge standeth at the door." Indeed, our age seems to be the focal point where the rays of divine prophecy and human prediction concentrate. "To be forewarned is to be forearmed." A movement backed by the Almighty is an assured success.

It is needless, almost, for me to say there has never before been such extensive demonstrations on the part of labor as now. There is no reason to think, and no record extant showing that its ranks were ever so well organized, perfectly systematized and formidable. The laboring element to-day constitute a veritable aggressive army which threatens already to literally eat the flesh of the rich, as it were by fire. Never before have capitalists found themselves virtually, if not completely *hors du combat*, powerless, bewildered, ready to "weep and howl" in anticipation of the miseries coming upon them, their "cankered and rusty" dollars "kept back by fraud" from "them which have reaped," half-fed and scantily clothed, while their coffers and wardrobes have been so over supplied that the rust of the former as well as the motheaten condition of the latter is a "witness against (them)"—against their shallow and lying excuses of "depressed times," stagnation of business; heavy expenditures, etc.

Not only have the cries of the overburdened laborer entered into the ears of the Lord, but the hire due them: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth." Is it not the question of hire that is uppermost among the labor unions, as well as franchise? God and the world say amen to the cry.

With such incontrovertible facts before us, who can doubt that the cries, for centuries, of the oppressed laborer have at last "entered into the ears of the Lord of Sabaoth," aye! have been heard by the Laborer of laborers, the great Master Workman—the Carpenter of Nazareth.

Some one may ask if I believe the Lord sanctions

or instigates the offences manifested by strikers. To such I would say, No! no more than I believe he commissioned Judas to betray, or the Romans to execute, the Christ in fulfilment of the plan of redemption and prophecy relating thereto. It was the natural outcome of circumstances. "It is impossible but that offences will come: but woe unto him, through whom they come." The Christian religion has never been exempt from offences and fanaticism. Should we expect this inferior matter of labor to be? The statement is not that God will hear the cry of the guerilla workman; those who do not earn even what they receive, yet cry loudest, and resort to any means to attain their ends—a class of maneuverers who cast continual reproach upon the legitimate cause. Only "the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

Now some of our anti-oath friends will ask if God approves of oath-taking by these labor unions. Most emphatically, *No!* In immediate connection with the prophecy I have referred to, we find this exhortation: "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation." The apostle with that God given prophetic vision saw that the ranks of labor would be bound by oaths, therefore warns them against God's condemnation.

In conclusion, let me reiterate that I think no candid mind can doubt God has specially interested himself in the laboring classes, nor that this universal agitation is the fulfilment of prophecy, an epochal figure on the dial of time marking its last hour. The world, in spite of repeated failures, manifests great credulity in the signs or predictions of the astronomical and meteorological systems, but little or none in the signs of the times. Said the Saviour: "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" D. P. MATHEWS.

THE CHRISTIAN VOTER.

The following is the first of a series of articles from a prominent Covenanter minister on "The Christian Voter:"

EDITOR CHRISTIAN CYNOSURE:—Will you give space in your most valuable paper to a few thoughts on the use of the ballot? You have joined issue with the *Christian Statesman* concerning the use of the ballot and the abolition of slavery. I have nothing to say on that subject. Let the *Statesman* fight its own battles, or pull down its flag. But I am after light, and I will ask you a few questions, which you will please answer for the benefit of not a few readers. A non-voting church keeps step with your front ranks in the anti-secrecy fight; and if the difficulties that lie between them and the polls can be explained away by arguments luminous with the Scriptures, you will no doubt add a few thousands to the American platform.

But a word of explanation is first necessary. We do not count voting an evil in itself. It is a right, and it is right except where the condition is wrong. The expression of power and choice by the citizen through the ballot is as Scriptural as it is American, and every patriot must prize the heaven-born privilege of exercising political sovereignty; and it is with deepest sorrow that he beholds himself hindered in this service to his country by sinful conditions that attach to the ballot, as it is now cast for political rulers. Covenanters do not vote; but it is not because of indifference, it is not because of lack of patriotism, it is not because of objections to an electoral government. They are thirsting for the enjoyment of this precious and most responsible right. They thirst but cannot drink, because poison is in the well; so they think. And if you can prove the waters pure and wholesome, you will have two or three more regiments under your flag.

Can a Christian swear allegiance to this government and be loyal to Christ? I will look for light on this question. Loyalty to Christ is the first thing with all consistent Christians. For this they have in all ages sacrificed that which is most dear on earth. Property has gone; political rights have gone; lives have gone, all to keep their fidelity to Christ unspotted. The true Christian accepts the Bible, and with his sacramental oath declares that it will be his guide in all his duties. It is his ultimate standard of right and wrong. In the family, in the church, and in the state he adopts it for his guide. But when he votes a ruler into office, he authorizes that ruler to do his work and swears him to do it according to the United States constitution. Then the official oath becomes the voter's oath, and in it he has adopted another standard of duty—one which ignores the first and in some respects is in conflict with it. Is that Christian consistent in adopting two independent and conflicting standards of moral action to govern his political life? Is not his allegiance to Christ blemished thereby? We have subscribed to the Divine law; and can we subscribe to the human law till it harmonizes with and makes acknowledgment of the Divine standard of all moral duties?

Further questions when this is answered.

J. C. M.

"THAT WRONG VOTE."

Fifty years ago, a prominent church in Ohio felt the need of a revival of their "first love," both for their own souls and their unconverted neighbors and children. A faithful evangelist and myself were invited to assist them in a "protracted meeting." Our first work, of course, was to lead the church to "do their first works" so that their prayers for their children and neighbors could be heard. Convictions for sin were deep, both in the church and out, but heart-broken confessions few. The pastor appointed an inquiry meeting and the school house was filled, but no melting of heart. I left it for the church prayer meeting, and stated the sad condition of things—that there must be some reason—that I knew not what it was, and inquired if they knew; that the fault must be with us, not with the Holy Spirit who had revealed his will and yet withheld his heart-subduing and converting power; that he was evidently grieved with somebody. If it was with me, I wanted to know it and repent of it.

An aged deacon, father of the late Dr. B. of New York, deeply moved, arose and said: "Brethren, I think I know what the difficulty is. We all know that intoxicating drinks destroy souls. Some time ago we adopted a rule by almost unanimous vote, not to add to our membership any who used intoxicating drinks as a beverage. Some two or three brethren were not in favor of the rule, and to secure their co-operation in this meeting we repealed the rule, and thus before the world, as Christ's witnesses, we took back our testimony against this, the most terrible of all destroyers of souls for whom Christ died. I believe that wrong vote grieved the Holy Spirit, and that this is the reason why his subduing, converting power is withheld."

Bathed in tears and quite overcome, he sat down. Others followed—all seemed to be of the same mind, and "What shall we do?" was heard on every side amid sobs and tears. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness," was the Gospel answer.

Before the next sermon, a public confession was made and then the church, in presence of the great congregation, by a rising vote, restored their righteous rule to its former place. Then followed a wonderful blessing, both on the church and on all classes of the people. The town had been a stronghold of infidelity, but the power of the Spirit scattered it like chaff before the wind. Family altars were set up on every hand. Not less than one hundred and twenty, it is hoped, were born of the Spirit during that meeting, and the blessing of the Lord still rests upon that church.

I can never forget the solemn facts here recorded for warning and encouragement to some tempted or backslidden soul. Let me ask:

1. Is your prayer for right things "shut out?" Is not your sin shut in, like the sin of that church? "He that covereth his sins shall not prosper."

2. A vote for righteousness is a vote for what it does, for Christ, for souls, for heaven.

3. A vote for sin is a vote for what sin does. A vote for setting fire to a dwelling is a vote for its destruction. No man doubts this.

4. A vote for the continuance of the liquor crime is a vote for what it does, for the destruction of one hundred thousand souls and bodies every year, one billlion four hundred million dollars' worth of property, for 99 per cent of the murders, and 85 per cent of all other crimes.

5. A vote to continue any form of crime, even to save life, is a deliberate vote to disobey God. Luke 9: 24.

6. This is "doing evil that good may come;" an insult to God; next to blasphemy against the Holy Ghost.

7. This "doctrine of devils" has a margin wide as the "father of lies" can wish. Its mask it calls "policy" With Tetzel, "for revenue" to build a great church, it has "graduated license" for adultery, perjury, murder, etc. In our nation, for political votes both the great political parties deliberately vote to continue the yearly murder of one hundred thousand of its citizens. Never were cattle more deliberately sold for slaughter; and this, too, when the professed and sworn witnesses for Christ hold the balance of power.

My brethren, "these things ought not so to be." Were you not converted to something higher than this? Have you not left your "first love?" How long before it will seem "expedient" to go into amusements, secret lodges, obligations or other affiliations where Christ would uot go? He has done too much for you to expect you, by your vote, or otherwise, to lay dynamite in the path of your weak brother that will plunge him into hell.

EVANGELIST.

LINES ON THE DEATH OF PROF. SLOANE.

We wept when sombre tidings flashed
Across from West to East:
"One of the Lord's dear workmen here
Hath entered into rest."

We wept, so sad were we to hear
Another fight was won;
Another palm of viet'ry given,
And gained another crown.

Yet, chide us not though we have wept
That God for him did send;
Though he has gained, yet we have lost,
A pastor, teacher, friend.

'Twas suddenly and in the night—
He was, and he was not:
His spirit walked with God in light.
How blessed the righteous' lot!

No more that pealing voice will sound
That many loved to hear;
But church and country cherish well
Those words of faith and cheer.

No more the scholar hearkens now
To the wise teacher's voice;
We miss that kindly countenance,
And deeply mourn his loss.

Enough—we cannot here disclose
All of the race he run.
"A workman worthy," says his church;
His God hath said, "Well done."

O, fam'ly sorrowful, and friends,
Think, think ye on these things!
Like him, too, tread the path that leads
Straight to the King of Kings.

—*Maggie S. Neely, in Christian Statesman.*

BOYCOTTED.

A few years ago I discovered that Bishop Weaver became intensely opposed to the *Christian Cynosure* and its editor, and I was puzzled to know why it was, because he *had been* friendly to the paper and encouraged its circulation among our United Brethren. And he succeeded in driving it from our church, so that very few are now taken by our people, except by some of our independent, thorough-going, anti-secrecy brethren. But now I see clearly that the Bishop saw that the squelching of the *Cynosure* among our people was a necessary out-post to be taken preparatory to a more direct attack on the citadel of our anti-secrecy principles. That out of the way, he proceeded to labor in a quiet way to turn our people against our restrictive secret societies by appealing to their pride and ambition, making them believe that if we admitted the secret orders into the church, our membership and wealth would be greatly increased.

So, Mr. Editor, we can now see why Weaver turned against the *Cynosure*; and I never could understand until since the late General Conference why one of our leading bishops should oppose a paper like the *Cynosure*, so thoroughly in opposition to secrecy—the very thing that we, as United Brethren, professed to be opposed to; but now it is all plain.

Another evidence that our leaders have been laboring to break down our law against secrecy is the fact that our Sunday-school literature has intentionally and persistently ignored the question of secrecy for more than twenty years, so that, so far as the *Missionary Visitor* or the *Children's Friend* are concerned, a whole generation of our children have grown up in the church without the knowledge that there is any such thing as secret societies in the world. Is it any wonder, Mr. Editor, that secrecy has crept into the United Brethren church? Is it any wonder that our young people are ready to drop into the lodge? And these men have been pretending to be opposed to secret societies all these years. Was ever hypocrisy more barefaced? W. S. TITUS.

—The Presbyterian clergy of Maryland are moving in the matter of obtaining a change in the State constitution, which debars ministers and teachers from holding seats in the General Assembly.

—There is now a railway in Asia Minor which traverses some of the country in which the Apostle Paul performed his missionary labors. It runs near the sites of several of the "seven churches" mentioned in the Book of Revelation. Trains leave Smyrna three times a day.

THE SECRET EMPIRE.

KNIGHTS OF PYTHIAS IN IOWA.

EXTRACTS FROM A SPEECH BY BRO. J. SPRINGER.

"By whatsoever name called, this mutual association is older than history: * * * "was born into light when the first men banded themselves against the beasts possessing the earth."

"The grim old secret societies, taught and wrought in the learning of their days; they fell beneath the sword of the barbarian, and the scythe of time and—their secrets perished with them."

He then spoke of the care exercised before the admission of members, of the long probation and the perfections of mind and body, requisite before the coveted position could be secured.

He then referred to the grand story of our prototypes, Damon and Pythias, and gave a stirring account of that event.

Proceeding, he said:

"The old societies of the learned and devoted are the bridges over which was borne the old to the new.

"Without them our antiquity would rise no higher than the grand sires tale; our creation be lost in the dark ages. Even the Christian religion, free as air and sunlight, pervading all the earth, was nurtured in caves, defended by sentinels, propagated under cover of grips, signs and pass words."

Proceeding, he gave a short retrospect to the foundation of the order, and then referred to its progress, claiming that its principles were bound to succeed, and the order must go on prospering, and to prosper.

A dainty lunch was then served, and the rest of the time was spent in dancing, cards and parlor games.

GRAND MEETING IN TORONTO.

Preparations upon a grand scale are now on foot to make the occasion of the next session of the Supreme Lodge of Knights of Pythias of the World at Toronto, July 13th, 1886, the largest gathering and the most magnificent display ever had or made by any secret order on this continent, if not in the world.—*Official Circular.*

INITIATIONS.

At 8.30 o'clock, all things being in readiness, the Grand Chancellor opened the lodge, and the work of leading the victims to the sacrifice began. Not much of quaking or trembling was visible among the candidates for fame and glory in the path of Knighthood. A large proportion of them, twenty out of the twenty-four, were railroad boys, whose business leads them to be constantly expecting the unexpected: and as for the *Pioneer* man, his experience in running a country newspaper had brought him to the point of believing that the conspiracies of the world, the flesh or the devil, could bring upon him no worse affliction or more dire disaster.

Recess was here taken for supper, which was evidently needed, and fully appreciated by all, even the candidates being put through a course of sprouts showing conclusively that their appetites had not been impaired to any great extent, whatever else might have happened to them. The night was well advanced by this time, even into the small hours of the morning, and after the grand officers had fortified themselves for the work, and the candidates for the trial, before them, the lodge again came together and the business of third or knight rank was commenced in good earnest, twenty-five of the candidates being passed from the rank of Justice of the Peace to that of full-fledged knighthood.—*K. P. Journal.*

WESTMORELAND PRESBYTERY AND THE ROYAL ARCANUM.

The following is the report, presented at its meeting at West Newton, Pa., April 15:

"Any secret society comes before us in a questionable shape. We regard all organized secret societies as hurtful to the personal religion of the Christian, as weakening the working power of the church and an injury to the best interests of society. The very fact of their secrecy carries with it logically there is something either in the form or objects which, if known, would bring upon them the condemnation of all right thinking men, and hence the necessity for secrecy. All good works certainly might be accomplished through associations whose forms and purposes are open and known to all. It is only when we are engaged in evil purposes that we seek to hide our works and ourselves as workers in darkness. 'He that doeth evil hateth the light neither cometh to the light, lest his deeds should be reproved.'

"But while accepting the fact that there is in the organization of the societies some things which we cannot approve, the question which comes before us is, 'Are these of such a nature that the Christian church should exclude the members of these societies from their fellowship? Being secret we do not know much about them, but the following we do know: The Royal Arcanum professes to be a benevolent association, yet it guards terms of admission so that knowingly it admits no one from whom it does not expect to obtain more money than it would have to pay back, and in such form that it can at any time avoid paying money to any one who might need its benevolence, if so desired. Its formula of questions to those seeking admission is such that those who answer them candidly, must hold their self-respect rather below par, and would turn every manly man away from it. Certainly a Christian should not so humble himself for the sake of a little money, and money which he may never get. The obligation which members take in admission is: 'In the presence of Almighty God, and these witnesses, I do of my own free will and accord most solemnly promise that I will strictly comply with all laws, rules and usages of this fraternity established by the Supreme Council of the Royal Arcanum.' Then after specifying many things which the person will do, closes with, 'And should I violate this solemn promise I hereby consent to be expelled from this fraternity, and may God help me to keep and perform all these obligations.' This obligation is essentially the same with the oath. Why a Christian should for a moment wish to be a member of such an association we cannot understand, except it be that he, through the weakness of the flesh, his love of securing money that in some way or other he hopes to get from the association, blinds his conscience to the sinfulness of the means he is using to obtain it. 'It is better to trust in the Lord than to put confidence in men.' Therefore,

"*Resolved* 1st, That we declare that membership in the Royal Arcanum is inconsistent with the honor which the Christian church should give to Christ and with the profession of the United Presbyterian church.

"2d, That all our pastors and sessions be directed to instruct their members to keep themselves free from the alluring meshes and sinful promises in which this association would entangle their consciences."

VACATION RAMBLES.

OMAHA, April 21.

DEAR CYNOSURE READERS:—A few miles away is Elmira, settled in an early day by sturdy Scotch farmers, few of whom yet survive; but their sons have succeeded to their splendid farms, while others, like the Turnbulls and McBrides, are filling honored positions in the United Presbyterian church. Rev. D. McDiarmid, pastor of the Canadian Presbyterian church, welcomed Bro. Hinman when he gave a series of lectures here a few years ago, and also the writer last fall, in a brief evening address in his church. He is ably seconded in his reform efforts by Brethren William McBride, Donald McDonald, Henry Oliver, and others.

This section is one of the richest parts of the "great Illinois corn belt," and fine farm buildings, groves and orchards testify to God's beneficence as well as man's industry. Southern Iowa, though a rich farming region, seems like a prairie country in comparison.

At Omaha, a hearty greeting from Bro. E. B. Graham, pastor of the United Presbyterian church, was seconded by an invitation to ride through this beautiful and romantic city. In 1864 there were here, on the clay banks of the muddy Missouri, less than 3,000 inhabitants, and the place was best known as one of the starting points for overland wagon-trains. The heavily rolling hills, which soon broke away into the long reaches of plain country, were admired for their beauty, but few believed that they could ever support a vast and prosperous people. The Union Pacific railway soon made the town a city, and now a population of 75,000 crowns these hills with beautiful homes, and the lower levels with fine business blocks. Already Omaha has become celebrated for her public schools, standing third in the country. The High School building stands on the crown of the highest eminence in the city, and is a large and beautiful structure, as well as the most observable object for many miles around. Omaha is a city of churches also. There are nine within two blocks of Bro. Graham's parsonage, and, with the aid of the schools, they are redeeming the city from its reputation of border ruffianism, so that there are fewer police to be seen here than in any city of equal size west of Chicago. The city is expending vast labor in grading the principal streets, which at once gives employment to all who want work and increases the value of the real estate. The thrift of dealers in Omaha property has been phenomenal. Mr. McCague, one of the elders of Bro. Graham's church, began a few years since on a capital of forty dollars. His foresight and energy have increased his wealth more than a thousand-fold.

The United Presbyterian church and its pastor are at the center of important and influential enterprises in religious and political circles. They maintain two missions in the city, and the purchase by him of a two-thirds interest in the *Midland* of St. Louis will remove the Western organ of the United Presbyterian church to this city, in May. Rev. W. P. McNary, the present editor, will continue to write for the paper and aid in its management. It is partly from ill-health that he has consented reluctantly to part with the controlling interest in an enterprise which he undertook two years ago with enthusiasm and devotion to the church, and has carried on with unusual success. Of Bro. Graham's grand work in saving the prohibition movement in Nebraska from being swallowed whole by the lodge, he promises to write himself. It is a chapter in the history of our reform which will not be forgotten.

Bro. Halin, of the Swedish Lutheran church, and his pastor, Rev. Mr. Vogelstrom, stand shoulder to shoulder with Bro. Graham in these reform efforts; and a call at the fine tailoring establishment of the former is a most encouraging incident of this vacation journey.

My next will be from the other side of the mountains.

VACATION NOTES.

RENO, Nev., April 26.

For the omission of Rev. Rufus Johnson's name in connection with the transfer of the *Midland* from St. Louis to Omaha, mentioned in my last, I must beg pardon. He has lately sold the *Record* of Blanchard, Ia., to the proprietor of the *Amity Index* of College Springs, Ia., a paper of similar principles, though not so earnestly maintained as is Bro. Johnson's wont. This releases him to undertake the office work of the *Midland*, and Bro. Graham has been most fortunate in thus securing a helper of experience in the newspaper business, and who will warmly maintain those Christian reform movements which the *Midland* has always advocated. With Graham, McNary and Johnson united, this paper must become *the* organ of the United Presbyterian church in the West, and a more powerful coadjutor of the *Cynosure* than ever.

My stop here in this thriving mountain town was, in part, to avoid reaching San Francisco Sabbath forenoon, but also to render what assistance I might be able to a family from Oak Center, Wis., on their way to Los Angeles, whose head, the husband and father, in an insane fit shot himself through the head just before the train reached here Saturday evening. The inquest, burial, and the returning of the widow, with her two small children, will occupy much of the two days of my tarrying. The poverty of the family appealed to the sympathy of all. The passengers raised some twenty-five dollars in a few minutes; the railway agents will do all in their power; the county officers will bear the expenses of the burial, and kindly return to the widow the few dollars found on the body, which they might legally use; the managers of the Depot Hotel have shown every consideration; and the pastor of the Congregational church, Rev. Mr. Spencer, and the ladies of his congregation have given such Christian sympathy and aid as the various lodges of the place would find beyond their power.

The crowds that have been rolling across the continent for the few weeks past have contributed largely to the death-rate of these scattered railway stations. Three men were killed by the train on which I rode, or others in close proximity; and the cases of insanity among the passengers are not so rare as would be supposed. Some recover on being set off the cars a few days; others take themselves out of the world as did the wretched man the other night. How much the prolonged agony of a railway ride, or the dreary and stifling monotony of the plains may contribute to these unfortunate derangements, would be an interesting subject for investigation. The railway companies are not likely to begin it, however much the inquiry would help to prevent the frequency of such distressing occurrences as I have noted. It is a wonder, too, that accidental shootings are not all the while transpiring. Many of the young men are armed with revolvers, which they are continually shooting at rabbits, prairie dogs, squirrels, and sometimes even at the dogs and fowls of ranchmen. It is a wonder that, between their frequent drinks, they do not turn their weapons upon themselves. The folly of this revolver business was nowhere more plainly and forcibly impressed upon me than during this overland journey.

At Reno, I have made the pleasant acquaintance of Prof. Orvis Ring, one of the early graduates of Wheaton College, who seems to be given a life-lease of the public-school management of Reno, so uniformly does he seem to be esteemed by the people. He came to this region before the locomotive, and has seen much of life among these mountain and mines. Under his eye has grown an excellent school system in the place, carried on in three buildings—one a tasteful brick, not yet completed. He speaks with enthusiasm of the visit of President J. Blanchard here a few years since, and of college friends in Wheaton.

Reno is one of the most delightful of towns, but its churches seem to be by no means liberally sustained; and one of them, the Baptist, is at present closed. But the lodges seem to thrive amid the hardy population—Masons, Odd-fellows, Knights of Pythias, United Workmen. But these will be outgrown in time, and the Sabbath will come over the mountains to be welcomed here as among New England homes.

HENRY L. KELLOGG.

REFORM NEWS.

WOOSTER NATIONAL REFORM CONVENTION.

The Ohio State Convention and Annual Meeting of the National Reform Association met in the United Presbyterian church, Wooster, Ohio at 2 P. M., Wednesday, April 21, 1886. The opening exercises were conducted by the Rev. W. Coleman, who also presided over the session of the convention.

The first address was on "The State and Family," and was read by the Rev. S. A. George, of Mansfield, Ohio. He showed the diviue institution of marriage and its importance to society. Both church and state, said the lecturer, are dependent for their true and healthful development on the integrity of the family relationship. In 1884 nearly 1,800 divorces were granted in Ohio, only 17 per cent of which were for the Scriptural cause. Ex-Governor Hoadley says that the legal causes of divorce in Ohio, of which there are ten, may be so construed as to condemn every husband in the State.

The second address was by the Rev. John McNaugher, of Fredericksburg, Ohio, on the topic of "The State and the Sabbath." This was a long and able discussion of a great subject.

The first address of the evening was by the Rev. W. J. Coleman on the proposed Christian Amendment to the Constitution of the United States. After this came an address by the Rev. Prof. D. McAllister, of Geneva College, who spoke on "The Moral Personality of the Nation." The speaker said that a nation and a business corporation had four points in which they were alike. (1) Both are collective bodies. (2) Both are organized bodies. (3) Both are bodies having a continuous and prolonged existence. (4) Both have to some extent moral character and aims. But this is not all, as is generally supposed. They have material and important differences. (1) A corporation is an accident of advancing civilization, and the nation is a necessity of human nature. (2) The corporation is local and temporary, the nation universal and permanent. (3) The entrance to a corporation is a voluntary matter, but we must belong to the nation. (4) The corporation cannot command men, but the nation is clothed with authority. (5) The corporation is the creation of man, the nation is ordained of God. (6) The corporation is accountable to the nation, but the uation is accountable to God.

On Wednesday morning the convention returned to the United Presbyterian church. After devotional exercises, conducted by Prof. McAllister, who also presided over the morning session, committees were appointed. After these were received, the programme was taken up, and the Rev. H. Y. Leiper, of Mooretown, Ohio, spoke ably on "Alcoholism and its Remedy," taking high ground as to the right and duty of the State to prohibit the manufacture and sale of intoxicating liquor. After this came an able address by Dr. J. P. Robb, of Iberia College, on "American Communism."

In the afternoon of Thursday the convention met in the large Lutheran Tabernacle at 2 P. M. President Brunot, having arrived, took the chair. The address of the afternoon, and, perhaps, in some regards, the most important of the convention, was given by Dr. J. P. Lyttle on the "Relation of Civil Rulers to God in Christ." This discussed the much controverted question as to whether nations could sin, whether they could be pardoned for sin, whether the nation had any relationship to Christ as a priest, and other questions of a like character.

RESOLUTIONS.

The following are the resolutions passed at the National Reform Convention, in Wooster, Ohio, April 21 and 22, 1886:

PREAMBLE.

WHEREAS, Governments are ordained of God, and derive from him their authority to administer justice and to do whatever may promote the moral and physical welfare of the people; and,

WHEREAS, It is proved without doubt from history that no nation can reach and maintain a high moral and material civilization unless its laws are founded on Christian morality; in a word, that the only true abiding life of a nation must be a Christian life constructed on the Christian model. Therefore,

1. *Resolved*, That the State is a moral person, and as such is responsible for all that pertains to that personality. That this is true is shown,

(*a*). By the fact that nations hold and treat each other as responsible persons through their legally constituted authorities.

(*b*). The great writers on the "Law of Nations" broadly affirm this doctrine. Among these are Chancellor Kent, Bouvier, Vattel, Martens, Laferriere, Kluber, Victor Cousin, Heffter, Phillimore, Francis Lieber, Mulford and others.

(*c*). The Jews are a signal example of a nation treated as a moral person by the Divine Being.

2. *Resolved*, The above being true, it becomes plain that the duty of the State to acknowledge officially its accountability to Almighty God from whom comes all its dread authority; and to recognize Christ as the Supreme Ruler of nations, and the moral precepts of the Bible as the foundation of all civil law. Manifestly the constitution of the nation, which defines its character, is the proper place for such acknowledgments.

3. *Resolved*, That the secularization of our government as demanded by a certain class in this country, is practically impossible; for, with few if any exceptions, all civil laws contemplate moral aims and ends. Besides, the cultivation of the morals of the people, thereby securing justice to all, is the highest work for the State.

For the State to refuse all recognition of religious obligations at the demand of the few who deny them is, according to Dr. Lieber, "asserting the liberty of individuals against the rights of the whole people or nation." This, he says, can never be done.

4. *Resolved*, That conformity by the church and state to the same moral code and the same religious principles is no union of church and state. No State ever has, or ever can, exist without a religion. Neither can a State be atheistic, or agonistic, while the great heart of the people is religious.

5. *Resolved*, Because the Bible is the only book that reveals how man can be delivered from the love and guilt of sin, it stands unrivalled and is appropriate as an educator.

Let the State give the Bible a place of honor in the public schools and colleges, and the country is safe.

O. N. STODDARD,
SYLVESTER F. SCOVEL,
J. P. LYTLE.

W. B. STODDARD'S WORK IN OHIO.

LAKEVILLE, O., April 30, 1886.

DEAR CYNOSURE:—During the past week I have spoken at Hayesville, Loudonville, McZena and Lakeville.

At the first and last places the attendance was comparatively small. It was estimated that between four and five hundred were present at Loudonville, and about two hundred at McZena. I secured readers for the *Cynosure* at all of these places, and trust permanent good has been accomplished. Rev. Up, pastor of the M. E church at Hayesville, stated that he heartily sympathized with our work. Said he: "I have seen its workings in the courts. A friend of mine had a case in which over $1,000 was involved. Everything seemed to be going against him. Although his case was very just, he was likely to lose it. One night a friend came to his house, called him out doors and told him that he was a Mason and understood his case. If he would dismiss his lawyer, employ another whom he designated, and secure such men to assist him, he would win. He accepted the advice. The case was decided as he was told." Rev. Up says he believes the young Methodist ministers are not going into the lodge, and that the older ones are silently withdrawing. We hope this is true.

On the Monday evening previous to my lecture at Loudonville, a Rev. Haithcox had delivered a glorification address under the auspices of the I. O. O. F. of that place. I am told he expatiated at length upon their charity, etc. At the conclusion the Rev. S. P. Long handed him a written request to discuss some of the statements which he had made. So far as I have heard he has not yet replied. Bro. Long will report to *Cynosure* friends if anything is done.

After the lecture in Lutheran church, at McZena, a gentleman giving his name W. H. Anderson, of Mohaican, came forward, introduced himself, and extended me a cordial invitation to speak in his church. He is a member of the U. B. church at this place. He says: "We are loyal to the anti-secrecy principles of the church." I hope to visit these friends ere long. So our cause moves along.

W. B. STODDARD.

BRO. HAWLEY IN ILLINOIS.

DEAR CYNOSURE:—Since I returned from Indiana, I preached twice and gave two lectures in the F. M. church of Aurora, Ill. Bro. Ebey, the pastor, stands firmly with Christ against the infidelity of the lodge, and the pleasure of the Lord prospers in his hands. Sinners are converted and added to the church, and the work of perfecting the saints goes forward. I also gave one lecture in the Swede Lutheran church of Aurora. They were without a pastor at the time, but they have called a minister, who will come to be their pastor soon. The official brethren thanked me in behalf of the church, and expressed the hope that I would favor them with another lecture when their pastor would be with them.

While in Aurora, I was welcomed to the home of Bro. John Gardner, a member of the N. C. A. Board of Directors.

I attended a District quarterly meeting, held by Bro. Clute, the District chairman, at Belvidere, and preached twice. I also preached once in the F. M. church of Winnebago. I gave one lecture in the First Swedish Lutheran church of Rockford, Rev. Peters, pastor. The pastor of the Second Swedish Lutheran church of Rockford was also present. Both of these pastors have fine, massive, brick churches, and a large membership, that they carefully watch over to keep them free from the entanglements of the lodge. I spoke three times at the Bethel chapel, nine miles from Belvidere, and renewed my acquaintance with Bro. F. Barton, the pastor, a friend of former years.

On Monday, the 26th of April, I was at Belvidere, where the Odd-fellows of Northern Illinois were gathered to celebrate the sixty-seventh anniversary of the introduction of Odd-fellowship into this country. There were a number of short speeches before the orator of the day, a gentleman from Chicago, delivered his oration. One of the speakers seemed anxious to make the impression that Odd-fellowship was merely a secular institution, of purely human origin; that it was not religion, and was not intended to be a substitute for the church. On the other hand, the orator of the day declared that *Odd-fellowship made man what God intended him to be*, and in a very eloquent manner assured his brethren of a happy immortality and a glorious reunion with the 150,000 pioneers that had gone to the tearless heaven to which Odd-fellowship points. Some of the speakers wonderfully magnified Odd-fellowship as the grandest and most glorious charity that had ever been organized. And then, again, we were informed that Odd-fellows paid for the benefits that they or their families received, so that they were not dependent on charity, but could *demand* the *benefits* of *Odd-fellowship* as their *right*. So it left the attentive listener, who was not supposed to know anything about Odd-fellowship, only what *they* told him, a little confused; for who could reconcile the idea that Odd-fellowship did not come down *from* heaven, nor prepare its votaries *for* heaven, with the assumption that Odd-fellowship makes man just what God intended he should be, and points to a reunion in a tearless heaven with the Odd-fellows that have gone on before? Then the grandeur and glory of Odd-fellowship as an organized charity seemed to fade and, like the illusion of a mirage, to disappear, when we thought of these Odd-fellows as, watching with the sick on a contract, that they should have watchers in return when they were sick, and helping to create a fund from which a sick or disabled Odd-fellow might draw five dollars a week, upon condition that he had paid his proportion into the same fund, from which the other might, in turn, draw five dollars per week

(*Continued on 12th page.*)

CORRESPONDENCE.

THE COMMISSION.

CLEAREIELD, Iowa.

Prof. C. J. Kephart in *Cynosure*: "I shall hail with delight the day that witnesses the end of organized secrecy, and to all laudable means to bring about that day I shall gladly lend my support." This is excellent. This good man no doubt means what he says, but we think he is deceived. We feel very sorry for such brethren; there are many such. It is surely not a laudable way to bring about the desired "day" by favoring the commission. Does not Bishop Weaver, one of the leaders of the commission, lecture for the Grand Army?

Z. Warner, one of their leaders, is a known nullifier, and, no doubt, a Freemason. Secretism is the head and tail of the commission. Dr. Davis, in the 4th of March *Conservator*, calls up some of these sayings of friends of the commission. Hear them: "The constitution is a fraud." "The rule is a stench." "We choose nullification." But for the

commission to claim to be in favor of secret societies would soon put an end to in this anti-secret church. Its "proposed article" deceives good and able men in the church, for it claims to be opposed to all secret societies "which infringe upon the rights of those outside their organizations" (clearly implying that there are secret societies that do not infringe upon their rights. We would like to see one), "whose principles and practices are injurious to the Christian character of their members." Here again it is implied that some secret organizations are not injurious to character. The fathers decided these questions right long ago. Hear them: "There shall be no connection with secret combinations"—positive language, no "infringing" in it. When Jesus says "he that believeth and *is* baptized shall be saved," it does not mean that we can do as we please except we please to do right, "for he that believeth not shall be damned." We have no right to believe secret societies to be right because we are commanded to "have no fellowship with the unfruitful works of darkness." In Matt. 24: 26 we are told not to believe Christ is in the "secret chambers." It is no secret that Freemasonry (the mother, model and type of all modern secret orders) rejects Christ. They are all "dangers to Christian character," notwithstanding all the "cunningly devised fables" to the contrary. CYRUS SMITH.

SANCTIFICATION AND FREEMASONRY.

WALLA WALLA, W. T., April 17, 1886.

In the *Cynosure* of April 8th, Rev. D. G. Strong, of Walla Walla, critizes Bro. Michael's plan of ridding the M. E. church of lodgery. Although not approving Bro. Michael's policy, I wish to make a few remarks on Rev. Strong's position. He says that holiness is the only adequate power in this lodge reformation: that those in the enjoyment of heart-purity would have a positive disrelish for lodge affinity, and urges the blessing of entire sanctification in qualifying the believer to quit the lodge. Now, is this not placing the cart before the horse in the doctrine and experience of holiness? Must we not embrace and obey the divine command before we can claim God's choicest blessing? Let us turn to God's Word, which is to be the man of our council in this as in other doctrines. Christ, in his sermon on the mount, teaches that he requires obedience prior to, or at least simultaneous with, our perfect relation to him. Read the latter part of the 5th chapter of Matthew, and mark the relation of the last verse to those commands preceding it, and especially the 34th verse. See also the Apostle Paul, 1 Cor. 6: 17-18. The apostle here teaches that Christians have to come out and be separate before they have the promise of being accepted. Let us also turn to the prophets, for the great apostle says we are built upon the apostles and prophets, with Christ the cornerstone. See Jer. 15: 19: "And if thou take forth the precious from the vile, thou shalt be as my mouth." Now, do not these Scriptures prove that God requires his people to do what is in their power in order to separate themselves from the unfruitful works of darkness? For the promise is to those who are willing and obedient: "And they shall eat of the fat of the land."

Bro. Strong also says "it would be straining a point exceedingly to allow that membership in any of these orders is an offense against either the doctrine or discipline of the M. E. church." Now, if we take the discipline of Wesley's and Watson's sermons as standards, we must conclude differently. See M. E. Discipline, Article of Religion, No. 25: "As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle." Again, in General Rules, page 32: "The taking such diversions as cannot be used in the name of the Lord Jesus." Mr. Wesley, in his definition of a "Methodist," says he is one who loves God with all his heart, mind, soul and strength, and his neighbor as himself. Also his sermon, "In what sense are Christians to be separate from the world?" completely knocks the props from under the whole lodge business.

The facts are, lodgery is as much anti-Methodist as it is anti-Christian, and to quietly smooth it over will not heal the breach. Let us, as Christians and true Methodists, gird up our loins, put on the whole Christian armor, and drive the chariot of truth, like Jehu, right into the enemy's ranks. Let us cry aloud and spare not, declaring the whole council of God in the spirit of our Divine Master, who came to bring a sword before peace. Let the fires of reformation burn in our own souls, and show forth its fruits in our lives and testimony, for we have the blessed assurance that God's word will not return unto him void, for the ends of the earth shall remember and turn unto the Lord. EXHORTER.

COMMENDATORY.

Rev. J. S. Amidon, of Corry, Pa., writes:

EDITOR CYNOSURE:—I have taken your paper more than twelve years, and, to my mind, it has been growing better with its growing years. It is certainly exerting a more telling and powerful influence against the secret empire, in its fearless utterances against the enemies of God and man. And I hope it may continue to blow its whistle, ring its bells, and sound its fog-horns until it wakes up a slumbering world to a sense of danger. For which let us pray and labor on until victory crowns our work.

WORK AND WAIT.

A friend in Illinois writes: "The impossibility of thoroughly uprooting any well-grounded evil during the life-time of a single generation, is urged as the reason why such had best be let alone. Does this justify inaction? Most certainly not. Christ and his teachings have been presented to the world for over fifty generations with tremendous power; yet a very small percentage of the human family have received him. The universal acceptance of right ways of thinking should be prayed and worked for. God will not hold us accountable for results if we labor in his fear. He will, however, hold us to strict accountability for our personal position upon all questions where the principle of right or wrong is involved."

BIBLE LESSON.

STUDIES IN THE WRITINGS OF JOHN.

LESSON VII, May 16, 1886.—The Nobleman's Son.—John 4: 43-54.

GOLDEN TEXT.—Jesus saith unto him, Go thy way, thy son liveth.—John 4: 50.

TIME.—January, A. D. 28. Soon after the last lesson.

PLACE.—Cana, a village among the hills of Galilee; and Capernaum, a city twenty or twenty-five miles to the northeast, on the shore of the Sea of Galilee.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Jesus in his own country*, vs. 43–45. There is something especially pathetic in the glimpses which we have of Christ's position among his own countrymen and in his own family. He is mobbed in his native village, and even his brethren are sceptics as regards his divine mission. The truth which he uttered on this occasion has been illustrated in the lives of many of his followers;—in Wesley's when refused the church of his birthplace and obliged to make a pulpit of his father's tombstone, as well as by the anti-lodge reformers of the present day,—their course contemned by friends and neighbors; and their names cast out as evil by the very churches in which they were born. It is said the Galileans received him because they had seen his miracles at the Passover feast in Jerusalem, which implies that to them he was only a wonder-worker, unlike the Samaritans among whom it is not recorded that he worked any miracles, but who believed in him with the genuine faith that only springs from heartfelt reception of the truth. "We have heard him ourselves and know that this is indeed the Christ, the Saviour of the world."

2. *The weak faith*, vs. 47–50. This nobleman is a fair type of humanity generally. Where one man is driven to Christ by the pressure of an inward need, ninety-nine seek him for the mere relief of an outside want. Hearts that have never lifted to God even a silent acknowledgment of his goodness or felt a moment's need of a Saviour from sin, have cried to him in the wildest distress when placed suddenly in circumstances of danger, or when, as in this nobleman's case, one they love better than life is about to be taken from them. Yet Christ is pitiful to even such poor, weak, miserable faith as this. He will not break the bruised reed; but just because he is so pitiful he does not allow the sinner to rest satisfied with such faith, even if he must seem at first to turn a deaf ear to his call. Christ met the suppliant with one of those sharp, lightning-like flashes of truth by which he so often probed the secret life or hidden motives. "Except ye see signs and wonders ye will not believe." It reveals at once just how much faith the father has, and it is that very common kind which cannot trust God without a visible sign of his presence. It is much easier to have faith in God when there is a full bank account than when the last dollar is gone and there is no food in the larder; easier to trust in some striking, outward manifestation of his divine power than in the invisible guidance of his unseen hand. Yet at last the father rises to that supreme stretch of faith required of him. He goes his way, to be met by the glad tidings, "Thy son liveth." Faith comes by hearing, but it is only on the condition that the word heard be translated into the language of active obedience. The more we show our trust in God, the more we prove his loving promises, the more our trust will increase. "Himself believed and his whole house." A great deal more than life for his sick son hinged on that father's faith, and on our much or little faith may hang greater issues than we ever imagined.

LIGHT FROM THE WORD.

Was it characteristic of the Jews to seek after signs? 1 Cor. 1. 22. Will it be so with those deceived by the lodge anti-Christ? Rev. 13: 13, 14.

From Peloubet's Notes.

"Now after two days." The two days mentioned in ver. 40, spent in Sychar, sowing the good seed of the Gospel, and reaping a harvest of souls saved.

"And went into Galilee." The northern of the three provinces of Palestine. In the time of Christ it was one of the finest and most fertile portions of the earth. The Galileans were a moral, intelligent, industrious and enterprising people, possessed of vigorous minds and healthy bodies.

"For Jesus himself testified that a prophet hath no honor in his own country." Trench thinks that his own country means Nazareth, and this verse gives the reason why he went to other cities of Galilee instead of to his old home.

"The Galileans received him," with respect and reverence, but not necessarily with true faith in him as the Saviour.

"Having seen all the things" (the things should be omitted) "that he did at Jerusalem at the feast." The "feast" is no doubt the Passover, of which we read in chap. 2.

"For they also," etc., i. e., the Galileans were accustomed to attend the feasts at Jerusalem.

"Their faith." The faith that led these Galileans to receive Christ was founded on what they had seen and known.

"So Jesus came again into Cana . . . where he made the water wine" (chap. 2: 1–11). Because, having once been welcomed there (1) as a friend or relative, (2) by the miracle which showed forth his glory, he would now be likely to receive a favorable hearing and make more disciples.

"And there was a certain nobleman." Rather, officer in the service of the king, i. e., Herod Antipas, Tetrarch of Galilee, who was popularly known as "king" (Matt. 14: 9). He had a palace at Tiberias, the royal city, on the western shore of the Sea of Galilee, a few miles south of Capernaum.

"Whose son was sick at Capernaum," on the northwest shore of the Sea of Galilee. The distance of Capernaum from Cana was from twenty to twenty-five miles. The report of Christ's return to Galilee had spread, then, over this wide area.

"When he heard that Jesus was come . . . he went unto him." Having heard of his miracles, he saw hope of healing for his child in this great prophet.

"Besought him that he would come down." It marks the minute exactness of the narration, that Jesus is asked to "come down" from Cana to Capernaum, that city on the sea shore being 1,350 feet lower than Cana, among the hills.

"And heal his son." He seemed to feel that Jesus could heal him only by going to him.

"Except ye see signs and wonders." These two words mark the two chief aspects of miracles: signs, the spiritual aspect, whereby they suggest some deeper truth than meets the eye, of which they are in some sense symbols and pledges; and wonders, the eternal aspect, whereby their strangeness arrests attention.

What he taught was (1) that the faith, having its origin and strength in these external signs, was an inferior kind of faith, having less influence on the life and character; while (2) that faith which grew out of a receptive nature, that hungered and thirsted after righteousness, that felt that the teachings of Jesus were divine because they fed the soul and met its spiritual needs, was the higher and better faith.

"Sir, come down ere my child die." Here was an intense earnestness that showed (1) the depth of a father's affliction, (2) that he had made the request, not because he wished to see a sign, but because he believed that Jesus could heal his son.

"Go thy way; thy son liveth." Here is the reward of his faith, and the means to larger faith, as we soon see. Liveth expresses his recovery to health.

"And the man believed the word that Jesus had spoken." Here was a step higher in his faith. He not only believed in general in the power of Jesus to heal, but he believed for himself and acted upon his belief. He believed the word of Jesus. He had come nearer the true faith, which is a personal trust in the Lord Jesus.

"As he was going down" (from Cana to Capernaum), "his servants met him." The nobleman had reached Cana late on the same day that he started from Capernaum.

"Thy son liveth." There must have been a sudden recovery.

"Yesterday at the seventh hour"—*i. e.*, at 7 o'clock in the evening, Roman reckoning.

"The fever left him;" it suddenly forsook him.

PRACTICAL.

1. Let us be careful not to dishonor the prophets in our own country—the saints in our own households, the good in our own church, the talent in our own families.

2. Faith in Jesus is never without its reward. Jesus is just as able to heal the sick now as he was 1800 years ago; and he will do it whenever it is best, and in his own way.

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.
PLATFORM ADOPTED at Chicago, June 28, 1872.
NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.
1876—James B. Walker and Donald Kirkpatrick.
1880—J. W. Phelps and Samuel C. Pomeroy.
1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nomlnated. Botb nomiuees withdrawing, the support of tbe party was generally given to Johu P. St. John and William Daniel, candidates of the Prohibition party.

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F. W. Capwell, New York; *J. A. Conant*, Connecticut; *E. G. Paine*, Minnesota; *G. W. Needels*, Missouri; E. D. Bailey, District of Columbia (*Ex. Com*) James Kennedy, California; Robert Hardie, Dakota; J. F. Galloway, Florida; L. N. Stratton, Illinois; Israel Hess, Indiana; J. N. Norris, Iowa; H. Curtis, Kansas, S. A. Pratt, Massachusetts; H. A. Day, Michigan; E. Tapley, Mississippi; S. C. Kimball, New Hampshire; Robert Armstrong, New Jersey; E. A. Foldstrom, Nebraska; J. M. Scott, Ohio; Wm. H. Pruett, Oregon; A. M, Paull, Rhode Island; J. W. Moss, West Virginia; M. R. Britten, Wisconsin.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled coudition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruptiou, to destroy mutual confidence, and hasten disruption and bloodshed; and having uo hope of adequate remedy for these evils from existing partles, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both incvitable and indispensable:

We, therefore, a portlou of the American people, believing with our fathers that we have our rights and libertics, not from men or parties, but from God; believing in tbe Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not lu the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and peualties as calculated to make hypocrites, not Christians, and savoring of the days of priestlsm, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the straln raised by the women of this country: "For God, and home, and native land," and trust that thls beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by thelr votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we lntend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christlan Scriptures is the author of civil government.
2. That the Bible should be associated wlth books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency

13. That it should be the settled policy of the government to reduce tarlffs and taxes as rapidly as the nccessitics of revenue and vested business interests will allow.
14. That polygamy should be lmmediately suppressed by law, and tbat the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Advcntists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima. Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

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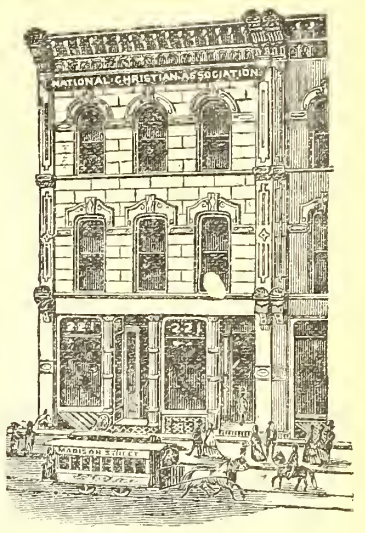
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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG

CHICAGO, THURSDAY, MAY 6, 1886.

THE LIVING WAY, instead of dying, as its enemies hoped, when Brother Countee opened its columns to the discussion of the secret orders in the South, presents an improved appearance from week to week, both in the ability of its writers, and the style of its execution. Its tone against the secret lodge system "bates no jot of heart or hope." Prof. Woodsmall gives an able and interesting programme for a Baptist preachers' and deacons' Bible institute to be held in June in Memphis. "Devil-Worship in Africa" is one of the topics to be discussed. All Christless worship is devil-worship, and idolatry is practiced in Christian countries, as well as in heathen.

The eight hour system would doubtless be admitted to a fair and full trial but for its complication with socialism. It seems that thirty years ago eight hours were made a full day's labor in Australia, and that the plan has been kept up since. It is a pity more light has not been thrown on that experiment by the public press. Every humane person must wish labor minimized to the lowest amount consistent with the life and well-being of society; and nothing but experiment will find and show what that point is. The greater or less profits of employers is trivial compared with the good of the whole: and if the Sabbath could be restored, and saloons and lodges put out of the way, good might come by shortening the hours of a man's labor. But the idle man's head, with whiskey, is the devil's workshop surely.

Prof. Bailey and M. N. Butler are expected at the convention of the American party in June 18 prox. Chairman Capwell, Mr. Britten and others will of course be there. It is significant that no organ of the Prohibition cause has given one word against dropping or sloughing off secrecy and fusing with the American party. A clean majority of the great St. John Convention July 23, 1884, at Pittsburgh, appeared, by their reception of our committee, to be indifferent to secretism or in favor of our American platform. In Washington we could not learn that the temperance lodges gave the prohibition ticket a single adherent.

SOUND ADVICE.—"In view of the attack of the Catholic church in Canada, and in view of the popular prejudice against secret political societies, or to societies that may become political, the Knights of Labor would make a point by coming squarely into the light of open organization. There seems to be no good reason why they should not do this."—*Inter-Ocean, April 30.*

This is but one of many press tokens that the general emeute of laborers in the United States is turning popular attention to secret societies and making them unpopular. The *Inter-Ocean's* advice is sound, and if wise for the Knight's of Labor to cast off secrecy, how much wiser for the Prohibition party to insist that its secret lodge wing shall do the same thing, and so put all its members on a level?

ATTI-SECRET POLITICS.

"In 1884 the convention at Monmouth, Ill., put the name of John P. St. John on the ticket of the American party for President. Were the Blanchards, who were mainly instrumental in this, guilty of inconsistency?"—*Birmingham (Iowa) Free Press.*

Our Chicago convention, which nominated Pomeroy (June, 1884), sent a committe of seven to bear greeting of the American party to the Prohibition convention, Pittsburgh, the next month, July 23. We met there, and President C. A. Blanchard asked our candidate, Senator Pomeroy: "What will you do if this convention nominate St. John?"

Mr. Pomeroy replied: "St. John said to me before witnesses, after my nomination: 'I stand (or can stand) on every plank of the American platform;' and it is absurd for two men to be running, side by side, on the same platform. If, therefore, this convention nominate St. John, I shall ask leave to withdraw."

Besides what he said to Mr. Pomeroy, Gov. St. John has written, perhaps, a hundred letters to different individuals, saying he "had not been in a secret lodge for about thirty years," and in some of the letters added: "I shall never enter another." These letters were private, and so were not published. It was near August; the election was but little way ahead. We had no candidate. The central committee did not move to call another national convention, for Mr. Pomeroy had not published his withdrawal. There was no hope of electing our candidate; only produce a moral effect on the country and prepare for future action, as an American party. St. John had broke with the lodge, what were we to do? This is what we did do:

1. "The Blanchards" corresponded with Prof. Bailey, of the *American*, and others, and in Monmouth, Ill., and Washington, Iowa, moved to put St. John's name at the head of the American ticket, which carried in both conventions.

2. We got out an electoral ticket at Marshalltown, Iowa, which the Iowa Prohibitionists declined to do.

3. We helped swell the St. John vote to 150,000, and by mixing the American and Prohibition votes together we spread the knowledge of the American platform to thousands who had never heard of it. We enraged John B. Finch & Co. by presenting our American platform in the great Pittsburgh convention, and we kept the integrity of our principles and purity by voting for St. John as an avowed American. Whoever thought we had "sold out," John B. Finch and the few Masons in the great Pittsburgh convention did not. We saw Daniels, and learned that he belonged to no secret order.

We are now prepared, when the time comes, to go into an American nominating convention, *and the Cynosure will support the nominees of such convention provided the said nominees stand square on the American platform*, and are good worthy men.

"But why did not St. John come square out and accept our nomination?"

Ans. He has not told us why.

He has since been speaking over the whole country against the liquor crime, and has reached thousands who would never have heard him had he been billed as our American party candidate against the lodge. Perhaps, however, he should have done so; made a martyr of himself and looked to God for the martyr's reward. But we know no Scripture which commands us to force men into martyrdom. As it was, St. John was hung by the neck, and photographed over the country with his neck stretched a foot long. We Americans, who own houses, might sell our houses over the heads of our families, and use the money to spread our principles, and do much good by such self-denial and heroic sacrifice; and we should do so before we would worship devils in a lodge. But we should hesitate to denounce others for not making thankless beggars for the good of our cause.

In short, the *Cynosure* is entirely in accord with *The Free Press* and *The American*, whose recent able editorial set the reasons of the past and our purposes for the future in a just and reasonable light.

As our annual meeting, next June 17th, approaches, everyone interested in the reform should send suggestions and prepare to attend the meeting. Secretary Stoddard is hoping for a strong representation from the South; and the Knights of Labor are arousing public attention to our cause.

"THE CHRISTIAN VOTER."

A writer in this issue, page 3, under the above heading, asks: "Can a Christian swear allegiance to this government and be loyal to Christ?"

Answer:—Not the same fealty and allegiance to both. "Christ alone is Lord of the conscience, and hath left it free from the commandments of men."—*Presbyterian Form of Government.* As Christians, we are bound to "bring every thought into obedience to Christ." As citizens, we swear to "render to Cæsar the *things of Cæsar*," not "the things of God;" and the moment Cæsar demands of us, not pennies but sins, he loses authority and we "obey God rather than man." So of all human institutions. Children are to obey and, if required, swear or promise to obey parents, till parents require sin: then they must obey God. If imperfections and inconsistencies even made obedience sinful, there could be no families and no governments; for none are perfect.

The United States Constitution is the best there is—far better than Nero's, which Paul and Christ recognized as "ordained of God." It secured trial by jury to every man, white or black, whether the thing in question was his horse, his hog, or himself. But that same constitution sent back slaves without jury trial. We swore to and voted under the constitution, not its inconsistencies, as a child is to obey his father sober, not drunk. And the right and duty of private judgment is the foundation and fountain of all rights. Conscience is not, must not, can not be forced.

Christ and his apostles paid taxes to heathen governments, and taught Christians to pray for "kings and all in authority," though heathen. But they would not worship their gods, nor obey laws which required crimes or sins, even from Daniel down. But when Garfield swore on his mother's Bible to "defend the constitution and administer the laws," he swore the whole constitution into the Bible, and the whole Bible into the constitution, bating false interpretations, translations and imperfections, of which every man must at last be his own judge. And now that every voter is a ruler, every text which requires him to rule with diligence commands the Christian to vote.

We give the above in compliance with the request of an esteemed brother, whose article we print, without committing the *Cynosure* to further discussion of the theme.

AMERICAN CIVILIZATION.

"*Our civilization is the bullet, and the policeman's club.*" "*The fountain of right is might.*" "*Let working men arm.*" "*Private capital reyresents stolen labor.*"

The above mottoes were carried in a procession of 4,000 men, on Sabbath morning, April 25, in the city of Chicago, under seven blood-red flags, which mean war to the knife, and the knife to the hilt, and was borne along a huge tun or beer hogshead, gaily ornamented.

In China the birth of a little girl leads to a parental council, whether to save or murder the child. In the United States child-murder is confined to brothels, saloons, and lunatics; and those who murder infants the law hangs, as it does other murderers. And the civilization where labor and laborers have the best, if not the only chance, that of England and the United States, is the civilization on which the bitterest wrath is poured out. In England a born Jew, whose race is the foot-ball of the nations, has been Prime Minister; and in the United States the fact that a man has split rails, and run a river scow, aids his chances to become President.

It would be an edifying report, could the facts have been carefully gleaned, how many wives were beaten, how many children driven out, and how many of these patriots from foreign lands were too drunk to do either, on the night of Sunday, April 25. Poor oppressed and starving laborers, decked with ribbons and drunk with beer!

But our danger is not from such. From Jack Cade to the Chartists, tongue-valiant victims of idleness and vice have exhorted laboring men to "arm," seize property and murder its owners. But such movements are and have been mere hypocrisy and sham. Capital made the beer which they drank on that Sabbath, and the casks which contained it; the cloth which they wore, and the thread and needles which sewed it into garments. Folly and absurdity are no names for such madness. They never can succeed, till laziness can whip industry; drunkenness, sobriety; and vice becomes stronger than virtue.

Our danger is the invisible forces, evil agents, "principalities, powers, wicked spirits in high places," against whom we "wrestle." These are the gods of secret orders, which run the labor organizations; and Christ said their chief was both liar and murderer, from the beginning, yet capable of seeming "an angel of light." These made the crusades, which made Palestine and South Europe one vast graveyard of sincere but deluded pilgrims. They were "knights," "troubadours," "saints" and what not, brave without courage, and religious without virtue, and turning the church of St. Sophia into a religious brothel, they slept on the tomb-tables of dead saints of that Saviour who denounced fornication and restored marriage, whose sepulchre they would wrest from the Turks.

These are the men whom we have to fear. They are the Fifth Monarchy men of Cromwell's day, and of all ages; who took off gates by night to make the world a common. They will take property from those whose industry has earned and whose prudence has saved it, to put it into the hands of the thriftless, weak and improvidential; or, worse still, into the hands of the State, to be run by political hacks and pot-house politicians.

In all these Socialistic organizations there are secret initiations, oaths and worships, which put the few sensible men who stray into them into an attitude to receive those devils who entered the Magdalene and infested the Gadarene demoniac. Then these good men and brave, like Cromwell's Major Harrison, and his crew, become at once dangerous and desperate. They are the best men "spoiled and corrupt into the worst."

We read in the Apocalypse (Rev. 16: 13) that John "saw three unclean spirits, like frogs"—teaching forces, out of the mouth of the devil direct: one out of the mouth of the false prophet, or Mormonism of all ages; and the other out of the mouth of the beast, or false religious worship, invented by men. These frogs live in air or water, church or

world, and are at home in each, as we have seen in ponds and puddles in our boyhood. We are told, too, what these frogs are; that they are the spirits of devils, working miracles, which go forth to the kings of the earth and the whole world." We are told, too, that the inhabitants of the earth, not Christians, shall make an image of the false religious beast, or secret empire, which shall become so popular and powerful that "none may buy or sell" who have not that beast's mark or that of his image. He must join their "union", or starve.

Now that spurious religion is that beast; that Mormonism is the creation of a false prophet; and that the secret lodge empire bears their image needs no proof but bare inspection; and that they intend none shall work or do business who do not join their union, and receive their mark, need no proof but the news of the day.

Now these pictures are certainly startling; and, though prophecy is generic, and no Scripture is of any private particular interpretation, it surely looks as though men who can sympathize with the Godless, Christless, Sabbathless, drinking, swearing men of April 25, and yet walk and talk and pray with Christians, have the spirits of frogs, and can live in one element as well as another.

But what is to become of Jay Gould and the water-stockers who grind the faces of the poor? *Ans.* Pronounce on them the woes which are written in that Book. The rich and the poor meet together. The Lord is the maker of them all. They are alike sinners, to be saved by grace. But if there are only two worships on earth, Christ's and Satan's, and if the Apocalypse, though pictorial, is a true book, then we are nearing what John saw, while in the Spirit on the Isle of Patmos, when the "cities of the nations fell,"—the homes of these devil-worshiping organizations: "And there fell upon men a great hail out of heaven; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16: 19, 21.

THE CENTRAL LABOR UNION VS. CHRISTIAN CIVILIZATION.

The following extracts from the address to the workingmen by the Central Labor Union shows the real animus of the secret-cut labor organizations:

"The laboring class will not be free from the existing state of misery and want until the means of life, the land, the means of production, etc., have become the property of the people. Then there will be no ruling and no ruled class, no possessing and no starving class, but only a class of workers enabled to enjoy life.

"Therefore, workingmen, organize, and fight the present capitalistic system. If you are willing to do so, it is of importance that you should not hesitate. And, still, to-day the working classes rather support this system than battle against it.

"For instance, you pay moneys and dues to churches, and support the preacher, who praises this damnable system of society as an institution created by God. Therefore, workingmen, away from the church and organize.

"Workingmen, join the unions of your respective trades, and with them join the Central Labor Union. If there is no organization of your trade in existence, apply to the Central Labor Union, 54 West Lake st., and organize one with its assistance. Organized, you can introduce the eight-hour work-day, abolish the abominable piece-work, and thereby take the first step to your emancipation. Shun the preachers and the capitalistic press, and subscribe for and read your own organs here in Chicago—the *Arbeiter-Zeitung* and *Alarm*, and make war upon the existing miserable state of affairs, and secure your rights and independence."

It will be seen that the "war" is not against capital merely, but against all individual property whether in land, house or home. It is a war against civilization, and that upon which all civilization rests—the Christian religion. We do not believe that the great mass of those who compose these labor unions are ready to make war on all right to personal property, on all law and all religion. We doubt not that many are thoroughly honest and well-intentioned towards the body politic. Some, as it is intimated, are members of churches, and have abiding faith in the teachers of the Gospel; but the leaders are not such.

There is, perhaps, no more striking evidence of the power of him whose coming is "with all deceivablness of unrighteousness in them that perish" than such organizations and declarations. They have evidently received those strong delusions that they might believe a lie. To all honest laboring men we would say that the remedy for their burdens is not in sapping the foundations of the social fabric, nor is the attempted overthrow of Christianity, the Sabbath and other Christian institutions, but rather in their maintenance and enlargement. There never was so good a friend of the laboring man as the Divine Carpenter of Nazareth. There was never a system so well calculated to secure the highest blessings to all the sons of toil as the Gospel which he proclaimed. Defective as our representative Christianity questionably is, it is the light of the world and the hope of humanity. The leaders in this movement, the men who published the foregoing address, are, whether consciously or by virtue of being deceived, the worst enemies of the working man and of all conditions of society. The problem of social improvement may rightfully engage the attention both of the laborer, the legislature and the minister of religion, but it is to be worked out not by Sabbath desecrations, fulminations against the present order of society, and not by secret conspiracies against the uninitiated, but rather by temperance, patience and appeals to reason, and to the enlightened moral sense of the people. Our greatest danger is from these blind leaders of the blind. If their counsels prevail the streets of our great city will run with blood, and the condition of all men, including the laborer, will be inconceivably worse.

SATAN RESISTING SIN.

We see it stated in the city papers that in case of any outbreak against the civil authorities, of which there has been threatenings, there are several armed and trained bands outside of the regular military bodies to which the city government might appeal. For example, there are the Knights of Pythias, all armed and drilled, which are said to number more than 7,000. The Patriarchs militant are, perhaps, equally worthy of being considered, while the Knights' Templar have exhibited the vastness of their numbers and military proficiency on many occasions, and notably in the summer of 1880, when all Chicago was captured by them, and the saloonkeepers are said to have received one million dollars as their compensation for inspiring enthusiasm.

It seems to us, however, that inasmuch as membership is often held in common in these orders, and that they are all children of the same parentage and have principles and sympathies altogether alike, it would be a somewhat unnatural, if not hazardous, thing to expect to put down one kind of secret orders by aid of others. Conspiracy is not likely to be put down by conspirators, and the men who secretly arm and drill, whether socialists or knights, are deserving of that title. We trust we may never have occasion to call on the military power to repress lawlessness in our city; but should such contingency arise, it will not be the men who are secretly sworn to their order, and who are fighting in its name, that the people will look to for protection, but rather to those who have a single allegiance.

THE GREAT DANGER.

"The greatest danger of the working people in this country just now comes from the widely prevalent notion that a crime committed in behalf of the cause of labor is excusable and should not be punished. That idea has to be got rid of at any cost."—*Law and Order.*

But whence this mistake? It is not to be inferred that laboring people have a lower standard of morals, or are disposed to be worse citizens than the non-producing classes. Nor is there any evidence that the severity of their suffering is such that they are forced into crime as a means of securing the necessaries of life. The fact that all over the land there is a demand for shortened hours of work, and frequent strikes when there is no complaint on account of wages, shows that it is neither lawlessness in the ordinary sense nor the oppression of employers that has "filled the land with violence" and crime. The mistake comes from supposing that the "order" of the organizations of which they are members is sufficient warrant for any act that it requires. They have taken an oath or solemn pledge to obey such "order," and they hold that such a covenant is morally binding. In this the labor organizations are not peculiar. Other societies that are merely speculative, and which include some distinguished citizens and ministers of religion, have set the example of such subjection, and done much to educate the public mind to the idea that individual responsibility is merged in that of the organization. As the soldier who simply executes the command of his officer is not supposed to be morally responsible for his acts, so those who obey the command of their orders plead, and believe in, a like exemption. The mistake is in suffering such organizations to exist. There is no human authority that has a right to command the intelligent adult but the State, nor even then except in subordination to Divine law. So long as men of influence set the example of membership in oath-bound fraternities organized on despotic principles, they have no right to wonder that men commit crime in the name of their union and think they are excused. It is this idea that must be "got rid of at any cost.

NOTICE.

The annual meeting of the National Christian Association will (D. V.) occur as provided by by-law No. 4, at 221 W. Madison street, Chicago, on Thursday, June 17th, approx. Official notice will doubtless appear next week.

J. P. STODDARD, *General Agent.*

Not only corporate members, but every friend of the cause should make a note of this, and where possible, arrange to attend this important annual gathering. J. P. S.

The Chicago Christian Association, opposed to secret societies, will, D. V., meet at the hall on the second floor at 221 W. Madison street, May 10, at 7.30 P M. An addres by Rev. J. P. Stoddard is expected. All members and the public are invited to attend.

A few years ago laboring men struck for piece-work. They thought it altogether unjust that men should not be paid in proportion for the work that they accomplished. Now, under the inspiration of secret unions, they strike against it, and demand that all men shall receive the same pay, irrespective of their ability or willingness to labor. The outcry of the Socialists at their meeting of Sabbath, the 25th, was: "Down with piece-work! Let us have eight hours a day for all!" Such is the demoralization that lodgeism inspires.

The Board of Directors of the N. C. A. met at their hall, 221 W. Madison street, at 10 A. M., Saturday, May 1st. The meeting was called to order by the president, Rev. J. Travis, and prayer was offered by Rev. J. L. Barlow. Reports were made by the secretary, the treasurer, and the general agent. It was voted to hold the annual meeting on Thursday, the 17th of June, at this hall, and to have an evening session for public addresses at some more commodious place. It was also voted that the American party be granted the use of the hall for a meeting on Friday, the 18th. A considerable amount of miscellaneous business with reference to reform work in different States was transacted.

The attention and space given to the consideration of the question of the Constitution and Commission of the United Brethren church, as they are related to the secrecy question, has been of interest to our readers generally, but more to those connected with that people. We think, however, it concerns us rather to know what is in harmony with the commands of God than with any rules and principles of human devising, however excellent. Whatever may be true about the validity of the present Constitution of the U. B. church, or of the right and duty to frame a new one, it is none the less true that the Great Constitution from which all others get their validity says, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." We suggest that we should give more attention to this Constitution, and relatively less to that of a religious denomination.

The Knights of the Golden Eagle is a secret order founded in Baltimore, Md., 1873. It has for its main object, says its organ, to promote benevolence. "The ritual of the order is, perhaps, unexcelled for beauty and impressiveness, and consists of three degrees, viz.: First, or Pilgrims' Degree; Second, or Knights' Degree; and Third, or Crusaders' Degree, and has for its theme the aims and struggle of the Christian warrior to gain the immortal crown. Its impressive lessons are calculated to lead men to a higher and nobler existence, and teach them the principles of fidelity, valor and honor. Any person to become a member must be a white male, twenty years of age or upwards, of good moral character, sound mentally and physically, a believer in a Supreme Being, and sign his own application for membership." We want to suggest an infinitely better order. In the society, of which Christ Jesus is head, there is neither male or female bond nor free. It teaches true and not spurious benevolence, and leads all its members to "fight the good fight and lay hold on eternal life." The above is one of the devil's substitutes by which he seeks to entrap those not rooted and grounded in the faith. To be a Christian warrior and gain the immortal crown is surely a noble object, but it will never be obtained by any such methods. May God save his people from these innumerable devices of the wicked one.

THE HOME.

FORSAKE ME NOT.

[illegible]

—*J. G. Whittier.*

HOLINESS.

BY MRS. H. E. HAYDEN.

[illegible] fact that nine-tenths of the [illegible] United States do not believe all of [illegible] Many of them say they do not believe [illegible] They don't believe we can live without [illegible] Christ will save us by covering up our [illegible] unrighteousness. Such ideas savor [illegible] Catholicism that God's sanctification [illegible] ex nihilo. Where are our Protestant [illegible] preaching? The purity and spotless [illegible] church is taught all through [illegible] it is passing strange that any ministers [illegible] and not understand the [illegible] holiness. Next to the atonement [illegible] central doctrine of the Bible. [illegible] age of the world the Lord [illegible] Almighty God; walk before [illegible] perfect." Gen. 17: 1. Still [illegible] of Noah, "Noah was a just man [illegible] generations, and Noah walked with God." Gen. 6: 9. Here we see that Noah [illegible] by the help of God, while all [illegible] were sinners. Again God [illegible] a man in the land of Uz [illegible] and that man was perfect and [illegible] feared God and eschewed evil." [illegible] Christian contradict the [illegible] can be perfect in this life? [illegible] disciples in that memorable ser- [illegible] "Be ye therefore perfect, even [illegible] is perfect." Matt. 5: 48. [illegible] the Son of God, to be obeyed [illegible] command to keep the Sabbath [illegible] says in Luke 6: 40, "The [illegible] Master, but every one that [illegible] is as his Master." Here we see that [illegible] character like the Master, [illegible] Then who will dare dis- [illegible]

[illegible] of Christ, "Whom we [illegible] and teaching every man [illegible] present every man per- [illegible] Col. 1: 28.

[illegible] "Therefore leaving the [illegible] of Christ, let us go on [illegible] writers would urge their [illegible] sanctification or perfection [illegible] the church of Christ would [illegible] such as she never has [illegible] memorable prayer for the [illegible] "Now the very God of peace [illegible] pray God your whole [illegible] be preserved blameless, [illegible] Jesus Christ. Faithful [illegible] also will do it." 1 Thess. 5: 23, 24. [illegible] should be praying that [illegible] are arrayed in the spot- [illegible] There are so many texts [illegible] seek first pardon, and [illegible] beloved says: "And [illegible] hope in him purifieth himself [illegible] pure." 1 John 3: 3. This [illegible] texts represent a Christian, one that has a hope in Christ, and he purifies himself; he goes to Christ and asks him to wash his heart and make it whiter than snow. Christ says, in John 15: 2: "Every branch in me that beareth fruit, he purgeth it that it may bring forth more fruit." Here is branch bearing fruit representing the young convert. Then the Father purges or sanctifies it that it may bear more fruit. Yes, John Wesley said that one sanctified soul was equal to ten justified ones in the work of God. Now, young convert, don't you want the blessing of holiness, so that you may have a powerful influence for good? Then consecrate yourself and all you have anew to God, and pray earnestly and believe for it and you shall have it. Christ, in speaking of the Holy Ghost, said to his disciples: "For he dwelleth with you and shall be in you." St. John 14: 17. The disciples were not sanctified and filled with the Holy Ghost until the day of Pentecost. St. Paul said, in addressing the little church of Ephesus: "Have ye received the Holy Ghost since ye believed?" Acts 19: 2 St. Paul understood well the Divine order of work in the church; first, pardon, and then the Divine nature imparted, and he was constantly urging the church forward to higher attainments. It is written in 1 John 4: 17: "Herein is our love made perfect that we may have boldness in the day of judgment, because as he is so are we in this world." This text plainly teaches a state of imperfect love, and a state of perfect love. Holiness teachers do not teach angelic perfection; no, it is Christian perfection; a heart full of love Divine like that of the Son of God, and is a most glorious experience, O hallelujah! The old man of sin crucified, dead and cast out, thank God! The Bible is full of texts representing the church as holy and separate from sinners. God said to the Jewish nation: "If ye will obey my voice and keep my covenant, ye shall be unto me a kingdom of priests and a holy nation." Exod. 19: 5, 6. David says, in praying for purity: "Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow." Ps. 51: 7. Some ministers will read this text and then sing it once again, and turn right round and preach from the pulpit that we are all sinners; we cannot live without sin (I would either believe it or I would stop singing it). From such teachers will the Lord deliver his people. God says to the Jewish church in Is. 1: 25: "And I will turn my hand upon thee; and purely purge away thy dross and take away all thy tin." Just so to-day. God will cleanse and purify every one of his children, and purge away all the dross of the old Ademic nature, if we will consecrate all we have anew to him, and pray earnestly for the cleansing blood. Zacharias, the father of John the Baptist, while filled with the Holy Ghost, said: "That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life." Luke 1: 74, 75. This text alone is sufficient to forever shut the months of those who teach that we cannot be sanctified until death. St. Paul says: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness and the end everlasting life." Rom. 6: 22. In Eph. 4: 24 it is written: "And that ye put on the new man which after God is created in righteousness and true holiness." How much sin is that left in man's heart when he is created after God in righteousness and true holiness? In Heb. 10: 2 it is written: "The worshipers once purged should have no more conscience of sins." That is true; when sanctified wholly we no longer feel the remains of the Ademic nature rising up to trouble us, but we feel a sense of inward purity and holiness. The apostle Peter says, in summing up the church: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." 1 Pet. 2, 9. Now, in the face of all this Scripture, how dare any minister of any denomination say that we are all sinners and yet in some way we will get to heaven. In the Bible the Lord nowhere calls his church sinners. They are called disciples, friends, Christians and saints.

Harmon, Illinois.

MISSIONARY WORK ON THE CONGO.

Whatever may be the ultimate results, from a political or commercial point of view, of Stanley's most recent successes upon the Congo, and the establishment of its free State, there can be no doubt whatever that the impetus given thereby to missionary effort in equatorial Africa will be immense, and the gain to humanity and civilization simply incalculable. At one time it was believed, and not so very long ago, that the natives of the vast region now for the first time explored, were among the most savage and barbarous of their race. Some went even so far as to affirm that they were altogether beyond the reach of any humanizing influence whatsoever, and, in fact, were "utterly irreclaimable." But enough has already been done by this indefatigable and dauntless traveler to dispel forever such an illusion. It is true that during Stanley's first descent of the Congo, in 1876–7, they menaced his party, as he himself admits, "with unaccountable ferocity," but the reception they gave him on his return was altogether of a different nature, and the most cursory perusal of his interesting narrative will be sufficient to show that under kind and judicious treatment the Central African yields to none in his general tractibility and in his keen appreciation of the advantages likely to accrue to him from a friendly intercourse with the white man. The dominant thought, indeed, of the Christian reader, as he turns over the pages of these stirring records, is one which the Saviour's own figurative language has most fittingly expressed: "Lift up your eyes and look on the fields, for they are white already to harvest. Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest."

In 1877 a small band of missionaries, sent out by the Baptist Missionary Society, successfully established themselves where in times gone by Christianity in another form had seen so many trials and triumphs under the Portuguese, in the ancient capital of San Salvador. Since that time there has been a generous rivalry between this and the various other religious bodies whose representatives are toiling nobly in this vast field for their Master's cause. Following closely upon the steps of the International Association's expedition, whose province it was to acquire the requisite knowledge and to otherwise prepare the way for enterprise of every kind, we see these devoted missionaries zealously commencing and extending the good work in which it was their purpose to engage, utterly regardless of both danger and difficulty. To all of them alike Stanley gives the due meed of praise. "The English Baptists," he writes enthusiastically, "have carried the banner of peace up the Congo beyond the equator; and the American Baptists, taking up the work begun by the Livingston Congo Mission, are urging on the civilizing work side by side with their English brethren. London and church missionary societies have planted their Christian flags on Lakes Victoria and Tanganyika. The African Lakes Company and the Free Kirk of Scotland are earnestly at work on Lake Nyassa, and are advancing to Lake Tanganyika." From all these bodies, as he elsewhere remarks, "pious missionaries have set forth devotedly to instill into the dull, mindless tribes the sacred germs of religion; but their material difficulties are so great that the progress they have made bears no proportion to the courage and zeal they have exhibited." So much the greater honor that they have accomplished, so much.—*The Quiver for April.*

BISHOP TAYLOR AND AFRICAN MISSIONS.

Some time ago, Bishop Taylor, of the Methodist church, undertook to establish a missionary colony on the Congo river. We give below a reinforcement of this colony.

A second detachment of missionaries sailed on Saturday by the City of Chester for Liverpool, whence they will go by steamer to the mouth of the Congo river and the West African coast to reinforce Bishop Taylor's party, that left New York a year ago. The missionaries carry with them a small cargo of dry-goods, canned food, farming implements, Bibles, tracts, hymn-books, rifles and shot-guns. It will take them nearly three months to reach the Congo. On their arrival they will be met by Bishop Taylor, and the leader of the party will then receive directions and sealed instructions as to their ultimate destination. This, it is expected, will be about 500 miles into the interior of Africa. They will sail up the Congo as far as navigation will permit, and then go the remainder of the way with teams or on foot.

A number of the party are from the far West, having been brought up in Oregon and used to roughing it there. The party number in men, women and children twenty persons. Two of them are ministers and two of them are physicians. One young woman, a Miss Britain, is just from a ladies' seminary, and an older woman, Mrs. Cliff, has been a missionary among the Indians. A colored man in the party named Judson was graduated several months ago from a university. The others are mechanics, farmers, a surveyor and a school-teacher. The Rev. Mr. Shoreland, Dr. and Mrs. Clark Smith and four children and Surveyor Burr are from Oregon. The Rev. and Mrs. J. H. Cooper are from Wisconsin, Dr. Harrison and Missionaries Cameron, Walker, Steele, and Mr. and Mrs. Elkin are from Ohio. A Mr. Bakes is from Brooklyn, and Mr. Starter from Missouri. They will be divided into

parties of two or three among the natives, a distance of 100 miles from each other, so as to establish a chain of stations across the continent of Africa. Each of these stations will be visited at intervals by the ministers and physicians, and the farmers and mechanics will go to work teaching the natives how to cultivate the land in a civilized manner, how to read and write and the principles of the Christian religion.

The first party of more than a hundred are now colonized in Africa, and by the latest reports are doing well. The accounts state that with a little attention to the simple rules of health, and by occasionally taking quinine, it is as easy to become acclimated in Africa as in the United States. All the missionaries are members of the Methodist Episcopal church, and have been specially selected for this expedition. The work is supported by voluntary contributions. During last week a farewell conference was held daily for the missionaries at the Central Methodist church, in Seventh avenue, of which the Rev. Bidwell Lane is pastor. The meetings were crowded. They were conducted by the Rev. Drs. J. P. Newman, J. M. Reed, S. R. Day, B. M. Adams, J. N. Fitzgerald, Asbury Lowry, and other prominent ministers of the Methodist Episcopal churches.—*Midland.*

A STRONG BROTHER.

"Run out to the shed,little one, and bring a bit of wood for mother. I'd go myself, only father will be here to supper soon, and I'm in a hurry. Only a little—you're such a mite of a thing."

Kitty was proud of being asked to do such a big thing, and toddled out with lively steps. Plenty of light wood lay in the shed, and she could have carried a few of the small sticks very easily. But the little girl wanted to do great things, so she piled some of the sticks of hard wood on her arm, and struck out bravely for the house.

But poor little girl! they grew heavier every short step, and before she was well out of the shed one stick went one way and one another, and then the whole went down. But she picked them up again and tugged on.

"Don't bring so much, darling," called the mother, catching sight of the toiling little figure. "Bring only two sticks."

But Kitty did not like to give up. With uncertain little steps she kept on until she struck her foot against a small stone. And then lassie and wood and all went over.

Mamma was about to go and help her when her brother Jim came around the shed into sight. He was ready for his supper, and would have passed Kitty without much notice if he had not caught a glance at the woebegone little face.

"Ho, little sister, what's the matter? Hurt your foot? Such a heavy load! Yes, too heavy for Kitty. But brother's big and strong. See now!"

He flung the wood over one arm, and held out his other hand.

"Take hold!" With a warm, strong grasp he took her hand, and suiting his steps to hers, led her along with petting and encouraging words.

And the tears came into mother's eyes as she watched the two. The way is long and the burden heavy for others than little Kitty. But an Elder Brother stands close beside the over-burdened pilgrims, ready to lift the loads of care and grief, and with his strong right hand to lead and support over rough paths; all the while giving words of loving sympathy and cheer to weary sorrow-worn hearts.

The mother could not have said all that she felt to Jim. But the touch of her hand on his head was very tender as she whispered: "You're a real help and comfort to Kitty and me."—*Sydney Dayre, in N. Y. Observer.*

THE SENTINEL.

"Mamma," said little Earnest Brooks, who was standing by an open window overlooking a number of fields in which the young corn was beginning to show itself, "mamma, I wonder why that rook sits so still on the very top of the highest tree in the row; I have watched it for ever so long and it has not moved. Why does it not go down into the field where the others are?"

"Where is it, Earnest?" asked his mother. "O, I see it now! It is a sentinel."

"A sentinel, mamma? What is that?"

"It is keeping a look-out, so that no enemy may approach the others. If anyone came in sight it would call to those in the field, and then they would fly away before any harm could befall them."

"But, mamma, rooks cannot talk; so how can it tell the others?"

"They do not talk as we do, Earnest, but they understand each other perfectly well."

"O, look! look!" cried Earnest at that moment, "the rooks are all flying away in such a hurry. Do you think the sentinel told them to go?"

"I cannot tell," answered Mrs. Brooks, "but very likely it did. Yes, now I can see the cause of their fright."

"Do you, mamma? What is it?" asked Earnest.

"There is a man coming across the further field, with a gun in his hand. Perhaps, if it had not been for the sentinel, he could have shot some of the other rooks. The one you noticed on the top of the tree gave a warning note, and away they all flew, as you saw."

"Now," said the little boy, "the man with the gun has gone past, and the rooks are coming to the field again."

Soon after this Mrs. Brooks told Earnest to sit down beside her, as she wanted to tell him something, and when he had taken his seat his mother said:

"Do you know that every one has a sentinel, Earnest—papa and mamma, and you, my boy, and little sister, and every one else?"

"But, mamma, where are they?" inquired Earnest, looking round.

"O, you cannot see your sentinel, but you can feel it," replied Mrs. Brooks. "I think you felt it this morning; I hope you did."

"I do not know what you mean, mamma," returned Earnest.

"When you were so angry with your little sister, what did you feel?"

"I felt sorry afterward," said Earnest.

"Yes, and it was your sentinel, conscience, that made you feel so. God has placed a conscience in your heart, and that is what is called your sentinel. It was that that called to you and told you that anger was trying to take you prisoner; but you did not listen to its voice, and then afterward upbraided you for not doing do."

"Suppose the rooks had not obeyed the voice of their sentinel, what would have been the consequences, do you think?"

"I suppose some of them would have been shot."

"Yes, most likely; and when you let any sin become the master of you, you are acting more foolishly than the birds would have done if they had refused to take their sentinel's advice; for no sin, however small you may think it, can gain a mastery over you without robbing your heart of some of its purity. Sin leaves a stain behind it wherever it goes. Think of this, my boy, and try always to listen to the voice of your sentinel, conscience."—*Youth's Companion.*

TEMPERANCE.

SAVED BY GRACE.

A TRUE STORY.

It was at the close of a temperance address that I heard the following story from the lips of the pastor, an intellectual-looking man with a frank, open face that betokened a clean soul and a steady purpose. I give it in his own words, as nearly as I can remember. He was touched by the words of the speaker, who had recommended the grace of God as the only sure means of overcoming the power of habit.

He said: "I can testify to that from personal experience. You have heard me say that I have no hardness against the drunkard or rum-seller, for I have been both myself, and would fain lead them to a better life. I was brought up in a liquor-selling hotel, and I could tell you many a harrowing tale of a ruined manhood and suffering families. Of all who came for drinks, perhaps there was no more hopeless case than that of A. Again and again he had tried to reform, but the habit possessed him like a demon. His naturally fine talents were obscured, the respect of mankind forfeited, and he roamed the streets or rolled in the gutter, dressed in filthy rags. After he was converted I talked with him about mending his ways, but he said: 'Boy, you don't know what you are talking about. You are too young; you were never bound down by habit as I am. It's no use for me to try.' I told him more than I can tell you of the power of an inherited appetite, fostered and increased almost from my babyhood up, and I told him of the 'glorious liberty wherewith Christ had set me free;' how the old craving born in me was all taken away when I came into the kingdom, and Satan no more had dominion over me, and he said, 'Well, you do know something about it.'

"But still he drank, and not long after, two or three companions went with me to his room, whither he had gone, jug in hand, to drink himself to death.

"We stayed with him for three or four days; we fed him, we watched him, and we prayed over him, he drinking all the while. At length we persuaded him to go to a prayer-meeting, and God touched his heart. An opportunity was given to go forward for prayers, and he reeled out. You would say, perhaps, that a drunken man could not become converted; but I declare that he rose from his knees a sober and thoroughly converted man.

"It was years ago, and never from that day to this has he had a desire for drink. He has a happy home of his own, and is an honored and useful member of society."

The words carried conviction to every heart; and as we looked into the face of the preacher and heard him tell of the slippery paths in which he himself had trod, and noted how God had removed all traces of an evil life from his face, so that none was purer or more saintly, none could doubt the power of God to save even to the uttermost.

A JUDGE'S ESTIMATE OF RUM SELLERS.

Hon. F. M. Hubbard, Judge of the Eighth judicial district of Iowa, in passing sentence upon some liquor dealers for violation of the prohibitory laws of the State, said: "While there are greater crimes known to the law which are punishable with greater severity, there are none which involve more of those qualities known as despicable meanness and audacity than the selling of intoxicating liquors. There is something in the taking of human life instantaneously that shocks and terrifies the minds of all; and yet we look upon the man who takes human life quite as surely, but by a slow, lingering process, if not without condemnation, at least without horror. You who stand before the court for sentence are in every moral sense murderers, and you are within the spirit, if not the letter, guilty of man-slaughter; for the law says that whoever accelerates the death of a human being unlawfully is guilty of the crime. Your bloated victims upon the witness stand, who undoubtedly committed perjury to screen you from the law, not only abundantly testify that you are accelerating death, but that you are inducing men to commit still greater crimes than your own. You still maintain the appearance of respectability, but how morally leprous and scrofulous you are inwardly! The ruin, poverty and idleness which you are inflicting upon this community declare, as from the housetops, that you are living in idleness and eating the bread of the orphan, watered with widow's tears. You are stealthily killing your victims, and murdering the peace and industry of the community, and thereby converting happy, industrious homes into misery, poverty and rags. Anxious wives and mothers watch and pray in tears nightly, with desolate hearts, for the coming home of your victims, whom you are luring with the wiles and smiles of the devil into midnight debauchery.

"One can have no adequate conception of a cataract until he has seen Niagara, nor of the terrible fury and grandeur of a storm in mid-ocean until he has witnessed one; so no one can know the utter degradation and total depravity to which his species can be brought until he looks upon the desolate ruin caused by your hellish traffic. You are persistent, defiant law-breakers, and shamelessly boast that, in defiance of the law and moral sense of the community, you will continue in your wicked and criminal practice. It has, therefore, now become the imperative duty of this court to let fall upon you so heavily the arm of the law that you shall either be driven from your nefarious traffic, or ruined in your fortunes or wicked prosperity. You have become a stench in the nostrils of the community, and all good men are praying that you be speedily reformed or summarily destroyed. By the providence of God and the favor of this court, their prayers can be speedily answered by signal and exact justice for your crimes.

"And, finally, let me entreat you, if you are not lost to every sentiment of humanity, to desist from your criminal, vagabond traffic and betake yourselves to some honest calling for a livelihood, that you may yet become virtuous, useful citizens, and entitled to the respect of a Christian community. If you persist in this way your ruin is certain, and you will receive, as you deserve, the execration of mankind. You may think that the sentence of the court is harsh and unjustly severe; but the court assures you that, compared with your crimes and the desolation you have already brought upon the community, it is mild in the extreme.—*Christian Secretary.*"

—The Moravian church in the United States reports for its two districts, the northern and the southern, 10,296 communicants—an increase of 115; 1,456 non-communicants, and 5,022 children; making a total of 16,775 in the church community, against 16,895 in 1884. There are about sixty pastors.

REFORM NEWS (Continued from 5th page.)

when he should be taken sick. Some of the speakers had the frankness to admit that it was a system of insurance. And, when I thought of Christ writing his law of love in the hearts of those whose sins he blots out with his own blood, and constraining them to do good, hoping for nothing again, the difference between true charity and Odd-fellowship seemed as wide as the difference between human selfishness, planning for personal advantage, and the Divine love that was manifested in the life of our Lord Jesus Christ, and is reproduced in those who are truly given to him and taken under the lead of his spirit.

I am inclined to think that this gathering of the Odd-fellows, which was preceded by the shipment of three car-loads of beer to Belvidere, and which closed in the revelry of the dance, will retard rather than hasten the millenium. C. F. HAWLEY.

LITERATURE.

MASONIC OUTRAGES.—INTRODUCTION.—"He that doeth evil hateth the light." These words of the great Teacher are not only true of every wrong-doer, but of every system of wrong-doing. All who are connected with any system of organized wickedness instinctively resist its exposure, as though it were a personal injury. The measure of evil in such organic wickedness will be its hostility and resistance to such opposition and exposure. The obloquy, hatred and violence visited on those who expose and make war on the sins of their age are but the reaction of the powers of darkness against the kingdom-light, and indicate not only the strength of the evil, but the faithful earnestness with which it is opposed. A single glance at the world's history makes this abundantly evident. The crucifixion of our Lord and the martyrdom of his saints were the Satanic testimony of the greatness of the mission of him who "was manifested that he might destroy the works of the devil." They indicated both his hatred and his fear. The resistance to the reformation of the sixteenth century was such as was to be expected from the gigantic and hoary iniquities it was destined to remove. The war of the great rebellion, with its terrible outlay of treasure, suffering and blood, was not only a Divine retribution for the sin of slavery, but was, in an important sense, a *measure* of that sin. Satan is intrenched in every system of iniquity, and his struggle for its defense and promotion will be in proportion to its importance to the realm of darkness. Tried by this test, the system of Freemasonry, together with the myriad organizations that are its legitimate children, will be seen to be enormously wicked. In the resistance to all efforts of exposure, it has stopped at no duplicity, nor hesitated at any violence that gave hope of accomplishing its purpose. To a mere dissent, it has made no objection. Its advocates have even not been offended when it has been caricatured and classed with follies; but to an honest, earnest exposure of its inherent wickedness it has presented the terrible and undying hate which its Satanic author has towards all that robs him of power. I propose to briefly show some of these manifestations of violence and crime.

THE AUTHOR.

Chicago, April 27, '86.

RELIGIOUS NEWS.

—Prof. E. G. Paine writes that the Minnesota W. M. Conference elected J. E. Gould and himself as delegates to the Interdenominational Anti-Secrecy Convention. By the way, when and where shall that convention be held?

—Mr. D. L. Moody preached three times on Sunday—in the morning in the First Presbyterian church, and in the afternoon and evening at the Casino Rink, on State street. The attendance was large.

—The First Congregational church on Sabbath last received fourteen members, two of whom whom were by letter. Several were young lads.

—Drs. Thomas and Swing preached on the labor troubles at their respective places.

—The Lord Bishop of Carlisle, England, preached in the Trinity Episcopal church on the 2nd.

—The Salvation Army have recommenced their work in this city, with all their accustomed earnestness.

—The Southern Presbyterians of Kentucky raised $100,000 in two months to endow Central University. Five individuals contributed $80,000 of it.

—The Evangelical Alliance in the United States is to hold a series of biennial conferences, beginning next winter in Washington.

—The Rev. Dr. Philip Schaff, who sailed recently for Spain, will attend the meeting of the Evangelical Alliance in Geneva this Summer.

—The city missionary employed by the Cincinnati Methodist Alliance, Mr. B. H. Cox, has brought a thousand pupils into the Sunday-schools within the past few months.

—The twenty-fifth anniversary of the opening of Mr. Spurgeon's Metropolitan Tabernacle was celebrated March 25. Mr. Spurgeon, in speaking of the inexhaustible fullness of the Gospel, wondered if anyone had preached on politics or temperance in that place, whether he would have kept a congregation for a quarter of a century.

—The Rev. Sam P. Jones is to visit Toledo in July. The leading churches will co-operate in the services, and will build a tabernacle that will accommodate at least 5,000. He is also to be one of the speakers at the great Church Congress to be held at Chautauqua in July.

—The annual meeting of the Cincinnati Camp-Meeting Association is to begin on July 29. The Rev. Sam Jones and Sam Small will have principal charge of the services. The gates of the association will be strictly closed to outsiders on Sundays.

—At the last meeting of the New York Presbytery an offer was received from Morris K. Jesup to bear for a year the expense of an Italian church, to be organized from the Italian mission at the Five Points.

—In England, as here, everything legitimate is being done to make the Sunday-school attractive. One of the principal sources of interest connected with the London schools is the choir system. On a recent Sunday the spring concert of the advanced choir was held in Albert Hall, Mr. Luther Hinton being conductor. Mme. Patey and the Coward family took part in the performance. An immense audience was present.

—The Hankow, China, Tract Society, as on former occasions, presented last September to the candidates assembled at Wuchang for the triennial examination 10,000 Gospels, 8,400 copies of Dr. Martin's "Evidences of Christianity," and 1,600 of the "Mirror of Conscience." They were distributed by native Christians, and were well received.

—At Hampton Institute, Va., there is an attendance of 590, of whom 135 are Indians, representing thirteen States and Territories. Nearly one-half are girls. There is a farm of 700 acres, on which there are thirty-two buildings, of which thirteen are workshops. Last year the students earned $44,058.

—It is gratifying to learn that the drink bill of England is decreasing—that it was less in 1885 than in 1884. Still, it is enormous. It is estimated that the outlay there for drink is equal to the nation's expenditure for bread, butter and cheese, is not much less than the rents paid for farms and houses, is three times the amount spent for tea, sugar, coffee and cocoa, and six times the amount spent on linen and cotton goods.

—Messrs. Jones and Small are to begin revival services in Baltimore next Sunday. The skating rink on Biddle street has been engaged and fitted up for their accommodation. As arranged, it will seat about 4,000 people. A large chorus has been organized for the singing. Ministers of the Presbyterian, Baptist, Methodist Episcopal, Reformed Episcopal, and other churches unite in announcing the meetings, and ask "all Christians" to join in the prayer of the prophet: "O Lord, revive thy work!"

—A new mission is about to be undertaken in the West End of London. The scheme embraces the erection of a large building after the style of Mr. Spurgeon's tabernacle, which is to be the center of aggression in London Methodism, and to which it is expected Wesleyan visitors from all parts will gravitate. The project will involve an outlay of $250,000. The Rev. Hugh Price Hughes and the Rev. Mark Guy Pearce, two of the most popular ministers of the Wesleyan body, have agreed to take charge of the mission.

—The statement was made in the House of Commons in the recent debate on Disestablishment of the Welsh church, that only an eighth of the population are members of the Anglican church.

—The Northern Presbyterian General Assembly will meet this year in Minneapolis, Minn.; that of the Southern church in Columbus, S. C. The evolution question will come up in the latter.

—The General Conference of the Methodist Episcopal church, South, will meet in Richmond, Va., May 5th. Several bishops are to be elected.

—In 1786 the first Presbyterian congregation was formed in Montreal. There are now seventeen Presbyterian congregations in that city.

—The Spring conferences of the Methodist Episcopal church report an increase of $75,000 in missionary contributions.

—The triennial Conference of the Church Liberation Society will be held in London during the first week in May. In view of recent events, it is expected the Conference will be largely attended. There will be three sessions at the Cannon Street Hall. These will be followed by a public meeting in St. James Hall. The late general election, the campaign in Parliament, the church reform movement, and the real meaning of disestablishment and disendowment will come up for consideration.

—A Y. M. C. A. has recently been organized at Emory College, Ga.

—At the State Convention of Georgia, April 2–4, several college delegates were present, and were addressed by the college secretary. Mr. J. E. K. Stedd was also present, and addressed the students of Clark University, Atlanta, Ga.

—The College Y. M. C. A. in Rutgen's College, New Brunswick, N. J., has forty-two members. The attendance at their prayer meetings is increasing.

—Jefferson Medical College Association has thirty members, and use the parlor of the Presbyterian church, and the work has been encouraging during this, its first year.

—The work at Westminster College Y. M. C. A., Fulton Mo., has been given a powerful impetus this year, by a series of addresses by Dr. Brookes, of St. Louis. Fifteen conversions have occurred. The association has seventeen candidates for the ministry, among whom are two for foreign fields. Half of the students are members, and carry on three Bible Training Classes.

—Penn College, Oskaloosa, Ia., has three Bible Training Classes; two for young men and one for the ladies. With the aid of an evangelist one week in the winter, meetings were carried on by the faculty and students until thirty conversions was the result.

—Both the associations at the University of the Pacific, at San Jose, are doing good work. Recently twenty-five conversions have occurred. Let the students of the east and west stimulate each other through a spirited correspondence.

—Hamline University, Hamline, Minn., holds daily prayer meetings in the students' rooms, lasting twenty minutes. The results are good.

—Mr. Moody's visit to the University of Virginia, April 9 and 10, resulted in many conversions. The three inquiry meetings were well attended, and earnest personal work was done by the association members.

—Carleton College, Minn., had a revival during the winter session, which resulted in thirty conversions. Bible Training Classes are pushing the work forward.

—Shurtleff College, Ills., prayer meetings are well attended, and they are full of interest and spirituality. The Training Class is enthusiastically carried on.

—Chang Hon Fan, a Chinaman of Portland, Oregon, is a regularly ordained preacher of the Methodist Episcopal church, and belongs to the Puget Sound Conference. Fan came to this country a coolie.

—The Indian Christian young men of Dakota are forming young men's Christian associations. The Indian name for a young men's Christian association is "Cosha Okodakiciye." There are now eleven societies bearing this euphonious designation.

—A German evangelist named Schrenk has been holding great meetings at Frankfort. Bible readings, prayer-meetings and evening meetings in halls were all used to arouse and interest the people. Mr. Schrenk is of Berne, and goes out from there on evangelistic tours.

—The Rev. W. C. Roberts, D. D., of the Presbyterian Home Mission Board, says: "The board has 1,434 ministers, who started last year 195 churches and received into church fellowship 16,000 persons—9,000 on profession of faith. They also started 380 Sunday-schools, nearly all of which will become churches in a short time. The board had a debt of $139,000 last May, which has been reduced $28,000. In the meantime the work has not stopped, but because of this debt no advances could be made.

—The annual meeting of Methodist bishops will be held in Buffalo, May 13.

—The Presbyterian General Assembly meets next month in Minneapolis.

—Six Presbyterian churches in Rochester have received 306 new members (on profession) in April.

—The Rt. Rev. Harvey Goodwin, D. D., Bishop of Carlisle, England, has arrived in this city.

—The Philadelphia Woman's Medical College, at which the Hindoo lady recently graduated, has a lady from Japan as a student, a member of the Presbyterian church. It has prepared and sent out twenty-one American women for service as medical missionaries in the foreign field.

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from April 26 to April 30 inclusive:

S Blanchard, C H McIntyre, C M Stskler, S Higginson, J A Gibbson, W Evans, J Berry, J S Yaukey, J Frazer, A Jones, H D Kruif, Mrs J K Pierson, H Fry, D Hopkins, T Shepherd, T Hartley, Rev J S Amidon, R A Culloe, G C Baker, W Sharick, Mrs P D Shearer B S, Higstrom, O S Dorman, Rev A H Reed, L P Blackman, J Hauser, Mrs N R Weeds, J Rasor, W H Showalter, N B Brittain, D White, Mrs T L White, J S Overholt, Thos McClure, G Durfee, K J Williams, E Trumbull, A Thompson, Miss A J Carothers.

3 months' treatment for 50c. Piso's Remedy for Catarrh. Sold by druggists.

Many of the subscriptions of our readers expire this month; others are in arrears for last month. Will our readers remember that the wheels of progress can scarcely roll on prosperously unless they are oiled with the pecuniary *wherewith*. It is a dry time with us just now. Please remit.

The terms at which the *Cynosure* is offered, makes it possible to place it, for a short time at least, in a great many families.

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But special rate for the present to *new* subscribers and for renewals paid *in advance:*

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Five copies (sample numbers)		10
For club of five		7 50
" " " ten		15 00

With a free copy to each person getting up a club in the latter case.

"MASONIC OUTRAGES"

will be issued by the National Christian Association about the middle of June. All orders received before its issue will be filled at 20 cents per copy. Many have urged that this pamphlet be issued, and now that the work has been undertaken, your sanction in the shape of orders will be encouraging.

☞Readers ordering goods, or making inquiries concerning articles advertised in this paper, will confer a favor by stating that they saw the advertisement in the CHRISTIAN CYNOSURE.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2		79
No. 3	76	
Winter No 2		87
Corn—No. 2		36
Oats—No. 2	29	@ 30
Rye—No. 2		61
Bran per ton	9 50	@10 00
Flour	1 75	@5 00
Hay—Timothy	9 00	@12 00
Mess pork per bbl		9 20
Butter, medium to best	14	@20
Cheese	05	@11
Beans	1 15	@1 25
Eggs	9 10	11
Seeds—Timothy	1 75	@1 80
Flax	1 03	@1 04
Broom corn	06	@ 13
Potatoes	30	@ 56
Hides—Green to dry flint	06½	@ 14
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	5 70	@5 90
Common to good	2 25	@5 80
Hogs	2 60	@4 30
Sheep	3 25	@6 00

NEW YORK.

Flour	3 20	@5 25
Wheat—Winter	81	@ 98
Spring		92
Corn	42½	@46
Oats	36	@46
Mess Pork	9 50	@11 00
Eggs		12½
Butter	18	35
Wool	13	@37

KANSAS CITY.

Cattle	2 30	@5 25
Hogs	2 00	@4 20
Sheep	3 00	@5 20

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PP. 87, CLOTH, 40 CENTS.

The establishment of a College for the education of colored children and the white children of the mountaineers in a slave State at a time when the whole country was shaken by the discussion of abolition, was a sublime act of faith in God who "hath made of one blood all nations of men."

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of faith tried, and of precious deliverances that read like a chapter from the book of Daniel.

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The Facts Stated.

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

National Christian Association.
221 W. Madison St., Chicago, Ill.

BETWEEN TWO OPINIONS.

BY E. E. FLAGG.

Author of "Holden with Cords," "A Sunny Life," "Little People," etc.

The Best Story of the Reform.

Price, only $1.00.

Published by THE NATIONAL CHRISTIAN ASSOCIATION.

This latest and best of Miss Flagg's works is now ready in handsome print, neatly bound. The story begins in a quiet New England home, and paints its homely joys with a delicacy and truthfulness worthy the hand of Harriet Beecher Stowe. The scene then changes to a thriving, growing, palpitating young Western city, and with great power and startling accuracy the writer leads us behind the scenes that we may see the machinery that works the liquor traffic and labor troubles. The story of the strike, the mob, the attempted assassination, the saloon-keeper's wiles, the curse of his trade, the power of the Christian faith to change him to a messenger of mercy, the criminal and the hidden power that shields him from justice, the land robbers tricks, the dark and secret conspiracies of the lodge—these and all the incidents of the book are portrayed with rare tact and great power of description. It is emphatically a book for the hour. And what is better and yet more striking, the incidents are facts, and every one a powerful and convincing argument against the lodge and the saloon.

Every temperance man and woman should read this book. No temperance story like it was ever planned, much less ably executed. A wonderful light is thrown upon the difficulties in the way of prohibition. Learn how they may be avoided.

Every one who loves to read a good story, chaste and elegant in expression, pure in thought, true in incident, deeply interesting in its narrative, should read this book.

READ THESE NOTICES FROM THE PRESS:

The Free Methodist, Chicago.

"Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions and must attract thousands of readers among our thinking and observant people. The plot of the story is neither startling nor novel, but it develops a wonderful strength in following the experiences of people in the common, every-day walks of life.

Free Press, Birmingham, Iowa.

It differs from the popular story, "The Bread-winners" of a year ago. It greatly differs from that book in that it is written from the Christian standpoint, and its beautiful and touching descriptions of home life and home duties and heroic self-denyings will waken a responsive echo in every heart, that has not by dissipation lost the taste for the pure joys of home.

The Religious Telescope, Dayton.

The author, Miss Flagg, is a brilliant writer. The stirring questions in American politics are undoubtedly prohibition and the labor movement as championed by the secret unions of working men, which direct the strikes that with more and more frequency occur in our cities. "Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions, and must attract thousands of readers among our thinking people.

The Christian Conservator, Dayton.

This is a charming book, written in an attractive manner. It is so full of sunshine and so radiant with light that one is enlightened, warmed, and, before they are conscious of it, set against the lodge. The style gleams, glows and sparkles. It is dignified and simple. It is the right book to place in the hands of your wife or daughter to superinduce co-operation with you in anti-secrecy work. Every minister's wife should read it, and then, if her husband is not an Anti-mason, he should take his turn next and become one.

The American, Washington.

We are reading, in spare moments, Miss Flagg's new book, "Between Two Opinions," and the estimate we have thus far put upon it is that it is masterly both in style and argument. One is insensibly made to feel that he is reading facts and not fiction; that the book is not a play upon the imagination but an unraveling of mysterious circumstances which have an important bearing upon current events.

Law and Order, Boston.

The book takes high ground for prohibition of the liquor curse, for woman's ballot for home protection, and for a better and more honest brotherhood than is forced by their obligations upon the members of secret orders. It is, therefore, a valuable book for several large classes of American readers.

Christian Instructor, Philadelphia.

There are important questions pressing upon American politics to-day; two of them are prohibition and the labor question as connected with the secret unions of workingmen. This work is an expose of the twin evils, secret societies and the saloons. The truths are given in the form of a story; not startling, but thrilling experiences of home life that are vouched for as facts. The evidences presented of the impossibility of reaching the saloon keeper so long as he and the officers of the law are sworn brothers in the den of some secret society, are conclusive enough to awaken the most careless and obtuse member of society. It is a valuable book for the masses to read.

Evangelist, Berea, Kentucky.

The object of the volume is to illustrate the practical workings of Secret Societies, and especially to show how the Lodge upholds the saloon, and this very important design is wrought out with much skill, clearness and power. By reading it temperance people may learn much about the difficulties in the way of prohibition.

The Standard, Chicago.

It is written in the interests of reform, more especially temperance and Anti-masonry. The title of the story suggests the special aim of it, which is to protest against all "halting between two opinions;" in other words, is a plea for radicalism. The story is vigorously written, and will interest even readers who do not altogether believe in its doctrine.

The Pacific, San Francisco.

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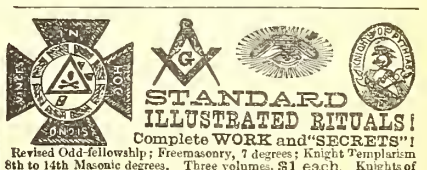
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A LIST OF GRAPES FOR SPECIAL AND GENERAL PLANTING.

1. Concord is universally known. It is a good grade still among all claimants for all sorts of purposes. It is better than nearly every one of its children yet sent out. Still the market for Concords is always low; they must take a low figure.

2. Delaware.—Still a grand where carefully cultivated, but not quite hardy in Northern sections.

3. Lindley.—For general culture the best of Moore's hybrids, delicious and sturdy. It is very early, mine ripening in August. It is equally good for home use.

4. Brighton.—An early, noble, luscious, dark-red grape, as early as Hartford, and every way desirable.

5. Martha.—A seedling of Concord, but white and entirely hardy.

6. Lady.—Another white and very early grape that is as hardy as Martha or Hartford, and has proved always an acceptable. It is very early.

7. Worden.—Another seedling of Concord, a grand one, being a good step ahead of its parent; larger, earlier and better, and entirely hardy.

8. Vergennes.—A red grape of superb quality, early, and a good keeper.

9. Duchess.—A pale-yellow grape, not quite as early as Concord, but a long way ahead in quality. It is one of the best keepers, and the vine is hardy.

10. Jefferson.—Superb every way; red, a good grower, and entirely hardy. Ripens with the Concord.

11. Niagara.—This is Rogers's No. 3, very early—as early as Hartford—and is the best white Moore's Early.

12. Wilder.—A black grape that is hardy, productive, and excellent every way.

13. Prentiss.—This, in most localities, proves very unsatisfactory. It may not be wise to place it in this list, but I think it is white and a grand keeper.

14. Pocklington.—This is a large, excellent white grape, and, like the preceding, may have its claim to a place in the list of best, but I think not. It is entirely worthless.

15. Barry.—A large, black grape, ripening just before Concord. It is hardy, vigorous, and a delicious grape.

16. Agawam.—A very extra grape every way, red, large in berry and bunch, and ripens about with Concord.

17. Herbert.—One of the best of the Rogers kind—delicious, productive and hardy.

18. Niagara.—This grape will, I think, prove to be nearly all that has been claimed for it by even its propagators. In quality it is certainly very fine, and it is hardy and tremendously productive.

19. If you have a Southern locality, or a shallow rock on high, dry soil, by all means plant the Iona. If there is a more refreshing table grape, I have not seen it. Entirely hardy.

20. The same must be said of the Goethe, a red grape of a very positive character, juicy, aromatic, white with pink cheek or wholly pink; delicious but tender. Try it in a sheltered spot.

This makes a list of twenty grapes. To these I think may justly be added five or six more that are first class, hardy, reliable bearers. Of these I do not doubt, but could insert, the claim of Centennial, Empire State, Amber Queen, Early Victor, Francis R. Hayes, and more of Rogers's hybrids. It is curious that these hybrids of Rogers still include so many of our very best grapes.

By hardy I mean, in the above description, grapes that will endure 15 to 20° below zero, when the winter is not phenomenally beneficial in snow and moisture. Nothing is hardy in very dry and very cold weather. The above grapes, in other words, do not need winter covering in the latitude of Massachusetts and Central New York. I have yet to find among them all, apart from Iona, a grape more agreeable for my own table than Lindley.

Now, if I were to reduce the above list to one-half, I would select, 1, Concord; 2, Lindley; 3 Brighton; 4 Worden; 5, Vergennes; 6, Duchess; 7, Jefferson; 8, Barry; 9, Agawam, 10, Herbert; 11, Niagara; 12, Lady. Reduce again, and I would hardly know which to leave out, but must include 1, Lindley; 2, Brighton; 3 Duchess, 4, Jefferson; 5, Agawam or Herbert—leaving Niagara as the exception likely to be indispensable. Where there is room for only one or two choice vines, I'd take Brighton and Jefferson; then Duchess and Lindley.—*E. P. Powell, in Independent.*

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TEMPERANCE AND THE HOME.

A TELL-TALE PASS-BOOK.

A gentleman picked up on one of the streets of Toledo, the other day, a soiled and worn grocery pass-book, evidently belonging to some laboring man. The cover is so dilapidated that the name of the owner cannot be made out, else it would have been returned to him. The finder, on examining the book to seek for some clue to its ownership, was so struck with the moral it teaches that he handed it to the editor of the *Blade*.

It is an ordinary pass-book, such as are common everywhere—one of those given by grocers to customers to whom they give credit, settlements being made every pay-day. The customer brings it with him when he buys anything; the grocer enters the purchase in the book and also on his own ledger, and the pass-book is returned to the custody of the buyer, it serving as his memorandum and preventing disputes on settlement. The one in question affords stronger internal proof of the enormous tribute that labor pays to the damnable rum-power than any words that we can write. We copy literally the last four pages of the book, the latest page bearing date of Feb. 8. From the way the entries run, we should be inclined to say they cover about two weeks' purchases. Here they are:

Beer	.10	Tobacco	.05
Lard	.12	Beer	.10
Jelly	.09	Lard	.12
Herring	.12	Beer	.10
Tobacco	.10	Drinks	.30
Beer	.10	Whisky	.10
Whisky	.45	Whisky	.05
Beer	.10	Tobacco	.05
Beer	.10	Flour	$ 1 63
Butter	.22	Whisky	.45
Eggs	.24	Essence	.05
Syrup	.08	Butter	.22
Sugar	.10	1 drink	.05
Vinegar	.12	1 drink	.05
Raisins	.06	Tobacco	.15
Whisky	.45	1 drink	.05
Beer	.10	Beer	.10
Herring	.12	Jelly	.09
Beer	.10	Whisky	.45
Beer	.05	Beer	.10
Cheese	.03	Syrup	.07
Syrup	.07	Tobacco	.10
Doll	.07	Butter	.22
Beer	.10	Beer	.10
Whisky	.10	Eggs	.24
Drinks	.10	Jelly	.09
Tobacco	.10	Beer	.05
Vinegar	.12	Tobacco	.10
Matches	.05	Beer	.05
Butter	.22	Drinks	.10
Herring	.03	1 drink	.05
Jelly	.09	1 drink	.05
Beer	.10	Barrels	.10
Lard	.12	1 sack flour	$1 63
Beer	.10		

Of the 69 entries on these four pages 32 are for whisky, beer and "drinks"—almost one half the number. The total amount of purchases is $10 69, but of this $4 35 is for these infernal poisons. These entries are but a fair sample of the whole book. Any four pages, taken at random, would show similar figures.

That the owner of this book is poor, is evident from the character and the small quantity of his purchases. As there are no entries, save at one or two places in the book, of vegetables purchased, we infer that he raised his own, which were probably stored in the cellar and afforded part of the subsistence of his family. If they ate any meat except the herrings mentioned, it was probably bought elsewhere.

In the two weeks we judge these entries to cover, this man guzzled $1.55 in beer; $2.05 in whisky, and 75 cents in rum and "drinks." In the same time he and his family purchased $3 26 in flour. Compare $4.35 spent in drunkenness with an expenditure of $3.26 for flour in the same time! Look over the rest of the list of purchases; there is but one thing that can by any stretch of imagination be called a luxury—jelly—and that purchased a few cents' worth at a time, probably to render the bread and oleomargarine butter palatable to the little child.

But why comment longer on this text? The bare facts are enough for any thinking man. He can fill out the painful picture without aid. He can imagine the bare, comfortless home, the care-worn wife, the ill-fed child, the coarsely-clad, bloated husband and father. Unfortunately such cases are all too common. Anyone familiar with the life of the poor in cities will recognize this unknown case as but one of thousands and tens of thousands of men going surely down to poverty, misery and death, dragging their wretched wives and innocent children along with them. It is only the common instance of a man upon whom the rum-demon has its infernal grasp, that is all; a laboring man, nearly half of whose weekly outlay is for drink. Is there any argument for the damnable rum traffic that can stand for a moment in the sight of such a showing?—*Toledo Blade*

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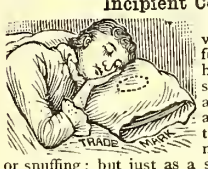
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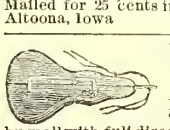
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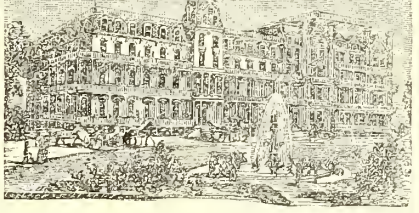
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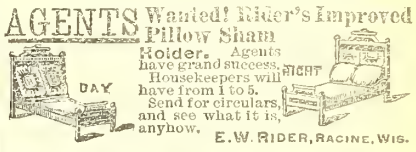
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The list of stitches, with illustrations, are: Buttonhole—Hemstitch—Brier Stitch—Crow's Foot—Herring Bone—Fodder Stitch—Two Tie—Three Tie—Drawn Work—Stem Stitch—Twisted Chain or Rope Stitch—Split Stitch—French Knot—Solid Leaf—Satin Stitch—Padding—Darning Stitch—Skeleton Outline—Couching, Kensington, Filling, Coral, Italian, Leviathan and Holbein Stitches—Applique—Interlaced Ground—Weaving Stitch—Gold and Silver Thread—Arrasene Ribbon Work, etc.

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NEWS OF THE WEEK.

WASHINGTON.

The calico ball at the Chinese Legation April 26, for the benefit of the Garfield Hospital, was a financial as well as a social success. "Stewart Castle," the residence of the Chinese minister, was thronged with distinguished people.

The Blair Educational Bill has been reported adversely in the House, and a substitute has been presented appropriating the proceeds of the sale of the public lands for this purpose.

Several bills in reference to Dakota has been presented. One to admit the whole Territory as a State, and one to organize north Dakota as a separate and to provide for the future admission of southern Dakota.

Mr. Blair made an earnest speech in the Senate on National Prohibition of the Liquor Traffic.

A bill has been reported to tax imitation butter 10 cents per pound under the Internal revenue law.

In the Senate April 27, the bill providing for the extension of the executive mansion was passed. It appropriates $300,000 for the purpose.

Governor Ross, of New Mexico, having been confirmed, has gone to Washington to look after some official business of that Territory, and had an interview with the President Tuesday.

The Republican Senators have surrendered the point at issue between them and the President in regard to the judges of Territories.

Mr. Murphy, by direction of the Committee on Railways and Canals, offered a resolution in the House fixing May 20 for the consideration of the Hennepin Canal Bill as a special order. The resolution was placed on the calendar, and will be called up when the Committee on Railways and Canals is reached.

COUNTRY.

The servant girls at Milwaukee are organizing a union for the purpose of securing better wages.

Mr. Brooks, of Phelps, N. Y., has discovered a new comet in the constellation Cassiopeia.

The Union Pacific Road will at once begin the erection of a union depot at Omaha, to cost $400,000. A large freight house will also be built.

In a labor dispute at St. Louis on Wednesday evening, John Gibbons, a striker, assaulted William E. Withers, a scab. The latter then drew his revolver and shot Gibbons dead.

The *Evening Republic*, of Buffalo, N. Y., made its last appearance Wednesday evening. A boycott led to its suspension.

Herr Most, at a public meeting, in the midst of an exciting harangue, suddenly displayed a repeating rifle and told his hearers that it was in instruments of that kind that they should invest—that they should arm themselves and force a division of the property of the country.

The fund for a monument to Peter Cooper now amounts to $19,000.

Nearly two hundred recruits for Mormondom arrived in New York by the steamship Nevada Tuesday.

The fund for the widow of General Hancock, now being raised in Boston, is nearing the sum of $10,000.

Theodore Tilton was caught in a Colorado snow-slide last week, and considered himself lucky in getting out alive.

Several hundred feet of the levee a mile below Austin, Miss., has been swept away, increasing the inundation in Tunica and Coahoma counties. A general breakup in the Arkansas levees is reported, the gaps ranging from 100 feet to half a mile in extent. It is believed that every acre of land between Helena, Ark., and Laconia subject to the floods, will be inundated.

It is reported that through arrangements by the Citizen's Committee of St. Louis with the Knights of Labor General Board, the strike on the Missouri Pacific will be declared off in a few days, and that efforts will be made to secure for the strikers their old positions.

There was on the 29th a great demonstration of the Confederacy at Montgomery, Ala. The cornerstone of a monument was laid. Mr. Jefferson Davis made a speech and was the recipient of great honors.

The business portion of Keystone, Ia., was entirely swept away by fire Friday morning. The losses aggregate $55,000, with insurance of $26,000.

The Grand Jury at New York returned a presentment Friday, condemning boycotting as a "cursed exotic," and urging the press, the bench, the bar, and the Legislature "to aid in exterminating the hydry-headed monster."

The Third Avenue Railroad Company at New York has hired cowboys from the South and West to run its cars. The wild Westerners appear to be anxious for a chance to use their revolvers.

If advanced wages and reduced hours are not conceded, the cabinet makers and carpenters in Pittsburg and Allegheny will go out on a strike.

An authoritative statement was made at St. Paul Friday that the St. Paul Road would not grant the demands of the freight handlers at Chicago.

The 6,000 miners and laborers in the Clearfield (Pa.) region were ordered to stop work last night if the scale adopted by the Columbus (Ohio) convention was not signed.

Secretary Manning is reported to be much improved in health, and receives visitors and rides out.

At St. Louis, the master plasterers have agreed to put the eight-hour system into effect on May 1, and to pay their men $3.75 per day.

The steamer Calumet arrived at Buffalo Sunday noon, the 24th, being the first of the Lake Michigan fleet to reach that port.

Aerial navigation was tested on Saturday in Chicago with satisfactory results. Further tests will be made to-day.

Fifty firms which manufacture brass and iron steam, gas, and water materials, and representing $10,000,000 invested in tools and machinery, have formed a union for mutual protection against the aggressions of labor organizations.

There is a "boom" in the domestic glassware trade at Pittsburg. The factories are running full time, and prices have advanced 5 per cent.

Quarantine will be established May 10 at New Orleans against vessels arriving from Inter-tropical American amd West India ports.

FOREIGN.

The first seizure of an American vessel for the alleged breach of the fishing laws was made at Baddick, Nova Scotia, on Saturday. The vessel was held pending instructions from the Canadian Government, but has since been released.

Kaiser Wilhelm expects personally to attend the military maneuvers of September next at Strasburg.

The treaty of commerce between France and China has been signed at Tientsin.

The Spanish Senatorial elections have resulted in the return of 128 Ministerialists, 38 Conservatives, 6 Independents, 4 Republicans, and 2 members of the dynastic Left.

A royal decree has been issued disbanding the reserve forces of Greece. The Minister of War is returning to Athens from Thessaly.

The Minister of the Interior has notified the prefects throughout the kingdom of the decision of the government to yield to the powers, who, he says, will consider the demands of Greece at the proper time.

Lord Dufferiu telegraphs from Mandalay that all is quiet there. The country and central districts, however, are much infested with rebels. The cholera, he says, attacked with such virulence the Forty-third Regiment while ascending the Irrawaddy River that the whole regiment had to be disembarked.

Near Libertad, San Salvador, Sunday morning, the steamship Honduras, valued at $70,000, was wrecked. The passengers' baggage and 12,000 bags of coffee were lost.

De Lesseps says he will positively guarantee that the Panama Canal will be opened in 1889.

The *Journal de St. Petersburg* of April 23 says: "The powers have given their adherence to the proposals of Great Britain to take stringent collective steps to induce Greece to disarm. Greece, if peaceful now, will acquire a claim on the powers hereafter."

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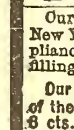
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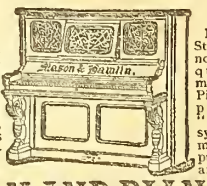


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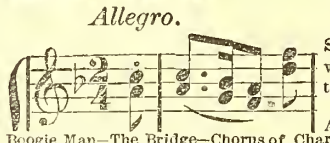
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Straining at gnats and swallowing camels is an old-time folly which our mayor is disposed to institute. Mr. Moody's meetings at the Casino Rink have been closed by his order. He did not want to have people assemble in large numbers, but the saloons, where rioters congregate and lawlessness is begotten, are in full running order. We visited lately the south part of the city and found that under the rule of the "Knights" nothing of any sort could be purchased after 7 P. M except whisky, beer and tobacco What an excellent system? Bread and beef prohibited, and tobacco and whisky in the ascendant.

A learned and excellent minister of the Swedish Lutheran church sends his renewal, and makes some comments on some views which we have maintained and which he and his people cannot accept. He says when we call Christmas and Easter "human inventions," "imitations of Rome," "coming down from the old sun worship, like the rites of Freemasonry," Lutherans and Episcopalians, as well as many others, will dissent. With all due respect to such Christian people as engage in celebrating Christmas and Easter, among which are many for whom we have profound regard, we wish to say, as Luther did at Augsburg and at Worms: "Convince me by the Word of God that I am wrong, and I will cheerfully retract." The question is one of fact. What *is* the origin of Christmas and Easter? We take our stand with Luther and the reformers that whatever cannot be shown to be of Divine appointment or sanction is an unwarrantable innovation on the teachings of the Gospel. We hold, too, that just in proportion as men have interpolated days and ceremonies, just to that extent have they forgotten the real commandments of God. We respectfully ask our learned Lutheran brother to re-examine this subject and show us if we are wrong.

The able article in the May number of the *North American Review* on the future of the colored race in America, by the Hon. Fred Douglas, contains a prediction that at some future period the negro will be absorbed by the more numerous body, and cease to be a distinct people. This view is by no means a new one. In 1844 Henry Clay thought that such absorption would take place in one or two hundred years. Patrick Henry openly advocated the absorption of the Indians, and sought to put a premium on the intermarriage of whites and the aborigines. There are influences at work that are stronger than law—stronger even than prejudices, for in spite of both more than one-fourth of the colored people are of mixed blood. It is a remarkable fact that it has been the white men who most hated the negro that have been the fathers of this intermediate class, and that those who have been conspicuous as the defenders of the colored people have, while quite indisposed to any admixture, insisted that any union of the races should be by lawful marriage rather than by concubinage. It is a sad indication of our public morals that those who have held this view have been denounced as traitors to their race and sinners against their country and their God, while men like Henry Clay and Richard M. Johnson, who were notoriously the fathers of illegitimate mulattoes, were the recipients of the highest honors in the gift of the people.

"And they besought him to depart out of their coasts." The official members of an M. E. charge in Eastern Pennsylvania have signed a request to their presiding elder that Rev. J. Lee Gamble be removed from that charge. The very grave offence of which Mr. Gamble is guilty, and which he does not deny, is that he holds the following opinions:

1. Church buildings should not be for parties, plays, suppers, etc. 2. Church funds should be raised by direct contributions. 3. That Christians should dress in Christian simplicity. 4. Christians ought to choose Christian companions. 5. That all Christians should withdraw from oath-bound secret societies. 6. That the prayer of faith will heal the sick; and (7) we are living in the last days, and that the time of our redemption draweth near. Which of the seven constitutes the deadly heresy, or whether they are all alike hostile to the principles and conduct of these "brethren" we are not informed. Had Mr. Gamble been a tobacco-user, a patron of the base ball club, the skating rink or of the Masonic lodge, it is safe to say that no objections would have been found against him. Unfortunately, like his Master, who drove out the devils and suffered them to go into the swine, he interfered with the business interests of his people, and, like the Chinaman, he must go.

Corporations have no souls, but their managers have; and hence, while the latter are reserved to the judgment of the great day, the former get a righteous retribution in the Divine disposal of current events. The railroads centering in this city have persistently violated the laws of God and man by running their trains on the Sabbath. They have trampled on the rights of their employes by compelling Sabbath desecration, and thereby enforcing demoralization. Now they are unable to receive and remove freight, and their whole freight business is at a standstill. The city of Chicago has licensed thousands of saloons. It has consented not only to their destructive influence on public morals, but to their persistent violations of the law. Now men, mad with the accursed drink, set all law at defiance, and become the tools of anarchists and incendiaries. The citizens and churches of Chicago have resolutely shut their eyes to the secret conspiracies of the city. Arms have been purchased and stored, and men carefully drilled for desperate deeds. Newspapers have openly advocated the destruction of property and the overthrow of all government. Speeches exciting to revolution have been a nightly occurrence. With an infatuation that was madness, the officers of the law have scoffed at danger, and the churches have been two busy with their schemes of propagandism to take thought of it. The retribution has come. A single dynamite bomb, together with the pistols of the mob, kills or wounds forty-four of our policemen. The haunts of the conspirators are found stored with missiles of death. The people are awakened. A brave police ward off a greater calamity, but safety and security have not come to stay. There can be no security to the people until we cease from the sins of violating the Sabbath, licensing the liquor traffic, and fostering secret conspiracies.

MR. WHITTIER'S POEM IN THE "ATLANTIC."

I pray for faith, I long to trust;
I listen with my heart, and hear
A Voice without a sound: "Be just,
Be true, be merciful, revere
The Word within thee: God is near.

"Believe and trust; though stars and suns
Through all occasions and events;
His wise, paternal purpose runs;
The darkness of his providence
Is star-lit with divine intents."

O joy supreme! I know the Voice,
Like none beside on earth or sea;
Yea, more, O soul of mine rejoice,
By all that he requires of me
I know what God himself must be.

No picture to my aid I call,
I shape no image in my prayer;
I only know in Him is all
Of light, life beauty, everywhere,
Eternal Goodness here and there.

TO THE SECULAR AND SUNDAY NEWSPAPERS.

BY GEO. W. CLARK.

DEAR SIRS:—Hosea Bigelow (James Russel Lowell), used to say: "You will have to get up early to get the start of God!" Some of you have undertaken this game—always a losing game in the end. You are setting God's laws at defiance, desecrating his holy Sabbath, and leading and encouraging thousands of others to do the same thing by publishing your Sunday newspapers—sending little boys on the streets bawling your God-defying sheets to the great annoyance of all who love and have a right to enjoy the designed quiet of the day; and especially all that vast class of law-abiding, church-going, and Sabbath-venerating people; and when these children should be at home, in church or Sunday-school. Thus you are teaching our boys to be irreligious and Godless in their childhood. With such a childhood what do you think and what may we expect will be their manhood? And how can you *"rebuke Satan?"* How can you condemn the saloons and other violations of the Sabbath while you thus trample it under foot yourselves? And think of the demoralizing influence of that class and character of reading you send into families all over the country every Sabbath. Business show-bills, theatrical show-bills, beastly plug-ugly fights, grog-shop rows, bawdy-house brawls, saloon murders, vulgar, illicit escapades, political chicanery, and all manner of worldly-filthy and foolish scandals! What a bewildering and demoralizing hodgpodge to put into families to be read by fathers, mothers and children on the Lord's Day, a day set apart for rest and meditation and divine worship. And such reading as you furnish them for Sunday creates a morbid appetite for that class of newpaper *stuff*, and destroys all desire or relish for the higher power and more intellectual reading, especially for moral or religious works, or the Bible. Families or individuals who patronize and read your Sunday newspapers are not those who "search the Scriptures that they may be made wise unto salvation," or who teach or "train up their children in the way they should go."

Sunday newspapers, Sunday railroading, Sunday excursions, Sunday theatres and saloons, and Sunday socialistic plotters and palaverers and kindred immoralities are completely breaking down and destroying the sacredness and wholesome influence of the Sabbath, and degrading American society and civilization to the infidelity and depravity of the French metropolis; and God will hold you, Sunday journalists, responsible for a large share of this depravity, not only for contributing to and sustaining it all, but for what you *might do* to condemn and stem the tides of wickedness, and turn the currents into a wholesome Christian observance of the blessed day. And then you have no decided effective condemnation of the infernal liquor business, the horrid effects of which you see every day all around you. No rebuke of the monstrous outrage

perpetrated by those who would force the devil's beastializing drink upon the community by licensing and thereby throwing the shield and panoply of the *law* over and around the deadly traffic. Oh, for journalists that have moral principles; that have souls; that are not cowards; that would thunder out against these giant evils, and wrongs and outrages! And then you lend your columns to the selfish, the unprincipled and mercenary who prey like vultures upon the ignorant and incredulous by advertising and puffing not only the ordinary and villainous quack nostrums, the principal base of which is *whisky*, but you are now advertising and puffing "Duffy's" so called "*malt whisky*" of "Baltimore" (made on State street at Duffy's distillery in Rochester, N. Y.), but just as full of the devil, containing just as large a per cent of fiery, poisonous and destructive alcohol, and just as fatal and deadly to health, life and happiness as though made from corn or rye, or other grain, or as though distilled in tophet where the king and champion of the whole devilish liquor business presides. Do such journalists evince any more care for the good of society than does the liquor dealer or the compounder of quack nostroms, only so they get the "money" from their dupes?

While the friends of humanity, the friends of good society, of law and order and of happy homes are struggling to save the people from the terrible evils of the drink curse, you, with thousands of readers all over the country, for a little paltry pelf, are advertising and recommending these vile and poisonous poisons, knowing all about their deadly effects; and knowing also, or ought to know, that the ablest physicians or physiologists in the country, and over 300 in the profession in the Old World, with such eminent men as Prof. B. W. Richardson at their head, have exposed and most emphatically condemned and repudiated the use of these pernicious poisons. Every journal should denounce these villainous compounds, and warn the people against the swindle. Again, instead of making a fair, full or anything like a just report of such sermons or lectures, especially on temperance or prohibition, as might interest, enlighten and instruct the people in righteousness and reform, you either do not notice them at all, or give but a slight and often a very unfair and garbled, and sometimes outrageous, misrepresentation of what the speakers *do say*, fearing the *truth* might hurt your "party" or offend some of your liquor customers; while you often, with seeming eagerness, report at length and more fully the skeptical, the theatrical, the sensational, the nonsensical, the nasty, the scandalous, the brutal and disgusting, secret society, *bosh*-socialistic treason, with all its blood and thunder, and other brutal and disgusting things with all their revolting particulars. Is this the proper thing to do—the right way to conduct our public journals? Papers which should be moral, pure, educational, and which should enthuse the people with all that is good and noble, and for the benefit of society and for the peace, prosperity and permanency of our commonwealths.

What is to become of our republic with such demoralized and demoralizing journalism all over the country? A prominent paper recently quoted *one* Heterodox minister to justify its Sunday newspaper. The man or minister who is so much interested and absorbed in his Sunday newspaper as this minister appeared to be, and can thus commend this widespread and fearful desecration of the Sabbath by Sunday newspapers, can have but small regard for sacredness of the day and the higher and holier objects it was designed of God to secure to mankind.

The fact that some men, esteemed "very good men," read Sunday newspapers don't make it right, or justify such Sabbath desecration. Some so-called "pretty good sort o' men" used to make and use and sell whisky and tobacco. Did that sanctify the vile and pernicious business? There is a higher authority whereunto we would do well to take heed. That is God's word: "Remember the Sabbath day to keep it holy." And "whatever ye do, whether ye print newspapers or preach the Gospel, do all to the glory of God." And these commands are just as binding upon you as upon me; upon the editor as upon the preacher; upon the sinner as upon the saint. But you want to "make money." Yes; but "what do it profit a man if he gain the whole world and lose his own soul?" I knew a man not long ago who went into this Sunday newspaper business "to make money." He was going to do it independent of the Almighty, and so he set God's laws at defiance. He made money. He reveled in his ill-gotten gains as he reveled in his wicked paper, by which he acquired his wealth. But, alas! a day of reckoning came—"*Cui bono*"—the retributions soon followed, and oh! the end, the dreadful end! He died as the fool dieth. He made his bed in hell! Verily, "what doth it profit a man if he gain the whole world and lose his own soul?" "The wages of sin is death!"

Detroit, Mich.

MASONIC REDEMPTION.

BY S. B. KOKANOUR.

"There he stands on the threshold of our new Masonic life, in darkness, helplessness and ignorance. Having wandered amid the errors, and covered over with the pollutions of the outer world, he comes inquiringly to our doors, SEEKING THE NEW BIRTH, and asking a withdrawal of the veil which conceals *Divine truth* from his uninitiated sight." "Masonry stands before the neophyte in all the glory of its form and beauty, to be fully revealed to him, however, only when the NEW BIRTH has been completely accomplished." (Mackey's *Manual of the Lodge*, pp. 20-21.)

Here we have the "new birth" and "divine truth" linked together, and are told that Masonry cannot be revealed to the initiate until after the new birth has been accomplished; and when the new birth is completely accomplished, then Masonry will be fully revealed to the neophyte—the man just initiated into the lodge—"in all the glory of its form and beauty." Thus Masonry is trying to allure and deceive with flowery descriptions of its counterfeit religion the vain and unthinking.

But let us examine these claims of this nefarious system of Masonic redemption still further. On page 39 of Mackey's *Manual of the Lodge*, we learn that Masonry undertakes to enlighten the ignorance, purify the evil nature of, and rescue the Masonic candidate from the obscurity of the world in which he has been wandering. The man who formerly believed himself to be a Christian, and therefore in the kingdom of light, must get a poor opinion of his former belief and experience when he can thus betray the blissful light of the Gospel of Christ, if he ever had it, at the threshold of Masonry.

In Sickles's *Gen. Ahiman Rezan*, or *Freemason's Guide*, p. 70, we read: "Free and Accepted Masons are taught to make use of it [the common gavel] for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting us as lively stones for that spiritual building—that house not made with hands, eternal in the heavens." Is it not pure blasphemy for a body of men, most of whom are of the lowest grades of society, to thus, in an unholy connection, take God's pure Word of life and pretend to do a work which alone belongs to the gracious power of God alone? How can preachers and church members engage in this unholy work of the lodge? I ask again, is it not blasphemy in the mind of every one of God's children to see these people thus presume and teach that with a small mallet they can divest their "hearts and consciences of all the vices and superfluities of life?" One thing is self-evident: that irreverent men who can thus presume on the intelligence of the great and living God have nothing but their gavels with which to thus relieve themselves. O, presumptuous man, how vain, how vain thou art!"

In Mackey's *Lexicon of Freemasonry*, p. 16, we read: "Acacian—a term signifying a Masou who, by living in strict obedience to the obligations and precepts of the fraternity, is *free from sin*." What are these "obligations and precepts" of Masonry which make the Mason "free from sin?" Are they repentance and faith towards God? No, never; Masonry teaches no such precepts as these. Search all their rituals, lexicons, jurisprudences, etc., and if you can find that their "obligations and precepts" require anything more than these:—First, keeping their secrets; second, protecting their members, right or wrong (the right need no lodge protection); and third, paying their dues, tell me of it. The whole institution, with all of its oaths and fearful penalties, its mock ceremonies, and heathenish, counterfeit religion, is kept up to deceive its people into an obedient observance of these three unholy and unworthy deeds. That is all that is required of them to make them "free from sin," and to a promise of "the house eternal in the heavens." All dancing-masters, rum-sellers and infidels, as well as preachers, can do this without a change of character, without regeneration. All persons, then, without regard to character other than ability to pay money and keep secrets, when they do these selfish, diabolic Masonic services are promised a happy future existence. This, then, is Masonic religion—the religion in which all men (Masons) can agree. Is it any wonder that those who sell themselves to the lodge Satan are satisfied when they are taught these things inside its deceptive portals?

In the above, and much more which I might quote, we have it in language simple and plain that Masonry promises all its candidates to rescue them from the evils of the world, and a blissful hereafter, if they obey the obligations and the precepts of the lodge. It would be difficult to frame sentences in plainer words than these claims to Masonic redemption. Is it any wonder, then, that the simple-minded members are bewitched by them into the belief that Masonry "is a good-enough religion for me?" What a terrible position for preachers and church members to take! What debased opinions they must entertain of their Bible, their church, their mothers' teaching of Christianity, and their God, whom they thus degrade to the level of the rough dancing-master, rum-seller, infidel, and the low with whom they thus associate in the lodge, with their more than two and a half score horrible oaths, that they will never tell their mothers, sisters and wives of these, to them, good things, and when they ask them, if it is necessary, that they will even lie and deny the truth about it! Is the lodge not, then, setting itself up as a rival to Christianity? The great beauty and crowning glory of Christianity is in the fact that, by the grace of God, it can take a poor, weak, sinful man through the NEW BIRTH, regenerate and reinstate him into the *new divine life*, and make him in fact a new man, with an unimpeachable character. But now Masonry, the man of sin, comes and promises its wicked votaries the same thing. Here, then, comes Masonry with an attempt to thrust itself between the Saviour of the world and the human family, and appropriate to itself the same mission, bestow the same work and light, while wholly ignoring Him who alone can do it.

The authors of this Masonic twaddle well knew that the claim of the new birth and reformed life of lodgery was the merest fiction. They were only mouthing the dictates of his Satanic majesty in this false claim. The whole thing shows that the whole fabrication was intended to destroy the Christian church. Our dilapidated churches show how nearly successful they have been. The same deceptive beast that appeared before old Mother Eve is plainly visible in the lodge deception. He takes words out of God's own mouth, as he did before Eve, with which to clothe his new falsehoods. The instigator of this diabolical system of deception well knows that by thus offering a great bargain for a small consideration—just as all swindlers do—he could deceive thousands upon thousands of the nominal professors of Christianity, and the lamentable result proves the truth of the inference.

Consistency, thou art indeed a precious jewel, but as rare among men as angel-visits to this sin and lodge-cursed world of ours.

Manhattan, Kas.

ANDOVER.—ITS CURSE AND CURE.

One of the most remarkable features of "the new movement" in Andover Theological Seminary is the deep cunning with which, from the beginning, it has been conducted. So adroitly have those wily managers—professors—insinuated the leaven of their "advanced theology"—so effectually have they kept concealed the true *animus* of their great conspiracy, that great numbers in our churches have not only not suspected it, but when told and furnished with abundant evidence of it, they have utterly and persistently refused to believe it. But the evidence that the most, if not all, of those professors, are guilty of deliberate and most criminal malfeasance in office there, is simply overwhelming. Until recently, this fact was most emphatically and even indignantly denied. Now it is openly and boastfully avowed, with surpassing and most marvelous effrontery! *And as a first step in this direction*, each professor has "taken the creed" of the seminary; that is, he has given his full, unqualified and unreserved assent to and acceptance of its every article, its every statement. This acceptance and endorsement of the creed is supplemented with the following pledge: "I will maintain and inculcate the Christian faith, as expressed in the creed by me now repeated, . . . in opposition not only to atheists and infidels, but to Jews, Papists, . . . Unitarians, Universalists," etc., etc. All this is repeated once in every five years. Without this acceptance and adoption of the creed and pledge, no professor could be inaugurated there; without the quinquennial repetition, none could remain.

Among the most significant features of the "new theology," now taught there *as Christian doctrine*, is their theory of probation after death for certain classes of mankind, and a denial of what they contemptuously term "the old dogma of the perdition of the heathen." Rightly understood, these theories, in their belief or unbelief, are fundamental features in both Papacy and Universalism, *"in opposition" to both of which they are solemnly pledged to teach.* In the first place, their dogma of posthumous probation is but a rehash, with limitations, of the old

Pagano-Papal doctrine of purgatory, which the Roman church, with her usual, astute casuistry has adopted from the ancient Roman Paganism, and perpetuated as a legitimate and even fundamental element in the Christian faith! It is claimed by the *Congregationalist* that this theory, as taught in that seminary, "is not purgatory. But the very first, and therefore fundamental, idea of purgatory, *its cornerstone*, even, is *probation after death.* The acceptance and adoption of that dogma, therefore, *under whatever restrictions or modifications*, becomes *a first step on Romish ground*—the entrance upon a path which always and inevitably leads "toward Rome." But more: These facts show that this is not merely a Papal, but as well a Pagan dogma. While we look in vain for its origin, or even its recognition in the teachings of either Christ or his apostles, our search for that origin in the Papal purgatory is equally vain. It is the child of the Roman church only by adoption from Pagan Rome; yet not .even there do we find its birth. But, taking the staff of history—starting from ancient Rome and traveling down the long path of the ages, if we stop at ancient Egypt and look around among her superstitions, her corruptions and abominations, there, long ages before Rome was born, we find her priests of Isis and Osiris teaching, and their worshipers accepting and believing, this same dogma as an all-important and indisputable factor in her mythology. (See *Wilkinson's Egyptians*, vol. 2, p. 24, and vol. 5, pp. 383-4.) Thus, to go no farther back, we trace the lineage of this great abomination to ancient Egypt. From her it was transmitted in her mythology to Greece, from Greece to Pagan Rome, and from her adopted by the Roman church and perpetuated in her great scheme of purgatory; and now, by the united voice of the learned faculty of our great "school of the prophets," this vile emanation from that noisome fountain of all the earth's pollutions and defilements —this *relic of the ancient idolatry*, is brought forward to complete and adorn the "perfect work" of the great "Author and Finisher of the Christian faith!

But this dogma is also a fundamental feature in Universalism. Universalists everywhere so understand it and so teach. They claim that such probation, through its attendant discipline, secures the ultimate and eternal holiness and happiness of every son and daughter of Adam. Thus, with them, it has become an integral, necessary, and therefore indispensable element in their faith. It is not yet openly admitted that the faculty of Andover Seminary teach or hold that Universalism is necessarily a result or even a concomitant of that dogma; but, judging from the past, if the present order of things continues, such an avowal is simply a question of time and of circumstances. It is on record that a recent graduate from that seminary has testified, though with evident reluctance, that he was thus taught there, and that *by the now senior professor!* This, with the evident unanimity of that faculty upon eschatology, furnishes at least circumstantial evidence, and that not easily impeachable, that Universalism is the sum and substance, as it is the outcome, of the course of teaching now pursued there! Thus those professors, though pledged to teach "in opposition to Papacy," teach some of its well-known, fundamental principles, viz.: *post-mortem* probation—that is, *purgatory* (modified and refined, it is true, but purgatory still); and, correlatively and of necessity, *prayers for the dead!* Pledged to teach "in opposition to Universalism," they "maintain and inculcate" dogmas which, as they must know, are some of its fundamental, distinctive and most vital elements. But they do not stop there. In their zeal for what they call "progressive orthodoxy," they have boldly undertaken the work of, as the *Golden Rule* puts it, "recasting theology." That is bringing up a very distinctive feature of the original theology of the seminary—that of the creed, under pretence of "restatement," which is simply and primarily *adulteration.* Its true significance and its *design*, however, is evidently nothing more nor less than repudiation, effacement, and ultimate reconstruction! In this unholy and presumptuous crusade upon the truth of God they have even dared, with profane hands, to desecrate and to defile his Holy Word with the "untempered mortar" of their "higher criticism," changing, perverting, and thus belittling its teachings, to harmonize them with their false and blasphemous theories, or, as the case may be, limiting, qualifying, or virtually—yes, in effect, if not literally, *denying its Divine inspiration.* (See *Andover Review* for November, 1885, pp. 456-477.)

Such are the unscrupulous and wicked usurpations of the faculty of Andover Theological Seminary! Such is their own estimate of their own most solemn professions; such their respect for their own positive and most sacred pledge; and such, too, their own estimate of their own faith, and truth, and honor! And such are the men who are appointed to teach and qualify the future "pastors and teachers" of many of our Congregational churches! "Spare thy people, O Lord, and give not thy heritage unto reproach!" How long shall these things continue? How long shall that seminary, founded and established by the prayers, the labors, and the sacrifices of men of God, remain a propaganda of a disguised, yet genuine infidelity—a Protestant *Vatican*, whose self-constituted popes and cardinals shall dictate faith to the church, and both faith and law to her great organizations for the dissemination of "the faith once for all delivered to the saints?" But "the triumphing of the wicked is short." Despite the "cunning craftiness," the glamour of apparent sanctity which is made to envelope and disguise this great iniquity, there is a way the evil can be removed. The constitution and statutes of the seminary require its board of visitors "to determine, interpret and explain the statutes of this foundation with respect both to professors and students." "They have the power to negative any vote of the trustees appointing a professor, and to remove any professor for heterodoxy." (Prof. Park, in *Associate Creed*, p. 46.) Of course, then, if the case of any such professor or professors be presented before that board, with the necessary evidence, they are bound by the organic law of the seminary, by their own solemn pledge of fidelity to the trust reposed in them, and by every consideration of justice and honor, to promptly remove such professors, and thereafter to suffer none but competent, honest, *godly* men to enter upon or to fill their places. Perhaps it may be asked, "What if such a 'notice to quit' should not be honored by such professors?" They *must* honor it. Should they refuse, the statutes provide that appeal be made to the Supreme Court, whose duty it would be to *compel* them to obey. Such an application of the constitutional and legal remedy would effectually "empty, sweep and garnish" the seminary of any such usurpers and of their corrupt and corrupting influence! Surely a great responsibility now rests upon those visitors and upon the whole body, especially the Congregational branch, of the Christian church. Not only should the visitors be called and pressed up to the great duty of the hour, but they should be encouraged, assisted, *held up* to it and in it, until that great "school of the prophets" has not only ceased to be a fountain of theological and spiritual pollution, but till from it shall again issue "streams which shall make glad the city of our God"—until her light, relieved of those influences which now becloud and obscure it, shall again shine forth "fair as the moon, clear as the sun, and terrible"—to the enemy—"as an army with banners.

LAYMAN.

DANGERS THAT THREATEN THE REPUBLIC.

BY T. S. WALTER.

ED. CYNOSURE:—That every nation, past or present, have had conflicts, none will question. These conflicts have all been the results of causes that preceded them. The conflicts of past nations are of but little value to us, only as we discern the causes that produced them, and see if like causes now exist in our own nation, and if so to avert the conflicts by removing the causes.

If Pharaoh had discerned the cause, and been willing to remove the cause of "conflict between the gods of Egypt and the God of the whole earth," he and his hosts had not been overthrown in the sea. There are many examples on the pages of history, both sacred and profane, that may shed light upon the dangers before our own glorious Republic. It has been demonstrated in history that in departing from God's laws and will nations have been overthrown. Hence our safety lies in conformity to the Divine will. God has by his providence, if not by special revelation, shown man that wisdom is above rubies. "Wisdom," says Solomon, "is the principal thing," so that the opposite, *ignorance*, is the greatest foe to man. Thus we see that ignorance is one of the dangers that threaten our Republic. While ignorance in the abstract is to be dreaded, yet ignorance of the acts of the institutions and organizations within our nation are of more consequence to us as a people. When dangers are seen then the greatest danger is past; so the danger from ignorance to the nation in the main is past, because it has been seen. The generous provisions of Congress proposed two years ago for education in the South and West, blended with the pre-existing school system of the States, aided by the many institutions of learning with open portals, will exercise a benign influence upon the masses. The acts of organizations and institutions must be shown the people, and this can only be accomplished by private effort until they engross the attention of the many. Then if their tendency is wrong they must be removed to avert conflict in the nation. Ignorance claimed the attention of the nation, the necessary provision to remove will be made, and if continued the danger will soon be past. We hope in our next to speak of some other dangers to the Republic.

Mankato, Kansas.

MR. LOGAN'S SPEECH IN THE SENATE.

BY W. S. TITUS.

If Mr. Logan had substituted secret *societies* for secret *sessions* his speech would have been a masterly argument against all secret societies. Seeing that Mr. Logan is a high Mason, his position against secrecy in the Senate is remarkable. If he is strictly honest, his *logic* will drive him out of the Masonic lodge. He says "the treacherous *stiletto* would give place to open and manly warfare." How forcibly this illustrates the proscription that anti-secrecy men often feel without knowing where it comes from; their business is deranged, their reputation is assailed, and still they cannot tell where the hand is that struck them. He is prophetic in his declaration that the "power of public opinion is *rising* on this subject."

The people felt that they must and should know what Senators were doing. The principle of growth was coming to be recognized everywhere. It is because of the growth of the principle of *liberty;* of the principle of *fair dealing.*" How aptly these principles, layed down by this Masonic statesman, apply to all secret societies. He is unwittingly sapping the foundation of his own secret order as well as all others of the kind.

He says again. Let Senators have done with childishness, and put on the garb of men. It seems to bring great joy to some Senators' souls to see the galleries cleared and the people turned out, as if some great mysterious thing was to be done in the Senate when the doors were closed—as if the Senate was in some way to become a magician and turn sticks into snakes, or do some equally incomprehensible thing. The whole thing is an absolute *farce.* Could any Anti-mason give a more logical analysis of the thousand and one secret societies of this country? Why cannot men demonstrate the same common sense and logic when they talk about secret societies in general? What is more of a farce than the hollow pretensions of the numerous secret clans now imposing on the people of this country? It is worse than a farce; it is an evil that will sap the foundation of this government and land it in anarchy and ruin if not checked. "The power of public opinion" is rising against not only secret sessions in the Senate, but against all secret plotting, whether in an organized or an unorganized form. The people are coming to see that the dividing and subdividing of the people of this free nation into a thousand secret clans, each one in sworn conspiracy against every other, is incompatible with the genius of such a government, and one or the other must go down. May the tide of this opinion roll on like the mighty tidal waves of the sea, until every *sham* organization, whether secret or open, shall be swept from the earth.

RETRIBUTION.

The rich railroad and other Sabbath-breaking and God-defying corporations realize that smoldering volcanic forces threaten them with ruin and overthrow. We have mingled freely with the strikers in their uprisings with a purpose to feel the pulse of the movements. The ferment and terrorism have not nearly culminated. The real cause of this unrest and feverishness lies far back of the ordinary relations of capital and labor. These rich, soulless and corrupt companies have trained hundreds of thousands of men to Sabbath desecration. They have bribed them to barter conscience and to trample upon the Bible for bread. God will curse every capitalist whose steam whistles are shrieking upon his holy Sabbaths. He will turn loose the hungry and desperate hordes whom they have debauched by Sabbath breaking. "Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay! Shall they not rise up suddenly that shall bite thee, and awaken suddenly that shall vex thee, and thou shall be for booties unto them?" Hab. 2: 6, 7. Hardened men, stultified by Sabbath breaking, will seize them like wild beasts. One of them can spread a track, or fire an oil train or freight house in a moment. "Wherefore thus saith the Holy One of Israel. Because ye despise this word, and trust in oppression and perverseness and stay thereon; therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly in an instant." Isa. 30: 12, 13.

VACATION NOTES.

SAN FRANCISCO, April 30.

DEAR CYNOSURE:—From the clear skies, the crisp and bracing air, and the snow-clad mountains about Reno, Nevada, to this metropolis of the Pacific we ran down without steam and with brakes on. The change is great but not unpleasing. For the roar of the Truckee over its rocks by which the ear was soothed to slumber, now early and late the din and clamor of a great city alarms the ear. The clear skies and pure air give way to cloudy weather which San Franciscans call fog. But to-day is clear, and the sweet persuasion of the sunshine has almost banished overcoats and furs from the crowds upon the streets.

The Central Pacific runs through some of the grandest scenery which a railway train ever attempted to pass in the night. What could have been the exigences of business which led the managers to so time their trains I do not know, but they have thereby murdered a thousand noble and life-blessing emotions before they could be born. Our train was two hours late, and so all was not lost. It was not yet daylight when we passed the gorges between Blue Canon and Alta, which an accommodating brakesman who has been thirteen years in these mountains said furnished the grandest scenery of the whole trans-continental. If this be so, after passing Cape Horn I wonder what it can be. As we rounded this bold mountain side upon a sheer precipice 1,500 above the hamlet and the valley, one must needs cry out with exultation. The sun was risen upon the heights around, but no mist obscured the deep gorge where the American river swept on to the west, often tearing its way, as if enraged, through the interposing cliffs. From Cape Horn and Colfax we run down the steep grades to the Sacramento valley, vineyards, orchards, grain fields, worn-out placer gulches on every side, and great sections of light clay where the hydraulic mining has swept off ore, rock, earth and vegetation from the hills until the law interposed to save the farm lands of the valley from a burial of silt more perpetual than the ash heap that covers Pompeii. Past Sacramento flats the eye and brain rest and rejoice in the quiet beauty of splendid farm lands with a back ground of rolling hills, grass-clad and green to their summits. Earth has few such lovely spots as bound the bay about Benicia, and the crossing on the great four-track ferry is a day's event.

Here in San Francisco I found Bro. Loveless and his devoted wife about the Master's business as earnestly as at No. 221 W. Madison St. last winter. They are holding meetings every evening at Silver Star Hall, and prodigals are coming back to the Father's house. They continue until their return on Monday, when Bro. Reid, an Illinois teacher, will continue them. He has come here with his family to work for the lost, and the Silver Star hall and hotel, owned by Dr. McDonald, the Prohibition banker and bitters manufacturer, who is heartily interested in continuing a mission work in the building.

Yesterday, while visiting the Cliff House with Bro. Loveless and family, we had the unexpected pleasure of the company of Mrs. H. H. Fuller and daughter from Wheaton, and before leaving the beach who should come toiling up the steep incline but our old friends and neighbors, W. K. Guild with Mrs. Guild, Mr. Hulett, of Wheaton, Dr. and Mrs. Guild of Bartlett, and Mr. and Mrs. Warfield of Geneva. We almost held an Anti-masonic camp meeting, only the late coming friends were all hoarse and voiceless from bad colds got among the Brighamites at Salt Lake City last Sabbath. Their songs and testimonies would need to have been in pantomime.

The afternoon was spent in weary toiling over these California hills looking after the two United Presbyterian pastors—not, however, as if they were stray sheep. I shall find them in due time. The tramp was not in vain, for from one height I had a glorious view of the city and bay and its farther shore where lie in beauty and in peace the suburbs of Oakland, Alameda and other towns with their background of pasture-clad mountains. Another more important—yes, most important result, was the meeting with a Congregational pastor who, though a Mason and a Good Templar, wants the subject of lodgery discussed, and urged me to present a paper before the meeting of the Congregational pastors in their Monday meeting at the Palace Hotel. This morning a welcome was given me at the office of the Pacific by Drs. Kimball and Warren, and the arrangement about completed for a presentation of our reform in this meeting and its discussion by the pastors. I hope to see Gen. O. O. Howard to-day and secure his promise to attend that meeting. He has lately come here as commanding general of this department. This will be an introduction at least of our work to the churches of this coast which have not yet considered the evils that beset their work from the lodge. Some are awake to the danger. One pastor said he regarded Rum, Romanism and Lodgery as the triple-headed monster that rules in the politics and is ruining the churches of the coast. God forbid that Christians should forget in whom is the power of victory. H. L. KELLOGG.

THE SECRET EMPIRE.

WHAT THE DYNAMITERS SAY.

One of the leading editorial articles in Herr Most's paper, New York, on the riot in Chicago, speaks of the police being "regailed with dynamite bombs." The article concludes with: "Long live the war," and "Hurrah for Chicago."

Another editorial article concludes with: "Agitation! Organization! Rebellion! Workingmen, arm! Arm!" and declares that freedom of speech no longer exists in the land. "The police have invoked it! War is declared! Let the people arm!"

One of the leading Socialists of New York was interviewed. Speaking of the riot in Chicago, he said: "It is glorious news. Spies is a great man. I only wish that we had the same news from all over the world." "Are the New York anarchists in sympathy with their brethren of the West?" "Of course they are. We are actuated by the same principles, and have the same methods of abolishing the blood-sucking capitalistic classes and raising the condition of the working masses. I have only one regret, and that is, that there were not one but a dozen bombs thrown, and instead of the few blue-coated ruffians who were injured, the whole lot of them were not wiped out. It is only the first germ of the revolution, and will spread over the whole country. We may have it here before long, and if we do we are prepared for it"

"We shall continue the fight for liberty and right which this paper ever wages to the terror of the robbing employers and their deeds, and in their faces we fling our motto, which is: 'Down with everything which resists us!'"—*Arbeiter-Zettung of May 7th.*

"I shall wait just as long as I think necessary for the public to take warning, and then you decide your own fate. It must be liberty for the people or death for capital. I am not choosing more. It is your choice and your last. I love humanity, and therefore die for it. No one can do more. Every drop of my blood shall count an avenger, and woe to America when these are in arms. I have not yet slept, nor shall I until I sleep in death or my fellowmen are on the road to liberty."—*A. R. Parsons, in letter to Daily News.*

DEATH FROM INITIATION.

The following from the *News* of the 8th gives the case of a probable victim of initiation:

William J. Blew died at the county hospital last Wednesday. In the opinion of competent physicians his death was hastened, at least, if not directly caused by the fright he received while undergoing mock initiation ceremonies on his entrance to a local court of Foresters.

Blew was a compositor on the *Times*, and was induced to apply for membership to a new court being formed on the west side. He was regarded in the office as eccentric, and, it is said, greatly feared the ordeal which he was told he would have to undergo on his entrance. The other men in the office told the Chief Ranger of the court of Blew's peculiarities, and a job was put up on him. When he applied at the court he was put through a series of awful ceremonies which are supposed to have shocked him to the extent of blighting his mind and ultimately hastening him to his death.

Dr. Thomas A. Davis, who cared for him, never supposed that his malady was caused by a shock until he saw something to that effect in a morning paper. He placed little reliance on the story until he came to make an autopsy after Blew's death.

"We found all the organs except the brain sound," said Dr. Davis to a *Daily News* reporter. "The brain was very large and soft, and the cause of the death was degeneration of the brain tissue. We knew we would find this condition. But we were astonished, indeed, when we found no tumor of any kind. The symptoms were just such as would be induced by the location of a tumor on the brain. Those symptoms without the tumor make the case a curiosity in medical science, and one which has seldom come under my notice. A sudden emotion, such as Blew is supposed to have experienced, often causes dementia, but we rarely find an organic change from such a shock to the feelings. Still, such a thing is not nearly so rare as the presence of Blew's symptoms without an accompanying tumor. I think his death was certainly hastened by the shock. He would probably have died."

The chief of the order of Foresters was interviewed and asked:

"What have you to say about the initiation ceremonies of the order?"

"The formula are private matters; but I am at liberty to state, however, that it is our custom to have a good time at the time of the ceremony and after the meeting has adjourned. We usually have a lunch and something to drink."

"Are the initiatory ceremonies of the Foresters unusually severe?"

"No. We don't propose to have any but strong men in our order; there is risk enough at best."

MASONIC LEGENDS.—"The age is iconoclastic. Old landmarks, old modes of thinking, all give way before the spirit of innovation which is rife in our land. Yet there are old landmarks spite of Jacob Norton, Rebold and all others, who, with axe in hand, are hewing down the ornaments and supports of our temple. What a pity that such men devote their time and study to destruction! Far better would they build up and strengthen. That which they deem rubbish and would cast away from Freemasonry as such, is the very soul and sentiment of the institution. It is all that makes our system winning. Eviscerate Masonic history of its fancies, its sympathies, its legends, mythes and fables, and you make it as dry as a deist's religion."—*Rob. Morris.* By all means have the legends. It is better that Masonry should be silly than dry, but don't call these silly tales *truths.*

Why Morris protests against Jacob Norton will be seen in the following extract from a long article in the *International Masonic Review*, in which he demolishes the idea of ancient Freemasonry:

"Notwithstanding all your arguments for the antiquity of Masonry, it cannot be denied that Freemasons have been grossly deceived. First, by *Romancers;* and second, by *Dreamers.* The former supplied us with traditions, symbols, and degrees, and the latter gave explanations to the traditions and ascribed meanings to the symbols which the original inventors never dreamed of. There is an old adage, viz.: 'as long as some are fools others will be knaves,' and, consequently, we had in the craft a succession of both parties and continuous changes in the ritual. Another instance, in a Masonic catechism of 1723, the earliest ritual in existence, I find as follows:

"'Ques. What lodge are you of?'

"'Ans. I am of the lodge of St. Stephens.'

"The next *ritual tinker* had it 'the lodge of St. John,' and the next tinker made it 'from the lodge of the holy St. John at Jerusalem;' and this, of course, furnished conclusive evidence to Bro. Dreamer that St. John was an eminent Mason, a Grand Master, and what not! and even Bro. Mackey, in his Lexicon, says: 'We do not dedicate lodges to the saints, because they were Christian saints, but because they were *eminent Masons.* After the "parallel lines" were introduced into the ritual (that is near 1776) a new romaneer invented the story of how the Evangelist was Grand Mastered when he was over ninety years of age, and I think that the last invention dates either late in the last century or the beginning of this."

The following is the newly discovered origin of the Master Mason's Degree: The Master Mason had to go away, some say to Rome, for some purpose connected with the plans of the building of the chapel of Rosslyn castle. During his absence, which was prolonged, a clever apprentice, a widow's son, either from the plans or by his own genius, carved and completed the apprentice pillar out of the solid stone. When the master returned and found the pillar erected, he was so jealous of the success of his apprentice that he killed him with one blow on the forehead with a heavy setting maul. To prove this legend to be a fact, visitors to the spot are still shown three carved heads in the eastern part of the chapel, the master's, the apprentice's with a mark on his forehead, and the mother's. Some, however, believe that these three heads are mystical, and are meant to point to a well-known legend of our order, familiar to all our Master Masons. If so, this is an undersigned evidence to the antiquity of Freemasonry and its traditions.—*Freemason.*

BROWSING A BISHOP.

DEAR BRO. SHERMAN:—The other day I went to the Y. M. C. A., of this city, to hear Sam Jones and his begotten son, Sam Small. Before the meeting commenced Bishop Fallows, of the Reformed Epis-

copal church of Chicago, came to me, shaking hands heartily, and shaking tongue, too. He had prayed, he said, for an interview with me. The object of it was to show me how to publish my French paper, *La Trompette Evangelique*. To sum up the whole thing in a few words, I will say that he thinks I ought not to speak against the Freemasons. "They are your best friends," said he, "against Popery. They will help you, too, if you let them alone." "How can they help me," I answered, "when they themselves have a great need to be helped in the ways of the Lord. As the Pharisees of old, they make broad their phylacteries and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men 'Rabbi,' 'Rabbi,' as you do yourself, Bishop Fallows. I suppose your are one of these," said I to my interlocutor. "Yes," said he, "I am a Knight Templar." "Don't you know, Bishop, that Freemasonry is an enormous falsehood, a false religion which professes to save men upon other conditions than those revealed in the Gospel of Christ? That it refuses all examination and veils itself, as Pastor C. G. Finney, of Oberlin College, Ohio, says, under a mantle of oath-bound secrecy; that it is a virtual conspiracy against both church and state? Ought you not, Bishop Fallows, to be ashamed of yourself to come and propose to me such a degradation as not to unmask the false and profane teachings, the barbarous and savage oaths of Freemasonry? Had you not better go on your knees and ask God to enlighten you on the subject? Ah," said I, "at that price I do not want the material help of those who theoretically and practically deny Jesus Christ, and that is what you do in and at your churches. No wonder that the world has come in those churches with all its puerilities and profanities."

I was going to continue my harangue to Bishop Fallows, when Mr. Hemmingway, president of the Y. M. C. A., came to the rescue of our Rabbi, and invited him to the *chief seat in the synagogue*, where the two Sams and a host of ministers—Freemasons—were sitting and waiting for Bishop Fallows, who opened the meeting by a prayer to his god that I don't know. May God open his eyes and heart is the continued prayer of *La Trompette Evangelique*, of Chicago, and its editor. P. A. SEGUIN, *Pastor*.

34 Blue Island Ave., Chicago.

REFORM NEWS.

ADDRESS OF REV. W. S. TITUS BEFORE THE MICHIGAN CONSTITUTIONAL CONVENTION.

What will be the probable result of the action of the late General Conference? I answer, *one* of four things must occur:

1. The aggressors must abandon their project; or,
2. The loyal party must abandon their opposition to the Commission act; or,
3. There must be a compromise between the parties; or,
4. There will be a division in the church.

To hope for an abandonment of their project on the part of the nullifiers, is to hope almost against hope. If they are not *convinced* that *legal* difficulty will confront them and throw the church property into the hands of the loyal party in the end, they will unscrupulously disregard every other appeal that may be made to them, no matter how just it may be. When we consider the character of the men at the front in this revolution, we will have little to encourage us. Some of them are unscrupulous, not over-pious, ambitious, and bent on *holding* what they have got, and grasping for more. They are able men, but their ability develops more in low cunning and *bulldozing* than in honorable methods of warfare; they hide their errors under the rubbish of sophistry, and the common people fail to detect them. Again, facing the fact these men hold the reins of government and control the general interests of the church, including most, if not all, of the general boards and college faculties, we see their advantage.

As it was in the late rebellion, the rebels had the advantage of being in possession of the reins of government. They had the president (a weak one at that), the offices, the army, the navy, the treasury, the forts—in short, the whole machinery of the government. It was a dark day for the nation, and a time that tried men's souls. But God was against the rebels and the moral sense of the Christian world was against them, and it was only a question of time as to the collapse of the rebellion. So we, as a church, are called to pass through a similar experience. The parallel is striking. For thirty years or more the rebels strove to fasten slavery on the whole nation, by intrigue, nullification and bulldozing. So the enemies of our anti-secrecy principles have for the last thirty years kept up a similar system of nullification, intrigue, and at last regular bulldozing; and now our Fort Sumter is in the hands of the nullifiers, and a Buchanan bishop at the head of the government. This is, without doubt, the darkest day in the history of this once glorious little United Brethren church. But—

2. Will the loyal brethren yield to the aggressors? Many of them say they will not. They cannot consent to have the church and its founders so dishonored. They are conscientious in their opposition to revolution and feel that God is with them, and that they cannot stultify themselves by fellowshiping in the church members of the Christ-dishonoring lodge. They are thoroughly convinced that the act of the General Conference was a high-handed usurpation of power that did not belong to it, and that it is a *precedent* that will lay the foundation for further inroads upon the purity and simplicity of the church of our fathers. They will not abandon their opposition. To cease to contend for the long established purity of the church would be ignoble and cowardly, and probably end in the utter extinction of the church's testimony against the anti-Christian orders of the age.

3. Will the parties compromise? The nullifiers have already shown that nothing short of a complete abandonment of all *prohibitory* laws against the lodge will be acceptable to them. They proved this beyond a doubt when they rejected Mittendorf's amendment in General Conference that proposed to designate Masons and Odd-fellows to be excluded from the church by the new law. A compromise on their part must be based on a strong presumption that they cannot hold the church property, under the new constitution, in connection with a general paralyzing of all the general interests of the church. The power of a *legal* and *financial* pressure is the only consideration that will induce them to disgorge. And this our *opportunity*. As to a compromise on the part of the loyal wing of the church, this much may be said: If any secret society can be found that is fully in accord with the teaching and spirit of the Gospel, I suppose the Brethren would consent to fellowship it. My own opinion, however, is that *all* social secret societies are contrary to the plain, unselfish teaching of God's Word, as well as an infringement on the rights of all outsiders. If the avowed object of a social society is the *good* of society in general, then each individual has a perfect right not only to *know* but *participate* in the workings of said society. As well call a *secret* town meeting. A compromise with a party that has developed such a lawless spirit and reckless slaughtering of sacred obligations will be most difficult, if not impossible; indeed, it would be bordering on wickedness.

4. The last resort will be a *separation*—a much deplored and long dreaded division in the only American church that has existed for over a century without any permanent disruption or division. Good men are divided as to the best policy to be adopted by the loyal Brethren. Some of our best men are settling down into the conviction that a separation under the present and prospective circumstances is rather desirable than otherwise. They think the prospect is that the church will be so overrun by lodge men by the time the vote is to be taken on the proposed change that the result would be disastrous, even if the law men were to recognize the election legal and do their best to defeat it by vote; while, on the other hand, many think and feel that *God is on our side*, and that the discussion will wake up our people as they never were before, and that hundreds will thoroughly investigate the subject in all its bearings, so that before the sitting of the next General Conference we will have more true friends of the church than we have now. Another encouraging feature of the question is the growing opposition to secret societies in the country. When the U. B. church first inaugurated their opposition to secretism there were no newspapers printed in all the country against organized secrecy. Now they are springing up all over the land, boldly and fearlessly opposing the lodge, thus coming to our help. Other churches, also, are espousing the cause in this conflict with the dark orders. A host of able and fearless lecturers are being thrust out into the field of conflict, all bidding us God-speed. God is pouring out his Spirit upon the field of reform, and Joseph Cook says: "Find the *point* upon which the Divine finger is *pressing*, and press on *that* point." This he calls co-operation with God. And just here is where our brethren of the Commission project have *left* the Divine leading.

"See! see the *faltering* ones—
Backward they fall!"

This is not the time for the United Brethren to falter and bring disgrace upon their faithful Captain and beloved church. Rather say with the poet—

"*Surely*, the Captain may *depend on me!*"

The spirit of reform is abroad in the world, and he is morally and socially blind who does not see his opportunity and duty. The question naturally arises: If we, as a church, waged a successful war against the lodge almost single-handed, keeping the enemy at bay for over a hundred years, will it not be downright cowardice for us now to ignominiously retreat, just as the Sheridan of our army is being heard in the distance—

"Hold the fort! for I am coming—"

(Sing it—)

"Ho! my comrades, see the signal
Waving in the sky!—
Reinforcements now appearing:
Victory is nigh!"

Victory may not appear nigh; but who expected slavery to die? What are we to think of those tall bishops and boasting D. D.'s crouching down at the feet of their lodge-masters like a cowardly dog at the feet of his master? Cowardice, the love of money, and worldly applause are at the foundation of the whole Commission business. In all the discussion of this question, from the output of Weaver's "Outlook" down to the close of the General Conference, there was not an untarnished motive for a change in our law presented; not a single claim set up that the church would be more pure or pious; not a single intimation that God would be better pleased with the church;—but simply this: We would get more members and more money (and even that is problematical), especially in cities.

Mr. President, I submit, can we consent to admit into the church secret orders that reject Christ and teach the doctrine of salvation without the atonement of Christ? For they all send their dead to the grand lodge or the grand army above, no matter what has been the moral character of the deceased. And our church is to be opened to these infidel institutions for no higher motive than to increase our numbers and wealth! What a prostitution of sacred trusts! Can we afford it? Can we afford to blot out our record of testimony against the lodge for the past hundred years to please the world and worldly church members?

But what will the *result* be? If the Commission had been strictly honest when Judge Shauk informed them that they had no authority to order an election, they would have stopped right then and there—and some of them desired it, but the majority of the more unscrupulous determined to push it through; and a system of bulldozing was inaugurated and has been pursued all along with a persistency worthy of a better cause. Another wicked trick of the Commission was to *stave off* the election for three years, to give them time to fill the church with lodge men, so as to make a sure thing of it when the vote was taken. And they are running in bogus members as fast as the rebels ran settlers into Kansas to carry the country for slavery. The fact is, the whole thing from beginning to end has been carried through by deception and fraud; and what can be the result of such action but disaster and ruin? If we submit to them, we will be partakers of their sins and our confidence in our leaders will be destroyed; and who will have courage to toil under such leadership? These men have staked their *all* and they will be desperate, and our only hope is in breaking their power by withholding from them the sinews of war. If the people can be enlightened, I have no fear that they will submit to an illegal and fraudulent attempt to admit the Christ-dishonoring lodge into the church. The majority of our people are honest and true United Brethren.

As to the *final* result, if the nullifiers cannot be broken down in their attempt, then there must be a division in the church; and the only question left to be settled then will be: Which party will hold the *homestead?* This will be settled at the end of a legal contest. And *I*, for *one*, hereby pledge my sacred honor and my available means to see the thing through, *or leave somebody behind me to carry out my last will and testament!*

ORANGEISM AND FREEMASONRY.

DEAR CYNOSURE:—I am learning a good deal about Orangeism and its similarity to Masonry. The fight here is hot, hard and severe. Truth is having a few victories. A few society men say, "God bless you, keep right on, you are on the right track" who, a while ago, counted the idolatry a good thing. One of them had just withdrawn from the Orange Lodge, and says if I am driven from this circuit by secrecy he will withdraw his support from the church. An Orangeman says that the lodge has not received a member since I cam here, and thinks it will die with this generation. One of the former pastors was induced to join this lodge, but became dis-

gusted—tried to salt rottenness with soundness—and when he left, predicted that the lodge would be the death of the church.

In the same lodge-room an endeavor was lately made to organize a lodge of Foresters. I attended, but was only permitted to ask questions, not to reply, though I expressed a desire to do so. They had a great time painting lodge benevolence to look like Christian benevolence, etc. I asked for the use of the lodge, but was told I could not have it unless the Forester lectures could be there; but they quietly canvassed the whole community, and got up another meeting without my knowledge, and, to their chagrin, as a final result they had only six names. A couple of these are said to be unhealthy, and would probably be rejected by this benevolent (?) order, whose machinery requires about $50 from its dupes to set it in motion, so that the hum of its wheels as yet is only a distant enchantment; and instead of the impotent blessings promised the people, come Forestry's impotent curses on the head of their protector. S. O. IRVINE.

WHAT THE PAPERS SAY.

THE LIMIT OF PATIENCE PASSED.

That bomb which exploded on Desplaines street Tuesday night should be the last utterance of anarchy tolerated in Chicago. Until peace is restored, life is secure, and the law's supremacy is established, all agitation for social or industrial reforms should cease. The interests of capital and labor unite in repudiating the rabid sentiments and hideous deeds of the Socialists. There can be no compromise with incendiarism and crime. It is folly to palter with the situation.

Last January the *Daily News* gave a detailed account of how the Socialists of Chicago were preparing dynamite bombs for use against the authorities. Mayor Harrison dismissed the warning with the sneer: "The Socialists are blatherskites. They are not going to organize to blow up anything or shoot anybody." The *Daily News* obtained a bomb such as the Socialists were making, and reproduced it by a cut, with a description of how it was to be used, and how certain men were practicing its use. Chief of Police Ebersold replied: "I don't take any stock in this talk about bombs and explosives. Nobody but cranks would think of attempting anything here with them." The militia officers pooh-poohed the idea of bombs being effectively used against Springfield rifles.

Last Tuesday night, the Mayor, the police, and the militia were shocked into the acknowledgment that the incendiary harangues of Socialists had bred a progeny of lawless fanatics, and the ingenuity of "cranks" had armed them with an implement of fatal destructiveness. But it is no time now for reproaches over unheeded warnings. The Socialists have let loose their hatred against the peace of the community and the authority of the law in two days' rioting and one night's hellish work. With their first attempt to put their theories into practice they have forfeited the right to utter their insane venom against society. If words lead to such deeds, then it behooves the law to stop the mouth that utters and incites incendiarism, violence and crime.

The right of free speech must not be construed into the right to advise murder, arson and anarchy. The nettle communism that has been permitted to flourish in Chicago must be plucked up by the roots now, and those who have watered and tended it must be forever crushed. Chicago invites the residence of the sober, the industrious, and the law-abiding of every nation, but it offers no sanctuary for those who would dethrone American law for the rule of the torch, the bludgeon, and the bomb.

The days of socialistic agitation in Chicago are numbered.—*News.*

A committee of strikers waited on a manufacturer and informed him that he must discharge a laborer who had been in his employ for nearly a score of years. He asked why, and the answer was, "He refused to join the Knights of Labor." "How long have you been a member of that order?" was the next question. "A year." "How long have you been in this country?" "Five years." "Well, my great grandfather came to this country more than a hundred years ago. My grandfather, my father, and myself were born here. My grandfather was a soldier in '76, my father in 1812, and I in 1862. The man you want me to discharge belongs to a family who have lived here for a century. He was a Union soldier. He has worked for me three times as long as you have been in the country, and yet you, foreign born and not yet naturalized, come to me and tell me who I must, and who I must not employ. You remind me of the story of Patrick's Island—a mythical spot somewhere in the Pacific, where the custom was to make the latest comer king, the moment a stranger landed he was crowned. You fresh immigrants seem to think that America is Patrick's Island, but you will find yourselves mistaken. We do not propose to give up the control of this country just yet to those who have not been here long enough to speak English without a foreign brogue." This is a fair specimen of the spirit of a majority of the labor leagues who complain of the oppression of capital.—*Interior.*

BIBLE LESSON.

STUDIES IN THE WRITINGS OF JOHN.

LESSON VIII, May 23, 1886.—Jesus at Bethesda.—John 5: 5-18.

GOLDEN TEXT.—"Wilt thou be made whole?"—John 5: 16.

TIME.—Probably about the 1st of April, A. D. 28. At the Passover.

PLACE.—Jerusalem, at the pool of Bethesda.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The double healing.* vs 5-9. There are truths in this lesson which apply both to spiritual and bodily healing. "Wilt thou be made whole?" was a question which, from the lips of Him who could never be, or consent to be, a partial Saviour, though the man understood it only in reference to his personal infirmity, must have meant infinitely more. That disease and suffering is *always* the consequence of individual sin, or even want of faith on the part of the sufferer, is an unscriptural idea, as proved by John 9: 3. But there is certainly a very close connection between a healthy body and a healthy soul; and in the land where they shall no more say, "I am sick," the perfect release from all pain and suffering is coincident with the perfect release from sin. How many invalids are like this man at the pool of Bethesda, putting their sole trust in human means and trying countless physicians and all known remedies, but forgetting to seek help from Him who made the body, controls all the laws which govern it, and understands perfectly all its hidden mainsprings. We do not consider it strange but perfectly natural that a man who makes a watch should be also able to set it right when it goes wrong. Shall we think it strange that the Creator of our bodies should have the same power—to alter diseased conditions to those of health, and in so doing not only *not* violate any law of nature, but really act in the highest and most perfect agreement with those laws? With the effort to obey the command, "Arise and walk," the electric current of a new life coursed through his withered limbs. There is neither sense nor Scripture in the doctrine that we are to make *no* effort for our own salvation. We are to make a great effort. We are to "arise and walk" in spite of every natural infirmity of mind, will or disposition which cripples our souls; and thereby we set in motion electric spiritual currents which flow into us in tides of strength and healing, so that still the saving power is of God and not of us.

2. *True and false regard for God's law.* vs. 10-18. The same men who laid this charge against Christ could so far violate their own traditions as to lift a fallen beast of burden out of a ditch on the Sabbath day. There is need now, when the most stringent laws are passed to protect property, animate and inanimate, while morals and virtue are left unguarded, to reiterate in the ears of our legislators Christ's scathing inquiry, "How much is a man better than a sheep?" It is the essence of Pharisaism to care for things rather than persons—to look out for material interests and let what is vital to humanity go. Malicious misrepresentation of Christ's work was not enough; they sought his life. Error must always resort to such weapons because she has no other. In the past she replied by condemning truth's adherents to the stake, and the prison, and the thumbscrew; so now she answers the self-devoted reformers who are fighting for a pure church against the anti-Christ of the lodge in as nearly the same fashion as our more enlightened age will allow. But to all who suffer for Christ's sake this lesson is full of consolation. The bitterer the cup of persecution, the more fully it is given unto them to enter into the fellowship of his sufferings; and the servant is not greater than his Lord.

LIGHT FROM THE WORD.

How can we reconcile Phil. 2: 12 with Phil. 2: 13? 2 Cor. 3: 5.

From Peloubet's Notes.

"And a certain man was there." In one of the five porches of the pool of Bethesda.

"Which had an infirmity." The original implies rather a loss of power than a positive disease; probably it was a nervous disease of paralytic type.

"And knew." The word *knew*, in the original, indicates one of those instantaneous perceptions by which the truth became known to Jesus according as the task of the moment demanded.

Why did Jesus make this selection? Jesus read the man's past life and present condition of mind, and saw that he was in a state to receive spiritual good from the healing—convicted of sin, repentant, ready to believe.

"Wilt thou be made whole?" This question was asked, probably, in order to rouse the sick man out of his lethargy and despondency.

"I have no man." He is not only sick but friendless.

"To put me into the pool." Literally, "in order to (4: 47) throw" *me into the pool;* perhaps implying that the gush of water did not last long.

"While I am coming." Thus picturing the extreme haste and rapidity with which the favorable opportunity was seized.

"Jesus saith unto him, 'Rise.'" As in case of the paralytic (Mark 2: 9), Christ makes no inquiry as to the man's faith. Christ knew he had faith; and the man's attempting to rise and carry his bed after thirty-eight years of impotency was an open confession of faith.

"Take up thy bed." Light mattress or blanket.

"And walk." These commands would (1) test the man's faith; (2) prove the completeness of his cure.

"And immediately the man was made whole." The instantaneousness of the cure indicates its miraculous character.

"And took up his bed and walked." Showing the certainty and the completeness of the cure.

The diseased man has been a long time sick. He is helpless, friendless, in despair. He waits for an imagined moving of the water—an expected Divine cure that is to come without act or interposition on his part; and it never comes.

"The Jews said, . . . 'It is the Sabbath day; it is not lawful for thee to carry thy bed.'" Either he must have left his bed at the pool, to be stolen, or he must have been allowed to take it home with him.

"He that made me whole, the same said." He had been authorized by One endorsed as sent from God; and this was, indeed, the very ground which Christ himself took.

"What man is that which." Once more they ignore the miracle and attack the command.

"He that was healed wist (knew) not who it was." Jesus had been at Jerusalem but little, and the man was so lame that he could not go around to see.

"For Jesus had conveyed himself away." Better, withdrew.

"Afterward." It is a sign of good augury that "*Jesus findeth him in the temple,*" rather than anywhere else. It looks as though he was there returning thanks for the great mercy which had been so lately vouchsafed him.

"Sin no more." The original expresses rather, "*No longer continue to sin*" (compare 1 John 3: 6, 9). How his sickness was connected with his sin must remain undefined; but the connection is implied.

"Lest a worse thing come unto thee." More sinning after this warning would deserve greater punishment.

"The man departed and told the Jews." He expected probably, in the simplicity of his heart, that the name of Him whom so many counted as a prophet, if not as the Messiah himself, would have been sufficient to stop the mouths of gainsayers.

"And therefore." On this account, as related below.

"Did the Jews persecute Jesus." His language indicates not a legal persecution, but a malicious pursuit.

No less than seven miracles are recorded as wrought by Jesus on the Sabbath day, some of them among the most conspicuous and memorable in his ministry.

"But Jesus answered them:" "My Father worketh hitherto" (until now) "and I work." The Father's working is a pattern for our working.

"Therefore the Jews sought the more." They have now a second reason for their persecution.

"To kill him." Nothing less than this would do for them.

"But said . . . that God was his (own) Father." His Father in the highest peculiar sense.

"Making himself equal with God."" On the same level with God.

PRACTICAL.

1. Many are waiting for some singular emotion, remarkable impression, or celestial vision. Tens of thousands are waiting in the use of means and ordinances, and vows and resolutions, and have so waited time out of mind, and waited in vain.

2. Suffering often makes people selfish. Perhaps the loving Lord intended to rebuke this spirit of selfishness by choosing out the friendless one.

3. The greatness of our needs, our friendless and helpless condition, does not repel, but attracts the Saviour to our help.

4. Beside every pool of mercy or privilege in human life there are one or more unbefriended suffers. Jesus teaches us to look after those who have nobody to care for them.

5. This man, probably, brought this suffering upon himself by doing what he knew was wrong. (ver. 14). The fact that we may be ourselves to blame for our sufferings is no reason why we should not go to God to deliver us from them.—*MacDonald.*

6. *A contrast.* At Bethesda only the first comers had seeming opportunity for healing. The Gospel is abundant and free to all. One's healing does not hinder, but helps, the healing of others.

7. Ver. 6, 8. There are some invalids who are not cured, because they will not be healed. They will not rise, they will not walk, they will not work; yet it may be that for their illness the work so detested is the only cure or alleviation.—*MacDonald.*

8. Many are not saved from their sins, because they do not wish to be healed. They are not willing to forsake their sins; they are not willing to take up the work for Jesus that lies close at hand.

9. When Christ commands us to do anything, he will give us strength to perform the command.

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FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

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AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile hands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Wauheck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

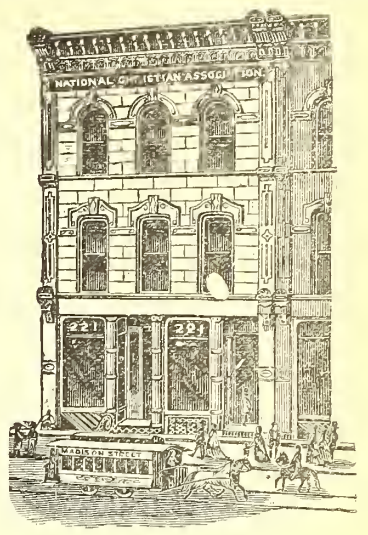
ELI TAPLEY, Columbus, Miss.
J. F. GALLOWAY, Okahumka Florida.
WM. HAZENBURG, Cape Town, S. Africa.
A. D. ZARAPHONITHES, Andros, Grecce.
C. B. WARD, Secunderabad, India.

The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

KNIGHTS OF PYTHIAS ILLUSTRATED.

By a Past Chancellor. A full illustrated exposition of the three ranks of the order, with the addition of the "Amended, Perfected and Amplified Third Rank." The lodge-room, signs, countersigns, grips, etc., are shown by engravings. 25 cents each; per dozen, $2.00. Address the
NATIONAL CHRISTIAN ASSOCIATION,
221 W. MADISON ST., CHICAGO.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE,
221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—F. W. Capwell, Dale, N.Y.

VICE-PRESIDENT—Rev. W. T. Meloy, D.D., Chicago.

COR. SEC'Y and GENERAL AGENT.—J. P. Stoddard, 221 W. Madison st., Chicago.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. S. Collins, D. D.

SECRETARIES.—Rev. S. A. George, H. L. Kellogg and M. N. Butler.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MAY 13, 1886.

CAPT. WILLIAM E. TOURTELETTE, whose acquaintance Mr. Kellogg made in Wheaton College and has now renewed in San Francisco, Cal., enlisted under Captain (now Judge) Seth Daniels in the One Hundred and Fifth Illinois Volunteers, and fought his company at Chickamauga, in the terrible battles about Lookout Mountain and Mission Ridge. Capt. Tourtelette entered college with a chest of carpenter's tools as his base of supply, and acquired a good education, when the war opened and took him to the front as orderly sergeant. His leg was shattered on the field, mis-set, rebroken and set again; but by indomitable strength of will and the blessing of God he has walked firmly along life's pathway, and enjoyed the confidence of the country which he tried to save. At the last reunion of the One Hundred and Fifth here at Wheaton Court House, Gen. Dustin assured us that Capt. Tourtelette would be present. Many were disappointed at not seeing him. We shall hope to hear from him by letter, and introduce him to our readers.

Will the *Interior*, *Advance*, *Signal* and other religious papers please mention:

1st. That the present terrible strike was not commenced about wages, but by a demand of a secret order that men should be dismissed who would not swear their oath and join their union; doubtless men who were Christians, and dared not disobey Christ's word, "Swear not."

2d. That it was continued by Irons' demand that Hoxie should "recognize" the Knights of Labor, a secret order, having its own legislature, laws, courts and penalties, all secret, as on a level with legitimate State and Federal governments, to recognize which, is to recognize treason against the United States.

3d. Will the press also notice that the seats of these bloody and expensive strikes are in the cities which exclude the Bible from schools, leaving no moral standard in its place?

4th and lastly. Will the press notice and notify its readers that there is an American party whose platform declares for recognition of God; a Sabbath for laborers, and the Bible in schools, and which was thoroughly prohibition eight or ten years before the Prohibition party was born. And that this American party has paid for headquarters in Chicago and Washington, D. C., and that its principles are advocated by able papers in several States, and professed by some hundreds of thousands of Christian people.

The *Cynosure* decorously and fervently asks the press to give the above information to their readers. We voted for *St. John* in 1884, and hundreds of Prohibitionists now favor opening the secret temperance lodges to the world, adopting the American name, and voting in 1888 for "God and home and national law."

JUDGING GOD.

"Snatch from his hand the balance and the rod;
Rejudge his justice—be the god of God."—*Pope.*

Bishop Foster, of the M. E. church, Boston, has, in two numbers in the New York *Independent*, one of the most stupendous articles written in modern times. It is entitled, "The Outlook of the World." It culminates in Prohibitionism in this style. After a masterly analysis of the world's population, the bishop proceeds: "At the bottom are the devil's poor—the broad base of begrimed and destroyed masses of men and women who, in horrid amalgam, are called 'the vicious classes.' Heathenism has nothing worse to show.

'For a generation, Christendom has been hearing a low growl from the kennel where she has been battening these wild beasts of passion—a growl in the kennel where they have crunched their victims. What means to-day the roar along Trafalgar square and London streets?" (Add now the streets of Chicago and Milwaukee!) "Rum engenders poverty, and poverty crime. From the government rum-shop the wild beast hunts his prey. There are hordes marching, with banners emblazoned 'Dynamite!' 'Anarchism!' 'Communism!' 'Nihilism!' 'Labor League!' 'No Sabbath!' 'Down with the Church!' 'Down with the State!' recruited from the dram-shop and officered from the kennel. Are we so deaf that we do not hear the tramp of these gathering legions? The rum-hole must be closed, or the rum-hell will engulf Christendom!"

This is magnificent—sublime. But we are sorry to add from this same matchless article and writer what seems to be a sitting in judgment upon God. He says: "If the awful thought could once take possession of my mind that the whole heathen world must be lost forever simply because they are heathen, I would not send them a Gospel which reveals such a God. Convince me that there is a God at the head of the universe who, without fault of theirs or any chance of escape, will damn the dead, the living, and the yet to live millions of heathenism, and you make it forever impossible that he should be worshiped by any but devils, and by them only because he becomes their chief."

Now, the *Cynosure* objects to this good Prohibition bishop sitting in judgment on the Almighty and daring God to damn the heathen or any other sinners; and there are worse sinners here than there. We dwell with delight on our Saviour's friendship for "publicans and sinners;" his commendation of heathen centurions; sending Elijah to a non-Israelite widow; casting a devil out of the Syro-Phœnician woman's daughter, and preaching to half-heathen Samaritans, and putting the "Good Samaritan" above priest and Levite: and we are willing these acts of Christ should hold out hope to deserving heathens. But to damn God if he damns heathen is not logical or becoming in a Methodist bishop.

We are willing to leave devil-worship in Chicago, Milwaukee, Congo, or Japan to the gods they worship; and Gentile idolators, who worship God without Christ, do worship devils—unless, as Ingersoll thinks, Moses and Paul were mistaken. And all Socialists, Knights, and loathsome, long-haired loafers who would snatch property from the hands that have earned and saved it, to be run by the greasy curses who preach plunder and blood to the ignorant poor who are starving for bread, with cigars in their mouths and beer enough in their bellies to feed and clothe them—these all worship devils in their secret lodges. They "believe not" Christ, and they must "be damned," whether living in Africa or the United States, if Christ knew.

"Our faculties are inadequate to world-making." Let us not criticize God. Nor do we see how the eternal loss of one single soul does not make as much against the wisdom, power and goodness of God as the loss of a whole continent of them. The *Cynosure* proposes to go by the Bible till we have something better; and the Bible declares that the devil and his worshipers—beast, image and all—shall be cast into "the lake of fire and brimstone," whatever that is. This is the last we hear of them.

HENRY L. KELLOGG.

Mr. Kellogg, now in California, has for fifteen years been principal editor of the *Cynosure*—writing the first page, the literary notices, making the selections, and superintending the make-up of the paper; besides, by correspondence, engaging and keeping up the powerful corps of correspondents. During this period he has stood so constantly behind the paper that it has in some sort overshadowed him and kept him out of sight. We avail ourselves of his absence to introduce him to his readers.

Mr. Kellogg entered college with his mind turned by an excellent mother toward labor in unevangelized nations. But, seeing idolatry could be practiced in Christian as well as in heathen countries, and that here it endangered our destiny and that of the pagans—more here than there, he entered the *Cynosure* office on motion of Hon. Philo Carpenter; and by that unwearied diligence which is born of deep conviction, and with rare and excellent judgment, and some literary attainment, he has been a blessing to thousands who have not seen his face. His visit to the Pacific Coast is an epoch in the history of the *Cynosure*. We shall see society in the State which stretches 700 miles along the blue Pacific by the light of his letters, as we see objects by daylight, accurately and without hurting our eyes; and the friends he will find or make for the cause will open thousands of eyes there, where the lodge has reigned supreme.

THE EMEUTE.

We have run through eight or ten huge denominational church organs, and find in all but one of them discussions of the laborers' emeute. They are decidedly superficial and soporific, diverse in their ideas and suggestions as to the cause of and remedy for the upheaval. That real downright hardship and misery among the poor in our cities exist, no rational mind doubts. Christ's words, true in all ages: "The poor ye always have with you," is "o'erture" in this, owing to a variety of causes. Our terrible slavery has advertised us to the remote borders of the nation, and emigrants, by millions, have pounced in upon us, whom slavery, by its world-known horrors, used to keep away; and the oaths of Socialists and Nihilists in the old countries have inured them to secrecy and sworn obedience to desperadoes like those now in the Chicago jail. We saw the turn-out of the shop-tailors' girls, marched two and two by these foreign-born devils with a little white rag of a flag with poorly printed black letters: 8 HOURS' WORK—10 HOURS' LABOR.

The was no sham or pretense in that long unique procession. The girls were mere children from 8 or 10 to 17 years of age. They were poorly clad, yet decent, in gowns and aprons which had seen service, and their honest, young faces looked careworn and thoughtful without whimpering or hilarity; and though early morning, they looked as though a good breakfast would have been relished by them.

These young things work for $2 to $3 per week, and many of them have feeble mothers, younger brothers and sisters, and fathers who drink beer; and these young things are in a city full of wealth, and a country full of bread. The long procession halted before the depot, and we asked a stout, well-fed and dressed policeman, "Are they bridged?" and found our throat choking, and tried twice before the words came.

Pauper and millionaire are both members of the same fallen race; alike in nature; unlike in condition. And the wealthy undeniably have the advantage of the poor, and take it. "They that will be rich, fall into a snare, and many hurtful lusts." Gain gives greed of gain: while "the destruction of the poor is their poverty." But the success of Friend Quakers and some minor sects in keeping poverty at bay proves that it can and ought to be done. These sects have first kept out ignorance and vice, and found it easy to keep out misery also. The cost of a monthly survey of the poverty of the United States, with remedies applied, would sink to nothing compared with the cost of war, which must surely come if things go on as they now do. In 1831, Aug. 21, Nat Turner and nineteen other slaves rose and killed sixty white people before they were arrested. These sixty corpses were grouped at one funeral. The State troops of Virginia and United States troops were called out, and before the cyclone subsided, 400 blacks and whites had been slain. That showed how great a matter a little fire can kindle under a community bottomed on wrong. Now the railroad system of the United States, by dropping the Sabbath, is heathenizing a mighty host of our enterprising young men. The city horse-roads are searing the consciences of another host. And yet everyone knows that the carrying trade of the country could be done cheaper, easier and safer in weeks of six days than seven. And when young men are corrupted, they will corrupt young women in equal, or nearly equal, numbers. God gave Sabbath desecration as the sole sufficient cause of national disaster. "Then shall the land rest as long as it lieth desolate: because it rested not as long as ye were on it." The fourth commandment gone, the other nine follow, for the fourth gives the teaching day for the rest. The law of God gone, all the religion there is left will be man-invented, got up, false lodge worships with its cognate despotism! This is what has happened, and is now happening; and yet the so called religious papers of this country are now as ignorant and insensible of the cause of the incipient commotion and blood as a few years since the same papers were that slavery was undermining the Republic!

The noted absence of the Irish in the recent mobs is due to the fact that our policemen are Irish, and their priests do not wish Irish Knights of Labor to keep their own secrets from the priests in the confessional, and send their brother lodgemen to heaven without priestly absolution. But all religions which teach salvation by ceremonies will in the end be a unit against Christ.

"The Scripture hath many fulfillings," and these commotions are one. When Christ has come to this earth, whether to bring his people out of Egypt, or long afterward, from Babylon; or when long after that, he came to cleanse his temple at Jerusalem, similar tokens have preceded and attended his comings. When his disciples asked for the signs of his comings (Luke 1: 25), "There shall be distress of nations, with perplexity, the sea and the waves roaring: Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Already the secret governments which worship Satan defy those which acknowledge Christ by swearing witnesses on his Book; and tender the issue "That none may buy or sell who have not received Satan's brand, in forehead or hand." "Swear our oath, practice our initiation, and you may work. But if you will not join our union, you are a 'scab.'" And the world "wonder after this beast" and say: "Who is like unto the beast! and who is able to make war with him?" Rev. 13: 4. Powderly boasts

that his secret lodge despotism is "recognized" by the United States, not as a treason, but a peer! And the eight union men who would not receive Powderly's "mark" are cast out, or to be cast out in sixty days before the worshipers of the beast! And the "fear," "perplexity" and "distress of nations" described by Christ as preceding and presaging his comings, are repeating themselves in London, Chicago and Milwaukee. And all these are the beginning of sorrows! There is still hope. For their rainbows of promise spanning the clouds of wrath which send forth the thunderbolts of God. For the earth is to "open her mouth" and swallow up the flood of darkness which the dragon is pouring out of his mouth to carry away the sin-clothed, star-crowned woman, who represents the Christian religion, now being deluged, drowned, by these dark orders. Let us thank God, and snatch hope from these wrath-tokens, perplexity and distress, remembering that there is one mightier than Satan, who "rides the whirlwind and directs the storm."

SHALL WE JOIN THE KNIGHTS OF LABOR?

Our excellent contemporary, the *Christian Standard*, of Cincinnati, in reply to the query, "Is it right to join the Knights of Labor?" replies that "if the Knights of Labor are seeking to do away with strikes and encourage the settlement of disputes by arbitration, we know of no reason why a Christian may not join them." Without stopping to inquire whether these are the main or a real object of the Knights, we wish to say that, however desirable the end, there can be no justification in the use of means not in harmony with the Divine Word. That this organization is a wrong method we infer, first, because it is a secret society. Such societies are contrary to the genius of republicanism and out of place in a free government. They are suspicious, and are an unfortunate complication for a Christion. 2d. If the secrets of the Knights of Labor are what they profess to be, the interests of labor, they belong to all laborers, and ought to be published for their benefit. Manifestly they do concern the business interests of the country and the public welfare, and therefore ought not to be concealed. 3d. An oath or pledge of secrecy without reference to what is to be concealed is an immoral promise. No one can know that he has a right to practice such concealment. A promise to conceal is not in itself a justification for concealment. 4th. The Knights of Labor, like most other secret orders, is organized on the military principle of subjection to a central authority. When a strike is ordered every member, without inquiry, without respect to his convenience or his sense of obligation to others, must at once obey. Judging the obligations by the manner in which they are obeyed, we see that the interests of the people and the rights of private citizens are utterly discarded. Perishable goods have been retained and ruined. The United States mails are delayed, and multitudes of dependent laborers thrown out of employment. 5th. The Christian who unites with this organization is brought into an intimate relation with, and subjection to, unbelievers who make up the great majority of the members. Hence, he is unequally "yoked together with unbelievers," contrary to 2 Cor. 6: 14–18. And lastly, the practical workings of the order have been such as to result in the denial of the rights of laborers to work upon and for what wages they choose, and in numerous riots, murders and threatened anarchy. By their fruits ye shall know them. We need not expect figs from thistles.

THE KNIGHTS OF LABOR AND CRIME.

Much effort is being made in certain quarters to disclaim all responsibility on the part of the secret labor unions for the violence and crime of the Socialists and Anarchists, and especially the scenes of blood in our city.

We have never charged that all the members of these unions are Socialists or Anarchists. Not all Socialists desire anarchy, though some of them do, while others hold that our existing government is better than none. Nor do we charge that the Knights of Labor, as an organization, have openly avowed anarchical principles, but unless it can be shown that Anarchists are far more numerous than we have been wont to think them to be, it will not do to charge all the labor riots and the crimes against life and property, from the arson and murder in Pittsburgh, in 1877, down to the slaughter of the policemen in Chicago last week, to individual Anarchists. The weight of evidence is that nearly, if not all, the boycotts, the seizures of property, the intimidations and violence has been the work of the members of these secret labor organizations. In many cases it has been openly avowed, and responsibility has not been denied. If they have not, like the Anarchists, sought to overthrow all authority, they have at least sought to subordinate it to their rule.

We charge, too, that many Socialists and Anarchists are members of these orders, and that the papers that represent these organizations contain an open advocacy of socialism. All members of the secret trades unions are not Anarchists, but all Anarchists are secret organizations, who make use of the trades unions as convenient tools to overthrow the good order of society, and all secret labor unions are conspiracies against the rights and interests of all non-union men.

THE CHICAGO MINISTERS AND THE EMEUTE.

The able and excellent sermon by Rev. Dr. Goodwin, of the First Congregational church, of this city, on Sunday last, was on the riots and crime of the previous week, and the remedy to be applied. Among the causes are, 1st. The culpable indifference of our authorities to existing dangers. For years men in our midst have openly plotted anarchy and threatened the overthrow of all government. They have been arming, drilling and storing dynamite to be ready for any occasion. The only wonder is that there were not a hundred bombs instead of one. We have been sleeping on a volcano.

2. The drink curse, which is the inspiration of all mobs, was dwelt upon, and the importance of prohibition as the radical remedy, was shown. 3. The immense immigration of foreigners, their numerical power, and the fact that they include the great majority of the criminal class. 4. The great and rapid growth of the Roman Catholic church. He dwelt on the need of city evangelization, and said that but a tithe of the costs to the city and country of these strikes, boycotts and riots would have rendered them impossible. He demonstrated that the highest economy and profoundest regard for public safety demanded that steps be taken to evangelize the masses.

While we heartily agree with what was said, there was one element of evil and danger that was conspicuously absent from the enumeration. All of these strikes, boycotts, riots and murder are the work of organizations—organizations based on the principle of secrecy from public observation and unqualified obedience to autocratic authority. These orders have corrupted the morals, debauched the consciences and driven their members into these acts of crime. It would have been most appropriate to put them into the indictment. But, moreover, the highly respectable members of Dr. Goodwin's congregation—people who are shocked at the idea of a riot—are many of them members and patrons of secret orders, based on precisely the same principles, some of them armed and drilled, and which have on other occasions been the instruments of violence and crime.

We believe that Dr. Goodwin has no connection or sympathy with these orders, but many of his congregation, if not he himself, join hands with the men that mobs are made of, in resisting all discussion of this subject. Surely the doctor missed an excellent opportunity of striking a telling blow to one of our greatest dangers.

THE N. C. A. ANNUAL MEETING.

The annual meeting of the National Christian Association is fixed by by-law No. 4 on the third Thursday in June of each year. Corporate members and all friends of the N. C. A. will please notice that this occurs on June 17th, and prepare to be prompt in attendance at 10 A. M. There will be two sessions, morning and afternoon, for the transaction of business at No. 221 West Madison street, Chicago, and an evening session at some suitable place provided by the programme committee.

F. W. CAPWELL, *President.*
W. I. PHILLIPS, *Secretary.*

Rev. J. P. Richards, an earnest co-laborer in our reform, has taken charge of the Congregational church at Lee Center, Ill. We had a pleasant visit with him at this office.

We have received a copy of a tract on "The Iniquity of the Liquor Traffic," by Rev. J. T. Michael, South Oil City, Pa. Price, ten cents per hundred pages. It is well written, and will be useful.

Rev. S. E. Lane has been appointed by the Michigan State Christian Association to labor in colporteur and reform work in that State. We bespeak for him the sympathy and co-operation of all our friends in Michigan.

The conquest of Burmah was easy to the British troops, but holding it is the difficulty. Like the flying machine, the flying is easy; the lighting is the trouble. There have been continued insurrections of the people, and now Mandalay is in ashes, burnt by the insurgents. Bad as was the reign of Thebaw, the reign of lawless insurgents is worse, and this the whole power of the empire seems unable to prevent. When will the nations learn that non-intervention, save by peaceful methods, is the profoundest wisdom?

A number of communications are on hand, some of which are accompanied with stamps, and which the writers ask to have returned if not accepted. In the absence of Mr. Kellogg, I have taken the responsibility to keep them till his return.

Rev. J. P. Stoddard preached on Sunday last to the Congregational church in Tonica in the morning and to the Baptist church of that place in the evening. He reports the members of the Tonica church in good heart and steadfast in their testimony.

We are glad to learn that the prospects of the annual meeting are cheering. For the first time we shall have a representation from the churches of the South. Rev. H. Woodsmall, Rev. B. A. Imes, and Rev. R. N. Countee, all of Memphis, Tenn., have written, expressing their purpose to attend. We trust that the recent outcropping of the Secret Empire in violent assaults on all authority and all law will give renewed emphasis to our efforts and determinations.

The following is an intercepted editorial sent to the *Arbeiter Zeitung:*

"Level down; we cannot level up. The capitalist, gold-bugs, and bond-holders have denied us all rights. They would make us slaves. Our only hope is in earnest, organized action. Burn, kill and destroy until we force the autocrats to terms. We have lost hope in God, hope in humanity, and hope in the world at large. Let every man do his duty. This is a time when the working man will ever become a slave or a master. Choose between the two, and choose at once. Let us give no quarter and ask none, only let us stand by each other and each man at his post. If we must die, let us die like men and not like slaves."

"Many professing Christians are so liberal nowadays that they can without any compunction have church fellowship with Jews and others who deny the Lord that bought them. But it is hardly credible that Christian ministers should, for the sake of giving no offense to an honest Jew whom they desire to draw into their broad union, agree to keep silence about Christ. Yet such a thing is reported to have taken place, not long since, in an Ohio city. An exchange reports: 'A union service of the various denominations was held, the Jewish rabbi among them. In order to effect it, the Christian ministers agreed to eliminate from the sermon and prayers all reference to Christ. Everything went on very well until one of the ministers at the close gave the apostolic benediction, he not having been advised of the agreement; and the rabbi was very indignant at what he thought was a breach of faith.' For the 'moral manhood' which is so much talked about by the liberal schools, and which they would substitute for faith in the Lord Jesus Christ, the Jew was evidently the best man in the crowd. Should not such crying sins, practiced in the name of charity, open the eyes of Christians to the abominations of unionism? L."

The above, from the *Lutheran Standard*, need occasion no surprise. So long as ministers of the Gospel belong to Christ-rejecting orders, and unite with ungodly men in their unholy secret worship, it is not strange that ere long they should openly deny the Lord that bought them.

LITERATURE.

The Century for May opens with a picture of Nathaniel Hawthorne, and steadily maintains its usual ability. Among the war papers is, "From the Peninsula to Antietam," with notes by Gen. McClellan; also, "McClellan at the Head of the Grand Army," by a private. An able article by the distinguished historian, George Bancroft, on the legal-tender decision of the Supreme Court, will pay for careful perusal.

The *Missionary Review* for May and June is full and rich in information and suggestions in reference to foreign missions. Eighty large pages are filled with the choicest facts gathered from the entire foreign field of all the different Protestant missions. The opening article on France and Madagascar gives a sketch of the great religious movement in that island, and of the course of the French nation in their war of aggression on a distant and comparatively helpless people.

THE HOME.

INVOCATION.

Lord of Truth, and Love, and Power,
In this bright, new morning hour,
Come into my soul, and be
Her King—a Royal Majesty.

Should I seek the wide world round,
Where could one like thee be found,
Who my aching heart could ease,
Filling it with joy and peace!

Thou, chief of ten thousand art—
Peerless Monarch of my heart.
Come! be seated on thy throne;
Henceforth it is all thine own.

For thy love hath me dethroned:
I can live in thee alone.
If thou comest not I die—
Lord, thou will not me deny!

Thou art come, O blessed Lord!
May my life with thine accord;
May this day the happiest be
That hath ever dawned for me.

May it be! It surely will,
For my soul shall have her fill
Of thy love, and grace, and truth,
And to-day renew her youth.

Royal King! Immanuel!
In my heart forever dwell:
Interlace my life with thine,
Till thy light through me shall shine.

Then my heart shall be thy throne;
Then shall I be all thine own:
And throughout eternity
I shall find my life in thee.

—*James C. Jackson.*

THREE DIVINE SOCIETIES.

One of the faults of all civilized countries is too many societies. There are labor societies, mercantile societies, political societies, army societies, farmer societies, and benevolent societies—societies almost without number, all of which have for their special object the benefit of an elect class, without any effort in the direction of relieving distress outside of prescribed bounds.

Organizations of different kinds are useful for special object, and it is not our purpose to maintain a position against such bodies; but to elaborate the view that our nation and the world would be better off without any standing societies in addition to those divinely authorized. By standing societies we mean those that have laws and regulations that continue unchanged in their main features, through decades and centuries, and are the binding chords of brotherhoods.

God has appointed three societies for the benefit and entire government of men. These supply every demand for permanent organizations and general brotherhoods, and afford ample room for the exercise of every redeeming trait of human character and the legitimate cultivation of every propensity and sentiment.

These societies are the Family, the State and the Church. They bear the impress of Divinity, and they are set apart by the great Master Builder that man's existence might be one of contentment and pleasure. All other permanent societies having a common rule of action, infringe, more or less upon the liberties, privileges and happiness of individuals who are not concerned therein, or amenable to the laws of union.

The Family is the smallest form of government there is in the divine order, and when its rules of action are framed with prudence and wisdom, the most beautiful strains of eloquence can only approach the actual in description. It is complete in itself, and in no way interferes with the duties that may be proper to assume in the remaining two. The State is a society that is necessary to provide for harmony of action in providing measures for self-protection and the regulation of commerce. Without the government of State the Family would be exposed to assaults that it would be unable to withstand, and there would be no guarantee of security, and no assurance of continued happiness and protection of possessions. The latter is, therefore, only subservient to the former.

The Church society is so comprehensive that a volume would be required to describe the works which it comprises. There can be no act of benevolence or veneration, no hope or spiritual impulse, no deed of equity or justice, no manifestation of philanthropic love or relieving sympathy, no strength of patience or power of example that is not fully authorized by the law from the Divine Hand, and enconraged by the church.

These three are in perfect harmony with one another, and meet every requirement of man. All other societies are disturbing elements, and promote one series of good works or sources of happiness to the abandonment of others. The society of State, in its entirety, can have no other ultimate purpose than the protection and promotion of the home, in earth; and the church can have no other ultimate purpose than protection and promotion for a home in heaven.

Loyalty in all these societies by the masses would obviate every necessity of other societies, and afford to all every benefit that earth and heaven can confer. —*Gospel Messenger.*

PEACE.

No signs of the times are more hopeful, perhaps, than the peace policy that prevails at present among the nations. The best strength of European nations has been diverted from productive industries, and ten million men are marshalled in standing armies. To maintain vast armies that menace each other on land and sea has amassed monstrous national debts. The support of idle soldiery, and interest upon enormous debts, drain off the hard earnings of the masses and drive them to madness. The greatest danger that confronts the crowned heads of Europe is not fear of foreign invasion, but internal ferment. Wise men see that there is imminent peril from the pressure that has awakened popular complaint. Useless and oppressive taxation has made the millions of malcontents. The fires of revolution are smouldering. Tyrannized, restless, miserable, hopeless multitudes are muttering and thinking and can not be restrained by fortifications, armies or navies.

This nation seems to lead the way to inaugurate the new era of peace. Various measures are now before Congress for the settlement of international difficulties by arbitration, and the bill to increase the army was defeated, though ably supported by leading statesmen. All these events indicate a growing sentiment of repugnance to war as an unnecessary and terrible curse. The late conferences of European powers have all made a record strongly opposed to bloodshed and for peaceful arbitration. May heaven hasten the time when war clouds shall be lifted, never again to wrap the world in black, sulphurous folds, when armies shall disband and warriors return to peaceable pursuits, when the roll of the war drum shall cease and battle flags be forever furled in a federation of universal amity and peace, when the kingdoms of this world shall become the kingdoms of our Lord and his Christ. Amen.—*Sel.*

TEMPER AT HOME.

I have peeped into quiet "parlors" where the carpet is clean and not old, and the furniture polished and bright; into "rooms" where the chairs are neat and the floor carpetless; into "kitchens" where the family live and the meals are cooked and eaten, and the boys and girls are as blithe as the sparrows in the thatch overhead; and I see that it is not so much wealth and learning, nor clothing, nor servants, nor toil, nor idleness, nor town, nor country, nor station, as tone and temper that renders homes happy or wretched. And I see, too, that in town or country good sense and God's grace make life what no teachers or accomplishments, or means of society can make it—the opening stave of an everlasting psalm; the fair beginning of an endless existence; the goodly, modest, well-proportioned vestibule to a temple of God's building that shall never decay, wax old, or vanish away.—*Dr. John Hall.*

FACTS AND FORCES WHICH MAKE FOR UNIVERSAL PEACE.

1. Commerce, by which the products and property of one nation comes to be common to all nations.

2. Steam, by which commerce is facilitated and travel increased by sea and land till all nations look in each other's faces and sit at each other's tables.

3. Electricity, by which every important fact passes immediately into possession of mankind; and the thoughts of one man may become at once the thoughts of all.

4. The press, which catches fact or idea as it flies, transfixes, multiplies and transmits it even beyond the utmost bounds of steam and electrical communication.

5. Dynamite, rifled cannon, armor clad steamers, and all those recent inventions that infinitely increase the cost and the destructiveness of war, so that the fears of mankind, whether on thrones or under them, are enlisted against war.

6. Geographical unity, as seen in the United States, Great Britain, Germany and Italy, by which old boundaries for centuries saturated with blood are abolished.

7. The increasing unity of Protestant and, indeed, all Christian churches. In half a century what hath God wrought in uniting those in heart who differ in opinion and even belief?

8. The decadence of Mohammedanism, the central thing in whose creed was the sword.

9. The dominance of public opinion, as distinguished from the will of kings, dukes and cabinets. If burning questions were remitted to the people and their decision made final, there would be less fighting. Those who pay money and give their blood to war are less fond of it as a pastime than royal huntsmen and imperial adventurers whose luxuries and ambitions can only be ministered unto by the sword.

10. The extension of intelligence, so that serfs, slaves, and even bayonets think.

11. The progress of Christianity, both as represented in the governments of Christian States and missions. Love disarms men. The absurdity of praying and fighting at the same time thus grows more apparent. Whatever subjects the lusts of men to love will abolish from among them wars and fightings.

12. The promises of God now hastening to their final fruition and fulfillment.

13. The Holy Spirit which takes of the things of Christ and so shows them unto men, that they can no longer sin after the similitude of good men who lived before the Comforter came. The fruit of the Spirit is love.

14. Local arbitration, which demonstrates in the little what may be done in the large and educates the people to demand the same of rulers and nations. —*Advocate of Peace.*

INTER-CHURCH CONVENTION.

A number of the churches opposed to secret societies are considering the propriety of calling a convention to deliberate on the best course to pursue against lodge worship, and to unify the labors of those who feel it their duty to oppose this growing evil. The United Brethren, the Wesleyan Methodists, United Presbyterians and Congregationalists have already identified themselves with the move, and their wish is that all other churches holding the same views in regard to secret societies would give an expression as to what they may think the best course to pursue. While we always hold anti-secret society views, we are not sure that we have been letting our light shine as we should. If this phase of secretism is wrong, it is our duty to publicly remonstrate against it the same as any other evil, on the principle that it is easier to keep people away from sin than to get them out of it when once in. It is the Christian's duty to teach men to avoid evil. There are hundreds of our children led into these societies without even knowing that the church believes it wrong for them to do so.—*Gospel Messenger.*

MOODY ON TALK.

1. Don't talk too much. 2. Don't talk unless you are posted. 3. Give the best you have. 4. Don't talk when people are asleep. Wake some one man, and you will hold the rest. 5. Don't try to show off your learning. 6. Get hold of the most stupid man, and you'll hold the rest. 7. Don't try, but don't be afraid, to make people laugh. Milk that slops one way will slop the other. 8. Be natural; don't try to be some one else. 9. Avoid cant and pulpit tones. 10. Don't talk too long. A man in London, who preached until the people all left, said he thought it was a pity to stop when there was anybody to hear. 11. Don't hesitate to repeat what God uses. 12. Don't keep on talking just because you are holding the audience. Send them away hungry. 13. While the people are gathering, use the time with song. 14. Shoot where people stand. As the old Quaker said to the burglar: "Friend, I am going to shoot where thee stands. Thee had better get out of the way." 15. Don't gesture and move about too much, and don't talk with your hands in your pockets.

It is useless to teach a soft religion. It is trifling with reason as well as with revelation to assume that anything less than deliverance from the love of sin and from the guilt of it can be an adequate round of spiritual peace. From the rapidity with which character crystalizes, it follows inexorably that whatever we do to secure this double deliverance must be done quickly. I care little for science or philosophy. I should care little for revelation itself, if they did not answer, and answer in harmony with each other, the supreme question, What saves men and why? and what must I do to be saved? Science, philosophy, revelation, all give emphasis to the word "now."—*Joseph Cook.*

"AS ONE HIS MOTHER COMFORTETH."

Thy way lies over the mountain road,
The end thou canst not see;
And, child, thou hast a weary load,
Wilt pause and rest with me?
As one his mother comforteth,
So will I comfort thee.

The night grows dark, the storm is wild,
Thy burden hard to bear,
Why stagger on, thou weary child,
When I am here to share—
Nay, as a mother comforteth,
To take myself thy care?

To be thy refuge from all harm,
To take thy grief and smart,
To me the pain, for thee the balm;
Thou of myself a part;
I make thy cradle in my arms,
Thy pillow is my heart.

There rest thee now; in every sound
Of wind or wave or tree,
Hear thou my whisper! "I have found
A child! Stay close by me!
As one his mother comforteth,
So will I comfort thee."

—*Mary Lowe Dickinson, in the Open Window.*

A BOY'S DECISION.

Many years ago, Mr. Hall, an English gentleman, visiting Ireland for the purpose of taking sketches of its most beautiful scenery, to be used in an illustrated work on Ireland, which has since been published.

On one occasion, while about to spend a day in the neighborhood of Lake Killarney, he met a bright young Irish lad, who offered his services as guide through the district.

A bargain was made with him, and the party went off. The lad proved himself well acquainted with all the places of interest in that neighborhood, and had plenty of stories to tell about them. He did his work well, and to the entire satisfaction of the visitors. On their return to the starting point, Mr. Hall took a flask of whisky from his pocket, and drank some. Then he handed it to the boy, and asked him to help himself. To his great surprise the offer was firmly, but politely, declined.

Mr. Hall thought this was very strange. To find an Irish boy who would not touch or taste whisky was stranger to him than anything he had seen that day. He could not understand it; and he resolved to try the strength of the boy's temperance principles. He offered first a shilling, then half a crown, and then five shillings if he would take that whisky. But the boy was firm. A real, manly heart, was beating under his ragged jacket. Mr. Hall determined to try him further, so he offered the boy a golden half-sovereign if he would take a drink of whisky. That was a coin seldom seen by lads of this class in those parts. Straightening himself up, with a look of indignation in his face, the boy pulled out a temperance medal from the inner pocket of his jacket, and holding it bravely up, he said: "This was my father's medal. For years he was intemperate. All his wages were spent in drink. It almost broke my mother's heart; and what a hard time she had to keep the poor childer from starving! At last my father took a stand. He signed the pledge, and wore the medal as long as he lived. On his death-bed he gave it to me. I promised him that I would never drink intoxicating liquor; and now, sir, for all the money your honor may be worth, a hundred times over, I would not break that promise." That boy's decision about drink was noble. Yes; and it did do good, too. As Mr. Hall stood there astonished, he screwed the top on to his flask, and flung it into the water of the lake, near which they stood.

Then he turned to the lad and shook him warmly by the hand, saying, as he did so:

"My boy, that the best temperance lecture I ever heard. I thank you for it. And now, by the help of God, I will never drink another drink of intoxicating liquor while I live."—*Rev. Dr. R. Newton.*

THE TOBACCO EVIL.

"Finally, brethren, whatsoever, things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4: 8.

"Whatsoever things are true." This cannot apply to the tobacco business. I believe it be neither true to God nor to the interests of man. The poor man who spends his money for it is not true to his family who need all his earnings for food and clothing. I saw a man go with his wife into a store, and without hesitation he paid fifty cents for tobacco; but stood and parleyed over half hour with his wife because she wanted a pair of shoes. He thought he could not afford to buy them! Was he true to her? The professed Christian who pays more for tobacco than for mission work, home and foreign, can he be true to Christ? And yet the great majority of those who use tobacco do pay more for the weed than for church work.

"Whatsoever things are honest." The marginal reading substitutes the word "venerable" for "honest." I know nothing about tobacco that is venerable, or to be venerated. While I may esteem some who use it as venerable, I cannot have any veneration for the habit, and I would certainly venerate them all the more if they would throw off the habit.

"Whatsoever things are just." Now, what interests of justice is subserved by the tobacco habit, it would take more than a Philadelphia lawyer to designate. It lies at the basis of much injustice, as we might abundantly show had we the time and space.

"Whatsoever things are pure." We have already seen that all who use it are unanimous in pronouncing it filthy, and, consequently, not pure.

"Whatsoever things are lovely." What a lovely thing is a quid of tobacco rolled up in the cheek! How exceedingly lovely is that puddle of ambier at your feet! But the fairest of all, and the one altogether lovely, is that specimen of the fair sex, who is constantly engaged in dipping snuff! Well, perhaps she was lovely at one time, when her breath was sweet and her complexion fair; but now she has dipped snuff so long that her face closely resembles in complexion a well cured ham, and her breath is unlike the spicy breezes that "blow soft o'er Ceylon's isle."

"Whatsoever things are of good report." This certainly condemns the use of tobacco, for its use is condemned by all text-books on physiology and by many leading educators. Prof. Seerly has been principal of the public schools is Oskaloosa, Iowa, for many years, and he published in the city papers an address to the parents, in which he told those parents whose children used tobacco that it was no use to keep their boys in school. He said the tobacco habit wholly unfitted them for diligent study and close application.

Everywhere evil report attaches to this habit, and none are more free to condemn it than those who practice it.

"If there be any virtue, and if there be any praise, think of those things."

There is no virtue in it and no praise for it.

TEMPERANCE.

LITTLE JOE.

Poor little Joe! the sharp, cutting winds of winter had no mercy for him. They tossed his curly locks around his fair boyish face and bright red cheeks. There were tears in his deep blue eyes that he could not keep back, for it was so cold. Night was fast coming on. He dreaded to go to his home It scarcely deserved that name, for the winds swept through it and the snow drifted in the cracks, and mayhap a drunken father, cursing and swearing, would be the only one to meet him. Is it any wonder he hesitated before turning in that direction? He saw the coaches passing with their load of happy occupants toward home, to warm firesides and loving friends, and the tears rolled down his cheeks as he thought of the home waiting him.

He ran on among the crowd, scarcely heeding where he was going, when a heavy hand was laid on his shoulder and a thick voice ordered him home. He looked up. It was his father, drunk, worse than he had ever been before, with a strange look in his dark gray eyes. He pushed him along through the crowd, first this way, then that, for he was so drunk he could scarcely stand.

At last they reached home. With an oath that would make a sober man shudder, the drunken brute kicked open the door and thrust the boy in. He pulled a broken match from his pocket, lighted a half-used candle, and called the boy to him. Joe came trembling, not daring to look up in his face. "See here, youngster, you've bin 'round here long 'nough, and nary a cent have ye brought home, an' I ain't goin' to stan' it any longer; you've got to steal long as you won't beg. D'ye hear?" he asked with a curse. Joe answered in a low tone of voice, "Father, I do hear, but I cannot steal. Mamma told me it was wrong, and I cannot do it." As he ceased speaking his father sprang up, grasped the stool he was sitting on, and flung it at the boy. Joe sank down, moaning piteously.

As soon as his father found he was alive he staggered out to quench his thirst with that fiery liquid which had broken his wife's heart, ruined himself, and killed his son. Joe crawled into a corner and tried vainly to keep warm. The next morning the police and four men came in, bearing his father's body. He had never reached the saloon, but had frozen to death on the way. As they entered the room this is what they saw: A little, thin figure, covered, all but his head, with a shroud of cold, white snow. Two little hands, folded as if in silent supplication; blue eyes closed never to open again; curls flung over a little, thin, starved face, through which frozen tears glistened in the sunlight. That night, while other little forms were sleeping in warm covered beds, little Joe had gone to meet his mother, where no unkind words should ever more greet him, and no chilling winds ever more blight him, and God would wipe away all tears from his eyes!—*Lillie Gifford, in Christian Advocate.*

TEMPERANCE SIDE—LICENSE SIDE.

DEAR SIR:—Will not every editor throughout the country publish these simple but telling facts that every reader may see the difference between liquor and no liquor; between abstinence and drunkenness; between license and prohibition. Yours for the temperance side, GEO. W. CLARK.

In 1861 the Legislature of New Jersey granted Vineland a local option law. Under this law in 1874, 753 votes were cast; of these 742 were for no license, and 11 for license. The township is ten miles long and eight miles wide, and the population in 1874 was 11,000. At the start the valuation of the town was $128,500. In 1874 it was $4,500,000, with taxes $3.50 on $1,000. There was no lock-up, jail, house of correction, court, police, or fire department in town. Having no grog-shops, none of these agencies were needed. In 1873, an agent of the Massachusetts Alliance visited Vineland, and also New Britain, Conn., and collected statistics, the population of the places being about the same.

VINELAND.

Grog-shops	00
Cost of paupers	$ 224.00
Cost of police	75.00
Liquor sold	00
Habitual drunkards	27

NEW BRITAIN.

Grop-shops	80
Cost of paupers	$ 8,500.00
Cost of police	7,500.00
Liquor sold	319,000.00
Habitual drunkards	497

Greeley, Colorado, named for Horace Greeley, was established as a temperance town. A grog-shop has not been known. The town has no paupers and no criminals among 2,000 inhabitants (1874). There has never been a criminal case, and a "fast" young man is not known in the place.

SHOWERS OF GOLD.

It is said of an Emperor of China that he was a temperance man. He loved the cup of cold water, he hated the intoxicating bowl. He was clean in his habits; pleasant in his manners; a friend of his people. But he was much distressed at the sight of destitution and wretchedness incurred by the habit of drinking. The horrors of the liquor shop wore upon him till he could endure it no longer. He issued a decree that every saloon in the empire should be closed. That was prohibition like a thunderbolt. But the most remarkable thing related by the story is, that three days after the prohibition went into effect, the heavens rained gold. It fell down like showers of wheat; the people gathered it in great quantities; they had regained their senses since drunkenness was stopped, and got rich. This latter part of the ancient story may be metaphorical. Yet it is just what we would expect to follow a thorough prohibition of the liquor business. What an abundance of wealth would descend upon the people, in the precious coin of domestic joy, public peace, individual happiness, and national prosperity, if the outrageous traffic in intoxicants were wiped out. What a rain of gold, if the cost and expenses, arising out of that diabolical trade, were turned into a shower of gains instead of losses.—*Standard Bearer.*

April 23d, under the Local Option law, Newton county, Ga., voted prohibition by a large majority. Sixty-four colored men of Oxford voted. Fifty-eight voted for prohibition. The colored people of Oxford have been taught the duties and responsibilities of citizenship. Nearly all of the fifty-eight can read; the best taught were most pronounced for prohibition. Teaching pays as well among colored people as any people.

RELIGIOUS NEWS.

The vote on disestablishment in Wales leads the London *Standard* (conservative) to say: "Disestablishment is now openly adopted by the present government as one of its principles, to be carried into effect as soon as time and opportunity shall serve."

—The churches of Mobile have held special services since the visit of Moody and Sankey, and have gathered in many converts. To the Methodist churches 99 have been added; to the Baptist, 81; to the Presbyterian, 83; to the Episcopal, 59—making a total of 317.

—The rabbis who united in the Pittsburgh Jewish Reform Conference have called a second conference to meet in Cincinnati, June 28th. All "American rabbis who favor the cause of reform and progress within the pale of Judaism," togther with "all teachers of righteousness, banner-bearers of light and truth, expounders of our people's immortal treasures and mission," are invited "in the name of God and Israel, and in behalf of American Judaism," to attend this grand council and fraternal union.

—The evangelists, Sam Jones and Sam Small, began their work in Baltimore on Sunday. Four thousand people were packed in the Biddle street skating rink to hear the evangelists, and two thousand more tried to get in at the afternoon services, but the doors were shut against them, and the surging crowd was held back by the efforts of a dozen sturdy policemen.

—The Rev. Mr. Babbitt, lately Universalist minister in Malden, Mass., has been installed as pastor of the Baptist church, in Dorchester, Mass., the sermon being preached by the Rev. A. J. Gordon, D. D., of the Clarendon street Baptist church, Boston; the Rev. Phillip S. Maxom, D. D., participating in the service. The candidate had been previously baptized.

—Nearly every evening in the Allahabad bazaar may be seen two blind Christians reading from a Hindoostance New Testament, printed in raised letters, to large audiences of Hindoos and Mohammedans, who marvel at the strange sight.

—One of the German papers states that "at Vienna last year no less than 363 Jews became Christians;" and another paper tells us that "at no period since the first century have conversions from Judaism to Christianity been so frequent as they are at present."

—At the anniversary of the twenty-one Methodist Sabbath-schools in Lucknow, India, Dec. 29, no less than 2,000 children marched in procession, each school having its banner. There were two elephants in line, and many Hindoo and Mohammedan boys walked beside their friends who were members of the schools. Over 1,000 prizes were given to those who had been regular attendants.

—In October and November last the Wesleyan Mission in Fiji celebrated its fiftieth anniversary. Special deputations from the neighboring Australian colonies brought congratulations. One of these came from Tonga. The delegate was a Fiji chief, a native minister, who was the first convert in the country and the first to preach the Gospel; who was banished from Fiji to Tonga because of his religion, and now, after half a century, bore the congratulations of the Tonga church to this mother church of Fiji. On returning to Fiji he did not find a score of heathen in the whole group.

—Revival meetings have been in progress in Sardis, Miss., since the last week in January. The first services were held in the Presbyterian church, a large gathering been the result. Then the Baptist church was opened for similar meetings with similar results, and after an interval of two weeks the Methodist church entered into the campaign. The result is the conversion of from 150 to 200 persons. The converts embrace all ages. The saloons have been closed, and the town is profoundly affected.

—At the recent special meeting of the General Synod of the Irish Disestablished church, the Bishop of Meath declared that beyond the claims of the Irish to home rule, "lurks a very advanced form of socialism." The synod passed resolutions of strong attachment to the legislative union of Great Britain and Ireland.

—A call has been issued for a convention of Christian workers among the unevangelized classes, to meet in Chicago, June 16–23. It is signed by ministers, evangelists, and missionaries of all denominations. Each worker is to have opportunity, far as possible, to explain his method of work, d to describe the difficulties and successes he meets with. Practical topics, such as "The Relation of this Work to the Churches; how best to cooperate, to help and get help," "Methods in Winning Souls," "The Best Way to Build up Converts," "The Christian Worker's Relation to the Enforcement of Laws against Evils which Entice Men into Sin," "How to Secure Workers," will be discussed. Plans will also be considered for a more systematic and vigorous prosecution of the work, for frequent conventions and for a closer union of workers. Those who are expecting to attend the convention are invited to communicate with John C. Collins, English Hall, New Haven, Conn.

—The next Episcopal General Convention will meet in Chicago.

—The London Missionary Society has sanctioned the printing and binding of an edition of 5,000 copies of the Bible Dictionary in the Tahitian language, prepared by the Rev. A. Pearse, of Raiatea.

—A German evangelist named Schrenk has been holding great meetings at Frankfort. Bible readings, prayer meetings and evening meetings in halls were all used to rouse and interest the people. Mr. Schrenk is of Berne, and goes out from there on evangelistic tours.

—The *Missionary Review* for March gathers from the publications of the different societies, mostly those of January and February, reports of the recent conversion of over 1,700 souls at various mission stations.

—A letter from Bro. Evans, of our U. B. mission, brings the gratifying intelligence that the spiritual prosperity of the work on the Mendi side is most encouraging. One hundred and twenty members have been received into the church since the annual meeting in December.

—The Children's Scripture Union, which celebrated its seventh anniversary in London, April 1, has over 300,000 members in all parts of the world, who daily read the Bible together, though in twenty-eight different languages.

—A new religious movement is creating much excitement in Southern Russia. The "Stundists," who are members of a Lutheran body, now call themselves Evangelical Christians, and are making surprising progress among the peasant class. In many villages the orthodox churches remain empty, while the meeting-houses of the Evangelical Christians are crowded. Dissent continues to multiply in Russia in spite of every kind of persecution.

—The total receipts of the American Bible Society in March were $58,463.59. The total receipts in the year ending March 31st were $521,910.59. The issues from the Bible House in March were 87,180. The whole number of volumes issued from the Bible House during the year, not including those issued in foreign lands, was 904,179.

—The archiepiscopal chair of Posen-Gresen, formerly held by Ledochowski, has at length, by agreement between Bismarck and the Pope, been bestowed upon Dean Dinder, of Koenigsberg. As the see has never before been held by a German, this is regarded as a great triumph for Bismarck.

—Dr. Newman Hall's church in London operates nineteen Sunday-schools, in which are enrolled 5,600 children.

—The Churchwoman's Mission Aid Society of Toronto sends out a box of necessaries in clothing almost every week to some poor country parson or congregation.

—During the May sessions of the English Synod there will be a temperance breakfast, at which an address is expected from Archdeacon Farrar.

—The new American Episcopal church at Paris is finished, with the exception of the beautiful marble flooring and some of the windows.

—Not since Saladin captured Hebron in 1187 has the Gospel been preached in that ancient city, the burial-place of Abraham, Isaac and Jacob. This long line of centuries of darkness has been broken by Rev. Mr. Schneller, a missionary at Bethlehem, who preaches regularly in Hebron.

—The "Church of Scotland" bill, as it was called, which was introduced into the British Parliament by Mr. Finlay, a Scotch member, was defeated. It proposed such reforms in the constitution of the church that all the obstacles which now hinder the reunion of the Free church and the United Presbyterian church with the "Auld Kirk" would be removed. The bill contained a direct and unequivocal admission of the correctness of the Free church position in 1843, but this could not save it.

—Dr. Sarah Weintraub, now a practicing physician in Damascus, was a Jewess in Jerusalem converted to Christianity, and studied medicine in Philadelphia, and is acquitting herself most creditably.

—Moved by the personal and temporal advantages of one "off-day" in the week, the Hindoo shopkeepers of Calcutta have voluntarily started a movement to close their shops on Sunday.

—Two thousand children, nearly all of Hindoo and Mohammedan parentage, marched, not long since, in the annual Sunday-school procession at Lucknow, India.

—Miss Colenso, at Bishopstown, baptized several Kaffirs on Christmas day. The natives are considerably astonished, as many Church of England people doubtless will be, at this strange outbreak of the episcopal and clerical faculty in the family of the late Bishop of Natal.

—The fundamental law of Massachusetts declares: "Art. II. It is the right as well as the duty of all men in society, publicly at stated seasons to worship the Supreme Being, the Great Creator and Preserver of the universe. And no subject shall be hurt, molested, or restrained, in his person, liberty, or estate, for worshiping God in the manner and season most agreeable to the dictates of his own conscience; or for his religious profession or sentiments; provided he doth not disturb the public peace or obstruct others in their religious worship." And yet the mayor of Boston, a wholesale and retail liquor dealer, sent Rev. H. L. Hastings, the editor of the *Christian*, to jail for quietly reading the Bible on Boston Common. The *Christian* says: "P. S. On Sunday afternoon, April 18th, the editor of the *Christian* again read from the Bible to an orderly congregation on Boston Common. 'If this be treason, make the most of it.'"

—In the Woman's Foreign Missionary Society at Pittsburgh, Pa., Mrs. Thorne, secretary and treasurer, read a letter she had just received from the missionaries in Japan. The letter is intended for the General Assembly of the Presbyterian church. It sets forth the absolute necessity of strong treaty stipulations for the protection of the missionaries. The Chinese outrages in this country, the letter continues, have caused the greatest indignation in China, and if they are continued it is hard to tell what the result will be.

—Last Sabbath was a day of unusual interest to the Congregational church in Hinsdale; forty-six, mostly young people, were received into membership. A beautiful floral tribute, the groundwork of white flowers and the word "Welcome" in purple flowers, had been neatly arranged upon the pulpit, as a silent expression of the cordial spirit with which the church greeted its new recruits. The ordinance of baptism was administered to twenty-five, and with the usual form they were received to the fellowship of the church. The audience was very large, every available seat being occupied. The day was every way a red-letter day in the history of the church.

—The American and Foreign Bible Society will hold its forty-ninth annual meeting for the election of officers and transaction of business, at No. 9 Murray street, New York, Monday, May 10th, 1886, at 2 P. M. Dr. J. W. Sarles and Rev. S. Williams will address the meeting.

—A convention was recently held in New Bethel, O., to arrange a basis of union between the six conferences of the Christian Connection in Ohio and the two councils of the Christian Union churches of the same State, A committee, appointed on a basis of union, reported the following, which was unanimously addopted:

"*Whereas*, The Word of God, as revealed to mankind in the Holy Bible, enjoins and requires that all who are saved by the grace of God and cleansed from sin by our Lord Jesus Christ, be one family, with 'Christ as the only head,' and 'Good fruits the only test of fellowship;' and, whereas, we believe the Holy Spirit is moving believers in Christ, who have been separated and apart, to come together on a Bible basis for the glory of God and the salvation of the world; and, whereas, initiatory steps have been taken already for the union of the two bodies, the 'Christians' and the 'Christian Union,' therefore,

"*Resolved*, 1st. That this convention recommend that a union of the two bodies be effected upon the following principles, viz.:

"1st. The Holy Bible our only rule of faith and practice.

"2d. Christ the only head of the church.

"3d. Christian character the only test of fellowship.

"4th. Individual interpretation of Scripture the right and duty of all.

"5th. The union of all the followers of Christ.

"6th. Each local church governs itself.

"7th. The preaching of partizan politics discountenanced."

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from May 1 to May 8, inclusive:

Rev P J Brodine, Mrs A Coe, John Bell, W M Breaden, S F Forgens, H H Carter, S L Tryon, J B Gallway, J M Frink, J L Burrell, N D Rose, John Gardner, L M Chapin, S Waite, Geo M Smith, A C Pratt, T S Walter, O M Owen, S B Gibson, M M Morse, Henry Ramsay, and Mrs. L H Hull.

WANTED,

CYNOSURES for Sept. 28, 1882; Oct. 5, 12, 19, 26, 1882; Nov. 2, 9, 16, 23, 30, 1882, and Dec. 7, 14, 21 and 28, 1882; also Nov. 6, 1884, and Dec. 31, 1884.

I will send one of Clark's "Anti-Lodge Lyrics," 40 pages, with portrait of author (see adv. in *Cynosure*), for *one* of each of the above-named numbers.

If anyone who has the above numbers of the *Cynosure* will notify me by postal-card before sending, it will save duplicating those numbers. I wish to pay for only *one* of each kind, and will notify parties if their paper is needed.

W. I. PHILLIPS,
221 W. Madison st., Chicago.

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Many of the subscriptions of our readers expire this month; others are in arrears for last month. Will our readers remember that the wheels of progress can scarcely roll on prosperously unless they are oiled with the pecuniary *wherewith*. It is a dry time with us just now. Please remit.

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will be issued by the National Christian Association about the middle of June. All orders received before its issue will be filled at 20 cents per copy. Many have urged that this pamphlet be issued, and now that the work has been undertaken, your sanction in the shape of orders will be encouraging.

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Potatoes	30	@ 56
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Lumber—Common	11 00	@18 00
Wool	12	@29
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Eggs		12½
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BY E. E. FLAGG.

Author of "Holden with Cords," "A Sunny Life," "Little People," etc.

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READ THESE NOTICES FROM THE PRESS:

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"Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions and must attract thousands of readers among our thinking and observant people. The plot of the story is neither startling nor novel, but it develops a wonderful strength in following the experiences of people in the common, every-day walks of life.

Free Press, Birmingham, Iowa.

It differs from the popular story, "The Bread-winners" of a year ago. It greatly differs from that book in that it is written from the Christian standpoint, and its beautiful and touching descriptions of home life and home duties and heroic self-denyings will waken a responsive echo in every heart, that has not by dissipation lost the taste for the pure joys of home.

The Religious Telescope, Dayton.

The author, Miss Flagg, is a brilliant writer. The stirring questions in American politics are undoubtedly prohibition and the labor movement as championed by the secret unions of working men, which direct the strikes that with more and more frequency occur in our cities. "Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions, and must attract thousands of readers among our thinking people.

The Christian Conservator, Dayton.

This is a charming book, written in an attractive manner. It is so full of sunshine and so radiant with light that one is enlightened, warmed, and, before they are conscious of it, set against the lodge. The style gleams, glows and sparkles. It is dignified and simple. It is the right book to place in the hands of your wife or daughter to superinduce co-operation with you in anti-secrecy work. Every minister's wife should read it, and then, if her husband is not an Anti-mason, he should take his turn next and become one.

The American, Washington.

We are reading, in spare moments, Miss Flagg's new book, "Between Two Opinions," and the estimate we have thus far put upon it is that it is masterly both in style and argument. One is insensibly made to feel that he is reading facts and not fiction; that the book is not a play upon the imagination but an unraveling of mysterious circumstances which have an important bearing upon current events.

Law and Order, Boston.

The book takes high ground for probibition of the liquor curse, for woman's ballot for home protection, and for a better and more honest brotherhood than is forced by their obligations upon the members of secret orders. It is, therefore, a valuable book for several large classes of American readers.

Christian Instructor, Philadelphia.

There are important questions pressing upon American politics to-day; two of them are prohibition and the labor question as connected with the secret unions of workingmen. This work is an expose of the twin evils, secret societies and the saloons. The truths are given in the form of a story; not startling, but thrilling experiences of home life that are vouched for as facts. The evidences presented of the impossibility of reaching the saloon keeper so long as he and the officers of the law are sworn brothers in the den of some secret society, are conclusive enough to awaken the most careless and obtuse member of society. It is a valuable book for the masses to read.

Evangelist, Berea, Kentucky.

The object of the volume is to illustrate the practical workings of Secret Societies, and especially to show how the Lodge upholds the saloon, and this very important design is wrought out with much skill, clearness and power. By reading it temperance people may learn much about the difficulties in the way of prohibition.

The Standard, Chicago.

It is written in the interests of reform, more especially temperance and Anti-masonry. The title of the story suggests the special aim of it, which is to protest against all "halting between two opinions;" in other words, is a plea for radicalism. The story is vigorously written, and will interest even readers who do not altogether believe in its doctrine.

The Pacific, San Francisco.

It is a story intended to do service against the saloons, and in favor of Womans' Christian Temperance work, and especially against the secret orders—Freemasons, Odd-fellows, the Knights of Labor, etc. No reflecting man can doubt that any combination of picked classes and individuals is liable to great abuse. It is obvious, also, that secret orders are specially capable of being used in a selfish and unprincipled way.

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HOME AND HEALTH.

REGULARITY IN EATING.

If there is one table-law about which all persons are agreed, it is that our meals should be taken at stated and regular periods. People may differ about vegetarianism, about sweets, about pies and cakes, about tea and coffee; but I have never met a person who would insist that *regularity* was of no consequence—that it was just as well to take two meals to-day and five to-morrow, to take dinner at 1 to-day, and 3 to-morrow, and 5 next day. Without understanding the physiological law, all are agreed that regularity is important.

A long journey by rail does not derange the stomach because of sitting in an unventilated car, for the traveler may occupy a still worse place in the pursuit of his business at home; neither is it because of the character of the food furnished at the railway lunch rooms, for the food at home is often worse; but the stomach derangement which nearly always comes with the long railway trip is, in great part, to be traced to irregularity in the times of eating. In a recent trip, we took breakfast the first morning at half-past 9 o'clock, the next at 7, and so with the other meals; only one day we had no dinner at all. When we reached San Francisco we were all suffering from indigestion; some were conscious of no discomfort in the stomach, but not one of us escaped the dullness and depression of spirits which come of imperfect digestion. Among the table-laws, this one of regularity is pre-eminently important.—*Dio Lewis.*

RESTLESS CHILDREN.

Mothers often complain that their children are wakeful and restless at night. They seem well during the day, but as soon as they go to bed and fall asleep they moan, cry, grate the teeth, rub the nose, and roll and thrash all night long. As a rule, such symptoms are thought to be caused by worms, and the unfortunate victims are frequently purged with "worm medicines," with a view of curing their nocturnal "tantrums." Now, in nine cases out of ten, the whole trouble is caused by indigestion and constipation. The child goes to bed with its bowels loaded with hard and dry fecal material, and with its stomach full of indigestible food. The quality and quantity of food it has taken during the day have been unfit for its powers of digestion, and therefore act as a constant irritant to its entire system. The irritation of its stomach and bowels by indigestible food excites the brain and spinal cord, and through these the whole system is kept in a state of excitement. "Hence, then, it is proverbial in early life that the stomach, being delicate and susceptible to any disturbance, we should be most careful to select a proper diet, to consider the quality of food that is supplied, to measure the capabilities of the digestive system, and to deal with them accordingly."—*Dr. Crandall, in Morning Star.*

REMEDIES FOR BURNS.

Apply the white of an egg;

Or, lime water and sweet oil;

Or, a paste of molasses and flour;

Or, a paste made from soda and cold water;

Or, sixteen parts of olive oil and one part of salicylic acid;

Or, oil of hemlock (this is said to heal without leaving any scar);

Or, cotton, wool, or wadding so that the burn will be completely covered, and then saturate with vinegar. This must be persevered in until a new skin has been formed.

Oil of hemlock is one of the best of remedies for a flesh wound or an old sore on man or beast. No inflammation or proud flesh can survive where it is applied.

Whole cloves are now used to exterminate the merciless and industrious moth. It is said they are more effectual as a destroying agent than either tobacco, camphor, or cedar shavings.

The Edinburgh Royal Hospital no longer prescribes stimulants for nervous prostration, but food exclusively of milk and eggs, in form of soft custards, sweet or salt, hot or cold, to taste.

Butter may be clarified by simply putting it into a saucepan and putting it over the fire to boil. While it is boiling remove the white scum from the top, and after it has boiled sufficiently pour the clear butter carefully into a dish ready for use.

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We have received a bulletin issued by Prof. Samuel Johnson, of the Michigan Agricultural College Farm. It treats, in a general way, the entire subject of potato culture. We make the following extracts:

Soils and Fertilizers.—The soils best adapted to the potato are sandy and gravelly loams. Clay soils, if the season be wet, produce very poor potatoes, and they will be much more liable to rot than those grown on sandy land. An old pasture turned over, or any sod ground, is specially fitted for the growth of the potato. A little well-rotted compost, harrowed in thoroughly upon such a sod, to give the plants a good start, will usually give a fair crop upon comparatively poor soil. The potatoes grown upon sod are usually smoother, less liable to rot, and of superior quality. The application of fresh stable manure is not desirable on potato land, as it frequently results in a diminished yield and greatly increases the liability to rot. Mucky soils in a dry season often produce a good crop; but as they are deficient in organic matter, an application of leached ashes will be found desirable to supply the potash essential to the growth of the potato. Ashes are considered as a special fertilizer for potatoes, adding to the yield and improving the quality. They can be used on the hill or in it. A good way is to mix them with the earth that covers the seed, or as a top dressing after the plants are started.

Seed.—For seed select perfect specimens, of good shape and of medium size, rather than the largest potatoes, and cut with three or four eyes on a piece. It is quite as well to cut them when planted. It is often, however, desirable to have the cutting done before the hurried time of planting. The expense of cutting to one eye is no small item. If the weather is dry, there is so little of the potato that it dries up altogether, or makes but a sickly growth. The larger piece has vitality enough to start a good, healthy plant. Many growers favor early planting. Some seasons the early planted give best returns, and other seasons the late. We generally intend to plant the main crop about the middle of May.

Cultivation and Harvesting.—If the potatoes are a long time coming up, it is best to run over the field with a light harrow. Anything that will stir the ground sufficiently to cause the death of the little weeds and break the crusted surface will answer. When the rows can be seen, with a shovel-plow cover the rows of new plants with about two inches of earth. This should be done thoroughly. Frequent cultivation during the growing season is essential to a good crop, and if attended to properly, there will be little need of hand labor. In August it is well to go through the fields, each hand taking from four to six rows, and pull any large weeds that may have escaped the cultivator. Dig as soon as thoroughly ripe, and when the ground is dry, if possible. Store in a cool, dry place. We have never had a potato-digger that proved satisfactory, and dig in the old-fashioned way, with hooks.

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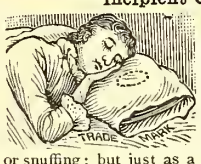
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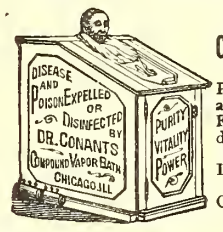




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NEWS OF THE WEEK.

WASHINGTON.

The House has struck for six hours' work and passed a resolution stating that the daily sessions should hereafter commence at 11 o'clock in the morning and continue until 5 in the afternoon.

James McHale was Thursday appointed inspector of customs, to be located at Chicago.

The House has passed the River and Harbor bill by a good majority and with few amendments.

The Committee of the House on the Judiciary report adversely to the proposed Woman's Suffrage amendment, and direct that it be laid on the table. The minority dissented and advocated the right of women to vote. The Commitee on Education and Labor has reported in favor of eight hours a day for letter carriers

The Indian Appropriation bill, as agreed upon by the committee on conference has been finally passed by both houses of Congress

The Senate has passed a bill appropriating $[illegible] as a subsidy to mail steamers.

CHICAGO.

On Monday, the 3d inst., the strike for eight hours and advanced pay was carried out by the freight handlers of most of the railroads centering in Chicago, and by some, but not all, of the switchmen. This resulted in great embarrassment to the business interests and an almost complete suspension of transportation.

In the afternoon there was a meeting of strikers, led by prominent Socialists, in the vicinity of McCormick's reaper works, at which it was demanded that the buildings should be burned and the authorities resisted. At the hour of closing a fierce attack was made on the 700 workmen who were emerging from the shops. After a severe conflict, in which some were killed and a number wounded, the police finally dispersed the mob.

There were on Monday night serious riots in other parts of the city, in all of which Socialists were prominent, but they were put down by the police, the rioters and some of the policemen being either killed or wounded. Meanwhile, at Bay View, Wis., thousands of strikers took possession of the railroad buildings, and threatened violence to life and property. The military was called out and finally overcame the mob, after four persons were killed and a number wounded. Since then they have been kept at bay.

Tuesday night (the 4th,) was the culminating period. The Socialists, who are simply the radicals among the trades-union people, had been parading with red flags and the national banner reversed. They had for a week scattered proclamations all over the city urging all laborers to resort to arms and overthrow all existing institutions. Their organ, the *Arbeiter Zeitung*, which has issued 6,000 copies daily, was full of incentives to riot and bloodshed. At about 8 P. M 5,000 met at the corner of Desplaines and West Lake streets. They were being harangued by their leaders, and were prepared for desperate deeds. About 400 police appeared and commanded them to disperse. Just then a dynamite bomb was thrown from an alley and fell in the midst of the policemen. The explosion was terrific. Some thirty to forty were struck and several of them fatally injured. The explosion was followed by a volley from the revolvers of the rioters, seriously wounding others. The entire number of policemen wounded by the explosion and pistol shots was forty-four. With remarkable steadiness and bravery the police rallied, fired on the mob and pursued them with pistols and clubs in all directions. Many were injured and some fatally. Many arrests were made, including the leaders of the Socialists—Spies, Schwab, Fielden, etc. Search was made, and pistols, rifles, dynamite and bombs were found. The organ of the Socialists has been suppressed, though a small edition has since been printed. The Mayor has issued his proclamation asking all citizens to abstain from great meetings and promising to enforce the law.

The city has had a taste of anarchy, and is in no mood to tolerate any violations of the rights of labor or property. The leaders are incarcerated without bail, and the press are a unit in the defense of order. The city is greatly indebted to the good discipline and efficiency of its police. But for their steadiness in a great emergency crime and death would have prevailed.

Police Officers John Barrett and Geo. Miller, victims of the late riot, have died at the county hospital. Both were unconscious when they died.

The revival has been discontinued on accouut of the labor troubles. Mr. Moody will return Oct. 1.

Nearly a full force of new men are at work in the Northwestern freight-houses, under police protection.

The strike at Deering's has been settled on an eight-hour basis and 15 per cent advance, and the 1,700 men have consequently agreed to return to work.

The switch-tenders on the Western Indiana road, which leases tracks to the Fort Wayne, Wabash, Chicago & Eastern Illinois, Chicago & Atlantic, and the Grand Trunk, struck last week and seriously retarded the business of the roads named.

COUNTRY.

Eight hundred employes of the Peninsular car shops at Detroit struck Wednesday.

One of the walls in the Brackett block at Minneapolis, Minn., collapsed Wednesday afternoon, burying a number of workmen, four of whom were killed and seven dangerously injured.

Paul Grautkau, editor of the *Labor Review*, and a companion named Gustave Roussler, were arrested at Milwaukee Wednesday night for making incendiary speeches.

At Thursday's session of the American Medical Association, E. H. Gregory, of St. Louis, was elected president, and Chicago selected as the next place of meeting, and June, 1887, as the time.

Representative liquor dealers of Indiana met at Indianapolis Thursday and formed an organization, Frank Maus being chosen president. The association is said to be for mutual protection, and not for political purposes.

Two anarchists named Simon and Hirth were arrested Thursday at Milwaukee and locked up. In their houses were found concealed various kinds of arms, with a large supply of ammunition.

FOREIGN.

The Academy exhibition is the poorest in many years, and the London papers are a unit in denunciation of it.

It is asserted that the Gladstone Home Rule bill will have a majority of at least twenty in the House of Parliament.

The Austrian government has vainly endeavored to suppress the Galician uprising. Wholesale arrests have been made, the military has been ordered out, and yet the peasantry persist in rebellion.

Russia will not accept the reply of Greece to the ultimatum of the Powers. All Europe is discussing the trouble between Greece and Turkey. There seems to be an impression that the troubles have been bridged over. A Berlin correspondent says Turkey is bankrupt, and Russia has to borrow to pay interest. Bulgaria is sound, with uniimited credit.

It is officially announced that cholera has appeared in Venice and Vicenza. Several new cases and some deaths are reported in these places daily.

In the House of Assembly of Nova Scotia, last week, the secretary gave notice that the members of this branch of the Legislature of Nova Scotia are of the opinion that the financial and commercial interests of the people of Nova Scotia, New Brunswick and Prince Edward's Island would be advanced by those provinces withdrawing from the Canadian federation and uniting under one government; or, in default of that, that Nova Scotia again become an independent province of Great Britain.

Fifteen new cases of cholera and five deaths are reported from Brindisi, and nine new cases and three deaths from Venice.

The latest advices are that Turkey and Greece are hurrying troops to the front. Several European papers are of the opinion that Russia will secretly support Greece. A demonstration was held at Athens Sunday, at which war-like speeches were made and a resolution favoring war with Turkey carried amid wild excitement.

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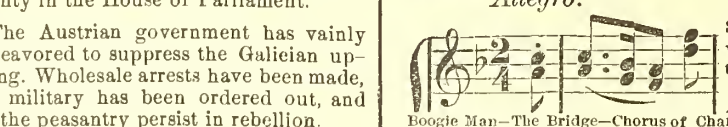
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Mr. Joseph Cramer testified before the Congressional committee that, while he was a Knight of Labor and a striker, he was ordered by the Master Workman of his assembly to proceed to a certain place and stop a freight train. This he declined to do because it was an unlawful act, and he was promptly expelled. Now, since he has not only violated his oath of obedience to his master, but also his covenant of secrecy in disclosing the private doings of the assembly, he is to be regarded as a perjured wretch, unworthy of confidence and deserving of universal abhorrence. Such is lodge logic. To a fearful extent the people have been corrupted by it. By and by, public opinion will swing round and conclude that not he who *breaks* but he who *keeps* his oath of fealty to an organization which is a law unto itself, is the sworn conspirator and the enemy of all government and all law. Such changes have not been unfrequent. We once elected slave-holders to be Presidents of the United States; now we make slave-holding a crime.

We are glad that the decrees of the Plenary Council at Baltimore are not altogether lost on Protestant churches. That is a deplorable unwisdom that will not gather instruction from whatever source. The fact that Roman Catholic churches have found church fairs and festivals, as a means of raising money, "schools of wickedness and scandal," shows that human nature is not widely different among people of all religions. We heartily concur with Obediah Oldschool in the *Interior* that the Lord does not want us to raise money for his cause by fairs, festivals and excursions; that the church that cannot be sustained without such expedients had better be disbanded, and the minister who must have annual donation parties had better quit preaching or seek some other field of labor. We shall be profoundly thankful when a great council of Protestant churches shall give us a deliverance on Christian morality as important and timely, and especially shall have the courage to speak what they think on lodgery and its abominations.

Irish home rule has received a backset by the action of the Ohio Legislature during its pending session. Whatever may be true of Ireland, it is doubtful whether Ohio is capable of self-government. Commencing with a dead-lock, they have culminated in a strike, followed by a weak imitation of the Rump Parliament, and have shown an incapacity for republican government worthy of the Ashantees. Their last performance is the attempted passage of the old Scott law, taxing liquor dealers $200 and dealers in beer $100, thus giving them a legal recognition and status, which, since 1850, when the people of that great State decided that no licenses should be granted, did not exist. If this was meant for genuine legislation it was a farce. If not, it was a fraud. More than 300,000 of the citizens of Ohio demanded constitutional prohibition, and they will be slow to accept a legal recognition and a paltry tax passed by a legislature without a quorum. It is time the good people took their legislature in hand, elected men who will not subordinate all interests to the demands of the party and the dictation of liquor dealers.

Mr. G. N. Sceets, who edits a paper claiming to be the organ of the Knights of Labor in this city, has, within a few days, made a public speech in which he said that about fifty first-class funerals would be a benefit to the city. He would not advocate the killing of the manufacturers for they were not worth the powder, but it would be a blessing if God would give them an easy death. Between such men and the wretch who threw the bomb at the policemen, there is only the difference of the murderous cowardice that keeps within the forms of law, and the brutal outrage that defies all government. The one is as truly the enemy of society as the other. The man who suggests crime is often the more dangerous of the two. But we need waste no wrath on these poor wretches. It is the system under which they labor that should demand our execrations. So long as secret combinations, which subordinate all interests to their own and require unqualified subjection to their commands, are a controlling influence in the community, we may expect just such a class of men as Most, Parsons and Sceets.

The arrest of Herr Johann Most, the New York Socialist, will give a greater sense of security both to that city and to this. No man in the nation has done more to array the baser elements of society against all government and all law. Arrested and imprisoned in his native Germany for criminal opposition to the government, he fled to England, where he was again in prison; and from there he came to this country, to be an agitator in behalf of anarchy and blood. There is no man so bad but he has his following; and, unfortunately, in all our large cities there are multitudes ready to respond to the appeals of just this class of desperadoes. The secret labor unions are the hot-beds in which Socialism is propagated, and the seed that has been so industriously sown has, within the past few weeks, been partially reaped. Cutting off the branches of the Socialistic tree may check its growth, but until it ceases to be propagated we shall not have permanent peace.

A bill has passed the Senate appropriating $800,000 as an annual subsidy to steamers carrying the U. S. mails to the Central and South American countries. The object is to secure their trade, only one seventeenth of their imports being from the United States. A shorter, simpler, and in every way more righteous method would be the negotiation of treaties of commercial reciprocity. The articles which these nations wish to purchase are such as we can abundantly supply. Their articles of export are such as, by reason of climate, we cannot produce. To levy taxes on each other's commerce is as absurd as it would be for Florida to collect duties on ice from the Kennebec, and Maine on oranges from the St. Johns. Were the obstructions of tariff and navigation laws removed, we should need no subsidies to greatly enlarge our commerce, open new markets for overstocked manufactories, and remove the deadlock on the general business of the country.

Some of the labor assemblies of this city and elsewhere are lifting up their hands in horror at the murderous assault on the city police. They are ready to denounce all anarchists as the enemies of society who should meet with no mercy from the officers of the law. Doubtless the mass of the Knights are sincere. They have never sought to overthrow the government, nor have they any sympathy with those who seek its overthrow. But between open rebellion and persistent violation of personal liberty, the right of property, the laws of the land and the general interests of society, there is a difference, but it is a difference in degree rather than in kind. So long as the Knights of Labor intimidate and abuse non-union men, insist that they shall not be employed, seize property, misplace railroad switches, obstruct trains and disable engines, to say nothing of attempting to enforce their rights with Winchester rifles, they have small reason to complain of the anarchists. The fifty persons killed or wounded by the anarchists of Chicago does not equal the number that during the past two years have been killed or maimed by members of secret labor unions. Let those who live in glass houses beware of throwing stones.

Thirty years ago there were plenty of people who freely admitted and deplored the abuses of the system of slavery, but contended that the system itself was not inconsistent with the genius of our government or the demands of Christianity. Bad as were the fruits of slavery, it was the system itself that constituted that great and terrible wrong that brought down divine judgment, so that "His fury went forth like fire and burned that none could quench it." It was only in the entire overthrow of the system that we could hope for permanent peace. So, too, of the system of organized secrecy in all its forms. Its most earnest advocates admit the abuses that grow out of it. None who deplore arson and murder can fail to see that the secret labor organizations have been their fruitful source, and that literally "they have filled the land with violence."

But just so surely as that the abuses of slavery could not be removed except as the system itself was rooted out, just so certainly will it be found that the unquestioned evils of the system of organized secrecy are an essential element of the system, and that if we would avoid moral, social and political ruin, we must, as we did with slavery, destroy our destroyer.

We have read with interest and appreciation the "secret" circulars of Mr. Powderly addressed to the Knights of Labor, in which he deprecates the recent violations of law and exhorts to temperance of spirit and action. We have also read the able and wise admonitions of the Roman Catholic Archbishops of Montreal and Baltimore, urging all good Catholics to practice sound Christian morality. Surely, there was great need in either case of such admonitions; but it is equally certain that they will largely fail of their objects. The Roman Catholic church and the Knights of Labor are organizations well fitted to accomplish certain objects, but not to make either good Christians or good citizens. There are those who belong to these organizations that are both, but they are such in spite of, rather than because of their convictions. Whatever takes away the sense of personal responsibility to God or to the civil government, diminishes alike Christian morality and practical good citizenship. The Roman Catholic has his individual responsibility absorbed by and merged in the church. It is to the church rather than to God that he must respond. The result is that his sense of loyalty to God is greatly diminished, and all the admonitions of the church, however excellent, fail to make him a good Christian. So, too, the Knight of Labor has given himself to his order and sworn obedience to its laws. His individuality as a citizen is merged in and lost in his covenant to the organization. He acts by its direction, and forgets his responsibility to the laws. His allegiance to the body politic has been divided and diminished, because it has been transferred to *another government*. He may or may not have wise admonitions to loyalty and good citizenship, but the system under which he has placed himself will tend strongly to break the force of such admonitious and loosen the restraints of all legal obligation. We expect little good from Mr. Powderly's fine words.

FREEMASONRY AND HOLINESS.

BY WILLIAM FENTON.

There is no mistake in saying that Freemasons, Odd-fellows, and all other secretists, with all their shuffling tricksters who defend them from the outside, do "love darkness rather than light." D. G. Strong's letter in the *Cynosure* of April 8th moves me to say something more upon this subject. However much anyone may deprecate such a crisis as he fears, that crisis must inevitably come. That the righteous will be separated from the wicked is as certain as the shining of the sun in the material heavens. And the sooner we will act upon that prediction the better for our own souls and humanity. While it is true that Judas Iscariot was called to be one of the twelve, that the Scriptures might be fulfilled; and that God, to fulfil his decrees, sent the lying spirits into the false prophets to entice Ahab up to Rameth Gilead, it is not safe for us to tamper with the lying spirits of the Freemasons and Odd-fellows. Judas Iscariot, the son of perdition, was finally lost, "went to his own place:" and Jesus said of him: "It were good for him that he had never been born." Ahab likewise perished in his sin and went to his own place. And we all know the fate of the lying prophets who became the willing abode of lying spirits. Whence do these lodge vassals derive their authority for harboring and sending forth the lying spirits of the lodge to do business as for God? If from God let them say so, and we will look into the matter. But that is just what they hate: they love darkness too well to admit any investigation.

D. G. Strong tells us that holiness is the only adequate power in this work of reformation. I think I know what he means by "holiness," having had some experience in holiness meetings and with holiness leaders. To call a man a Christian who does not love and embrace holiness is a misnomer. To be holy as God is holy is the very first desire of a new-born soul; it comes, not by education in a modern holiness meeting, but by inspiration of the breath of God at the new birth.

To expose the sham holiness, many incidents might be related. Rev. William McDonald, a distinguished holiness leader, told me at a camp-meeting, just as he was about to ascend the platform, that he was a Freemason, that he knew nothing wrong about Freemasonry, made light of the suggestion to confess that he had sinned in joining the Masons, and immediately stepped upon the platform and preached a sermon on perfect love. From which it is evident that he considers the perfect love he preaches quite in harmony with the sworn secret cut-throat devil-worship of Freemasonry.

This William McDonald is also a distinguished editor and author of writings on holiness. I would ask D. G. Strong how many "tons" of his literature would be adequate to deliver Methodism from Freemasonry? Seeing that his holiness goes upon the plan of silence and secrecy, silence and secrecy may be spiritual weapons, but they are the weapons of Satan, and not the weapons of Him who said: "In secret have I said nothing."

They tell us, "preach Christ, preach holiness, mention any sin but Freemasonry, and when men are converted they will leave Masonry." In this they betray their own false position; besides condemning multitudes of preachers, holiness leaders, class leaders, and church members who would rather give up the church than their darling sin of the idolatry they practice in the secret lodge, whom they fellowship as Christians and holiness men in the church. Freemason Methodist preachers manifest a brazen-faced impudence on this subject where the devil himself might stand abashed. Why? Because they have truth, or God, or Jesus Christ to fall back on? Oh no, but because Freemasonry is the bulwark of the Methodist denomination. A short time ago a conference of the M. E. church was held in this city. Bishop Simpson presided. A young minister in attendance was asked if the Bishop was a Freemason. He replied that he did not know, but supposed as a matter of course that he was: for otherwise he did not believe that he could hold the position of Bishop. When the young minister was asked if he himself was a Mason, he said no: but he expected to become one. I was startled, not being prepared to realize that the M. E. church was so far down hill, although painfully aware that many of the preachers were brow-beating bullies of the lodge. The following fell from the lips of a Masonic victim, happily out of the coils of the lodge serpent. He is a seceded Mason and a minister of Christ. While preaching in the Methodist connection he was a Mason, but came to realize the wickedness and hypocrisy of his position. He saw through the mock prayers, mock resurrection, the loathsome blasphemy of the Masonic diablerie, and felt the galling of conscience under his Masonic obligations, backed by the murder penalties. He trembled to be free from Masonic bondage; and says that while removing to another State he resolved not to make himself known as a Mason. But at the first district conference he attended in that State he had presented his report and was awaiting the decision upon it and his character. He had waited a long time, when a preacher came out from the conference and hailed him with a Masonic sign. In that ungarded moment he responded Masonically; and was informed that his character was being massacred, and his reputation ruined, but they were not aware that he was a Mason; that now it would be all right. And accordingly the crafty old Masonic preacher informed the brethren inside, and our friend was made welcome to the grim brotherhood. Surely, if Jesus ever meant that his own words should find an application in this dispensation, we have found a place to apply them. "Ye serpents, ye vipers, how can ye escape the damnation of hell?" There are some awful judgments predicted in the New Testament, and which remain to be fulfilled. Their precise application I must leave; knowing that "Christ has no concord with Belial." "Come out from among them and be ye separate." The alternative to this is, "Put away the wicked man from among yourselves." There is another alternative; it is found in the following Scripture: "Come forth, my people, out of her, that ye have no fellowship with her sins, *and that ye receive not of her plagues:* for her sins have reached even unto heaven, and God hath remembered her iniquities." Rev. 18: 4–6. Thus we may be sure that God remembers iniquity, and therefore he will not forget Freemasonry. I see no way out of the awful dilemma but by some such Scriptural plan as that proposed by Bro. Michael. And when all Scriptural methods fail to bring about the crisis, the two alternatives remain, namely, come out, or remain and be punished with the Masons. "Be not deceived; he that doeth righteousness, is righteous." Perfect love, holiness, or sanctification in sympathy with the diabolism of the secret lodges is unrighteous, and unmistakably of the devil. Some look upon that sympathy as a matter of imprudence. And therefore we need to be on our guard lest they continue with a mere change of tactics on the part of the devil, renouncing Masonry. "But he that is spiritual judgeth all things." Therefore, we are able to judge in other matters besides Freemasonry. Certain manifestations concerning Freemasonry are quite sufficient, however, to show that righteousness has no place in some of the "holiness" and "faith holiness" meetings; likewise in many of the churches which teach a concealment of crime in the secret devil-worship of the lodges. But if there were no such, then the Scriptures which testify of such would not be fulfilled. "False apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel; for even Satan fashioneth himself into an angel of light." 2 Cor. 11: 13, 14. And, again, "There were false prophets, also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them" (Masonry, Odd-fellowship, etc., does that very thing) "and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." 2 Pet. 2: 1, 2. How applicable this to Freemasonry. Freemasons tell us that Christianity is merely a mythology. (See Rebold's History of Freemasonry).

The sooner the issue is made, and the awful crisis met, the easier the conflict. We are living in an age wherein "Wicked men and seducers wax worse and worse." And we may depend upon it that the churches will be no better without a conflict of righteousness against the wicked lying spirits of the lodges in the heavenly places. Shall it be as in the days of slavery, when the churches went on in their fellowship with iniquity until the life of the nation was in peril, and there was danger of perpetuating the crime of slavery, with its consequent ruin, beyond hope of recovery, and until a long and cruel war was the only alternative?

We are warned. Let us not go on provoking the wrath of God by fellowshiping the miserable, lying, secret lodge idolaters, until he smites, as he did in the case of slavery, or will smite in the world to come. Also, "Ye cannot drink the cup of the Lord and the cup of devils." 1 Cor. 10: 21. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Prov. 16: 25. "Idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21: 8.

St. Paul, Minn.

LODGE DELUSIONS.

BY S. B. KOKANOUR.

A few days ago, while talking with a young Odd-fellow, who says he is a Christian, about the unchristian nature of secret societies, I related to him a conversation I had not long ago with an acquaintance, who told me that he formerly belonged to the Odd-fellows and the secret temperance societies, but that he has withdrawn from all of them because of their unchristian tendencies and unbecoming amusements.

"What curious ideas," my friend remarked, "some people have about Christianity. I cannot see anything in Odd-fellowship that is antagonistic to Christianity. I suppose you would say that it was wrong for the lodges to take the sacraments—the communion, baptism, etc."

"Indeed I would," I answered.

"Well, I wouldn't," he laughingly replied.

"All those things," I said, "performed in the lodge by men who are scoffers of religion, and among the commonest grades of society, and church members, all in a medley crew, more engaged in sport and frolic than any sincere reformatory work, constitute nothing but a mockery before God, and the Scriptures say, 'God is not mocked,'" etc.

All these things are incorporated into the lodge by Satan, the father of the lodge, to deceive the unwary. No man who is born of God, with God's grace in his heart, can engage with infidels, scoffers and criminals in the lodge in those ceremonies or sacraments borrowed from Christ's "pure and undefiled religion," and be blameless and pure.

It is strange how so many people can allow themselves to be enticed and deceived by his Satanic Majesty into the belief that they are Christians, when indeed they are given over to reprobacy of mind where they believe lies, and take them to be truth.

But there are so many of the lo heres and lo theres in our land, against which our Saviour warned us, which are misleading the people, speaking peace, peace where there is no peace, and deceiving them so that there are thousands upon thousands who cannot see the trap which the devil is so successfully building around them.

The sociables and the dissipating "good time," with which these spurious sects are always alluring those who are supporting them, so prepare the boys who are attending them that they can look on the mocking farces of the lodge with complacency.

These people, not being converted, and therefore not having the Christian's spiritual discerning power that true conversion gives, think that these lodge ceremonies are solemn Christian rites, because preachers and church members engage in the hollow mockeries of the counterfeit religion.

They can look on with cheerful satisfaction when these pretended preachers and Christians, in such representations as the initiating candidate is represented as David, son of Jesse, visiting Saul, king of Israel, and the attempted slaying, and afterwards with the journey from "Jerusalem to Jericho on a mission of humanity" with the pretended falling among robbers and thieves, who left him for dead, as something bordering on the truth and heroic, while it is nothing but plain devil-worship. Indeed, they may well sum the whole substance up as "a mimic" [imitate for sport—Webster] "journey of life," as they do in the charge to the candidate in the last or Purple or third Encampment degree. I can well believe that the whole affair is a mimic imitation for sport, nothing else.

How indeed they are benighted and blindly led into the snare of lodge darkness to sin, thus adroitly laid for them, supposing that this mimic counterfeit religion is genuine.

When, oh! when, will these lodge people waken up to a full realization of their dreadful condition. Oh! that we had the voice of a trumpet loud and shrill enough to sound the alarm and warning voice against the lodge deceptions into every hamlet of our beloved country.

Manhattan, Kansas.

LIVINGSTONE.

During a recent interview between Mr. Stanley and a newspaper correspondent, the distinguished and intrepid explorer said: "I have been in Africa for seventeen years, and I have never met a man yet who would kill me if I folded my hands. What has been wanted and what I have been endeavoring to ask for the poor Africans, has been the good offices of Christians, ever since Livingstone taught me during those four months that I was with him. In 1871 I went to him as prejudiced as the biggest atheist in London. To a reporter and correspondent such as I, who only

had to deal with wars, mass meetings and political gatherings, sentimental matters were entirely out of my province. But there came for me a long time for reflection. I was out there away from a worldly world. I saw this solitary old man there and I asked myself, 'How on earth does he stop here? Is he cracked, or what? What is it that inspires him?' For months after we met I simply found myself listening to him, wondering at the old man carrying out all things as was said in the Bible, 'Leave all things and follow me.' But, little by little, his sympathy for others became contagious; my sympathy was aroused, seeing his earnestness and how he went quietly about his business. *I was converted by him*, although he had not tried to do it. How sad that the good old man should have died so soon! How joyful he would have been if he could have seen what has since happened there!"—*Christian Herald.*

BRINGING HIS SHEAVES.

Psalm 126: 6.

He who goes forth in sadness and in weeping,
And by all waters seeds of blessing leaves,
Sowing in hope, and still his courage keeping,
Shall come rejoicing, bringing home his sheaves.

Earth's toils shall end; its sighing and its sorrow
Shall vanish in the glory soon to come.
Then shall the sower hail that glorious morrow,
While angel-reapers shout the "Harvest Home."

Then let us not be weary in well-doing;
If we faint not, our reaping day shall dawn.
Onward we press, though faint, yet still pursuing—
Oh harvest day, when shall we hail thy morn?

Night hath its tears, its shadows and its sadness;
Weeping endures until the day shall spring:
Then comes the morn, the harvest with its gladness—
Hail it, ye saints,—with joy awake and sing!

—*H., 1885.*

SECRET SOCIETIES—DECEPTION.

The following article appeared in the *Telescope* from the pen of Bishop J. Weaver when he was living at Roanoke, Indiana:

"It is nót my purpose to enter into a discussion of the leading principles of these orders. These, perhaps, have been sufficiently ventilated for the present. There are a few things that should be noticed, which have not, so far as I remember, been taken up. The particular matter is this: It has frequently been said by members of secret orders, *that a number of our ministers and members are connected with secret societies.* I shall not pretend to say whether these statements are true or false. If they are true, it places those organizations in rather an unenviable light. No member of the United Brethren church can unite with any such organization without a direct violation of the law of the church; and any organization that will, in any way, assist or encourage a man to violate the law of his church, is not worthy the confidence of Christians. Indeed, Christian gentlemen will not condescend to anything so mean and low. It is deception of the lowest type. If the statements are not true, then those who have made them are guilty of falsehood,—and I scarcely know which is the worst, they are so closely allied to each other,—and a man that will practice deception will most generally lie. Hence, be the statement true or false, it shows an utter want of honesty, purity and self-respect. If a man should be found guilty of any such conduct, he would be denounced by every honorable gentleman; and what may be said of a man may be said of an organization. On the supposition that the statements are correct, I have a few things to say to such of our members as have gone into their lodges, or contemplate doing so. There is no relation on earth that is more sacred than that of the church. The most tender cords bind Christians to Christ and each other; and between the members of this family the utmost confidence should be cherished. From the nature of this relation it is but reasonable to suppose that their purposes are above the spirit of this world. Now, for any member of this family to betray the confidence placed in him by the other members, is not only demoralizing to his own heart, but wicked in the sight of God. If it be said that there is nothing wrong in these orders, that, by no means, justifies a man in violating the law of his church and deceiving his brethren. There is another and better way for the members of this church. If a man feels that it is his duty for Christ's sake to unite with a secret order; that he can do more for Christ and his cause; and that he can be a better Christian by forming such an alliance (but I do not believe a word of it), let him, like an honorable Christian gentleman, leave the church, and then go. To join a secret order in this clandestine manner is anything but honorable. If he leaves the church first, he will be more respected by those he left behind; and if there is a single particle of honor among the members of the order he joins, they will think more of him. I know of no organization or association of men, whether political or ecclesiastical, that tolerate deception, except secret orders. If what they say is true, then they both practice and tolerate deception. Men who have deceived their party, like some have recently done, are forthwith denounced and disowned, and they deserve nothing better. The Bible, morality, and everything pure and honorable, is in eternal opposition to the spirit of deception; and just such deception, too, as that man is guilty of who will, in a clandestine manner, join a secret order contrary to the law of the church. No man can claim, as an apology, that he went into the lodge on the impulse of the moment. No; men have time to think. It is a calm, cool, deliberate act. If I believed these orders were as pure as the angels of light (but I do not), I could not be induced to join them until after I had left the church."

The reader will observe that the bishop did not discriminate as to which of the many secret orders at the time when he wrote this article *tolerated deception.* He certainly was then a good United Brethren, and in full sympathy with section seven, which says, "There shall be no connection with *secret* combinations."—*M. V. Gundy, in the Conservator.*

WHAT THE PAPERS SAY.

The willful destruction of property, the combinations of workmen, the determination to deprive men of work provided they do not belong to certain organizations, the fearful assaults often made on those who were willing to work, the boycotting system which aims to prevent people who have incurred the ire of "unions" from selling goods, and even from buying the necessaries of life, and which would, if possible, starve them to death, these are deeds of barbarousness which betoken the habits of African savages rather than American citizens. It is very easy to claim in strikes and these demonstrations against corporations and business firms that "an injury to one is the concern of all;" but there is no union which men can form, making an inner circle of self-interest and tyrannically dictating to those without it, which is not the grossest violation of every true principle of human brotherhood. Never were principles of right more terribly perverted in human judgment than in the case of those who seek to gain their ends by acts of extortion, violence, and sometimes murder.—*Baptist Weekly.*

The truth is these people have been permitted to flaunt their red flag of ruin in the faces of honest citizens so long, and so long have been allowed to openly preach sedition and revolution, that they were led to believe that it was only a question of time when the whole city should be theirs. They, without doubt, have been greatly surprised at the earnest and implacable opposition of the police against their late movements. They have been the great agitators in the eight-hour movement and every other movement which tended to unsettle and make the restless wage-workers, hoping that when they got all labor at loggerheads with capital their opportunity would come. For the present they are foiled, but such men never give up. If, when this flurry is over, they are permitted to wave their flags and use their tongues as they have in the past, they will be stronger when they strike next time.—*Inter Ocean.*

But secret societies of all kinds are of a different nature from necessary business partnerships. They are voluntary unions for the purpose of undue advantage of a few persons over the rest of mankind, who are equally deserving of the same benefits. It is a flagrant violation of the law of holy love, which requires believers to love as they are loved, and without partiality or respect of persons. To voluntarily join ourselves to a clique or party to whom we are not indebted nor obligated by justice or the law of love any more than to all outside, is a sin which God's Word, in James 2, puts beside all other violation of God's law.—*Stumbling Stone.*

It should not be forgotten that this order (Knights of Labor), which now presents so fair an exterior, began with the design of keeping its very existence a secret from the public. Its organized blows were to be struck in the dark, so to speak—a plan of operations scarcely compatible with honorable intentions or laudable aims. Though circumstances made it necessary that the fact of its being should be acknowledged to the world, its processes, its methods have been kept scrupulously hid from view, and all interests or powers with which it has treated have not been able to read its mind in its countenance, or determine the sequel to a conference or a concession. The influence of the Knights of Labor exerted by their acts has made capital—that is, the employer—distrustful, apprehensive; and has made labor—that is, the employe—restless, dissatisfied, disorderly, and has enslaved him with a mock charter of freedom. Thus has there gradually been brought about a condition of affairs in which intelligent minds can see great dangers to the real, substantial interests of labor in the future—a condition that has made the workingmen the puppets of a tyranny more oppressive, more destructive of prosperity, more injurious to the manhood, moral, social and intellectual character of the laborer than the monopolies and traditional wrongs it pretends to combat.—*News.*

Secret organizations are not suited to American society, nor, indeed, to any society, as is proven anew by the order of the Knights of Labor. Unnecessary in the first place, they afford opportunities for wrong-doing that makes them inimical to social order.—*United Presbyterian.*

We believe that there are thousands of people all over this country to-day who are beginning, for the first time in their lives, to think seriously about the matter of secret societies. The Catholic church condemns secret societies. To non-Catholics this has perhaps rather acted as an argument in their favor, since opposition to the church is with many people a large part of their own active religion. No doubt it has seemed to some unthinking and careless Catholics that the church's attitude in this matter was slightly unreasonable. The clear-headed politician and statesmen who have occasionally ventured to denounce secret societies as dangerous to our liberties have rarely held the public attention for a moment. The reason of this indifference has been that the mass of the people judge, as a rule, only by what they see and do not trouble themselves to "go behind the facts."

Our experience of the last two weeks has brought about a change in the matter. All reasonable people seem inclined to admit freely, not only the right of workingmen to organize, but the necessity of their doing so if they are to secure justice and fair treatment from their employers in all cases. But at the same time they are beginning to suspect that perhaps the attitude of the Catholic church is right after all in the condemning secret societies. It is becoming apparent that secret, oath-bound societies *are*, in principle, un-American; *are* contrary to the whole spirit and meaning of our institutions and are therefore dangerous to the Republic. People perceive that the moment a man joins a society and binds himself by oath to blindly obey secret leaders, that moment he gives up a part of his independence and sacrifices in some degree his liberty of action.

Our government, our laws, and the proper, healthy working of our social system depend upon the full, open and untrammeled expression of public opinion. That means that every individual should say his say fearlessly and frankly and without restraint. If he is a member in a secret society, bound by oath to obey its rules and its orders, what becomes of full and open discussion and independent action? The events with which we are all just now but too familiar show what comes of such organizations under the strain of excitement and conflict. Individual liberty, the corner-stone of our political and social structure, crumbles at the first touch, and an irresponsible coteries of "Grand" Something or others issue orders that throw thousands of helpless people into impoverishing idleness and paralyzes the commerce of a nation. And every man is bound by oath to obey.—*Catholic Review.*

We wonder if it has never entered the heads of the railroad magnates in this country that the reason they have so much trouble with strikes is that they are themselves the most persistent law breakers in the land. They run not only their mail trains, their regular passenger and freight trains on the Lord's day, but special excursion trains tempting thousands to break the Sabbath who would otherwise stay at home and go to church. Week after week the locomotive goes screaming by our churches disturbing the devotions of the worshipers and insulting Him who said, "Remember the Sabbath day to keep it holy." Just so long as these gigantic corporations defy God, and trample on the central law in his code, they must expect to have trouble. God will deal with individual sinners in the day of judgment, but as corporations have no souls, he deals with them here and now. Let the railroads become law abiding, and they will not be, as they now are, at the mercy of the lawless. But how can they expect their employes to have any regard for their rights when they have none for those of God, or for those who fear God. Can they expect that when they tempt the men whom they hire to break one of God's laws for their benefit that they will keep all the rest for their benefit; be honest when they want them to and dishonest when they want them to! be true to them while false to their Maker, and to the best interests of society?—*Interior.*

VACATION NOTES.

VISALIA, Cal., May 7, 1886.

DEAR CYNOSURE:—Last week Friday I had barely stepped out of the hotel to mail my letter to your readers when I ran against our old friend, Elder Bancroft, of Wisconsin, who started for the coast April 12. Few more cordial greetings than ours were passed that day in San Francisco. Until Saturday night we were several times together, and then I missed him from his hotel, and presume he is by this time at home, as he was expecting to start Monday. Bro. Loveless and family left on that day for the East, after a work of Christian love which will long endear their memory to not a few in California.

The mission work they began at Silver Star Hall will be continued, God willing, by Bro. L. H. Reid, an Illinois teacher, who has consecrated himself to the work of saving the lost of that great city, and is most earnestly and ably aided by his estimable wife. The Kindergarten, Sabbath-school, temperance and other Gospel meetings maintained at this hall are a savor of life in one of the church-deserted parts of the city. In a surrounding population of 50,000 there is no other English Protestant place of worship. Saloons of the lowest character, patronized by the sailors from the neighboring wharves, abound in the vicinity; and a number of cheap hotels or lodging houses, crowded with homeless and often disappointed men, could supply a congregation on shortest notice. San Francisco is full of hotels of this class, and in this fact we find a sequel to the personal history of thousands of young men who have come here from Eastern homes, attracted first by the mines and then by the reports from the ranches, the wheat fields and the fruit farms of this prolific State. Many have gained wealth here, great wealth, but the multitude have yet to struggle for their daily bread; and, without the social checks of their Eastern home life, their childhood lessons of thrift are covered deep from sight in the debaucheries of the saloon and dance-house, they drift from place to place, earning liberal wages for a few weeks to spend there in a day or two at the drinking dens. It has been suggested, and not without reason, that the solution of the Chinese question might be found in the saloon. Close it up and the Caucassian laborer would be able to compete with the Mongolian.

The Silver Star Mission is largely maintained by Dr R. H. McDonald, who is an enthusiast for prohibition, and has been carried away by the notion prevailing here that temperance will amount to little unless loaded down with the dead weight of the lodge. I was introduced to him in his Pacific Bank Monday, and was glad to hear from him a guarded acknowledgment that secret societies might be injuring the churches of Christ. He thought, however, that the pressure of public opinion was working a better moral condition among the lodges in respect to temperance. Dr. McDonald is a warm patron of Miss Narcissa White, a United Presbyterian lady from Pennsylvania, who is lecturing for temperance on this coast with great success. Her church principles respecting the lodge are as good as those respecting the saloon, and her influence will be good with a man of Dr. McDonald's convictions.

Ben Hogan, the reformed prize fighter, spoke several evenings at the Silver Star Mission, beginning Saturday evening. Sabbath evening he told the story of his life and his remarkable conversion with much effect. Such proofs of the work of the spirit of grace are not so frequent here as in Chicago and New York. Mr. Hogan has found a useful field among the rough audiences of the mining cities, and many have been brought to Christ through his appeals. In the simplicity and child-like spirit of his prayers he resembles George Muller, of Bristol. He goes from here to Oregon and Washington Territory, everywhere publishing the glad tidings of redemption.

Another evangelist, Dr. Munhall, of Indianapolis, has been laboring with great success up and down the coast. San Francisco has not received him so gladly, although the series of meetings, which will be concluded to-night, have been of incalculable benefit to the churches. Like Pentecost, Finney and a few other evangelists, he has been a Freemason, but now that Christ has come to possess him fully, he has put away that iniquity, though I do not learn that he speaks as forcibly on the subject as Moody, Needham, Davis and Pentecost have done. Dr. Munhall is short in stature, thickset, dark, and of a positive nature. He speaks readily, if not eloquently, and is powerful in the Scriptures. His condemnation of the sins of San Francisco have been severe. Many regretted and some were alienated by them. But I cannot believe they were uncharitable or unjust. The vice and irreligion of the city are confined to no race or class, and that they are less concealed than in the East is no palliation for their enormity. Dr. Munhall goes from this State to Denver.

On the Sabbath I attended Dr. Gibson's United Presbyterian church and Sabbath-school on Mason street. The church is large and well appointed, and the enthusiasm of the pastor seems to reach into every part. The singing of the Sabbath-school was especially fine, and it was all the better because the words were not a "vain repetition" of some shallow sentiment used to give a tone of sanctity to a pleasing strain. It is a great mistake and a libel on the intelligence of American children to say that they will not praise God in such words of sense and devotion as have borne up the heart of the church for many generations. The music question evidently makes no trouble in this congregation, though an instrument is used in Sabbath-school; but it would be well if the lodge should get its due. Almost the first question asked by one of the church officers was if I was a member of the G. A. R. A pin of that order was stuck on his coat collar. He had no word to ask of my relation to Christ; his inquiry stopped with the lodge.

Dr. Gibson is not indifferent to the lodge question, however, and will attend the meeting of the Congregational pastors when the matter comes before them. So also, I hope, may Dr. J. G. Carson, of Xenia, Ohio, who has just come to the State for rest and health. General O. O. Howard has also promised to attend this meeting. In company with William Tirtlott, Esq., a former esteemed resident of Wheaton, now practicing law on Sansome street. I called on the General at his headquarters overlooking the bay at Black Point. Bronze Spanish cannon of two centuries ago adorn the gateway and beautiful grounds, and the sentry was a confessor of the Lord Jesus.

The Congregational pastors meet weekly, Monday afternoon, at the Palace Hotel. Their meeting this week was full and interesting. The subject was the general one of local evangelization, but in particular the aims and methods of a small society known as the Congregational Associates, organized for the establishment of Sabbath-schools and churches in neglected places. Dr. Kimball, of the *Pacific*, showed me great kindness in introducing me to these brethren, and it was a pleasing surprise when Mr. Hildreth, our former N. C. A. treasurer, came into the room. I feared I should not be able to see him, as he has lately removed to Santa Barbara on the southern coast.

From San Francisco to this place was a long ride through an immense wheat field already filling for the June harvest. At Ceres, a day's tarry on the vast plain gave some new ideas about farming and rest among friends. Mr. Stetson and his grandfather, Rev. J. L. Jones, maintain a steadfast testimony for Christ against the vices of intemperance and secretism, and the pastor of the Baptist (and only) church is with them.

The Chicago riots are warmly discussed here. Bad as the Chinaman are, they are not savages. The licence given to such mutineers against public peace would hardly be allowed in California rural towns. The least mercy such butchers as Spies and Parsons might expect would be the time it took to reach the nearest tree. HENRY L. KELLOGG.

When one ought to speak and yet remains silent, silence is absolutely sinful. When one might speak to advantage and yet refrains from doing so, silence is culpable, and sometimes it is even cruel. It may be a duty to cry out in alarm, or in warning, or in protest; and to fail of so doing may make one a sharer of the unaverted evil.—*Southern Baptist.*

Never were words truer or more timely. The silence that suffers men to go into perdition is more than cruel: it is murderous. The Divine command is now as in the days of the old prophet, "Cry aloud and spare not." "Show my people their transgressions." Who is guilty of this sin against mankind? Many, and especially the *religious* press. When the conductors of our religious journals shall speak out against the prevalent and popular sins of the age—when they shall have the courage to lay bare the abominations of lodgery, and demand of the church and the ministry that they shall cease from all complicity with the system that has "filled the land with violence," they will be free from the fearful guilt of being false watchmen. There are many in the churches and some in the ministry who plead ignorance and are perhaps excusable; but this is not true of the conductors of the religious press. To many of them it may be said as of old, "What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth, seeing thou hatest instruction and castest my words behind thee? When thou sawest a thief thou consentest with him, and hast been partaker with adulterers."

THE SECRET EMPIRE.

MASONIC INQUISITION.

SEYMOUR LAKE, May 10, '86.

DEAR CYNOSURE:—I send you this notice, just received, from the lodge; also my answer to the same. My reason for doing so is that if the Lord, in his wisdom, suffers me to become a sacrifice to Masonic vengeance, the readers of the *Cynosure* may know what I have done. I am sorry I did not send you a copy of my resignation from the lodge. Pray for me, ye lovers of reform, that I may be faithful to my blessed Saviour through this Masonic storm. There are glorious promises ahead to the faithful servant of the Lord:

"OAKWOOD, May 1, 1886.

"*Bro. Dewit Benjamin:*—Charges have been preferred against you in Oakwood Lodge, No. 100, F. and A. M., and you are requested to appear on the 15th day of May, 1886, at 7 o'clock P. M., at Oakwood Lodge rooms of F. and A M., and defend yourself against such charges, which are as follows:

"'*To the Worshipful Master, Wardens and Brethren of Oakwood Lodge, No. 100, Free and Accepted Masons:*

"'By order of the Worshipful Master, charges are hereby preferred against Bro. Dewit C. Benjamin, a member of Oakwood Lodge and a resident of Brandon, Oakland county, Mich., for un-Masonic conduct under the following charges and specifications, to wit:

"'Specification 1.—That he is in arrears for dues for the term of (9) nine years.

"'Specification 2.—That he did, in the year 1884, after having been notified of his dues to the lodge, write a very insulting letter to the lodge, and denouncing Masonry in the strongest terms.'

"*Dated this the 17th day of April, A. D. 1886.*

["Signed] ISAAC NEWTON, Jun. War.,
FRED. VAN WAGONER, Sec'y,
"Of Oakwood Lodge, F. and A. M."

"SEYMOUR LAKE, Mich., May 10, '86.

"*Oakwood Lodge of Freemasons:*—I was summoned to appear at your lodge-room the 15th of this month, to defend myself against the following charges:

"1. Non-payment of dues. 2. As you claim, an insulting letter denouncing Masonry.

"My reasons for denouncing Masonry are: (1) It is a Christless religion; and he that denies Christ cannot enter heaven. (2) Its oaths are contrary to the laws of God, man, and to the Bible. (3) Masonry is the work of the devil; and to be an adhering Mason endangers the soul's eternal salvation.

"I am ready to defend myself before any legal court of justice in this county where I can have a fair and impartial trial. But to be tried before a lodge, whose law claims to be above civil law, and whose god is an idolatrous god, where the name of Christ is not allowed, is more than I can consent to. May the Lord Jesus help you to see the error of your ways and flee to him for pardon. I expect to meet this in judgment.

"Masons, I love your souls. The only way to heaven is through the atoning blood of Christ.

"D. BENJAMIN."

Members of the fraternity should be men whose affections and loyalties should not be divided and dispersed among *numerous* and *conflicting* bodies, but should be held in their integrity to herself (the Grand Lodge) that their power of service and ritualistic, educational, social and business capacity should be limited to her interests, to her instruction, to her sacrifices, to her duties.

The Royal Masonic Rite bodies of the An of Columbus, Ast of Ohio, recently advanced thirteen to the 90th degree, and one to the 18th degree. They are about to secure a temple which they intend to fit up in ancient Egyptian style, for their exclusive use.—*Masonic World.*

A series of meetings of Cronus Rose Croix Chapter, No. 512, Royal Masonic Rite, was closed Tuesday evening, during which a school of nine Knights Templar were advanced to the 18th, or Rose Croix degree, the 33d degree of the A. & P. Rite, and the 90th degree of Mizraim. Among those in the class were S. A. Shaw, A. F. Maxwell and John H. Wilson, of Lee's Summit. The Royal Masonic Rite dates its origin back 3,000 years before the building of King Solomon's Temple, which event was formerly supposed to have been the origin of Freemasonry, and as the antiquity of this rite is becoming known to the higher degree Masons, they are availing themselves of the opportunity of gaining the valuable and interesting information taught only in this rite.—*Kansas City Times.*

John Swinton, in his paper, shows unmistakable sympathy with the anarchists of Chicago. He thinks the suppression of the *Arbeiter Zeitung* wrong, and says: "The 'reign of terror' in Chicago has been severe during the week. House searching has been prosecuted on a wholesale scale, and all the prisons

are full of people arrested on suspicion. Many peaceful labor organizations have been prohibited or broken up."

REFORM NEWS.

W. B. STODDARD IN OHIO.

WAKEMAN, O., May 13, 1886.

DEAR CYNOSURE:—Since my last report I have had some profitable meetings. Though generally not quite as largely attended as at some other seasons of the year, they have not been wanting in interest.

At Ontario a Mr. McColley undertook to champion the Masonic cause. His efforts very much amused all present. He is known to have gotten a jug of liquor and induced young men into his shanty to gamble and drink with him. We all concluded he was a good subject for Jubulum's setting maul.

At Creston the fraternity endeavored to laugh at what was said, but finding this pretty dry, some became quite angry. They have invented a new society in this section called the Jolly Haymakers. As near as we can learn, the object of this association is to fool its subjects.

At Mallet Creek, Rev. Baird, pastor of the Congregational church, invited me to speak Sabbath evening, to the union meeting held in his church, which invitation, of course, I accepted. The evening was rather dark and rainy. But as father had always interested them when he spoke here they made an extra effort to hear the son. So much for having a good father.

A goodly number came together on Monday evening for a lecture, and we believe good was accomplished.

I have recently met many of our aged friends well-known to the reform workers of other days. As I have listened to them giving their history, have seen their piety and consecration to God's service, I have been led to exclaim, Who are there in this fast age of the world that will take their places, when they hear the welcome "*Come up higher?*"

Uncle John Finney of Ontario, who worked so untiringly for the slave, is now in his eighty-fifth year. Mrs. J. A. Bingham, widow of the late Dr. Bingham of Mallet Creek, advocates the reforms so dear to her husband. Mrs. I. K. Knestrick and N. Minor of Creston assisted in arranging for the lecture at that point.

I spent a little time at Oberlin looking up the interests of our work. The temperance reform seems to be engrossing the attention of the younger reformers here. The number of those who listened to President Finney's words of warning against the lodge is constantly growing less. One by one they go to their reward. Two have passed over the river during the past year, Messrs. F. D. Parish and L. Spencer. Rev. Geo. Clark, Willard Burr, and J. L. Burrell have all passed the three-score years and ten. Mrs. Geo. Clark and her sister, Mrs. Hill, are very active in good words and works. Time and space do not permit the mention of many whom I would not otherwise omit.

I feel very grateful to the many friends who have encouraged us by their contributions and words of kindness to press on in this work.

I recently received a letter from Rev. Long, of Loudenville, containing a copy of the request which he presented the Rev. Haithcox after his glorification speech, given under the auspices of the I. O. O. F. of that place. Thinking it will interest the readers of the *Cynosure* I will enclose it. Rev. H. has not yet consented to discuss the statements which he made. W. B. STODDARD.

LOUDONVILLE, O., Apr. 26, 1886.

Rev. H. C. Haithcox.,

DEAR SIR:—Am fully persuaded that a man cannot be a member of such secret orders as Odd-fellows and Masons, and at the same time a true Christian. How a man who knows the teachings of these orders and the teachings of the Bible, can claim to be loyal to both, is one of the questions which I, with my narrow mind, cannot understand. As there are many citizens of Loudenville which seem to be just as narrow minded on this question as I am, pardon me if I make the following requests:

1. That you meet Mr. W. B. Stoddard, of Chicago, to-morrow eve in public discussion, or

2. That you meet me in this town some time in the near future to discuss the question: Resolved, that a minister of the Gospel is not true to his calling when he belongs to the Odd-fellows' or Mason's lodge.

This is by request of citizens who want the truth. It stands to reason that the decision of this question can be given by God alone through his Word.

Respectfully, S. P. LONG,
Pastor Ev. Lutheran church.

BRO. HAWLEY IN ILLINOIS.

DEAR CYNOSURE:—After the Odd-fellows' celebration at Belvidere (referred to in my last,) I went to Pecatonica and lectured twice in the Swede Lutheran church, Rev. Aurelius, pastor. The kind hospitality extended to me by Pastor Aurelius and his family made my visit to Pecatonica a very enjoyable season.

Those who do not claim that Freemasonry is in itself a religion, do nevertheless confidently affirm that it is the handmaid of the Christian religion. So, in my first lecture in Pastor Aurelius's church, I discussed the claim of Masonry to be the handmaid of the religion of Christ. I showed by Masonic testimony that Blue Lodge Masonry sustains precisely the same relation to Christianity that it does to Judaism, Mohammedanism, Buddhism, or any other form of idolatry. When a Christian Mason is buried with the honors of Masonry and a reasonable hope is expressed that he has gone to heaven, do the Masons mean to endorse the religion of our Lord and Saviour, Jesus Christ? Of course, if this deceased brother has gone to heaven, he was saved as a Mason by his Masonry, or as a Christian he was saved by Christ. Do they mean to testify their belief that Masonry saved him, or do they mean, in their ritual, to teach that their deceased brother is saved because he was a Christian? Of course, in this case, they must mean to teach that salvation is by Masonry or by Christ. "O," say they who deny that Masonry assumes to save men from sin and fit them for heaven, "Masonry is the handmaid of Christianity. She means, in her burial service, to testify to the power of Christ to save those who believe in him." But Jews are Masons, as well as Christians; and Jews are buried with the honors of Masonry the same as Christians. The Jewish Mason is supposed to go to the Grand Lodge above the same as the Christian Mason. Does Masonry mean to teach that this unbelieving Jew is saved according to the Masonic plan of salvation, or does she mean to teach that a Jew can be saved by rejecting Christ, the same as a Christian by receiving him? If Masonry, as the handmaid of Christianity, means to teach that the Christian Mason is saved by grace received through faith, then Masonry, which is declared to sustain precisely the same relation to Judaism as a servant and helper of Judaism, must mean to teach that to reject Christ and remain in unbelief is just as good a passport to heaven as to receive him by faith. If the deceased Mason be a Mohammedan, a pagan, a deist, or a modern Spiritualist, Masonry, sustaining precisely the same relation to these false religions that it does to the true religion of Christ, endorses them as true religions on the assumption that Masonry is not a religion in itself, but the handmaid of Christianity. How hypocritical and false is the claim that Masonry is the handmaid of Christianity, when, at the best, she only endorses Christ as *a* way to heaven, and gives the same endorsement to Judaism, Mohammedanism, or paganism that she does to Christianity! But Christ claims to be, not simply *a* way to heaven, but *the* way—the only name given under heaven, or among men, whereby we can be saved. He affirms that no man can come to the Father but by him. If Christianity therefore be true, all other systems of religion must be false. If Christ is the way to God and heaven, all other systems of religion are but so many ways to hell. Ancient Craft Masonry, by endorsing the false religions of the earth as true ways to heaven, is as really in league with Satan to dethrone Christ and subvert Christianity as though she taught a plan of salvation peculiarly her own.

In the second lecture, I showed that Blue Lodge Masonry, in her religious philosophy, has developed a plan of salvation peculiarly her own; and, while playing the hypocritical role of handmaid to the prevailing religion, whether it be Christianity, Judaism, Mohammedanism, or paganism, Masonry is really aspiring to be the universal religion of the world. And while Mohammedanism and paganism is decaying, Masonry, under diversified names, is spreading; and in the language of Dr. Kendig, of Boston (a Mason of thirty-three degrees,) Masonry, more than anything else in the world, stands in the way of the coming of the kingdom of our Lord Jesus Christ.

Will not, therefore, the churches of America and the world unite to withstand this great anti-Christ? If men will, for the sake of worldly advantage, worship Satan, the god of this world, in the lodge, the apostolic doctrine—"Ye cannot drink the cup of the Lord and cup of devils; ye cannot be a partaker of the Lord's table and the table of devils," should be firmly maintained by the churches.

The Swede Lutheran church of America has taken a stand with Christ against the Masonic anti-Christ. Let their example be followed by all the churches of America.

From Pecatonica I went to Sycamore and lectured in the Swede Lutheran church there—Rev. Frykman, pastor. I was kindly received and hospitably entertained by Pastor Frykman and family. The night was so rainy that neither the pastor nor myself would have been disappointed if there had been no congregation. But there was quite an audience of quiet, attentive listeners, and I improved my opportunity to the utmost to fortify them in the position their Synod and churches have taken, that Freemasonry is organized infidelity, and therefore subversive of Christianity. I also showed them that we are forbidden of God to unite with any carnal brotherhood, or secret society.

From Sycamore I went to Winnebago and lectured in the F. M. church. I had called upon the four resident pastors of Winnebago, and had personally labored with the Methodist Episcopal, the Congregational and the Presbyterian pastors. Both the Methodist and Congregational pastors admitted that if Masonry was what I assured them it could be incontrovertibly proven to be, every friend of Jesus should stand with him against it. I called the attention of the Presbyterian minister to the fact that his church had always maintained and defended the doctrines of grace as taught by Paul and the leaders of the Reformation; that Freemasonry squarely antagonized the doctrines of grace by teaching salvation by works instead of by grace received through faith. I endeavored to arouse him to a sense of his obligation to resist the Masonic anti-Christ. He seemed timid and non-committal, but he and one of his ruling elders came and heard the lecture.

From Winnebago I went to Batavia, to strengthen the hands of the Swede Lutheran church there. They were without a pastor. I inquired for the leading deacon, and found him. His eyes sparkled and his face shone with interest while I opened out my mission to him. He desired lectures, but thought it well to defer a little, until the pastor they had called should come. So I returned to Wheaton and spent the Sabbath. C. F. HAWLEY.

CORRESPONDENCE.

EASTER AND THE SABBATH.

CHICAGO, May 13, 1886.

ED. CYNOSURE:—In your issue of to-day in an article referring to *Christmas* and *Easter*, you say: "We take our stand with Luther and the reformers, that whatever cannot be shown to be of Divine appointment or sanction is an unwarrantable innovation on the teachings of the Gospel" Permit me to stand beside you, shoulder to shoulder, on this platform. Now allow me to inquire, Is there any "Divine appointment or sanction" for the keeping holy of Sunday, either once a year, as "Easter," or fifty-two times a year, as the weekly "Lord's Day," or "Christian Sabbath?" If you can and will show this "Divine appointment," I promise to keep Sunday with you; otherwise how can I help regarding this institution as "an unwarrantable innovation on the teachings of the Gospel?" In the same article you say further: "We hold, too, that just in proportion as men have interpolated days and ceremonies, just to that extent have they forgotten the real commandments of God." Here again I wish to stand by your side. Now is it, or is it not, at once an illustration and a confirmation of this truth, that those who have "interpolated" into the calendar just fifty-two days of rest, without "Divine appointment or sanction," calling them "Christian Sabbaths," have also "forgotten," in each year, just fifty-two Sabbath-days, that are enjoined by "the real commandments of God"—that is, by the fourth commandment of the Decalogue? Will you be so kind as to explain this matter in your next issue?

Yours, for all God's *real* commandments, and no others. JOS. W. MORTON.

NOTE.—While we cannot go into a discussion of the question involved, it is due to our courteous and conscientious correspondent that he should have a hearing, and if it can be shown that the keeping of the Lord's Day is entirely without sanction in the Sacred Scriptures, we will admit that it is an innovation. We hold: 1. That it is the spirit rather than the letter of the law which demands our observance. 2. That Christ rose from the dead on the first day of the week, and that we have the apostolic example of meeting for worship and almsgiving on that day. 3. That keeping the first or Lord's Day as the Christian Sabbath gradually was adopted by the church as an honor to its risen Head, as fulfilling the purposes of the Sabbath and obeying the spirit of the Sabbath law. Other reasons might be given. None of these things are true of Christmas and Easter, which are directly traceable to heathen customs as their historic origin.

SANCTIFICATION AND WORLDLINESS.

NORDHOFF, California.

As I read the interesting columns of the *Cynosure* I am attracted with unusual interest to the article headed, "Brother Michael's Plan," by D. G. Strong, of Walla Walla, W. T., in the issue of April 8th.

Having resided in Elder Strong's district and was a member of the M. E. church when he was presiding elder, I am surprised and not a little sorry to read such lines from the pen of such a scholarly Christian minister. Being personally acquainted with Elder D. G. Strong, I cannot conceive how a man of his ability and enlightenment could assume for a moment that Rev. J. T. Michael, of South Oil City, Pa., is on the line of fanaticism when he attacks the sinfulness of oath-bound secrecy. Elder Strong has been connected with secret fraternities long enough to know their influence on Christianity and understand their claims, character and practical workings, and certainly knows that the ceremony of initiations, blasphemous oaths and barbarous penalties is enough to shock the moral sensibilities of any Christian man, when he fully understands their true character.

Is it possible that a Bible student, a minister of the Gospel, can urge entire sanctification as a distinct work of grace in the soul of a believer and not point out and oppose and show those souls the danger of wide-spread evils. God's true messengers will cry aloud and spare not; lift up their voice like a trumpet and show the people their transgressions, and the house of Jacob their sins. Isa. 58: 1. I praise the Lord for the blessed experience of sanctification, and fully realize that only a living sacrifice is acceptable to God and must not be conformed to this world. Rom. 12: 1, 2. The Bible plainly teaches that a believer is not a fit subject for sanctification until all actual sin is repented of, abandoned and forgiven. The oaths or obligations (calling God to witness) of secret societies is sinful and should be confessed. Lev. 5: 4, 5; Ex. 20: 7. How can a justified soul read the following Scripture and not abandon secret societies? 2 Cor. 6: 14–18; 2 Thess. 3: 6, 14. John 3: 19–21, and many other passages. When Christ says, Follow me, who ever spake openly to the world, he don't convey the idea of entering a lodge room hood-winked, with a rope around his neck and the person in a semi-nude condition, mouthing over sentences more suitable for a heathen than a Christian. He does not mean to join in brotherhood with all classes of sinful men and join in prayer in which the name of Christ is excluded. No. He says, Be ye separate; come out from among them and reprove their evil deeds. If it is straining a point exceedingly to allow that membership in any of those orders is an offense against either the doctrine or discipline of the M. E. church, then all members with a pure heart should obey God and come out. Those having the form of godliness, but denying the power thereof, from such turn away. 2 Tim. 3: 5. The same purity of heart that will cause a positive disrelish for the lodge members in the lodge room will not allow church fellowship with the same. The fact is when a church loses the Spirit and is too proud to confess it and get the pardoning love of God, the preacher and members must resort to something else than an earnest presentation of God's Word to interest and draw the people. God is mocked by hymns of praise sung by worldlings for money or vanity. The preaching must be so liberal in its tone that it would be equally appropriate to Buddhist or Mohammedans. The church is turned into a bazaar of passion and the Sabbath is turned into a parade day for display of gaudy apparel, jewelry and secret society badges, etc. Seats in the house of worship are sold to the highest bidder. Festivals and sociables take the place of prayer, and the lodge room has greater attractions than a revival meeting. Thus not only the M. E. churches, but many others, are dying. The true religion of Christ will break the fetters of secrecy. The shackles of the lodge oath will fall off under the blaze of the Holy Spirit. It will blow the French music out of the choir, upset the table of the money changers, and the health-destroying and soul-blighting practices of wearing corsets by women and using tobacco by men will be abandoned; pride, vanity and display disappear; the house of God, used for worldly feasting and merchandise, will become a house of prayer and praise: true holiness will show the wicked their transgressions and sinners will be converted to God. Some seem to think if they embrace an error and stick to it all is well, but voluntary blindness is voluntary destruction. The way to hell is as direct from a dead church as from the world. May God open the blind eyes and show the utter fallacy of such empty delusions. Rev. Michael is not so far off the Bible line. Religion that don't save from (not in) sin, is not the religion of Christ. Holiness that does not conform the life to God's Word is not Bible holiness. J. H. CRUMRINE.

BIBLE LESSON.

STUDIES IN THE WRITINGS OF JOHN.

LESSON IX, May 30, 1886—Jesus feeding five thousand—John 6: 1-21.

GOLDEN TEXT.—Jesus said unto them, I am the bread of life.—John 6: 35.

TIME.—April, A. D. 29. Almost a year after our last lesson. Passover, April 16; Pentecost, June 6; Tabernacles, Oct. 11.

COMMENTS ON THE LESSON BY E. E. FLAGG.

[*Open the Bible and read the lesson.*]

1. *The hungry multitude.* vs. 1–7. Jesus was followed by crowds largely made up of curiosity seekers, with here and there a sincere inquirer. But the lowness of the motive, "because they saw his miracle," did not hinder the fullness of Jesus' compassion. He felt for their bodily needs not the less, but more that he felt so deeply for their soul needs. His question to Phillip, "Whence shall we buy bread that these may eat?" is said to have been put to prove him. Had Phillip forgotten the miracle at the marriage feast in Cana, that not the slightest idea of a similar miracle being wrought here seems to have dawned on his mind. But are we not ourselves apt to forget that the Gospel is a supernatural Gospel, that its history for eighteen centuries has been one stupendous miracle? and instead of looking for more miracles of grace to come, we are discouraged at the smallness of the funds and the fewness of the laborers, and say with Phillip, even two hundred pennyworth are not sufficient. But infinitely great as are the world's needs, they bear no comparison with the ocean fullness of God's power and grace.

2. *The multitude fed.* vs. 8–13. We have here a most important lesson for all Christian workers, especially those (and they are vastly in the majority) who are in humble spheres of labor—who are not Moodys, Spurgeons, nor Cooks, who have only the five barley loaves and the two small fishes. But if these are surrendered entirely to the Lord in faith and humility, the old miracle will be again repeated in a higher form. We shall find that small and few as our talents may be, the touch of the Lord's hand will have the same multiplying power as the lad's loaves and fishes. A secondary lesson is the saving of the fragments, of allowing nothing to be lost that can be utilized for the good of humanity. In this phase of Christ's character we are shown that the highest spiritual elevation is not inconsistent with the most practical forethought and care for seeming trifles. The avoidance of waste in her household may well concern the mind of the most cultured Christian women. Saving for self is narrowing. Saving for Christ noble, and enlarges every faculty.

3. *The tempest stilled.* vs. 14–21. All Christ's divine teachings, and even his miracles, had not made such an impression on the multitude as did the miraculous supplying of a temporary want. It may be a humiliating fact, but human nature is the same to-day that it was then. A practical interest in men's bodily needs opens the way to their hearts and souls. To-day they are eager to crown him king, but the same voice perhaps would shout crucify him on the morrow. He withdraws himself from their unreasoning homage and alone on the mountain he sees his disciples tossing in their frail boat on the storm-swept sea of Galilee. In the storms of life Christ comes to us as he did to that frightened crew, walking on the waters; but he comes in the shape of trials, sorrow, discipline, and we know him not till we hear his voice saying, "It is I; be not afraid." But as soon as we receive the trial or the sorrow or the discipline from his hands, and therefore as it were a personification of himself, of his tenderness and compassion toward us, then the sea grows calm, and the bow of promise spans every cloud.

LIGHT FROM THE WORD.

How do the world's needs compare with the infinite fullness of the Gospel? Rev. 5: 20.

From Peloubet's Notes.

"After these things." Spoken of in the last lesson and the discourse which followed. This expression gives no definite idea of the time. The events recorded in the preceding chapter were at the time of a passover. According to ver. 4, a passover was now near, and there is therefore an interval of a year between the two times.—*Westcott.*

"Jesus went over the sea of Galilee." From the western side, probably near Capernaum, to the eastern shore. He had just heard of the death of John the Baptist by Herod Antipas, who was tetrarch of Galilee, where he then was. He went to the nearest place outside of Herod's dominions. The disciples had just returned from their missionary tour in Galilee, and needed rest, which could not be easily obtained at this time amid the crowds.

"Which is the sea of Tiberias." Added to describe the sea more exactly, especially for the sake of foreign readers. It was so named from Tiberias, the new Roman capital on the west shore of the lake, built by Herod during the lifetime of our Lord, and named in honor of the emperor, Tiberisa Cesar.

"And a great multitude followed him." Great multitudes follow him wherever he goes, and so throng him that he has no leisure even to eat. From every part of the land they come to listen to his teachings and to be healed.

"Because they saw his miracles which he did" The Greek words are very expressive, pointing clearly to repeated miracles of healing, on account of which crowds followed him continually from place to place.

"Jesus went up into a mountain." Rather, into the mountain.

"There he sat with his disciples." Though they came hither for retirement and rest (Mark 6: 31), yet the time was not idly spent.

"And the passover . . . was nigh." The Passover this year was April 16. Given (1) either to mark the time, or (2) as a further explanation of the multitude.

"When Jesus then lifted up his eyes." From the place among the hills where he was sitting with his disciples, and from which elevation he could see so far over the plain.

"And saw a great company come." The multitude spoken of in ver. 2. Some (Mark 6: 32) had arrived before, and may have been with Jesus, for "disciples" (ver. 3) may include many more than the twelve apostles.

"He saith unto Phillip." Much is omitted here that is recorded in the other Gospels. A large part of the day was spent in teaching and healing. The multitudes, absorbed in these matters of exciting interest, found themselves, toward evening, wearied and hungry, and a long distance from their homes or from any supplies, and probably many of them without money to purchase any.

"Whence shall we buy bread?" It would seem impossible to obtain food for so great a multitude.

"This he said to prove him." To test and try him, to call his attention to the greatness of the need, and the impossibility of supplying it by any human means; and then see whether he had such faith in Jesus as the Messiah as to believe that he could supply the multitude with food.

"Philip answered him." Philip's answer shows that he had not fully learned the lesson of perfect trust in Jesus' divine power.

"Two hundred pennyworth." Two hundred denarii' worth. The denarius was a Roman silver coin worth about fifteen cents. The whole amount mentioned is, therefore, thirty dollars.

"That every one of them may take a little." Even this would be a scant supply, just enough to stay hunger.

"There is a lad here," And therefore able to carry very little.

"Which hath five barley loaves." The ordinary coarse food of the lower orders.

"Two small fishes." The Greek *opsarion* is a diminutive; properly means what was eaten along with the bread, and specially refers to the small, and generally dried or pickled fish eaten with bread.

"But what are they?" The whole force of Andrew's remark, with its diminutive words, rests upon the smallness of their power to help, while Philip had dwelt on the greatness of the need.

"Jesus said, Make the men set down." The better "people" is a general word, including both men and women.

"There was much grass in the place." This is not inconsistent with its description by the other evangelists as a *desert* place, the word *desert* implying simply solitude, not an arid soil.

"So the men sat down." The women and children were probably apart by themselves, as oriental custom would require. St. Matthew (14: 21) tells us that the 5,000 included the men only.

"And when he had given thanks." In the other Gospels it is said that he *blessed* the loaves. The two forms, "blessing" and "giving thanks," are but an emphasizing of different elements in the same act. Asking a blessing upon food before meals was a universal custom among the Jews, and was practiced both by Christ and by the apostles.

"Gather up the fragments that remain." How improbable, from a human point of view, that one could multiply food at will should give directions about saving fragments—pieces that remained undistributed or unconsumed because of the abundance of the supply

"Filled twelve baskets with the fragments." All four accounts have the same word for basket, *cophinus, i. e.,* the wallet which every Jew carried when on a journey, to keep himself independent of Gentile food, which would be unclean. The remnants far exceed in quantity the original store.

"Of the five barley loaves" is added to assert the identity of these fragments with their origin, the five loaves of the lad mentioned by Andrew. There was one barley loaf for each 1,000 men.

"Then those men," *i. e.,* the people of ver. 10, those who had been fed and satisfied.

"When they had seen the miracle," *i. e.,* as in Rev. Ver., the *sign.* The miracle was a sign to them that God was with Jesus, and led him to think that he must be the expected prophet.

He who knows Christ is able to instruct even these that are mighty in the Scriptures.—*Wesley.*

ANTI-MASONIC LECTURERS.

GENERAL AGENT AND LECTURER, J. P. Stoddard, 221 W. Madison st., Chicago.

STATE AGENTS.

Indiana, S. L. Cook of Albion
Iowa, C. F. Hawley, care *Cynosure.*
Missouri, Eld. Rufus Smith, Maryville.
New Hampshire, Eld. S. C. Kimball, New Market.
Ohio, W. B. Stoddard, Columbus.
Wisconsin, Isaac Bancroft, Monroe
Kansas, Robert Loggan, Clifton.

DEGREE WORKERS.—[Seceders.]
J. K. Glassford, Carthage, Mo.

OTHER LECTURERS.

C. A. Blanchard, Wheaton, Ill.
N. Callender, Thompson, Pa.
J. H. Timmons, Tarentum, Pa
J. H. Baird, Templeton, Pa
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
H. A. Day, Williamstown, Mich.
J. M. Bishop, Chambersburg, Pa
A. Mayn, Bloomington, Ind.
J. B. Cressinger, Sullivan, O.
W. M. Love, Osceola, Mo.
A. D. Freeman, Downers Grove, Ill
E. Mathews, Spring Arbor, Mich.
Wm. Fenton St Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, South Salem, O.
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, New Wilmington, Pa.
S. C. Kimball, New Market, N. H.
S. G. Barton, Breckinridge, Mo.
Joel H. Austin, Goshen, Ind.
J. F. Browne, Berea, Ky.
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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

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F. W. Capwell, New York; *J. A. Conant*, Connecticut; *E. G. Paine*, Minnesota; *G. W. Needels*, Missouri; E. D. Bailey, District of Columbia (*Ex. Com.*) James Kennedy, California; Robert Hardie, Dakota; J. F. Galloway, Florida; L. N. Stratton, Illinois; Israel Hess, Indiana; J. N. Norris, Iowa; H. Curtis, Kansas, S. A. Pratt, Massachusetts; H. A. Day, Michigan; E. Tapley, Mississippi; S. C. Kimball, New Hampshire; Robert Armstrong, New Jersey; E. A. Foldstrom, Nebraska; J. M. Scott, Ohio; Wm. H. Pruett, Oregon; A. M. Paull, Rhode Island; J. W. Moss, West Virginia; M. R. Britten, Wisconsin.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile hands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and honest currency

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeek and Spring Prairie, Wis.; Wheaton, Ill.; Perry. N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Teho Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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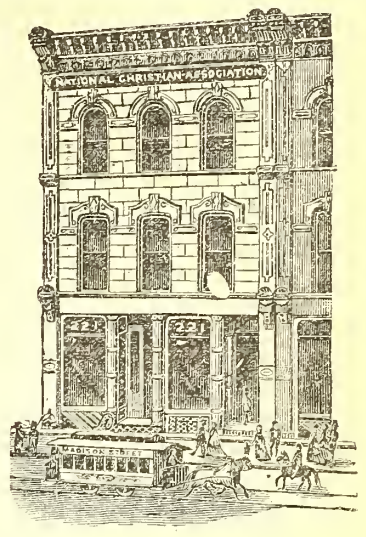
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Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MAY 20, 1886.

CAPT. WM. TOURTELOTTE was misspelled in last week's editorial of the *Cynosure*, and the types obscured our meaning in some, and destroyed it in other places, the worst mangling for years.

In 1834 Dr. Leonard Woods, of Andover, Mass., said to the writer, "I firmly believe some more judicious men than the Abolitionists will take up that holy cause, and it will go through New England." It did. But the New England ministry sunk fifty per cent of their influence with the people by "shunning to declare the whole counsel of God." They were deterred by Garrison's heresies. The lodge has no heresies. It is sound and safe.

Politics should promote morals and religion, and time was when it did so. The American platform contains three things omitted from ordinary politics, viz.: God, the Sabbath, and the Bible: and the Christian who votes that ticket does so much to force these three pillars of our republic back into the temple whence they have been torn out.

AMERICANS should pray that God will send us candidates fit to become and to be prayed for as rulers. A few years since the secular press shunned religious topics, but now the vilest sheets chronicle revivals and gazette Moody, Jones, and their co-evangelists, because the masses attend their meetings and demand such reading.

PROHIBITIONISTS who are such from conviction, ten to one are opposed to secret societies. Mrs. Mary B. Willard, Mary Allen West, and almost every woman speaker at the Washington Woman Suffrage Conventions, loathe the secret orders and make no secret of their loathing. Why cannot steps be taken to form one great American party under the American name, and speedily?

THE ILLINOIS STATE CONGREGATIONAL ASSOCIATION, which meets at Moline, May 24th, next week, has given one evening to the discussion of the labor troubles by three of their strong men. Dr. Joseph E. Roy, who spoke to us at the Batavia monument and in Wheaton court-house, is one of the speakers. He sees too clearly that the Satan worships of the lodge are the seminal principle of mischief in these disastrous turmoils to omit a clear, distinct statement of this great truth, which the American people deplorably need to know; and his Christian and gentlemanly presentation of the subject will ensure its favorable reception by the entire State Association.

VICK'S FLORAL GUIDE, a monthly book of near 250 pages, is itself a flower garden as well as guide. Every young house-keeper who has a flower-bed of two feet by ten should have this charming monthly; and every young girl who hopes to be one should send ten cents to James Vick, Rochester, N. Y., and obtain a sample copy. For instruction and enjoyment it is worth more to the young than a wheelbarrow of the gewgaw picture books, which are sold for young children. Flowers would be miracles if they were not familiar, and here, in a single number, for ten cents, you get a thousand beautiful pictures of vegetable realities from a passion-flower to a cabbage. And it is as good for the aged and middle-aged as for the young. For, like Solomon, it discusses all that grows, from the cedar of Lebanon to the hyssop, which springs from the garden wall, and there is

> "Not a flower on all the speckled bosom of the earth
> But shows some touch in freckle, streak or stain,
> Of G-'s unrivalled pencil." —*Cowper.*

DR. R. H. McDONALD.

Our associate, Mr. Kellogg, addresses the Congregational clergy of San Francisco, on the Anti-secret Reform, in the Silver Hall, owned by Dr. McDonald. Mr. and Mrs. Loveless held meetings in the same hall, and all unite in giving the doctor the highest praise as an earnest, devoted Christian. Gen. O. O. Howard now commands on that coast, and he is at heart opposed to the lodge, as is every intelligent child of God; "Aaron, the saint of the Lord," included. Mr. Kellogg hopes the General will favor the reform.

Dr. Warren, the Congregational Bishop of California, and his excellent wife were graduates from Knox College under the writer, and Mrs. Church was a member of the faculty. They will receive Mr. Kellogg joyously, as will also Captain Tourtelotte and Judge Daniels, formerly of Wheaton. If the California ministry can "make strait paths for their feet" through the dismal labyrinth of secret societies Dr. McDonald would see his way out, and may yet be President of the United States. If he was clean out of the lodge, the conscience wing of Prohibition would join the Americans, and the united party would give him a million of votes in 1888 and elect him in 1892.

Will Mr. Kellogg see Dr. McDonald and show him this writing, and tell him if need be the writer will back it with his blood?

Dear Father Kennedy never tired of the praises of Dr. McDonald, and if he is but half as good as represented, he must loathe the lodge at heart and only tolerate it as Aaron did, because the people are bewitched by it.

CAN'T FIND THE SEAM.

Take the ministry of the Protestant churches as a whole, solid body, and the church of God never had a purer, more learned, or better set of men, lay or clerical, in any former age of the world—men who would do more things in the course of the year from no motive but conscience and God's fear. And, as a whole, the Congregational ministers are not "a whit behind the very chiefest" of them. Yet, Presbyterian and Congregational ministers once closed every pulpit-door against Charles G. Finney from Oberlin to Boston; and in 1836 the Methodist General Conference, met in Cincinnati, censured two of their best men—George Storrs and Orange Scott—for praying at an anti-slavery meeting in that city. And in 1868, at Chicago, the same General Conference rescinded that censure "for the honor of the church;" after Storrs and Scott were dead and slavery had fallen. That wicked and merciless censure had stood on their records thirty-two years. Popular opinion was now changed, and that unpopular record was wiped out, but no regrets expressed for their wicked treatment of two Methodist preachers who were prophets of God and goodness. Yet the good Bishop Simpson was in the chair when the censure was repealed.

WHY WAS THIS? The answer is complex; but the chief reason of such conduct was they could not find the seam, or how to rip off the leprosy of slavery. Some said, "Slavery is not sin *per se*," and so took it into their churches and sheltered it as *slavery per factum*. Some, as Dr. Leonard Bacon said in his sermon at Joshua Leavitt's funeral, said they "could not believe the Abolitionists would succeed." Some were Gradualists; some Colonizationists; and so they all stood together, doing nothing against slavery, but acting together against Abolitionists, whom they "gave up to be crucified" by the mob.

The lodge difficulty is identical with that of slavery. Freemasonry is to-day unpopular with the great mass of good men; and yet there are Masons in all the prominent Congregational, Presbyterian, Methodist, Baptist, and especially Episcopalian churches. This silences pulpit, press and platform; and the men who do the paying and the praying are ignorant. If the American ministry to-day saw clearly that the lodge is disintegrating the churches and destroying the government; if they saw clearly what to do; if they knew that the lodge is a boasted cosmopolitan religion, excluding Christ to take in deists, Mohammedans, etc., who hate him; if they saw that the worship question underlies and outweighs all other questions, and that the United States is now forsaking God's altar and following Baalim (*i. e.*, the gods of all sorts,) precisely as in Elijah's day; and if they could "find the seam" and how to rip off the lodge-leprosy, its tawdry and terrible abominations: there is virtue and faith in Christ enough in the American ministry to cause them to fall on their faces as Israel did, shouting that "Christ is Lord, to the glory of God the Father." The world would lose its hold, and the lodge its terrors. Anti-Masons are orthodox. Abolitionists were heretics. Garrison, Theodore Parker, and even Wendell Phillips hated the ministry and churches. Anti-Masons do not. And yet the same blindness is coming on the ministry and churches. They can curse Carter Harrison because he wants Bohemian votes, and gives them liquor to get them. But they do not see that a worse worldliness makes them shrink from offending Masons. Mayor Harrison belongs to the state. The ministry of the church and the state, though "ordained of God," is a league in which children of God unite with unregenerate men for civil objects. The case of Harrison will be more tolerable in the day of judgment than will theirs. Let us hope, believe and pray that we are to escape another baptism of blood; that we shall "find the seam" which separates Christ's worship from Satan's, and taught by the late labor earthquake, see that the thing to do is to separate Satan's worship from the churches, so as to cease grieving the Spirit of God.

It is due to our compositors to say that not all the errors in our last issue are chargeable to them.

The ministers of the city were supplied with the *Cynosure* of the 13th and their attention called to articles and editorials.

A French Evangelical Mission has been opened at 135 W. Van Buren street, Rev. P. A. Seguin, evangelist. We bespeak for Pastor Seguin the sympathy and co-operation of good people. We have a large foreign-born population who greatly need instruction in practical religion. In the faithful preaching of the Gospel is our only hope.

Many will regret the illness of Elder W. W. Ames, of Menominee, Wis., but will rejoice to know that he is gradually regaining strength. The cause of reform can but illy afford to dispense even temporarily with the labors of one who has been so active and suffered so much for the truth. Let every Christian pray earnestly for his restoration to health, and to the work to which he is consecrated.

It is sometimes necessary to secure the chemical analysis of a deceased human body to detect the existence and kind of poison it contains. No person, however, would be likely to enjoy such investigation; nor could it be properly committed to any but those fortified by scientific knowledge and capacity to endure the offensive. We have no case of physical poisoning to present, but to our ministerial brethren who have the moral discrimination and abhorrence of evil that have characterized that brave man, Anthony Comstock, we wish to commit the unpleasant task of reading the April and May numbers of the *Masonic World*, and its description of the origin and character of Freemasonry. We are sure it will impress them with a profound sense of duty to warn all young men to shun and abhor a system so full of moral pollution. Masonic literature, of which this is only an exaggerated specimen, is being constantly published.

Among the thoroughly faithful and indefatigable workers for humanity and the cause of true reform, no name stands higher than that of John G. Fee, of Berea, Ky. While others have abated somewhat of their zeal and toned down in some degree their radical adherence to the absolutely true in religious and political reform, our brother, with his declining years, has kept up as bold, steadfast and untiring a devotedness as when he was on the hopeful rather than the waning side of life. Among the enterprises undertaken by Mr. Fee, and that have proved a marked benefit to the colored people of Kentucky as well as to Christianity in general, is the school and church at Camp Nelson, Ky. These have long been in need of a new building. One has been for about two years nearly completed, and still lacks a few hundred dollars for its completion. We ask the friends of Christian education to send us sums of from $5 to $100, and enable this good brother to put this school and church in good running order before the commencement of the fall term. We will see it faithfully applied.

Among the many benevolent institutions is the American Order of Hibernians that has recently held its convention in St. Paul, Minn. They number 159,175. They have initiated during the year 27,815. The total money now held by the order is $974,242. Other property, $532,762. The number of military companies that are armed and drilled is thirty-five, an increase of eleven during the year. When it is remembered that the order is made up of those who are alien in both nationality and religion, that they were the outgrowth from and intimately connected with the Mollie Maguires who have been notorious for their conspiracies and murders, that they represent those who are anxious to embroil us in a war with Great Britain, and that they have a considerable force armed and drilled, and owning $76,900 worth of material with which to execute their commands, we see much to give us pause. We have no objections to Hibernians as such, but we want to see them independent, self-respectful citizens, and if any are soldiers, we want them sworn to United States Government and not to a secret empire.

There has been within the last thirty years a constant and alarming increase in the cases of insanity, idiocy, and also of suicide. In this country the insane increased from 1850 to 1880 from one in 1,500 to one in 600. In England and Wales the number of insane has doubled in less than twenty years. The same is true throughout Europe. In the meantime there has been an advance in educa-

tion, wealth and the supply of the physical wants of the people. The causes of this mental disease are doubtless (1) The greater use of stimulants and narcotics. (2) The devotedness to the accumulation of wealth that has subordinated all other considerations, and (3) The increased desecration of the Sabbath by our railroads and the inhabitants of the cities. An able article from President Seelye, of Amherst, calls attention to these facts, and urges that not only the intellect but the moral capacities be cultivated in our schools if we would check this terrible drift towards national destruction. We heartily indorse his plea for instruction in the fundamentals of Christianity in our public schools. Let the Bible be our national text book.

THE N. C. A. ANNUAL MEETING.

The annual meeting of the National Christian Association is fixed by by-law No. 4 on the third Thursday in June of each year. Corporate members and all friends of the N. C. A. will please notice that this occurs on June 17th, and prepare to be prompt in attendance at 10 A. M. There will be two sessions, morning and afternoon, for the transaction of business at No. 221 West Madison street, Chicago, and an evening session at some suitable place provided by the programme committee. F. W. CAPWELL, *President.*

W. I. PHILLIPS, *Secretary.*

ATHEISTIC SCHOOLS.

To the Christian Ministry:

REVEREND AND DEAR BROTHER:—As a "watchman on the walls of Zion," you have noted the agitated condition of our country, and deeply regret those acts of violence which have marked the progress of the "labor movement." One wiser than T. V. Powderly has said, "The curse causeless shall not come." (Prov. 26: 2.) This upheaval and its lawless demonstrations are not so much the result of poverty and fraud as the expression of atheistic sentiments pervading the reckless masses composing "strikes and mobs." Facts are at hand proving that neither the leaders in these turbulent assemblies nor their followers are men who fear God and "tremble at his word." Their religious creed is, "No God," and contempt for the Divine ordinance of civil government. Possibly you may not be aware that for more than a century there have existed anti-Christian training-schools in the secret-lodge system, which denies Christ "before men," and puts the Bible, the Koran, and the Book of Mormons all on a level in the teaching and practice of its worship. This is practically atheism, for, "Whosoever denieth the Son, the same hath not the Father." (1 John 2: 23.) Hence the whole secret system, of which Freemasonry is the controlling center, is as Godless as any riotous assembly of communists or other system of pagan rites which have been invented by men and are inhabited by evil spirits. The rejection of Jesus Christ, contempt for his ordinance of civil government, and foresworn obedience to irresponsible leaders and unknown laws, and the surrender of private judgment, are the essence of the lodge system, and must inevitably result in riot and rebellion against the church of Christ and constitutional government.

Such ministers as Moses Stewart, C. G. Finney, David Bernard, Nathaniel Colver and A. M. Milligan, and statesmen like John Quincy Adams, Charles Sumner, William H. Seward and Thaddeus Stevens, clearly discerned danger to church and state and the liberties of the people lurking in the insidious system of secret societies, and wrote and spoke with great power against them. Their prediction is being verified when the industries of our country are suddenly thrown into confusion at the dictation of a few unscrupulous leaders, whose word is supreme law to the thousands who have sworn unquestioning obedience to official superiors. The Southwestern strike had its inception and proceeded upon precisely the same principle as the Masonic order. Hall, a Knight of Labor, was discharged at Marshall, Tex., and his employers refused to reinstate him. Martin Irons, Master of Assembly 101, ordered a strike, and 9,000 men, so the papers report, stopped work without a personal grievance, but simply at the behest of an arbitrary superior, and then prevented other men from doing the work they refused to do themselves. Strategetic points were seized by designing leaders, and, aided by multiplied secret combinations, the movement spread rapidly over the country until labor and capital were forced into a conflict, in which many lives were sacrificed, a temporary business paralysis produced, and both parties incurred serious losses. The whole movement proceeded, from its inception, upon the precise line adopted by Freemasonry—a line it has pursued in this country since the planting of its first lodge in Boston, in 1733. Please notice—

1. The recent strike was not commenced about wages. Most of the men who "went out" were "content with their wages."

2. It was a demand by lodge leaders that employers should submit to their dictation. You must take Hall back simply because *we demand it.*

3. It was not because employers refused to arbitrate with aggrieved individuls, for this they were willing to do, but—

4. It was continued by Irons's demand that Hoxie should "recognize" the Knights of Labor, a secret order, which (like Freemasonry,) has its own legislature, laws, courts, oaths, and penalties—all secret, as on a level with legitimate State and Federal governments.

5. It further demanded that men should be dismissed who, for any cause, would not swear their oath and join their unions.

In brief, it was simply an instance in which the plans and principles of the "Secret Empire," publicly asserted and sought to enforce by violence what it has been secretly doing for years—viz.: It has been "boycotting" trade, blinding justice, baffling officers of the law, and menacing the church and the ministry until silence has become a crime. Just so sure as atheism and anarchy produce riot and blood, just so sure will the Secret Empire compel the church and state to defend their rights, or yield the ground to those whose "tender mercies are cruelty."

Dear brethren in the ministry, has not the time fully come when, in the words of Dr. Fisch of Paris, "the church in America must stand as one man against Masonry, or be destroyed." We believe it has. To secure united and wise effort in so difficult an undertaking as the overthrow of the whole secret-lodge system, should there not be an inter-denominational, national conference called at the earliest practicable time to consider the relation and duty of the church and civil governments to the secret-lodge system? Joseph Cook, Dr. R. S. Storrs of Brooklyn, Dr. Griffith of Boston, President H. Fairchild of Berea, and others have been consulted and approve such a council. Are you in favor of it? Will you give your views personally, in writing?

Pres. J. BLANCHARD,
Rev. J. L. BARLOW,
Rev. J. P. STODDARD, } Com.

Please address: J. P. STODDARD,
Secretary N. C. Association,
221 West Madison Street, Chicago.

N. C. A. ROLL.

To Whom it may Concern:

The roll of corporate members contains the names of several persons who have not attended an annual meeting of the National Christian Association for some years, and some have not written or otherwise reported, until their whereabouts are unknown to the secretary. At the annual meeting in 1885 a committee was appointed to submit an amendment to the by-laws and present a plan to the meeting in 1886 for securing the attendance of members, and, where it seemed desirable, relieving such persons as are either unable or unwilling to act with us. I am sure that the Association has no desire to deprive a single member of his rights, and wishes to avoid any measure calculated to injure the feelings of any one, but desires to secure an effective, working body, combining the greatest wisdom and the largest number of active members possible. As I am on this committee, and wish to recommend such action as will be wise and just, I make the following requests:

1. Will you (D. V.) attend the annual meeting here on the 17th of June aprox.?

2. Will you write me, either a personal letter or a letter to the Association, if you cannot attend?

3. Will you give date of your last attendance and state how long in your judgment the Association ought to continue membership in a case where the party ceases to attend or write or otherwise give expressions of interest in the annual meeting and its work?

The time is near at hand and I hope for an early reply from each corporate member who reads this note, which will aid me in preparing a recommendation for consideration at the annual meeting.

J. P. STODDARD, *Sec'y N. C. A.*

MASONIC BENEVOLENCE.

EDITOR CYNOSURE:—Have you statistics—definite information—showing what proportion of funds contributed by Freemasons actually go for the relief of poor persons. A friend of mine, intelligent in many respects, assumes that Masonry is not a mere savings bank, but certainly benevolent—aids orphans and widows as the church does not. This friend of mine is a Freemason and a professing Christian. Give to me facts if you can.

JOHN G. FEE.

Answer. The most careful collation of Masonic statistics shows that of the funds paid into the lodges by Masons, less than one-fifth are paid out for relief of distressed Masons or their families, or for any purpose that can possibly be called benevolent.

In 1876 the Grand Lodge of Missouri received $19,876, out of which it paid nothing for anything except salaries and expenses. The Grand Lodge of Illinois expended in 1872 $25,015.59 for various expenses, and only $100 for benevolence. In 1873 there were expended $28,822.19, and not one cent in charity. The receipts of the Grand Lodge of Iowa, by official report for 1882 was $18,204.47, and the amount paid out for relief was $1,400, which is less than 8 per cent. What these lodge expenses are, and where the money goes to, can be seen from the report of the Grand Lodge of Iowa for 1885, pp. 145 and 146:

Grand Master C. T Granger	$ 600 00
Grand Secretary T. S. Parvin	1,600 00
Grand Tyler	100 00
Add to this expenses of session	312 92
Committees	701 61
General expenses	4,212 25
Mileage and per diem to delegates	4,077 80
Special appropriation not benevolent	1,542 30
Charity fund	100 00
Gross	$11,947 38

This shows beyond question that the percentage of charity as compared to cost is very small. It is probable that in some subordinate lodges the showing would be better, but it is not probable that it can be shown that more than a mere moity is paid out for benevolence. Masons are often deceived in this respect by the reports of Masonic life insurance companies. These companies often pay out large sums, but they are in nowise benevolent societies

They take risks and do business like other insurance companies, but always receive considerably more than they pay out. These insurance companies are not a part of Masonry, but simply business companies conducted by Masons. Of the great number of benevolent institutions in Kentucky, and especially in the city of Louisville, there is one for the benefit of the widows and orphans of deceased Masons of Kentucky; but while the Masons have more wealth than any religious denomination, they do in the way of benevolent institutions not one tenth as much as the Methodist, the Protestant Episcopal, the Presbyterian or the Roman Catholic churches.

LITERATURE.

We have received the June number of *Demorest's Monthly Magazine.* This excellent periodical takes rank with our first-class monthlies, not only in its able contributions, but especially in its discussion of topics of current interest, both scientific, moral and social. The noble stand which its editor has taken on prohibition should commend it to all earnest friends of temperance.

The Woman's Magazine for May is received. It is published by Esther and Frank E. Hough, of Brattleboro, Vt., and is devoted to art, literature, biography, and home science. For its size and price it is both cheap and profitable; $1.50 per year.

The May number of *The English Pulpit* contains sermons by Canon Farrar, George Macdonald, Alexander Maclaren, Mark Guy Pearse and Dr. Westcott, together with Prayer-Meeting Talk, Sermonic Framework, reviews of new books, etc. *The Pulpit* occupies an entirely new field, covered by no other periodical in this country. Yearly, $1.50; clergymen, $1; specimen number, 15 cents. A. E. Rose, publisher, Westfield, N. Y.

We have received from its able author, H. L. Hastings, of Boston, Mass., "Atheism and Arithmetic," one of the Anti-Infidel series. "The alarming increase of skepticism and atheism in the land, as illustrated by the fact that, in the United States, the number of homicides was *more than twice as large in* 1884 as in 1883, indicates the importance of dealing promptly and vigorously with these important questions. The fact that cheap atheistic publications are being scattered by hundreds of thousands, not only through this land, but also in heathen countries where Christianity is just beginning to take root, furnishes another reason for prompt and energetic action on the part of Christians." The price of "Atheism and Arithmetic," in strong manilla covers, is 15 cents; cloth, 35 cents. We heartily commend the book to our readers.

THE HOME.

LIGHT IN DARKNESS.

I am blind and blind.
Many think I am smitten by God's frown,
And rejected and deserted of my kind.
Yet I am not cast down.

I am weak, yet strong;
I endure what I no longer see.
Poor, and helpless, I the more belong,
Father Supreme, to Thee.

O Merciful One!
When all are farthest, then Thou art most near—
When friends pass by, my weakness shun,
Thy chariot I hear.

Thy glorious face
Is beaming toward me, and its holy light
Shines in upon my lonely dwelling-place,
And there is no more night.

On my bended knee,
Recognizing Thy purpose, clearly shown:
My vision Thou hast dimmed that I may see
Thyself, Thyself alone.

Veiling mine eyes I go,
Singing lays; ardent beauty round me throng;
Harps, angels' lips I seem to hear the flow
Of soul and liquid song.

Vistas new,
Where heaven's opening on my sightless eyes,
Typed rays from Paradise refresh my brow,
That earth in darkness lies.

Deep my calm!
My being fills with rapture; waves of thought
Roll in upon my spirit, streams sublime
Break over me unsought.

Give me now my lyre.
I feel the stirrings of a gift divine;
Within my bosom glows unearthly fire,
Lit by no skill of mine. —*Milton.*

SHALL WE HAVE ANOTHER PENTECOST?

BY NINA HOWARTH.

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4: 30. That was a mighty manifestation which ushered in the Holy Spirit's dispensation. No wonder it was noised abroad and drew a multitude together, and that they were all amazed, and that so wonderful a phenomenon should have been misunderstood and criticized by the promiscuous and uninstructed crowd; and that Peter felt called upon to defend so glorious and powerful an exhibition of Divine power; and he could do it fearlessly, for he was filled with the Holy Ghost. He could explain it all very learnedly, too, for this new power, as had been predicted, brought all things to memory. It was to inhere in the church and by its sanctifying essence, potent force and inherent properties, render her invulnerable to assaults from without and schisms within.

We are aware that there are multitudes of people who profess to believe and attempt to prove that the power which wrought the stupendous miracles which resulted in the formation of the Christian church—that spiritual building not made with hands—was to end with the life and labors of the apostles. It is true the Holy Ghost has fled and no longer operates his holy and irresistible functions, save in individual experiences where a separation and consecration has prepared a fit subject; but this does not prove that it was in agreement with the Lord's will that his people should be deprived of the infallible guidance of the Divine Spirit. O, no! On the day of Pentecost they did not receive the gift of tongues only, but a blessing promised to all of God's people of every succeeding generation who should retain the pure and simple faith delivered to the saints of Christ. This power from on high cannot be retained by church or individual without holy living. As an example for preparation for the reception of this blessing of all blessings, please see Acts 1: 13-14. We find there were no divisions there. The seekers did not represent several different churches and fancy they were magnanimously conferring upon Christ and his cause signal honor, inasmuch as they had so far overcome their sectarian predilection as to condescendingly unite with those of another faith in revival effort. They were all humble, believing and obedient disciples of Jesus, and they were prayerfully consecrating themselves and waiting patiently for the fulfilment of the promise by which they were to be comforted and indued with power from on high. Although they had received the Spirit in some measure when the Lord breathed upon them and said, "Receive ye the Holy Ghost," yet, whatever advancement was wrought upon their spiritual condition by this act, it was far behind that which followed their baptism of the Holy Ghost, by which they were filled. Then we find a change, indeed, as recorded by Luke in Acts 2: 41–47. There are certain points contained in this Scripture reference worthy of marked attention:

1. "They that gladly received his word were baptized." Are we not to infer from this that where urging was required they were considered unfit subjects—rejected of the Holy Ghost?

2. The amount of work accomplished on that day (Pentecost), three thousand souls being saved under Peter's Holy-Ghost preaching. And afterward they continued steadfastly in the apostles' doctrine and fellowship. Ah! here is the secret of that success (remember, the Acts were written about A. D. 63,) which, within thirty years from Christ's death, had spread far and near, and a church gathered at Rome where the simple worship of the Gospel was celebrated in obscure portions of the city and in private rooms, lest they attract the attention of the blood-thirsty Nero.

3. They were all together and had all things common. They sold their possessions and parted to all who were needy. Was this merely the gratification of caprice, or was the practice enjoined as a principle of Christianity? Please read Luke 18: 18–23.

4. "And the Lord added to *the* church (*not* the Very Right Rev. Dr. so and so's church,) daily such as should be saved."

The Holy Ghost remained with the church until after the martyrdom of the apostles and the great apostacy, which was effected by worldly ambition and avarice. The Founder of the church had been crucified, and the Holy Ghost, his representative, was cast out that a great human organization might be reared and popes and councils reign in his stead. The natural result of these unhallowed innovations was the Roman hierarchy (two-horned beast, Rev. 13: 11–15). Under the ecclesiastical and civil rule of the popes the abomination of desolation, or secretism, in the character of the secret Jesuitical priesthood and inquisition, and which has brought judgment and destruction upon nations and people in all ages, was soon set up and its miserable doom as an organization guaranteed by an unchangeable decree; and moral decomposition and a state of barbarism set in and advanced with rapid strides until, in 1492, we find the frightful monster, Roderic Borgia (Alexander VI.), on the Papal throne.

Reform measures were set in motion, at different times, only to agitate an insupportable moral stench and fill the gaping mouth of the inquisition. They did not take into account the fact that the Saviour had said: "No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles and be spilled, and the bottles shall perish." Luke 5: 37, 38.

"But," says one, "the great apostacy can never be reproduced. The world can never again relapse into mediæval darkness. We are Protestants. Our church" (by this you mean the seven hundred denominations which, in their aggregate, you believe to be the church of Christ,) "is to convert the whole world, inaugurate the reign of righteousness—or a thousand years of universal peace—and entire freedom from sin and its effects. There can be no such elements of spiritual and moral decay in *our* church as those which destroyed the church of Rome."

Dear friends, do you forget that this power, which in its present stage of existence is symbolized by the "false prophet" in Rev. 19: 20, was once the virgin bride of Christ? Is there one organization among the seven hundred of which the Protestant church, so-called, is composed as pure and strong as that assemblage gathered by God's providence and sanctified by the presence of his Spirit on the day of Pentecost, and was presided over by the inspired apostles, who had been with and learned of Jesus? Are there no elements of decay in the Protestant church? Let us see.

Do you suppose the humble followers of the meek and lowly Jesus, who had not where to lay his head, could by any possible means have been induced to erect a costly church edifice, with parlors, dining-room, kitchen, pantry, smoking-room, billiard-room, dancing-hall, and every appliance to facilitate pleasurable excitement, that the profane world might be drawn in, and their money—perhaps the price of a drunkard's ruined life and of his desolate home and starving family, or the ill-gotten gain of a gambler—appropriated by such devices as a necktie, apron, pillow-case, sheet or bag festival, tea party, kettle-drum, broom-brigade, etc., etc. The world support the church and pay its debts! And it is seldom we find one entirely free from liabilities of some sort.

Now, this is not an overdrawn picture. There are churches (?) in East Saginaw and elsewhere that are guilty of all this abomination. Again, we ask, would any one of the disciples have become a party to the building up of such a system as this, though they had ample means in hand—much less if a heavy debt must be incurred? But this is not all.

Do you think Peter, James, John, or any of the other disciples would have welcomed to their ministry or communion one of our modern pagan sun-worshipers or Baalites? Would they have fellowshiped a Freemason anywhere or in any capacity? Would they have felt honored in having a vast number of their heathen temples dedicated in their name? Could they have been persuaded to enter a Masonic temple divested of their own clothing, and submit to being draped in the somewhat indelicately scant initiation suit, furnished by *lodge benevolence* "free"—only for this occasion, however—the most important part of which consists of a blindfold or hoodwink, a cable-tow or halter, and conducted by a Junior Deacon, who may be a profane drunkard, or, that which is infinitely worse, a rum-seller, to the door of the lodge, where they are represented as being poor, blind candidates seeking light through the rites and benefits of a worshipful lodge? Fancy a Peter, Paul or John being tilted around in this duly and truly prepared style, blinded and dragging after him a rope—a most fitting emblem of the mental thralldom and moral degradation of idolatry "in all its forms," but more especially in these secret systems where there is no restraint, not even that of shame!

Reader, how do the apostles appear in this new character? O, think of it! The very *thought* of such a thing seems like the gravest blasphemy, does it not? And yet the Protestant church ministry is full of just such characters; yes, of men who have passed through *all* the secret abominations of the lodge—through ceremonies which are blood-curdling in their blasphemy. This system would not be such an insufferable stench in the nostrils of the Most High if it was an isolated power, not seeking the fellowship of his own people, if it had not appropriated his own prerogatives and all his titles; and were it not that chief among its activities is the effort to amalgamate Christ and Belial and thus appropriate his kingdom. Let us right here open our Bibles and turn to Ezek. 8: 15–18, and read what the Lord says of this idolatrous system. The whole chapter is an exposure, in vision, of all its forms, both ancient and modern. The verses we have specified apply to Freemasonry and its kindred orders, though in the vision it had not encroached quite so far in space and rights as at present:

"Then said he unto me: 'Hast thou seen this, O son of man? Turn thee yet again, and thou shalt see greater abominations than these.' And he brought me into the inner court of the Lord's house, and behold! at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord and their faces toward the east; and they worshiped the sun toward the east. Then he said unto me: 'Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? For they have filled the land with violence, and have returned to provoke me to anger; and lo! they put the branch (Christ) to their nose. Therefore will I also deal in fury: Mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them.'"

Horrible as is this vision, its effects are doubly intensified by the fact that these men, whom the Lord represented as worshiping the sun in the temple, "between the porch and the altar," now enter the most holy place in the professed church of Christ, and, in what is termed the sacred desk (altar) dispense the Word of God to his professed people, and from thence, also, administer to them the holy sacrament. It only requires one more scene to fill the cup of the Protestant church, *i. e.*, the admission of those "things which they do in the dark, in the chambers of their imagery." Ezek. 8: 12. The Secret Empire, under Satan's administration, is straining every department of its ponderous machinery to add this, another work of fatal ruin, to its many like achievements.

How superficial was the work of the Reformation! It seems like a criminal oversight in the reformers of that period that they failed to strike at the root of the apostacy, *i. e.*, the corruption of the ordinances of Christ, by which the Holy Spirit was grieved away; that this old leaven, with all its schismatic capabilities, was incorporated into the Protestant church to prepare the way for every species of corruption in idolatry's catalogue. Nevertheless, this being the case and its results wrought out, it must have been by God's permission, that man might behold his own incapacity to apprehend and carry forward the Christian mission in the absence of the Holy Spirit's mighty co-operation. Would that all might become conscious of this miserable failure and set themselves to the task of a thorough reconstruction!

We hope most, if not all, of the workers in the Christian Association reform realize the fact that we are living in the last days of human probation.

Destruction awaits the world at the very time when popular professors look for its conversion. What a delusive hope, and how fondly cherished! These see no danger, and scoff at those who obey the prophetic injunction, "Blow ye the trumpet iu Zion and sound an alarm in my holy mountain. Let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand." Joel 2: 1. "When they shall say, 'Peace and safety,' then sudden destruction cometh upon them." 1 Thess. 5: 3.

Chap. 13 of Revelatious briugs to view two powers symbolized by beasts. The first is introduced and a description of his chief characteristics given in the first eight verses of that chapter. The second appears in the 11th verse, aud is described as having two horns like a lamb, and speaking as a dragon. The first arose up out of the sea, denoting its political or civil character. The second came up out of the earth, denoting his ecclesiastical character. These powers were united in criminal intercourse. The first Roman imperial government was in the closest governmental relations—in fact, the two governments were practically one—with Roman Catholicism; and this connection converts the moral and spiritual attributes of the church into the dragonic—persecuting—spirit of a wild beast. During the combined action of these two powers, the latter power caused to be made another, third power, which was an artificial representation of the first power—a ten-horned beast. This "third" power is symbolized by an image. This image was an idol, through which the first beast and also the dragon were worshiped. Now, the 14th chapter of Revelations, 9th to 12th verses, introduces our time and work. Here, under the third angel's message, we have these three powers in the form of dreadful objects of worship: The worship of the beast, civil government; the reception of his mark, Roman tradition; and the worship of his image, Freemasonry and its numerous offshoots—the whole representiug a vast Secret Empire, more persecuting and blasphemous than its original, and more dangerous because of its secrecy.

By reading this message carefully, we can ascertain the nature of our work. First, we would explain fully the nature of the mark of the beast—the Catholic church, symbolized by "Mystery," Babylon, the mother of harlots and abominations of the earth, and in Rev. 16: 13 symbolized by "false prophet," out of whose mouth, and out of the mouth of the dragon, and out of the mouth of the beast, came three unclean spirits—spirits of devils. Here we have the joint action of these three powers at work and in coalition with mystic Babylon, the harlot daughters of the Romish church, who were seduced by her false doctrine and abominations. We now find the whole world in idolatry, worshiping the devil through these moustrous organic idols. It is druuken with the wine of their illusive professions, cunning appeals, abnormal practices, and extravagant promises. It has come to believe that these organisms, with the support of all the isms of their creation aud other agencies which they control, is sufficiently mighty to break God's prophetic Word and keep this sin-corrupted world jogging along in their service for thousands of years to come. In view of this state of things, where is the path of duty? Where is that narrow way which leadeth unto life, and which few find because broad is the way that leadeth to destruction? See Matt. 7: 13, 14.

First of all, we must make our escape from all these Satanic delusions. We know by experience that this implies self-crucifixion—that it requires the martyr-spirit; but if we would have everlasting life, we must follow Christ without the camp, and, if need be, through Gethsemane's agony, before Pilate's judgment-seat, and to the cross. Remember, "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." Matt. 10: 39. Again, "So, likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14: 33. There is but one way of escape from all forms of idolatry, *i. e.*, to come out of all apostate organisms, gather to the name of Christ, and cry mightily day and night for the return of the Holy-Ghost power.

The channels of iniquity have doubled, yes, quadrupled their volume in these last days. Shall we have another Pentecost? We may, if placed in the same consecrated attitude as were those who composed the first gathering upon whom this mighty shower of Divine grace was poured. Is it reasonable to suppose that down here, in the end of the world, where, as is predicted, iniquity abounds, and because of which the love of many has waxed cold, that our merciful Creator would refuse to pour out blessings upon his poor, waitiug, tried and tempted subjects, if they complied with the conditions upon which blessings are offered? No; God does not will that we stem the tide of evil which is upon all the world to try men's souls with only natural powers of resistance. Christ said, "Every plant which my heavenly Father hath not planted *shall* be rooted up." Matt. 15: 13. Can this declaration come true without the instrumentality of a people endued with power from on high? Never! Let us come up to the help of God against the mighty where he can arm us for the conflict with the beast and his image, which is already gathered with a force which, for numbers, is as the sand upon the sea-shore, and, for strength, worthy of the display of God's Almighty power.

East Saginaw, Mich.

THE HIDING-PLACE.

A Christian lady was employed in teaching school. During the session a terrible disease swept iu among her scholars. One seat became vacant after another till but few were iu attendance. All were sorrowful and afraid. Yet the teacher continued her work and maintained her usual cheerfuluess and composure. One morning she entered the school-room and found a very small number present. They gathered close by her side as if for safety. Two of their number that day were lying pale and cold in their beautiful coffins.

"Oh, what shall we do?" exclaimed one of the children. "Do you think we will get sick and die too."

The teacher gently tapped her bell as a signal for silence; then spake with gentle, hopeful tone. "Children, you are all afraid of this terrible disease; you are sad because your dear little friends are dead; and you know not but you may die, too. I know only one way of escaping; and that is to hide."

The children were bewildered; such a thought seemed almost irreverent as they were taught to believe God could send disease upon them no matter where they might be. They had never dreamed of hiding. But their anxious minds were soon relieved as the teacher continued, "I will read to you about the hiding-place." And she opened the Bible and read to them the ninety-first Psalm; "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. There shall no evil befall thee; neither shall any plague come nigh thy dwelling." All were hushed into quiet hopefulness with the sweet words of assurance of the Psalmist. Then the recitations followed as usual.

What a blessing is the Christian teacher! How the pious parent is delighted to know that the teacher is awakening among the children a spirit of love and trust in God. Would that all our school-rooms were thus filled with the aroma of heavenly grace. The day is coming when every one of these tender little children will need a hiding-place. While young, may they learn where to find it and be safe.

TEMPERANCE.

TOBACCO AND INSANITY.

A party of clergymen were discussing this subject, when the case of Rev. Mr. B. was mentioned, a graduate of Andover, of high standing, and for a time very successful.

"He was made a raving maniac twenty years ago by the use of tobacco!" remarked one of the party.

Another gave his account of the man, whom he called vividly to mind "with his pale face, stained lips, repulsive breath and quivering hand." The abject slave of the weed,—he chewed "negro-head tobacco,"—a match for any man who has not the iron nerves of an African goat or a horse. He preached three years with unexampled popularity and success. His health then failed, and no one knew the cause. A few months rolled away, and he utterly broke down, yet still no one knew the cause. In a few months more he became a maniac, relinquished his pulpit, and was as wild as the man found "cutting himself with stones among the tombs," and no one knew the cause. He was then taken to an asylum for the insane, and remained twenty years! He there breathed a fetid atmosphere, paced the floor of confined walls, stared upon the outside world through iron grates, cursed himself, cursed his wife and children, and in his wild ravings "dealt damnation round the land," thus day and night champing tobacco as a fretted horse champs his bit. He was once pacing his room as he had aforetime, year by year, when a change came over him. He stopped abruptly, and in a sort of soliloquy exclaimed; "Why am I here? What brought me here? What binds me here?" His soul burstiug with indignation, he cried aloud, "Tobacco! Tobacco!" He then walked backward and forward; then bursting into tears, he cast the foul plug through the iron grates, and looking upward to God, he said, "O God, help, help! I will use no more."

Mr. B. dropped his tobacco, and the sad, dark eclipse fled from his beautiful mind, and it came out from the horrible storms and tempests of insanity clear as the sun and fair as the moon. He soon regained his health and vigor, and again preached the Gospel of the blessed God, and after ten years of arduous service, he died, revered and beloved.—*George Trask's Anti-Tobacco Tracts.*

SAM SMALL ON THE LABOR QUESTION.

I think every man in this country ought to look more at the liquor question than at the eight-hour law. There is many a hungry man in this country, uot because the eight-hour law is not in force, not because of the greed of employers, but because no employer will hire him at any price on account of his habits. I'd like to become the chief of the Knights of Labor to-night if I could insert in the constitution a clause that no man should become a member who would not become a teetotaler. [Applause.] A just workman, an honest workman, a sober workman will get his just dues whether an eight-hour movement is in force or not. I love the laboring mau because I am one, and I have spoken in favor of them from the hustings and the pulpit. I want to see the time come when the sweat of labor will be a greater honor than the Legion of Honor in France, or the Order of the Garter in England. And that day will come if the workingmen of America will become sober, Christian workingmen. And if you have tried all means and failed, remember that no matter how dissolute, or debauched you are, or how sinful or how vile, you can cast your sins all on Christ and he will bear them for you. It's his business to look after them. God be praised that we have such a Saviour. Now, how many of you here will say I'm against liquor, and will do what I can to down it?

Two-thirds of the audience stood up, and after thanking them Mr. Small said there were some who did not stand up, and he wanted to know if there were any who would say now they would quit drinking. A half dozen stood up, and after a prayer by Mr. Hemingway, the audieuce was dismissed.

The Governor of Iowa has made a uoble stand in regard to enforcing the prohibitory law of that State He seems to realize that law does not euforce itself, but that it is the duty of the officers to execute it, and of the people to encourage and aid them. If officers will fearlessly regard their oaths, and honestly endeavor to fulfill their sworn duty, and temperance people will cheer and support them, there will be no more foolish talk about prohibition not prohibiting. We commeud the following proclamation of the Governor of Iowa, which was issued on May 3d.—*Midland.*

Whereas, The people of this State, at a non-partizan election, held on the 22nd day of June, A. D., 1882, expressed themselves in favor of prohibiting the sale of intoxicating liquors as a beverage; and

Whereas, The twentieth general assembly enacted a law in compliance with such expressions; and

Whereas, The twenty-first general assembly ameuded the law to secure universal enforcement; and

Whereas, A very large number of persons are petitioning for pardons and remissions of fines for offenses committed under such law; now, therefore,

I, William Larrabee, Governor of the State of Iowa, relying with confidence upon the loyalty and true Christian spirit of our people to sustain all measures adopted for the promotion of the general welfare, do under the pains and penalties of the law, warn all persons engaged in the illegal sale of intoxicating liquors to desist from such unlawful practice, and I do hereby give notice that wilful violations will hereafter have no claim on executive clemency. And I call most earnestly upon all the good people of the State to aid, to the best of their ability, in the enforcement of the law. Especially do I call upon all temperance societies, and other bodies orgauized for kindred purposes, to realize the necessity for new energy iu their labors. Let the priests, ministers, teachers and the press use their best efforts to enlist the moral forces of the State in this cause. Let the judges, attorneys, and other officers of the courts be painstaking and persistent in enforcing law, both in letter and spirit. Let the sheriffs and peace officers be fearless and vigilant, and let the mayors and municipal officers awaken to new zeal in their efforts to secure an observance. I exhort all citizens to lay aside partizan differences, and by united and determined efforts, banish the dram shop from Iowa.

(Signed) WILLIAM LARRABEE.

The remedy for an aching tooth is extraction. Where there is no tooth there is no pain. The remedy for drunkenness is prohibition. No liquor no drunkenness.

RELIGIOUS NEWS.

—About a fifth of the 600 Chinese residents of Philadelphia have become members of the Sunday-schools of the city.

—Two native Coreans are intending to enter Lincoln University, near Philadelphia, as students of the theological department.

—The first baptism of a Corean in this country took place in the Howard Presbyterian church in San Francisco, on Sunday, April 4th.

—The Baptist Missionary Union, by the generous response of its noble friends, is freed from the debt of $122,000 that faced it at the close of its year.

—The Rev. Dr. Parrach, of Kerhonkson, Ulster county, New York, Reformed Church, has a band of little missionaries who are raising money for mission work by selling boxes of trailing arbutus gathered by them in the woods.

—As an illustration of the gradual weakening of the long-established habits of Indian society, it is remarked that many more respectable native women are now employed by men, now use the street cars in Calcutta than even a year ago.

—A novel and interesting spectacle was witnessed at the South Third Street Presbyterian church, Brooklyn, the other day, when a young evangelist, the Rev. G. W. Gilmore, was ordained, and on the same occasion married to Miss Emily Lake, who will accompany him in his educational and missionary journey to Corea.

—Mrs. Van Cott has been conducting revival services at Denver, Col., where between 500 and 600 persons are said to have been converted.

—The fifth annual conference of the Young People's Societies of Christian Endeavor (Methodist) will be held July 6, 7, and 8, at Saratoga Springs.

—The Young Men's Christian Association of Orange, N. J., will erect a handsome building at a cost of $80,000, of which more than half has already been raised.

—More than 180 of the clergymen of Rhode Island have signed a memorial deprecating the Sunday newspaper as a hindrance to the proper observance of the Sabbath.

—The First Congregational church of Topeka, the Rev. L. Blakesly, pastor, recently received sixty-two members as the first fruits of Major Whittle's recent meetings there.

—It was a very significant fact stated by a veteran missionary at a late reception given by Joseph Cook to Dr. Hamlin, late of Constantinople, that the only common language in India, when representatives of the various provinces and native governments meet at a common convention, is the English. They cannot understand one another in their native dialects. English will soon become the common-spoken language not only of India, but of all Asia and the Christianized world.

—The University Place Presbyterian church, this city, took up a collection of $12,290 for home missions two weeks ago.

—Toledo is building a tabernacle, capable of holding 10,000 people, for the use of Sam Jones, who is expected there in July.

—Took Twing, a Chinaman, was baptized on Sunday evening, May 2nd, by Dr. Deems at the church of the Strangers.

—The large debt of the Baptist Home Mission Society has been almost cleared off. It proposes when it gets out of debt to keep out.

—The American Tract Society has just issued, in very neat square page form, a discourse "Concerning them which are Asleep." It is by the Rev. John O. Means, D. D., and will, we are sure, prove a message of consolation to all who mourn the loss of friends or kindred.

—Nearly all the Congregational churches in Southern Dakota have been blessed with revivals lately, and the First Congregational church at Yankton, Rev. C. F. Clapp, has had an accession of ninety-four members.

—The Allegheny Presbytery (U. P.) has remonstrated with Mr. Henry Phipps, Jr., for providing, in his gift of $25,000 for the erection of green houses in the Allegheny parks, that they shall be open to the public on Sundays.

—In 1880 there were only 24 church organizations in Dakota, with a membership of 1,119, and only one church was self-sustaining. There were then only fourteen ministers. In 1885, at the same time of the year, and including, as in 1880, the Indian churches and ministers, there were 143 church organizations, with a total membership of 4,016, and nine of these churches were self-sustaining.

—This is the centennial year of Presbyterianism in Montreal.

—The President of Guatemala has forbidden Romon Catholic ecclesiasties of foreign birth to come into his country.

—The Presbyterian Mission in Mexico has purchased for its use one of the principal Roman Catholic churches of Zacatecas.

—At the communion recently held at St. Andrew's Presbyterian church, Spring Hill, N. S., one hundred and sixty new members were added to the church.

—The Presbyterian General Assembly of Victoria is to celebrate its semi-centennial by raising $300,000 for home missions, sustentation and church extension schemes.

—At the close of 1885 there were 434 Baptist churches in Sweden, 34 being organized last year, with a total membership of 28,766. The year opened with several remarkable revivals, and more than 500 were baptized in its first two months.

—The Rev. Dr. Walsh, the new Roman Catholic Archbishop of Dubliu, in a recent pastoral says, "The reading of religious books such as the 'Sacred Scriptures,' and the 'Lives of the Saints,' and also of good scientific, literary, and historical works written in a spirit of truth, is to be encouraged." Will Archbishop Walsh now "encourage" the supply of every family in Ireland with the "Sacred Scriptures?"

—The Baptist Year-Book for 1886 shows that there are, North and South, 28,953 regular Baptist churches—an increase of 354. The number of ordained ministers is 16,191, a loss of 487. The number of baptisms reported is 135,840, 100 more than in the previous year. The number of church members is 2,572,238, a gain of 64,485.

—The bishop of western Michigan has set forth a form of prayer to be used in each church in the diocese during the present interruption of travel and trade caused by the unhappy feeling existing among the wage-workers.

—There are in the American Episcopal church fourteen sisterhoods and two well-established orders of deaconesses—one in Long Island and one in Alabama. In the church of England twenty-five sisterhoods and eight orders of deaconesses are reported.

—In Greenland the United Brethren Mission reports good progress. Two of the brethren however, have been lost at sea, and two widows frozen to death.

—The Presbyterians have opened a station at Merida, the "only place of Evangelical worship in all the State of Yucatan," although a population of 400,000 has long invited the missionary labors of the Protestant church.

—In Utah the Congregationalists have 4 churches, 9 ministers and 210 members; the Baptists 2 churches, 2 ministers and 170 members; Catholics 4 churches, 6 priests and 850 members; Episcopalians 4 churches, 7 ministers and 465 members; Methodists 7 churches, 13 ministers and 381 members; Presbyterians 12 churches, 14 ministers and 382 members; Lutherans 1 church, 1 minister and 40 members. Total, 34 churches, 53 ministers, and 2,498 members.

—"Yellow Hawk," ten years ago a painted savage, is now the pastor of a Congregational church in Dakota, living on his own farm of 160 acres, under fence, well stocked and in good cultivation, with garden and flower-beds, his comfortable house and furniture being as civilized as those of most white settlers on the frontier.

—The pastor of a United Presbyterian church at Allegheny, Pa., having requested the congregation to attend divine services without wearing "jewelry, seal-skins and plumes," resolutions were passed in accordance to attend church "in plain garments."

—There are forty-two Protestant church edifices in New Mexico, belonging to the different denominations as follows: Methodist Episcopal, 16; Methodist Episcopal South, 7; Presbyterian, 12; Protestant Episcopal, 3; Baptists, 2. Thus in a territory covering an area of 122,580 square miles—larger than all the New England States with New York added, with a population of 130,000, there are but forty-two Protestant church edifices.

—The Southern Baptist Convention met last week in Montgomery, Ala. Dr. Mell was elected president. With the exception of eight years he has been president since 1863. Ex-Gov. Thomas H. Watts delivered an address of welcome. He said one source of regret was that there was any division. He hoped there would soon be one Baptist convention of the United States. Fifteen States were represented in the convention by over five hundred delegates. Missionaries from China, Mexico and Italy were also present. A report was adopted for raising $10,000 to be expended in evangelizing the colored race in the South. The discussion of means for reaching the colored people was long and interesting. An incident of the discussion was a speech by the colored pastor of a Baptist church in Chattanooga.

—The Island of Erromanga, where five missionaries successively fell victims to the ferocity of the cannibals, is now accessible to missionary work in every part. During the past year the Lord's Supper has been thrice administered in the presence of 500 natives. The Presbyterian church now numbers 196 adult members and 36 teachers. The people have supplied during the year all the food required for the missionary and his family, besides contributing about 2,000 pounds of arrowroot and about $85 in money.

—An attempt at revival of idolatry is reported from the Telugu Islands. The missionary work among these Telugus has been attended with marvelous success, the baptisms in each year being numbered by the thousands. Now the idolators seek to get even with the missionaries and win the people back to the faith of their fathers. They go among the Christian converts bearing on bamboo poles small idol houses.

—We notice that there is a proposed union of Baptists and Congregationalists of England. We should not wonder greatly if this should be accomplished. They stand nearer to each other in their doctrines, forms of worship and methods of work generally, than any other dissenting denominations of England. The only thing that divides them is the form of baptism, but the Baptists in England are not close communicants, as most of them are here; and looked at from the standpoint of the New Testament, the differences between these denominations are of the smallest.

—Three years ago the American Home Missionary Society (Congregational) inaugurated systematic work among the immigrant population of this country. Since then the number of German Congregational churches is said to have doubled. The German department of the society is now directing its energies toward an endowment of the German school at Crete, Neb., for which $25,000 is asked, and to the selection of suitable young Germans to enter this school or the Theological Seminary at Chicago to be trained for missionary work.

—The following statistics of the Welsh churches are taken from the most trustworthy sources: In the year 1881 the population of Wales was 1,571,267; the nonconformist denominations comprise 864,389 of this number, and possess 4,447 churches; Calvinistic Methodists (Presbyterians), 277,290; Congregationalists, 276,201; Baptists, 195,631; Wesleyan Methodists, 66,438; Primitive Methodists, 19,382; Unitarians, 5,000, and Methodist Free church, Society of Friends, and Scotch Presbyterians, number 1,608.

AFRICA'S NEW STATE.

The substitution of Belgian for English officials on the Lower Congo, the preparations made for the construction of the long-talked-of railway along its southern bank, and the contract just signed at Brussels for a loan of $25,000,000 to an international syndicate to colonize the Congo basin, mark a new departure in the history of the great enterprise begun by Mr. Stanley nine years ago.

Of those who speculate on the future of the Congo State, very few realize that they are speaking of a region more than one-third the size of Europe. Yet such is actually the case. The basin of the Congo extends eastward across more than three-fourths of the African continent, while to the north and south it stretches from the fifth parallel of northern to the tenth of southern latitude. With a length of 1,400 miles and a breadth of 1,200, it contains an area of 1,300,000 square miles, and a population of 40,000,000. Mere space, indeed, counts for little in estimating the value of a new colony. The whole breadth of Northern Siberia is probably worth less than the few square miles of Melbourne or Singapore. But the Congo, flowing for 2,900 miles through one of the most fertile regions in the world, where every tropical product that can be named is found in abundance, offers a bounteous harvest of gain to those who can support the trying climate of equatorial Africa, and who are willing to do their best in putting down that baneful slave-trade wherewith the Arabs of Zanzibar on the east and the Portuguese of Angola on the west, sacrificing three or four human lives for every slave captured by them, have so long devastated one of the finest regions of the whole continent.—*Times.*

DONATIONS.

Received in cash from March 1st to May 15th, 1886:

For sending the Cynosure to Ministers:

N. Martin	$ 5 00
Rufus Johnson	10 00
Jno. Aylsworth	50
Mrs. T. S. Couch	5 00
I. Bancroft	80 00
S. A. Pratt	10 00

For the General Work:

Jno. Hopkins	25 00
A. Blowers	8 50
Mrs. A. B. Hubbard	5 00
O. C. Blanchard	10 00
L. Gishwiller	5 00

For Free Distribution of Tracts:

Rev. S. F. Porter	20 00
Mrs. R. E. Sutphen	40

W. I. PHILLIPS, *Treasurer.*

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from May 10 to May 15, inclusive:

Jane A Post, Miss C White, C C Corss, D L Garver, J C Allis, D Reynolds, F Hudson, W Cheetham, W D Lawrey, T S Parvin, J Manville, J J Kyos, W Irvin W L Bittey, J Berry, Mrs E Talcott, A D Carter, R Day, H Pitzer, W S Hayes, J Reid, N Connet, Ruth E Sutphen, A C Lemm, A Couley.

We are cheered by receiving a number of orders for "Masonic Outrages," which is now being prepared. Mr. J. C. Allis sends the first order for five copies. We shall be glad to have orders sent in early. See further notice in this paper.

WANTED,

CYNOSURES for Sept. 28, 1882; Oct. 5, 12, 19, 26, 1882; Nov. 2, 9, 16, 23, 30, 1882, and Dec. 7, 14, 21 and 28, 1882; also Nov. 6, 1884, and Dec. 31, 1884.

I will send one of Clark's "Anti-Lodge Lyrics," 40 pages, with portrait of author (see adv. in *Cynosure*), for *one* of each of the above-named numbers.

If anyone who has the above numbers of the *Cynosure* will notify me by postal-card before sending, it will save duplicating those numbers. I wish to pay for only *one* of each kind, and will notify parties if their paper is needed.

W. I. PHILLIPS,
221 W. Madison st., Chicago.

Many of the subscriptions of our readers expire this month; others are in arrears for last month. Will our readers remember that the wheels of progress can scarcely roll on prosperously unless they are oiled with the pecuniary *wherewith*. It is a dry time with us just now. Please remit.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2		76
No. 3	73	
Winter No 2		87
Corn—No. 2		36½
Oats—No. 2	29	@ 36
Rye—No. 2		61
Bran per ton	9 00	@ 9 50
Flour	1 50	@4 50
Hay—Timothy	10 00	@12 00
Mess pork per bbl		9 00
Butter, medium to best	13	@17
Cheese	05	@11
Beans	1 10	@1 15
Eggs	9	10
Seeds—Timothy	1 68	@1 70
Flax	1 03	@1 04
Broom corn	06	@ 12
Potatoes	30	@ 56
Hides—Green to dry flint	06½	@ 14
Lumber—Common	11 00	@18 00
Wool	12	@29
Cattle—Choice to extra	5 00	@6 00
Common to good	2 25	@5 75
Hogs	2 60	@4 25
Sheep	3 25	@6 00

NEW YORK.

Flour	3 20	@5 25
Wheat—Winter	81	@ 98
Spring	90	91
Corn	40	@45
Oats	36	@46
Mess Pork	9 50	@11 00
Eggs		12½
Butter	18	35
Wool	13	@37

KANSAS CITY.

Cattle	2 40	@5 60
Hogs	2 00	@4 20
Sheep	3 00	@5 20

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will be issued by the National Christian Association about the middle of June. All orders received before its issue will be filled at 20 cents per copy. Many have urged that this pamphlet be issued, and now that the work has been undertaken, your sanction in the shape of orders will be encouraging.

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BETWEEN TWO OPINIONS.

BY E. E. FLAGG.

Author of "Holden with Cords," "A Sunny Life," "Little People," etc.

The Best Story of the Reform.

Price, only $1.00.

Published by THE NATIONAL CHRISTIAN ASSOCIATION.

This latest and best of Miss Flagg's works is now ready in handsome print, neatly bound. The story begins in a quiet New England home, and paints its homely joys with a delicacy and truthfulness worthy the hand of Harriet Beecher Stowe. The scene then changes to a thriving, growing, palpitating young Western city, and with great power and startling accuracy the writer leads us behind the scenes that we may see the machinery that works the liquor traffic and labor troubles. The story of the strike, the mob, the attempted assassination, the saloon-keeper's wiles, the curse of his trade, the power of the Christian faith to change him to a messenger of mercy, the criminal and the hidden power that shields him from justice, the land robbers tricks, the dark and secret conspiracies of the lodge—these and all the incidents of the book are portrayed with rare tact and great power of description. It is emphatically a book for the hour. And what is better and yet more striking, the incidents are facts, and every one a powerful and convincing argument against the lodge and the saloon.

Every temperance man and woman should read this book. No temperance story like it was ever planned, much less ably executed. A wonderful light is thrown upon the difficulties in the way of prohibition. Learn how they may be avoided.

Every one who loves to read a good story, chaste and elegant in expression, p in thought, true in incident, deeply interesting in its narrative, should read this bo

READ THESE NOTICES FROM THE PRESS:

The Free Methodist, Chicago.

"Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions and must attract thousands of readers among our thinking and observant people. The plot of the story is neither startling nor novel, but it develops a wonderful strength in following the experiences of people in the common, every-day walks of life.

Free Press, Birmingham, Iowa.

It differs from the popular story, "The Bread-winners" of a year ago. It greatly differs from that book in that it is written from the Christian standpoint, and its beautiful and touching descriptions of home life and home duties and heroic self-denyings will waken a responsive echo in every heart, that has not by dissipation lost the taste for the pure joys of home.

The Religious Telescope, Dayton.

The author, Miss Flagg, is a brilliant writer. The stirring questions in American politics are undoubtedly prohibition and the labor movement as championed by the secret unions of working men, which direct the strikes that with more and more frequency occur in our cities. "Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions, and must attract thousands of readers among our thinking people.

The Christian Conservator, Dayton.

This is a charming book, written in an attractive manner. It is so full of sunshine and so radiant with light that one is enlightened, warmed, and, before they are conscious of it, set against the lodge. The style gleams, glows and sparkles. It is dignified and simple. It is the right book to place in the hands of your wife or daughter to superinduce co-operation with you in anti-secrecy work. Every minister's wife should read it, and then, if her husband is not an Anti-mason, he should take his turn next and become one.

The American, Washington.

We are reading, in spare moments, Miss Flagg's new book, "Between Two Opinions," and the estimate we have thus far put upon it is that it is masterly both in style and argument. One is insensibly made to feel that he is reading facts and not fiction; that the book is not a play upon the imagination but an unraveling of mysterious circumstances which have an important bearing upon current events.

Law and Order, Boston.

The book takes high ground for prohibition of the liquor curse, for woman's ballot for home protection, and for a better and more honest brotherhood than is forced by their obligations upon the members of secret orders. It is, therefore, a valuable book for several large classes of American readers.

Christian Instructor, Philadelphia.

There are important questions pressing upon American politics to-day; two of them are prohibition and the labor question as connected with the secret unions of workingmen. This work is an expose of the twin evils, secret societies and the saloons. The truths are given in the form of a story; not startling, but thrilling experiences of home life that are vouched for as facts. The evidences presented of the impossibility of reaching the saloon keeper so long as he and the officers of the law are sworn brothers in the den of some secret society, are conclusive enough to awaken the most careless and obtuse member of society. It is a valuable book for the masses to read.

Evangelist, Berea, Kentucky.

The object of the volume is to illustrate the practical workings of Secret Societies, and especially to show how the Lodge upholds the saloon, and this very important design is wrought out with much skill, clearness and power. By reading it temperance people may learn much about the difficulties in the way of prohibition.

The Standard, Chicago.

It is written in the interests of reform, more especially temperance and Anti-masonry. The title of the story suggests the special aim of it, which is to protest against all "halting between two opinions;" in other words, is a plea for radicalism. The story is vigorously written, and will interest even readers who do not altogether believe in its doctrine.

The Pacific, San Francisco.

It is a story intended to do service against the saloons, and in favor of Womans' Christian Temperance work, and especially against the secret orders—Freemasons, Odd-fellows, the Knights of Labor, etc. No reflecting man can doubt that any combination of picked classes and individuals is liable to great abuse. It is obvious, also, that secret orders are specially capable of being used in a selfish and unprincipled way.

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FARM NOTES.

POULTRY FOR PROFIT—LEGHORNS.

Like most of my brother fanciers I have a hobby, which is the Leghorn breed. I have kept the White Leghorn mostly, though the Brown Leghorn is preferred. The latter is a larger, handsomer, and more docile fowl. The Leghorns are placed at the head of the list as egg producers. I always kept my birds confined. Some complain of the Leghorns as being high flyers. I use for my yards fences one lath high. By clipping one wing, the birds can be kept within such an enclosure. I have also kept Spanish fowls in such yards, and I hope all those who have built their yards six and eight feet high will try this plan. Of course, it will not do to clip exhibition fowls. After a hen has been kept two years, she has seen her best days, and should be disposed of unless she possesses extra points, when she may be retained for breeding. Fowls should have warm dry quarters, and if well cared for, will abundantly reward the owner.—*American Agriculturist for February.*

THE BEST NESTS FOR HENS.

An empty barrel makes the best nest for a sitting hen. It may be set out in the yard or the orchard, and be safe from rain or storm, and if closed by a loose door in the front at night, there will be no danger from vermin. A flour barrel is sunk in the ground for one-fourth, or one-third its diameter, sloping it a little forward, to prevent rains from beating in. The excavated earth is filled back into the barrel, a nest being made in the center of it. This makes a very convenient arrangement, and gives an earth bottom to the nest, with every facility for controlling the hen and the chicks. If these nests are scattered about the yard hens will take possession of them, and when one takes to sitting, she may be furnished with eggs, and closed up with a slatted door, or a coop set in front of the barrel, and protected from disturbance by other hens. The coop will serve for feeding and watering the hen, and allow her a place for exercise. As one rarely has things ready when they are wanted for use, it is well to look after such things as these in time, especially when early chicks are raised. Where barrels are not to be had conveniently, coops made in the shape of small sheds, and weatherproof, with loose doors to close them at night, can be made through the winter, in readiness for the early sitters.—*Ib.*

INTERESTING FACTS ABOUT EGGS.

Five million dozen of eggs are annually imported from the Dominion, the greater portion from Quebec and Ontario. The egg import from Europe is also large, but the hens of the Canadas are by far the largest factors in this trade. And the trade increases every year. Eggs pay no duty, and when we reflect that this product comes from millions of humble sources—the poultry yards of small farmers—and that it is only the surplus that goes to market, we may well wonder where and how the billions of eggs consumed in the United States are produced. It is an interest that may be rated at many tens of million dollars. Yet it is not among the enumerations of the National Census. Let us hope that the next census, the eleventh, will cover this important field. It is probable that the egg consumption of our fifty-five million inhabitants is not less than three billion a year, at a valuation of from twenty-five to thiry millions of dollars. There are "egg trains" on the railroads of the northern frontier, and the cities and villages of New England draw most of their eggs from the border, to which they are brought by the railroads of Canada. The import of eggs at Ogdensburg alone was valued at one hundred and fifty thousand dollars for the last fiscal year. As many are entered in several other collection districts, at Buffalo, and in two districts in Maine, nearly three times this traffic in imported eggs is done. These eggs are taken from the original packages, carefully examined by candle or lamp light, and then repacked, the defective eggs being laid aside. If transportation is not immediate, the eggs are placed in cold storage warehouses, where the temperature is a few degrees above freezing, and there kept until shipped. The world must be fed, and while the imperial West feeds famishing Europe with grain, and the South sends cotton and tobacco, the favored people of the United States need not begrudge the hard-working farmers of Canada the contribution they are able to make to our needs from their little farms.—*C. P. Dewey, in American Agriculturist for Oct.*

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Notwithstanding the assertion, so oft repeated that it has come to be accepted as truth, that woman is the weaker of the sexes, it is a question open to doubt, even if considered in a physical aspect. The late census of the State of New Jersey goes to show that the reason why there are more women than men in the world is not because there are more girls than boys born, but because the girls, being stronger, outlive the boys. Thus there are in the State of New Jersey, at the present time, nearly 1,000 more boys than girls under five years of age, while of all ages there are over 11,000 more native born females than males. This is not altogether due to the depletion of the late war, for there is a large preponderance of girls over boys under twenty, all of whom have been born since the war. The following table is instructive, and would be more startling if we could eliminate the effect of immigration, there being some 3,466 more foreign born males than females in the State, the great majority of whom must be over twenty years old: Under 5 years of age there 918 more males; from 5 to 20 years of age there are 2,113 more females; from 20 to 60 years of age there are 3,489 more females; over 60 years of age there are 3,411 more females.

It would be an interesting question, if it could be solved, how much of the increased mortality among the boys from 5 to 20, as shown by the above figures, is due to inherent weakness in the sex, and how much is the result of want of home care in the matter of sports and exposures of boyhood. The rates of increase between 20 and 60 must, however, be much greater, allowing for immigration, though those are the years of greatest peril to womanhood; while above 60 the excess of females, in proportion to the whole number of people living, is *eight times* as great as it is under sixty.

Woman, in many parts of Europe, are permitted to join in the rugged labors of life with a freedom which savors perhaps more of self indulgence in the sterner sex, than of a conviction that she is equally able to do the work. In Holland one may see any day a woman in harness pulling a canal boat while her stolid husband coolly smokes and steers; upon landing in Amsterdam, women porters carry your baggage, while plenty of masculine loafers stand looking on; in Vienna or in Dresden one sees women carrying mortar and laying brick, pumping water for irrigation, or wheeling away refuse, even in the palace grounds; in Switzerland they may be seen mowing hay, and carrying great panniers up the steep mountains; in Prussia they work in the fields with the cows and dogs; and in many other countries they demonstrate practically their perfect equality with men in physical strength and endurance. Even in this country one often sees a woman carrying about all day, a baby, while she sees the sights—an exercise of strength and endurance the strongest man would find beyond his capacity. Yet he calls her "the weaker sex."

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She has recommended the use of water in many cases and has never known it to fail. Having kept her own children healthy without any drugs, she has come "to believe that all the virtue of the old-time saffron and catnip tea was in the warm water."

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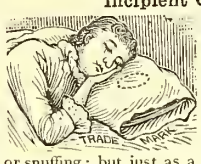
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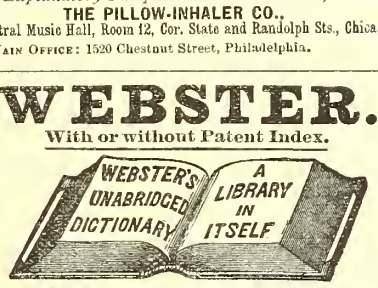
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In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

NEWS OF THE WEEK.

WASHINGTON.

The removal of $5,000,000 of silver from the Sub-Treasury vaults to Washington has commenced.

Two private pension bills were vetoed by the President.

Congress granted permission to the Kansas City and Gulf Railroad to lay its tracks through Indian territory.

The Supreme Court of the United States on Monday dismissed the three Snow polygamy cases for want of jurisdiction. It also dismissed the Cannon case.

The May crop report of the Department of Agriculture indicates an improvement of two points in wheat during April, with an average of 95. Of cotton the proportion to be planted in May averages 90 per cent. In average years the proportion does not exceed 74 or 75 per cent. In the corn-growing States it is estimated that 72 per cent of the seeding is done, against the usual proportion of 75 per cent.

Among the petitions presented in the Senate was one from a dozen citizens of Iowa, presented by Mr. Allison, praying for the abolition of "the American house of lords." It was referred.

The following bills passed the Senate appropriating the amounts indicated for the purposes named: Extending the limit of cost on the Detroit public building to $1,[illegible]; to erect a public building at Lafayette, Ind., $75,000; to erect a bonded warehouse at St. Paul, Minn., $140,-000; extending the limit of appropriation for the public building at Denver, Col., to $[illegible]; to complete the public building at Harrisonburg, Va., $40,000; for a public building at Fort Dodge, Iowa, $[illegible], for an addition to the United States building at Jackson, Mich., $[illegible]; to increase the appropriation for the public building at Marquette, Mich., to $[illegible]; to extend the limit of appropriation for the public building at Terre Haute, Ind., to $175,000; to complete repairs and alterations of the public building at Parkersburg, W. Va., $9 867.

COUNTRY.

One Seidell, a boycotter, was fined $25 and costs at Milwaukee, Wednesday, by Judge Mallory, who denounced the boycotting business as an outrage.

The brigades who did the shooting at East St. Louis, April, were removed from St. Louis, Wednesday, to the Belleville (Ill.) jail. The transfer was quietly effected.

The two remaining militia companies on duty at East St. Louis were ordered home Wednesday.

A rain, hail and thunder storm swept over Joliet Wednesday night, wrecking the canvas tent of Burr Robbins, in which a performance was being given at the time. A panic resulted, during which three persons were seriously and many others slightly injured.

At the close of the third day of the bicycle contest at Minneapolis, the score stood Prince, 545 miles 4 laps; Schock, [illegible] miles 4 laps.

A hurricane at Odell, Ill., Wednesday afternoon, wrecked seven structures and damaged others. Two or three persons are believed to have been killed. Dwight, Ill., was deluged by rain and hail, and in other sections of Illinois and Iowa heavy hail storms are reported, the hailstones being of huge size. The damage to crops is believed to be serious.

A furious hurricane, accompanied by a deluge of rain and hail, swept over Kansas City, Mo., wrecking the court house, the Lathrop school, Smith & Moffatt's spice mills, and other structures, and carrying away a span of the railway bridge crossing the Missouri river. Twelve children in the Lathrop school were killed, while many were badly wounded. Twelve other persons lost their lives in wrecked buildings, and of the score or more injured half a dozen at least will not survive.

Herr Most, the anarchist and agitator, was arrested in New York Tuesday night, at the house of a Mrs. Fischer. He endeavored to elude the officers by crawling under the bed, but was soon hauled out and hustled to the station house.

A cyclone swept through Albion, Mich, Friday afternoon, unroofing a number of structures, resulting in heavy losses.

Four militia companies are held in reserve for any turbulent outbreak in Cincinnati.

One hundred Socialists were in meeting at Davenport, Iowa, and denunciatory resolutions were adopted regarding the toning down of Chicago's *Arbeiter Zeitung*. The man who proposed them was arrested by the chief of police.

John Dubois, the lumber Croesus of Pennsylvania, willed his nephew $5,000,-000.

A viva-voce vote of the Republican members of the Ohio Legislature declared the seats of the four Democratic Cincinnati claimants vacant. A like number of Republicans were seated.

E. A. Reeves is the choice of the Southern leaders for the Judge Advocate Generalship of the army.

The outlook of the great railway strike is encouraging for the resumption of business of all kinds. The railroads will all be prepared to receive all freight offered, though many of them expect to require police protection.

A mad dog belonging to A. J. Hall, a farmer of Cabott, Ark., bit his milch cow last week. The cow showed symptoms of hydrophobia Monday, as did also two children of Hall's, who had been nourished on the animal's milk. Other members of the family are also ill, but may survive, but no hopes are entertained of the children's recovery.

A liquor-tax bill, similar to the Scott law, was passed Thursday by the Ohio Legislature, and goes into effect at once.

A cloud-burst at Xenia, Ohio, Wednesday night, speedily filled all streams in the vicinity, and the water, laden with logs, rushing into a railway culvert, quickly formed a dam of huge dimensions, which was burst by the pressure of the water. The flood, when released, swept through the town, carrying off everything in its path. In some instances whole families were drowned. The number drowned or missing is placed at twenty seven, while the loss to property will reach $100,000.

The passage of the "Clark bill" and the proclamation of Governor Larrabee following have so intimidated the saloonists and encouraged the friends of temperance and aroused them to action that no liquor is openly sold in the Charles City (Iowa) district.

The board of directors of the Milwaukee Chamber of Commerce passed a resolution Thursday to the effect that butterine and oleomargarine, specifically branded, is a legitimate business, and that Congress should not interfere with the industry.

Anarchist Johann Most was brought down to court and released on $1,000 bail. This money was subscribed by some of Most's friends. He complained bitterly of having been handcuffed, and of his loss of $180 at the time he was arrested.

FOREIGN.

Fifteen cases of cholera and fifty-four deaths were reported during twenty-four hours at Venice, and ten new cases and four deaths at Brindisi.

In the event of war between Turkey and Greece it is probable that Russia will intervene as the ally of Greece. Such intervention would probably be the commencement of serious complications throughout Europe.

Germany, Austria, England, Prussia, and Italy have notified Greece that a blockade of her ports has been ordered.

The Socialistic member of the German Reichstag, William Liebknecht, will make a trip to the United States in September to agitate his views and raise collections.

A terrible hurricane has just swept across the middle of Spain. In Madrid seventy persons are known to have been instantly killed and 200 others have been seriously injured. The wind struck the city with the suddenness of lightning. Tram cars and cabs were overturned and broken into splinters, roofs were dislodged, and telegraph wires everywhere torn from their poles.

The papers of Germany express their satisfaction with the arrest of Most and of other anarchists, and hope that they will be severely punished.

At Venice, Friday, there were reported seven new cases of cholera and three deaths.

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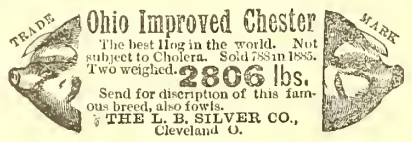
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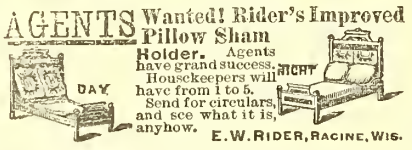
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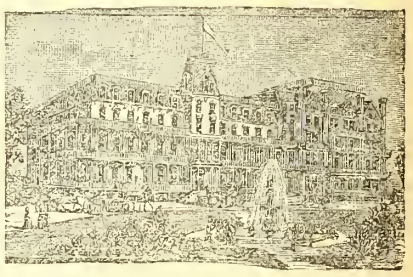
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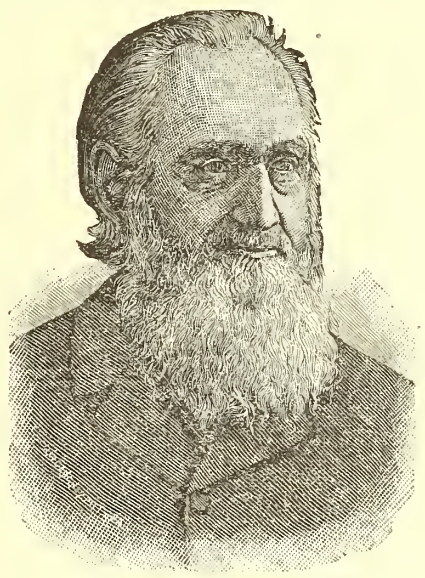
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The uncontested passage by the United States Senate of the bill for scientific instruction on the effects of alcohol and narcotics in all schools aided by funds granted by the national government, and its passage by the House of Representatives with very few dissenting votes, is a signal triumph for the temperance reform, and marks an era in its progress. Not simply the direct results from such instruction, but especially the national testimony of its importance will have great weight with the State legislatures, fifteen of which have already passed similar laws. Great credit is due to the W. C. T. U., to whose untiring efforts we are indebted for this important measure. It is the grand preliminary to a national prohibition. It is the mining process which shall ere long result in such an unheard-of public sentiment that the liquor traffic shall be utterly exploded and thenceforth classed with other crimes that are alike destructive of human life and happiness.

The party of "Rum, Romanism and Rebellion" in the House of Representatives seems intent on resisting any action in reference to the admission of Dakota as a State. No territory ever applied for admission with so large capacities for statehood, and none ever complied more fairly with all the known conditions. The bill for admission passed the Senate with small dissent, but will be reported adversely in the House with little probability of any other being offered as a substitute. The real animus of this opposition is partly political (as it will add two Republican members to the Senate) and partly because it will add another to the States whose constitutions demand a prohibition of the liquor traffic. A political or pro-whisky party that sets itself against the people of a territory whose numbers, intelligence and enterprise are unsurpassed by anything in our national history may possibly gain a temporary advantage, but it is an advantage that will enure to its overthrow.

Pres. C. A Blanchard preached last Sabbath in the Chicago Avenue church, on the relations of secret societies to the labor troubles. The sermon was reported in the *Inter Ocean* of Monday morning.

Among the many influences that complicate the movement for Home Rule in Ireland and resist any peaceful solution of the great question now pending in the British Isles is the existence and course of the Order of Orangemen. Originating in a religious war and having for its object to promote sectarian animosities, it has been one of the most fruitful sources of hatred and strife that have afflicted the British nation. Like its twin sister, Freemasonry, it appeals to the meanest prejudices and scruples at no means by which its ends may be accomplished. It is even now threatening armed rebellion in Ireland in case the National Parliament shall give to Ireland a local legislature, and this threat has been approved by unscrupulous politicians. We are glad to note that the House of Commons passed to the second reading the Arms Act restricting the use of firearms throughout Ireland; an act in which the peaceful among both the Liberals and Conservatives concurred. The sooner the British people, both Protestant and Catholic, shall purge out these secret conspiracies, the sooner will there be lasting peace and a triumph of true religion and absolute justice.



GEORGE THOMPSON.

[See 2d page.]

The fact that together with the great increase of crime there are 1,400 murders annually committed in the United States, and but about one in a hundred receives the full penalty of the law, while of minor crimes the proportion is much the same, shows that there are somewhere some malign influences which prevent the due enforcement of justice. Rev. Washington Gladdin enumerates some of these influences, among which are (1) excessive and unwise legislation, (2) the power of party politics which leads men to make unwarrantable concessions to the criminal classes for the sake of their votes, and (3) the selection of jurors who have no just comprehension of the obligation of their oath to render a verdict according to the law and evidence. There is much force in these considerations, but the learned doctor strangely overlooks the obvious fact that often the prisoner at the bar, the judge on the bench, the prosecuting witnesses and members of the jury belong to the same secret and sworn brotherhood, and that unless these officers and ministers of justice are better than their oaths they will unquestionably exercise partiality; sometimes intentionally and often unconsciously. Men *are* some times better than the organizations to which they be long, but we have no right to expect them to be so, and any plan for the maintenance of good government that does not take into account these secret fraternities is strangely forgetful of one of the most potent influences of the day.

Two avowed anarchists have been arrested who were circulating circulars teaching opposition to all government, and advertising a public meeting on the lake front Sunday, May 29. The circular claims that the constitutional right of free speech has been invaded, and that with the overthrow of all law will come a universal respect for all natural rights. That such a circular should be issued at this time proves two things. First, that anarchy is not dead. Like a hidden serpent, it is ready to spring forth at any moment in its work of destruction. No, anarchy is *not* dead. It has thousands of schools here in Chicago where it is assiduously cultivated. Some are licensed by civil authority. Every dramshop, brothel and secret lodge is to a greater or less extent a school for anarchy, for whatever cultivates self-indulgence and leads to the forgetfulness of God and his law leads also to contempt of and resistance to all human enactments.

The other fact is that those who discard all constitutions and laws are the most ready to claim their protection, and that the most extreme in their demand for freedom are the ones who of all others would be the greatest oppressors and compel mankind to minister to their support.

The remedy for anarchy (and its only remedy) is the reign of law and the faithful preaching of the Gospel.

John Swinton's Paper says "the bomb thrown by unknown hands amid a squad of Chicago police has been a God-send to the enemies of the labor movement." If he means the enemies of anarchy and secret despotism, he is doubtless correct. It electrified alike the city and the country, and aroused us to a sense of danger from the volcanic fires of malignant selfishness that spring from practical atheism. Its effect was, in a degree, like the battle of Bunker Hill or the bombardment of Fort Sumter. Terrible as it was, it was inconceivably better than that the accumulating forces of evil should have grown beyond the powers of repression. It is by just such lessons that men are aroused to the dangers that surround them. When our railroad corporations shall find that the men that they have compelled to violate the Sabbath have become so corrupted in their morals that they can no longer be trusted, and, like the Anarchists, shall set themselves against their employers and society, they will probably conclude that it is safer and wiser to obey God than to trample on his law.

Mr. Powderly, in a letter sent to leading papers, seeks to justify the boycott by the Knights of Labor on the ground that it is practiced by employers and by other secret associations, including the Freemasons. We have never known that employers had resorted to coercion and intimidation to prevent the employment of laborers. If such things have occurred, they were deserving of the severest reprehension. That the other secret orders, including the Freemasons, have practiced the boycott to punish their enemies and promote the interests of their "brethren," we are quite ready to believe, and do not doubt that the K. L. learned this most convenient weapon from the mother order. But the question is not whether Knights of Labor are equally privileged with other secret combinations who resort to extra legal methods or self-aggrandizement, but whether all such are not practical conspiracies against society to be resisted and put down.

The *Christian Standard* publishes our article, "Shall we join the Knights of Labor?" and adds the following excellent remarks: "We thank the *Cynosure* for calling our attention to a fact of which, when we wrote, we were entirely forgetful—that the Knights of Labor are a secret organization. Our answer would have been different if we had thought of this feature of the association. We never counsel anyone to join a secret society. We know of no good work for God or humanity to the success of which secrecy is essential; and we see dangers in secret associations, which every Christian should avoid. We have no objection to such an association of workingmen as will concentrate their strength against the encroachments of heartless monopolies, and unite their influence against strikes and boycotting, and in favor of the settlement of differences between employers and employed by arbitration. But for these laudable purposes all the proceedings of such an association may be, and should be, as open as the day."

GEORGE THOMPSON.

BY H. H. H.

Rev. George Thompson, whose portrait appears in this number, and whose name is familiar to most of our readers, was born at Madison, N. J., Aug. 12, 1817. He went to school in the same school where John Brown had received instruction. A marked trait of his boyhood was his fondness for fishing, which has all through life been a favorite recreation. He has aimed especially to be "a fisher of men." In 1832 he moved to Jersey, Licking county, Ohio. In 1833 he was converted, and in 1835 moved to Oberlin—then in its infancy as a Christian school. The moral atmosphere of Oberlin was at that time intensely religious. The men and women who had undertaken to plant a Christian college in the wilderness labored under many difficulties, and were actuated by a spirit of self-sacrifice that has been rarely excelled. Oberlin, in those early days, was a synonym of Christian earnestness which the world called fanaticism; and it was not strange that a young Christian should have been greatly strengthened and confirmed in his religious character. Such seems to have been the effect on the mind of our brother; and that depth and steadfastness of faith has been the keynote of all his subsequent life. After staying nine months, he went to Austinburg, Ashtabula county, Ohio, because Oberlin could not accommodate the crowds that flocked to the institution, for it was then and for some years known as Oberlin Institute. A building made of slabs, 12 feet wide and 100 feet long, was one of the extemporized quarters for those who flocked to the new school of the prophets. Bro. Thompson remained at Austinburg one year and a half, and then went to Mission Institute, Quincy, Ill. This school had been founded by Dr. Nelson, the author of "Nelson on Infidelity," and was an outgrowth of the revival and missionary spirit of the times.

The anti-slavery agitation was then becoming a great disturbing element in the religious and political world. Elijah P. Lovejoy, a young and talented minister, who had emigrated to Missouri, and was driven from that State because he dared to express his convictions on the subject of slavery, was murdered at Alton, Ill., by a Missouri mob. A State anti-slavery convention was held at Alton, which Bro. Thompson attended. A State anti-slavery society was organized, and influences were set in motion which in twenty-five years overthrew that system of gigantic wickedness that was then so arrogant and so strong. It was not strange that one who was naturally generous and brave should have solemnly dedicated his life to the deliverance of the oppressed and henceforth "remember them that were in bonds as bound with them."

Occasions make men what they are. It was over the dead body of his brother that Owen Lovejoy entered into covenant with God to be the apostle of freedom, and he was not alone in his apostleship. In July of 1841 Mr Thompson, with two of his associates, Work and Burr, fell into the hands of Missouri slave-holders who had entrapped them, and were made to feel the pitiless grasp of despotic power. They had undertaken to aid some slaves in crossing the Mississippi river, and were caught and thrown into jail at Palmyra, Mo. Such was the state of public opinion that this simple act of humanity was regarded as a terrible crime. They were denounced as worse than highway robbers, and their lives were in imminent danger. They were thrown into Palmyra jail, riveted to a large chain, which was made fast in the wall, and remained seventy days. Though suffering reproach and affliction, they did not fail to find help in God, and, amidst taunts and suffering, they prayed and sang praises to God, until all Palmyra was shaken by their presence. Though no law of Missouri had been violated, yet such was the state of public opinion that, for the simple act of humanity which they had attempted, they were condemned to imprisonment in the Missouri penitentiary for twelve years: and even this was better than to have been given over to the mob that was thirsting for their blood. A gallows had actually been built for their execution. They were taken in chains to the penitentiary, fastened to a chain as before, clad in prison garb, and set to work. But souls whom Christ has made free are never bound.

"Stone walls do not a prison make,
Nor iron bars a cage:
Minds innocent and quiet take
That for a heritage.
If they have freedom in their love,
And in their souls are free,
Angels alone that soar above
Enjoy such liberty."

Not even slave-holders could forever resist the influence of noble and honest hearts, and it was not long before they had the respect and confidence of the officers of the prison. They were allowed liberty to instruct their fellow-prisoners in the Gospel, and many were converted who afterwards went out redeemed and washed from all iniquity. After three and a half years Work was pardoned; six months later Burr was made free, and after serving within two weeks of five years Mr. Thompson was permitted to depart. During their prison years, besides preaching the Gospel, he wrote "Prison Life and Reflections, by Work, Burr and Thompson," which has been circulated extensively. He also wrote "Prison Bard," a collection of poems. There were few idle hours. Looking back now through nearly half a century, our brother writes: "It was the most useful and happiest five years of my life."

Soon after his pardon, the noble Christian woman who had visited him in prison, gladly shared his reproach, and has since been his faithful companion and sharer of his toils and triumphs, became his wife. After spending nearly a year in lecturing, he was called to the Mendi Mission, West Africa. This mission had been planted but a short time by the return of the Amistead captives. Mr. Raymond, who was in charge of the mission, died soon after Mr. Thompson reached the mission. For over two years he labored alone, suffering greatly from the malaria so abundant on that coast. He then returned and took out his wife, two children and a number of missionaries. Their eldest child died, and Mrs. Thompson becoming alarmingly ill, he was obliged to bring her to America and return alone. He then labored on about three years longer, when duty as well as increasing debility required his return to America.

It was the privilege of the writer to spend some years on the field of labor previously occupied by Bro. Thompson, and to converse with native Christians and African chiefs that had known him well. They always spoke of him in terms of profound admiration and respect. Perhaps no one of the many missionaries who have occupied that field ever performed more self-denying and efficient service during the same period than our brother. Since his return to this country he has brought up and educated a large family, including two adopted Africans, one of whom is a successful lawyer in Pensacola, Fla., and the other a minister of the Gospel in Mississippi.

Bro. Thompson labored nearly twenty years as a home missionary in Northern Michigan, building a church and supporting himself mainly by his labor on his farm. It was here that he encountered the anti-Christian and malignant spirit of Freemasonry, and suffered much persecution because he felt constrained to bear testimony against it. And if there is less of violence in the spirit and conduct of Freemasons than was manifested by slave-holders, there has certainly not been less of guile and hypocrisy. In this case, as in the previous reform, our brother has stood firm. He now lives in Oberlin, Ohio, where he is engaged in preparing his books for republication, among which are several descriptive of Africa and the mission work. With his advancing years, he has abated not one jot of devotedness to Christ and humanity, and still toils onward towards the city which hath foundations, whose builder and maker is God.

UNLAWFUL COMBINATIONS.

Judge Mallory, in his address to the Grand Jury at Milwaukee, said:

"In view of the labor troubles now so prevalent throughout the country, I think it will be well for the Grand Jury to investigate carefully and fully the nature and character of the labor organizations which exist in our midst, with a view of ascertaining whether anything in any of their constitutions, or in any oath which any officer or member is required to take binds officers or members to resort to violence or other unlawful means for the purposes of accomplishing the objects sought to be attained. Any organization whose officers or members are so bound is an unlawful organization and liable to indictment. A conspiracy to prevent, by means of threats or other unlawful means, an operative from obtaining employment in his business is indictable. It is also indictable to conspire to molest and obstruct workmen, with a view to induce them to leave their employment, and any labor organization having for its object the accomplishment of such purpose, by such means, is unlawful."

Such an investigation, though eminently proper, is wholly inconsistent with the covenant of secrecy. How is the Grand Jury to know what *are* the "nature and character of the labor organizations," or whether "any oath binds officers or members to resort to violence or other unlawful means for the purpose of accomplishing the objects sought to be attained," except as such members may be required to disclose all the facts in reference to such obligations and practical workings? We imagine the universal howl of execrations all along the line of the secret orders at the "invasion of privacy," "inquisitorial investigation," and "the violation of the rights of conscience" in requiring persons to reveal what they had sworn "to always conceal."

Unlawful combinations? Of course they are. Who needs to be told that in obedience to the commands of these secret organizations property has been seized and destroyed, peaceable citizens have been intimidated and driven from their work, maltreated and killed, and the entire business interests of the country have been held in abeyance?

If anything were necessary to prove that the Knights of Labor are an unlawful organization, the following testimony, taken before the Congressional Committee sent to the Southwest, makes it evident:

"Joseph Cramer was the next witness. He testified he had been a Knight of Labor, but had left that organization soon after the commencement of the strike. Before he left, and while he was a striker, he was ordered by the Master Workman of his assembly to proceed to a certain place and stop a freight train. This he refused to do on the ground it would be a violation of law, and he was expelled by the order.

"Richard O'Brien, a Knight of Labor, and foreman of the shops at De Soto, testified he saw a Knight of Labor at that place disable engines.

"Other Knights of Labor testified to the same effect, and added evidence of assault by members of the order upon men who had refused to join the strike. Two engineers of the Missouri Pacific Road testified to having received various warnings not to take out their engines. Both had been ditched while making their regular runs by obstructions placed upon the tracks, but he would not say who had attempted to wreck the trains.

"T. J. Portis, General Attorney of the Missouri Pacific system, gave, in evidence, a list of indictments returned by the grand juries against the strikers. He said 360 persons have been prosecuted for offences committed in connection with the strike. On the conclusion of his testimony the committee adjourned."

We are heartily glad that an upright judge has had the courage to demand an investigation of these organizations, and we trust that it will be made apparent that *all secret associations are of the nature of conspiracies, and ought not to be tolerated in a free government.*

WEEK-DAY SERMON.

BY E. E. FLAGG.

For some reason "Phebe, servant of the church which is at Cenchrea," stands in my mind as the New Testament type of strong, active Christian womanhood. To be a servant of the church when her path led through the fires of martyrdom was no light thing. The burdens she bore, the mourners she comforted, the souls that owned her for their spiritual mother are all unrecorded. Thrilling episodes there were in her life, no doubt—hairbreadth escapes from the fury of her persecutor, long journeys full of romance and peril—yet her whole biography is contained in scarcely more than fifty words. The two brief verses which tell us all we know of her are so full of wonderful touches that they seem to throw around her name the halo of a distinct personality.

"For she had been a succorer of many and of myself also." Had Phebe lived in our own land in the the time of Fugitive Slave act, she would have succored its hunted victims exactly as she succored hunted Christians in the days of Nero. And were she living now, is there any question but her voice would be raised fearlessly against that institution of darkness and terrorism which under the very shadow of holy places is binding souls to do its secret bidding, I am inclined to think she would have as small regard for lodge practice as that good sister who met a certain minister's avowal that he was an Odd-fellow and gloried in it, with the fervent ejaculation, "May the Lord have mercy on your poor soul!"

Many of our modern Phebes, zealous for temperance, full of charity and alms deeds, are yet willingly ignorant of the anti-Christian nature of Freemasonry or its blasting effect on the church. I am very sure that so did not the ancient Phebe. Yet she had more excuse. There was no anti-secret literature in her day; no Morgan had exposed those unfruitful works of darkness of which the whole Masonic brood of present times is the lineal offspring, and paid the penalty with a martyr's death. It was enough for her to know that it originated under the full shadow of heathen altars;

enough to know that it was the worship of devils and not the worship of Christ; and I can imagine this strong, brave, sweet woman of that far-away apostolic age, looking with astonishment, undecided whether to be scornful or pitiful, at the indifference with which Christian women now regard the outgrowth of paganism. Would she have said of this same secret mystery of iniquity, "It is nothing that concerns me," when she knew that it concerned most deeply and directly the honor of her Lord and the life of his church? Would she have held her peace when hireling shepherds preached another Gospel? Would she have seen its bitter fruits in relaxed discipline and growing wordliness, and borne us no testimony? I trow not. Of course she would have been a very inconvenient member of some churches that I could name, and among whom I can count some of her lineal representatives to-day whose loyalty and devotion has been tried in the fire made hot as the lodge spirit of persecution can make it. I don't complain that we have no Phebes—only that we don't have an army of them. Then, and then only, will the church be purified and the foundations of secrecy be shaken with the first touch of the earthquake that foreruns his coming.

A CALL FOR OUR INTER-CHURCH CONVENTION.

BY REV. HALLECK FLOYD.

Believing that it hath been determined in the councils of the Almighty Father that truth and righteousness shall be promoted and established in the earth through the instrumentality of the Christian church, and that unity of thought and action among his people on all great moral reform questions is pleasing to him whose dominion is universal, and whose kingdom is eternal; and recognizing the feeling of unrest that exists in the public mind because of organized efforts to promote the interests of factions and classes as against the best interests of society, in matters of business, politics and religion, we, whose names follow, do hereby issue a call for a convention of Christian ministers and Christian workers of the various denominations and associations of churches of America—to be held at some city in Ohio, Indiana or Illinois in the early part of September, 1886, as may be determined by the executive committee—*to consider what should be the attitude of the churches of America toward secret societies.*

To this convention the Christian men and women of America are invited for prayer and counsel on this great national question. It is desired that this meeting be composed, as far as possible, of delegates chosen by their respective denominations, but a cordial invitation is extended to all who are in harmony with the object of the meeting.

The secular and religious press is requested to give this call an extended notice.

Dublin, Ind.

FORGOTTEN LESSONS.

Workingmen have forgotten the experience of 1877, and are repeating the conduct which then cost them so dearly. In the spring of 1877, after long depression which had been aggravated by the electoral dispute and railway wars, business began to revive. The Presidential contest and the railway wars had been settled. War broke out between Russia and Turkey, and caused increased demand for grain, arms, and other American products. Then strikers blockaded traffic on railways all over the North. Labor agitators had a harvest season, as they have now, and lived for months on the earnings of better men. The less intelligent and sober workmen resorted to violence, as they do now. The anarchists, ordinarily powerless in America, seized the occasion to cause riots in Pittsburgh, Scranton, and other cities, as they have now in Chicago and Milwaukee. The consequence in 1877 and 1878 was the most terrible prostration of industry since the outbreak of the civil war, the lowest prices known in this country for forty years, a greater number of failures than had ever occurred before in any year, and suffering inexpressible for a great body of working men and women.

The authorities in many localities also seem to have forgotten the lessons then learned at the cost of much bloodshed, and by the light of the flames which destroyed millions of property. After the riots of 1877 every sane workman, and every other law-abiding citizen, came to know that the only way to deal with lawless violence was to put down sternly and mercilessly the very first beginnings, at what ever cost of life. All learned that the sharpest possible distinction must always be made between the peaceful strikes of labor and any resort whatever to intimidation or force, and that the worst enemies of labor, as of society, are the weak officials who palter with a mob because it pretends to have the cause of labor in hand. Had not the Mayor of Chicago this year been a demagogue, whose courtship of the worst elements has for years encouraged lawlessness there, the authorities of that city would never have allowed the anarchists to sweep away any body of working people, however ignorant or reckless, with the idea that mob law for the cause of labor would be tolerated in America, or could benefit the working people.

The cause of honest labor has been set back for years again by these violent outbreaks. Let it be noticed that every one of them begins in an attempt to intimidate laborers who are not on strike, and do not want to be. Strange to say so capable a man as Henry George is quoted as defending intimidation in support of strikes, on the ground that the strikes could rarely succeed without it. But do not sensible workers begin to see that intimidation is lawbreaking, and therefore the first step in that fatal path which leads inevitably to mob-law, rioting, prostration of industry, and great suffering to labor? The first resort to violence or intimidation, for the purpose of making a strike successful, leads to others. The example is contagious, and the movements of labor this year have to a strange extent become identified with the counsels of anarchy. Cannot industrious men see that it is the very height of folly for them to send capital into panic by lawless acts? It is bad enough to embarrass industry by any mistaken and excessive demand. But an experiment on the eight hour basis might have been made in peace, and, had it proved a failure, in peace it could have been abandoned. Instead, violence and rioting now threaten to disturb all industry to such an extent that, had the experiment the brightest prospects of success, it could scarcely end otherwise than in failure. And if it fails, and years or months of prostration result, and the great army of the unemployed seeks work on any terms, do not laborers see that they will have lost all that they had gained or hoped to gain, and more? Labor has no other enemy on earth so dangerous as the man who counsels the first of intimidation or of lawless violence.—*N. Y. Tribune.*

SECRET SOCIETIES AND THE CHURCH.

Noticing the statement in last week's *Worker* that in a certain meeting 87 new members have been received this year, with 20 more applications, I incline to call attention to the fact brought out a few weeks ago by a Chicago weekly, where a correspondent states that the above mentioned meeting received last winter 70 or 80 new members, some of whom were Freemasons and Odd-fellows, and that in consequence of this mixture, the Friends' meeting-house at that place was closed against C. F. Hawley, who labors to "defend Christ and the Christian religion against the subtle efforts of Satan to dethrone the one and subvert the other, through the agency of the secret lodge system."

The writer of these lines has noticed with regret the tendency of some evangelists and meetings to "scoop in" members indiscriminately, for a show, and arguing that the church has held "too nice notions" of propriety, and the reason Friends have not succeeded to gather large and influential congregations in cities, like other churches, is on account of these too nice notions, etc.

It would be well to pause, and take warning from the United Brethren church, which a few years ago aspired to become a "popular" (?) church, and, grappling with the city church question, some in their church found they had "too many nice notions," and set to work to accommodate the church to the wants of the lodge and the saloon-governed cities, where, by the way, American institutions are a practical failure. That the U. B. church has made a grand mistake, no one will doubt who is conversant with the present status of the church.

Secrecy has now got such a hold that the church is gasping for living breath, and in a state of disintegration consequent upon the effort to change their discipline on the subject of secret orders.

We would therefore ask, in all candor, how long can our church hope to evade the serious question, seeing the present indifference and lethargy on the subject in some places? and the lodge friend secretly entrapping our young men into the meshes of the lodge.

After full investigation and careful observation for many years, the following conclusions are well settled and easily proved:

1st. That secret oath-bound organizations are unnecessary, and prejudicial to a free government and a free church.

2d. That they are worldly and selfish institutions—some are Christless, and heathen in their system of pretended devotion—others are simply based on a selfish generosity.

3rd. That some, if not all, of these institutions are so organized for mutual protection that justice is defeated with impunity. The law-making and executive powers are made to bend to their will, and the people are often defeated by under handed schemes concocted by a few designing men.

4th. That secrecy is a despotism that binds its victims with horrible oaths and penalties; secretly wreaks vengeance upon those who expose their true designs; rules in the dark and works in the dark; and seeks to accomplish their purposes by secret means, which they could not do in a fair, open competition.

5th. It is admitted that some otherwise good men have gone into these orders with personal and selfish aims, as some good men held slaves, and sold intoxicating drinks, before the public conscience was awakened to the enormity of these evils.

Finally, as the secular press is muffled on the subject, and some of the "popular" churches are handicapped by secrecy, churches like our own should lose no time in having our members and young people instructed and protected against the baneful influence of secret orders, especially as they assume to control the church. The secular press, the government, and now a powerful secret order stops the channels of legitimate business with a wink and a word, resulting in incalculable damage to the commerce of the nation. Is not secrecy the greatest monopoly that has ever cursed a free country?—*John F. Hanson, in the Christian Worker.*

ABETTORS OF INIQUITY.

Men and women of average respectability, who profess to be averse to crime and anarchy, nevertheless aid and abet iniquity in various ways.

By low talk and profanity, in which vileness is promulgated.

By attendance upon theatres and shows—where crime is taught, in dazzling and attractive object-lessons.

By beer and dram-drinking, and favoring drinking-houses and free drink—where and wherein crime is manufactured.

By favoring or belonging to secret societies—where crimes are sometimes planned, and ofttimes covered up.

By Sabbath-breaking and dishonesty—in which the law of God and the rights of man are practically defied.

By craven neglect or refusal to stand by the right—whereby sin, and impurity and crime are allowed to stalk abroad without rebuke, and without shame.

What is needed is principle—solid and strong for God and man. Principle—well-steeped in God, to protect itself from overthrow by temptation or assault. Principle—moved by the Dynamite of the Holy Ghost, to open an undaunted aggression against all Satanic influences whatever. But again, principle—as holy as God, and permeated with love; to draw as well as fight, and to save both the tender and the hardened, as far as possible, from earthly wrong, and from hell.

A meeting of anarchists was recently held in Cleveland, Ohio, which was attended by a number of the police in citizen's dress, whose presence, being made known to the anarchists, served to put them under some restraint. The president, in opening the meeting, said:

"Brother anarchists, I would not waste words here to-night, but would advise you to go out and do as your brethren in Chicago did; but there are spotters present, and should I do so I would be arrested and thus our glory would end. But be patient, and our time will come. Capital will have to yield in the end, not by arbitration, but by force."

Resolutions approving of the action of the anarchists in Chicago were adopted by the meeting. An old man took the floor and said: "A Winchester rifle costs eighteen dollars. Think how many bombs you could purchase for that sum. Stop buying watches and save your money for dynamite." When the language was objected to by one of the listeners, cries came from all parts of the meeting: "Put him out. Throw him out of the window." It is by meetings of this character, and talking of this kind, and by publications of the same type, that the anarchists prepare themselves for riots and bloodshed. There ought to be no such seditious discussions in this country. The public safety demands its suppression by the authority of law.

—To show their interest in the temperance reform and to encourage their people to follow their example, the King and Queen of Sweden have taken the pledge.

VACATION NOTES.

VISALIA, Cal., May 12, 1886.

DEAR CYNOSURE:—The pleasure of reading your April 29th number has added peculiar satisfaction to the natural and social pleasures of this region. It is an excellent reminder of the lesson we are all reluctant to learn, that the work of the world will go on prosperously and happily after we are well out of it and forgotten.

California's immense wheat field, from Stockton to the vicinity of Majove, is about 300 miles long and from 50 to 80 wide. In 1883 this product was the most valuable in the State, and every year adds heavily to the average. That year it was worth $43,500,000; the cattle $23,000,000; the gold and silver only $16,500,000. Twenty years ago it was supposed that no profitable cultivation of this immense valley of the San Joachin would ever be attempted, and it was given over to grazing. Then came a year when the winter rains failed, and the cattle perished by millions from starvation. The cultivation of the cereals seems by this calamity to have received more attention, until three years ago. California had 2,794,000 acres sown to wheat, producing 30,322,000 bushels, 8,000,000 more than were raised in any other State. The barley crop also was unsurpassed by any other State, and was valued at $10,000,000. It seems likely that in a few years there will be a much greater diversity of products on these immense plains, as the thousand-acre farms are cut up into quarter-sections, and irrigation becomes cheaper and more general. Fortunes have often been made on these wheat ranches in a few years, but more often the former has to struggle against crop failures and expenses which would appal his co-laborer in the East. He plows with a six-mule team, and reaps with a dozen teams before an immense machine that cuts a swath a rod wide and delivers the winnowed grain at its side. A small farmer could not compete in such a race.

Tulare county, of which Visalia is the county seat, is a country of streams. Wide rivers pour their clear floods out of the mountains, roaring over boulders, and gleaming over sands. Irrigating canals and ditches tap them here and there until their names as rivers are lost. Scattered white oaks, huge, gnarly and breaking down with age, form an open forest for miles in every direction, and from the tower of a beautiful and well appointed court-house there is a magnificent view of the Sierra Nevada range from the foot hills twenty miles away to the summit peaks, whose pine forests can be clearly seen with the naked eye, though fifty miles away. Up into these mountains a friend, whose kind hospitality I am proving, T. E. Kennedy, took me the other day some thirty miles, to examine a fine marble ledge that may in a few years attract a railway. The trip was one of the happy experiences of this vacation journey.

The reports that have come overland of the universal sway of the secret lodges in California are not exaggerations. From the number of lodge-pins displayed, one might roughly guess that every other man he met belonged to some order, and advertised the fact for the advantage of his business. Even men who are by conviction opposed to secretism, feel compelled to join something in self-defence—a matter of simple necessity. A Methodist pastor, formerly a student at Wheaton, whom I met on the train, said his sentiments respecting secret societies were not changed, but dread of personal violence led him to seek the protection or the Grand Army of the Republic. A conscientious lawyer of San Francisco was led into the same order because it would be financial suicide to stand out against the lodge. An excellent pastor of the same city has seceded from the Freemasons, and believe that the lodge, the saloon and the priest are the triple enemies of republican liberty, which seek to dominate over public interests, and have almost succeeded. Yet he belongs to the Good Templars with Dr. McDonald. There are multitudes who object to secretism, but they are overawed by the fearful power of the lodge. They see Governor Stoneman proclaiming a public holiday in honor of the secret labor lodges of San Francisco, who paraded last Friday (the 7th) the streets of that city. They see the State Legislature voting an appropriation for the expenses of a national lodge meeting soon to be held here. They see the lodge, through the anti-Chinese leagues, demanding the obedience of merchants, farmers and business men. They see Dr. Barrow's church, the First Congregational of San Francisco, opened to the Knights Templars for their "Good Friday" ceremony. They see churches, courts, business and political circles under the lodge domination, and they fear to stem this universal tide. But the Lord has some martyr spirits yet, and we may pray confidently that their testimony will prevail.

It is worth noting that there are several orders here that are not known in the East, as the Native Sons of the Golden West, United Friends of the Pacific, Order of the Golden Gate, Legion of the West, and Brotherhood of Friends of Humanity. George B. Katzenstin, of Sacramento who was Finch's predecessor as head of the Good Templar order, and is yet its Grand Secretary, is "Supreme Chancellor" of the California Knights of Pythias, and also is at the head of the Odd-fellows of the State. Influential members of the Good Templar order have publicly charged him with subordinating temperance work to lodgery, but such accusations rather please him than otherwise, as arrows only tickle the hide of a rhinosceros.

An item from the "Ancient Order of United Workmen" shows how the so-called insurance lodges are able to keep up their payments of death-rates from comparatively low assessments. Within seven or eight years about five thousand members of this order have withdrawn from it in this State alone. It is estimated that each one paid in while a member $100 for his lodge insurance. During the same time some 800 death claims have been paid, amounting to $1,600,000. It thus appears that in this order about one-third of those claims are paid by members who have given up their contract, or allowed their policies to lapse.

N. F. Ravlin, who is well known, but with no pleasant recollections, by the Baptist churches of Chicago, is at the head of the anti-coolie league in California, and is attempting to rival O'Donnel, of the "sand lots," as a grand reformer. He has failed here in attempting to recover his reputation through the temperance movement, and now succeeds in disgusting sensible people in his role as a demagogue. Even his Masonry is too thin to hide the renegade.

H. L. KELLOGG.

THE SECRET EMPIRE.

FREE SPEECH IN SALEM, PA.

To the Editor of the Witness:

A preacher who is doing evangelistic work, came to this place April 23d, and preached in Walker's Hall every night with acceptability until the 3rd inst. On this day he preached in the forenoon on extravagance in dress and against wearing ornaments. This was not received with as much favor as former sermons. But the culmination was reached in the evening when the speaker declared Christians should not belong to secret societies. He first urged reasons against Freemasonry, then giving general objections to them all. On the former, which he declared to be the mother of all the others, he urged that the company—Jew, Turk, deist, rum-seller, etc.—was unfit for a Christian. Passages of the Bible were urged. It (Freemasonry) claimed to be a religion while it rejected the name of Jesus from its ritual and prayers, and also rejected women. The plea of benevolence was declared to be a sham, for they pledged to help only a select few, and of all moneys received only about ten per cent was used to relieve their own poor. They also rejected cripples and sick men, who are the natural and Biblical recipients of benevolence. Their taking of oaths was extra-judicial, and forbidden by the Bible. "Swear not at all." It gave them undue advantage over outsiders, which is un-American and dangerous to our government. General objections to all secret societies were urged. They dangerous to the government, as seen by the dynamiters. The Molly Maguires were a secret society. Secret societies are not necessary for any good purpose. They cause waste of time and means. The religion of Jesus was urged to be the remedy for all evils, while secretism was the cause of strikes and their attendant bloodshed. Most of the crimes in Ireland were caused by secretism.

The next day the horse-sheds, where the new preacher kept his horse, by permission, were nailed shut, and threats were made against him. Even church-members offered to furnish tar and feathers to the rabble to be applied to the preacher. An old man, who was supposed to favor the teaching, was pelted with rotten eggs on his way home. One of the preachers sided with the rabble, and said it was "not preaching the Gospel," and "it was condemning men unheard."

The next night it was announced by the preacher that the following evening he would answer the objections presented. This night the rabble gathered around the building beating it, screaming and howling, until after the close of the meeting; rotten eggs were thrown, one hitting a lady in the face. Out of a congregation of about seventy, all but four arose to endorse free speech. If secretism is of such a nature that it cannot be called in question, or the impropriety of it discussed without endangering one's life, or being insulted with rotten eggs, is it not dangerous to our country and to religion? And ought it not be prohibited by law?

Salem, Pa., May 7. FREE DISCUSSION.

Rev. Cogswell, who was well known to our readers of ten years ago as a seceder from the lodge, is now pastor of a church of Disciples in Englewood, and on Sunday evening preached to the Disciples in this building.

REFORM NEWS.

W. B. STODDARD IN OHIO.

CLEVELAND, O., May 21, '86.

DEAR CYNOSURE:—I came to this city last evening from Northfield, where I have arranged to speak Sabbath and Monday evenings. I find that the seed sown by father, Mr. Ronayne, and Mr. Hinman in this section has taken root, and is growing well.

Last Sabbath evening I had the pleasure of addressing a large audience in the Congregational church at Wakeman. The friends at this point have recently erected a new edifice for worship at a cost of about $20,000. Three hundred members are reported by the pastor, Rev. S. W. Meek, and what is better, they seem to be in a good working condition. Messrs. A. C. Hall, C. C. Canfield and A. Cleveland are the most active workers here. The *Cynosure* is a welcome visitor on these homes.

About four hundred listened to my discourse. I was especially gratified to see a number of young people present.

Leaving Wakeman Monday morning, I made short calls at Berea and West View. Here I secured some new readers for our paper, and was assured by many that some lectures would be very acceptable at some future time when the people were not quite so busy. Mrs. L. B. Smith, who was an especially effective helper when Mr. Ronayne worked the degrees at Berea, is still working at the old line.

Rev. L. White, pastor of the Wesleyan church at West View, was for two years a student at Wheaton College. I found in him a true friend to all the reforms of the day. On my way to Northfield I stopped over one train at Bedford. After Mr. Ronayne worked the degrees at this point some time since, the pastor of the Disciple church publicly renounced Masonry. Many subscribed for the *Cynosure*, and the cause gained rapidly for a time. Some, however, have grown weary in well-doing, and are not enduring to the end. (See Matt. 10: 22). Mr. R. J. Hathaway, Mr. J. Forbes and A. Alexander are now the only readers of the *Cynosure* at this point. The Methodist preacher here is a Knight Templar Mason. They have engraven the Knight Templar sign on the corner-stone of their new church, and seem to glory of their shame. A man that has drank wine from a human skull, invoked double damnation on his soul if he ever reveals the the secrets of a Knight Templar, as this Methodist preacher has, and then stands within the sacred desk, should be ashamed to call himself a man.

To-day I expect to call on the United Presbyterian and other pastors of this city. I am now at the house of Mr. T. K. Dotty, editor of the *Christian Harvester*, a holiness journal known to many readers of the *Cynosure*. I am indebted to him for personal kindness. I am working toward Columbus; shall expect to reach there by the first of June. There are a few who are still indebted to me for their *Cynosures*. If such parties will remit so that I can balance my books at this time, I shall be thankful.

W. B. STODDARD.

NEW HAMPSHIRE MISSION WORK.

Since my last report, I have labored in South Newmarket, Stratham, Greenland, Portsmouth, Newcastle and Kittery. By invitation of Elder C. R. Crossett, of Portsmouth, I assisted at a most excellent prayer service in his church. Elder Israel was also present, and added much to the interest. It is refreshing to be in such a meeting. I spent one Sabbath at Newcastle, and preached to the people. After the evening service a goodly number tarried to pray for the baptism of the Spirit and full salvation. I had the pleasure of meeting Elder W. W. Dow, a college friend, whom I had not seen for over twenty years. He is in full sympathy with our reform work, as were nearly all the pastors I met. I conversed with a back-slidden Advent preacher, who has gone down to an Odd-fellow's lodge for fellowship, sympathy and help. He seemed under full control of the lodge spirit. I also conversed with a Christian Baptist preacher, who is an adhering Freemason of three degrees. He showed a good spirit, and evidently did not under-

stand the true nature of lodgeism. I explained to him its unchristian character, and trust the good seed fell in good ground. We have continued our meeting and Sabbath-school at Durham Point for a year with hopeful results. We commence the second year with a step in advance, taking a collectiou each Sabbath for some benevolent purpose. Our first collection was given to Sister Abbie Wood, of Portsmouth, who has been an earnest laborer in the Lord's vineyard, but is now very sick. Our second collection was given to Mrs. Munford, a faith missionary in Bulgaria. Religious papers introduced, tracts distributed, conversing and praying with the sick and poor, made up the balance of my work. A home missionary has occasion to note the difference even in pious people. I called just before noon on a preaching brother. He was all love and honey, and in full sympathy with my work, but never once thought of "hospitality." Concluding that the Lord did not wish me to have any dinner that day, I called at the post-office to write a postal. The meek post-mistress, providentially learning my business, said, to my astonishment, "Does thee eat? Please lay off thy overcoat and tarry for dinner." So, "In some way or other, the Lord will provide."

S. C. Kimball,
N. H. Home Missionary.

BRO. HAWLEY IN WISCONSIN.

Dear Cynosure:—Leaving Wheaton I went to Chicago. Mr. Moody was preaching in the Cassino Rink, on State street. I engaged in the afternoou and evening in the circulation of tracts, principally the one entitled "D. L. Moody on Secret Societies." In the evening I heard him preach a sermon from the text, "Whatsoever a man soweth that shall he also reap." He expressed his anxiety that all who heard him, though they might forget the sermon, would remember the text.

Leaving Chicago, I went to Lyons, Wis., and visited Dea. Britton to consult, with him in regard to the Wisconsin work. But as the deacon was not prepared to formulate a plan of work until Rev. Bancroft returns from California, who is well acquainted with the Wisconsin work, I returned to Lyons and took the train for Elkhorn, stopping by the way at Springfield. From Elkhorn I went five miles into the country and visited a W. M. church, Rev. Howe, pastor. Here I was kindly entertained by the pastor, and by those veteran friends of Christ and reform, John and Ira Rood.

I spoke once in the church, and would have spoken twice, but we were prevented from gathering by a rain storm. Bro. Ira Rood brought me back to Elkhorn and introduced me to some friends, and I spent some time there in personal labor with the pastors and others, and distributed some tracts.

One of the pastors seemed to be prejudiced. He evidently looked upon Anti-masons as a pestilent set of fellows. He acknowledged that some Masous depended on their Masonry for salvation. And he thought Masonry was Unitarian in doctrine. Yet his antagonism to Anti-masonry was so strong, that he said he would rather have forty Masons in his church than to have one Anti-mason.

I asked him if it was a common thing to receive Unitarians into orthodox Christian churches, while their sympathies with Unitarianism were so strong that they refused to sever their connection with the Unitarian body. He became restless and in such a hurry that he could not spend time for further conversation.

Perceiving his hurried anxiety to close the interview, I politely withdrew. But such examples of blind prejudice among the pastors are extremely rare. I have not found more than one such case before in eight months of reform work. But even this brother stated that though he had had good opportunities for joining the Masons, without paying for his initiation, he had declined to do so, because he thought it would hurt his influence as a minister to become a Mason.

From Elkhorn I returned to Springfield, and went into the country and called upon Prof. Hand. We had an interesting time together in discussing the secret society outlook. The professor's antagonism to Freemasonry has been greatly increased by the fact that Freemasonry has gone to seed; and a crop of secret societies are springing up that are avowedly hostile to both church and state.

Honorable men have sown the wind, and now we are reaping the whirlwind, iu a crop of secretly organized desperadoes, that respect neither personal nor property rights, and that are hostile to both church and state. Just as the mania for strikes has become as infectious as a pestilence, and has spread to the children of our public schools, so has the example of the honorable gentlemen, who have confederated in secret clans, for the promotion of morality, science, and religion, promising and swearing "to ever conceal and never reveal," and to keep each others criminal secrets, "murder and treason not excepted," and to espouse the cause of each other when in any difficulty, whether right or wrong; promising and swearing under no less penalties than to have their throats cut, and their tongues torn out; their hearts torn out, and their bodies severed in twain, and their bowels burnt to ashes; and their skulls knocked off and their brains exposed to the scorching rays of the sun, besides many other penalties, equally horrible, but too numerous to mention —so has the example, we repeat, of these gentlemen of the ancient and honorable fraternity become infectious, and has spread like a pestilence; and now the poor, the ignorant, and the brutal are banded together in sworn confederacy, and flaunting the red flag of murder, threaten to burn, and kill, and rob until the property holders of our country are exterminated, and their property, that has escaped destruction, is in the hands of the spoilers.

Gentlemen of the Masonic fraternity, is it not time that you confess your error, and surrender your charters, and unite with Christians and patriots in insisting that those who *do truth* shall come to the light? that lodges of honorable gentlemen, in secret and sworn confederacy, be not as so many earth works thrown up for the defense of the secret dens of desperadoes, who are threatening the peace of our country, and of the civilized world? Yours for wise and consistent action in these days of peril.

C. F. Hawley.

CORRESPONDENCE.

REV. R. N. COUNTEE AND THE LODGE.

HE IS ENJOINED BY THE COURTS.

Memphis, May 15, 1886.

Editor Cynosure:—Since I last wrote you, many have been our seasons of auxiety, and at last the long looked-for has come. On last Tuesday, as I stood at the bedside of an old afflicted sister in the Lord Jesus, I was called away to the front room of the house, where a deputy sheriff served upon me a notification of an injunction which had been granted the lodgeites by the Judge of the Chancery Court against myself and the officers of Tabernacle Baptist church. I have waited until now for a copy, but the same has not yet arrived. I wanted to give your readers an exact statemeut of the things of which we are enjoined. It is, indeed, a part and parcel of our constitutional liberty that men can serve God as they see fit; and the Judge so worded the injunction that we are only prohibited from interfering with them in their privilege of worshiping in the church—which, we suppose, means listening to the Word preached; to which we heartily assent, and believe that if they hear with their ears they will soon believe in their hearts and be converted from the nonsense of lodgeism to the glorious liberty of the sons of God. The Judge further said that in the matter of the holy sacrament he would not interfere with the officers of the church; so they are yet deprived of membership in the church, and are agaiu foiled in their expectation. But they say big things boastingly; however, I remember One who saith, "I will fight your battles," and in Him we repose quietly.

The lodgeites were led to this step on account of the decision rendered by the council of white brethren to whom they appealed, which was as follows: "That in view of the confusion which has existed, growing out of societies, and is likely to continue to disturb the peace of our churches, we advise the aggrieved members" (lodgeites) "that they propose to the Tabernacle church that, if they will disband the society organized within the church, you will withdraw from membership in all other societies and return to membership in the church." This they could not do—leave the lodge; no, no, no! Never! So they spurned the advice they themselves asked for, and concluded to take "proper steps with Countee and his church, viz.: go to the courts.

We had occasion to say last Sunday, in our morning talk, that the rich man wanted Lazarus sent to his brothers to warn them against the place of torment in which he was suffering, but was informed that they had Moses and the prophets to hear them; otherwise they would not hear, though one arose from the dead. Men have uo need to run after councils to explain for them the plain teachings of God's Word. "Come out from among them," is too plain a command to need the advice of a council. Men who will not hear the Gospel are not apt to hear other men.

Their paper, the *Watchman*, said "school-boys could have done better," and spoke of "half-handed preachers, white and colored." This we could scarcely divine, unless we knew what full-handed ones were. And one of the white clergy said that the model preacher among them kept a school, a grocery, a saloon, and a barber shop, and, beside all of this, was a pastor of a church. He is, without doubt, full-handed. I pray God my hands may never be so full!

Our relief fund embodied society principles in one feature only, viz.: that ouly they who contributed to it were to receive aid. On last Tuesday night, with Bro. Woodsmall to help us out of the little tangle, we voted it out; and, in accordance with the recommendation of the council selected by the lodgeites, we have now a poor fund out of which all are to be helped alike when necessity demands it. The *Watchman* ridicules the movement, and of course carries with them the masses who never wait for argument. Like the men of Paul's day, they carry off the common people against a good cause, and are acting the part of Demetrius, and when the mob comes they will say, "Our societies are Christian institutions." They undoubtedly made a fine display of their Christianity last August and October in their assaults upon me, to murder. We have heard of this kind of Christianity, and know that Satan is the father of it, for he was a murderer from the beginning.

The Grand Master of the colored Masons of the State of Tennessee was in to see me this day (Saturday). He is a Baptist minister from Knoxville, and an old friend. I tried to shame him because he informed me that he was out looking after the craft. I told him it was a burning shame to go around peddling old, worn-out lodge secrets. I finally advised him, if he would continue to do so, to buy his books from and recommend the *Cynosure* rooms to his lodges, for books were cheaper there than elsewhere. He said those books were "no good." I said: "See here, friend, I know more of the lodge than you do—taken more degrees than you have, and I am through lying about Masonry; for any man can buy all he wants of it for fifty cents." We were very jovial and frank. I reminded him that, whatever happened to me, the lodge would be held accountable. He said, "I told them to let you alone from the start."

About 5 o'clock this afternoon, while I happened to be out, a man rushed wildly into the house and called for me. He was in his shirt-sleeves and kept his hand behind him. My wife drove him out of doors. He went immediately to the office of *The Living Way* and called for me. I suppose he must be some half-witted person, or he may be a hired servant of the "wolves' compact;" but I am not alarmed. I thank God I am not easily aroused, though I am naturally of a nervous temperament; but of late God has strengthened me wonderfully.

We shall make an effort to have the injunction dissolved by the chancellor on Monday next. We ask the prayers of the people of God everywhere in this our struggle against the powers of lodgery. We realize God in the midst of his church, and know the battle is not ours but his.

There was an effort made to draw some of the members of the church into the Knights of Labor, but it proved futile. We had only to point to the results of their strikes. The eye-openers they have given the world carry with them no uncertain interpretation, and their motto, "Secrecy and Obedience," properly enough displays their inner workings. Eventually, we may expect a bloody war between capital and labor. Secret compacts will ere long tear down the foundations of this government. May God save the elect!

Yours for more light, R. N. Countee.

SECRET SOCIETIES AND ANARCHY.

The following is from a prominent friend of the cause:

Rev. J. P. Stoddard:

Dear Sir and Bro.:—We are still holding the fort here by the help of God. The secretists are doing everything in their power to retard, and, if it were possible, to overthrow the cause of Christ and of human freedom; but I have an abiding faith that our cause will prevail, because it is a righteous cause. Are we not on the eve, if not in the midst, of momentous events? Anarchy, riot, bloodshed and contempt of law prevail everywhere in the land. But God reigns, let all good people rejoice.

I have always regarded the ballot as the palladium of our liberties, the safeguard of republican institutions; but it becomes a most dangerous weapon when put indiscriminately into the hands of nihilists, socialists, communists, dynamiters, Freemasons and every abominable, double-dealing, red-handed despotism with which our land is cursed. Is not this an awful fact? Is there no remedy? Have we no government but the mob?

The *powers* at Washington seem *powerless*. Does the constitution tie up their hands so that no attempt even is made to quell the universal riot and lawless-

ness? What can we, the poor people, do, when the constituted authorities stand, with shivering limbs, white lips and inane features, before this "Bonasus" that walks, roughshod, with impudence and devilish malignity throughout the land without let or hindrance? Is it our constitution, or is it the million and a half votes in the hands of these revolutionists that causes this fatal inertia on the part of the powers that be?

The secret clans here all sympathize with the K. of L., and would no doubt lend a helping hand if the opportunity should ever present itself.

Bro. M. A. Gault was with us yesterday and Sabbath, and very ably presented the cause of national reform in three sermons on that important subject.

I hope this will find you and my very dear and excellent friend, Dr. J. Blanchard, and all the *Cynosure* friends well and strong in the faith that God will in his own good time and way work out his righteous purposes, making use of the weak things of this world to confound the mighty.

REFORM WORK IN KANSAS.

BELOIT, Kansas, May 12.

EDITOR CYNOSURE:—The Wesleyan church at Laban, near Beloit, invited Rev. R. Loggan to assist us at our quarterly meeting, May 8, 9. He came, and we enjoyed the services under his preaching very much, and the occasion was one of deep interest. After quarterly-meeting services were over, he gave us two excellent lectures on Monday and Tuesday evenings—the first on the origin and character of Masonry, and the second on the religion of the same. It was a masterly effort, and was well received by the people. A. R. BROOKS.

HOW HE MEETS IT.

TWIN BROOKS, Dak.

"Confound you, Walker, I was almost mad at you the other Sunday," said a prominent Mason and Odd-fellow. The trouble was, this friend—he is a friend of mine—heard me make some statements in the pulpit that "fit on" concerning Masonry. This friend was in the audience. We met on the highway, and the above-quoted remark was the opening of a conversation on secrecy. My friend said: "Masonry and Odd-fellowship are founded on the Bible." I said that to contend that Mackey and Chase are not authorities in Masonry is to manifest ignorance, and they both teach that the Bible *is not* the foundation of Masonry. My friend said again: "A man *must* believe in the Bible and in the Almighty God, or he can't become a Mason." I said: "How do all class of religionists, Christians, Jews, Mohammedans, Hindoos and Confucians come together on this Bible?" No answer, but an attempt to go on and say that great men, professors in colleges and preachers, are Masons. I said: "But how can a man be a Christian and accept Masonry which *ignores* Christ?" My friend said: "Masonry does not: a man must believe in the Almighty God, and then live a moral life to be a Mason." I contended that we believe in the triune God of the Bible—the Father, Son and Holy Ghost, and the only way of salvation is through the merits of the atoning blood of Christ.

"Well," said my friend, "the worst I wish you is that you were a Mason and an Odd-fellow." I told him that going into Odd-fellowship was going into rather poor company. Three-fourths of the saloon-keepers are Odd-fellows, and I can't fellowship them. My friend is a Prohibitionist, and couldn't swallow this last statement.

He said that "Odd-fellowship is a charitable institution," and I replied that taking money in to pay out is not charity; and especially when collecting *three dollars* and paying out *one*. I said further that it reminded me of the G. A. R. in Indiana, where an encampment was held, and $2,000 raised, and a vote taken to send a cord of wood to each of four widows. These statements *hit*, and now my friend wants me to debate with him *privately*, "sometime"—no time set. I think he will not call for the debate.

This calling Masonry a religious institution becomes ridiculous when it is modified by the term Christian, as it so often is. A German friend overheard me speaking to another brother concerning his church for Bro. Stoddard should he come out here, and the German friend, who proved to be a Mason, said we had no business "bothering about Masonry." He said it is a Christian institution, and that he was led to embrace Christianity through Masonry. I asked him what kind of a thing he would have when he took *Christ* from *Christianity*. It "boiled" the German friend. However, there are men whom you might suspect being intelligent, who talk about the Christianity of Masonry. I know a Judge of Probate in a western county who is one of these Christian Masons; but his manifestation of the "Spirit and the mind of Christ" is not very noticeable.

I propose to have the Masons and Odd-fellows "trot out" their religion—if they have any—and let us see it, and when they show us that they can keep the whole law of God and quit lying, then a better day has dawned, that's all. C. E. WALKER.

BIBLE LESSON.

STUDIES IN THE WRITINGS OF JOHN.

LESSON X, June 6, 1886.—Jesus the bread of life.—John 6: 22-40.

GOLDEN TEXT.—Lord, evermore give us this bread.—John 6: 34.

TIME.—About the middle of April, A. D. 29, the Passover that year beginning April 16 (John 6: 4). The day after our last lesson.

COMMENTS ON THE LESSON BY E. E. FLAGG.

[*Open the Bible and read the lesson.*]

1. *Carnal hearers of the Word.* vs. 22-27. When some celebrated preacher is followed by multitudes who hang upon his words, it is not always because they feel any strong spiritual need. That such crowds could follow Christ for so long a distance, and take so much pains to find out his retreat, just for a piece of bread, throws into the strongest relief the wretched condition of the Jewish peasantry under the tyrannous exactions of the Roman tax-gatherer. The poorest country of Europe in modern times could hardly present such a vivid picture of destitution among the masses. But when we go to hear the truth preached, either in the usual church service or from the mouth of some world-renowned evangelist, for any lower motive than a sincere hunger for the bread of life, we merit Christ's reproof. We are as much on the plane of carnal hearers as the people who followed him "because they did eat of the loaves."

2. *The truth misapprehended.* vs. 28-34. Nothing is more natural than that such hearers should misapprehend Christ's teachings. We cannot discern spiritual things when standing on a worldly plane, yet their question shows that they felt the rebuke. There is in it at least the shadow of a genuine interest. "What shall we do that we might work the works of God?" It is *the* question to-day, and the answer for all time will remain the same. Believe in Christ with that genuine faith which purifies the heart and brings forth fruits of righteousness in the life. Their next inquiry seems a strange one coming from those who had ate from that table spread so miraculously in the desert the day before. "What sign showest thou then that we may see and believe thee?" It was a natural characteristic of the Jewish nation to seek after a sign. But this was not all. They were never satisfied however numerous or wonderful the signs. They always demanded more. Their expression, "Our fathers did eat manna in the desert," seems to hint that the thought in their minds was that Christ, to prove himself "the Prophet like unto Moses," should grant another and stronger sign of his power, by giving them a continuous supply of food similar to what was given ancient Israel. And with this idea they had sought him. The idle and impoverished saw here a chance to live without labor or care, and how eagerly they would rally round the banner of such a leader! Even when he directs their thoughts to the pure, life-giving bread from heaven, their prayer, "Lord, evermore give us this bread," is evidently like the Samaritan woman's petition, "Give me this water," made with no true sense or appreciation of the gift for which they were asking. When Christ unfolds the truth in plainer terms they only murmur and leave him.

3. *Jesus the Bread of Life.* vs. 35-40. He himself was the bread on which all believing souls should feed. Grandly and winningly he unfolds the blessed truth. No one who comes to him shall be cast out. Everlasting life is in him and nowhere else. Yet the lodge professes to give salvation to its members while ignoring all mention of Christ's work, even his very name. For bread they give a stone, and thousands actually believe that heavenly life is insured if they but obey the requirements of their order. It is a solemn question for every minister and every Christian worker how far they are responsible, by their silence, for souls cheated and starved, kept away from the Gospel feast by the monstrous pretense of the lodge anti-Christ.

LIGHT FROM THE WORD.

What is that commandment which obeyed is the whole work God requires of us? 1 John 3: 23. Would any sign have convinced the Jews? vs. 26, 36, 64. Where is it prophesied that all believers shall be divinely taught? Isa. 54: 13; Jer. 31: 34.

From Peloubet's Notes.

"The day following" the feeding of the five thousand, the arrival of Jesus and his disciples in the latter part of the night.

"The people which stood on the other side of the sea." The other side from Capernaum, in the vicinity of the place where the five thousand were fed.

"Saw that there was none other boat there, save that one." They had seen the disciples sail away in the only boat; they had seen that Jesus did not go with them. Therefore he must be somewhere in the region.

"Howbeit there came other boats," etc. This verse is another parenthesis to explain how the people were enabled to sail across the sea to Capernaum.

"From Tiberias," on the southwest shore of the lake.

"After that the Lord had given thanks." This shows the emphasis to be laid on giving thanks, and probably that at this juncture the miracle took place.

"They also took shipping." More literally, *they themselves entered into the boats.*

"Came to Capernaum, seeking Jesus." They came here, because this was one of the frequent resorts of Jesus and his disciples, and here they would be most likely to find him.

"When they had found him on the other side of the sea." The other side from the plain of Bethsaida.

"Rabbi." A title of honor and respect, signifying *Master* or Teacher.

"When camest thou hither?" They had sought him in vain. They could not understand how or when he could have reached Capernaum without their knowing anything about it.

"Ye seek me, not because ye saw the miracles." It was for the *results* of the miracles, and not for the miracles themselves as expressing God's thoughts and Christ's true mission. They came for the healing and the food, but failed to see the true meaning of the miracles.—*P.*

"But because ye did eat of the loaves and were filled." Were satisfied with food, as animals with fodder.—*Westcott.* He that loves a man for money or for meat, loves money or meat more than the man. Therefore he that loves God for any other end than God, certainly loves that more than God.—*J. Hales.*

"Labor not for the meat which perisheth." This is not to be the chief end even of labor for daily food: it is not to be the great object for which we work and expend our energies.

"But for that meat which endureth unto everlasting life." You should put your life's work into that which shall endure.

THE BREAD OF LIFE. What is this food that endureth to everlasting life? The food of the soul and mind. The soul needs food as really as does the body.

"Which the Son of Man." The term is specially appropriate here, as it is only by virtue of his incarnation and Messianic office that Christ gives this enduring food.—*Geo. W. Clark.*

"Shall give unto you." It is, to be sure, a meat which is *given* thee; but yet thou must strive after it, if thou wouldst possess it.—*R. Besser.* Most of the best gifts of God we must thus labor for, seek earnestly and supremely.

"For him hath God the Father sealed." To seal anything is to attest by some sign or mark that it is genuine, that it comes from the person who sealed it with his endorsement. He had been thus "sealed" (1) by direct testimony in the Scriptures, (2) by the same in the voice from heaven at his baptism, (3) by indirect testimony in his miracles and Messianic work.—*Cambridge Bible.*

"What shall we do, that we might work?" What is the work which God would have us to do that we might have this bread of life as our reward?

"Jesus answered." For this question implied that they were teachable, and willing and ready to learn.

"This is the work of God, that ye believe on him whom he hath sent." He turns their attention from the outward to the inward, to the source and spring of all good works. Because no works are really good which do not spring from faith. He that has faith, and he only, does the works of God.

WHAT IS THIS FAITH? That confiding and affectionate belief in the person and work of Christ which affects the character and life, and makes the man a true Christian.—*Webster.*

HOW DOES FAITH PRODUCE THE WORKS OF GOD? As Christ is the truth, he that accepts him as a teacher will know the will of God. Christ imparts the spiritual life and love which are the source of all the truest good works.

"What sign showest thou then?" "Thou" is emphatic: "What dost thou on thy part?" They quite understand that in the words, "Him whom he hath sent," Jesus is claiming to be the Messiah; but they want a proof.—*Cambridge Bible.*

"What dost thou work?" What do you do that will prove that you are greater than all the prophets of old? Christ does not wish us to have a mere blind belief, but always gives us proofs and reasons for the faith he requires us.

"Our fathers did eat manna in the desert." Moses proved that he was sent from God by giving the people bread from heaven to eat; now what do you do that is greater than this to prove that you are the greater prophet, even the Messiah?

"Moses gave you not that bread from heaven." Here he makes a double denial of the fact they had given as authenticating Moses's mission as a prophet. 1. That Moses did not give the manna; it was given by God; Moses had nothing to do about bestowing it; the Israelites found it in the morning after the dew had dried off the ground. 2. The manna was bread from heaven but not in this highest sense.

"My Father giveth you the true bread." True in the sense of real and perfect.—*Cambridge Bible.*

OBITUARY.

We have received from Mrs. Eveline C. Mather, aged 93 years, of Arlington, N. Y., a letter giving the account of the death of Moses Ferrin on the 13th inst., his good wife having died on the 3d. Mrs. Mather says: "Mr. Ferrin was an honored member of the Free Will Baptist church, a true Christian, a devoted husband, a loving father, an excellent neighbor, a firm Republican, and a firm Anti-mason; and his death is a heavy blow to the cause in Ellington. I hope his mantle will fall on some other shoulders that will wear it manfully." She says: "I have known him more than thirty years, and I wish I could speak his praise to the rising generation, and exhort them to go and do likewise.

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FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

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AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted hy our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should he preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should hc settled by arhitration.

11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency.

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should bc immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

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Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constahleville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solshury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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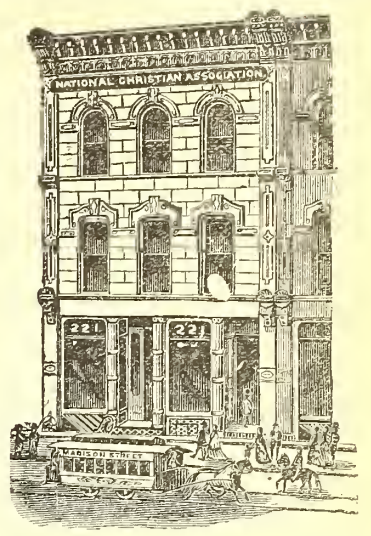
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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MAY 27, 1886.

THE INTERDENOMINATIONAL CHURCH CONGRESS has now the warm endorsement of *The American* (Prof. Bailey gave it the name) and other anti-secret papers. Dr. Kerr, who has the leading U. P. paper, pledges the co-operation of that powerful sheet. Dr. R. S. Storrs, of Brooklyn, N. Y., writes that he "thinks such convention will do good." Dr. Roy, with the American Missionary Association behind him, has addressed us, and consents to go on the National Board of Directors, and the skies are bright with omens.

In this number read carefully Halleck Floyd's form of a call, and also another by President L. N. Stratton, of the Wesleyan Theological Seminary. These two speak for two denominations.

Prof. H. Woodsmall and Rev. R. N. Countee, of Tennessee, are both expected at Wheaton Commencement, and to have the whole afternoon to address the people, and to attend the N. C. A. June 16th and 17th.

When this breeze has come to us laden with reform.

§ "Like the sweet south wind o'er a bed of violets
Stealing and giving odor,"

we shall see more and say more about the National Church Congress. Here is what President Stratton recommends: Read and ponder.

FORM OF A CALL.

We, the undersigned subscribers, citizens of the United States of America, and members of the Christian church, though of various ecclesiastical names, witnessing:

1. Certain hindrances arising to the work of Christ from the affiliations of church members with secret societies, and witnessing

2. The growing interest in the church against such secret societies, insomuch that six Christian denominations entire, and many local churches of other denominations, exclude by church law members of secret societies from membership in such denominations and churches, and witnessing

3. The evil of the secret oath to sometimes defend a member of a secret society even to the detriment and defeat of our heaven-ordained civil government, and witnessing

4. The growth of other evils against temperance, the Sabbath and the Bible, we therefore yield to the general wish for an Inter-church Assembly of Evangelical Christians, to be held in the city of..... on the..... for the purpose of forming a more perfect union and adopting a plan for the repentence and reform of human minds from the thraldom of the errors referred to.

HON. AND REV. HALLECK FLOYD preached in Wheaton College Chapel last Sabbath morning to an interested congregation. Mr. Floyd is thrust forth by Dr. Davis, Dillon, McNew, and their anti-secret conventions, to hold a series of conventions, to open the eyes of two hundred thousand United Brethren to the fact that a handful of men are resolved to apostatize and compel the church to apostatize into lodge-fellowship, forbidden by the leading apostle of Christ.

Local conventions have been held—the one in Michigan, South Conference, was one of great power. Now the book-room has the money, and Bishop Weaver who, when the war first opened, and the Lebanon Convention (1869) voted 70 to 20 to "hold the fort" against blasphemy and devil worship, wrote and published against fellowshipping secret societies, and but a short time since, said, "I stand precisely where I stood forty years ago;"—now this man owns to his apostacy, but says, "Wise men often change!" So Judas Iscariot, Ananias and Sapphira "changed," but they were not "wise," because, like this Bishop Weaver, they changed from Christ to silver and the world.

Now there wants about a thousand dollars to pay the cost of getting and holding the great United Brethren Convention in July. If the 20,000 United Brethren could have heard Dillon, Titus, and others, at the Michigan Convention, the next General Conference in 1889, would go against the lodge, at least, twenty to one.

Who will send Halleck Floyd a little money to bear expenses and help out the great United Brethren Convention in July? Who? Send to Rev. Halleck Floyd, Dublin, Indiana.

THE LIBERTY PARTY.

This party was organized by a majority of eleven in a convention of a hundred and twenty-one delegates in 1840, twenty-three years before slavery fell. But six States were represented in that convention. It met in Albany, and one hundred and four of its members were from the single State of New York. The *Liberator* and Mr. Garrison's party opposed and ridiculed the movement with much bitterness. Besides these disadvantages, the party was formed but a few months before the election, after the party lines were drawn, when there was no possibility for bringing the abolition voters into the field. The Democratic party had been in power twelve years, and was allied with the slave power, and was already moving, by additions of slave territory, to subvert popular government, and make slavery perpetual. A more unpropitious beginning for a new political party could scarcely be conceived. But the movement succeeded, because it had in it the elements of success, human welfare and the approbation of God

Almost all the Abolitionists were at first opposed to liquor, as most of the Prohibitionists are now opposed to secret societies, and prohibition stood related to abolitionism much as the American party is now related to prohibition. In 1845 a bill was offered in the Maine Legislature repealing licence and suppressing liquor-selling by fines and imprisonment. It failed in the house by 87 to 44 votes. It was since carried there.

The sole question for us is: Does the American party contain in it the elements of success? If so, it will, must and ought to succeed. Let us lay the American and Liberty parties together.

1. Both the American and Liberty parties were identical with the original American movement. The fathers had neither slavery nor Masonry. Both came from abroad. The Dutch brought slavery, and the English Masonry; one in 1620, the other in 1733.

2. Both parties opposed evils sure to destroy the country if let alone. Slavery tried it, and failed. Secret oath-bound orders, sworn to obey secret despots, which is Masonry with name changed, have seized our inland commerce, defied our laws, and murdered our civil officers. These secret orders have different names and different methods, but they have one structure, despotism; one nature, secrecy, oaths and worships, that is to say, they have one religion, which, by dropping Christ, excludes God, marriage and the Sabbath; not that they all openly declare all this, but, as marriage is Christ's institution, and the Sabbath his day, and as there is no access to God but by Christ, omitting Christ omits all these, that is to say they omit the United States and Christian civilization; and August Spies, Herr Most and the "No God" "No Law-people" are only graduates of the Powderly and Irons school, as drunkards are graduates of the saloon.

3. Then the American and Liberty parties differ in their antagonisms. Slavery impoverished the South and taxed the North. Careful estimates showed that the South had, since the Revolution, sunk and spent money belonging to the North, over one billion and thirteen millions of dollars. The Southern post-office owed the North a balance of fifteen million dollars. The discovery of this helped the Liberty party.

The American party meets lodge swindling in its own families and households. The lodge ruin works as silent as chloroform, and is as fatal both in church and state. But a few more labor raids on railroads, home commerce, and officers of the law will convince the American people that socialism and dynamite are but Freemasonry outspoken and reduced to practice, and carrying out the oaths, atheism and cut-throat theories of the lodge. This discovery will save us, but our help comes from Christ.

THE AMERICAN PARTY.

SECRETARY'S NOTICE.

There will be held at No. 221 W. Madison St., Chicago, Friday, June 18, at 10 A. M., a conference of the national committee and voters of the American party. This meeting will be for the transaction of any business of the party which may be brought before it. E. D. BAILEY, *Sec'y.*

This party was resolved on fourteen years ago, and named in a full meeting in Shakespeare Hall, Syracuse, N. Y., that year. Its first nominee was Charles Francis Adams, by the suggestion of Hon. Philo Carpenter; Joel L. Barlow for Vice-President. In 1876 our nominees were Hon. J. B. Walker and Donald Kirkpatrick. Next, 1880, Gen. J. W. Phelps and Hon. S. C. Pomeroy; and in 1882 Blanchard and Conant were put in nomination, who withdrawing, and ex-Senator Pomeroy also asking leave to withdraw, Americans cast their vote in 1884 for St. John and Daniels, the nominees of the Prohibitionists, they having personally declared themselves clean of the lodge.

These nominations were object-lessons in voting to enable enlightened Americans to vote without violating their conseiences by casting their suffrages for men owing sworn allegiance to a government as foreign from ours as that of Turkey, and like it in its leading features; and to teach the ten million voters in America that conflicting oaths will sink their court-houses into popular contempt, whether the strange oaths insult Jehovah by oaths sworn upon Chinese baubles; or secret oaths sworn in the confessional or the lodge.

The National Liberty Convention in New York, May 12, 1841, nominated James G. Birney and Thomas Morris for election in 1844, three years before the time to vote; and in 1845 the Liberty Convention in Augusta, Me., "announced the campaign of 1848 as opened." The reason given for "this bold, early action" was "to keep the great question of the ballot *versus* slavery before the people." (*Willey's Anti-slavery History, p. 176.*) Events proved the wisdom of their course. The need of educating the people to vote against the lodge is, if possible, greater than was then the need of instruction in anti-slavery voting. The pulpit, press and platform, then muffled by cotton bales, are now silenced by the sorcery of the lodge. Nothing cows men like a false religion, even men who do not believe it. Slavery was local; the lodge girdles the globe. And the auction-block, crying off hogs, horses, men, mothers and children to the highest bidder, was not so fatal to American principles and free institutions as socialism, which is the atheism of Masonry gone to seed.

The *Cynosure* is not advised of the plans and purposes of the National Committee. We observe in their official notice, given above, that not only the committee but "VOTERS" of the American party are called to meet in Carpenter Hall, 221 W. Madison St., Chicago, June 18th, now near at hand; and all business is in order. This seems to point to important work. If nominations are to be made for the coming election in 1888 (and this is one year later than the nomination of Birney and Morris in 1841, which received near sixty-seven thousand votes), it is time Americans were making up their minds whom to put into our Federal ticket, to bear our banner in the cyclone of a Federal election.

The Liberty party candidates were, at first, not superior in talent or standing to a multitude of voters of the American ticket to-day. Birney was mild and affable and able; but he was driven from his native South, and had the disadvantages of an exile. Thomas Earle, who was put on the ticket with him in 1840, was unknown to us by name till put on the ticket. And though Thomas Morris was a Democratic U. S. Senator, we have hundreds of men who can make an abler argument than he.

It is true that the Liberty party in Maine had from the first some of their ablest lawyers and clergymen, as Gen. Fessenden, father of Wm. Pitt; Gen. Appleton, Prof. Smyth, Drs. Tappan, Shepard, and the Thurstons, who stood in the front rank of their professions, both before and after they went into the Liberty party. But, outside of Maine, it was not so. Salmon P. Chase voted quietly with the Liberty party six years. Giddings, Charles Francis Adams, and others, came to his aid, and the party forced a recognition as a permanent factor in American politics. Till he went to the United States Senate Chase was a young lawyer who never held a public office higher than a city council man, sitting and voting on curbstones and sewers. And he wrote to Giddings and Adams and got up the Free Soil Convention in Buffalo eight years after Birney's first nomination.

What now are we to do? We have Hon. Halleck Floyd, who has been a State Senator and a skillful politician with fearless integrity and a pleasing and impressive address. He is now holding public conventions against the lodge minions and their attempts to secretize. He is a better speaker for a crowd than was Senator Chase. F. W. Capwell has in him the elements of an able statesman, and if pushed to it can speak. J. W. Wood of Wisconsin, M. R. Britten of the same State, Wm. Pitt Norris of Iowa, not to mention many others whose names are familiar as laborers in our cause, either of whom is fit to drill American voters and enlist volunteers.

Our associate editor, Mr. Kellogg, is about this time speaking in Silver Hall, San Francisco, which hall is owned by Dr. R. H. McDonald, who was St. John's strongest competitor for the Prohibition nomination at Pittsburgh. He is a determined public man and philanthropist. Like many good and great men he has been hoodwinked in the lodge, which is semi-omnipotent on the Pacific Coast. It has been hinted to us that he has learned that secret

lodges cannot be used for Christ. S. M. Good of Des Moines, Iowa, said to us that while a Mason associated with prominent men in Iowa, he was more pleased with his Knight Templar's cap, plume, gloves, gauntlets and sword than a boy with his first pair of boots. But when he came to read and understand the order, he crammed his whole Templar's rig into the stove. He would not sell the idolatrous stuff. In brief, the *Cynosure* is in favor of nominating candidates for 1888 on the 18th day of June near at hand. And if Carpenter Hall can be crammed with voters who are willing, as we used to do in the slavery struggle, to remove the chairs of the hall and sleep one night on carpets, we can put our candidates into the field, and half the labor performed by Gen. Weaver for the Greenbackers will yield double the results. And our results are permanent. Will Messrs. Capwell and Bailey send a call to American voters which shall wake us up as a town crier wakes the inhabitants of a village, bell in hand.

We have one great advantage over the Liberty party. That was sectional. We are not. Our speakers can now speak. Mr. Hinman has spoken all through the South, where the first Liberty candidates would have been lynched if they had attempted to address the voters. Not only is the South open to us, but it is actually sending us missionaries. It may send us candidates.

Prof. Woodsmall, late of Iuka, Miss., now of Memphis, Tenn., with Rev. R. N. Countee and B. A. Imes of the same city, are expected at the Commencement at Wheaton College, June 16th, prox., and the president is arranging for one of the three to speak on Sabbath evening, and the other two to address a crowd on the afternoon of Commencement day. Who are these Southerners? Prof. Woodsmall has held Biblical Institutes for the Baptist ministers and deacons of the South. Mr. Countee is pastor of the Tabernacle church in Memphis (colored); and Mr. Imes is the scholarly pastor of the colored Congregational church connected with Lemoyne Institute, under the care of the American Missionary Association. These three noble men are out-spoken condemners of the lodge. Prof. Woodsmall writes: "There are 800,000 colored Baptists in the South, and if the leaders of these Baptists can be induced to leave the lodges, it will, by balance of votes, nearly revolutionize the United States." He writes a powerful letter, and if his personal appearance equals the rumor of him, and if the American Convention, June 18th, should nominate him, the *Cynosure* will contribute and collect funds to enable him to stump the South. One of his correspondents writes of twenty-five who have quit the lodges.

Mr. Countee is very dark complexioned, and his history reminds one of Napoleon's marshall, who, battered, scarred, and given up for lost, marched up at the head of his battle-scarred division whom he had led through a thousand deaths. When Napoleon saw him he cried out: "The bravest of the brave!" Mr. Countee has a small bullet in his scalp, fired at him for no cause but arguing against the lodge. Mr. Imes, also colored, is a friend of Dr. Roy, and enjoys the confidence of the secretaries of the American Missionary Association.

Nor should we forget Hon. Fred Douglass, who is decidedly opposed to secret societies, and one of the most popular men in the South. He never drank liquor nor joined a lodge.

In short, the lodges are, to-day, everywhere unpopular, and growing more so. Let us

> "Pour in light on Plutoe's drear abodes,
> Abhorred by men, and dreadful e'en to gods."

Let us launch our ship and man it, with our platform nailed to the mast, and the whole loathesome progeny of darkness will speedily disappear with the coffle-chains, hand-cuffs, fetters, whips, and auction-blocks of slavery.

SHALL WE HAVE A CHINESE WALL?

There seems to be a great and growing disposition to exclude from our country unwelcome immigrants, not only on the West Coast but also on the East.

The Chinaman is excluded because he works and lives cheap, and it is difficult to compete with him in the labor market. The Italians, Bohemians, Poles, etc., are sought to be excluded because some of them are socialists, some anarchists, and all come here offering cheap labor. Sooner or later, however, they become members of labor unions, insist on a certain price of labor for all, and by strikes and boycotts, often with violence, interfere with the just rights of others. To these may be added many Irish and Germans, whose principles and habits are out of harmony with our own, and whose influence is essentially demoralizing. It is claimed that what with the Indians we are attempting to civilize, and the freedmen who still greatly need our sympathy and aid, we have about as much heathenism as we can attend to, without the irruption of hordes of Mongolians, and myriads of the refuse of the populations of Europe.

It would, perhaps, be a benefit to our country if there were a cessation, or, at least, an abatement of this influx, and if American interests were the only consideration, we might insist on their exclusion. At the risk of seeming to be unpatriotic we affirm that there *are* other, if not higher considerations It is more to be a man than to be an American. We are first of all citizens of the world, brothers in humanity and subordinately citizens of our nation. "The earth is the Lord's," and ours only in common with all the children of men, amongst whom he is no respector of persons. We are the descendants of Europeans who came here because this was God's earth, and they had a right to come. They never asked leave of the aborigines, nor do we admit that they had any right of exclusion. We represent different nationalities and races, but make no distinction in natural rights. We have instituted a government and recognize its authority as being ordained of God, but we recognize also our equality as men, and not merely as citizens. The law-abiding immigrant has rights just as sacred, and with the same claim to protection, as our own, and this does not depend on any human compact, but is the paramount law of Divine justice. Manifestly nations have no rights but such as are ordained of God. The Divine law is the Great Charter, and in none of its provisions is there authority for the exclusion of any who are law-abiding and self-supporting immigrants. The Hebrew common-wealth, in some respects the most exclusive of human governments, made the law-abiding immigrant welcome. "Thou shalt not vex a stranger nor oppress him." "He shall dwell with thee, in one of thy gates, where it liketh him best. Thou shalt not oppress him." The famous Burlingame treaty with China recognizes the alienable right of free immigration by the citizens of both countries, and the fathers of the republic held that this was the asylum of the oppressed of all nations. We claim the right of free emigration, and have always exercised it. We once went to war with Algiers to secure the freedom of our citizens to visit their waters. Until we are willing to relinquish this right of emigration, we cannot exclude the people of neighboring nations.

What, then, are our rights and duties toward these invaders?

1. We have a right to insist that all inhabitants, whether native or foreign, shall strictly obey our laws, and we have a right to provide that practices or customs that are injurious to the public good shall be effectually suppressed. Keeping a Chinese opium den or a German Sunday beer garden, is not a natural right, and should never be tolerated. This is true of all conditions affecting public health or morals.

2. We have a right to exclude all paupers, criminals, and those known to be disseminators of principles contrary to good government. Known anarchists have no right of immigration, and should be at once arrested and punished, or remanded to the country from whence they came.

3. We may rightly demand of all immigrants that they renounce allegiance to all other governments, whether civil or religious, whether open or secret, and that they promise supreme allegiance to our laws.

4. We should provide for the essentials of Christian instruction in all our public schools, and make education compulsory. This would be inconceivably better than any Chinese wall of exclusion.

"The Right Reverend Bishop Riordan, of the Roman Catholic church, Bishop Kip, of the Episcopal church, Bishop Fowler, of the Methodist Episcopal church, Deacon Ira P. Rankin, of the Congregational church, Judge Robert Thompson, Past Grand Chief of the Good Templars, and some other professed Christians, prominent in church and temperance societies, with some liquor dealers and liquor drinkers, have entered into partnership to carry on respectable (?) high licence saloons in San Francisco, if the guardian angels of the city's morals and drinks, the supervisors, will permit.

"None but the respectable people and their children will be wanted in those high-toned saloons. To add respectability and pay the additional tax, beer will be ten cents. These saloons are to have pretty waiter girls of pious disposition.

"Religious and general amusements every night, and church on Sundays."

The above is from the *California Voice*, a paper devoted to the cause of national and State prohibition. We doubt not that some who are the true friends of temperance give in their adhesion to the license system, but their course is so inconsistent with their profession that people are slow to believe that they are not in sympathy with the scheming politicians, the conservative dead-heads who wish to stave off all action, and the astute liquor dealers who stand shoulder to shoulder with them in demanding that their business shall be made respectable, and are willing to pay more or less as the case may require.

It is a hopeful sign that the Christian ministry should have so generally considered and spoken on the recent labor troubles in the country. It has, especially in this city, tended to strengthen the hands of the civil authorities in the repression of crime. Few of them have seemed to be able to discover the underlying cause. A recent cartoon represents a workman with his mug of beer in hand, blowing off the froth of anarchy, riot, murder, etc., and forgetting that it was the underlying drink that caused the froth. We are glad there was one minister and one congregation that had the courage to look these questions squarely in the face, and that on last Sabbath Pres. C. A. Blanchard preached in the Chicago Avenue church on the labor troubles as the outgrowth of the secret lodge system. It has been reported in the *Inter Ocean*, and we hope to have this sermon for the *Cynosnre*.

BURLESQUES.—We notice in the *Royal Arcanum Journal* an advertisement of burlesque initiations into the different orders of Odd-fellowship, Freemasonry, etc. These rituals are offered for sale at from $5 to $9 a set, and are recommended to the different secret orders as a means of raising funds by a public exhibition of their absurdities. It is a little remarkable that these orders should regard *telling the truth* as a great crime, while telling all manner of lies is highly meritorious and to be commended as a righteous method of sustaining these benevolent (?) orders. To the thoughtful mind the fact that all these orders seem agreed in resorting to hypocrisy and fraud to cover their tracks and hide their real objects from the public view, is an abundant evidence of the demoralization which they are inflicting and the dangerous character of their doings.

We ask pardon of our excellent contemporary for crediting "The Three Divine Societies" to the *Gospel Messenger* instead of *The Brethren Evangelist*, to whom the credit was due.

The French Evangelical Mission is at 135 W. Van Buren street, Chicago. It has services in English every evening, except Thursday, when they are in French. On Sunday at 11 A. M. and 4 P. M. services will be in French. It is expected that a free reading-room will be established in connection with the mission.

THE N. C. A. ANNUAL MEETING.

The annual meeting of the National Christian Association is fixed by by-law No. 4 on the third Thursday in June of each year. Corporate members and all friends of the N. C. A. will please notice that this occurs on June 17th, and prepare to be prompt in attendance at 10 A. M. There will be two sessions, morning and afternoon, for the transaction of business at No. 221 West Madison street, Chicago, and an evening session at some suitable place provided by the programme committee. F. W. CAPWELL, *President.*

W. I. PHILLIPS, *Secretary.*

LITERATURE.

We have received the first numbers of the *Mennonite*, a sixteen-page magazine, published monthly by Rev. N. R. Grubb, 2136 Franklin street, Philadelphia, Pa. Price 50 cents per year. It seems ably conducted and soundly evangelical. It represents a denomination who abhor war and "have no fellowship with the unfruitful works of darkness, but rather reprove them."

We have read with great interest a volume of lectures and addresses by Canon Farrar. A few weeks ago, when Canon Farrar was in this country, tens of thousands of people paid as much one dollar each to hear a single lecture delivered by him, and were well pleased with what they got for their money. Several of the most important of those lectures and addresses, with other papers, are now published by John B. Alden, of New York, and can now be had in a very handsome cloth-bound volume, *for the price of forty cents.* Some of the lectures are also published separately in the *Elzevir Library*, in which form the lecture on Dante sell for 3 cents; on Temperance, 2 cents; on Ideals of Nations, 2 cents; Thoughts on America, 3 cents. None who read them but will be instructed and delighted.

THE HOME.

"I WILL COME AGAIN."

Thou art coming, oh, my Saviour,
Thou art coming, oh, my King,
Every tongue Thy name confessing,
Well may we rejoice and sing.

Thou art coming! Rays of glory
Through the veil Thy death has rent
Gladden now our pilgrim pathway,
Glory from Thy presence sent.

Thou art coming—not a shadow,
Not a mist, and not a tear;
Not a sin and not a sorrow
On that sunrise grand and clear.

Thou art coming! Jesus Saviour,
Nothing else seems worth a thought;
Oh, how marvelous the glory
And the bliss Thy pain had brought!

Thou art coming! We are waiting
With a hope that can not fail,
Asking not the day or hour,
Anchored safe within the veil.

Thou art coming! Thou art coming!
Jesus, our beloved Lord;
Oh, the joy to see Thee reigning,
Worshiped, glorified, adored!

Thou art coming! Thou art coming!
We shall meet Thee on Thy way:
Thou art coming! we shall see Thee,
And be like Thee on that day.

A DESCRIPTION OF JESUS.

Let me give you a description of our Lord Jesus Christ as it was found in an ancient manuscript sent by Publius Lentulius, President of Judea, to the Senate of Rome:

"There has appeared in these our days a man of great virtue, named Jesus Christ, who is yet living amongst us, and of the people is accepted for a prophet; but his own disciples call him the Son of God. He raises the dead, and cures all manner of diseases. A man of stature somewhat tall and comely, with a very reverent countenance, such as the beholders may both love and fear. His hair of the color of chestnut full ripe, and plain to his ears, but thence downward it is more orient and curling, and waving about his shoulders. In the midst of his head is a seam or partition of his hair, after the manner of the Nazarites. His forehead plain and very delicate. His face without spot or wrinkle, beautiful with a lovely red. His mouth and nose so formed as nothing can be reprehended. His beard thickish, like the color of his head, not very long, but forked. His looks innocent; his eyes gray, clear and quick. In proportion of body, most excellent; his hands and arms delicate to behold. He rebukes with majesty, counsels with mildness, invites with the most tender and persuasive language; his whole address, whether in word or deed, being elegant, grave, and strictly characteristic of so exalted a being. No man has seen him laugh, but the whole world behold him weep frequently, and so persuasive are his tears that the multitude cannot withhold their tears from joining in sympathy with him. In short, he seems for excellent beauty and divine perfection every way surpassing the children of men."
—*India Watchman.*

IN BAD COMPANY.

A few years ago an infidel lawyer in St. Louis, during the progress of a great revival which he ridiculed, was on his way to a drug store to procure some medicine for his sick child. It was a bright afternoon of the Lord's day, and a street preacher was speaking of Jesus to an immense crowd in one of the worst quarters of the city. The curiosity of the infidel was excited, and he stopped for a moment on the edge of the vast throng, to see what the gathering of so many persons meant.

Not a word the preacher uttered could he hear; but near him, and mounted on a wagon, stood a man who was pouring forth a volume of blasphemy and obscenity and hate, cursing the Bible, and Christ, and Christianity. The infidel noticed that the blasphemer had quite a group of sympathizers around him, who laughed at his coarse jests and loudly applauded his vile sentiments. But he also noticed that the group was made up of the very scum of society. Thieves, burglars, prostitutes, bloated drunkards—men, women and half-grown lads upon whom the police kept a watchful eye—constituted the admiring audience of the foul wretch who was flooding them with his tide of filth.

The lawyer after a while bowed his head in utter shame, as he reflected that *he was identified with this spawn of hell.* It is true that he was an infidel on far other and higher grounds, resting his skepticism upon intellectual and scientific objections to the Bible; but he remembered that the arguments and witticisms of his class of thinkers dribbled down through the various strata of the community, becoming dirtier and more offensive at each successive descent, until they reappeared at the bottom in the disgusting shape that faced him from the wagon of the infidel orator. He walked away chagrined and mortified, and, without attending one of the revival meetings, without hearing a sermon, he renounced infidelity, became a Christian, and determined to devote the remainder of his days to the defense of the cause he had sought to destroy.—*Armory.*

NAPOLEON'S TESTIMONY.

In a communication inserted in the New York *Observer* of April 16, 1842, Prof. G. De Felice, of Montbaun, translated from a French journal the following conversation related by Count De Montholon, the faithful friend of the fallen Emperor on St. Helena:

"I know men," said Napoleon, "and I tell you that Jesus is not a man!

"The religion of Christ is a mystery which subsists by its own force, and proceeds from a mind which is not a human mind. We find in it a marked inviduality which originated a train of words and maxims unknown before. Jesus borrowed nothing from our knowledge. He exhibited in himself the perfect example of his precepts. Jesus is not a philosopher, for his proofs are miracles, and from the first his disciples adored him. In fact, learning and philosophy are of no use for salvation; and Jesus came into the world to reveal the mysteries of heaven and the laws of the Spirit.

"Alexander, Cæsar, Charlemagne and myself founded empires; but upon what did we rest the creation of our genius? Upon *force.* Jesus Christ alone founded his empire upon *love;* and at this hour millions of men would die for him.

"It was not a day of battle which achieved the triumph of the Christian religion in the world. No; it was a long war, a contest for three centuries, begun by the apostles, then continued by the flood of Christian generations. In this war all the kings and potentates of earth were on one side; on the other I see no army, but a mysterious force, some men scattered here and there in all parts of the world, and who have no other rallying point than a common faith in the mysteries of the cross.

"I die before my time, and my body will be given back to the earth to become food for worms. Such is the fate which so soon awaits him who has been called the great Napoleon. What an abyss between my deep misery and the eternal kingdom of Christ, which is proclaimed, loved, and adored, and which is extending over the whole earth."

PECULIAR MEANS.

Nothing is more remarkable in the Bible than to see how God, as if to teach us to trust in nothing and in none but himself, selects means that seem the worst fitted to accomplish his ends. Does he choose an ambassador to Pharaoh?—it is a man of stammering tongue. Are the streams of Jericho to be sweetened?—salt is cast into the spring. Are the eyes of the blind to be opened?—they are rubbed with clay. Are the battlements of a city to be thrown down?—the means employed is, not the blast of a mine, but the breath of a trumpet. Is a rock to be riven?—the lightning is left to sleep above and the earthquake with its throes to sleep below, while a rod is used which is more likely to be shivered on the rock than to shiver it. Are men to be converted by preaching and won from sensual delights to a faith whose symbol is the cross and whose crown is to be won among the fires of martyrdom?—leaving schools and halls and colleges, God summons his preachers from the shores of Galilee; the helm of church is entrusted to hands that had never steered aught but a fishing-boat; and by the mouth of one who had been its bitterest persecutor, Christ pleaded his cause before the philosophers of Athens and in the palaces of Rome.—*Guthrie.*

HOMELY ILLUSTRATION OF FAITH.

Sam Jones was talking to a man of weak faith the other day. The doubter asked if Mr. Jones could not give him a demonstration of religion. "None," was the reply. "You must get inside the fold, and the demonstration will come itself. Humble yourself, have faith, and you shall know the truth."

"In other words, I must believe, accept it before it is proved and believe it without proof."

"Now hold on right here. Out West they have a place for watering cattle. The cattle have to mount a platform to reach the troughs. As they step on a platform their weight presses a lever, and this throws the water into the troughs. They have to get on the platform through faith, and this act provides the water and leads them to it. You are like a smart steer that slips around to the barnyard and peeps in the trough, without getting on the platform. He finds the trough dry, of course, for it needs his weight on the platform to force the water up. He turns away disgusted, and tells everybody there is no water in the trough. Another steer, not so smart, but with more faith, steps on the platform. The water springs into the trough, and he marches up and drinks. That's the way with religion. You've got to get on the platform. You can't even examine it intelligently until you are on the platform. If you slide around the back way, you'll find the trough dry. But step on the platform, and the water and the faith come together without any trouble—certain, sure and abundant."

WHOM TO MARRY.

The right kind of working girl makes a better wife for a workingman than a rich girl would. She is better adapted to him. The great majority of the rich and well-to-do men started out in life with wives poor like themselves. They pulled together and made common sacrifices, the wife contributing as much to the success achieved as the husband. It was, indeed, because they *were* married and because they had such wives, that they won success. Two are better than one, especially where both are good. The workingman who is married to a good wife devoted to his interests and ready to share his toils as well as his joys—who is strengthened by carrying the responsibilities of the family, gets along in the vast majority of cases better than his old bachelor comrades. He is a better human being, at any rate. He marries the girl of his choice, dowerless as to money, and husband and wife together fight the battle of life, both stronger for their union.—*Sel.*

THE SABBATH.

The Lord will require his Sabbaths at the hand of all Christian people. The present labor troubles furnish a good illustration of the way he requires it. The managers of railroads are the champion Sabbath breakers of this country. They not only show an utter disregard of the claims of God upon themselves, but of the claims of their men upon that day of rest. They teach their employes to be law breakers. The consequence is their employes are utterly regardless of the rights of the company, and by their enforced inactivity, and by the destruction of property, the railroads have lost all that they have gained by running on Sabbath. Every one knows that if men were employed on the roads that are conscientious in the observance of the Sabbath, the property of the road would be entirely safe in their hands; for no Sabbath-keeper would ruthlessly destroy the property of another. All such men are shut out from taking employment on a railroad, because they cannot break the law of God. The Lord has his own way of vindicating his holy law.
—*Midland.*

GOD'S POWER PREVAILS.

We recall nothing in the history of African missions more surprising than the apparent conversion of many youth in East Central Africa so soon after the establishment of the Board's mission. Ten years have usually been regarded as the period through which a missionary in Africa probably must labor after reaching a native tribe before he may expect to see the first convert. The language has to be learned, the confidence of the people must be secured, and their habits changed, before they will personally accept the Gospel message. Such an experience awaited all the earlier missionaries in South Africa. It has been deemed a marvel that the English church missionaries at Uganda could report, within eight years after their arrival at Victoria Nyanza, a church of more than one hundred communicants. But within two years and a half since the first agent of the Board took up his residence near Inhambane, and within one year from the time he began to teach, he, and those who have joined him, are permitted to rejoice in a spiritual awakening, the genuineness of which they cannot doubt. Our brethren may well say, in the midst of their astonishment and joy, that "no power save that of the Lord of glory could have done this work, and if it is his, it will go on, and nothing shall prevail against it."—*Missionary Herald.*

"THE MASTER HAS COME OVER JORDAN."

"The Master has come over Jordan,"
Said Hannah, the mother one day;
"He is healing the people who throng Him
With a touch of His finger, they say.

"And now I shall carry the children,
Little Rachel, and Samuel, and John,
I shall carry the baby Esther,
For the Lord to look upon."

The father looked at her kindly,
But he shook his head and smiled,
"Now, who but a doting mother
Would think of a thing so wild?

"If the children were tortured by demons,
Or dying of fever, 'twere well;
Or had they the taint of the leper,
Like many in Israel."

"Nay, do not hinder me, Nathan,
I feel such a burden of care.
If I carry it to the Master,
Perhaps I may leave it there.

"If He lay His hand on the children
My heart will be lighter, I know,
For a blessing for ever and ever
Will follow them as they go."

So over the hills of Judah,
Along by the vine-rows green,
With Esther asleep on her bosom,
And Rachel her brothers between.

'Mong the people who hung on His teaching,
Or waited His touch and His word,
Through the rows of proud Pharisees listening,
She pressed to the feet of the Lord.

"Now why shouldst thou hinder the Master,"
Quoth Peter, "with children like these?
Seest not how from morning till evening,
He teacheth, and healeth disease?"

Then Christ said, "Forbid not the children,
Permit them to come unto me."
And He took in His arms little Esther,
And Rachel He set on His knee.

And the heavy heart of the mother
Was lifted all earth-care above,
And he laid his hand on the brothers,
And blessed them with tenderest love.

And He said of the babe in His bosom
"Of such is the kingdom of heaven."
And strength for all duty and trial
That hour to her spirit was given. —*Sel.*

TRAINED ELEPHANTS.

The winter quarters for the animals connected with Mr. Barnum's circus are at Bridgeport, Conn., and the *Standard* of that city gives the following account of one of the trained elephants:

Among the amusing things done by the twenty-one-trained elephants in the Barnum London show, is a scene where one elephant, dressed as a clown, walks into the ring and sits down in a chair. Reaching out his trunk he picks up a dinner-bell on the table in front of him and rings it for dinner. A servant enters with a loaded tray, and places a square meal upon the table. The clown elephant then helps himself gracefully to the various dishes, picks up a champagne bottle filled with water, and empties it into his mouth. He then takes a napkin and wipes both sides of his mouth. The servant removes the tray of dishes, and the elephant, picking up a palm leaf fan with his trunk, leans back in his chair, and leisurely fans himself. Professor Arstingall, the trainer, proposed teaching him to smoke a pipe of tobacco, but Mr. Barnum remarked that his performers and army of employes were men of exemplary character, and his clown elephant should not be permitted to demoralize them by setting them bad examples. While this ludicrous and amazing display of human intelligence is being exhibited, a dozen other elephants are busy in the same ring. Three of them are playing at see-saw, one is rolling a barrel around the ring with his forefeet, another is turning the handle of a large organ, while still others are standing on their heads at the top of high pedestals.

A DOG THAT COULD COUNT.

Old Fetch was a shepherd dog and lived in the Highlands of the Hudson. His master kept nearly a dozen cows, and they ranged at will among the hills during the day. When the sun was low in the west, his master would say to his dog, "Bring the cows home;" and it was because the dog did this task so well that he was called Fetch.

One sultry day he departed as usual upon his evening task. From scattered shady and grassy nooks he at last gathered all the cattle into the mountain road leading to the distant barnyard.

A part of the road ran through a low, moist spot bordered by a thicket of black alder, and into this one of the cows pushed her way, and stood quietly. The others passed on, followed some distance in the rear by Fetch.

As the cows approached the barnyard gate, he quickened his pace and hurried forward, as it to say, "I'm here, attending to business." But his complacency was disturbed as the cows filed through the gate. He whined a little and growled a little, attracting his master's attention. Then he went to the high fence surrounding the yard, and, standing on his hind feet, peered between two of the rails. After looking at the herd carefully for a time, he started off down the road again on a full run. His master now observed that one of the cows was missing, and he sat down on a rock to see what Fetch was going to do about it. Before long he heard the furious tinkling of a bell, and soon Fetch appeared, bringing in the perverse cow at a rapid pace, hastening her on by frequently leaping up and catching her ear in his teeth. The gate was again thrown open, and the cow, shaking her head from the pain of the dog's rough reminders, was led through it in a way that she did not soon forget. Fetch then lay down quietly to cool off in time for supper.—*E. P. Roe, in "St. Nicholas Dog Stories," St. Nicholas for May.*

MAMMA, ARE YOU A CHRISTIAN?

An influential lady, the wife of a promising lawyer in C——, who had been under deep conviction for several days, gave the following account at our prayer meeting of her conversion:

Last evening my little girl came to me and said, "Mamma, are you a Christian?"

"No, Fanny, I am not."

She turned and went away, and as she walked off, I heard her say: "Well, if mamma isn't a Christian, I don't want to be one." And I tell you, my dear friends, it went right to my heart, and then and there I gave myself up to Christ.

In the language of that little child, "Mamma, are you a Christian?"—*Words of Life.*

If you set out in life to keep your children's body clean, healthy and comfortably clothed, their hearts pure and their minds trained for the work in life, whatever that may be, your strength will not give out. But if you propose to dress them æsthetically or fashionably, to fill your house with bric-a-brac, to eclipse your friends in your balls or brilliant little dinners, to attain this or that social success—no strength has ever been promised you for any such work.

TEMPERANCE.

A FREE ADVERTISEMENT FOR "THE BACCHUS."

If a paper entitled "The Murderer's Journal" should present itself and state that it comes "to fill a long-felt want;" that these are times demanding the greatest personal liberty, and that the "associated murderers" desire to lay before the great American people the necessity of adopting the most scientific methods of killing people, as well as the necessity of murdering a stated number of people each month, the result would be that considerable interest might be taken in the matter. Even the religious journals would consider the subject in carefully prepared editorials; sermons would be preached; public meetings held; the people would arise in their might, and the "associated murderers" would find themselves enjoying their personal liberty in a space measuring about 7x4 feet.

If a druggist accidentally gives out morphine instead of quinine, and the patient dies, there is an immense amount of newspaper talk, lawyer's talk, and damage suits; but the same druggist can sell whisky, vile with belladonna, opium, stramonium, or coculus indicus, to a man for whose crazy actions or even deed of murder following, no one but the drinker is held responsible.

"The Bacchus Publishing Co."—that sounds well, doesn't it? *Bonfort's Wine and Spirit Circular* says concerning this new journal:

BACCHUS.—A particularly lively new member has just taken its place in the ranks of trade journalism. *Bacchus* yeleped, and profusly illustrated, it proclaims its intention "to wage war against shams of all descriptions, whether political, social, theological, national, state or local." The illustrations are very good, the letter-press admirable and the editorial work ably done. We have no doubt that the paper will be a very valuable reinforcement to the little army that is fighting the formidable hosts of prohibition.

We particularly admire the modesty of this editor —"the littly army" *vs.* "the formidable hosts of prohibition!" Poor little innocent dears! what a pity they have to be annoyed.—*Union Signal.*

THE BARBER'S TEMPERANCE LECTURE.

There are many temperance lectures which are not delivered in public places; and a good many plain, sensible people say things on the subject which are quite as well worth remembering as the most eloquent addresses of eminent temperance orators. When men will look facts in the face they will find abundant reasons for letting strong drink alone.

Two colored barbers were together in a shop. One was a youug man; the other was old. The young man took off his apron and started out of the door.

"Yo's gwine to get a drink, Jim?" asked the elder.

"Dat's what I'm gwine to do."

"Go and git yo' drink. I yoost ter do de same ting when I wuz young. When I wuz fust married dah wuz a gin mill next to de shop wha' I wucked, and I spent in it fifty and sebenty cents a day outen de dollah an' a half I earned. Wal, one mawnin I went into de butchah shop, and who shood cum in but de man wat kep' de likker shop.

"'Gib me ten pounds po'terhouse steak,' he said.

"He got it and went out. I sneaked up to de butchah and looked to see what money I had left.

"'What do you wan'?' said the butchah.

"'Gib mee ten cents wuff o' libber,' wuz my remark.

"It wuz all I could pay fur. Now you go and git yo' drink. 'You'll eat libber, but de man wat sells yo' de stuff will hab his po'terhouse steak. De man behin' de bar eats po'terhouse steak—de man in front eats libber. I ain't touched de stuff fo' thirty years, and now *I am eatin' po'terhouse steak myself.*"

If a man wishes to make the rumseller rich and himself poor; to feed the rumseller luxuries while he starves his own children; if he desires to dress the rumseller's wife in velvets and his own wife in rags, and rob his own wretched, bare-footed children that he may adorn and beautify the family of the rumseller, there is only one thing necessary, and that is, let him drink strong drink. He will find that these greedy rumselling cormorants will take everything he earns, and leave him a wretched outcast, while they revel in luxury and waste the substance that belongs to the poor and suffering.—*Safeguard.*

"DON'T FEEL LIKE AXING HIM."

The real reason why persons do not forsake sin is, they *do not really want to.* They are not quite willing to give up every idol, to cut off the right hand and pluck out the right eye. They do not honestly ask the Lord to help them, because they are not quite ready to be helped. They do not pray for deliverance, because they are not fully ready to be delivered.

Miss Helen Jackson tells the following story of her temperance work among the Southern freedwomen:

"A colored sister in the church, one who helped me a great deal last year, was greatly addicted to wine, and was, moreover, a woman of much influence in the church, many members of which were very intemperate. A few days ago I went to her house and read the Bible to her. She told me she did not drink wine any more. She said: 'I thought I couldn't do without it, but I axed de Lord to make me stop, and I just worried him until he did. Then I drinked beer in de place of wine; but I didn't want to, and I studied 'bout dat a heap, and I knowed if I axed de Lord he would make me stop, for he's de same God. So I did ax him, and I stopped drinkin' de beer. Now,' she says, 'dere's one ting more—dat's terbacker. I know de Lord will help me to stop, but I *don't feel like axing him* as I did afore.'"

NOTES OF THE TEMPERANCE CONFLICT.—The *Canada Citizen* gives the following summary of the counties which have adopted the Scott act:

"Nova Scotia has eighteen counties and one city, of which thirteen counties have adopted the act.

"New Brunswick has fourteen counties and three cities, of which nine counties and one city have adopted the act.

"Manitoba has five counties and one city, of which two counties have adopted the act.

"Prince Edward Island has three counties and one city, all of which have adopted the act.

"Ontario has thirty-eight counties and unions of counties and ten cities, of which twenty-five counties and two cities have adopted the act, and in five counties and three cities agitation has been started in its favor.

"Quebec has fifty-six counties and four cities, five counties of which have adopted the act.

"British Columbia has five parliamentary constitueneies, none of which have adopted the act."

RELIGIOUS NEWS.

—A missionary meeting at Roanoke, Ind., was addressed by Rev. D. F. Wilberforce, a native African, educated in this country, and ready to return to his field at the United Brethren Mission, West Africa. A collection of $300 was taken.

—The general conference of the Southern Methodist church is now in session in Richmond, Va. It opened on the 5th of May. The membership has increased in the last few years over fifty thousand. The membership is 996,994.

—Dr. Lansell, the English missionary, in a single recent year, distributed no less than 56,000 Bibles among the exiles in Siberia.

—The Episcopalians of this country are making an effort to raise a missionary fund of $1,000,000 in commemoration of the centennial of their church in America. They feel encouraged by the progress so far made.

—Within two years twenty Methodist missions have been planted and eleven mission churches erected in Chicago, at a cost of $58,000 for lots and buildings, and $18,005 for support of Sunday-schools.

—The *Missionary Review* brings together various recent gifts and legacies for benevolent purposes from donors in this country and Great Britain, mostly for home and foreign missions, amounting in all to over $1,500,000.

—Bishop Warren tells the missionary secretaries "the 100,000 new members thronging our doors the past three months is God's response to our effort for a million for missions. If we bring in all our tithes, neither the church extension society nor the people can get church room enough te receive the blessing."

—The Presbyterian Theological Seminary at San Francisco has received a gift of $50,000 from W. S. Ladd, of Portland, Ore., for the endowment of a chair.

—Thirty-five years ago it was the crime of high treason in Italy to possess the Bible. Now Bible depots are established in every Italian city.

—During a recent visit to New York, Dr. John A. Broadus secured $60,000 for the erection of buildings at Louisville, Ky., for the Southern Baptist Theological Seminary.

—The late John Antonides, of Flatbush, L. I., bequeaths $25,000 in trust to the General Synod of the Reformed church in America, to be known as the John Antonides Scholarship Fund, the income of which is to be used in aiding "poor, pious, worthy young men, who are preparing for the Gospel ministry in the Reformed church." He bequeathed also $26,000 for other religious objects.

—The German Theological School, of Newark, N. J., has received a legacy of $1,000 from the late Mrs. E. K. Williams, of Vernon, N. Y.; $6,000 from Thomas Williams, of the same place, and $10,000 from the Synod of New Jersey.

—Thomas Horan bequeaths over $40,000 to charitable institutions. Have you yet made your will in favor of God's cause? Perhaps you had better give it before you die, and see yourself that it gets into the right hands.

—Mrs. Van Cott, the evangelist, is reported to have recently said that during the past seven years she delivered 1,978 sermons, conducted 5,094 meetings, spent 8,446 hours in churches, written 8,199 religious letters, brought 12,667 seekers to the altar, traveled 71,270 miles, received 4,330 converts on probation, and baptized 1,086 persons. She was born in 1830.

—The British and Foreign Bible Society has proposed to the American Bible Society that they cooperate in the production of a new version of the Bible in Spanish.

—The students of Rensselaer Polytechnic Institute, Troy, N. Y., under the lead of a son of Gen. O. O. Howard, recently voted that no liquors should be furnished for grand marshal night by assessment on the students, as has usually been done, but that any one desiring them must furnish them for himself.

—There is at present a very strong movement toward a union between the United Church of Christ in Japan and the Congregationalists in this country. The movement originated with the natives themselves, but finds great favor with the foreigners also. The Congregationalists are already a strong body, and so is the United Church of Christ in Japan. The former comprises the results of the operations of the American Board in this country, and the latter the result of five missionary societies, namely, that of the American Presbyterian, the Southern Presbyterian, the Scotch Presbyterian, the Dutch Reformed and the German Reformed. The desire for union, however, is not confined to the two denominatians just named. There is a strong desire, also, in the Methodist Episcopal mission, the Canada Methodist mission, and that of the Evangelical Association for a union of the Christians of these churches in Japan. This desire, moreover, is not a dormant one. A co-operative union has just been formed between the Canada Methodist mission and that of the Methodist Episcopal church in their theological school work, and an invitation has been extended to the mission of the Evangelical Association to become a partner in the union.—*Missionary letter from Japan.*

—Great gifts to foreign missions are reported in many churches. Trinity church, Boston, raised $4,400 the other Sunday, and Dr. Cuyler's church $4,600 in the regular collection; and many smaller churches have more than doubled their gifts to this cause.

—The Baptists of Topeka, Kansas, have sent a greeting to their fellow members throughout the country, in which they affirm the success of prohibition in Kansas. They say: "Not a legalized place for the sale of liquor as a beverage in all our eighty thousand square miles of territory. In four years we have driven the saloons out of nearly three hundred towns and cities of the State. We have seventy-five counties without a saloon, and for this token of divine favor we return gratitude to Almighty God. There are but three cities in our State that openly violate the law. Two of them are on the banks of the Missouri river, the other near the Colorado line, all on the border of States unfriendly to the prohibition laws; but at these places the State and county officials have commenced prosecutions, and they will soon have to submit to the inevitable."

—Bishop Taylor writes as follows from Africa: In the past few months I have commenced two chains of missions, beginning on the Atlantic coast, to be extended inland year by year, locating stations about fifty miles apart. This year I expect, under the leadings of the divine Spirit, to start two more. The great difficulty is in getting in; after that we can send in recruits yearly without going in person to settle them.

—The "Conscience Fund" at Washington begun in 1827, now amounts to $220,000, and is increasing every year.

—Rev. Dr. Jessup, of Beirut, reports that a numerous body of Mohammedans in a Syrian city are reading the Bible, have rejected the Koran, and profess belief in Christ.

—Twenty-two students connected with the Kioto Training School were to be received in March by the Second church, Kioto, Japan, on confession, while the Third church was to receive eighteen persons from the city.

—Samuel P. Jones and Samuel W. Small, evangelists, opened their meetings in Baltimore on May 2 before audiences of 5,000 or more people.

—Bishop Littlejohn has resigned the care of the European churches belonging to the American Episcopal body, and the Bishop of North Carolina has taken his place.

—The fifth general conference of the colored Methodist Episcopal church of America is now assembled in Augusta, Ga., Bishop W. H. Miles of Louisville, Ky., presiding.

—The Rev. George E. Reed, D. D., pastor of Hanson Place Methodist church, Brooklyn, has been made president of the New York Preachers' Meeting, in place of the Rev. John Johns, resigned.

—At a Cincinnati interdenominational meeting of colored ministers held a week or two ago, resolutions were passed deprecating the general Sabbath desecration in visiting places of public amusement, and resolving to preach from time to time special sermons against the practice.

—The handsome new Tabernacle Presbyterian church of Philadelphia, of whose congregation the Rev. Dr. Henry C. McCook is pastor, was dedicated on May 2 with impressive ceremonies. The edifice has cost $207,945.80, and there is not a cent of debt upon the new structure.

—The Rev. E. F. See, who has resigned his pastorate in Albany to become general secretary of the Brooklyn Young Men's Christian Association, received a hearty welcome and reception on the evening of May 5 from many prominent Brooklyn people interested in the work of the association.

—Revival meetings have been in progress in Sardis, Miss., since the last week in January. The first services were held in the Presbyterian church, a large ingathering being the result. Then the Baptist church was opened for similar meetings, with similar results; and soon the Methodist church entered into the campaign. The result is the conversion of from one hundred and fifty to two hundred persons. The saloons have been closed, and the town has been profoundly affected.

—The churches connected with the Presbyterian Union in Japan have increased their membership 80 per cent in two years. The number is now over 4,000. At this ratio there will be in ten years over 75,000 church members.

—According to the *Churchman*, no workman that belongs to a labor union can now consistently solicit aid from charity organizations.

—The Presbytery of the Indian Territory reports for the past year an increase of 24 per cent in churches, 33 per cent in church membership, 62 per cent in Sunday-school membership, and 25 per cent in the total amount of contributions. A very satisfactory showing, indeed! The present openings for promising church and school work far exceed the means at command to occupy.

—There are in the American Episcopal church fourteen sisterhoods and two well-established orders of deaconesses—one in Long Island and one in Alabama. In the Church of England, twenty-five sisterhoods and eight orders of deaconesses are reported.

—In the theological seminary of Richmond, Va., sixty-two colored men are studying for the ministry.

—In one section of Minneapolis there are thirteen houses of worship, eleven of which are Scandinavian, in only one of which is the English language spoken. Most of them are full at every service, three of them holding 1,500 people each.

—There are seventy-four Protestant Episcopal churches in this city and ten missions, with an aggregate of 29,493 communicants—a gain of eleven churches and 17,354 communicants during the past twenty years.

—The First Congregational church of Minneapolis, Minn., lost its house of worship by fire Sunday afternoon, May 2. Insurance will cover a large part of its value. The pastor of this church, the Rev. J. L. Scudder, had just left for his new charge in Jersey City.

—Joseph Cook is resolved "to fight rum, tooth and nail," and he advises Prohibitionists to accept no compromise.

—Omaha has Dr. John Hall's son among its pastors, and Kansas City has the son of Dr. Philip Schaff, of Union Seminary.

—Arrangements have been made in Syracuse, N. Y., for a business-men's prayer-meeting, to be held daily from 11:45 A. M. to 12:15 P. M, in the chapel of the First Presbyterian church.

—Reports from all sections of Kentucky, and, in fact, throughout the Southwest generally, point to a deep religious movement. Nearly all the churches are holding special services with most gratifying results.

—As the result of Mr. Moody's efforts in the Young Men's Christian Association rooms, Brooklyn, there has been a large accession of membership. Meetings have been continued with success under the Rev. Mr. Bliss.

—A Pastor's Alliance, comprising twenty-seven pastors of the District, has been formed in Washington, D. C., to assist the authorities in enforcing the laws and securing proper legislation, especially for Sabbath observance.

—The public recantation of a well-known infidel was read from a Maine pulpit, on Feb. 14th. He is an aged man, who has always gloried in being called an infidel. Having been enlightened by the Holy Spirit, he caused to be read in the Methodist pulpit, in Pembroke, a declaration signed by him, in which he said: "I desire now to counteract the evil that I may have caused. I believe for a person to live and die happy he must believe in the Lord Jesus Christ as recorded in the Scriptures."

—At the State convention of Young Men's Christian Associations of New York, held at Elmira, it was mentioned that a corps of the White Cross Army, for the promotion of personal purity among young men, was organized about one year ago, and now numbers 567 young men, the object of which is to seek to influence young men of their acquaintance to treat women with respect, to put down, as far as they may be able, indecent language and coarse jests, to maintain the law of purity as equally binding upon men and women, and to endeavor to fulfil the command, "Keep thyself pure." Those who are brought into very close contact with young men can appreciate in some measure the urgent need of special efforts in this direction by a special agency, such as the association has wisely created.

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from May 17 to May 22, inclusive:

E H Caylor, E P Sellew, Mrs J M Byers, Emily Brooks, P Hanser, Eliza Tuttle, B F Forber, H Preston Sr, J A Van Eps, R Mansfield, H Cope, J Levingston, Mary A Dodge, W Hoverstock, J R Sharp, R Wait, D Ferson, L M Samson, Rev W Fenton, J M Kent, R W Lyman, Rev B M Amsdon, A A Johnston, P Kirbs, H P Marks, C McMillan, Chloe E Potter.

Orders for "Masonic Outrages" have been received from the following:

James C Allix, Chas T Collins, Wm H Robbins, Jas Rignold, W H Parker, Mrs Rufus Parker, and Jno Hines.

How many more shall we hear from before another week closes?

We wish to add many more names to this list. Send your names and post-office address with the money. We cannot open a book account, as would be necessary if we did not require money in advance. When your name and money is received your order is at once entered in the shipping book and you will receive the book as soon as we can get it out. We hope to issue it by the middle of June, but cannot say positively how soon. It is being compiled by Rev. H. H. Hinman as fast as his other duties will permit.

We want one thousand orders in advance. Send in your names.

The advertisement for back numbers of the *Cynosure* has met with a liberal response, and is no longer needed. Our thanks are due to the following named friends for their kind response to our request: Mrs E A Rowley, Mrs R Park, Miss Laura Thompson, Sam'l H Davidson, J R Dennison, L W Rhodes, Jno Ball, W D Clay, S F Fisher, and Chas R Morsman, O M Lewis.

"MASONIC OUTRAGES"

will be issued by the National Christian Association about the middle of June. All orders received before its issue will be filled at 20 cents per copy. Many have urged that this pamphlet be issued, and now that the work has been undertaken, your sanction in the shape of orders will be encouraging.

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MARKET REPORTS.

CHICAGO.

Wheat—No. 2			76
No. 3	66		67
Winter No 2			87
Corn—No. 2			36½
Oats—No. 2	28	@	35
Rye—No. 2			60
Bran per ton	8 00	@	9 00
Flour	2 00	@	3 00
Hay—Timothy	8 00	@	10 00
Mess pork per bbl	8 50		9 00
Butter, medium to best	13	@	17
Cheese	05	@	11
Beans	1 10	@	1 15
Eggs	8½		09
Seeds—Timothy	1 65	@	1 70
Flax	1 03	@	1 04
Broom corn	06	@	12
Potatoes	30	@	45
Hides—Green to dry flint	06½	@	14
Lumber—Common	11 00	@	18 00
Wool	12	@	29
Cattle—Choice to extra	5 00	@	6 00
Common to good	2 25	@	5 75
Hogs	2 60	@	4 25
Sheep	3 25	@	6 00

NEW YORK.

Flour	3 20	@	5 25
Wheat—Winter	81	@	98
Spring	90		91
Corn	40	@	45
Oats	36	@	46
Mess Pork	9 50	@	11 00
Eggs			12½
Butter	18		35
Wool	13	@	37

KANSAS CITY.

Cattle	2 40	@	5 60
Hogs	2 00	@	4 20
Sheep	3 00	@	5 20

ANTI-LODGE LYRICS.

Sing the Reform Into the Hearts of the People!

One of the most popular books against lodgery is the latest compilation of

George W Clark,

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For seven months—from August 15 1885, to March 16, 1886,—we were not without good celery, white and crisp; for five months we had an abudance for a large family. As this supply was raised in a common graden, with no special soil or appliances, for home use only, a plain statement of how it was done may be of service to those who suppose the culture too difficult for prentice hands. The ground was ploughed the latter part of April, soon as dry enough; planted to Little Gem peas, in rows four feet apart. When fairly up they were cultivated, and Early Ontario potatoes planted in rows between the peas, except that two spaces were set with early celery for summer use, 100 plants. The last week in July alternate rows of potatoes were dug, and rows of celery set eight feet apart, 300 plants, for fall use. About August 10, 200 plants for winter use were put out. This last planting should have 300 plants to make a full supply for winter and spring for a family of ten to fifteen. The plants were set six inches apart in the row: eight inches would be better where the ground is made as rich as it should be.

As the soil was not more than ten inches deep and underlaid with clay, I made it deeper by throwing out for the celery rows about six inches of top soil and then six inches more, keeping them separate. I then filled the trenches nearly full with top soil, well-rotted manure, hen manure, and wood ashes, mixing them thoroughly. The trenching would not have been necessary had the soil been sufficiently deep and rich for the roots, which run very deep in good soil. With exception of the plants intended for winter, the celery was banked up gradually as it grew. At the first banking, the ground was first loosened with a hoe, then each plant taken separately in the left hand and dirt enough drawn close around it with the right hand to hold the leaves together and upright. Afterward more earth was brought up to the plants, from time to time, with hoe or spade. The plants for winter were dug in early November and packed close in a trench one foot wide and as deep as the plants are high. The soil was filled in close to the plants at the sides, and the plants covered with leaves six inches deep. In December as many more leaves were put over. With this protection the celery kept well.—*Prof. C. H. Dann.*

If a plow or other steel implement has become very rusty make a mixture of half a pint of oil of vitriol poured slowly into a quart of water, and apply to the rusted metal Wash off with water and scour in the usual manner. It is better, however, not to let any implement get rusty.

At the Canadian Experimental Station it has been determined that feeding timothy without much clover had a tendency to dry the flow of milk in winter.

The shallow-rooted timothy and deep-rooted clover feed in different depths of soil, and hence go well together. Mammoth clover ripens more nearly with timothy than medium clover, but its stems are coarser and not liked by farm stock except swine.

There is a bill before the House Committee of Agriculture for taxing butterine and it associates. On the other hand the assemblies of the Knights of Labor of New York and Brooklyn have passed, and forwarded to Washington resolutions approving the manufacture and use of these articles, thus antagonizing the butter-producing interests.

The *New Englander* gives a plan for preventing crows from pulling corn. It is to soak the corn in a weak solution of copperas (sulphate of iron) twenty-four hours before planting. To make it easy to drop, and to prevent it from injuring the hands, rub the corn in gypsum or plaster. This method, it says, will prevent crows from destroying the corn and save the farmer much annoyance and labor.

An Idaho paper says that now the country west of the Rocky mountains must be given the palm for producing the best and finest horses to be found anywhere in the world. It is also remarked that it costs no more to raise a horse that is worth from $100 to $300 or more than it does to raise a $40 cayuse; besides good horses command a readier sale than poor ones, and in numberless ways the advantage is in raising good horses.

The Boston *Cultivator* gives the following as among the new or less known points on insecticides: Mix pyrethum with four or five parts of flour. Gas lime water for the cabbage worm is made by rubbing the inside of a cask with a spoonful of gas lime and filling the cask with water. Burning straw over the strawberry plants for the tarnished plant bug has proved quite successful. The effectiveness of the pyrethum is increased by the addition of alcohol.

The Wisconsin Agricultural Experimental station has been testing potatoes. The Pearl of Savoy yielded 309 bushels to the acre; E. Sunrise, 316; Crane's Potentate, 302; Alexander's Prolific, 327, down to Garfield, 226. This yield was of large potatoes. A test of quality was also made with the following result: Extra: Alexander's Prolific, E. Harvest, E. Sunrise, Fine E. Ohio, White Star, E. Illinois, E. Maine and Garfield. Good: Crane's Potentate, Corliss Matchless and Rural Blush. Poor: Mammoth Pearl and American Giant.

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HOME AND HEALTH.

A NEW SACCHARINE SUBSTANCE.

A new sweetening agent has been produced from coal tar. It is known to chemists as "benzoyle sulphuric imide," but it is proposed to name it "saccharine." The discoverer is Dr. Fahlberg, and its preparation and properties were recently described by Mr. Ivan Levinstein at a meeting of the Manchester Section of the Society of Chemical Industry. Saccharine presents the appearance of a white powder, and crystallizes from its aqueous solution in thick, short prisms, which are with difficulty soluble in cold water, but more easily in warm. Alcohol, ether, glucose, glycerol, are good solvents of saccharine. It melts at 200° C., with partial decomposition. Its taste in diluted solution is intensely sweet; so much so, that one part will give a very sweet taste to 10,000 parts of water. Saccharine forms salts, all of which possess a powerful saccharine taste. It is endowed with moderately strong antiseptic properties, and is not decomposed in the human system, but eliminated from the body without undergoing any change. It is about 230 times sweeter than the best cane or beet-root sugar. The use of saccharine will therefore be not merely as a probable substitute for sugar, but it may even be applied to medical purposes where sugar is notpermissible. One part of saccharine added to 1,000 parts of glucose forms a mixture quite as sweet as ordinary cane sugar. The present price is 50 s. per pound, but although very high, this is not prohibitory, as its sweetening power is so great; but it is very probable the cost of its manufacture will soon be very considerably reduced. This new compound will be of great interest, for not only is it perfectly wholesome, but it possesses, in addition to its intensely sweet taste, decided antiseptic properties.

MAKE HOME CHEERY.

If you wish your children to stay at home, give them a home to stay in. Make it cheery and healthy. If you do not wish to be miserable yourself, and make others around you unhappy, take care of your health. If you want your wife to fade away like "the last rose of summer," put her in a dark kitchen on the shady side of the house, and let her clothe her parlors in perpetual gloom; but if you want health, let in light. It is better to have faded carpets than to have faded cheeks.

Our old friend, Giles Dayton, used to say, if he was going to build another house, he would not have a window in it; for when a house was furnished with windows, the women wanted shutters and blinds outside, and two or three thicknesses of cloth and paper within to shut out the light; and he would just board up the windows to begin with, and so save all the trouble.

We believe in windows. We know a family which moved into a house which was said to be very light and pleasant; but before many weeks had passed they had holes enough knocked through the walls to put in a dozen more windows, and they found comfort and profit in the change.

The pestilence "walketh in darkness." If you want health, down with shades and curtains, and fill the house with light, and so drive out disease and death.

"But we must keep the shutters closed to keep out the flies."

Oh, yes! the flies show excellent judgment. They usually know enough to keep out of a dark room. They value their health too highly to live in a charnel-house. Dark houses are excellent places for funerals; and wise flies know enough to keep out of them; but can men and women enjoy good health living in places where flies will die? God bathes the world in light. Let us be thankful for it, and walk in the light while we have it.

TALK TO THE CHILDREN.

Children hunger perpetually for new ideas. They will learn with pleasure from the lips of parents what they deem drudgery to study in books; and even if they have the misfortune to be deprived of many educational advantages, they will grow up intelligent people. We sometimes see parents who are the life of every company they enter, dull, silent, and uninteresting at home among their children. If they have not mental activity and mental stores sufficient for both, let them use what they have for their own households. A silent home is a dull place for young people—a place from which they will escape if they can. How much useful information, and what unconscious, but excellent moral training in lively, social argument. Cultivate to the utmost the art of conversation at home.

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It is a hair pillow, with reservoirs of evaporating liquid, the fumes or vapor of which is inhaled all night long, whilst sleeping as usual, and without any discomfort. It is used only at night, and is perfectly safe to the most delicate. There is no stomach-dosing, douching or snuffing; but just as a smoky lamp will leave a deposit on a whitened wall so the PILLOW-INHALER, for say *eight hours at a time,* spreads a powerful healing balm or salve on the inflamed inner coating of the diseased air-surfaces, from the nostrils to the bottom of the lungs, and hence into the blood. Old-fashioned inhalation, through a tube, for a few minutes a day, sometimes cured. Think of eight hours constant action, on the same principle, but intensified a hundred-fold! There are no pipes or tubes. The medicine is *breathed in, not swallowed,* and goes right to the diseased parts.

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"LUCILLE VERNON" is evidently not an ideal sketch, but the fictitious names used represent to a great extent real men and women of flesh and blood. The characters of many of them are by no means attractive, but are perfect counterparts of querulous, obstinate and parsimonious professors who are thorns in the flesh of many a pastor in all the churches. But as in all the churches, there were also good and true men and women at Lansington, who upheld and encouraged the pastor. * * * In its author will be recognized the worthy pastor of the First United Presbyterian Church of Chicago, and a welcome contributor to these columns.—*United Presbyterian.*

The heroine, who becomes the bride of the pastor of the church at Lansington, is a wonderful exemplification of how a woman who is a true wife and help-meet may throw her life and energies into the great work of saving souls; aiding, by gentle words and sympathy, wise counsel and brave endurance, the husband having charge of a congregation where the Demon of Misrule held full sway. We follow with interest the history of the wife and husband through their hours of despondency and discouragement to the happy ending, where religion, harmony and peace have gained the ascendency and the good man and wife find their reward.—Pittsburgh *Daily Telegraph.*

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NEWS OF THE WEEK.

WASHINGTON.

The remarkable event in Congress during the past week was the passage of the Scientific Instruction Bill, requiring all schools in the District of Columbia, and all others aided by the United States funds, to give instruction on the physiological effects of alcohol and narcotics. The bill had previously passed the Senate.

The House has defeated the Senate amendment to the mail service bill, which appropriated $800,000 annually to ocean steamers, conveying the mails to the South and Central American States.

There are now 400 nominations ramaining unconfirmed before the Senate, about 175 having been confirmed and thirteen rejected. The Senate is clearing up the calendar as rapidly as possible and will make a clean thing of it within a few weeks.

The President has transmitted to Congress a communication from the Secretary of State, recommending additional legislation for the repression of the opium traffic, in accordance with the supplemental treaty with China, which went into effect in 1881.

In the House of Representatives a bill to establish a sub-treasury at Louisville was adopted by a decided majority.

The House Committee on the Judiciary instructed Chairman Tucker to report favorably, an amendment to the Constitution declaring polygamy unlawful.

Dr. V. T. McGillicuddy, who has been for many years in charge of the most important and troublesome of all the Indian agencies at Pine Ridge Agency, was on Saturday summarily removed from office by the Secretary of the Interior.

One of the topics considered at the Cabinet meeting, was the seizure of American fishing vessels by the Canadian authorities for alleged violation of custom laws.

The President has signed the bill providing for the study of the effects of alcoholic liquors upon the system, in the schools of the Territories.

Secretary Bayard has sent a cable dispatch to Minister Pendleton, expressing sympathy with him in the bereavement caused by Mrs. Pendleton's death.

COUNTRY.

The aerolite which fell Sept. 14, 1885, has been discovered near Claysville, Pa., by Professor Emery, of William and Mary College. The aerolite weighs 200 tons.

An association of textile manufacturers, representing a capital of $250,000,000, has been formed at Philadelphia with the object of affording each other protection in strikes, establishing fair and uniform wages, arbitrating differences with employes, etc.

The Board of Police Commissioners of Boston has decided that on and after June 6th all barber shops in the city must remain closed on Sunday.

The Grand Jury at Belleville, Ill., Wednesday, refused to indict the deputies who shot and killed six persons during the labor troubles at East St. Louis, and the deputies were set at liberty.

A dispatch from Cleveland cites a prominent Knight of Labor as saying that the Hon. James G. Blaine, of Maine, is a member of a local assembly of Knights of Labor at Augusta.

The Ohio Legislature adjourned Wednesday, to Jan. 4 next, but none of the Democratic absentees put in an appearance.

Mrs. Alice Pendleton, wife of the American Minister at Berlin, was thrown from her carriage in Central Park, New York, Thursday, and killed.

It is reported that a mob visited the house of Martin Irons at Sedalia, Mo., Thursday night, for the purpose of notifying him to leave the city; but he had been warned of the intended visit, passed the night at the house of a friend, and left Friday morning for parts unknown.

Riel's rebellion in the Northwest cost Canada $4,700,000, and the casualities were twenty six men killed and 206 wounded.

Brooks, alias Maxwell, on trial at St. Louis for the murder of Preller, has confessed that Preller died while he was performing an operation of a secret nature on him; that he (Maxwell) became frantic at the sight, and that the stripping of the body and other acts were performed while he was in a partially demented condition from the excitement and the use of intoxicants.

Ex-Alderman Jaehne, convicted of bribery in connection with the Broadway Surface Railroad, was on Thursday sentenced, by Judge Barrett, to State's Prison for nine years and ten months.

Professor Timothy Dwight was Thursday unanimously elected President of Yale College, to succeed Dr. Noah Porter.

The bill permitting the women to practice law has been signed by the Governor of New York.

A strike is threatened in the Belleville (Ill.) mining district. The men complain that they average but $4 or $5 per week; that they often go to work hungry; that their families lack food, and that their children are kept from church and school owing to the rags by which their bodies are partially covered.

Fears of rioting in connection with labor troubles having passed away, the troops camped near Cincinnati were, Tuesday, ordered home.

The Grand Jury at Hillsboro, Mo., have returned indictments against fifty-nine of the late railroad strikers. Only four persons have been arrested, the others having escaped.

The bill restoring the Congressional district boundaries of 1882 was passed Monday by the Ohio Legislature.

John Deere, President of the Plow Works, at Moline, died at his home, in that city, Monday evening.

It is reported that at the next meeting of the Milwaukee Common Council an ordinance will be introduced to repeal the eight hour rule, which was passed with "a hurrah" a few weeks ago.

Schiller, the great German poet, was honored by his countrymen in this city, who unveiled a magnificent monument to him in Lincoln Park.

The fishing schooner, Ella M. Doughty, Portland, Maine, was seized Monday, by the authorities at Englishtown, Nova Scotia, for alleged infraction of the Canadian fishing laws.

FOREIGN.

Queen Christiana, of Spain, Monday, gave birth to a son. Madrid was illuminated in the evening in honor of the event.

In the House of Commons, the bill providing for the election by ballot of the poor-law guardians in Ireland was passed to a second reading, the Orange members bitterly opposing the motion.

M. Rosseau, the delegate appointed by the French Government to inspect the work on the Panama Canal, has presented a report denying the correctness of the company's flattering statement.

The Pope has written a personal letter to Emperor William, thanking him for his efforts toward the restoration of peace between church and state.

London Orangemen have decided to issue a manifesto, appealing to the lodges of their order throughout the world, appealing for funds to oppose home rule.

Lord Salisbury addressed 5,000 Conservatives at Her Majesty's Theater Wednesday afternoon, the meeting being held under the auspices of the Primrose League.

Cholera is reported to have broken out in the French sea-coast village of Bretagne and in the city of Marseilles.

Ten new cases of cholera, and eight deaths from the disease are reported from Bari, and seven new cases and two deaths from Venice.

The government of Switzerland is taking active measures to put an end, in that country, to the propagation of the doctrines of the Mormon church. Numerous arrests of Mormon missionaries have been made, and it is probable that more will follow.

Forty-three socialists have been arrested in Munich, and they will be charged with forming a secret society.

The Pasteur institute fund, in London, has reached $150,000.

Terrific storms have passed over France, causing a loss of over 1,000,000 francs and much injury to people.

In Rome there were three deaths from cholera in twenty four hours.

The recent anarchist assassination in Chicago is bearing fruit throughout Europe, especially in Germany. In Berlin the socialists are forbidden to gather on the streets.

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DR. JONES' RED CLOVER TONIC

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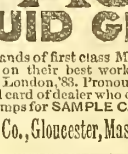
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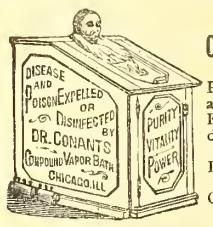
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The pastor of a Congregational church in this vicinity, who is represented as being "fond of a cigar, a joke, and a good time," has been requested, by a letter signed by seven out of eight of his church committee, to resign his pastorate because of alleged inefficiency. This he peremptorially declines. They have proffered him the payment of his salary to the end of the year, but he does not propose to accept the bread of idleness. He evidently thinks he is persecuted, but he seems to forget the admonition of the Master, "When they persecute you in one city flee into another."

At this time more than a hundred degrees of Masonry, constituting over half a dozen rites, are claiming attention, each organization assuming that it has something valuable to impart; some from one source and some from another; while most of the time many of them are occupied with internal uproar over the authenticity of pretended documents purporting to have been issued by some self-assumed authority, as though it could make any difference in the value of their establishment, whether the original pronunciamentos were forged or not. Preposterous legends and astounding titles, with all the other "modern improvents" necessary to high degree outfit, can be fabricated now with as little expense as at any former time, and made genuine, if that is any object, without difficulty.—*Victoria Freemason.*

We notice that in several cities there is a movement among the barbers to secure to themselves a Sabbath of rest. Sometime since their labor union in Washington, D. C., voted to strike against Sunday work. More recently the barbers of Boston have petitioned the city government to enforce the law against keeping open barber shops on Sunday, and, we believe, they have secured exemption from Sunday labor. We wish to commend their example to other artists and mechanics. No employer has a right to demand any labor not needful as a work of necessity or mercy. In insisting upon a Sabbath of rest all laborers will promote their own highest good, and secure the sympathy of all well-disposed citizens.

It would be reasonable to suppose that the most veterate sitter would, after more than twenty years, grow weary of brooding over addled eggs. But Rev. Dr. Palmer, of New Orleans, said at the late meeting of the General Assembly of the Presbyterian church South, that the reasons for separation from the Northern church are just as strong now as when the vision took place; that the Northern church had condemned slavery and the doctrine of State rights, and had never repented of and confessed their great sin. He held that the church had no right to express convictions on such questions. One would suppose that after a lapse of twenty-five years the pleadings of Dr. Palmer *for* slavery and the declaration of the General Assembly *against* rebellion, might be remanded to the pages of history and the last of the severed links of the Union be re-united.

Irish revolutionists have held a secret conference in Boston and say that in the event of a war with Great Britain, they can furnish about 30,000 troops, duly armed and drilled for the conflict. We do not doubt it, and we have reason to believe that besides these, there are numerous other bodies of men armed and equipped, amounting in the aggregate to several hundred thousand men, who are fully prepared for a conflict at home or abroad. Besides these, our standing army of 25,000 officers and men would cut an insignificant figure. We have no fears of a conflict with Great Britain. The fisheries question will be settled in the courts or by negotiation, but we have much to fear from these unauthorized military bands, which are not sworn to the United States Government, but *are* sworn to secret, irresponsible despotisms. We have far more to fear from the enemies *in our midst* than from those beyond our borders, and our national security is *not* in these military organizations, but rather in their complete suppression.

Whether prohibition is profitable will be seen from the following communication in the *Voice*: "Hon. John D, Stewart, Circuit Judge of eight counties in Georgia, after five years on the bench, resigned. When he first filled the position three of the counties were for prohibition, and five against. Now only one is against. He says: 'In the prohibition counties crime has been reduced one-half. I get through the docket in a "dry" county in a day or two. In a "wet" county it takes me about a week. The cost of running the court is about $150 a day. The "dry" counties are saving $800 a year by prohibition in the mere matter of court expenses.'" If any other evidence were necessary it would be offorded by the exceeding bitterness with which prohibition is opposed by all who have any pecuniary interest in the liquor traffic. It is true that some men have raised great sums of money, established presses, published books, and even laid down their lives for *sentiment*, but they were not the men who make and drink beer and whiskey and go to war for the *personal liberty* of ruining themselves and others for gain. If prohibition did not prohibit there would be neither prohibitionists nor "personal liberty leagues." Mens' actions are more eloquent than words.

Some ladies were arrested and fined five dollars each for gathering some flowers in Lincoln Park. Picking flowers in the city parks is doubtless reprehensible, and may rightfully be suppressed by law; but a city government that employs its police force to look after dandalions, and licenses thousands of saloons and permits them to violate the law by selling on the Sabbath, to minors, and often without license, and a government that winks at gambling and prostitution, and only wakes up to the existence of anarchy when five or six of its policemen are slain, is a government unfaithful to the interests and unworthy of a great city. Within the past few months the members of the Salvation Army, who were earnestly laboring to reform the baser elements of society, have been arrested, fined and imprisoned, while avowed anarchists paraded the streets and flaunted their red flags of defiance, and were unmolested. Fortunately the public attention is being awakened. The bomb at the haymarket was a costly, but most useful, lesson, and it is to be hoped that, ere long, it will be the great interests of justice and humanity rather than the protection of the public pleasures that will receive the *first* attention of the police.

Among the benevolent and reformatory institutions of this city there is perhaps none less pretentious and more needful than the House of Industry for ex-criminals at 111 Center avenue. Almost all who go into our prisons find, on coming out, that all access to honest labor is closed against them and the business of crime seems the only practical way of getting a livlihood. We are far from advocating excessive tenderness to criminals. We would make it very evident to all men who trample on the laws, that "the way of the trangressor is hard." But society ought to protect itself, and it can do this most effectively by dealing kindly as well as justly by the excriminal. This institution aims to give a temporary home and work to those who come out of our jails and penitentiaries. Quite a number are being provided for, and more might be aided if there were a larger building and more means.

The city and country is all agog with Decoration Day. Much as we rejoice in the providential results of the late war, and highly as we esteem those who counted not their lives dear to them so that they may purify and preserve their country, we have two objections to these celebrations. First, they tend to revive and perpetuate the memories of the war and keep alive the sectional animosities that have so greatly hindered the unification of the nation, attention to questions of common interest, like the prohibition of the liquor traffic, etc., and in various ways our national prosperity.

Second, they tend to keep alive and promote the war spirit. Slowly the Christian world is learning the Divine lesson of "Peace on earth and good will to men." International arbitration ought to be at once accepted as the remedy for all war, but the reason why it is not is that our history is made up of the exploits of warriors, and that military hero-worship prevails to such an extent. When, as a people, we shall learn to honor men for moral heroism rather than mere brute courage and military strategy, and when, not the man who has labored to destroy life, but rather to save it, shall have special respect, we shall begin to emulate the example and have more of the spirit of the Master.

A bill has been introduced into the House of Representatives by Mr. O'Neill, of Missouri, to provide for the incorporation of the Knights of Labor. This is one of the demands that they make in their declaration of principles. Of course every organization having legitimate ends, and seeking to promote them by right means, ought, by all means, to be afforded all legal facilities. But the two unalterable conditions of the creation of any incorporate body is that it shall be in *subordination* to the *State* and *open* to *its inspections.* We presume that in theory the Knights of Labor profess subordination to the civil authorities, but practically they have trampled on all law, justice and the public good. Judge Mallory, of Milwaukee, lately instructed the grand jury to inquire into their character whether they were not an unlawful organizations, having for their object unlawful acts. We are not advised as to the result of such inquiry, but we do know that it is a fundamental principle that neither the public generally nor the State shall have any means of knowing what are their ceremonies, covenants, laws or decisions. Mr. O'Neill, in his Arbitration bill, expressly provided that in any legal investigation they shall not be obliged to communicate any of the secrets of the order.

An act to incorporate a secret order must, of course, provide for just such concealment. But to ask our National Congress to create something of which it cannot have any knowledge is to ask it to stultify itself. Nay, more, to commit treason against the body politic.

HYMN BY GUSTAVUS ADOLPHUS.

Fear not, O little flock, the foe
Who madly seeks your overthrow;
Dread not his rage and power:
What, though your courage sometimes faints,
His seeming triumph o'er God's saints
Lasts but a little hour.

Be of good cheer; your cause belongs
To Him who can avenge your wrongs;
Leave it to Him, our Lord.
Though hidden yet from mortal eyes,
Salvation shall for you arise;
He girdeth on His sword!

As true as God's own Word is true,
Not earth nor hell with all their crew
Against us shall prevail.
A jest and byword are they grown;
God is with us; we are his own;
Our victory cannot fail.

Amen, Lord Jesus, grant our prayer!
Great Captain, now Thine arm make bare;
Fight for us once again!
So shall Thy saints and martyrs rise
A mighty chorus to Thy praise
World without end. Amen!

CONSTRUCTION VS. REFORMATION.

There are two plans for the improvement of both lapsed men and lapsed institutions. One is the Divine, the other the human. Men are not fitted for the kingdom of heaven by gradual improvement upon what they are by nature, but by a re-creation. "Except a man be born again he cannot see the kingdom of God." "If any man be in Christ Jesus, he is a *new creation*, old things have passed away; behold all things have become new." So with institutions that are to be used and honored of God. "No man putteth new wine into old bottles." There must be a fitness between the institution and uses to which it is to be applied. It was not by the improvement of the Jewish church that it could be used to give the Gospel to mankind. The Mosaic dispensation had served its purpose and was to be supplanted by something better. It was not, as Luther first attempted, by the improvement of the Roman Hierarchy that it could be fitted to hold the new wine of the reformation. Protestantism must have of necessity a separate organic existence.

And this is true of all our civil and political movements. Even the overthrow of slavery demanded reconstruction. It was a practical regeneration of the nation. Political parties are never reformed. They serve their purpose, and others have to be constructed when a new and higher purpose is to be subserved. Neither the Democratic nor the Whig parties could be used to abolish slavery. God raised up another party and trained it in the school of his providence. It was baptized in suffering and blood, and divinely educated to be used for the purpose for which it came forth. Its mission was a noble one, but like the chrysalis it is wound up. Its vital elements are to be evolved and re-appear in the form of a new party with new and larger purposes The better moral sense of the people always gravitates to the right side of every question, and its crystallization into a party is only a question of time.

During the last twenty-five years the best moral sense of the people of the North has been mainly in the Republican party, but the baser elements are so strong that it has and must fail to be the true party of reform. The best moral elements in the South are to-day in the Democratic party, but it is handicapped and overruled by abounding influences of evil. The political party that shall redeem this nation from the twin demons of the lodge and the saloons must come from an evolution of all that is good in both these old parties and its infusion into a new and better party.

CHRISTMAS AND EASTER.

"When the *Cynosure*, in its opposition to the observance of Christmas, Easter, and other church festivals, claims to take its stand with Luther, it would be well if it referred to the works and quoted the words of the great reformer in justification of such a claim. Luther is greatly wronged when he is made to condemn the observance of Christian holidays, or to teach principles whose consistent application would preclude such observance. He was too ardent an advocate of Christian liberty to countenance for a moment any prohibition or condemnation of such observances, which God has left free. Christians are not commanded to keep Christmas or any other day, but they are commanded to worship the Lord in the beauty of holiness, and if they choose to observe Christmas or Good Friday for this purpose, as many in their love for their Lord are moved to do, who shall forbid them? Not the observance of such days in the exercise of Christian liberty, but the prohibition of such observance, is adding to God's Word and imposing upon the disciples a yoke of human bondage."

The above, from the *Lutheran Standard*, together with several private letters, leads us to say,

First: That we have never said that Luther opposed the observance of Christmas and Easter, for he did not always carry out his convictious to their logical results; but we take our stand with him in insisting that it is God's law, rather than human commands and traditions, that demand our observance, and that as a *general fact* people neglect the former just about in proportion as they observe the *latter*.

Second: We have never questioned the liberty of any one to keep Christmas, Easter, Good Friday, or any other day in the whole calendar. We have never for a moment entertained the idea that the Society of Friends should be compelled to practiee baptism and the Lord's Supper, or that the Protestant Episcopal, Lutheran aud Romau Catholic ehurches should be hindered from keeping all the days they may elect, but our conviction is that in either case there is error.

The drift in all our Protestant churches is towards ritualism and to Rome—a forgetfulness of the Spirit in the practice of constantly enlarged eeremonies, and a growing adherence to forms. It is seriously proposed that all our religious denominations should unite in a common ritual, and that by so doing we shall have solved the great problem of the visible unity of the Universal church. We greatly desire such unity. Our prayer is that of the Saviour, "That all may be one," but to our mind it is human inventious and traditions that stand most in the way of real union. When we shall eliminate from our religious observances all that is merely human, and be eontent to observe just what God has commanded without adding or subtraeting from what is written in his Book, we shall be in the road to universal righteousness.

WASTED RESOURCES.

M. P. SMITH.

The Apostolic church were all of one faith and order, and if the church of God had heeded the Apostle's injunction there would have been but one faith and order still. But now, men are still saying, I am for Luther and I am for Calvin and I am for Wesley, and if Paul were here he would say, Who is Luther and who is Calvin and Wesley, but ministers by whom ye believed? Therefore, let no man glory in men; you exhibit the effects of the carnal mind, you are an idolatrous people.

That the church of God is weltering under a financial and ministerial curse to a very great extent, is my humble opinion. Look at a small town of two or three thousand inhabitants, and only one-third of the population ever attend church, and only a small fraction of these are of any financial ability, and this small number are obliged to support four or five different churches, when one good church is sufficient to meet all of the demands of such a town.

Then what an inducement to endure an hireling ministry (many are taking the sacridotal offiee). The church is divided in these matters, also in the stationizing process that is so popular among us; that the work of God is hindered on this account to a great extent, is evident to my mind. See the mighty scrabble for money. Why, they even turn the house of God into a dining-room, and make it also a place of merchandise, and sell suppers to a gluttonous people, when a time of fasting and prayer is more in harmony with the spiritually-minded portion of the church of God. Oh, for a glorious reform in the ehurch of God. Replace the ancient landmarks, and return to primitive Christianity, and then we shall see salvation go forth out of Zion, and her righteousness shall shine forth clear as the sun, and fair as the moon, and as terrible as an army with banners.

Omro, Wis.

THE BOYCOTT.

An able article in the June *Century* speaks of boycotting as having been practiced from time immemorial, and which is habitually used for good as well as for improper reasons. When either one of two parties refuses to do business with the other it only exercises a legal right, and however much this disagreement may be deplored, it cannot be prevented by any legal enactment. Not so when the boycott becomes indirect—when the party which refuses to do business with another undertakes to compel all others to do likewise. It then becomes an interference with personal rights and a practical conspiracy against society. A secret order votes to boycott a newspaper. In order to make it effective they boycott all who patronize it. At once the grocer, the baker, the butcher and the mechanic feel the foree of the eombiued onslaught. They must either yield and give up their paper or their business is greatly injured, if not ruined. Most men, to avoid a controversy and for the sake of continuing a business which at best is none too lucrative, will yield, and the result is that the press, which prides itself on its fairness and independence, succumbs to the pressure and is subordinated to a secret conspiracy.

"The indirect boycott, then, is a private wrong, in that it strikes at the right of private security, which the State is bound to maintain for the individual eitizen. Its plainest aspect is when it is threatened or employed for the purpose of extorting money, under the guise of fines or otherwise. The act is a conspiracy whieh law would not tolerate in any person not a representative of a labor organization. Other individuals are not allowed to collect their debts or to enforce their contracts iu that fashion. It is also a public wrong, for it strikes at the functions and existence of the State itself. The plainest aspects of this poiut are in two recent propositions. One is the proposed organization of the policemen of our eities into branches of the Knights of Labor. The guardians of the public peaee would then owe allegiance not to the State, but to the *imperium in imperio*. The other is the proposed boycotting of the militia of a State, of individuals who do not leave the militia organizations, and of individuals who refuse to boycott members of the militia. This rises beyond conspiracy into the field of treason. But it is the logical result of an admission of the principle of indirect boycotting.

"The inevitable tendency to social disintegration is already shown by the increasing disposition to make use of the boycott as a remedy for the real or imaginary grievances of all sorts of combinations and classes of individuals. The tendency is increased by the practical license which the organization of the Knights of Labor allows to its branches. If a branch of the order makes use of the boycott, in the shape of a causeless strike against an uninterested third party or otherwise, the boycott continues until it is removed by the branch which applied it, or until the boycotted party accepts the mediation of the managing eommittee of the whole order. The order is a federation whose principle is one of large local sovereignty. In these local boycotts, the branches are thus the 'wieked partners,' who take the responsibility of the act; the managing committee is the factor whose 'moderation' recommends the system to those who do not perceive its real nature. Let us understand the thing clearly, its nature and its results. The new system, in any of its forms of combination to injure the business or assail the rights of uninterested third parties, is one which the State must deal with or die: its refusal to exercise its essential function of the protection of the individual would be merely a relegation of that function to new combinations of the assailed individuals. By making the alternative one of social peace or social warfare, labor succeeds only in forcing into consideration a question before which even its claims to recognition and substantial justice must retire for the time.

"The single question which is pressed upon the American people is whether they will permit a power to be exercised by one class of American citizens which must deprive other classes of their rights, or compel them to organize similarly in self-defense and overthrow social order in the inevitable conflict. The only admissible answer to the question would seem to be the decision of the State to adhere to its fundamental principle, to deal with individuals only, and to resist combinations whose object is to usurp or to nullify the State's functions of punishing or protecting the individual citizen."

ROMANISM AND SECRET SOCIETIES.

Cardinal Gibbons says: We hold that if a man joins a society, swearing never to reveal any of its workings, no matter how eriminal, and to obey the dictates of its officers blindly, he surrenders his personal liberty, becomes a slave to his fellowmen, and cannot partake of the sacraments of the church. Such an oath is taken by the prevalent secret soeieties; hence their eondemnation by the clergy. On the other hand, if a man joins an organization, swearing to keep secret its workings, with the proviso *that nothing therein shall be contrary to the laws of the land, to his conscience, and religious tenets*, we hold that his action is perfectly justifiable. The whole question as to the church's attitude toward the Knights of Labor depends on which of these oaths the members take.

From the above, as well as several articles in the

Catholic Review, we are convinced that the Roman Catholic church, in the United States, does not intend to stand by the mandament of the Archbishop of Montreal, but is seeking for some middle ground which shall not compromise them as bishops, or offend a powerful organization whose head (Mr. Powderly) and a large share of its members are steadfast adherents of Romanism. Astute as these learned bishops are, they will unquestionably fail. It will be found practically impossible to discriminate between different secret societies, (1) because all alike deny to the public any knowledge of their secret workings, and (2) all alike declare that their covenants *are* in harmony with the duties that their members owe to God and to their country. The trouble is, that it is the lodge or assembly that is to decide what is, or is not, contrary to duty to God and to humanity. There is reserved to the initiate *no right of private* judgment, and people differ greatly as to what *is* contrary to the duties we owe to God and humanity. Without such restrictions on the consciences of the members of their orders their covenants would be but ropes of sand. If a Mason or a Knight felt at liberty to disclose any of the secret working of the order that seemed contrary to his conscience, he would be a very unsafe member; and yet, so long as "the lodge (as Robt. Morris says) is to be the judge," he is in any case a slave. The bishops who have attempted to patch up this compromise, will either cheat the lodge or the church, and unquestionably will be cheated themselves.

THE FRANCHISE.

The following from the New York *Weekly Witness* is most timely and important:

Freedom of voting is the security for public peace and prosperity, but to what extent has that freedom been preserved?

Have we not Knights of Labor whose chosen leaders must be obeyed by its army of workingmen?

Have we not the Grand Army of the Republic, every member of which is a voter, who are to vote together for the party who will give the most liberal pensions to the greatest number of soldiers whether or not the pensioners had been a month or a year in the army, or had ever seen an enemy, or been in any way injured?

Have we not a liquor-ring, fully able and quite willing to defeat any party that does not please it, or any individual candidate that has the least odor of temperance?

Have we not railroads and other companies and syndicates which employ voters by the thousand and expect them all to vote according to the interests of their employers though it may be against the republic interest?

Have we not the Church of Rome, so skilfully organized and ably commanded, that thousands of votes shall be given for any party that will put through its jobs, such as exemption from taxation, grants for institutions, separate schools, etc.?

With all these menaces of the franchise, is it not necessary in defence of all that is pure, good and for the public interest to band together for the overthrow of the greatest curse of the country—the liquor traffic?

We heartily concur in the above, but will the *Witness* please tell us how the liquor traffic is to be overthrown unless we also break up the rings that protect it? No rings are so powerful as those that are secret, and are sworn to mutual protection. We are quite ready to join hands with the *Witness* in securing the election of such legislators and executive officers as will out-law and suppress the liquor traffic; but have we not a right to ask as a condition of such co-operation that the candidates chosen to represent us shall not be members of the above mentioned rings or of any other combination bound to secrecy, obedience and partiality?

SERMON BY PRES. C. A. BLANCHARD.

LABOR, LIQUOR, AND LODGE.

At the Chicago Avenue church the Rev. C. A. Blanchard interested a large audience in a timely discourse on the above-named subject, holding secret societies responsible for the great injury to commerce and trade caused by the labor strikes. The sermon was as follows:

Come unto Me all ye that labor and are heavy laden, and I will give you rest.—*Matthew 11: 28.*

There is no peace saith my God to the wicked.—*Isaiah 57: 20.*

God wills the happiness of men. Our Saviour describes his mission in these words: "These things have I spoken unto you that my joy might remain in you, and that your joy might be full." "These things have I spoken unto you that in me ye might have peace" If there is anything proved by the Word of God it is that he loves men, and only desires to establish them in righteousness; that he longs to bring to the restless, hungry, weary, wandering hearts of men the calm and rest which reigns in heaven. "Come unto me," he says, "and I will give you rest."

Men's hearts yet quake as they think how thin is the crust of law and order on which their homes are builded, how slender the bars of force that keep the wild beasts of society from ravening their prey, and some imagine that policemen and the militia are their hope of security. Others call for money, "plenty and cheap." Others think that if land titles were abolished and interest declared unlawful then society would have rest. And others, still, that if wages could be increased, while hours of labor were diminished all would be well. But Jesus says, "Come unto me and I will give you rest." And the voice of God affirms that there is no peace to the wicked. Rich or poor, well or sick, learned or ignorant, there is no peace to the individual or society until men love God.

Masked batteries are more dangerous than those which are in sight and against which provision can be made. The most hopeless sign of the times to-day is that the real cause of the unrest, which is everywhere evident, seems so unknown. There was never a time when the increase of wealth was so rapid as now. There was never a time when it was so widely diffused. There was never a time when the poor man could secure so comfortable a home and rise so soon to competence as to-day. Yet it is doubtful if there was ever an age when discontent, anger, envy, and hate were so universal. What is the reason for this singular phenomenon? Why do not men save more when they earn more? Why are they not better satisfied when they are better situated? Why does the age seem reeling and rocking like a ship in a storm in the midst of the abundant gifts of nature?

The reason is not far to seek.

THIS IS A GODLESS AGE,

and there can be no peace without him. Atheism, open, blatant, and blaspheming on the platform. Atheism, real, though silent, in the very church, perhaps often in the pulpit itself. But whence the increase of atheism in the era of Bibles, conventions, and general intelligence?

For years we have been told that the masses of men were drifting away from the church. Mr. Moody has said that more than ninety per cent of the men in the manufacturing centers of England do not go to any church at all. Yet he is a very ill-informed man who supposes that these men do not have the same religious nature which others have, or that its wants are unsupplied. These men in Europe and America go to the lodge, while others go to church and, just at this moment, the rage and hatred that takes possession of all classes, one against the other, is associated with the most astounding development of the secret society system that the world has ever seen.

It would be far truer to speak of the present disturbance as "The Lodge Question," than "The Labor Question." We do not need to hear about law and labor so greatly as we do about lodge and labor. In the Southwest the whole difficulty began with the refusal of a railway line to reinstate a member of a secret society in its service. The order at once took the commerce of that whole region by the throat and said, "Unless you put this member of my society back and pay him such wages as I direct I will destroy you."

The first gun here in Chicago was the demand on the part of a secret society that Mr. McCormick should turn five men into the street, because they had refused to join the lodge, and, just before the explosion of that bomb at the haymarket—a crowd of men who had gathered near these works rushed at a number of quiet non-union men with cries of "Scab! Scab!" and a volley of sticks and stones. Yet, in view of facts like these, men continue to talk as if capital and labor were, or were likely to be, antagonists, and devise ways and means to harmonize their supposed divergencies of interest. Every man who eats and wears less than he earns is a capitalist, and the great mass of men who have large capital are those who a few years since owned absolutely nothing but their labor.

The question will naturally arise, How can this be true when all over the country our wise men seem neither to see nor know anything about it? They all say Labor and Capital, or Liquor and Labor; very few say that the question is

LODGE AND LABOR,

The fact is more important than the explanation, and all who can read and are wllling to understand know that in St. Louis, Chicago, and New York, the question has been not about wages so much as whether a man who chose not to join a secret society should have the privilege of earning a living by honest labor. We can, however, easily see how this wide-spread ignorance has come about. For years the older secret societies have been undermining the public conscience, disintegrating the churches, taking possession of the offices, and over-riding the laws. And all the time they have been proclaiming their neutrality in religion and politics. Attempting to preach a religion without Christ and to establish a government of their own, secret and irresponsible, the principle has extended until the lying, hypocritical, and assassin religion of the lodge takes the dagger, the torch, and the dynamite in hand and threatens death if submission be refused.

It goes without saying that, in such a time, recklessness and immorality abound. Stores, manufactories, bake-shops, and mills can run only eight hours—but saloons, gambling hells, and houses of infamy may grind their grists twenty-four hours in the day and 365 days in the year. How can it be otherwise? The secret religious systems of this age require no confession of sin, no prayer for pardon, no faith in Christ. They initiate and tax and give banquets, and picnics, and balls, but do not lead men to new and holy lives.

The reason why we obtain rest when we come to Jesus, is that we gain victory over sin, and there is no other way to secure this victory, no way to peace except through it. Satan is the great deceiver, and he makes men believe that there is something the matter besides the fact that men refuse to come to Christ, whereas this is the explanation of all the want and misery of men, and the false religions of the world are what keep men from coming to Jesus.

But is it not true that the rich oppress the poor? Do not great corporations trample the laws of God and the rights of men under foot? And ought there not to be action of citizens for the righting of such wrongs? Doubtless. It is all very true. But the preachers and

TEACHERS OF ANARCHY

do not say to men, "Come to Jesus and you shall find rest." They appeal to the natural envy and hate which the poor bear toward the rich, they shut their eyes to the horrible drain made on our material resources by the liquor trade. They seem to have no special interest in the fact that the Sabbath is gone and the Bible banished.

I do not here profess great friendship for the poor. Words are cheap—so much breath. I show how I feel toward the poor by what I do. I am willing to go to the extent of my power in action to relieve their sufferings or right their wrongs. But, rich or poor, we must get to Christ or we shall never arrive at rest, and he is to-day the best friend of the poor man who says most clearly amid the Babel of earthly voices, "Behold the Lamb of God that beareth away the sins of the world!"

Let the potsherds strive with the potsherds of the earth, but let us who have tasted the good Word of God, who have felt the powers of the world to come, who have known Jesus in his resurrection and interceding and coming power, insist that our text is true, and continually invite the weary and heavy laden to the carpenter's Son, who alone can meet all the wants of the human soul. Amen.—*Inter Ocean.*

The following is important to a class of readers who are likely to be deceived by spurious advertisements:

WORK AT HOME.

The Women's Educational and Industrial Union of Boston, Mass., cautions all women to be wary of advertisements and circulars promising—on receipt of a certian sum—work at home, with large earnings. We are receiving letters from women far and near who have been defrauded by these promises. Either the person forwarding the money gets no answer at all, or the materials and implements sent are of little worth, or the finished work is rejected even if well done, or other obstacles are placed in the way, (the object being simply to get rid of her). The parties advertising make frequent changes of name and address, with some difference in circulars. They are now sending out through the United States, Canada and the Provinces, hundreds of thousands of plausible circulars, well calculated to deceive, for not many of the hundreds of thousands of women receiving them are aware that by a single advertisement any city firm can get plenty of workers close at hand.

Learning that this evil can best be checked by enlightening the public, we solicited the aid of the press, and the following continuous notice appears in our daily papers, each in turn giving it one week's insertion:

"*The Women's Educational and Industrial Union, 74 Boylston Street, will gladly give information regarding circulars and advertisements offering to women work at home.*"

It is earnestly desired that newspapers everywhere help to enlighten the public by copying the whole of this present article and by giving the above notice, or a similar one, frequent insertions; also that Women's Associations, variously located, join us in this work, and by suitable advertising make themselves known as centres of information. Any needed assistance from us will be gladly rendered. Individuals can aid by procuring the insertion of this article in their local papers.

Such general concurrence of effort will save multitudes of women from sorrow and loss, work effectively against the swindlers, and promote the interests of the honest advertisers.

MRS. ABBY MORTON DIAZ,
President Women's E. and I. Union.

Address letters to our Employment Department

THE SECRET EMPIRE.

MASONIC FOOLISHNESS.

The Grand Moguls and Magnificent Highmightinesses of Masonry had a hifalutin reunion at Cincinnati last week which registered from 30 ° to 32 ° above zero, and likewise above par. High sounding titles echoed adown the marble halls of the grand Cathedral on Broadway, while personified sublimity and grandeur strutted up the same, and vice versa. It was a sort of royal cross, as nearly as we can get at it, between a Sanhedrim and a Hippodrome. It was an occasion which we approach at a disadvantage on account of its mysteriously spectacular and mataphorical features and festivities. Profound old truisms, and moss-grown platitudes, were rehearsed with the impressive gravity becoming their antediluvian origin. The object lesson plan was strictly adhered to, and was eminently successful. It is only through the instrumentality of object lessons that the grand arcana of Masonry can be successfully and safely fooled with. The object is spectacular, the lesson oracular, and by the combination of this magic twain, more than mere worldly wisdom is evolved. The ancient and honorable Order of the Sons of Malta were "onto" this same object lesson racket. Beginning at skull and cross-bones, the candidate for the acquisition of its secret suplimities was led, by way of the "grand tank" and the "inclined plain," to a point of triumph whence, with the index finger of his right hand, he could point with pride to the unutterable glories of the "Maltese Star!" Then he was generally honored, in that way so dear to the average American heart, by the conferment upon him of a high and responsible office. But we are off our beat. Returning to the reunion at Cincinnati, there were "seeret rooms" in the Grand Cathedral—magic rooms, as it were, papered with musty mysteries of the dim old past, and crowded with the symbols, all quaint and curious, of a mystic and forgotten lore, "which none but craftsmen ever knew," and all that sort of thing.

It affords us pleasure to state that "Knight Kadosh, 32 °," was on hand, with a full staff of officers and guards. He was there to preserve the peace, and in case of a "strike" for eight hours, was ready to prance in and knock it silly in eight minutes. "Grand Inspector Inquisitor Commander, 31 °," was also entirely present in person, and in full bloom. He attracted much attention. It was his delicate duty to accompany the "companions of the mystic tie," when they ventured to penetrate the awful mysteries of "the wine room." What with dodging champagne corks, and trudging back and forth, he was pretty well tuckered out before he got through. The "Grand Sultan, 32 °," was present, of course, but he didn't bring his harem along, lest he might be arrested under the Edmunds anti-polygamy law, and sent over the road. He spoke in flattering terms of Sunset Cox, but denounced King George, of Greece, in unmeasured terms—said he was the meanest son of a gun he ever had anything to do with. Last but not least, the "Sublime Prince of the Royal Secret, 32 °," was conspicuously in the mix, and don't you forget it. He gave his royal secret to a couple hundred of the boys in a confidential way, and told them with a wink that mum was the word. This "royal secret," which the Sublime Prince keeps under lock and key, is "How Not to Do It!" So we have been informed by an Ohio Senator.—*Belfontaine Examiner.*

RENUNCIATION.

Rev. R. W. Marsh, having written to a Kansas paper on renunciation of Masonry, adds the following:

I wish now to add that previous to writing my renunciation I had never seen any exposures of the lodge, save when a boy about thirteen or fourteen years old I read some in Morgan's book that I *now know to be true*, with but few verbal changes from the form of words in the lodges I attended—changes not in any wise relieving the situation or altering in substance Masonry the world over, as the exposures go to show. Witness the latest given in public print—that of the ex-prefect of police in Paris, Andrieux—giving the very *cut-throat* language of the oaths I took here in Ontario. My renunciation was made on the basis and strength of my own interpretations of the institution, the Lord being my helper. It cost me more to do what I have done, and am ready to than perhaps some may think. I have been called *liar, perjured villian*, and I need not say more. God, that searcheth all hearts, and who has declared by his Son that "There is nothing hidden that shall not be revealed," he knoweth that I have uttered *truths, undenying truths only*, in what I have written of Masonry. If to be placed "Under no less penalty than to have my throat cut across, and my tongue torn out," etc.; in the first degree, and "My left breast cut open and my heart torn therefrom," etc., in the second, "My body severed in two, my bowels torn thereout, and burned to ashes in the centre," etc., in the third degree, *the very position of every man who becomes a Master Mason*, if I say all this and *more, oh! how much more! be right*, be of the saints in light(?) here below, and *not* of the unfruitful works of darkness, as I supposed, then I *have been wrong* in writing my "renunciation" and in publishing as from the house tops what I saw "in the chambers of their imagery." Glory to God, I revel in my freedom from the snare. Hating nobody, loving, I trust, everybody, I am yours, for *Christ* and his cause.

MASONIC BAPTISM.

The following is the account in the *Philadelphia Press* of the conclave of the Knights Templar at Scranton, Pa. We wish to call especial attention to *the dancing* and the *baptism*, and to ask our readers to remember these Knights Templar Masons have a religion that ignores Christ in the Lodge and the Chapter, but confesses him in the commendary, that joins tn the revelry of the dance and administers the rite of baptism in the name and to the honor of Free-masonry. Blasphemous oaths, heathenish prayers, and the profanation of a holy ordinance are mingled with the unholy revelry in which, sad to say, some who are called Christian ministers unite. The annual conclave of the Grand Commandery Knights Templar of Pennsylvania commenced in Scranton, Pa. Sixty commanderies were represented, among them the following from Philadelphia: Philadelphia, No. 2; St. John's, No. 4; Kadosh, No. 29; Mary, No. 36; St. Alban's, No. 47; Corinthian Chasseur, No. 52; Kensington No. 65 4.

The annual parade took place this morning, the column moving at 11 o'clock. Nearly 1200 Knights were in line, embracing nineteen commanderies, and nearly every one headed by a baud of music. The display was one of the most imposing ever witnessed in this city.

The reception was held at Lackawanna Rink, which was beautifully decorated for the occassion. After the general reception there was dancing for an hour or more, the several splendid bands in attendance furnishing music alternately. Later in the evening Cœur de Lion Commandery, tendered a splendid banquet at the 13th Regiment's armory to visiting Knights and Companies A and C ofthe 13th Regiment, were present in full uniform. The annual election of officers of the Grand Commandery will be held at 10 o'clock to-morrow morning and the public installation at 2 in the afternoon.

A happy Masonic incident occured here last evening. The grand officers called at the residence of Grand Commander Joseph Alexander and administered the rite of baptism to his infant son. Deputy Grand Commander George S. Graham named the child, and baptismal ceremony was performed by the Grand Prelate of the order, Rev. Henry W. Platt.

ROMAN CATHOLIC SECRET SOCIETIES.

THE CATHOLIC BENEVOLENT LEGION.

This is the significant name of the vigorous young organization to whose interests the *Record* is devoted. It was incorporated under the laws of the State of New York, September 5, 1881, and given authority by the superintendent of the insurance department to issue certificates to its members, as a Beneficiary Association.

The principal object of the C. B. L. apart from its insuraunce features, is to afford Roman Catholics the advantages of local councils or clubs for social, moral and intellectual improvement.

The insurance features are important, as a rigid physical examination is the basis of admission to membership.

Care is exercised to exclude all unworthy applicants, and provision is made for the expulsion of any who by their conduct bring disgrace upon the order.

Membership is restricted to Roman Catholics who are over 18 and under 55 years of age, at time of admission.

Rates of assessments are graded according to age at admission and the amount to be paid beneficiaries at death, according to the table following.

The government of the C. B. L., nnder the laws of the State of New York, is committed to the Supreme Council, which, in its constitntion and laws, has delegated certain powers to State and subordinate conncils and to officials.

State councils may be formed when five or more subordinate councils in a State, with a combined membership of five hundred, nnite in the application

They shall enact laws for their own government and have general supervision of the affairs of subordinate councils within their jnrisdiction, but no control of the benefit fund.

Subordinate councils are desired in every flourishing Catholic community. Seven members are requisite, but a larger number is preferable. Fifty dollars is charged for a charter and set of supplies.

Through the courtesy of the Supreme President of the Catholic Mutual Benefit Association, we are placed in possession of the *Reporter*, the ably edited official organ of the order, published at Erie, Pa. We have long desired to inform our readers of the existence and progress of this flourishing organization, but were nnable to obtain an exact acconnt of its affairs. From the *Reporter* and the report of the Superintendent of Insurance we learn that this order has sprung from the germ of a little society organized for the purpose of procuring a church bell at the village of Niagara. In December, 1876, it assnmed its present name and obtained a charter. Its membership is restricted to practical Catholic men. Its objects are manifold for the improvement and benefit of its members and their families. It pays $2,000 insurance upon the death of a member, and from February 27th, 1879, to January 31st, 1886, paid to beneficiaries $701,000.

The membership, December, 31st, 1885, was 11,586, whereof 5,836 were in New York State. Net increase, 1,964. During last year it paid $172,000 in benefits, whereof $88,000 was to the beneficiaries of members who had resided in this State.—*C. B. Legion.*

REFORM NEWS.

REFORM WORK IN WISCONSIN.

OSHKOSH, Wis., May 24, 1886.

Arriving here on Saturday evening, I was cordially welcomed at the parsonage and home of Bro. W. W. Warner. Neither his own health or that of Sister Warner is very firm, but both are strong in the Lord and are doing an excellent work for the Master. Sabbath, I spoke to a good audience, at 10:30 A. M., in the Wesleyan church. A very interesting Sabbath-school service followed immediately, and at four o'clock the friends gathered for an hour's conference and prayer. Each of these services was to me a time of refreshing, and I trust of some profit to all present. There were testimonies from several aged brothers and sisters, at the P. M. meeting, that were eminently cheering. Bro. Warner went to fill a country appointment at 7:30, and, as had been previously arranged, I spoke in the First Presbyterian church, at the same hour. The pastor, Rev. McNary, gave me the right hand of Christian fellowship, and it was our privilege to renew a pleasant acquaintance, begnn, I think, in Dayton, Ohio, some ten years ago. The greater portion of Bro. McNary's ministerial labors have been in the United Presbyterian church, and he came here to take charge of a mission in care of that body. No good and sufficient reason being found for maintaining a "division" in the body of Christ, it was decided to unite the U. P. mission and First Presbyterian churches, with Bro. McNary as pastor. Like other assembly Presbyterian bodies, the first church of Oshkosh has no official declaration against the lodge. And while its pastor does not shnn to declare his personal views on the subject whenever he deems it proper, he has hitherto refrained from any lengthy discussion of the question in his pulpit. He has, I am told, spoken very decidedly in the ministers' meeting, and is well known as personally and radically opposed to the whole lodge system. Those who know Bro. McNary, will agree with the statement that he is independent in thought and fearless in expression, and while following his own convictions, and tenaciously clinging to his rights, he concedes to others what he demands for himself. I spoke plainly to his people, as utterance was given me, and the very intelligent and apparently appreciative audience gave marked attention. The pastor thanked me for my discourse, and one young man took me by the hand, as I was retiring from the house, saying, "That is the kind of preaching I like to hear. We need sharp points, and where there is danger we ought to know it." I hope that some good was done, and feel that I have been about my Master's business, and in departing carry with me only pleasant and grateful memories.

RICHMOND, Ind, May 29.—Since daylight our route has been through the winter wheat region, and crops are looking fine. The indications of thrift are everywhere abundant, and the whole country is in its spring holiday dress. This used, I believe, to be called a "Quaker city," but has, I fear, fallen from grace. The depot is environed

with saloons, and the victims of that curse appear to abound and to be on hand for the "easy drinks." My time is too limited to justify a down-town trip, and if the specimens at the front are fair samples, I have no desire for contact with the heart of the business center. A fair presumption is, however, that the worst is at the front here as elsewhere, and that the "back-bone" of Richmond's business is averse to this wholesale slaughter of souls and the bodies of men. It is nearly time for train to Centerville, where, D. V., I spend Sabbath, and will write you of our special work. J. P. STODDARD.

REFORM WORK IN KANSAS.

MAY 22, 1886.

DEAR CYNOSURE:—On the 8th inst. I started to Mitchell county to attend a Wesleyan Methodist quarterly meeting, Bro. Brooks having written for me to come and lecture for them, about eight miles south of Beloit, where I met with earnest Christian friends. Bro. McPherson was waiting for me at Beloit, the train being behind time nearly two hours.

I found the brethren generally heartily interested in the anti-secrecy cause; some a little fearful to have me come, and was happy to learn before I left, that their fears were gone, and they were glad I came.

I preached for them four times and lectured twice, and they were very liberal in my support.

We had good attendance and good attention. The last evening a Mason, after dismission, denied my assertion about the exclusion of the name of Christ from Masonic prayers, and when I gave him some Masonic authority he did not deny them, but said they had the Bible in all their lodges. I asked him if he knew the "twenty-first landmark of Masonry?" and he did not know. I then showed that the Koran, the Shasters, the Zend, Avesta, or the Book of Mormon was just as good as the Christian Bible in Masonry; that Mackey, in his "Masonic Jurisprudence," page 95, says: "That some Masons may [mark it, *may*,] teach the Divine authenticity of the Holy Scriptures, is true, because some Masons are Christians; but Masonry does nothing of the sort, but leaves every man to his own opinion upon that subject, as it does upon his politics, his religion, his profession."

In the same volume he gives the twenty-five "landmarks" of Masonry. In the twenty-first, he says: "It is a landmark that a 'book of the law' shall consitute an indispensible part of the furniture of every lodge." "I say advisedly, a '*book of the law*,' because it is not absolutely required that everywhere the Old and New Testaments shall be used. The 'book of the law' is that volume which, by the religion of the country, is believed to contain the revealed will of the Grand Architect of the universe. Hence, in all lodges in Christian countries, the 'book of the law' is composed of the Old and New Testament; in a country where Judaism was the prevailing faith, the Old Testament alone, would be sufficient, and in Mohammedan countries the Koran might be substituted." . . The landmark closes as follows: "The landmark, therefore, requires that a 'book of the law,' a religious code of some kind, purporting to be an examplar of the revealed will of God, shall form an essential part of the furniture of every lodge.'

And the twenty-fifth landmark is, that "THESE LANDMARKS CAN NEVER BE CHANGED." When I quoted these, he had nothing further to say.

A case which shows how the institution shields and honors the worst of criminals, was related to me by a brother who once belonged to a lodge in a town in Illinois, and knew whereof he affirmed, being a member of the same lodge with the criminal.

He was a prominent business man in the town. He seduced a young woman he had living with the family; and, the fruit of his infamy being found in an old well, there was talk of lynching him. A warrant was put in the sheriff s hands,—who was also a brother Mason,—he held it three days without attempting to arrest the criminal, who got ready by that time and left the country, for a year or two, when he returned and was received into the lodge all right, and is now honored with a fat office, by appointment, in Springfield, Ill.

The brother who related this to me is intelligent, and hesitates not to tell all he knows about the system, which he now hates with a perfect hatred. He expressed astonishment that those who never belonged, understood it so correctly. When he left the lodge he tried to forget about it, but he now regrets that he did not try to remember it, so as to more fully expose the abomination.

I have an appointment to lecture in Clay county, near Longford, commencing the 30th inst., at the Wesleyan Methodist place of holding their quarterly meeting, having been earnestly requested to come by Rev. J. C. Bernhard, the pastor.

My heart is in the work, but cannot, for want of support, go only when sent for, R. LOGGAN.

BRO. C. F. HAWLEY'S REFORM WORK.

DEAR CYNOSURE:—From Prof. Hand's I went to Lake Geneva, and stopped with my old friend and fellow-reformer, Thomas Ginn, at whose house I was made welcome during my stay.

I called upon Dr. Coleman, the pastor of the M. E. church of Lake Geneva, and conversed with him in regard to the secret orders. The Doctor disclaimed any affinity for Freemasonry. He said that three-fourths of the Masons who were members of the Wisconsin Conference of the M. E. church have withdrawn from the lodge. Many of them, he thought, had withdrawn because the fact that they were Masons injured their influence as ministers. But some of them had renounced Masonry because they belived it to be a system of wickedness that they could not, as Christians, adhere too. The fact that any of those ministerial lodge worshipers were so blinded by the god of the lodge that they did not perceive the wickedness of their false worship is horrible. But it is a notable sign of the times that light is shining upon Masonic darkness; and public sentiment is beginning to demand a man of one religion as a shepherd to lead the sheep of Christ.

Is it not terrible to think of ministers engaging in the false worship of the lodge until Satan, who works to blind the minds and stupefy the consciences of all false worshipers, has so completely chloroformed them that they do not perceive the wickedness of uniting with, and adhering to, a religious society like the Freemasons, that ignores Christ in its confession of faith, in its prayers and in its plan of salvation? But if blindness, in part, has happened to ministers, let us rejoice that truth is spreading among the people, and to retain influence with them, many Masonic ministers are withdrawing from the lodge.

In my conversation with the Doctor, he frankly admitted that, as Christians, we must take a stand against Freemasonry if it teaches salvation in some other way than through Christ. I assured him that there is a plan of salvation taught in the religious philosophy of Freemasonry that squarely antagonizes the Gospel of Christ.

He said, "What do you propose to do?"

I replied, "If I can have the concurrence of the pastors and churches of Lake Geneva, I propose to lecture on the Masonic plan of salvation, and show how it antagonizes our holy Christianity." I said I might get a hall and lecture on the religious philosophy of Freemasonry without the concurrence of the pastors and churches; but if I made the showing there, the people would ask, why are the pastors so indifferent to the fact that Satan is conspiring to dethrone Christ and subvert Christianity through the secret lodges?

The Doctor said he was willing, as far as he was concerned, for me to give such a lecture in his church, and referred me to the chairman of the board of trustees.

I went to the brother referred to, and he said he was only a passenger; that there were nine trustees, and that it would require a majority of them to open the house. So I went from one trustee to another, giving each a private lecture on the religion of Freemasonry. After getting the concurrence of three of the board I went back to the chairman and asked him if he, individually, would consent to my lecturing in the church? He replied that, individually, he was willing that the house should be opened, if no one made a fuss about it. "Will it do," said I, "to announce for the lecture if four of the trustees, beside yourself, consent?" He said, "No, you must get five of the trustees besides me to consent." As only one of the trustees was a Mason, I did not despair, but continued my private lectures until the bill was filled, and I could report to the pastor that I had seen six of the nine trustees, and they had consented to open the church for my lecture. I asked if it would be necessary to see the other three. He thought not. I also visited the Congregational pastor. He said he was not a Mason; that he had advised young men not to join the lodge, but he was going to take a vacation, and would not remain in the city. My lecture was arranged for Tuesday night.

After the time was fixed, I learned from Dr. Coleman that he also intended to take some short vacations—going out on Monday and returning on Wednesday; and, as he had arranged to take his first vacation the coming week, it would take him away the night of my lecture. As the Baptist and Episcopalian pastors resided elsewhere, none of the pastors heard the lecture. But the Masonic lodge and five of the churches were represented in the audience, though it was not large. One Baptist minister was present. I spoke, and distributed tracts at the close of the lecture. Conversing with the Baptist minister, I found that he was deeply impressed with the anti-Christian and deistical character of Freemasonry. He cheerfully assisted me in the distribution of tracts. After the congregation had retired, only one man, a Mason, and myself remained.

"You don't know *all* about Masonry," he said.

I had only incidentally referred to the ceremonies, giving only brief extracts therefrom. "Maybe I did not tell all I knew about Masonry." I replied: "Are you a Mason?"

"Yes," he said; "when a man is once a Mason, he is always a Mason. But I don't meet with them any more. Seven years ago I became a Christian."

"What do you think about Christians being Masons?" I asked.

With an emphatic gesture, he replied, "A man cannot be a Freemason and a Christian. A man cannot serve two masters. He cannot serve Christ and the Masonic lodge—the devil. If a man has the Spirit of Christ in his heart, and goes into a Masonic lodge, it will leave him."

What a pity that *all* who have been deluded into the lodge do not anoint their eyes with eye salve that they may see, as this man clearly saw, that to adhere to Freemasonry is to take sides with the devil against Christ. Has he not spoken by the Holy Ghost, through Paul, and commanded us not to be unequally yoked together with unbelievers, and does he not command those who are yoked with unbelievers to come out and be separate, if they would be accepted of God. How vain to feign faith, while refusing obedience.

C. F. HAWLEY.

CORRESPONDENCE.

REFORM WORK IN MEMPHIS.

MEMPHIS, May 26, 1886.

EDITOR CYNOSURE:—In passing through an unusual ordeal or warfare, and one which interests a few more Christians beside those who are connected with the Tabernacle Baptist church, I again write you. In my last I informed you that the lodgcites had taken out an injunction against us, asking the court to prohibit us from interfering with them, in not allowing them to attend our church business meetings, or partake of the communion. The first part the court granted. "But the holy supper," the judge said, "I will not interfere with the officers of the church in that matter." We will make an effort to dissolve the bill next week, in which we anticipate very little trouble. To make their list large, they used the names of some persons who are dead, and in two instances they have used fictitious names and the names of people who are members of the Methodists, who have no rights in our church.

The season of high revelry has opened with the society element, and their summer work of demoralization and debauchery has begun. They have what they call annual anniversaries or pic-nics. They rent a large park and sell privileges of bar room, booths or eating stands, and ten-pin alley, and a number of other, they say, innocent games, and then they gather the noble and ignoble, the high and the low, all kinds. Some of the ministers who belong to the society open the exercises with prayer, and then they eat, they drink beer, they dance, all night long; yes, from four P. M., until four A. M. Young men and young ladies, old men and old ladies, church members and non-church members, all contribute their means and their presence to make these revelries a success, and they are, financially. First, to the park owners; second, to the street car company; third, to the bar room. The societies themselves come in for a share of what is left, but these people never stop to think, and every society in turn carries out the same programme.

The *Living Way* has done much toward reforming a number of irregularities among the people, despite the efforts of the lodgcites to suppress the same. They have made a door-to-door canvass against the paper, and the sailing has been very rough, yet God has been its stay. Our heads are yet above the billows, and we trust ere long the subscription list will be doubled. We have put the price down to $1.00 per year, for clubs of twenty, and hope to rally for God and the right, evermore. We have not seen the *Cynosure* for two weeks. The lodgeites, I learn, have a file, and I hope they are not intercepting mine; I miss them so much. They have clipped some of my letters and attached them to their injunctions to show him I fight the lodge. They say in their bill I am a fanatic, and insane. I say, glory to God. He hath an asylum for all his loved ones, and I doubt very much the ability for a lodgeite to ever enter therein. Their asylum is elsewhere. We beg the prayers of God's loved ones everywhere.

Yours in the thickest of the fight,

R. N. COUNTEE.

LODGE LESSONS.

LOUISVILLE, Kansas, May 20, 1886.

EDITOR CYNOSURE:—Enclosed is my subscription to the *Cynosure*, for another year, which paper I regard as one of the brightest reflectors of the *true* light of God, sending its reflected rays into a secrecy-cursed world. From my earliest recollection, I was taught to read God's word, *for myself*, and early in life sought earnestly for light, by which, unaided by mortal man, I was convinced that the Bible was not founded on secrecy, needed not secrecy for its promulgation, and is positively opposed to secret organizations, and upon that conviction commenced my fight in life: and truly it has been a bitter fight, for soon after starting for myself in the world, it was my misfortune to settle in a town given up to Masonic idolatry. Soon after settling, the "Hiramites" invited me to join the order; I put them off; a few weeks later they came with an urgent invitation; I told them, with my conviction of right and belief in the Bible, I could not go with them. I was then told that I must join or leave the town, as they were determined that no man should do business there unless he was a Freemason. Then I told them it was settled, for under no circumstances would I unite with their organization. Then commenced a series of persecutions that resulted in my eviction from the town, with a loss of about $2,000.

I thought I was alone in this fight, save the unseen hand of God, for my own (pretended) friends were oath-bound and fettered, and they *took* the *spoils*. This idea of singlehandedness lasted until a few years since, when I began to occasionally hear of "The National Christian Association;" but giving it little thought, thinking it only one of the many political off-shoots of a dissatisfied people, until two years ago, when, thank God, through the persistance of one of the best of earthly fathers, I became a member of your family, and weekly as I have read the *Cynosure*, my early conviction became stronger, and by the light I have received, have tried to obey the Master. Matt. 5: 16. One little incident in my private work must suffice for the present. A few Sabbaths since I was listening to a good brother, who, in closing his sermon, having occasion to refer to the secret societies of the town, made use of the following language: "May God bless you in your work of love." At the close of the services I asked the brother if he knew the character of the societies on which he had invoked the blessing of God. He said, "no" but supposed they were moral and benevolent. I asked him if he desired information as to their character. "Certainly," he said, and if I could furnish him with any it would be gladly received. We sent him "Williams and Brownlee's Sermons on Masonry," and "Masonry a Work of Darkness," and some other tracts, and a few copies of the *Cynosure*. I waited about two weeks and called again, when the brother grasping my hand, fervently thanked me for my timely aid. It had opened his eyes, saved him, and he in turn had saved a member of his church who was about to take the Masonic obligation, but after reading the above tracts, had turned his back upon the order forever. I believe if I had some tracts and a few copies of "Thirteen Reasons Why a Christian Should Not be a Freemason," to scatter among these people, that great good might be accomplished. Yours in Christ, W. A. LIMBOCKER.

SECRET SOCIETIES AND THE U. B. COMMISSION.

BEACONSFIELD, Iowa.

EDITOR CYNOSURE:—One of the U. B. ministers was visited by committee from the G. A. R. They invited him to join their order. He was friendly with them and said, "I will join your society providing you agree that it is my privilege to withdraw and expose it should I find it to be wrong, which would be my duty as a minister." They would not receive him upon this simple condition of doing right. They would bind his conscience not to do right in giving the truth as a minister, in regard to it. It is the sense of the U. B. Commission, (of which Bishop Weaver and Z. Warner are the head), that such orders are not "dangerous to character." Though they have been puffed as men of brains, but it seems they make poor use of their sense.

CYRUS SMITH.

CITIZENS' LEAGUE.

DETROIT, May 24, 1886.

Your Mr. Paxton and Mr. Bonner, of the "Chicago Citizens' League," interested our citizens yesterday afternoon and last evening very highly; they appear to be the right men in the right place.

A similar league will now soon be formed here. I say amen to every effort to protect the youth from the all-devouring blight of intemperance. Save the boys and you save the men. But, oh! what inconsistency is this? While organizing and struggling and praying for the salvation of the children and youth from the withering curse of intemperance—to license grogshops all around them, and all along their pathway, to leave them and their parents, too, to rum and destruction? GEO. W. CLARK.

BIBLE LESSON.

STUDIES IN THE WRITINGS OF JOHN.

LESSON XI, June 13, 1886.—Jesus the Christ.—John 7: 37-52.

GOLDEN TEXT.—Thou art the Christ, the Son of the living God.—Matt. 16: 16.

TIME.—Oct. 17, A. D. 29. About six months after the last lesson. The feast of the Tabernacles this year began on Oct. 11 (*Lewin*), and this was the seventh day of the feast.

COMMENTS ON THE LESSON BY E. E. FLAGG.

[*Open the Bible and read the lesson.*]

1. *Christ the only source of spiritual life.* vs. 37-39. On the last day of the feast the usual ceremony of filling golden vessels with water from the fountain of Siloam, which flowed from under the temple mountain, and pouring it on the altar, was performed by the priests with demonstrations of the greatest joy. The beautiful appropriateness of Christ's address to the people can only be felt by imagining this scene which was accompanied by chanting from Isaiah 12: 13: "Then with joy shall ye draw water out of the wells of salvation." He points them at once from the symbol to the reality. He himself was the source of those living waters. It was the same proclamation that he had made by the well of Sychar in the care of one sinful woman, made now to a vast crowd composed of all classes and grades of character. In some of the people it seems to have wrought such conviction that they are ready to confess him as the Christ, the Prophet foretold by Moses; while others, in their ignorance of the facts of his nativity, ask scornfully and incredulously, "Shall Christ come out of Galilee?" When we judge by appearance only, we are not apt to judge righteous judgment. Moody, when an uncouth stripling, was forbidden to speak at the meetings of the church he attended, because his mistakes in grammar offended the ears of fastidious hearers. There is always a division among the people because of Christ. The word of truth separates, and any preaching which does not sever the chaff from the wheat and draw a sharp line between his friends and his foes has no true or permanent converting power.

2. *The officer's testimony to Christ.* vs. 44-53. The witness of enemies is often more valuable and convincing than that of friends. Nothing less than a divine power and dignity displaying itself in every look and word of Christ could have rendered the officers of the law powerless, as they themselves confessed, to arrest him. But the Sanhedrin, unimpressed by this wonderful witness, only tauntingly inquire, "Are ye also deceived? Have any of the rulers or of the Pharisees believed on him?" This is the common argument with which every righteous movement has always been assailed. Seldom or never, at least in its incipient stages, has the causes of truth numbered among its adherents the great and powerful. Their reply to Nicodemus' noble and just appeal stands a lasting monument to the ignorance which always accompanies bigotry. At least three prophets, including Elijah, had been born in or were residents through the greater part of their career of this despised province. Error wilfully indulged will close the eyes to the plainest truths. We see it to-day in the absurd arguments by which otherwise intelligent men strive to uphold the fallacies of high license. The same may be said of those who embrace and defend the gigantic falsehood of Freemasonry. There is a strong resemblance between Romanism and the lodge. While the Protestant church apes the mummeries of the one and fosters the fables of the other, the rubbish of lying traditions will come in time to choke up entirely the pure, life giving waters of salvation. And here is the secret of her loss of power with the masses. The only remedy lies in every individual Christian waking up to a solemn sense of personal responsibility, and realizing that he is called to have and be in himself a fountain of living water springing up unto everlasting life.

LIGHT FROM THE WORD.

Why are earthly resources so unsatisfying? Jer. 2: 13. What is the invariable consequence of clinging to and and loving error? 2 Thes. 2: 11.

From Peloubet's Notes.

"In the last day, that (*the*) great day of the feast." That is, on the seventh day of the feast, Oct. 17 of that year.

"Jesus stood." In the temple court, probably in Solomon's porch, where he witnessed the joyous procession bringing the water from Siloam, when the people sang to the sound of cymbals and trumpets the words of Isa. 12: 3: "With joy shall ye draw water out of the wells of salvation."

"And cried." Heralded, spoke in a loud voice, so that all could hear him.

"If any man thirst." It was burning autumn weather when the sun had for months shone in a cloudless sky, and the early rains were longed for. Water at all times is a magic word in a sultry climate like Palestine, but at this moment it had a double power.

"Let him come unto me, and drink." To come to Jesus is to believe on him, to accept his teachings, to yield to his commands. It is to come into sympathy with him, likeness to him. Do we thirst for a life worth the living? He gives us an object of life worthy of the greatest, and yet possible to the lowliest.

"And drink." To drink is to go to Jesus and receive these blessings at his hand.

"He that believeth on me." He that acknowledges me as the Christ (ver. 31), and with a penitent and obedient heart trusts in me for salvation and sin.

"As the Scripture hath said." The reference is not to any one isolated passage, but to the general tenor (1) of such passages as Prov. 18:4; Isa. 58:11; and Isa. 44: 3.

"Out of his belly." Better, *his heart.*—*Clark.* It signifies the inmost heart of the man, which, saturated with Christ's life, opens like a rock (Ex. 17: 6) and pours forth its spiritual wealth.

"Shall flow rivers of living water." Just as the rock in the desert not only contained water, but the water flowed forth for the thirsty multitudes.

"Shall flow." This clearly implies something received that it may *flow* from the recipient unto others.

"Rivers." Denoting abundance, freeness, continued supply, in contrast with the small golden pitcher used in the ceremony of the pouring of water.

"Of living water." Pure, running water, ever-flowing streams; the opposite of stagnant, malarious, poisonous water.

"But this spake he." This is John's interpretation of Christ's words in the temple.

"Of the Spirit, which they that believe on him should receive." The Holy Spirit and influences were the living waters, abundant, free, purifying.

"For the Holy Ghost." Spirit, omitting "Holy," as in Rev. Ver. In the first clause we find "the Spirit," but in the second the article is absent, and the words literally mean for "spirit was not yet"—the word "spirit" meaning, not the Holy Spirit as a Person, but a bestowal or reception of his influence and power.

"Was not yet given." The dispensation of the spirit, when his influences should come in their full abundance, had not yet come.

"Because that Jesus was not yet glorified." Not until Jesus had been crucified, raised again, and exalted by the right hand of God, and thus made Lord and Christ.

"Of a truth this is the Prophet." The Prophet of Deut. 18: 15, whom some identified with the Messiah, others suppose would be the forerunner of the Messiah.

"Others said this is the Christ." The great Messiah King whom they expected, whom the prophets foretold, and to whom their whole religious ceremonial pointed.

"Shall (the) Christ come out of Galilee." Christ seemed to them to come from Galilee, because his childhood home and much of his ministry was there.

"Hath not the Scripture said." This is their argument for believing that Jesus, being a Galilean, in their opinion, could not be the Messiah.

"That Christ cometh of the seed, or *offspring*, of David."

"And out of the town of Bethlehem, where David was?" Where he was born and lived for about sixteen years, till he was called into the service of King Saul. All the trouble with their argument was that they did not take care to ascertain the facts.

"Some of them." Of the multitude, not the officers mentioned in the next verse.

"Would have taken him." Arrested him, and carried him before the Sanhedrim as a pretender.

"But no man laid hands on him." Not even those who commanded them to do it.

"Then came the officers." Not Roman soldiers, but temple police, answering to the modern constable or the Roman lictor or the English beadle. They had been directed by the officers of the Sanhedrim to arrest Jesus.

"To the chief priests and Pharisees." Regarded now as one body, the Sanhedrim.

"Why have ye not brought him?" The officers had returned without fulfilling their mission.

"Never man spake like this man." They were not overawed by the multitude, but by the words of Christ himself.

"Are ye also deceived?" "Have any of the Rulers?" etc. Implying that those who were sent were men of influence and position. Every weapon of reproach and ridicule was used against Jesus to keep men from becoming his disciples.

"But this people," the crowd, the multitude, "who knoweth not the law." Have not been instructed in the schools of the Pharisees.

"Are cursed." Or, *accursed are they!* execrable, doomed to error and deception, and worthy of contempt and perdition.

"Nicodemus ..." He that came to Jesus by night (before), as recorded in John, 3d chap. Nicodemus seems not yet to become an open disciple.

"Doth our law judge any man before it hear him?" There is a covert sarcasm, not so much in the words as in the position of the rulers, in which they had placed themselves. They had just been sneering at the people for not knowing the law, yet at the same time they themselves were acting contrary to the law.

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In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

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FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

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AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency.

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

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Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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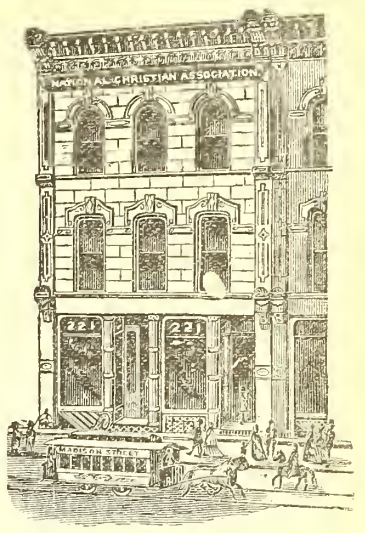
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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JUNE 3, 1886.

At Wheaton, Ill., last Sabbath, the Methodist Episcopal pastor invited the Wheaton Post of the G. A. R. under the lead of a Universalist, to appear in his church and desecrate the day by its sham display. There are godly men and women in that church, who, if they knew that the Grand Army swears its members to secrecy and submission as do Masons and Knights of Labor, and practices the same degrading ceremonies of initiation, with forms slightly varied, that, in short, it is a vile branch of Satan's army, marshalling for the field of Armageddon, they would spurn from their pulpit the Mason and Odd-fellow who desecrates their house, and the day and worship of God, by such mummeries.

Let us not forget the meeting of the AMERICAN PARTY Committee and VOTERS, June 18th, now at hand. As long as lodgemen can count on the votes of secret sworn confederates, and stand an equal chance with anti-lodgemen for the votes of outsiders, their gun has two barrels, and the destiny of the country will be in their hands, and we are approaching the state in which "none may buy or sell who has not the mark of the beast in his forehead or in his hand." But the hour when that mass of American voters, who neither desire nor expect office, vote relentlesely and steadily against lodgeites, is the hour of our redemption. Let us put a ticket in the field at once, draw every conscientious voter from the Prohibition party before that party makes its nominations for 1888, and we shall put the secret wing of that noble party into a dead minority, and all true reformers will march to the polls, *Americans* in principle, and *Americans* in heart and name.

TO THE UNITED BRETHREN IN CHRIST.

THE CYNOSURE SENDETH GREETING.

1. Eighteen years ago (1868) Rev. D. Berger electioneered to make Bishop David Edwards president of the National Christian Association opposed to secret societies, and offered to start and edit its organ if we would raise him $20,000.

2. When Warner, against honor, religion and decency, wore the halter and hoodwink of Satan in the lodge, he and others attempted to "pitch the U. B. Church toward Sodom." They started the *Itinerant* (then *Tribune*) to destroy its testimony against demon-worship, the parent and protectress of the evils, crimes and miseries of mankind in all lands. That *Itinerant* now assails the senior editor of the *Cynosure* for "dividing our church."

3. They promise to give you city churches and wealth as the price of your apostacy, that is to say, "the friendship of the world," which "is enmity against God." The senior editor, if mean enough to desire it, has no earthly motive for wishing to divide the Brethren church.

CONGREGATIONALISM AND SECRET SOCIETIES.

The Illinois State Congregational Association closed its annual sessions last week, at Moline, Ill. The moderator was a Mason who stands by the lodge, Rev. Mr. Howe of Peoria, and he and Frank Woodbury, of Rockford, were put on the programme committee for next year.

We give below, for the information of the Theological Seminary students particularly, a "statement" laid before the Association twelve years ago. Since that time the National Congregational Council has dropped Dr. Quint, who had but two votes for secretary of the Council, and Dr. Hazen, a good man who belongs to no secret society, is in that important office.

A STATEMENT.

Their denominational relations to secret societies are briefly these:

1. The early Congregationalists of this country abhorred Freemasonry. The late venerable Dr. Storrs, of Braintree, Mass., father of Dr. Storrs, of Brooklyn, N. Y., on my asking him, "What were the sentiments of the New England clergy concerning Freemasonry in his early youth?" gave this answer:

"My Grandfather Williston, of West Haven, Ct., used to say that a *Freemason was hand in hand with the devil.*" I asked him if the clergy of New England, at that time, (about 1750 and onward) generally concurred in this opinion of his grandfather? He answered that they did. Also the famous Dr. Hopkins, author of what was called "Hopkinsianism," speaks of Freemasonry as belonging to the kingdom of Satan. *See Prof. Park's Memoir of Hopkins, Appendix.* Again:

2. The fundamental principle of Congregationalism is as hostile to the secret orders as its history. Our ground principle, as stated by Bradshaw's Apology, in Neal's History of the Puritans, and stated also by Bancroft's History of the United States, is this: "That not even a ceremony was to be tolerated unless required by the Scriptures."

This principle condemns, as unlawful, all the ceremonies of Freemasonry and other secret societies which are of a religious nature; their oaths, initiations, prayers, funerals, lectures, and degrees; all these being solemn, and their declared object being to restore and teach man his duty to God and his neighbor; all are substitutes for the atonement of Christ, and an opposition religion, utterly subversive of the first principles of Congregationalism. That is to say, they are religious ceremonials not required by the Scriptures, which the Puritans condemned as "unlawful."

3. Our present State Associations explicitly condemn Freemasonry.

This General Association of Illinois has repeatedly condemned it. Our last decided action, written and presented by Prof. Bartlett, of Chicago Theological Seminary, declared Freemasonry to be, "as we suppose, contrary to good government and the Christian religion."

The Congregational and Presbyterian Convention of Wisconsin, explicitly condemned the lodge by adopting the "Report" of Rev. Wm. DeLoss Love, and others, and two local associations in Michigan have done the same. The State Congregational Conference of Ohio, adopted a similar condemnatory report, written by Prof. Morgan of Oberlin, who took ground with ex-Pres. Finney, excluding Freemasons from the churches. And the Iowa State Association has taken similar strong action condemning the lodge. And, in April, 1873, our triennial convention at Chicago, representing the Congregationalism of eight States, on motion of Rev. S. B. Goodnow, by resolution, desired its Education Society to decline aiding into the ministry any young man "connected with any secret, oath-bound society."

Now, as all this clear, oft-repeated, and explicit action has failed to keep some members of our churches from joining these lodges, it is evident our brethren need light on this subject. And as State Associations have not time for cool and careful consideration of this matter along with our other business, a thorough discussion of the subject, under the control of a judicious editor, could not fail to be of the greatest interest and value to our people.

Finally, we have, it seems, without a popular vote of our churches, established "A National Congregational Council.

And it is well known that the secretary and actuary of this fearfully significant body, was, at the time of his appointment to this office, Grand Master of the Grand Lodge of Freemasons in Massachusetts. This measnre put all the Congregational ministers and churches who had condemned the lodge, between the upper and nether millstone; between a National Council, whose only permanent officer was a chaplain of Masons, and our State Associations, which had condemned the lodge.

It is plain that this state of things cannot and ought not to continue. Our ministers and churches must and will be extricated from this anomalous, embarrassing, and contradictory position. And, for this, we need and must have discussion in the *Advance*, or elsewhere.

With one word respecting Dr. Quint's Masonry, and that of our brethren who belong to the lodge, I have done.

I was in Boston when Dr. Quint was inaugurated Grand Chaplain along with Deists, Universalists and others, officers of the Grand Lodge, six or seven days after he was appointed chairman of the committee to call a National Congregational Council.

The official Masonic statement did not give his exact grade, but spoke of him as a Mason of high degree.

Now, what I have to say is this: If he was simply a Royal Arch or seventh degree Mason, he has taken sixty oaths, but if he is a Knight Templar, he has taken *seventy-two solemn oaths* beginning with the words, "Furthermore, I promise and swear," and this right in the face of that Saviour who has said, "Swear not at all:" and also to minister, in the face of the injunction of that apostle who said, "Above all things, my brethren, swear not." And these, his sixty or seventy oaths, are neither judicial nor Christian, but imprecatory; not by the help of a merciful God, but by the secret and irresponsible vengeance of unmerciful men!

This is not all. If a Knight Templar, when he took his seventy-second degree oath, he held a grinning, human skull in his hand, and imprecated a double damnation on his soul if he violated one Masonic obligation covered by either of all those seventy-two oaths. And every time he gives a Masonic grip or sign, or enters a lodge or encampment, he virtually repeats and professes his amenability to all these stupendous blasphemies! And the relation of oath-bound secret societies to the Gospel is thus the relation of blasphemy to Christ. No man can sit in that Council along with Dr. Quint, unless he rebukes him, without sharing, ignorantly or consciously, his awful guilt before God!

We do not charge intentional guilt on brethren who have been swindled into a few degrees, and are ignorant of the system they belong to. But by the constitution of the lodge they are but deluded underlings to unknown superiors. But these revolting facts, which seem like horrible dreams to the ignorant and uninformed, can now be easily verified or disproved, and for this we ask discussion. For by the clear Scriptural doctrine of fellowship laid down by Prof. Boardman, he that walketh in darkness, cannot be, and remain in communion with the child of light; and if that moral darkness intended, be found on this earth, it is in a Masonic lodge.

AUSTIN WILLEY'S HISTORY.

This book, lately out, gives the best history of the times just before the present generation, which is precisely the history least apt to be known. We are all more or less antiquarian; and "the thorough-paced antiquary not only remembers what others forget, but forgets what others remember." Oliver Johnson, who believed in Garrison, but not the New Testament, has written a volume of Garrison; and Mr. Garrison's sons have issued one volume with the promise of six. Vice-president Henry Wilson and Horace Greeley have given the secession and its war the white-caps of the national tempest, but Mr. Willey gives us the surface of the sea under the billows which swept off three million pair of fetters from our national decks. Mr. Willey was and is a Puritan, born amid the rocks of New Hampshire, and now in a smiling old age looks out from Northfield, Minnesota, over a united country without a slave, instead of two countries snarling and biting each other like hyenas through the bars of adjacent cages, across a line dividing the Mississippi and south flowing rivers, crosswise with a row of custom houses, from the Chesapeake to the Gulf of California.

Mr. Willey graduated a newly-fledged minister at Bangor, Maine, and engaged in abolitionism as lecturer, editor and patriot. He neither sought nor held office. He sought a country and gained one, and now has given a book containing several thousand names of those active in the long national agony, telling who they were and what they did. His volume was rightly named, "The Chronicles of Popular Abolitionism," and Hon. Senator Blaine, who was his near townsman and knew him and his life, says, "His book will possess great and permanent value, and must command a wide circulation." We advise every reader of the *Cynosure* to obtain and read it. And every young man in New Hampshire and Maine who neglects to do so, will wander in American politics, like English-speaking children in a Pennsylvania graveyard, where the inscriptions are in German, ignorant of their father's and grandfather's memories. If the family of those whose names and exploits the book commemorates shall read it, Senator Blaine's prediction will be fulfilled. We give this endorsement and send-off the more cheerfully because the book is by no means partial to us.

I left Andover in 1835, and came west two years before Mr. Willey made his first anti-slavery speech at Foxcroft, Maine, and engrossed with local politics in that State, while we were in Ohio. It is not wonderful that his book should mention the World's London Anti-Slavery Convention without saying that the *Cynosure* editor was its American vice-president; that the same gentleman offered the anti-slavery resolution to the American Board, in Boston, 1849, and wrote and advocated all the action both in presbytery and synod, which suspended from the ministry Rev. Wm. Graham, for teaching that "Jesus Christ authorized slave-holding," which the *Portland Mirror* said was the first and only instance in the world where justifying human bondage has been condemned by a church court as error.

There is one other omission in Mr. Willey's book, which is not so harmless. He tells us that Jackson was elected in 1828, and in 1832. But he does not mention that Jackson and his cabinet, Livingston, Barry, Eaton and Poinsett were Masons, while the

Whigs, Adams, Webster, Everett, Quincy, etc., were Anti-masons. That in 1832, Anti-masons polled two hundred and twenty-eight thousands votes for Wirt and Ellmaker. That the slave-holders, with considerable exceptions, were Freemasons. That secession and rebellion were "worked up" from Jackson's election to Lincoln's. (See Grecley American Conflict.) Though Jackson's firmness postponed secession till 1861, it was organized and matured by discussions held in secret; that Blue Lodges raised the money which paid for the raids on Kansas; and that the ten lodges in the District of Columbia went solid for secession; and that "Knights of the Golden Circle," "White Leagues," and "Ku-Klux Klan" were but aliases of Masonry, with the same despotic constitution, and similar tokens of recognition. Indeed, one would not know by reading Mr. Willey's book that the country was rocked on its foundations by an Anti-masonic discussion, from 1826 to 1832; that fifteen hundred lodges went down, and the entire system sunk in the North, became a Southern institution, and organized rebellion and the war. Gen. Jackson's vote in 1824 was 99. In 1832 it was 219. How so shrewd an observer as Mr. Willey, in summing up American politics, could overlook such a faction as the lodge, during those eight years, would be a marvel, were it not this omission is so fearfully common. Prof. Claudio Jannet, professor of Political Economy in the University of Paris, says, "Freemasonry enjoys the singular privilege of propagating itself in the world, without being questioned." But maugre these missions; Mr. Willey's book shows more accurate insight into the causes which produced the Rebellion than any other writer, and gives more clearly the workings of those causes than any other writer. He shows more clearly the moral force of the ballot and the necessity of a new party to carry a fundamental reform than any one who has treated of it. He says: "Assault whatever exalts itself against God, however gigantic, fearlessly and unfalteringly, demanding its annihilation, relying on Him to whom 'all power is given,' and victory is sure."

We have received from a friend in College Hill, O., $5, to aid Rev. J. G. Fee in his work at Camp Nelson. We shall be glad to receive and transmit similar donations.

We were greatly pleased to receive a visit from our substantial co-worker, Mr. M. Morse, of Worcester, Mass., who, with his wife, are spending some time in our city, and expect to be present at our annual meeting.

We have had the pleasure of a visit from Rev. M. A. Gault, who is the agent of the National Reform Association and the untiring friend of the N. C. A. We are glad to learn of his intention to be present at the annual meeting of the N. C. A.

We were also cheered by a visit from Rev. Geo. Warrington, of the Birmingham *Free Press*, which so ably sustains the cause of our reform in Iowa, and which we hope to see abundantly supported. While it is important that the central organs here and at Washington should be sustained, it is not less important that all our co-wokers should receive a cordial support.

Among friends from a distance who have reported their purpose to be at the June annual meeting are S. A. Pratt and wife, and M. M. Morse and wife, of Wooster, Mass; E. D. Bailey and wife, of Washington, D. C.; F. W. Capwell, of New York; Rev. W. O. Dinnius, of Ohio; John Dorcas, Esq., Rev. M. A. Gault and R. N. Lyman, of Iowa; Elder R. Smith, of Missouri. Revs. Woodsmall, and Countee will (D. V.) be here from Memphis, Tenn., to speak of the important work in the South. Still there is room and a hearty welcome for all from abroad. Send in your names.

For nearly too weeks our National Congress has wrestled with the oleomargarine question, and has not yet reached a conclusion. It is proposed that all imitations of butter shall pay a tax of ten cents per pound, which would practically amount to prohibition. We are not deeply concerned as to what shall be the decision in this question. We shall doubtless survive as a people whether we eat less or more of these greasy mixtures. The tax will help the farmers and dairymen, and be collected off the laboring poor of the cities, who buy cheap butter. As for those who manufacture the stuff we have little sympathy in their loss. In most cases butterine and oleomargarine are *frauds*, pretending to be what they are not, and as such, the makers de serve no sympathy. There is another business carried on that is inconceivably larger, more fraudulent, and destructive of the public good. We have never known that oleomargarine has killed anybody or seriously affected the public health. No one has been incited to murder or arson by its use, and it has sent no victims to the prison or the mad-house. The whisky business that is licensed by act of Congress is slaying its tens of thousands and taxing us by hundreds of millions. If Congress will give this matter some of the attention they are devoting to their schemes to catch votes they will better deserve the respect of their constituents.

That "Godliness is profitable," and "the way of the transgressor is hard," though very obvious truths, have been very, slow to be learned and to be appreciated. The war-taxes of the professed Christian nations are 75 per cent of their revenues. The drink bill of this nation is more than $900,000,000 a year, and the tobacco bill, $600,000,000. The cost of the late labor strike is estimated at not less than $28,000,000, which falls largely on the laboring poor. This was not only a loss to the individuals, and to the country, but there has resulted an immense amount of demoralization and crime. Like a swarm of vampires, these secret labor unions have sucked the blood of the poor, and have filled the land with distress, violence and anarchy. Next to the saloons, about the most unprofitable crop are these secret combinations.

The Odd-fellows, of Pennsylvania, held their "Grand Encampment," at Harrisburg last week. The present membership is reported as 80,824. There was a decrease during the year of 493, which to us is a gratifying feature of the annual report. The "working expenses" of the order are still marvelously and suggestively large in proportion to the amount spent in relief. The grants to widows and orphans of deceased members, as well as to outside benevolence, are provokingly small considering that they are made by a benevolent (?) order. On the whole the machine appears to be an expensive one for the members. If the "working expenses" of any church, society, or board, were as large in proportion to the money handled, there would be a great outcry by the press of the country. All seem to be satisfied, however, when the business is transacted by a secret society.—*Christian Instructor.*

If any body of Christians should persistently refuse to allow their ceremonies and covenants to be known; should bind their members by oath or pledge to absolute concealment, and should exercise despotic power over them, it would at once be denounced as a synagogue of Satan.

THE N. C. A. ANNUAL MEETING.

The annual meeting of the National Christian Association is fixed by by-law No. 4 on the third Thursday in June of each year. Corporate members and all friends of the N. C. A. will please notice that this occurs on June 17th, and prepare to be prompt in attendance at 10 A. M. There will be two sessions, morning and afternoon, for the transaction of business at No. 221 West Madison street, Chicago, and an evening session at some suitable place provided by the programme committee. F. W. CAPWELL, *President.*

W. I. PHILLIPS, *Secretary.*

R. W. Lyman writes: Let us nominate, and that only true, tried and able men or women. I want very much to attend your College Commencement, and should, had I means at command to bear my expenses while at Wheaton.

You cannot conceive, perhaps, how earnestly I desire that, for good to man and to the glory of our Christ Jesus, an international Christian congress should be called and assemble. That rather than church congress, unless reference is distinctly had to geographical rather than denominational churches.

In the absence of the massing of the militant army, and that under the one legitimate leader, as against Masonic blasphemy and other works of the devil, no grand conquering achievements can result.

Yours for Christ, to act in accord with his plans, ways and orders.

NOMINATIONS.

I see the *Cynosure* has come out in favor of nominating candidates at the coming annual meeting. We all esteem Dr. J. Blanchard very highly for his ability, and are willing to submit to him as a leader, but we are not all his chickens, though many are, and he must not look unkindly at us if we want to do our own crowing. Full-grown chickens are apt to be independent. I cannot bring myself to approve of making nominations now, notwithstanding that experience of forty years ago. But let all express their opinions freely and fully.

Before reaching out to gain new adherents, it would be well to win back tried and true friends that have been alienated, and to close up the broken ranks. Our foes are watching us keenly, and we must follow the admonition of one formerly, "See that ye fall not out by the way."

Early action in previous years has not brought us much voting strength, and as a change the nominations might be deferred. But when we do nominate, let us go around and coax men to lend us their aid and influence. Let us not put up the name of one who is afraid of being too intimate with the Blanchards.

Let us not put up for President anyone whose connection with the lodge is doubtful. He who was led by heavenly wisdom in the days of his flesh chose very unpromising human instruments to carry on his work. Let us try to find out whom God would have us select. GEORGE WARRINGTON.

A GRAND MOVEMENT—LET ALL REFORMERS ATTEND.

BELOVED:—I see in the *Christian Herald* there is a call for a convention of Christian workers to be held in Chicago, to commence June the 16th next, to continue eight days. There is a sound *within a sound* in this call. Let those who have ears to hear attend. I hope to see many of my old friends in Illinois, Wisconsin and Iowa there. What we want is to know *how to work, then go at it!* There is much work done, but little accomplished. Many wonder what is the matter. Come to Chicago; we may learn something new on this very point. I just came from over the mountains; the same trouble is there. They work, work, but oh, how little is done. Let us get at the trouble and remove it. Let all come to the help of the Lord. Our brother reformers in the field I hope can be there.

Let our headquarters be on June 16, 8 o'clock, a. m., at 221 West Madison St., Chicago, Ill. We can plan in harmony with the divine order for general work as well as for the convention there, etc. Yours always, for the right kind of work.

R. SMITH.

WESLEYAN METHODIST SEMINARY.

WASIOJA, Minnesota.

CLOSING WEEK, JUNE 6–9, 1886.

Sunday, 10:30 A. M.—Sermon before the Students; Rev. S. A. Gilley.

Monday and Tuesday.—Examinations.

Tuesday, 7:45 P. M. —Literary Exercises of the Alumni.

Wednesday, 9 A. M.—Annual Meeting of the Trustees.

Wednesday, 2:30 P. M.—Business Meeting of the Alumni.

Wednesday, 7:45 P. M.—Graduation Exercises and Address by Rev. L. N. Stratton, Pres. Wheaton Theological Seminary.

If friends will notify Miss Stella M. Gould, places of entertainment will be selected for them.

E. G. PAINE.

MASONIC BENEVOLENCE.

The *Freemason* of Detroit, Mich, says: The *Christian Cynosure* of Chicago, Ill., is continually saying hard things about Freemasons and other secret societies and are employing men who go about the country lecturing against those institutions.

We think the *Cynosure* is mistaken when they say: While the Masons have more wealth than any religious denomination, they do in the way of benevolent institutions not one tenth as much as the Methodist, the Protestant Episcopal, the Presbyterian or the Roman Catholic churches.

Will *The Freemason* tell us just how many Masonic benevolent institutions there are, and what number they aid, and we will compare statistics.

LITERATURE.

Among our spicy exchanges there is none that seems to grow on our approbation quite so fast as the *Crank*, of College Springs, Iowa. With such a propelling power as this crank, the machinery of reform ought to move on grandly in Iowa. We trust the good people will keep up the steam.

We have recived the June number of *Babyhood*. Babyhood Publishing Co., 5 Beekman street, New York. 15 cents per number. $1.50 per year. We have an intense love for the little ones, and rejoice in an able and wisely conducted magazine devoted to their comfort.

We have received from the publishers, John Alden & Co., The Sketch Book and History of New York During the Dutch Dynasty, by Washington Irving. To those who admire the quite humor and poetic beauty of Irving, this will be a treasure. The story of Rip Van Winkle is worth more than the cost of the book, which is beautifully bound, with 307 pages, in large, fine type.

THE HOME.

TRUST IN GOD AND DO THE RIGHT.

Courage, brother, do not stumble,
Though thy path be dark as night,
There's a star to guide the humble—
"Trust in God and do the right."

Let the road be rough and dreary,
And its end far out of sight,
Foot it bravely! strong or weary,
"Trust in God and do the right."

Perish policy and cunning!
Perish all that fears the light!
Whether losing, whether winning,
"Trust in God and do the right."

Trust no party, sect, nor faction;
Trust no leaders in the fight;
But in every word and action,
"Trust in God and do the right."

Trust no lovely forms of passion;
Friends may look like angels bright;
Trust no custom, school nor fashion,
"Trust in God and do the right."

Simple rule and safest guiding,
Inward peace and inward might,
Star upon our path abiding,
"Trust in God and do the right."

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Turn from man and look above thee,
"Trust in God and do the right."

—*Norman M'Leod.*

TEMPORA MUTANTUR.

BY LEVI KELLY.

That we have fallen upon troublesome times none will deny. Some see these things foretold by the sacred bards, and others believe them simply accidental.

The Holy Bible declares that "whatsoever a man soweth that shall he also reap." If this is true of individuals why is it not equally true as regards nations? We have been shaping this nation for thirty years past for just this crisis. Nothing is surer to produce bad fruit than teaching the young disobedience at home.

It is a rare thing to meet with a properly governed family. Domestic training is of the most vital importance. The children in the majority of homes control the parents. If a child cries the parents try to quiet it by granting its requests. At the table, especially if strangers are present, it shows its training by dipping into the best dish, and if it is not promptly gratified, strikes, kicks and bawls, as if none had so large a share of patronage as it. The parents blush, they coax, apologize, and finally indulge the little socialistic striker. It simply shows that the child has always had its own way.

What is often called love for children, the wise man Solomon calls hatred: Pro. 13:24: "*He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.*" Parental authority must not be surrendered to please a child that hardly knows its own name. What kind words do not effect a sound sensible thrashing will. It must not be done in anger, but in love, as the wise man says. I have heard parents pray in the family that God might correct their children, while they were playing out doors, or making such a racket inside that it was an insult to God. Such training breeds contempt of God's house and his worship.

The will of the child must be broken, and that when an infant. Before it is a year old, these traits which are seen in modern lawlessness are manifested. It ought to learn the lesson of "unconditional surrender," no difference how it may cry. Many such chaps have plenty of tears laid up for such occasions; and if they have not it sounds so. You read Prov. 19:18:" *Chasten thy son while there is hope, and let not thy soul spare for his crying.*" The neglect of this rule lays the egg for future rebellion. Horace Greeley said that if the "birch" had been honestly applied in the South it would have prevented the rebellion. How often "the old man" and "old woman" are heard. The"old woman" is bending over the washboard, and Nancy is playing on the organ, or banging her hair, or hanging on the gate. She was taught by that bent form that girls must not work or they would not stand a good chance for a husband. Well, the man that gets her will find that he married fine clothes, or a wife who makes life as bitter as death. She drives him to the saloons.

That boy was paid for the smallest duties. Now he thinks his claim established. His greatness must not be questioned. He can smoke and chew. He must be manly. He trains his mustache to add to his other accomplishments.

Oh, how often we hear: "Don't spread such trashy reading before my children." All right; but what of the majority of books in Sunday-school libraries? The children read in these books, stories, false characters, charming heroes, etc. These books are read until they cannot stand erect in the bookcase. If I may be allowed to say it, I know Sunday-School libraries that I would not give house room. The Methodists of Boston appointed a committee of women to go to all Sunday School libraries of that denomination in Boston and throw out any book that they considered improper for the children to read, and they expurgated 3,000. I am sure that nearly two-thirds would be thrown away if justice were done to our Sunday-school scholars. If they are taught light reading on Sunday by the church, what grounds are left to war on godless newspapers? Here, yes, right here, is where the taste is acquired for trashy reading. I remember many years ago that we had the Testament, and some excellent biographical books, which taught us what the founders of the churches were and did. They were read, and the young knew more of the lives of reformers, and what storms, tempests and deaths these men and women endured than now. They taught Protestantism, and the fear of God. Where are these works now? Rusting on book shelves for want of buyers.

These God-given truths that we used to read, are in part clothed in fiction to make it very pleasing,—much chaff and little wheat. It simply degrades religion, and presents to youthful minds the soft, easy, slip-shod, limp-lavender religion, without a cross or self-denial. Away with Sunday-school novels as well as all other corrupt and corrupting literature.

Yes, we need a radical reform. We need men all over this land on fire. We need a holy,humble membership. Dress is degrading females, and making the house of God largely a show of the latest style. God help us. In many cases the church of God is sold to the highest bidder. The rented pew smacks of castes. The tendency is to make style the acceptable qualification of worshipers. The poor cannot pay much; neither can they dress up to the demand. The poor have pride, and shun the house of God rather than be viewed with contempt. Mission Chapels will not do. Let, by common consent, the house of God be plain and its worshipers the same, and let the hod-carrier and the banker be equally esteemed before the great God.

Push the work. These are evil days. Christianity is spreading, but it will need a new coating in a few years. The ground must be broken anew. The battle must be renewed daily. Every inch of ground is contested. Hell and devils are now trying to make the earth pandemonium itself.

WORK OF THE PEACE UNION.

Rev. S. H. Werlein, at the American Peace Day, New Orleans Exposition:

It comes to teach men and nations how, in the midst of disagreement and conflict, it may be possible to so adjust their difficulties as to effect peace and good will between them. I venture to say that there is no question which merits more the attention of all classes and peoples than this. We give thought to commerce, to shipping, to government, to science, but I will tell you the question of International Peace underlies them all. When iron-shod war stalks through the land, it destroys the temples of knowledge, it dethrones science, it subjects the lore of the ages to the torch, and all but extirpates religion. It inflames the worst passions of men, and enthrones the brute to the almost extinction of the higher moral nature. War transform a heaven into a hell. It unmuzzles the bloodhounds of hate, and is not satisfied until it is glutted with blood. War means rapine, violence, incendiarism, murder, ruin. It can not be glossed over. We may praise the courage, and honor the patriotism, and admire the self-abandonment with which heroes have hurled themselves into the thickest of the fray, and courted death, but, after all, desolation, demoralization, the overthrow of the weak by the strong, are poor compensations of such heroic suffering, and wholesale sacrifice of life. It baptizes the land with blood, and breaks thousands of hearts; it quenches multitudes of promising lives, and fills the air with voices of lamentation, and even then fails to accomplish what less costly and more humane methods can satisfactorily consummate.

Behold the battle-fields, and the soldier-cemeteries in every land! What a dark, sad commentory on human charity and enlightenment!

"Oh! the gallant hearts that are lying cold and still
On the slope beyond the summit of the plateau of the hill!
Oh! the gallant hearts that are sobbing out their souls,
As the chilly night-wind reaches the burning bullet holes!
And oh, the writhing mass of pain close packed with the tranquil slain.
When the gray morn wakes again o'er the hills they dared to climb."

I ask: Shall the savagery of war continue to be the arbitrament of national disagreements?

Shall boycotting, strikes, dynamite and infernal machines become the efficient means of adjusting the difficulties between the laboring classes and their employers?

The Universal Peace Union, with voice loud enough to be heard in the din of the battle and the tumult of riot, cries out: "Ye be brethren. Sheathe your swords. Come, let us aid you to an agreement. Let there be peace."

No surer proof of the growth of Christian enlightenment among the nations can be given than the manifest unwillingness with which the appeal to arms is made. The voice of the nations is: "We have suffered enough. We are wearied with incessant warfare. We are tired of watching our neighbors through the eyes of armed sentinels. Give us a better plan to preserve our domains, protect our country and live in security."

It is to respond to this great need that the Universal Peace Union is addressing all its might. It advocates "mediation, arbitration and conciliation," and looks to the establishment of courts of arbitration in trade, in communities and among nations.

It is striving to teach the world the feasibility of settling all personal and national difficulties by arbitration, and showing the needlessness of standing armies, armed fleets, and the absurdity of a man transforming himself into a walking arsenal.

It declares that while it operates in the interest of peace, it knows no partiality between contestants. It is ruled in all its judgments by right and justicc.

It announces the sacredness of humanity and emphasizes the freedom of all men, and their equality before the law.

It solicits among all nations all friendly relations one with the other, and protection to life and property of all men in every land. It commends the Christian precept that the "strong ought to bear the infirmities of the weak, and not to please themselves."

ACKNOWLEDGE THE DEBT.

A venerable clergyman of Virginia said lately: "Men of my profession see much of the tragic side of life. Beside a death-bed the secret passions, the hidden evil as well as the good in the human nature, are very often dragged to light. I have seen men die in battle, children, and young wives in their husbands' arms, but no death ever seemed so pathetic to me as that of an old woman, a member of my church.

"I knew her first as a young girl, beautiful, gay, full of spirit and vigor. She married and had four children; her husband died and left her penniless. She taught school, she painted, she sewed; she gave herself scarcely time to eat or sleep. Every thought was for her children, to educate them, to give them the same chance which their father would have done.

She succeeded; sent the boys to college, and the girls to school. When they came home, pretty, refined girls and strong young men, abreast with all the new ideas and tastes of their time, she was a worn-out, commonplace old woman. They had their own pursuits and companions. She lingered among them for two or three years, and then died of some sudden failure in the brain. The shock woke them to a consciousness of the truth. They hung over her, as she lay unconscious, in an agony of grief. The oldest son, as he held her in his arms, cried—

" 'You have been a good mother to us?" '

"Her face colored again, her eyes kindled into a smile, and she whispered, 'You never said so before, John.' Then the light died out and she was gone."

How many men and women sacrifice their own hopes and ambitions, their strength, their life itself, to their children, who receive it as a matter of course; and begrudge a caress, a word of gratitude, in payment for all that has been given to them.

Boys, when you come back from college, don't consider that your only relation to your father is to "get as much money as the governor will stand." Look at his gray hair, his uncertain step, his dim eyes, and remember in whose service he has grown old. You can never repay him the debt you owe, but at least acknowledge it before it is too late.—*Youth's Companion.*

AN EASY PLACE.

A lad stepped once into our office in search of a situation. He was asked:

"Are you not employed?"

"Yes, sir."

"Then, why do you wish to change?"

"O, I want an easier place."

We had no place for him. No one wants a boy or man who is seeking an easy place; yet just here is the difficulty with thousands. They want easy work, and are afraid of earning more than their wages.

They have strength enough to be out late nights, to indulge in vices and habits which debilitate them. They have strength enough to waste on wine or beer, or tobacco, all of which leave them weaker than before. They have strength enough to run and leap and wrestle, but they think they have not the strength to do hard work.

Will the boys let us advise them? Go in for the *hard places;* bend yourself to the task of showing how much you can do. Make yourself serviceable to your employer, at whatever cost of your own personal ease; and if you do this he will soon find that he cannot spare you; and when you have learned how to do work you may be set to teach others, and so, when the easy places are to be had they will be yours. Life is toilsome at best to most of us, but the easy places are at the end, not at the beginning, of life's course. They are to be won, not accepted; and a man who is bound to have an easy place now may as well understand that *the grave* is about the only easy place within the reach of lazy people.—*The Little Christian.*

The following item from over the water gives gratifying evidence of a growing piety and spirituality among students for the ministry in Germany. It is said that "in the theological school at Frankfort the students are working for God with great earnestness. In small companies they go to villages, sing, pray, and sometimes preach. They often gather congregations of 500, and their efforts have met with good results." This statement, so far as it goes, confirms the recent report that rationalism is visibly on the decline in the various educational institutions in Europe. Earnest piety and zeal for the cause of Christ cannot co-exist with rationalism, which is simply semi-infidelity.—*Missionary Record.*

TEMPERANCE.

CANON FARRAR ON TEMPERANCE.

The following eloquent appeal is from Canon Farrar's address on the subject of temperance, and gives some of his reasons why he is a total abstainer:

"But, gentlemen, I can tell you in four letters of one motive for abstinence, which in my own mind was as Aaron's serpent rod, and prevailed over all the rest. It was pity, sheer human pity. I will not stop to tell you the horrible results of drunkenness which, in my own parish, under the very shadows of the great abbey, I have seen with my own eyes and heard with my own ears. If I did I could indeed say to you—

> "Come, sit you down,
> And I will wring your heart; for so I shall,
> If it be made of penetrable stuff,
> If damned custom have not brazed it so
> That it is proof and bulwark against sense."

"But I may presume that I am speaking to those who are familiar with the common facts—so common yet so ghastly—which in England, at any rate, are enough to make us blush with shame and burn with indignation. I believed, and still believe, or rather I now not only believe but know, that by becoming an abstainer, by taking part in Temperance Reform, I could help others; and if others could have known and seen all that I have seen, I believed that in their case, too,

> "Pity like a naked, new-born babe
> Striding the blast, and heaven's cherubim horsed
> Upon the sightless couriers of the air,
> Would blow those horrid deeds in every eye,
> That tears could drown the wind."

"I would then appeal to all for pity;—pity for the vast multitudes who become the helpless victims of a dead chemical product, potent to destroy the souls for which Christ died; pity for the ravages wrought by this bitter source of human woe; pity for the hundreds and thousands of men, who, under this hideous fascination, degrade their lives into misery and pollution of a long-continued death; pity for the youths who thus "pour poison into the roses of their youth," so that its root is as rottenness; pity for the hearts of mothers rent by anguish for these their ruined prodigals; pity for the wives and husbands on whose hearth burn the fires of hell; pity for the unmotherly mothers and unwomenly women who nigh turn motherhood to shame, womanliness to loathing; pity for those lurid tragedies where the virtol maddens; or is there no voice strong enough to plead like angels trumpet-tongued against the deep damnation of their bodies; pity for the little children who, in the awful language of South are, because of drink, not so much born into the world as damned into the world, born to lives of disease and degradation, or in these Christian lands yearly pass through the fire to this idol in far vaster multitudes than were ever sacrificed of old in the Valley of Hinnom to Moloch the abomination of the children of Ammon; pity for England, which now, for fully two centuries, has been writhing in these dragon-folds of licensed temptations; pity for the whole race of mankind, which sends up a cry from every polluted continent, and which yet cherishes—aye, and fondly—in its bosom this venomous and deadly asp. Alone of human woes, dear heaven, it is a curse of which the entail might be at once cut off; and yet mankind, partly blinded by conceit, partly seduced by pleasure, and, rendered callous by greed, still suffers drink for year after year, in every continent, almost in every city, to blast innumerable careers and to blight innumerable homes—a folly, which almost drives us to say with the despairing moralist that it seems as if humanity were still half serpent and yet half extracted from the clay, a lacertain brood of bitterness whose trail is on the leaf a guilty slime and in the land a useless furrow.

"Gentlemen, this cause of Temperance Reform, which in my own mind, and I believe in the minds of milllions, is mainly the child of pity, appeals to us as humanitarians; it appeals to us as philanthropists; it appeal to us with million-fold force as Christians; but if I harrowed the ground quite indefinitely, might I not assume that it should appeal to us with gigantic force merely as patriots. 'national crime,' said Oliver Cromwell, "is a thing that God will reckon for; and I wish it may not lie on the nation a day longer than you have an opportunity to find a remedy.' The drink system is a national crime. 'A prosperous iniquity,' said Jeremy Taylor, 'is the most unprofitable condition in the world.' I so hold the drink system is a prosperous iniquity. 'I do not believe,' said Burke, 'that any good constitution of goverment or freedom can find it necessary to drive any part of their people to a permanent slavery.' The drink system overcomes tens of thousands. 'If I thought,' said your own great orator, Daniel Webster, 'that there was a stain upon the remotest hem of the garment of my country, I would devote my utmost labors to wipe it off.' This is the duty of every patriot. This is what, in my small measure, according to my feeble capacity, I have striven to do. For, whatever may be the case in America, it is certainly the case in England that drunkenness and the licensed, the profitable, the wealth-producing monopoly which causes drunkenness, is a stain not only upon the hem but dyeing all the white robes of England, a stain of the deepest dye—a stain deep and crimson enough to incarnadine the multitudinous lives over which she rules."

THE SEEN AND UNSEEN.

In any such moral struggle as the temperance reform involves, he misses the sublimest vision who sees only the human forces engaged, with the human probabilities of success, and therefore stands trembling between expediency and righteousness in choice of methods.

Any contest which touches the kingdom of Christ, the welfare of humanity, and the salvation of souls, must of necessity sweep out into the unseen, and lay hold of spiritual forces.

Where is the strength of the liquor oligarchy of this country? Appetite, avarice, greed of power, political policy, all these and more, are the seen forces to be overcome; but back of them is a satanic conspiracy to ruin men in this world and the other, and to overturn the kingdom of God and of his Christ. Every blow struck by this power, therefore, is in open, bitter opposition to all Jesus came to accomplish. Not satanic influences, but Satan himself, bears rule in this gigantic national iniquity.

Wherein lies the power of the temperance movement? Truth uttered by trenchent pen and eloquent lips to which the world must needs pause and listen. Organizations composed of men who are willing to be counted for that truth, and organizations of women, who, by prayer and social influence, seek to advance it. All these and more, but back of them, in them, breathi g through them, is God himself.

Not divine influence, but Divinity in person, is on the field where eternal right is at stake, and souls are lost or won.

So this great reform, like those which have gone before it, arrays not alone the armies of earth, but other and greater armies darken the air, just beyond the line of our vision; while this contest, which stirs our hearts, moves heaven and hell.

Satan cannot, unconcerned, look on alcohol's destruction. Christ cannot, unconcerned, look upon the slaughter of souls through alcohol. This puts the battle beyond "flesh and blood" among "principalities and powers."

Now set Republican and Democratic party policies, the tricks of political shysters, the value of office, and shallow sophistries of evil legislation, under the steady blaze of God's judgment throne on one side, with the shadowy gloom of retribution on the other, and see how they look.

Face bravely all the truth now and here, for between that blaze and gloom every soul shall stand to give account, unless revelation is a delusion and the Gospel preached from thousands of pulpits in this Christian Republic a snare and sham.

In such a realm as this, traversed by such forces, "Expediency" has no place. A "choice of evils" is an impossibility. They may find room in the short-lived calculations of men, but never where the kingdom of light and the empire of darkness meet in decisive contest.

The truth admitted then (and what Christian hesitates to admit it?) that in such moral struggles the unseen are the mightiest forces engaged, there follow two inevitable conclusions. First, the final victory, however long delayed, must be with God and for the right; second, if we win in the visible and human part of the warfare, we must come to that success by the same Divine principles which are victorious in the realm of spiritual powers outside our own.

"They always win who side with God" is not only the trust of the Christian heart, but is the lofty belief of the patriot and student of history.

"God is on our side," said a comforting friend to President Lincoln in the darkest days of the civil war. "I am most concerned to be on God's side," was the solemn reply of the heart-sore, weary man who was ahead of his country's thought, and therefore misjudged.

God with men is not simply a possibility, but a fact, where any evil is to be overthrown, and his power at hand makes victory assured. "What is the condition of his presence?" must be the question of supremest moment to those who desire to see the temperance reform move on to the conquest.

In finding this we turn from halftruths and vain reasonings of men to inquire what the Lord says for himself in this matter.

"Come out from among them, and be ye separate; touch not the unclean thing, and I will receive you." This is the enlistment order, if we are going with God into the war.

Absolute separation from the evil, which is to go down, is the first condition. "Come out;" "be separate;" "touch not."

"The unclean thing" is the land of judgment and destruction; like Sodom, it waits the fire of justice and indignation, and those who have complicity with it must suffer when that storm shall fall.

"Come out;" "be separate;" "touch not," Can that mean to "work with all parties?" to compromise on "high license?" to "tax and regulate?" and, in order to reach the best method, and find, not the right, but the *attainable*, go on casting the ballot for those whose highest ordeal is to "regulate" and thereby perpetuate the "unclean thing?" Remember we are seeking the Divine side of the battle.

The mighty necessities of this hour and this question are not lonely in the world's history.

So Israel was separated from other nations to accomplish Jehovah's will. So Moses went to the gate with the cry of separation, when the camp was defiled by the worship of the golden calf. So Gideon found his dauntless three hundred who conquered by "lamps, pitchers," and a devoted war-cry. In this way moral victories have always been reached.

History bears witness that the devil has never been beaten by his own weapons. From behind his own defenses, the Prince of Evil comes to defeat alone by the artillery of heaven, and they who use that artillery must leave the devil's camp.

There is a deal of jelly fish to talk about good people agreeing upon the principles of the temperance reform but differing about methods, as if that was a very innocent matter to be treated with silent charity; but the sin of these good people lies in the choice of methods. The liquor traffic is a social evil considered by itself. It is a political evil through the compromise legislation which sustains it. To these propositions most good men agree. A wrong method of treating this acknowledged evil is their sin.

We are at the hour when one tremendous thing in this reform is method. "Come out," "be separate," "touch not," is the method in the unseen where the Lord of Hosts is leading to victory.—*Mary P. Lathrap in Witness.*

RELIGIOUS NEWS.

—The Waldensian church of Italy has effected a settlement in South America, where it occupies two parishes or colonies on the shores of the La Plata and Uruguay. True to its missionary character it is making vigorous efforts to evangalize the immense population of Italian immigrants who to the number of 100,000 annually leave their native country for the La Plata.

—The Primitive Methodists of England have sent out the Rev. R. W. Burnett to take charge of their mission work at Feruando Po, in Western Africa, from which their former missionary was expelled by the Portuguese. We hope they will allow him more freedom of worship.

—Within fifteen days after the report reached England of the murder of Bishop Hauniugton, of the Uganda Mission in East Afriea, by order of King Mwanga, the Church Missionary Society received offers from twenty-six persons to go out to their mission there. In four weeks the number had increased to fifty-three.

—The Reformed Miuisterial Association of Philadelphia have proposed to the Synods and Classes of the Dutch and German Reformed churches to take action toward the union of those churches.

—A petition signed by one thousand barbers has been sent to the Metropolitan Board of Police in Boston, rqeuesting the enforcement of the law against keeping barbers' shops open on Sunday.

—At the meeting of the Evangelical Alliance in Boston, May 10, resolutions of sympathy with the Chinese were passed, requesting Congress to pass such legislation as is necessary for their protection in this country.

—The Reformed churches comprising the Classis of Philadelphia report accessions on confession of faith to the number of two hundred and six; yet, owing to revised lists, the total of membership shows a less number than last year.

—Presbyterianism appears to have been making great progress in Japan. Its democratic character and its system of representation seem to commend it to the educated classes in the country. At a recent meeting of the General Assembly at Tokio, as many as one thousand delegates are said to have been present. The increase in the membership for the past two years was reported at seventy per cent.

—There are to-day in India, laboring side by side, representatives of thirteen different sections of the church, European and American, holding the Reformed faith in the Presbyterian form of church government.

—Pastor Gossner, the eminent evangelical German preacher and writer, founded a mission in India in 1836, which is celebrating its jubilee this year. Between 30,000 and 40,000 heathens have become Christians through its labors.

—The Calcutta Book and Tract Society is working to bring up its circulation offour-page tracts in the vernacular to a million.

—A native Corean was last month admitted into the Howard Presbyterian church of San Francisco, the first who has professed Christianity in this country.

—At the spring session of the Manhattan Congregational Association statistics from sixteen churches whose pastors are connected with the Association show a total membership of 7,553; additions within the year, 695; losses, 541. The benevolent contributions amounted to $75,089.09.

—In Utah the Congregationalists have 4 churches, 9 ministers, and 210 members; the Baptists, 2 churches, 2 ministers, and 170 members; Catholics, 4 churches, 6 priests, and 850 members; Episcopalians, 4 churches, 7 ministers, and 465 members; Methodists, 7 churches, 13 ministers, and 381 members; Presbyterians, 12 churches, 14 ministers, and 382 members; Lutheran, 1 church, 1 minister, and 40 members. Total, 34 churches, 52 ministers, and 2,498 members.

—Jenny Geddes, who threw her stool at the Dean of St. Giles, Edinburgh, as he introduced the Liturgy into its service, is to be honored by a memorial tablet there. The inscription says that she "on the 23rd of July, 1637, struck the first blow in the great struggle for freedom of conscience, which, after a conflict of half a century, ended in the establishment of civil and religious liberty."

—The annual report of the Presbyterian Home Missionary Society shows the receipts of the year were $671,718, a larger sum than last year by $40,000, although gifts in legacies were $90,000 less, or a gain in general contributions of $130,000, due largely to increased efforts to pay last year's debt. This year's debt is $43,634. Fewer men were in the field last year, and fewer Sunday-schools organized. These important interests suffered on account of the debt, now practically met, yet 16,000 communieants were added to home mission churches, 9,561 of these by confession, as the work of 1,367 missionaries. There are 2,035 Sunday-schools, with 132,128 scholars. The work of women and children for home missions was never so large. They have voted to raise $750,000 for the coming year.

—The Swedish Diet has repealed the law, subject to the approval of the Council of the State Church, authorizing it to forbid any one from preaching whose preaching led to separation from their church, and to fine him from 50 to 300 erowns, or imprison him if he continued to preach.

—The Southern Baptist Home Mission Board, of Atlanta, Ga., employs in regular service 230 missionaries, who supply the pulpit of 600 churehes. Last year they built 42 new houses of worship, and organized 67 churches. The Southern Baptist Convention meets in Montgomery, Ala., this month.

—An English clergyman, Rev. J. J. Halcombe, has published a book maintaining that a section of the Gospel of Luke, extending from chapter 11:14 to chapter 13:21, has been misplaced from its proper position, and should be inserted before chap. viii., 22. He claims, beside other strong arguments, that this re-arrangment would bring the four Gospels in perfect harmony with one another.

—It is a suggestive fact that at Lucknow, India, there is a native press employing nine hundred workmen, which issues largely the sacred writings of the Hindoos and Mohammedans. A native publishing firm at Lahore translates European infidel publications as fast as they appear and disseminates them in the various languages of India.

—The London *Chronicle* makes some remarkable statements concerning the missionary contributions of the native churches in the Society Islands. Raiatea, with 1,500 inhabitants, has contributed $1,224; Tahaa, with 900 inhabitants, $563; Pora Pora, with 1,000 inhabitants, $1,153. And yet there has been no missionary among them for a year.

—The Congregational Association convened May 24th, at Moline, in the First Congregational church of Moline. The opening sermon was preached by the Rev. E. Frank Howe, of Peoria, from the text, "What manner of man is this?" Mark 4: 41. "The Problem of the Great Cities," was the subject of a most suggestive paper, by Professor S. Ives Curtiss, of Chicago. The dangers imminent from the rapid growth of cities and the large increase of the foreign element were set forth.

—The convention of the American Baptist Missionary Union met on the 25th, in Educational Hall, Asbury Park, N. Y. There were at least 1,500 clergymen present. The Rev. Edward Judson, of New York, called the convention to order. The report of the treasurer, E. P. Coleman, of Boston, showed that during the past year $384,996 had been received, and $382,058 expended. The president then gave a half hour's resume of the work that had been done. At the evening session the Rev. Dr. E. W. Clark, of Assam, gave an interesting description of his life among the Assamese.

—Georgia reports in the Year Book 2,623 Baptist churches; 1,500 of which, we judge from the report made at the recent State convention, are white. The report further states that only "some 75 of these have supported weekly services." This is rather a melancholy showing. How many of the colored churches are in a similar condition we are not told. The convention heartily endorsed prohibition.

—Philadelphia has sixty-seven Baptist churches and seventeen missions. The total church membership is 19,958. There are 83 Bible-schools, with officers and teachers, 2,003, and scholars, 23,973. In this connection we might add that about one-fifth of the population of Philadelphia is in the Sunday-school. There are in the city 650 Sunday-schools, with an attendance of 186,835 scholars, and over 16,000 teachers.

—The Chinese *Recorder* states that a town of five hundred inhabitants near Foochow, has adopted Christianity. In the suburbs was a mission chapel in charge of a native helper, and the town was occasionally visited by missionaries of the Church of England. Last summer they became so angry with all foreigners on account of the troubles between France and China, that the missionaries were obliged to discontinue their visits, but the native preacher kept on his work earnestly and faithfully. Cholera came to the village in a virulent form, and death followed death in quick succession. The terror-stricken people fled to their gods; but the one Christian besought them to come to the true God, who could hear their prayers and save them. Because of their despair they listened, and joined with him in asking God to stay the plague; and God honored their faith, imperfect though it was, and the plague was stayed *that day*. The people then held a conference, and as a town they resolved to aceept the new religion, and worship the God who helped them. Although some have fallen away since, the majority remain steadfast, and have eontributed more than a hundred dollars to build a chapel.

—There are 20,000 Jews in Jerusalem, 500 in Hebron, 5,000 in Safed, 3,000 in Tiberias, 6,000 in Damascus, 2,500 in Beirut, 4,000 in Alleppo, 1,500 in other towns. Total 42,500.

—Governor J. B. Foraker, of Ohio, opened the National Church Congress by an address, and was followed by the Rev. Dr. Henry M. Ladd, of Cleveland, who welcomed those in attendance from abroad. The Rev. Dr. Joseph Anderson, of Waterbury, Conn., read a paper giving the history of the first year's work of the congress. A discussion on the "True Church; Its Essentials and Characteristics," followed, in which D. Potter, of Waterbury, Conn.; Leonard W. Bacon, D. D., of Philadelphia; the Rev. Dr. John Henry Hopkins, of Williamsport, Pa., and the Rev. F. M. Clendenin, of Cleveland, participated. At the evening session "Religion in Our Public Schools" was discussed by the Rev. D. S. Stephens, of Adrian, Mich.; Bishop Gilmore, of Cleveland; the Rev. J. Coleman Adams, of Chicago; the Rev. Dr. Leonard W. Bacon, of Philadelphia, and the Rev. William Barrows, of Reading, Mass.

—Henry Varley, the English Evangelist, who labored so long in this country, thus comments on the state of morals in the United States: "In the year 1884 no less than three thousand three hundred and seventy-seven men and women were murdered. This is an appalling fact, indicating a condition of lawlessness and a disregard of the sacredness of human life alike fearful and terrible. I believe I am right in saying that in England, with her thirty-seven millions of inhabitants, less than two hundred murders were committed in 1884. The United States, with her fifty seven-millions, had little less than three thousand five hundred. Not less alarming is the fact that one hundred and eleven only of these murderers suffered the penalty of the divine law, "Whoso sheddeth man's blood, by man shall his blood be shed." (Gen. 9: 6.) In the great majority of the American cities the Lord's day is the great day for theatrical entertainments and public sports, whilst, with scarcely an exception, elaborate and large additions of the Sunday newspapers are everywhere issued. This is not confined to what we should call the Sunday newspaper, but is precisely as though the *London Times*, *Daily Telegraph*, *Standard*, *Daily News*, and *Chronicle* were to publish a much larger edition on the Lord's Day morning than any other day of the week. Besides this, the Sunday issue is the special medium for making known the aggregate of the terrible crimes which are committed. In one large city a prominent judge told me that the year 1884 yielded no less than three divorce court cases a day; in round numbers, 1100 cases of divorce in that section of population, which does not exceed 100,000 men and women. Preaching in one of the prisons of the city, I counted twenty-three murders in one row of cells."

INTER-DENOMINATIONAL UNION IN JAPAN.

Now that the Cleveland Church Congress is in session, it is a fit time to notice what a long step has been taken within a few weeks toward the union of evangelical denominations among the churches of Japan. The plan now proposed goes beyond anything attempted here at home; in that denominations representing two distinct types of polity are included, namely, the Presbyterian (or Reformed) and the Congregational. We give from the *Tokio Independent* of April 3d, the following scheme for a creed to which churches of these and other denominations there are asked to give their adhesion:

"1. The Divine inspiration, authority and sufficiency of the Holy Scriptures; 2, the right and duty vate judgment in the interpretation of the Holy Scriptures; 3, the unity of the Godhead and the Trinity of the persons therein; 4, utter depravity of human nature in consequence of the fall; 5, the incarnation of the Son of God, his work of atonemen for the sins of mankind, and his mediatorial intercession and reign; 6, the justification of the sinner by faith alone; 7, the work of the Holy Spirit in the conversion and the sanctification of the sinner; 8, the immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, the eternal blessedness of the righteous, and and the eternal punishment of the wicked; 9, the divine institution of the Christian ministry, and the obligation and perpetutity of the ordinances of Baptism and the Lord's Supper."

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from May 24 to May 29, inclusive:

A A Johnson, A Stalker, P Beck, A A Williams, Jno Fait, B A Imes, R A McAyle, J L Glasgow, W D Anderson, Mrs D Coon, J S Rice, P Bacon, J Hamaker, V L Cook, D D Miller, H Siemiller, Wm Schmitt, W A Limbocker, C. Shoebridge, H H Cannady, M M Morse, W H Davis, Rev D McKee, Rev J P Smith, J B Blair, J Dawson.

Orders for "Masonic Outrages" have been received from the following:

James C Allix, Chas T Collins, Wm H Robbins, Jas Rignold, W H Parker, Mrs Rufus Parker, Jno Hines, D R Mitchell, J Ramsey, Mrs Haire, H H Cannady, S A Pratt, Mrs E A Rowley, C M Strickler, M M Ames, J C Young, F R Griffin, M Ingalsby, Jr, Chas W Morris, L T Fuller, W Lockhart, P Findlay, A C Snyder, W H Blakeslee, J Chadwick, Rev. F H Gates, H Plummer Sr, M L Howe. Prof W L McGowan, Rev E J Clemens.

How many more shall we hear from before another week closes?

We wish to add many more names to this list. Send your names and post-office address with the money. We cannot open a book account, as would be necessary if we did not require money in advance. When your name and money is received your order is at once entered in the shipping book and you will receive the book as soon as we can get it out. We hope to issue it by the middle of June, but cannot say positively how soon. It is being compiled by Rev. H. H. Hinman as fast as his other duties will permit.

We want one thousand orders in advance. Send in your names.

The advertisement for back numbers of the *Cynosure* has met with a liberal response, and is no longer needed.

Piso's Remedy for Catarrh is agreeable to use. It is not a liquid or a snuff. 50c.

CHRISTIAN NATION.

The issue of the *Christian Nation* for June 2d will be an exceedingly valuable one. for the reason that it will contain,

1. Portraits of the Hon. Felix R. Brunot, president of the National Reform Association; Rev. T. P. Stevenson, D. D., corresponding secretary and editor of the *Christian Statesman;* Rev. D. McAllister, LL. D., treasurer; Revs. W. J. Coleman, M. A. Gault, R C. Wylie, and President Scovel, of Wooster University, prominent among representative men whose eloquent voices are always pitched to the highest key in proclaiming against national evils, and urging national reform. And in the center of this brilliant group will be found the faces of our now saintly heroes, J. R. W. Sloane and A M. Milligan.

2. An accurately prepared and entertaining history of the National Reform Association and movement, by the Rev. W. J. Coleman.

3. Articles and letters upon, and indorsing, the principles of the National Reform Association, written by college and university presidents, professors, authors, ministers, judges, military men, eminent men, women, etc., etc.

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No. 3	66		68
Winter No 2			75
Corn—No. 2			30
Oats—No.2	29	@	30
Rye—No. 2			58
Bran per ton	8 00	@ 8	50
Flour	2 00	@ 5	00
Hay—Timothy	8 00	@10	50
Mess pork per bbl	8 25	8	50
Butter, medium to best	13	@	15
Cheese	05	@	10
Beans	1 15	@ 1	20
Eggs	8½		09
Seeds—Timothy	1 60	@ 1	65
Flax	1 03	@ 1	04
Broom corn	06	@	12
Potatoes	30	@	45
Hides—Green to dry flint	06½	@	14
Lumber—Common	11 00	@18	00
Wool	12	@	28
Cattle—Choice to extra	5 00	@ 5	75
Common to good	4 50	@ 5	00
Hogs	3 50	@ 4	10
Sheep	2 25	@ 3	50

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Flour	3 20	@ 5	25
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Spring	77		80
Corn	40	@	45
Oats	36	@	46
Mess Pork	9 50	@11	00
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Free Press, Birmingham, Iowa.

It differs from the popular story, "The Bread-winners" of a year ago. It greatly differs from that book in that it is written from the Christian standpoint, and its beautiful and touching descriptions of home life and home duties and heroic self-denyings will waken a responsive echo in every heart, that has not by dissipation lost the taste for the pure joys of home.

The Religious Telescope, Dayton.

The author, Miss Flagg, is a brilliant writer. The stirring questions in American politics are undoubtedly prohibition and the labor movement as championed by the secret unions of working men, which direct the strikes that with more and more frequency occur in our cities. "Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions, and must attract thousands of readers among our thinking people.

The Christian Conservator, Dayton.

This is a charming book, written in an attractive manner. It is so full of sunshine and so radiant with light that one is enlightened, warmed, and, before they are conscious of it, set against the lodge. The style gleams, glows and sparkles. It is dignified and simple. It is the right book to place in the hands of your wife or daughter to superinduce co-operation with you in anti-secrecy work. Every minister's wife should read it, and then, if her husband is not an Anti-mason, he should take his turn next and become one.

The American, Washington.

We are reading, in spare moments, Miss Flagg's new book, "Between Two Opinions," and the estimate we have thus far put upon it is that it is masterly both in style and argument. One is insensibly made to feel that he is reading facts and not fiction; that the book is not a play upon the imagination but an unraveling of mysterious circumstances which have an important bearing upon current events.

Law and Order, Boston.

The book takes high ground for prohibition of the liquor curse, for woman's ballot for home protection, and for a better and more honest brotherhood than is forced by their obligations upon the members of secret orders. It is, therefore, a valuable book for several large classes of American readers.

Christian Instructor, Philadelphia.

There are important questions pressing upon American politics to-day; two of them are prohibition and the labor question as connected with the secret unions of workingmen. This work is an expose of the twin evils, secret societies and the saloons. The truths are given in the form of a story; not startling, but thrilling experiences of home life that are vouched for as facts. The evidences presented of the impossibility of reaching the saloon keeper so long as he and the officers of the law are sworn brothers in the den of some secret society, are conclusive enough to awaken the most careless and obtuse member of society. It is a valuable book for the masses to read.

Evangelist, Berea, Kentucky.

The object of the volume is to illustrate the practical workings of Secret Societies, and especially to show how the Lodge upholds the saloon, and this very important design is wrought out with much skill, clearness and power. By reading it temperance people may learn much about the difficulties in the way of prohibition.

The Standard, Chicago.

It is written in the interests of reform, more especially temperance and Anti-masonry. The title of the story suggests the special aim of it, which is to protest against all "halting between two opinions;" in other words, is a plea for radicalism. The story is vigorously written, and will interest even readers who do not altogether believe in its doctrine.

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It is a story intended to do service against the saloons, and in favor of Womans' Christian Temperance work, and especially against the secret orders—Freemasons, Odd-fellows, the Knights of Labor, etc. No reflecting man can doubt that any combination of picked classes and individuals is liable to great abuse. It is obvious, also, that secret orders are specially capable of being used in a selfish and unprincipled way.

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To avoid premature old age in mature life, the following are important points to remember:

Grief anticipates age. Dwelling on the inevitable past, forming vain hypotheses as to what might have been if this or that had or had not been, or acquiring a craze for recounting what has occurred—these acts do more harm to future health and effort than many things connected with real calamity. Occupation and new pursuits are the best preventives for mental shock and bereavement.

Hate anticipates age. Hate keeps the heart always at full tension. It gives rise to oppression of the brain and senses. It confuses the whole man. It robs the stomach of nervous power, and, digestion being impaired, the failure of life begins at once. Those, therefore, who are born with this passion—and a good many, I fear, are—should give it up.

Jealousy anticipates age. The facial expression of jealousy is old age, in however young a face it may be cast. Jealousy preys upon and kills the heart. So, jealous men are not only unhappy, but broken hearted, and live short lives. I have never known a man of jealous nature live anything like a long life or a useful life. The prevention of jealousy is diversion of mind toward useful and unselfish work.

Unchastity anticipates age. Everything that interferes with chastity favors vital deterioration, while the grosser departures from chastity, leading to specific and hereditary disease, are certain causes of organic degeneration and premature old age. Thus chastity is preventive of senile decay.

Intemperance anticipates age. The more the social causes of mental and physical organic diseases are investigated, the more closely the origin of degenerative organic changes leading to premature deterioration and decay are questioned, the more closely does it come out that intemperance, often not suspected by the person himself who is implicated in it, so subtle is its influence, is at the root of the evil.

When old age has really commenced, its march toward final decay is best delayed by attention to those rules of conservation by which life is sustained with the least friction and the least waste.

The prime rules for this purpose are:

To subsist on light but nutritious diet, with milk as the standard food, but varied according to season.

To take food, in moderate quantity, four times in the day, including a light meal before going to bed.

To clothe warmly, but lightly, so as that the body may, in all seasons, maintain its equal temperature.

To keep the body in fair exercise, and the mind active and cheerful.

To maintain an interest in what is going on in the world, and to take part in reasonable labors and pleasures, as though old age were not present.

To take plenty of sleep during sleeping hours. To spend nine hours in bed at the least, and to take care during cold weather that the temperature of the bedroom is maintained at 60° Fah.

To avoid passion, excitement and luxury.

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To one quart of ripe strawberries, take one pound of best white sugar; place the strawberries in a china bowl, cover with the sugar and let them stand for several hours, that the juice may draw. Then put them on the fire in a preserving kettle and stir frequently while they cook, until a thick jelly forms. You will find this excellent for mixing with creams, for blanc mange, ices, puffs, etc., for which purpose it should be mashed and strained through a fine sieve. A few drops of poke-berry jelly improves the color, making it resemble that of fresh strawberries.

TO PRESERVE STRAWBERRIES.

Preserving strawberries should not be delayed too late in the season, as the first pickings are generally the finest. Select the largest berries before they are too ripe; use the best sugar only, a pound of sugar to each pound of fruit. Let the berries and sugar stand together from evening until morning in a cool place. Then slip the whole gently into a kettle over a slow fire, and as soon as the berries are heated through, lift them off the fire with a perforated ladle and spread them on dishes to cool. Meanwhile, let the syrup boil rapidly. In ten minutes return the fruit to it, and let them simmer slowly again, until the berries are clear, when they will be sufficiently done. Put strawberries always into small jars, cover them with brandied papers, and seal tightly. Unless the fruit was in a fermented state when gathered, you will not be apt to have any trouble from its spoiling, if put up as here directed.

TO PRESERVE GOOSEBERRIES.

Select young gooseberries while they are still green. Make a syrup with one pound of sugar to each pound of fruit, adding, in the beginning, a half pint of clear spring water. Stew the berries until they are quite clear and the syrup becomes thick. Do not let the gooseberries get mashed, nor have the pan covered while they are cooking, if you would preserve their fresh green color. Put away in small, self sealing glass jars, and no fruit will keep better, or make a more desirable preserve.—*American Agriculturist for June.*

FARM WORK FOR JUNE.

This is the busiest of months for the farmer. Corn planting, which is "planting" *par excellence,* over a large part of the country, is not over before corn tillage presses, for the weeds grow very fast, and the grass grows, too, so that haying ought to begin. Millet and fodder corn must be sowed, and in many sections Swedish turnips or rutabages need to be in as early as the 25th, though in others, good crops may be depended upon when sowed a month later. Those who have orchard grass and clover in some fields will be glad that they may begin the hay harvest by cutting these long before timothy and red top meadows are ready for the mowing machine. This saves a great deal of worry, and when the timothy is ripe it may be cut at once if proper calculations have been made. As to the age at which timothy should be cut, it is well to bear in mind that for one's own use it can hardly be cut too green after the heads are well out, but for sale for city feeding it is preferred as old as it can be without the seed shelling off from the heads. It is used not so much as nutriment as for bulky food with oats or ground feed.—*Ib.*

MOWING THE ROADSIDES.

It should be part of the road-work everywhere to keep the weeds cut down which spring up along the sides of the highways; and this work should never be neglected. There is scarcely a neighborhood in which the highways do not mature enough weeds to seed half the adjoining fields. It would be to the interests of the owners of those fields to have the highways mown; but they fail to do this because the roads are public property, and they feel that every item of their care should be part of the public expense. Usually nearly all of the work could be done with a two horse mower, the scythe being necessary only where there are projecting posts, sharp off-sets in the fence, etc. Thus done, the work would cost very little compared with the damage it would avoid. If the road overseers do not feel disposed to have this work done, fearing that it is outside their duties, it should be brought up before the annual town meeting and voted upon. If properly presented before the vote is taken, very few, if any, will vote against it. It may be well to suggest that not only those who have fields by the highways will be benefited, but every man who passes along the road.—*Ib.*

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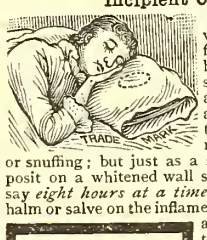
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NEWS OF THE WEEK.

WASHINGTON.

Mr. Hearst, the new Senator from California, it is said, delivered a eulogy on his predecessor, Senator Miller, while in a state of intoxication, and to the disgrace of the U. S. Senate.

Mr. Gibson addressed the Senate on the subject of Mr. Platt's resolution regarding open executive sessions. Mr. Gibson denied that any necessity now existed for the discussion of treaties in secret. However desirable secrecy might have been in the early history of our Republic, it was no longer desirable.

The President has vetoed four private pension bills granting pensions to Dudley B. Branch, Louis Melcher, Edward Ayers, and James C. Chandler. The President gives his reason at length in respect to each case.

It is officially announced that President Cleveland will be married at the White House on Wednesday evening, June 2, to Miss Frances Folsom.

At the meeting of the House Committee on Education, Representative Miller, of Texas, introduced a substitute for the Blair Educational Bill. It appropriates $8,000,000 annually for ten years, to be distributed among the States and Territories according to the ratio of illiteracy as established by the census of 1880.

The bill agreed upon by the House Committee on Labor providing for the incorporation of trades unions is the work of Congressman O'Neill. The measure is asked for in the platform of the Knights of Labor and by the federation of the trades unions. An identical bill is upon the Senate calendar awaiting action.

The House Committee on Territories to-day formally directed that the Harrison bill for the admission of Dakota be reported adversely, and that the bill of Springer, providing and enabling act to admit the entire Territory, be favorably reported.

At the meeting of the House Committee on Labor, Mr. Daniels, of Virginia, was instructed at the first call of the committee to make a motion to set aside June 10 for the consideration of the substitute for the Blair Educational bill reported by the committee.

The bill to forfeit the land grant of the Atlantic and Pacific railroad, which passed the House and was reported from the Senate committee with amendments, was passed, and will now go to a conference committee. The bill provides that all lands except the right of way granted in 1866 adjacent to uncompleted portions of the main line are forfeited.

COUNTRY.

It is reported that at the recent G. A. R. election in New York, Department Commander Sayles was elected by fraudulent means.

A State conference of anti-saloon Republicans was held Wednesday at Trenton, N. J., at which resolutions were adopted approving of a strict enforcement of the existing laws, and averring that the party does not need the help of the saloons, but that "the country needs the help of the Republican party to combat the blighting curse of the saloon."

The Knights of Labor Convention at Cleveland, Friday, decided to increase the executive committee from five to eleven members. Permanent headquarters will be opened in Philadelphia, and, if necessary, the board will sit throughout the year. Mr. Powderly was authorized to recall the commissions of all organizers.

At a home-rule meeting in Columbus, Ohio, over which Governor Foraker presided, a large amount was contributed. Mr. Alexander Sullivan, of Chicago, was the principal speaker. A congratulatory cablegram was sent to Mr. Parnell by Governor Foraker.

A saloon run by a woman named Jenkins at Glendale, Ind., was burned by a mob Saturday night.

Four hundred employes of the Pennsylvania Tube Works at Pittsburg struck Thursday because a workman was discharged, and the mill was closed down.

The will of the millionare Tracy, husband of Agnes Ethel, the actress, is being contested by a daughter of his first wife, who was bequeathed but $100,000.

The Ohio Suffrage Convention, in session at Toledo, Thursday, elected officers, Mrs. Frances Casement, of Painesville, being chosen president. A resolution thanking the *Inter-Ocean* for publishing daily special reports of the proceedings was passed.

The Rev. A. E. Kittredge, pastor of the Third Presbyterian church, has resigned his position and accepted a call to a Reformed Presbyterian church in New York city.

The steel-plate engravings for illustrating the life of General John C. Fremont, which is now in course of publication by Belford, Clarke & Co., were not damaged in any way by the fire.

A special from Washington, Pa., to the *Commercial Gazette* says: "The Cameron oil well was drilled in to-day and started off at the rate of 165 barrels an hour. The flow increased during the afternoon to 193 barrels an hour or 5,000 barrels a day. This is one of the largest wells on record.

General Clinton B. Fiske was Thursday nominated for Governor by the New Jersey Prohibitionists.

Persons sinking an artesian well in the heart of Denver, Col., Friday, struck petroleum at a depth of 1,100 feet and a big flow is expected.

A mob attacked the Salvation Army at Beloit, Wis., Friday night, smashing their drums and instruments, and assaulting its members. The captain was placed in the jail to protect him from violence.

The Prohibitionists of Indiana held their State convention Wednesday at Indianapolis, and nominated a State ticket, the Rev. J. H Hughes, of Wayne county, being named for Secretary of State. The State central committee organized by selecting John Raeloff, of Grant county, chairman.

The new Edgar natural gas well and the Duff Well in Murraysville, Pa., are on fire, having been set by lightning. The flame from the former well reaches 200 feet into the air.

After services in Zion church at New York, Tuesday, the remains of Mrs. Alice Pendleton, who was killed by accident last Thursday, were temporarily interred in Woodlawn Cemetery.

The Illinois Congregational Association, in session at Moline, decided, Thursday, to hold the next meeting at Springfield. Temperance resolutions and a memorial to the State Legislature that the sale of tobacco to persons under 18 be prohibited were adopted. The President and Congress were also memorialized to pass stringent laws for the extermination of polygamy in Utah.

There was dispatched from San Francisco Monday a car-load of flowers for the decoration of General Grant's tomb, which were gathered by the G. A. R. Posts of Oakland, Cal.

FOREIGN.

A mob at Toronto, Ont., Tuesday night, stoned street cars, wrecking between thirty and forty of those vehicles, and causing the wildest uproar. No person was dangerously hurt. The Knights of Labor helped in quiting the tumult.

Advices say that severe engagements are taking place on the Greek frontier between Turkish and Greek troops. The fighting is intermittent, and extends along the frontier for a distance of fifteen miles. The heaviest fighting is at Tirnova. Many have been wounded on both sides.

The Ministerialists are now less confident concerning the home-rule bill.

The British schooner, Sisters, from Yarmouth, N. S., was seized Monday by the Collector at Portland, Me. The captain did not have a manifest, and was unable to pay the usual fine of $500. The Sisters had a cargo of 20,000 mackerel.

The matrimonial alliance between the royal house of Portugal and that of the French Orleanists, is a leading European event at the present time.

Premier Fielding, of Nova Scotia, has issued an address urging the people to make an effort to secure a repeal of the union with other Canadion provinces.

The allied powers have not yet withdrawn the blockade against Greece, and will not withdraw it until notified by Greece that she has demobilized her army.

Gladstone is confident of the success of his home rule measure for Ireland, while Hartington, Chamberlin et al, are just as confident that they can defeat it on the second reading.

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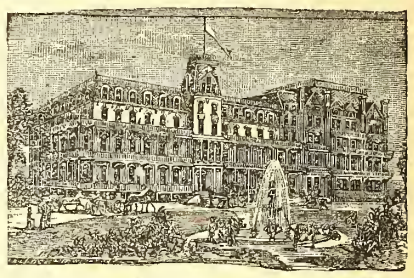
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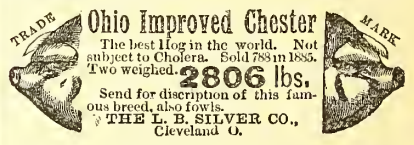
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It is proposed to hold a centtennial exposition in Washington, D. C., on the one-hundredth anniversary of the adoption of the national constitution in 1889, and that the Central and South American States be specially invisted, and it is also proposed that this continue three years so as to include the four-hundredth anniversary of the discovery of America in 1892. The Congressional Record prints a map of the ground of the proposed exposition, and gives important statements showing the extent of commerce with those States.

The prompt passage of a law by the Rhode Island Legislature enforcing constitutioual prohibition is a most important as well as a most hopeful sign of progress in the temperance reform. So, too, is the important Prohibition Conventiou in New Jersey and the nomination of Gen. Clinton B. Fisk as Prohibition candidate for Governor of the State. Gen. Fisk has a national reputatiou as a Christiau, a philauthropist and a statesman. Like some other good men, we believe Gen. Fisk was once lured into the lodge, but have reason to think that his good sense has led him to discard and forsake its follies.

It took fifty-five policemen to aid the Calumet Iron Company in running four cars of nails from its track at Cummings to the Rock Island road. And this is after the lessons of the strikes, the boycotts, and the bomb-throwing. It illustrates the despotic power of these lodge combinations, their successful resistance to the law, and the patient endurance of a long-suffering people, that any association of men should be suffered so to interfere with legitimate business. Had one man undertaken to stop a train of cars, and it had required one policeman to arrest him and shut him up in the police station, he would have received no mercy; but when fifty-five are required, we may well question whether we have not unlawful combinations in our midst, which the whole power of the government shall not be able to suppress.

Under the head of "*a startling episode*" the *Inter-Ocean* gives an inside view of a meeting of the Select Knights of the Ancient Order of United Workmen. For once there was resistance to the despotic authority of the lodge, and the officers of the law, who were lodge members, were required to execute the commands of the Grand Commander of the State. This was forcibly resisted, and on failing to secure obedience, the said G. C. took their charter into his possession, and went out under the protection of the pistols of the policemen. The insubordinate members are declared to be all suspended from the order "for refusing to obey the commands of the Grand Commander, for riotous and unknightly conduct, and a malicious attempt ou the life of the Grand Commander." This declaration is signed by the Grand Recorder. We are greatly obliged to the *Inter-Ocean* and these grand officers for this inside view of the doings of these "brethren," and especially for the fact that our *city police* are not only sworn into this special fellowship, but are, *as policemen*, required to execute the laws of the order and the commands of the Grand Commander. How men who have sworn allegiance to two governments and two kinds of officers can be trusted in the execution of the laws of the city, is a mystery not explained. It is a still greater mystery how good citizens, and especially good Christians, can unite with, and help carry out a system that is at once despotic and subversive of the authority of the State.

The St Alban Legion, which is the department of the A. O. U. W, which instituted the aforesaid "episode," is one of the many secret organizations that are armed and drilled, as well as sworn to a system of secret government. There are many and their number is constautly increasing. They already include far more thau our open military organizations, and in drill and equipment are doubtless far superior. They all too have common objects and sympathies, and as against any influence or authority opposed to secret societies, would make common cause. We do not apprehend special danger from these military orders as such, for the rank and file have too great interest in the maintenance of good government to wish to subvert it. But it is not a pleasant thought that underneath and all around are host of armed bands sworn to an irrespousible despotism, and *not* sworn to this government. And it is an especially depressing reflection that their "mimicries of war" are educating our youth in loose notions of loyalty and in the business of humau butchery.

It is a little difficult to say whether it was malignant falsehood, or assanine stupidity that led the Conclave of the Knights of Labor at Cleveland to set forth as propositions, (1) that money ought to have a uniform value in all parts of the country, and (2) that it has not, since the rate of interest varies from two to twenty per cent. The logical conclusiou is, that Congress shall fix a uuiform rate at three per cent, and open a loan offiee in every county in the nation. Whatever faults there may be in our monetary system, want of uniformity in value is not one of them. There *was* a time when Western and Southern money was at a discount in New York, and New England money at a premium in Western eities. But this was under the system of State banks. Since the war we have had a national aud uniform currency. The rate of interest, too, has like any other commercial transaction, followed the law of supply and demand. With equally good security the rate has not been widely different. Some men who have taken tweuty per eent would have made a more profitable, because safer, investment at five. As a general fact, the rate of interest was never so low as at present. If it be lawful to take interest, the *rate* can no more be governed by law than the price of any other commodity. The law can protect the borrower from fraud and oppression, but it can no more determine what he shall pay, than what he shall eharge for a day's labor. When our national government undertakes to loan all borrowers all the money they want, at three or any other per cent, we shall speedily realize the condition of the Egyptians in the days of the famine, under the administration of Joseph. We are not so much in love with the theories of George, Most, Spies, etc., as to desire such a consummation.

THE DAUGHTER OF A KING.

She wears no jewel upon hand or hrow,
No badge hy which she may he known of men;
But though shc walk in plain attire now,
She is the daughter of a King; and when
Her Father calls her, at his throne to wait,
She will be clothed as doth hefit her state.

Her Father sent her in his land to dwell,
Giving to her a work that must be done;
And since the King loves all his people well,
Therefore she, too cares for them, every one.
And when she stoops to lift from want and sin
The hrighter shines her royalty therein.

She walks erect through dangers manifold,
While many sink and fall on either hand;
She dreads not summer's heat nor winter's cold,
For both are subject to the King's eommand;
She need not he afraid of anything,
Beeause she is the daughter of a King.

E'en when the angel comes that men call Death,
And name with terror—it appals not her;
She turns to welcome him with quickened breath,
Thinking it is the royal messenger.
Her heart rejoices that her Father calls
Her back to dwell within his palace walls.

For though the land she dwells in is most fair,
Set round with streams, a picture in its frame,
Yet often in her heart deep longings are
For that imperial palace whence she came,
Not perfect, quite, seems any earthly thing,
Because she is the daughter or a king.

—*Selected.*

THE SIN THAT SHALL NOT BE FORGIVEN AND CONNECTION WITH SECRET ORDERS.

BY REV. D. SIMON.

Earnest and devoted Christians will not be surprised to see the above heading. It seems to me they will rather be surprised, after taking a seeond thought, that these things have not been combined more frequently.

The facts which stare the Christian in the faee day after day must force upon him the conviction that there is a relation between the unpardonable sin and connection with a secret order.

We do not wish to be understood as entertaining the idea that connection with the lodge is necessarily the uupardonable sin. What we do hold, and what we shall endeavor to show in this treatise is, that connection with a secret order very frequently leads into the condition from which not even God is able to rescue him.

Let us endeavor first to understand *the nature of the sin against the Holy Ghost.*

It is a sin against better knowledge. This is evident from the connection in which Christ speaks of this sin. In Matthew 12, an account is given of a great wonder, Christ casting out a devil that was blind and dumb. The Pharisees knew from this miracle, as well as from others he had performed, that Christ was a teacher come from God, for, through Nicodemus they testified: "No man can do these miracles that thou doest, except God be with him." Now although they knew that Jesus was come from God, they accused him of beiug an instrument of the devil.

The miracle just performed was so evidently a demonstration of divine power, that all who heard and saw what was done must have been convinced that Jesus is of God, or that he is God. In spite of such inner conviction the Pharisees thiuk, and, amoug themselves, say, "This fellow doth not cast out devils, but by Beelzebub, the prince of devils." They knew better, but in their bitter opposition to Christ they renounee what they know to be true, and confess what they know to be false. They ascribed to the devil what they knew to be the power of God. This was blasphemy of the grossest kind.

These Pharisees were not open to conviction. When Jesus pointed out their sins they sought to kill him, and when he preached the truth respecting salvation, they hardened their hearts and refused to receive it.

They shut out of their souls the light that shineth in a dark place, and, therefore, all remained dark in

their souls. They threw off all Gospel influence, for which reason that power of God unto salvation could not save them. They destroyed, for themselves, the passage of the Holy Spirit to their heart, namely, the Word of God. They banished the Holy Spirit from their presence, and despised the grace of God manifest in Christ.

The opposition to Christ and the Holy Spirit referred to here, was not that opposition found in the natural man, according to which he receiveth not the things of God, neither is able to know them, because they are spiritually discerned. Their opposition was not like that of Saul, who also persecuted Christ, but did so because, at the time, he knew no better. The sin of these Pharisees was Satanic in its nature. It originated in hell, and those guilty of it were Satan's willing subjects. They had done despite unto the Spirit of grace, and he had taken his last sad flight from them, never again to return. The sentence of eternal death has already been pronounced, and though still on earth they are fastened in the chains of eternal darkness, and no man or angel, nay, not even God, shall be able to release them from their hellish bondage. This is the terrible doom of those who blaspheme against the Holy Ghost.

But if we would rightly understand this Satanic sin, we must keep in mind that it is rather a condition than an act, or a condition into which a person is brought by degrees. By repeatedly sinning against better knowledge, and thus violating conscience, the heart of the individual gradually grows harder and harder, until eventually it has become so hard that it is past all influence for good. The curse of the law will fail to terrify, and the Gospel will fail to comfort them.

This will explain why the sin shall not be forgiven. In Hebrews 6, we are told that it shall be impossible to renew such blasphemers again unto repentance. But where repentance is no longer possible, there faith can never originate, and he that believeth not shall be damned.

The reason of non-forgiveness must then not be sought in God, or in a deficiency of his grace, or in this, that perhaps Christ's atoning death was not sufficient to cancel this sin. On the part of God there is nothing wanting. He wants all men to be saved, and to come to a knowledge of the truth. Jesus died once *for all*, and the Gospel is to be preached to all nations and to all creatures, that is, to every individual, and that with the sincere purpose of saving all men from everlasting ruin.

The difficulty lies with man. He refuses to be saved, and is not satisfied with the destruction of his own soul, but seeks the destruction of others, and blasphemes the God who often prevents and brings to naught his wicked counsels. The same sunshine and the same refreshing showers come upon the green and upon the dead timber. The green is revived, the dead rots, both under the same influence. So the same gracious influence proves a savor of death unto death, unto those who despise it, whilst it is the savor of life unto life, unto those who continue not to resist the Holy Spirit's influence.

Having now shown the nature of the sin that shall not be forgiven, we shall next endeavor to show that connection with a secret order may, and often does, occasion the commission of this sin.

The very entrance into a secret combination of men, and the assumption of obligations which cannot, in the very nature of the case, be understood at the time, is a sin against conscience. No intelligent Christian can enter a lodge without hearing within him that still, small voice, either saying, "Do it not," or asking the question, "Is it right?" Although satisfied that not all is right, he goes on, trying, as he goes in deeper and deeper, to train his conscience as he goes. He sees slight wrongs in every degree he takes, but as he ascends the ladder, (we should have said descends) the voice of conscience grows dimmer, until after awhile he becomes so thoroughly initiated that he ceases to feel the pangs of a disapproving conscience. He sees wrong there, but he sees wrong everywhere, and so he may be partaker of the evils perpetrated under the auspices of the lodge, and not be any worse than other people. He goes step by step, degree by degree. The whole course is a process of hardening, and so slyly is the whole work done that hundreds never realize what has been done until they are ushered into eternity.

That which hastens on the awful condition from which there is no escape, is the halo of solemnity thrown around all the proceedings, and the oaths or obligations required at every step. The Bible is used in many lodges for the purpose of removing all suspicion from the minds of Christians. Nothing can be wrong where the Bible is tolerated, yes, even used! This is the impression generally made by the presence of this blessed book. If people would only remember that the wolf at times wears sheep's clothing, and that Satan is frequently transformed into an angel of light, in order to practice deception on the souls of men!

But, lo, good men are pointed out to him, and whenever he begins to feel a little "shaky" respecting his lodge, he makes himself believe that all is right by the fact that so many good men, even ministers of the Gospel, are connected with the order.

Then his attention is called to the charity of the order, and how good it is to be charitable, and how pleasant to receive charity when in need.

By these outward appearances persons are lured into the lodge, and after in, actually prevented from looking at matters as they are.

To what extent the member of a secret order may be hardened against any and every influence outside of his lodge, is only too manifest. What Christian pastor, yea, what Christian, who has endeavored to rescue a soul from the snare of the lodge, has not repeatedly met individuals whose hearts were closed to all influence?

How frequently we are confronted with the remark: What do you know about the matter? or You don't know anything about the lodge. But suppose we happen to know something about it, and begin to speak about matters in an intelligent way, calling attention to some of their "private" affairs, and they begin to see that we know more than they had thought, they almost invariably get angry and want to hear no more from us. This is especially true when the one opposing the lodge has himself been a member of the lodge, and, therefore, testifies against what he has seen with his own eyes, and heard with his own ears. Those who have quit the lodge and now seek to save others from its snare are generally termed perjured villians. We would ask whether the same term would not apply with even greater force to those who vowed faithfulness to Christ and his church when they were received as members, and now bow the knee to the god of the lodge?

The influence of the lodge is against the influence of the church. Persons hitherto active in the church are drawn into the lodge. As their interest in the lodge increases, their interest in the church decreases. They begin to neglect public preaching, and after awhile quit altogether. They have their lodge services during the week, and it won't do to become too religious. An institution of men is thus preferred to God's institution. The Word and Sacraments are abandoned as useless things. How many thousands have thus been hardened against the church and the means of grace entrusted to her!

What accounts for the coldness and worldliness of so many congregations? The wide-awake Christian has no difficulty in seeing the cause of it. The pastor is a secretist, and many of the members of the church engage week after week with their pastor in Christless worship. They are trying to follow their pastor in the attempt to be for Christ on Sunday and against him during the week, in the attempt to gather with Christ and to scatter abroad. But, perhaps without being conscious of it, they are gradually weaned away from Christ and his church, or if they still continue, they have retained their church connection simply as a matter of form. They have become dead members of the church.

Professed Christians are frequently driven to the wall by the arguments presented against the lodge, and are necessitated to make the confession that the Christless prayers offered in the lodge are wrong, and that no Christian should offer such prayers. Many other things will also be admitted, but when we come with the divine requirement, "Come out from among them and be separate," they refuse to obey. Although convinced that their connection with the lodge is an open violation of Christian principles and disobedience towards God, they persist in their course because they expect an earthly gain in the lodge, Such conduct is sinning against better knowledge, a violation of conscience, and cannot otherwise than harden the heart. It is exceedingly dangerous to refuse to obey when God speaks in his Word. Every such refusal makes the heart harder, and if persisted in, the heart eventually becomes like the wayside and finally like a rock.

The tendency of lodge influence is to rock men to sleep spiritually. They get to be exceedingly indifferent and don't care what the Bible says, or what their pastor says, or what their true friends may say. Words spoken to them seem to be so much breath wasted, as if one had been speaking to one that is asleep or dead. We venture to say that the lodge has rocked more people to sleep in their sins, and deadened them to every sense of spiritual duty, than any other single influence.

Oh, that men would consider and escape before it is too late! Oh, that men would open their eyes and look, before they leap into the awful abyss!

Sometimes we think we have almost gained the day, a soul is almost rescued, and lo, when we speak with that individual after a few days again, we find that he is in the lodge as deep as ever, and that all our work must be done over, with perhaps no better results. Christian pastors have had patience with such persons for years without getting them out of the lodge. Almost, but not altogether. That word almost, frequently covers the most abominable hypocrisy. They want to avoid the reproof of earnest Christians, and, therefore, hide themselves behind the appearance of being almost out of the lodge. Oh, the hardness of such hearts!

It even occurs that men will apparently withdraw from the lodge, have no outward connection, and, if questioned as to their relation to the lodge, affirm that they are not members, and yet all the while continue as members of the lodge. All this outward show is intended to deceive the Christian pastor and the church. Oh, that such people would consider that, whilst it is possible to deceive men, they will not be able to deceive God, whose eyes are as a flame of fire!

And now tell me why is it that so little can be accomplished with secretists, why is it that so few come out from among them and are separate, why is it that God's Word has so little effect upon them, why is it that so many sink down into unbelief and wickedness who before were Christians? We ask, Is their awful condition not described in Hebrews 6: 2? "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briars is rejected, and is nigh unto cursing, whose end is to be burned."

And in conclusion, let such persons heed the peals of thunder which sound from the Word of God (Heb. 10): "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearful looking for of judgement and fiery indignation, which shall devour the adversaries. He that despised Moses's law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."

BLASPHEMY.

BY K. A. O.

"Thou shalt not take the name of the Lord thy God in vain," is thundered forth from Mount Sinai by God himself in the third commandment, and under the law given to Moses, the penalty for blasphemy was death by stoning. That law of God has never been repealed, and still stands in its full force with the great Law-giver. Notwithstanding the penalty is not executed, it is still in reserve for those who persist in its violation.

In our day in all places, except, perhaps, in the sanctuary, our ears are filled with the cursing and profanity of old and young, of rich and poor, of males, and, too often, females, have fallen so low as to utter the vile oaths. On the street, in the shops, and office and business places, in all public parks and places of pleasure resort, these unholy sounds are filling the ears of our pure-minded men, women and innocent little ones, and often their little lips are trying to repeat the words long before they know their meaning or nature. Is there no way to prevent this evil, and must this infection go on unchecked and unheeded?

We appoint boards of health and establish quarantine measures for the protection of our communities against cholera, yellow fever and small-pox, and at the same time provide no barrier to the still more deadly malady to the moral health and well-being of our citizens. No person has a right to utter an oath or an obscene word in the hearing of others any more than he has a right to scatter the virus of small-pox or cholera indiscriminately in a community. In a few years there has been much said and written upon the subject of obscene literature, and some noble men have come to the front in defence of our homes against this flood of iniquity,

and great efforts are being made to prevent such literature passing through the mails, which is a grand advance in the right direction. But I ask in all candor, which is the most demoralizing, for my child to quietly sit and read a vile book, or have the same thoughts communicated to it by word of mouth and coming in contact with those sowing such seeds of death?

Profanity and obscenity are twin sisters, and God has stamped the former with his greatest disapprobation, saying they shall be put to death, and no such penalty for the latter, although the apostle says, "Let no corrupt communication proceed out of your mouth."

We are living in the age and land of profanity. The system of taking unlawful and profane oaths has become so prevalent a man is often anathmaatized unless he can give satisfactory evidence that he has taken these oaths and bound himself under death penalties to keep a companion's secret, criminal or otherwise, and asking God to help him keep the same. Is it any wonder that the ungodly feel justified in profanity, when from time to time they mingle with professed Christians in giving and taking these blasphemous oaths in the lodge at *low twelve?* We are thus educating a generation of blasphemers, and many a (so-called) Christian and too many ministers of the Gospel of him who "ever spake openly and in secret said nothing," are aiding in this great abomination either by words of sanction or by their silence when they should cry aloud and spare not, showing God's people their sins in this respect.

Christ gives us this commandment: "I say unto you, swear not at all, but let your communications be yea and nay only." So we see that profanity is thus condemned by God's word, and there is no escaping the penalty except by hearty repentence and forsaking all such violation of his commandments.

Columbus, O.

LAWLESSNESS—ABUSE.

BY C. E. WALKER.

The Christian people who worship at Zion church, Twin Brooks township, Grant county, Dakota, having organized the Twin Brooks Auxiliary of the National Reform Association, chose a "committee on Sabbath Observance," and instructed this committee to give notice that such committee exists for the purpose of enforcing the law on "Sabbath breaking." (Dakota has as good law, perhaps, for the protection of the Sabbath as can be found.)

Instances of Sabbath desecration had been somewhat frequent, but as soon as notices calling attention to the law were posted, arrangements were made to violate the law by public sports (ball-playing) on the Sabbath.

One of the committee, Geo. A. Gunn, waited upon the boys (who ought be men, as they range in age from nineteen to twenty-eight years, some of them married), on the ball-ground on Sabbath, and kindly urged them to desist from playing, and invited them to church. (One man said whenever he did go to our church the preacher insulted him, alluding to opposing secretism.)

The boys play ball on the Sabbath, and within a mile of two places of worship. (The law of Dakota provides that no public sports shall be indulged in within a mile of religious services at any time.)

They were arrested; two plead "guilty," and were assessed a fine of one dollar each and costs; there being some inaccuracies in the papers, the others were allowed to go clear.

A notice was inserted in the *Grant County Review* to the effect that there would be a "champion game of base-ball" at a place named, within one mile of places holding church service, and on Sunday. The ruffians have been as good [evil] as their declared intentions; they have played ball two or three Sabbaths since—say they will continue to do so. Nothing is at present being done to stop the iniquity; but planting being about done, the farmers—only a few of them in the vicinity, though—will see to the matter a little more closely.

The *Milbank Index* came out with two striking notes against the anarchy, which editorials struck into the minds of some of the lawless ones deep enough to make them try to reply through the Twin Brooks correspondent of the *Review*, who signs himself "Sunbeam" (J. A. McGovern), and enters into a shameful tirade against H. M. Woodard, the justice before whom the boys were brought for trial, and also abuses A. W. Van Alstine, or endeavors to do so, by calling him names, all of which indicates what "Sunbeam" is.

He makes a drive at the character of all of those who are disposed to put down lawlessness, and says he ("Sunbeam") will do as he pleases on Sundays.

Some one (no name signed; only an asterisk used, but thought to be McGovern) has written a defamatory communication to the *Review*, abusing the writer of this article in a way that few persons would do; not many could be found so low down as to use such language and tell such absolute falsehoods as are found in the communication referred to.

Threats have been made that the U. B.'s would be buried, and "revenge" is loudly talked of, and all because we have asked that the Sabbath laws be kept.

While the writer certainly encourages the work of the committee, he has had no direct hand in enforcing the laws, but has made it a point in the discharge of duty to preach against the evils of the community, card-playing, dancing, Sabbath desecration and the lodge, distributed Anti-Masonic tracts, and talked with Masons about their anti-Christian religion, the lodge devil has rose up to crush the writer; but, praises to God, my people are with me, and we are on the Lord's side, and two of the M. E.'s, Brother and Sister T. A. Falls, are with us in the Lord's work of caring for the Sabbath.

Several correspondents in the county are taking up this question, and we shall see the lawlessness put down, ere long.

Twin Brooks, Dak.

INFLUENCE OF A GODLESS CONSTITUTION.

The irreligious influence exerted by our National Constitution in its present form is illustrated by the following story from the Washington correspondence of the Chicago *Inter-Ocean*. The date of the occurrence is not given. The confession of sin and the petition for mercy and saving grace which the officiating minister had offered were evidently such as are appropriate in any company of worshipers. What we ask Christian men to note is the blasphemer's appeal to the constitution. This appeal is made continually by the enemies of our national Christianity. We ask every earnest and thoughtful man: Ought a Christian people to leave their fundamental constitution as a weapon in the hands of the enemies of religion? Can American Christians afford to do so? Here is the story:

Old Governor McCreery was not a religious man, and did not have much respect for religion. He preferred a race-horse to a church, and a mint julep to a hymn-book. One morning Mr. Sutherland, who was the chaplain of the Senate, had some distinguished divine as a guest, and invited him to officiate in his place on that day. The stranger, not having ever enjoyed the honor before, thought he would make the most of the case, and delivered a very fervent prayer, which was intended for the spiritual benefit of the Senators. There was more truth than compliment in his utterances, and at the conclusion of his prayer, Senator McCreery sent to the clerk's desk a resolution.

Mr. McDonald, who was then chief clerk of the Senate, always read over documents to himself carefully before he reported them to the Senate, and it was fortunate that he had this habit in this case. He took the resolution which Mr. McCreery sent to the desk, read it over, colored up to his ears, and turning around, held a whispered conversation with Mr. Ferry, who was in the chair.

Mr. Ferry declared at once that the resolution of the Senator from Kentucky was not in order. Mr. McCreery demanded that it should be read, and there was a little breeze, in which the chair conquered, as it usually does on such occasions.

Several Senators rushed up to the desk to see what the paper was about, and it was afterward passed around quite freely. It was a series of whereases, which set forth that the gentleman who had just occupied the floor did not address his remarks to the president of the Senate, as required by the rules, but to a being not recognized by the constitution of the United States, and entirely unknown to that body; and

Whereas, In the remarks of the gentleman, he asserted that the Senate of the United States was composed of men who were weak and sinful, and wanting in Christian grace; and

Whereas, If these remarks were true, the persons so described were unfit to represent the several States or to frame laws for the people; therefore be it

Resolved, That the Committee on Privileges and Elections be instructed to summon before them at once the person who had offered the prayer, and compel him to prove the truth of his assertion or retract them.

The effect, and the design of the profane author of this screed, and of its re-publication as a good joke in the secular journals, is to throw contempt on evangelical religion and to bring the custom of prayer in our legislative assemblies into popular disfavor. And when, as the result of such attacks this honored usage shall have been generally abolished as it has been already in some of our legislatures, our practice will have been drawn into harmony, in this respect, with our written constitution. —*Christian Statesman.*

MISSIONS AND COMMERCE.

From an admirable series of articles by the Rev. Young J. Allen, of Shanghai, China, in the *St. Louis Christian Advocate*, we gather the following interesting reflections:

"Modern commerce comprises and wields the mightiest body of human power that can be found in our world, and it is now concentrating all its lines of influence and intercourses, whether by land or sea, on China, and is thereby forcing this ancient, all-populous and long isolated country into immediate relations with Christendom. It was not to be supposed that a country so advantageously located, so extensive as to territory, so populous and so richly endowed by nature, and, moreover, offering so many rewards to commerce, should remain unknown, or when known should fail to concentrate upon itself the full force and volume of western enterprise. Accordingly in these latter days we see the Eastern question so long confined to Turkey and the southeast of Europe, transferred to China and the southeast of Asia, while the doctrine of the balance of power, formerly limited to Europe, has also made an equal remove and is now established in the far East. But that is not all. China is now the goal of commercial enterprise, and whether starting from Europe eastward, or from America westward, all its lines seek to terminate in China. Overland or by sea they come—through Canada, through the United States, through Central America, through Russia, through Central Asia, Persia, India, and Burmah, and from out every sea, and every year the race between the competing nations excites a keener interest, a more determined advance—which will not be deterred by barriers of nature or obstructions of man. The demands of a country so large, the wants of a people so numerous and the efforts to reach and satisfy them, have set two continents on the *qui vive* and are now taking their capacity of production and transport. Already the import and export trade of England exceeds 85 dollars per capita, while that of America is more than 25; but what does that signify when it is known that in China and her dependencies there are 400 millions of people as yet barely acquainted with the products of western industry, as is evidenced by the fact that their import and export trade barely exceeds half a dollar per capita or say 200 million annually. It is to reach such an Eldorado as that, that commerce calls to her assistance all the skill and resources of western capital and labor, invention and discovery, and sets all her enginery in motion.

"But ignorance and superstition in China, resolutely refusing to commerce a transit or a welcome thoroughfare, has brought commercial enterprise there to a disastrous standstill. And thus, surrounded on all sides by an untold wealth of new material, or untold resources, and an eager market for all her commodities awaiting the sight of her products, yet unable to reach or supply the other, because, forsooth, the people are too ignorant or too superstitious to provide the transport, and forbidden to take the matter into her own hands, as she fain would do, Commerce, Queen of the seas, finds herself in China transformed into another Tantalus in Tartarus." The writer draws a striking illustration from what occurred during the famine of 1878 and '79. It is estimated some six to ten millions of the population perished—perished ignominiously almost in sight of plenty, which could not reach them because there were no edequate means of transportation. Commerce lent its aid and by the help of benevolent contributions from all parts of the world piled up rice almost literally mountain high, at the nearest port, with nothing but donkeys to transport it to the smitten districts, what was taken was consumed enroute, while the donkeys themselves had to be slain because there was not food to bring them back again for a second load. One railroad would have rescued many millions, yet even in the face of famine, ignorance and superstition refused to sanction its construction.

A knowledge of the true religion sweeps away effectually all these barriers to the free and profitable intercourse of mankind. The missionary is the best pioneer of commerce. Missionary efforts have created new fields for enterprise and opened up whole peoples to intercourse with other nations. And commerce, in turn, makes way for religion. "By its irresistible force, its persistent energy, its ubiquitous presence, its aggressive spirit and the

tremenduous pressure behind it, together with the pervading yeast-like activity of the colonies of living ideas which it has introduced, commerce is surrounding, impressing, leaveuing and moving all this mighty compound mass of humanity, knowu as China. It is a mighty factor in one of the greatest physical, intellectual and moral revolutions ever known in the history of nations; and this fact erects its bearings on the missionary euterprise into a subject of such momentous concern to the church."

VACATION NOTES.

SAN FRANCISCO, May 24.

DEAR CYNOSURE:—The Congregational pastors held their annual meeting this afternoou in parlor A. Palace Hotel. From twenty to twenty-five were present. Through the good offices of Rev. John Kimball, editor of the *Pacific*, and Pastor Witler, of the Olivet church, the lodge question was to be discussed in its relation to the Christian church. Several present were not pastors; two were ladies. Dr. J. M. Gibson, of the First United Presbyterian church, came in at my invitation. Gen. O. O. Howard had a few days before gone to Oregon on business connected with his military department. He kindly sent me word regretting the necessity of his absence. Gen. S. A. Chapin, a veteran of our Black Hawk war in Illinois, had also purposed to be present, but was out of the city on business at the time. He afterward said he might not have agreed altogether with me, yet regretted not to have heard the argument.

After listening to a paper, which I had prepared with very indifferent opportunity, the discussion went round with three minutes for each speaker. Rev. W. C. Pond, of the Bethany church, belonged to no secret church, therefore he thought he knew uothing about them, and did not believe in wholesale denunciation, but preferred by preaching Christ to keep men out of the orders. Dr. Gibson was next, and in a firm, incisive, conscieutious way that carried conviction, gave his objection to the lodge. Rev. Mr. Roall, of the Seamen's chapel, spoke with much warmth of the power of secretism for harm to the churches, and urged the duty of pastors to instruct and warn their congregations, and especially their young men. With his view substantially agreed Rev. Mr. Gulick, who was present from New Mexico and the South; Rev. Prof. Dwinell, D. D., of the Theological Seminary, whose candor and sound judgment seemed to have much respect; Rev. Walter Frear, of the West Oakland church, whose approval of the sentiments of the paper was emphatic and clear; Rev. Drs. Kimball, of the *Pacific*, and Beckwith, of the Third church; Rev. Mr. Cooke, the young pastor of the Tenascal church, Oakland; and Rev. W. W. Scudder, of the Orlameda church, who, in spite of his youthful appearance, preaches with grace and modest dignity over the conference. Mr. Scudder, and a brother present, are nephews of Dr. Scudder, of Plymouth church, of Chicago, and grandsons of the famous missionary to Ceylon, whose children and children's children have with singular devotion followed him into the work of Gospel ministry. Mr. Scudder told us that his grandfather, as he was setting out for Ceylon, was persuaded to join the lodge by mistaken friends, who thought an arm of flesh would help that of the Lord in times of danger. He went once or twice, and was convinced that no Christian had any business there; and so warned his sons of its iniquity. Rev. F. S. Witter and E. C. Oakley were not present during the discussion, but personally expressed their objection to the orders.

Rev. Geo. Morris, who spoke with German accent, objected to any interference with the Good Templars or Sons of Temperance, of which he was a member. An elderly gentleman, uot a pastor, assailed the paper as false. As a Mason, he knew there could be no revelation of the order, of which the beloved Washington was so eminent a patron. A Judge Terry announced himself as an Odd-fellow, and defended that order. The objections to Masonry might be all right, but respecting *his* order they were untrue. Dr. Beckwith said that the most unaccountable thing to him was that such brethren as these, whom he believed to be Christians, could belong to such societies. Another pastor, whose name I remember as Elroy, bore a noble testimony after the above remarks had been made. He had been led into the lodge, but when he was converted he left it with his other sins. So there seemed to be a practical agreement among the pastors present, with the exception of Mr. Morris. This was encouragement beyond all expectation, and my soul responded in praise to God.

A reporter of the *Chronicle*, the daily of largest circulation in San Francisco, asked for a copy of the paper for publication, saying that in college he belouged to an anti-fraternity society. The aged Freemason, after meetiug, aeknowledged that he had uever read Masonic works, and seemed to be utterly ignorant both of the literatnre of Masoury and its opponents. He said Pres. Finuey was a perjurer if he revealed Masoury, and when it was shown to him that in using that word he also was revealing Masoury, he quibbled and prevaricated—a sad picture for a professor of Christianity.

WEDNESDAY, May 26.—I have just found Rev. R. N. Johnson, of the Reformed Presbyterian Chinese Mission, in Oakland. He lives in a handsome cottage upon one of the beautiful hills of Highland Park ou the limits of Oakland city. It was his greatest desire to have been present at the Palace Hotel meeting, but he was that day called away to sacrament. He sends his Christian greetings to Pres. C. A. Blanchard, and hopes if he or auy other of the representatives of our reform come to this city, word may be sent him in time to arrange for effective meetings. Bro. Johnston is personally acquainted with many of the pastors of San Francisco aud Oakland, and was well pleased to learn that so many were in sympathy with him on the lodge question. He spoke with especial esteem of Prof. Dwinell and Drs. Kimball and Beckwith; and also of Rev. John Thompson, for many years Bible agent on this coast, but now with broken health tarrying for a season at San Diego. Him he regards as a "gem of a man," true to Christ on all public questions. I had learned with pleasure during my first visit here that Mr. Thompson was opposed to all secret orders, and admonished young men to keep clear of them.

From Visalia, after a week's experience of the restful hospitality of Bro. T. E. Kennedy and his wife, my journeying began again toward the South on the 14th. All day the flashing arms of steel drove us onward past waving grain fields fast ripening; past sheep and cattle ranches that stretched away for miles; past plains of flowers aud the sandy beds of rivers, whose waters had been quaffed dry by irrigating canals and a burning sun; past deserts of grease-wood and sage-brush, and mountain spurs pushing in from either side bar the way, until, with two great Mogul engines of six and eight drive-wheel power, we halted in a romantic valley at Calliente to get breath for a mountain climb over one of the most remarkable stretches of engineering in the country. Far above on the mountain side we could trace the iron way cut into the rock in most impossible directions. Five times we doubled back on our course, plunging through frequent tunnels, clinging to rocky paths far above deep canons, always panting up—up—until we surrounded a mountain in a circle of some three-fourths of a mile, and cross our former track, where it plunges into a tunnel eighty feet below. Curving upward still, after a time this famous loup is seen far below, like a panorama. Soon comes Mojave (Mo-have) and its desert, stretching away for 250 miles across the State. This immense dry plain furnishes the people of Los Angeles a comparison. "As dry as the Mojave desert" is their word for anything inexpressably dry or hot. But the desert is far from barren, though its distant sand hills seen across the gleaming heated plain promise nothing but unfruitfulness. We run through scattered forests of the yucca palm, whose bark, from a trunk some eight inches in diameter and ten to fifteen feet high, supplies an excellent material for paper. Large quantities are shipped to England.

At Los Angeles Rev. J. M. Hervey, pastor of the United Presbyterian church, is more than all others engaged in our reform. His people have just completed a new church, but he is himself attending the General Assembly at Pittsburgh. I made the acquaintance of several of his members, who were cordial in their indorsement of the *Cynosure*. There is a holiness church in East Los Angeles, which disfellowships secretism, and one or two Seventh day Advent and a Lutheran congregation. There are other brethren connected with the *Pentecost* and the Cullis Mission on San Pedro street. With a little effort these brethren might be gathered into quite a reform constituency, and with the Friends and holiness people at Pasadena could set a light for God against the lodge darkness of Southern California. I hope Bro. Hervey will attend the annual meeting, and consult about this matter. I have written urging him to do so.

Captain A. D. Wood, who gave up the sea for the temperance ship, is publishing the *Censor* in Los Angeles. I became acquainted with him in San Francisco, and that brief acquaintance was ripened into esteem for the kindness and earnestness of this brother. He has been an active Good Templar, and a member, possibly, of other secret societies, but has come to the wise conclusion that the time has come for open work in reform, and he will henceforth work with the W. C. T. U.

A day with Bro. T. K. Bufkin, of the Friends church, Pasadena, and another on the beach at Santa Monica, closed my visit in Southern California. The forenoon will long be remembered for its pleasure and its profit. With Brother and Sister Bufkin I visited three children of old John Brown, of Ossawatomie, whom I was surprised to learn were here at the foot of the mountains, a few miles from Pasadena. Sarah Brown, I knew, had given up her place in the U. S. mint here to a Democratic administration, and had retired to her mother's farm on the mountains near Saratoga in the Santa Clara valley; but Owen, I supposed, was at Put-in-Bay, Ohio. Here, however, we found Owen, Jason and his family of two generations, and Mrs. Simmons, a sister. They have entered land on a high plateau at the foot of the Sierra Madre range, and with water from the canons are constructing a little paradise of their own. Owen has a 160-acre claim on the summit of the first range 1,500 to 2,000 feet above the sea. It is a half-day's climb to reach it. In a long conversation with him I learned surely of his father's seceding from Masonry, and purpose to publish an exposition for the protection of his fellow men, but Morgan got the work out first. A long climb up the mountains, until the beautiful San Gabriel valley, the San Jacinta mountains beyond, Los Angeles with its groves, the San Fernando valley, the San Pedro range, the sea and the Catalena islands far out in the blue ocean—all lay spread like a map before us. Few outlooks on earth can furnish such a panorama. Then plunging into Millard's canon, we scrambled over miles of rocks and fallen trees, crossing an hundred times the crystal torrent, and stopping a space to admire a beautiful cascade of some 80 feet, we reached again the habitations of men. The kiud hospitality of Bro. Bufkin's home only could exceed the pleasures of such a day. H. L. K.

TO THE WORKINGMEN OF WASHINGTON, D. C.

We learn that the teachings of the *American* concerning the Knights of Labor have aroused bitterness among the strikers of this city, who naturally infer that their order is unfairly assailed. Not with any expectation of mollifying the feelings of those who may be unreasonable, but hoping to be understood by fair-minded men, we beg to address a few words to the workmen of this city.

1. To laboring men we claim relationship. From a salary of $5 a month as "scrub" we have past along the common road—$5 a month, $12, $15, $35, $50, $60, $75 and $150—these figures represent the ladder by which we climbed. As poor as the poorest and industrious as the most industrious, there is no part of the poor man's experience aud hardships with which we are not perfectly familiar, and even to this day we are not removed from this lot.

2. When working at a trade we came in contact with a trade union and kept out of it, though pressed beyond measure to join it. When a strike occured we remained at our post performing the old duties and refused to take advantage of an offer to fill a striker's place at an increase of 63 per cent in salary, not wishing to injure our fellow-workmen though wholly disapproving of their course. At the end of six weeks the strikers all saw their folly and the wisdom of our council to them.

3. We believe the laboring classes are at great disatvantage as compared with capitalistss and we have written constantly and earnestly in condemnation of the greed of corporations and monopolies. There is legislation urgently needed to check the merciless career of the wealthy and encourage the poorer classes.

4. It is not true, however, that the laboring people are serfs, "that they are ground to powder," that they cannot rise unless a revolution is produced, etc., etc., etc. The business enterprise of this country is in the hands of men who commenced life as common laborers and who have gained positions of honor and comfort by industry and frugality. With all their disadvantage, tens of thousands of laborers are forehanded.

5. A part of the distress among working people may be traced to their own folly or wickedness. Bad habits, a lack of industry and poor management are the causes of much poverty. True labor reformers should give due weight to such facts and devote themselves to a correction of the evil.

6. There is nothing wrong in the organiziug of laborers into associations to promote their interests. But unless such associations are rightly organized and aim at righteous ends by righteous means, there will always be more damage than good. We believe

this to be the case with the Knights of Labor, and for the following reasons:

1. No good cause should swear its advocates to secrecy. Whatever is right to be done should be done opeuly and above board. We have heard all the apologies offered for the secrecy, and it has no weight with us whatsoever. The cause of the laboring people is being damaged by its cover of secrecy.

2. There are radical errors in the philosophy, so to speak, of the trades unions. They do not give sufficient importance to the value of good morals and pure religion in elevating themselves. They treat their problem as if it were purely financial, whereas it is equally intellectual and spiritual. A spirit of irreligion borderiug on atheism and tending toward socialism pervades the trades unions. This statement will, of course, be denied by many, but the proof is too ample to admit of doubt.

3. We particularly object to the prevailing notion that the exercise of force is the only method of reaching deserved results. "We'll show you" is the common spirit. There is an asspumption that more can be accomplished by war than by peace. It is not true. The reverse is true.

4. It is a sin, a crime against human rights, to force out of employment all workmen who for any reason are not members of unions. Societies which thus ignore the rights of others cannot expect a Christian people's endorsement. The idea is repugnant to every sense of right. It is unchristian, ungenerous, inhuman and sinful. It is a species of oppression not exceeded by the greatest tyrant that ever sat on a throne. There are men in this city, as capable workmen, as worthy men, and with necessities equal to other meu, who are almost driven from the field and brought to the verge of despair by unionists.

Did ever capitalist oppress employes more? And what better is such oppression in the one case than in the other? A man with a family to support, living in South Washington, obtained a job after long trial, when straightway the union men threw down their tools, refusing to work until he was discharged. In every place the same result followed and to-day his family is meagerly supported by the wife and mother, who takes in sewing. There is no defence for such a course, and Christian men, who feel a common sympathy with their fellowmen and who love them as Christ loves us, should withdraw immediately from a society which requires such treatment.

5. There are other objections to the unions but the foregoing are sufficient to account for the things we have said against them. If any laboring men think we do not represent them fairly we would like nothing so well as a visit from them, and we promise to treat their claims candidly and kindly.—*American.*

—Bishop Goodwin, of Carlisle, England, preached in Trinity church on Sunday, May 23.

REFORM NEWS.

KNIGHTS TEMPLAR IN SCRANTON, PA.

I arrived in Scranton, Pa., the day followiug the great gathering of the Knights Templars. It was reported a huge affair. Over seven thousand were reported as members of their order in Pennsylvania. The report is that their parade drew more spectators than anything else heretofore in Scranton. Rev. L. D. Southworth aud I took a stroll over the busiest part of two streets. We took it for granted that the most euthusiastic of the order would manifest their attachment for their "sublime" nonsense, by red and black crosses, squares, compasses, etc. We found, over the part inspected, the symbols in the front of nine business houses and sixteen rum-holes! How significaut, and how sad to see the cross as an emblem thus shamefully prostituted! I have been informed that this order uses the name of Jesus, and that the Masons of lower degrees do not. But of what use is the name of Jesus when their principles are such that rumsellers do not object to advertise for them? I have no doubt that Jesus abominates such hypocrisy. It so thoroughly deceives many, because they make such pretenses to goodness, and there are so few ministers who dare shed light on these shallow pretenses. Think of taking oath after oath contrary to Jesus Christ's teaching, and actualy dropping his name from prayers and Scriptures, then takiug another and perhaps worse oath than the former, and then to further deceive by hollow pretense recognize the name of Jesus in such a manuer that even rumsellers can endorse them. Jews, rumsellers, Roman Catholics and Freemasous never love my preaching, for I make too much of the name of Jesus. His religion is exclusive to the extreme. In a noble sense it is intolerant. It does not tolerate worshiping at any other shrine. "Him *only* shalt thou serve." One of the Roman Emperors was willing to put Christ's name into the lists of gods, But when told that to receive Jesus Christ is also to reject all others, he would have nothing to do with him. One great objection to Freemasonry is the sad mixture of heathenism and religion of the good(?) and bad. A mixture of all kinds of food is not palitable no matter how good they may be separate. The religion of Jesus is good. It is the best thing in the world. It is the supreme necessity. I want mine clean and clear, without a mixture of puerility and heathenism. In fact we can have it in no other way. Wheu I see so many evils in lodgery, I do not wonder that Jesus warned us that when they say; "He is in the secret chamber: *believe them not.*" I for one do not believe them. Yours for the war against the Secret Empire.

D. J. SANTIMIER.
F. M. Preacher.

A LODGE APOLOGIST.

SAVANNAH, Ga., June 1, 1886.

DEAR CYNOSURE:—I received some copies of the *Christian Cynosure*, for which accept my many thanks. I am very grateful to the unknown friend that has paid for the paper to come to me. I am alwas glad to see both sides of a question. I may be pardoned for my stupidity, but I am forced to acknowledge that I fail to see how secret societies "profane the name of Christ," especially the society that your paper appears to be aimed at, viz., Masonry. I am of the opinion that this time-honored institution presents a fine record of charitable deeds. It has done much to ameliorate the condition of mankind. This institution is composed of some of our very best men. We should condemn very carefully, if at all, an institution that is composed of men who are as humble and conscientious as we are, and who labors just as hard for the advancement of the Redeemer's cause and kingdom. I appreciate the zeal of your paper. I must be ready and willing to defend the cause of Christ at all times aud under all circumstances. These secret societies may not be doing all the harm we imagine, especially those of us who are not members of them. A thing is not necessarily bad because we don't know it, any more than a man is necessarily bad because we don't know him. We know that much money that linger in the treasuries of some of these societies might be used to advance the cause of Christ. This is wrong, but I don't know that this is "profanity."

There are many Christian societies that are doing incalculable good, whose working may be a secret to thousands. It seems to me that it would be harsh to chide them simply because we don't know their grips, counter-signs and pass-words. Their word should, it seems, be the standard by which they should be judged. If these secret societies are banded together to do harm to the cause of Christ and mankind, as the Knights, I should want to vote a thousand times, "away with them." But if they be as the good Samaritan or as the oue that the disciples reported to Christ of casting out devils, I should say let them alone, "They that are with us, are not against us." There are many ladies' sewing societies, and they are doiug much good. If societies are organized to protect each other, to help each other iu sickness, and to bury each other, it is hard for me to see that they "profane the name of Christ." If they help themselves only, we may justly call that selfishness, but hardly "profanity." I am frank to coufess that I am of the opinion if the Christian church does its duty, that it could and would supply every need of mankind. Even now there are mauy organizations that call themselves churches that are merely societies. From reading the New Testament I get the opinion that Christ established one church. If this is true, then whatever he did not establish is not a church proper, and therefore may be a *society*—but must humbly acknowledge the great good many of them have done and are doing. I beg pardon, while I humbly differ. Yours, for more light, E. K. LOVE.

NOTE.—We give place to the above because we wish to deal fairly with every institution, and especially because we think our correspondent needs enlightenment. He evidently has not made these societies a matter of investigation.

Any religious *worship* profanes the name of Christ that studiously ignores his existence and mediatorial character. Freemasonry proper, that is, in the first seven degrees of the order, teaches men to worship, and that they may acceptably worship without either the confession of sin, the invocation of the Holy Spirit, or any mention of the Divine Mediator. In the many forms of prayer that are used in these degrees these essential elements of real worship are omitted. It is a fundamental law of Masonry that "all prayers must be of a general character, and contain nothing offensive to any conscientious Mason"—that in theory the whole Masonic world is present at each lodge meeting, and that all ceremonies are to be directed accordingly. (See Webb's Monitor, by Robt. Morris, p. 284.) As a Masonic lodge contains, in theory at least, Jews, Mahommedans, and Pagans, and as they conscientiously reject Christ as a Divine Saviour, his name must be ignored. This is profanation of both the Son and the Father, for "He that honoreth not the Son honoreth not the Father." This is the sin of sins that men should purposely ignore the Lord that brought them. But, second, men profane the name of Christ when they connect it with blasphemous ceremonies. In the Knights Templar degree every candidate at the time of his initiation drinks wine from a portion of a human skull, and declares that "as the sins of the whole world were laid on the Redeemer, so may the sins of the person whose skull this was be laid on me in addition to my own, if I ever violate this my obligation as a Knight Templar." This is absolute blasphemy.

Again, no institution presents "a fine record of charitable deeds" that consumes four-fifths of its income iu running expenses. Masonry, by its own statistics, consumes in its mere machinery more than four-fifths of all that is paid in. Such an institution may incidentally benefit some, just as lotteries and rum-selling do, but like them, it is a terrible incubus on society. Again, an institution may include men who are honorable and conscientious, and yet be bad. Many slaveholders were honest and conscientious, and yet we do not hesitate to condemn the system of slavery. We do uot make war on Christian societies, but no Christian society initiates its members by hidden mysteries, and swears them to secrecy and unconditional obedience, and no secret society is engaged in distinctively Christian work. No secret society that we are aware of makes Christian character a condition of membership, and if a Christian society were to become *secret* in the sense of Freemasonry or Oddfellowship, it would become a hissing and a by-word among men. Ladies' sewing societies may have privacies, but have no initiations, oaths or sworn secrets. Our friend has confounded things that are widely dissimilar, and seems to have forgotten the words of the Divine Master, "He that doeth truth cometh to the light."

IS IT RIGHT?

BRACEVILLE, Ill.

EDITOR CYNOSURE:—Among the many things we would do well to consider are the following: Is it right for a minister of the Gospel or any professed righteous man to allow himself to be hoodwinked and sworn in a secret lodge? Or is it right, if he has been thus blindly led by the devil, that he should allow the devil to continue leading him? Should he remain in his service, and by all sorts of arguments and the telling of "white lies" be made a master-piece for blinding and deluding humanity? a minister? a Christian? a man called of God? Is it right? Is it right? A. LAGERGUIST.

J. P. STODDARD IN INDIANA.

CENTREVILLE, Ind., May 31, 1886.

This old and now finished town was once the metropolis of Wayne county. Its ambitious and successful competitor, Richmond, captured the court house and jail, aud took the prisoners, officers and rascals of the county to herself, mauufactories and leading business interests followed, until remaining citizens have less hope for the future of their village than pride in its early history. The G. A. R.'s were out yesterday, aud turned the Sabbath into a perfect gala-day for the girls and boys of this region in honor of the soldier dead. The crowd began to gather early, and continued increasing until their grand street parade and *solemn* grave decoration was over about 5 o'clock P. M., when the band ceased to play, flags were taken down, the patriotic services ended, and the weary throng dispersed. The G. A. R. was of course at the front, and the spirit of war, Sabbath desecration, and military display pervaded the whole throng. To my mind it was a triumph of sound and sin over sense and religion. There were a faithful few who quietly protested, but the unthinking masses were captivated by music and display, and swept along by the popular current breaking over the Divine law and literally trampling the holy Sabbath under their feet.

"Friends" have a house of worship and a small

meeting in the heart of the town, where a few gathered for worship and received the fulfilment of promised blessings. Bro. Dillon Williams accorded me a hearty welcome, and the people gave marked attention while I spoke of things pertaining to the coming of Christ's kingdom. At the close of morning services a lecture was announced for me in Friends' house this (Monday) evening, and quite a number came forward to express hearty greetings. Rev. Small, pastor of the M. E. church, showed me much kindness, and I spoke to his people in the evening. He is a young man of great promise, and, deservedly, very popular. He gave a strong notice of my lecture, and urged all to come out and hear what the stranger had to say. I have been distributing tracts and circulating among the people to-day and find some interest, and am hoping for a good meeting to-night.

RICHMOND, May 1.—We were not disappointed in last evening's gathering at the Center. As is to be expected in this busy season, comparatively few of the laboring men were present, but enough were scattered among the women and youth to indicate a commendable desire to know something of the mysterious orders. I talked to them for a couple of hours in a general way, while they gave the closest attention. Pastors Small and Williams were present with some of their substantial members, and Bro. Peal, of the Christian church, came forward with several others to bid me God-speed in the work. As I had completed my special mission, and the season was not favorable to gather the working people, I thought it not best to attempt further meetings just now. My stay was made pleasant by the kindness of Bro. John Fait, at whose suggestion I came, and the care of his aged companion, who, like her husband, is full in the faith, though both look back over more than four score years of eventful history. Their son, Walter H., lives near them, and is in full sympathy with their views on the secrecy question. Brother and Sister Mills, Brother and Sister Moffatt extended to me the hospitality of their homes, and with others were very helpful in pushing on the good work. May the Lord reward them.

In the depot at Richmond I had the unexpected pleasure of meeting Bro. Dillon, of the *Conservator*, on his way to Washington, Ind., to hold a three-days discussion with a disciple minister on the fundamental doctrine of regeneration, and the agencies by which it is effected. We journied together for a time, and I was glad to learn of the brightening prospect of the *Conservator* and the cause it represents in the U. B. church. Bro. Dillon had hoped to be at the annual meeting in Chicago until recently, but finds that his special mission has so shaped itself as to make it impracticable. We shall regret his bodily absence, but rejoice in that he will be present in spirit and by his prayers.

J. P. STODDARD.

PITH AND POINT.

THE ROLL.

My attention has just been directed to your article in the last *Cynosure* on N. C. A. roll, and I hasten to report. I am in *heart* sympathy with the good cause you represent. Should be at your approaching anniversary, but am about to leave for the East, to be absent some weeks. So I bid you God-speed. If you can supply my name with one more efficient (you cannot with one more interested) please do so.—E. G. HARRIS.

COMMENDATORY.

Do you know that your paper ranks among the most excellent of the earth? You never flinch. The "great" religious journals (so called) are figures beside the *Christian Cynosure*. And then you grow. The divine injunction to "grow in grace and in the knowledge of our Lord Jesus Christ" does not seem to be lost on you. You heed it, and we all see it, and I trust, feel it, too, friends and enemies both. Go on in your Christian career, always aiming high, that you may lead others to obtain the blessing of those that excel.—JAMES R. SHARP.

MYSTERIOUS DISAPPEARANCES.

I am told by an elderly lady that many years since a well-dressed gentleman, apparently well supplied with money, and who was known by the appellation of Doctor, was boarding at Toddsville, N. Y. One evening loud cries were heard in a secluded place, and this individual was not again seen. As people well supplied with money are frequently murdered for its possession, most readers will give this as the probable solution of the mystery. But it was also said that this man was wont to go around at night to peek into the windows of houses, and ed we give this circumstance due weight, we are forc i to the conclusion that he had made unwelcomed discoveries and was put out of the way for concealment by a conspiracy of some sort—perhaps by a secret society, as certain of these claim the exclusive possession of "the art of keeping secrets," and Freemasonry even enacts in one of the higher degrees the death of the peeker, presumably as a preparation for real work. Can the readers of the *Cynosure* give like instances of disappearances under similar circumstances?

*

BIBLE LESSON.

STUDIES IN THE WRITINGS OF JOHN.

LESSON XII, June 20, 1886.—Jesus and Abraham—John 8: 31-38, 44-59.

GOLDEN TEXT.—Your father Abraham rejoiced to see my day: and he saw it, and was glad.—John 8:56.

TIME.—The next day after the last lesson, which was the octave of the feast, when the temple would be once more thronged by worshipers.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *True Freedom.* vs. 31-39. Self confined within the limits of their narrow and foolish traditions, the Jews had no mental of spirtual liberty. They were like the Romanist who must think as his church thinks, or like the Freemason who must stand by the requirements of his order with no right of appeal either to his own reason or conscience; and with both Romanist and Mason as with the Jew the only agent that can make them free is the truth as it is in Jesus. We become free when we belong to a Master whose service is liberty, for then we are brought into perfect agreement with the highest laws of our being. But bond slaves of Satan have no idea of spiritual liberty nor can they have until delivered from the law of sin and death to which they have bound themselves. This is well illustrated in the untruthful boast of the Jews that they were Abraham's seed, and were never in bondage to any man, forgetting or ignoring their four hundred years in Egypt, their seventy years captivity in Babylon, and even then the presence of the hated Roman tax gatherer exacting the tribute to Ceasar, which, as they themselves acknowledge, was the sign and seal of their condition as a conquered people. There is here a much-needed lesson for our own American nation. What use is it to boast of Puritan ancestry if we do not do the deeds of our fathers? Or to take pride in the record of their struggles for liberty when we allow our rulers to be nominated and our elections carried by the twin powers of the lodge and the saloon, and permit morals and religion to be eliminated from politics at the bidding of party demagogues. Where is our boasted liberty if the wisest and best of the nation have lost the governing power, and it is delegated into the hands of men ready to bow to the vilest elements in the country if by so doing they can secure or keep office? There is no true freedom for a nation any more than for an individual outside of obedience to God's laws, and when its tyrants are all within, it is only evidence that it is suffering a more subtle and far worse bondage than the most oppressive yoke of a foreign power.

2. *We show whether we are of Satan or of God by the works we do.* vs. 40–59. There is something so sweet, so calm, so forcible in Christ's reasoning that we can only wonder it did not convince even his bigoted hearers. Their murderous disposition, their love of false teachings, their hatred of truth while very foreign to the spirit of Abraham, was exactly the spirit of him who was a murderer from the beginning and abode not in the truth. It is easy to prove any system, whether of truth or error, by the spirit of its followers. When the Jews taunt him with the two most approbrious epithets of which their language was capable, it only brings out deeper and more sublime utterances. But there is no spiritual sense in the bigoted crowd he addresses to catch the spiritual meaning. They take up stones to cast at him—the only argument they can use. We are told to try the spirits whether they are of God. Their fruits are the best test. Is it peace, joy, long suffering, goodness, faith? That system is of God which can show such a spirit in its followers, and that spirit is just as plainly of Satan which shows the opposite.

LIGHT FROM THE WORD.

Do we choose liberty or bondage? Rom. 6:16 How did Abraham see Christ's day? Heb. 11:13. Why is there not more understanding of Bible precepts in reference to the lodge, Sabbath breaking and other evils? John 8:43, 7:17.

From Peloubet's Notes.

"Then said Jesus to those Jews which believed on him." Better, who had believed him. They believed him but did not believe in him.

"If ye continue in my word." Continue to receive it, to study it, to live by it, to obey it.

"My word." My teaching, the doctrines I inculcate, the truths I teach, the commands I give.

"Then are ye my disciples indeed." True followers and learners. A disciple of Jesus is one who takes him for teacher and master; one who goes to school to him.

"The school of Christ." Jesus himself is the teacher and master, who directs our studies and guides the discipline. He is a wise, learned, loving, faithful, helpful, constant teacher. The school books are the Bible and the discipline of life. To become a member of Christ's school, to abide there and learn of him, is to be a Christian.

"And ye shall know the truth." This will be the result of continuing in Christ's word. They would know the reality of things.

"And the truth shall make you free." Free from the bondage of ignorance, error, and sin; free from the slavery of evil passions, groveling views, and corrupt propensities. The service of God is the highest freedom.

"Freedom of the children of God." Now a sinner is never free. He is not free to do wrong, for his conscience, nature, the law of God, the fear of punishment, hinder him. He cannot do right freely, for his evil nature and bad habits prevent him. He is compelled to bear the consequences of his sin against his will. But the child of God is free, just so far as he is a child of God. The freedom grows more and more complete as he becomes perfect in the Christian life.

"They answered him." The answerers are those that believed, not some others among the hearers.

"We be Abraham's seed." And therefore endowed with all the privileges of true Israelites.

"And were never in bondage to any man." These words can only mean: Often as we have been under oppression we have never acknowledged any oppressor as master, but have always submitted only from necessity, reserving our right to freedom, and striving after it.

"How sayest thou." They totally misunderstood the slavery and freedom to which he referred.

"Whosoever committeth sin." Lives in the commission of it.

"Is the servant." The bond servant, the slave, of sin. Because his evil nature and bad habits hold dominion over him, and compel him to do that which he knows is wrong.

"And the servant." Any bond servant. What follows is a general truth.

"The Son." Is not the son of God, but any son.

"Abide not in the house (household) for ever." The reference is to Hagar and Ishmael, and Isaac: the bond and the free.

"But the Son abideth ever." Consequently, these Jews, while continuing the slaves, or bond servants, of sin, had not the rights of children in the family of God, and were liable to be cut off from both the household and its general privileges at any hour when the Master should please.

"I know that ye are Abraham's seed," or offspring. The acknowledgment of their claim to natural descent from Abraham serves only to strengthen the reproof that follows.

"But ye." The Jews as a whole under their leaders, of whom these to whom he was speaking were a part, and had the same spirit.

"Seek to kill me." As in the last lesson (Chap. 7:32, 44,45.)

"Because my word hath no place." Hath not free course in you, because you do not allow my word of truth to enter your hearts and lives, and permeate your character.

"I speak that which I have seen with my Father." Implying existence with him. The son is like the father. If you were really God's children through Abraham, you, too, would love and receive these truths from your Father.

"Ye do that which ye have seen with (better, heard from) your father." As explained in verse 44, the next verse of the lesson. They were the children of Satan because they did the deeds of Satan.

"Ye are of (from) your father the devil." Because they are like him, imitate him, serve him.

"He was a murderer from the beginning." Because, from the very outset, he endeavored to seduce into disobedience, and so to destroy the human race.

"Abode not in the truth." Referring perhaps to the fall of the devil from being an angel of light in heaven.

"There is no truth in him." His heart is false, his intellect distorted, he loves what is not true, and delights in deceiving others.

"The father of it." Of lying, producing this false nature in others.

"Because I tell you the truth, ye believe me not." Because you, as children of the devil, do not want the truth or love the truth.

"Which of you convinceth me of sin?" Rather, convicteth me of sin. To convince is to satisfy a man's own mind of some particular truth; to convict a man is to prove him guilty. Imagine a pause, a moment's expressive silence, no answer from the Pharisees, and then the crushing words that follow calmly uttered, "If I say the truth, why do you not believe?"

"He that is of God (as you say you are) heareth (to believe and obey) God's words." You do not hear them, therefore you are not of God as you assert.

"Then answered the Jews." They could not answer his argument, therefore, as is common, they began to call him hard names.

"Thou art a Samaritan," *i. e.*, an enemy.

"And hast a devil." A demon; not the same original word used by Jesus above to represent the prince of the devils, but an evil-spirit demon.

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The Facts Stated.

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and n xt, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

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1880—J. W. Phelps and Samuel C. Pomeroy.
1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE

F. W. Capwell, New York; *J. A. Conant,* Connecticut; *E. G. Paine,* Minnesota; *G. W. Needels,* Missouri; E. D. Bailey, District of Columbia (*Ex. Com*) James Kennedy, California; Robert Hardie, Dakota; J. F. Galloway, Florida; L. N. Stratton, Illinois; Israel Hess, Indiana; J. N. Norris, Iowa; H. Curtis, Kansas, S. A. Pratt, Massachusetts; H. A. Day, Michigan; E. Tapley Mississippi; S. C. Kimball, New Hampshire; Robert Armstrong, New Jersey; E. A. Foldstrom, Nebraska; J. M. Scott, Ohio; Wm. H. Pruett, Oregon; A. M, Paull, Rhode Island; J. W. Moss, West Virginia; M. R. Britten, Wisconsin.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that athcism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God reqnires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

ELI TAPLEY, Columbus, Miss.
J. F. GALLOWAY, Okahumka Florida.
WM. HAZENBURG, Cape Town, S. Africa.
A. D. ZARAPHONITHES, Andros, Greece.
C. B. WARD, Secunderabad, India.

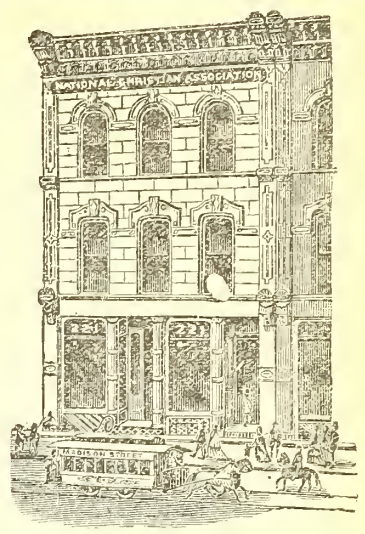
The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

FINNEY ON MASONRY.

The character, Claims and practical workings of Freemasonry. By Pres. Charles G. Finney of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cl. 75c; per dozen $7.50. Paper cover 35c; per dozen, $3.50.

No Christian's library is complete without it. Send for a copy in cloth and get a catalogue of books and tracts sold by the NATIONAL CHRISTIAN ASSOCIATION. 221 W. MADISON ST. CHICAGO.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE,

221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—F. W. Capwell, Dale, N.Y.

VICE-PRESIDENT—Rev. W. T. Meloy, D.D., Chicago.

COR. SEC'Y and GENERAL AGENT.—J. P. Stoddard, 221 W. Madison st., Chicago.

REC. SEC'Y. AND TREASURER.—W. I. Phillips, 221 W. Madison St., Chicago.

DIRECTORS.—Alexander Thomson, M R. Britten, John Gardner, J. L. Barlow, Joseph Travis, William Moerdyk, O. F. Lumry, M. C. Ranseen, L. N. Stratton, Thos H. Gault, C. A. Blanchard.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. S. Collins, D. D.

SECRETARIES.—Rev. S. A. George, H. L. Kellogg and M. N. Butler.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JUNE 10, 1886.

The Knights of Labor have sunk laborers more than twenty millions by their strike for "recognition" as an opposition and rival government to that of the United States, and they report a gain of 1,500 members per week.

MR. KELLOGG, who has not made an editorial mistake for fifteen years, hopes to be at his post to issue the next *Cynosure*, with his cheeks browned by a California sun, his bodily vigor increased, his mind stored, and his patriotism quickened by his voyage "across the Continent," and the sightly scene, sorrows, and hopes of our great and mighty country.

MR. COOK (Ezra A.) took the duties of publisher against the lodge when President Finney was receiving letters threatening his life, and Mr. Cook's business was threatened with boycott and his building with fire. He has issued Freemasonry Illustrated, 7 tons, and of Revised Odd-fellowship, twenty thousand copies. When asked why he went into such a business, he replied: "I feel as I did when I saw Lee and Grant facing each other and enlisted—I want a hand in this fight."

THE ADVANCE ventures to insert from California, that "Mr. Kellogg of the *Cynosure* read a paper on secret societies before the San Francisco clergy." The Congregational clergy of Chicago has not ventured so far at its weekly Grand Pacific meeting, though they invited an Asiatic Universalist to give them an address. It will not be long ere the descendants of the Puritans will learn that their churches are sinking, and the labor of the country is made leprous by the lodge.

NEXT WEEK THURSDAY we meet in National Council at 221 W. Madison street. The day previous is Wheaton Commencement, and the day following (Friday) the American party. The invisible inhabitants of Chicago are more than the visible, and they can attend those meetings without space. And they lobby steadily, since Lucifer's "war in heaven," to get rid of Christ. Refusing to worship Christ, turned angels to devils; the same turns earth into a hell.

POWDERLY says: "*When we get our organization perfected, we shall not need any laws.*" It is amazing that thinking men do not see that these lodges all strike for absolute independence of the United States. As Seward said, "They seek the overthrow of every government which they cannot control." Powderly even objects to a Congressional Committee of arbitration. He wishes the laboring masses to look to "*secrecy* and *obedience*" alone for redress. This dispenses with Republican government and the Christian religion, for Republicanism means private judgment, and Christ was not a secretist.

Our excellent contemporary, *Law and Order*, in commenting on this proposition says: "Mr. Powderly is considered conservative, and yet it is largely within his power to order every Knight to strike. It is utterly impossible for any considerable strike to be inaugurated without being followed by attendant evils. Would it not be well to take away from this and kindred organizations the power to inaugurate a general strike, even if it be necessary to declare the organizations themselves unlawful. We may not deny the right of an individual to cease from labor (unless we consider him a vagrant), but when it comes to societies, the question is almost 'certain to assume' a different phase, the strike in the larger sense being only another name for 'conspiracy,' as the strikers immediately proceed to commit acts injurious to trade and commerce." That the Knights of Labor are an unlawful organization in the proper sense of the word is evident from the statement of law as given by Judge Mallory, of Milwaukee, in his charge to the Grand Jury: "A conspiracy to prevent, by means of threats or other unlawful means, an operative from obtaining employment in his business is indictable. It is also indictable to conspire to molest and obstruct workmen, with a view to induce them to leave their employment, and any labor organization having for its object the accomplishment of such purpose, by such means, is unlawful." Not only have the Knights of Labor and other organizations proved themselves such conspiracies, but at the late meeting in Cleveland it was finally determined that each local assembly should have the right to order strikes or boycotts at its discretion; and we have reason to expect a speedy repetition of the events of the past few months. A government that should protect all people without partiality, must suppress unlawful combinations, and in order to do this ought to, and must, demand that they shall be open to public inspection. We hold with Wendell Phillips, that "Secret societies are entirely out of place in a Republican government," and with Webster, that "The future organizations of such societies and the administration of such oaths ought to be suppressed by law."

BISHOP WEAVER AND SECRET SOCIETIES.

Bishop Weaver says in the *Telescope:* "Years ago, I thought it was right to exclude all members of all secret societies from church-fellowship. But now I believe that every secret organization should stand or fall upon its own merits or demerits. Any organization that holds and practices principles contrary to the Word of God may safely be excluded; but until it is known that an organization does this, its members, everything else being right, should not be excluded. I have long since abandoned the idea that secrecy is a sin *per se*, or that organized secrecy is a sin *per se*. Whatever sin attaches to an organization must inhere in its principles. If these are contrary to the Word of God, that will form a good reason for rejection; but until that is clear we do well to be more cautious, lest peradventure we should be found rejecting those whom Christ has received."

We do not condemn any one for changing when convinced that he is mistaken, but we do condemn the sophistry that seeks to make evil appear good, and good evil; that puts light for darkness, and darkness for light. As applied to open organizations, like political parties or churches, the prineiple is doubtless correct. Their character should be examined and determined by their conformity or opposition to the Word of God. But secret societies cannot be so considered, because,

1. They all deny to the church any right of investigation. They assume that no one can know their real character who has not been initiated, and that whoever has taken the obligation of secrecy and afterwards makes any revelations is unworthy of confidence. In other words the testimony of all outsiders is to be ruled out as incompetent, and all seceders as unworthy of belief, and hence no decision of the church would have any weight, if the right of concealment is admitted.

2. All secret societies claim that their principles, ceremonies, and covenants *are* in harmony with the Word of God, and while they do not admit of any investigation by outsiders, they do insist that many good men are members of all of these orders which would not be true if they included anything contrary to Christian principles, and that this is sufficient reason why they should be accepted without further question. In fact, this is the reason why the churches generally consent to the reception of the members of the secret societies.

3. People differ widely as to what *is* or is not contrary to the Word of God. Many professed Christians saw no wrong in American slavery. There are others who think it quite appropriate to drink wine and beer, smoke cigars, play billiards, and go to theaters. Freemasons tell us that while they do not admit that the obligations and ceremonies are correctly given, yet assuming them to be as given, they can see in them nothing wrong or inconsistent with Christian propriety. It by no means follows that we ought to admit slave-holders, wine-bibbers and Freemasons.

4. The practical effect of the proposed rule of admitting some secret societies and excluding others, would be to break down all barriers to the admission of any. This has been the effect when such discrimination has been attempted. No Protestant church has ever succeeded in excluding *any* which did not exclude *all* such societies.

5. Bishop Weaver says that neither secrecy nor organized secrecy is a sin *per se*. Perhaps not. It is a little difficult to define a sin in the abstract. Many non-slave-holders held that slavery was not a sin *per se*, and, therefore should not be indiscriminately condemned. Neither killing men nor selling whisky is a sin *per se*. Nevertheless, slavery, murder, and the liquor traffic are monstrous crimes, and their practice ought to be excluded from the church. But lying *is* a sin *per se*. The secrets of most of the orders have been fully revealed, and yet members of these orders are bound to *pretend* that they are not known. In other words they are bound to lie by pretending that to be *false* which they know to be *true*. Lying is not a good qualification for church membership. Organized secrecy when practiced by members of a church, is a sin against their brethren. Whenever any member of any church enters into covenant with any society or order that denies to the church all right of investigation as to his conduct in that order, or as to the character of the order itself, then such member sins against his brethren and against the church. Whenever any church member is charged with unchristian conduct in taking the obligations, performing the ceremonies or attending to the business of any secret order, and refuses to plead to the indictment, or acknowledge the jurisdiction of the church (which he must do if he adheres to the order) he sins against the church and is unworthy of Christian fellowship. "Art thou a master in Israel and knowest not these things?"

BRIBERY IN CONGRESS.

It is highly probable that bribery is increasingly common. The recent conviction of a New York alderman of accepting a bribe of $20,000 and probable impeachment of others for a similar offense, shows how common it is and that there is an awakened sense of justice demanding its punishment. The following incidents show that we have had at least some Congressmen who shook their hands from the holding of bribes.

Mr. Williams, member of Congress from North Carolina, who died in 1842, was offered a bribe under the pretense of payment for the extra trouble, and repelled it indignantly to the utter amazement and discomfiture of Col. John Anderson of Michigan, who, in a letter said, "This (offer) is confidential. In other words I give it to you as a man and a Mason and hope you belong to that order." Col. Anderson had to apologize at the bar of the House and was publicly reprimanded through Henry Clay, who decided that "this attempt to corrupt the fountain of legislation was a crime of the deepest dye." Before offering the next bribe the Colonel would doubtless take care to *know* that he was a Mason to whom the offer was made. Now, he would find no trouble in finding plenty of Congressmen who *are* Masons, and bound to conceal all a brother's secrets. It is to be hoped that some are better than their oaths. Thirty years after the above event the Illinois Central R. R. Co. wanted a large tract of land on each side of the road, and D. V. Holbrooke offered Stephen A. Douglas one-half if he would obtain it. Mr. Douglas was lame, but filled with indignation, he suddenly sprang for his crutches and dealt Mr. Holbrooke a blow on the head as he was flying from the room. There are doubtless corrupt men in Congress; but there are doubtless those who are upright and who would not for a moment tamper with bribes.

TWO INCIDENTS.

BY PRES. C. A. BLANCHARD.

A young man, active and intelligent, but a slave of drink, was awakened and converted on the occasion of Mr. Moody's January visit to Chicago, 1886. His conversion was very clear and bright, and he was very happy. After some weeks had passed his conscience began to trouble him about the use of tobacco, and as he said: It wasn't easy to talk about Jesus with your mouth full of tobacco. He decided to give it up and did so. A few days passed, and it was a hard battle. Appetite raged, he was nervous, irritable, and ill-natured. He went over to prayer-meeting, and after meeting a brother, asked him how he was getting on. He said not first-rate, and told of his change. The brother said to him: Have you taken it to the Lord? No, said he; the Lord has done so much for me, I was ashamed to bother him about a little thing like that; I think I ought to be man enough to quit alone. After a moment's conversation he knelt in prayer that God would relieve him from the raging of desire, and said he: That craving left me as if it were a bird with wings.

Last Sabbath he gave his testimony in his Bible class. This class is composed of thirty-four men, not one of whom was converted before last January. Now about eighteen are Christians. After he had done, the one who was leading the meeting said: Well, Brother ——'s remarks rather hit me. (Here he put his hand in his pocket and drew out a large plug of tobacco.) I bought this *this morning*, but I believe I will have to quit too, and with this he threw it out of the window.

More than two years ago, on the occasion of taking a collection for church repairs, I preached at the Chicago avenue church on the subject of tithing. Recently a lady called upon one of the Bible workers, and said my name is ——. I heard Mr. Blanchard preach on giving two years ago, and it seemed to me that what he said was according to the word of God, so I began to give to Christian work the tenth of all that I received for my work

(she is a seamstress). At once, said she, I found that I had much more to give than before, though I had given, as I supposed, liberally. It was also a source of great joy to me to have it to give, and God prospered me in my work.

After a little I remembered that of a thousand dollars received from my father none had been given to God, and it seemed to me that that should be tithed too. But it was invested, and I didn't know how to get the one hundred dollars to give, and finally I decided to earn it, and lay it aside for his work.

And now, said she, I have the money saved, in addition to my tithe which I have used all along in Christian work, and I want you to send this to Mr. Blanchard, and tell him to use it in the Lord's work, where he thinks best. And, said she, I want you to tell him how great blessing has come to my soul while I have been saving this money, and tell him to keep on preaching on that subject, for there are many who are as I was, and do not understand the Bible rule on this subject.

On prayerful reflection I have concluded to make this one hundred dollars the beginning of our new building fund for Wheaton College. In order to put up the east wing of the college at least forty thousand dollars will be required. This sum can be offered by the Lord's stewards, who read the *Cynosure* in a very short time, if there be a mind to work. What do you say, friends? Our institution is entirely out of debt, is manned by a scholarly and devoted faculty, has given you many excellent workers, and can give you many more, if you will equip it thoroughly. The time has come for planning large things. The powers of darkness are mustering, and on every side there are calls for educated men and women. Who will put an earnest hand on this task and help to plant here by our Western metropolis an institution which shall stand for Christ and his kingdom against all the evils open and secret of the age?

ODD-FELLOWS IN WISCONSIN.

The Odd-fellows of Wisconsin have held their annual Grand Lodge at Waukesha. The total membership of the subordinate lodges at the beginning of the year was 15,594; as compared with 15,825 at the beginning of the previous year, showing a net loss of 231. The revenues of the subordinate lodges for last year were $124,391.56. The amount paid for relief purposes was $25,318.36. The expenses of the year were $66,685.52.

We copy the foregoing from the *Inter Ocean* of June 2nd, and wish to call the attention of the intelligent business men in that order to the practical working of their system. The total receipts were $124,391.56, which is very nearly $8.00 per member. Of this large amount considerably more than one-half ($66,685.52) was paid out for running expenses; while but $25,318.36, considerably less than one-fourth the amount of the receipts, was paid for the relief of any one. Of the eight dollars that the Wisconsin Odd-fellow pays into the lodge for "charity" less than two dollars goes to aid in the relief of the distressed, and more than twice that amount goes for running expenses. We respectfully suggest that if the object of the order is to lay by something for a rainy day the practical workings are exceeding bad. The most villainous of our savings banks, after making deductions for all defalcations, pay back at least 25 per cent of the amount of their receipts, which Wisconsin Odd-fellowship does *not*. Surely this is putting money into a bag with holes. If the object is to provide for a system of life insurance it is obtained at a much heavier expense than is needful. If the object is moral culture, the churches and Sunday-schools are incomparably better. If the object is a social intercourse of a certain kind, a fondness for ritualism and spectacular performances—well as to this, tastes differ. If people like to be chained, hoodwinked, made to see ghostly sights, and listen to stale platitudes, nobody forbids them, but in the name of common sense don't call this benevolence, nor claim for it corporate privileges as one of the great institutions of the land.

THEY ARE COMING.

I am glad to announce that definite arrangements have been made with Elders Woodsmall and Countee, of Memphis, Tenn., to attend and speak at the approaching N. C. A. anniversary. If any friend of needs an extra incentive to be present it would seem to be supplied by the assurance of meeting these brethern, both of whom have testified their sincerity and courage by leaving and denouncing an institution which has both the disposition and ability to do them great injury. These brethern gladly come without fee or pecuniary reward, bringing tidings from a land and people to whom all eyes are turned, and who are destined to bear an important, if not a decisive part in the immediate future of the nation. For thirteen years Bro. Woodsmall has been going among the churches and cities of the South, like the apostles, teaching and preaching the Gospel of clean hands and pure hearts by the blood of atonement. His heart is in the work, and you who have prayed and given to the evangalization of an ignorant and oppressed people within our own country, want to take these men by the hand, bid them God-speed, and catch new inspiration from their words. The emancipation from lodge rule in church and state is through the enlightment of the bewildered masses, and if something can be done by nominations and political agitation, much more may, in the present state of our work, be accomplished by encouraging and helping those who are brought in daily contact with the men who compose the nation and east the votes we would win for Christ and his kingdom. Pres. H. H. George, a veteran and tower of strength in this work, is to be here. Bro. Curtis, from Olathe, Kas., enters his name on the scroll of honor, and Bros. Foote and Clark, "heroes of a hundred battles" and victorious in speech and song, and the personal friends of John Brown and John B. Gough, with whom they have stood shoulder to shoulder when shot and shell from the masked batteries of Slavery, Rum and Lodge went shrieking and plowing through the serried ranks of Abolitionists, Prohibitionists and Protestants against the "secret empire," will be in the corps of "sharp shooters," ready in any emergency to strike down the foe with a thrust or song.

Pres. J. Blanchard, Pres. C. A. Blanchard and the stalwarts of the "old guard," will of course be at their posts, and every possible attention will be given to the comfort of those coming, and the expenses in the city reduced to the minimum. Special rates for *rooms* have been secured at 167 and 169 Madison St., (East side), and meals can be had cheaply at restaurants near by.

The question is not, can you afford to come, but can you *afford to stay away?* Seek wisdom from God and follow as he leads. J. P. STODDARD,
Sec'y N. C. A.

ANNUAL MEETING OF THE IOWA CHRISTIAN ASSOCIATION.

Where shall we meet? Clarinda has been suggested as a good point, and we are promised a hearty welcome. Remarks on this subject are now in order. Address Rev. C. D. Trumbull, corresponding secretary, Morning Sun, Iowa. GEO. WARRINGTON, Pres.
Birmingham, Iowa.

THE N. C. A. ANNUAL MEETING.

The annual meeting of the National Christian Association is fixed by by-law No. 4 on the third Thursday in June of each year. Corporate members and all friends of the N. C. A. will please notice that this occurs on June 17th, and prepare to be prompt in attendance at 10 A. M. There will be two sessions, morning and afternoon, for the transaction of business at No. 221 West Madison street, Chicago, and an evening session at some suitable place provided by the programme committee. F. W. CAPWELL, *President.*
W. I. PHILLIPS, *Secretary.*

Elder E. L. Harris, of Delevan, Wis., called on us on his way East. He and his wife are expecting to spend the summer in Eastern New York. Brother Harris has been for years one of our most steadfast co-workers.

Rev. J. A. Richards, of Ft. Scott, Kans., called on us on his return from the East, where he has been visiting the Wesleyan conferences asking aid for the Wesleyan Seminary at Wasioga, Minn. He has been fairly successful in his work and now goes to Wisconsin. We heartily commend this faithful brother and the good work in which he is engaged.

The defeat of the Irish Home Rule Bill on its second reading in the House of Commons, by a vote of 341 to 311, marks a crisis in British politics, and presages a dissolution of Parliament and a new election attended with intense political excitement.

The Chicago Board of Trade adopted the following resolution in reference to the numerous strikes, boycotts, etc., that have, during the last few months, been such an injury to the business and especially to the laboring men of the country: "*Resolved*, That in the opinion of this Board, it is the imperative duty of the Congress of the United States at its present session to adopt such measures, consistent with constitutional limitation, as may be deemed most effectual to repress all attempts that may be made in future by threats, intimidation or violence to disturb the peaceful flow of commerce among the States, and to protect the rights and provide for the security of all citizens lawfully engaged in such traffic."

The proposed amendment of the Constitution introduced by Mr. Ingalls makes polygamy unlawful, prohibits any State or Territory from authorizing it, and makes it the duty of every State to prohibit it. If adopted, as it would be if presented to the States, it would cut off the last hope of the Mormons in obtaining a legal recognition for their system. We are glad that this amendment has been presented, but it should not be forgotten that the strength of Mormon polygamy is in its oath-bound concealments, and its despotic authority. It is only one of the modifications of the Secret Empire, and every blow that is given to this system of wickedness will fall with crushing weight on all the other forms of secret despotism. One reform makes way for another. The people, after much long suffering, are beginning to put away the liquor traffic. After enduring the abominations of Mormonism, they are rising in their might to destroy it. And having felt the destructive power ef scqret combinations in the strikes and boycotts of the last few years, they will decree their suppression by making all secret organizations unlawful in time of peace.

LITERATURE.

The June number of the *Century* maintains its high character for ability. It opens with a portrait of Benjamin Franklin and has many illustrations of marked skill and beauty. Among the notable articles, aside from the war series, are "Faith Healing and Kindred Phenomena," "Unpublished Letters of Benjamin Franklin," and "The Topics of the Times," which are of unusual ability. Among the latter are admirable articles on the "Labor Question," on "Christian Union," and the "Co-education of the sexes."

We have received from John Alden, publisher, New York, "Biographical Essays," by Thomas B. Maeauly, including essays on Lord Bacon, Warren Hastings, and William Pitt—beautifully bound, price 50 cts. All admirers of the glowing style of Macauley will greatly admire these essays. We notice also by the same publisher, "Inspiration," by Canon Farrar, and "Romano More, Ye Old Pilgrims to Ye New," by J. E. Rankin. Prices, 4 and 6 cents each.

We have also received from the above enterprising publishers "Wisdom and Eloquence of Webster," containing a sketch of his life and times, and extended extracts from his speeches and writings. In spite of some moral blemishes and some political mistakes, the historian will accord to Daniel Webster the highest place among New England's statesmen. It is pleasant to see these speeches in a neat volume of 250 pages, gilt top, price 75 cents. We only regret the omission of his denunciation of secret societies, which, he held, "ought to be prohibited by law."

The *North American Review* for June comes laden with its rich and varied discussion of pending questions; among which are "Socialism in America," "Free Trade in Discussion," "Edwin M. Stanton," "Why am I a Presbyterian?" "The Defense of Charleston, S. C.," "The President and the Senate," "Gladsone," "The Labor Crisis," three papers, and "Notes and Comments," including "A New Constitutional Amendment," by Senator J. J. Ingalls, and "Bric-a-brac in Literature. The articles on the labor question are timely and important.

The June number of the *Old Testament Student* is on our table, and presents some noticeable features. An article on the "Assyrian Eponym Canon and the Chronology of the Bible," is one that will command attention; Dr. Geo. Dana Boardman gives some valuable suggestions as to "How we Should Study the Bible;" "The Messianic Element in Haggai," is the title of an interesting paper by Prof. Denio; Dr. J. A. Smith discusses "Pagan Wisdom and Christian Inspiration," and Prof. J. P. Peters urges the study of Hebrew as an elective in college. The series of instructive book-studies in first and second Samuel, furnished by the editor, is concluded in this number. We are glad to see that other books will be similarly studied in the next volume. Following the four or five pages of notices of books and current Old Testament literature is a full index to vol. V.—a glance at which will tell far more of the character of the magazine than can be done in a paragraph like this. We notice that the publishers send a sample copy free to any one desiring it. Chicago: the *Old Testament Student.* Wm. R. Harper, Ph. D., editor. $1 a year. P. O. address, Morgan Park, Ill.

THE HOME.

MY REFUGE.

By Ellen L. Gorch, a Brahmin of the highest caste, adopted daughter of Rev. W. T. Stones, Bradford, England.

In the secret of His presence how my soul delights to hide!
Oh, how precious are the lessons which I learn at Jesus's side!
Earthly cares can never vex me, neither trials lay me low,
For when Satan comes to tempt me, to the "secret place" I go.

When my soul is faint and thirsty, 'neath the shadow of his wing
There is cool and pleasant shelter, and a fresh and crystal spring;
And my Saviour rests beside me as we hold communion sweet;
If I tried I could not utter what he says when thus we meet.

Only this I know. I tell him all my doubts and griefs and fears;
Oh, how patiently he listens, and my drooping soul he cheers.
Do you think he ne'er reproves me? What a false friend he would be
If he never, never told me of the sins which he must see!

Do you think that I could love him half so well, or as I ought,
If he did not tell me plainly of each sinful word and thought?
No! He is very faithful, and that makes me trust him more;
For I know that he does love me, tho' he wounds me very sore.

Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath his shadow; this shall then be your reward;
And whene'er you leave the silence of that happy meeting place,
You must mind and bear the image of your Master in your face.

You will surely lose the blessing and the fulness of your joy
If you let dark clouds distress you and your inward peace destroy.
You may always be abiding, if you will, at Jesus's side:
In the secret of His presence you may every moment hide.

—*Selected.*

THE TRUE IDEAL OF NATIONS.

BY CANON FARRAR.

Woe to the nation that is not fearlessly faithful enough to grapple with its own vice and its own corruption. Woe to the nation which has become too feebly timid to repress infamy, too morally perplexed to scourge the back of crime. Let the hands of every man who stands erect, every man and woman in God's sacramental altar, tear down from its pedestal the brazen image of such a spurious freedom, and break it into pieces. Call it nehushtan, a thing of brass, nor suffer men to exclaim in anger, "Oh Freedom, what crimes are committed in thy name!"

To conclude, then, what should be the one and only true ideal of each nation, if it would indeed be a wise and understanding people? Let the frivolous sneer and the faithless deride, but there is only one such ideal. It is duty. It is righteousness. It is the law of Sinai. It is the law of Christ. It is purity of life. It is honesty of trade. It is absolute allegiance to truth. It is the inviolable sanctity of the marriage law. There is a law above all the enactments of human gods, the same in all times. It is the law written by the finger of God upon the hearts of men, and by that law, unchangeable and eternal, while men despise, fear, and loathe rapine, and abhor blood, they will reject with indignation the delusion that any iniquity and any idolatry can ever be anything to man or to nations but a ruin and a curse. If a nation be not the uplifter of this power of righteousness, it is predestinated to ultimate in an irretrievable ruin. The heathen may rage and the people imagine a vain thing, but where they strove to rear their Babels in opposition to His eternal will, God shall send forth his voice and the earth shall melt away. "For glory," said Oliver Cromwell to the men of England, "you glory in the ditch which guards your shores; I tell you that your ditch will not save you if you do not reform yourselves." It is no less true of America, I have said before, I say again, she may be the enlightener of nations, the beautiful pioneer in the vanguard of the progress of the world, but should the day ever come when she shall choose to spread a table to fortune, or to enshrine Mammon upon her altars; should her commerce become dishonest, her press debased, her society frivolous, her religion a tradition and a sham, then, though the double ocean sweep her illimitable shores, their waves shall but flash to future generations a more sad, a more desolate, and a more unending dirge. The Bible is still the best hand-book of the worthy citizen, for it teaches us many truths which make nations strong and keep them so. It will teach us firmness in the appointed, inscrutable law of human life, and in the great race of mankind we must hand down to future generations a brighter and ever brighter torch of knowledge and of love. It will teach us to know man simply as man, and to regard all men, from the highest to the lowest, as absolutely equal before the bar of justice; equally under the stroke of her sword, equally under the shadow of her shield. It will teach us that always and invariably the unjust and immoral practices of this class must be put down in the interests of the community, and that the interests of the community are subordinate, always, to those of the entire people. And it will teach us that the true glory of nations lies not in the splendid misery of war, but in the dissemination of honorable happiness and encouragement of greatness, and the suppression of vice; and it will teach us that the true wealth of a nation is not in gold and silver, but in the souls of strong, contented, and self-respecting men; and it will teach us that the true freedom of a nation lies not in the anarchic right of licensed temptation and unrestricted facilities for crime, but in the bonds of a material obedience deeply cherished by the good, but inexorably enforced on all the bad. When statesmen and nations have learned these lessons they will not be long in learning others. Nations will aim at only such condition of life and government as shall make it easy to do right and difficult to do wrong. They will see that politics, no less than individual conduct, have no other rule than the law of God. Statesmen will not toil for reward. They will not count on praise. They will hold allegiance to the loftiest ideal of godliness to be far dearer than claims of party and all the glories of place. Like Edmund Burke, they will bring to politics a terror of crime, a deep humanity, a keen sensibility, a singular vivacity and sincerity of consciousness. Like Sir Robert Peel, they will, amid the fortunes of their career, be able to turn from the storm without to the sunshine of the approving heart within. Like Washington and Lincoln, they will be just and fear not, putting their trust in God. They will not be afraid to cut against the grain of godless prejudice. They will not be sophisticated by the prudential maxims of an immoral acquiescence. They will sweeten with words of justice and gentleness the conflicts of party. They will be quick to the encouragement of virtue. They will be fixed and fearless, and all the strong and God-fearing men and women, and all the pure and noble, all the bright youth, will help them to be inviolable, inexorable in the suppression and extirpation, so far as the powers of government can do it, of all apostacy from the eternal laws of God. Happy are the people that are in such a cause. Blessed are the people that have the Lord for their God.

THE GREAT CANALS OF THE WORLD.

The Imperial Canal of China is over 1,000 miles long. In the year 1861 was completed the greatest undertaking of the kind on the European continent, the Canal Languedoc, or Canal du Nidi, to connect the Atlantic with the Mediterranean; its length is 148 miles, it has more than 100 locks and about fifty aqueducts, and its highest part is no less than 600 feet above the sea; it is navigable for vessels of upward of 600 tons. The largest ship canal in Europe is the great North Holland Canal, completed in 1825—125 feet wide at the water surface, thirty-one feet wide at the bottom, and has a depth of twenty feet. It extends from Amsterdam to the Helder, fifty-one miles. The Caledonia Canal, in Scotland, has a total length of sixty miles, including three lakes. The Suez Canal is eighty-eight miles long, of which sixty-six miles are actual canal. The Erie canal is 350¼ miles long; the Ohio Canal, Cleveland to Portsmouth, 332; the Miami and Erie, Cincinnati to Toledo, 391; the Wabash and Erie, Evansville to the Ohio line, 374.—*Selected.*

A CLOCK OF CLOCKS.

The famous clock of Strasburg is put completely into the shade by "the great World Clock or the ten thousand year time indicator." It was constructed in Germany during many years' labor by Mr. Christian Martin, clock-maker. The clock marks the years and leap years, and will run for a hundred centuries, when, as the bill frankly admits, its "mechanic works" will have to be changed. The face of the clock is about ten feet square, and has a large number of dials and little niches, where 122 little figures have their abiding place. These latter, as the ever ready bill explains, are "to allegorize human life." Every minute a sorrowful-looking angel hits a bell with a sledge-hammer. When he has done this fifteen times another angel in a red robe strikes the first quarter. "The Genius," dressed in a Louis XIV. costume, turns a dial so that a figure is shown. At the same time the figure of a child appears at a lower door. At the second quarter a youth appears; at the third a middle-aged man, with spectacles and a high hat, and at the fourth, a decrepit old wreck with a white wig. While all this is going on below, death, in the shape of a Comanche Indian with wings, has been vainly endeavoring to hammer a bell in an upper niche, but an angel has headed him off in every case and protected the human family "by raising the right hand in an allegorical relation," as per programme, until the fourth quarter. Then death gets the better of the struggle, strikes the hour, and bundles the old man off into eternity. The twelve apostles are trotted out each hour. Above them is a figure of Christ, "who blesses with hands each apostle in passing," as the bill states, with mathematical exactness. At morning, noon and night a number of bell-ringers ring their respective bells with vindictive energy, and an old man drops upon his knees as if some one had kicked his legs from under him. All these and many other wonders, exposing the family secrets of the zodiac, the heathen gods, the seasons, the moon, and the globe all run regularly. The whole structure is surmounted by a cock which crows at 6 and 12 o'clock.—*Pall Mall Gazette.*

MINISTERS' SECRET TRADES UNION.

It is well known that there are in the United States more than 170,000 clergymen, some unemployed, and nearly all poorly paid for their labor. It is proposed to organize a Union of Clerical Brain-Workers, who shall be affiliated with the K. of L. and other unions of wage workers of various names having in view the sacred rights of labor, and the best methods of securing adequate remuneration for the same The principles recognized by the U. C. B. W. will be:

First—The duty of the churches to acknowledge the supremacy of the union, and the right of the members to demand employment.

Second—The duty of the churches to employ all members of the union at the same wages, without regard to character, capacity or qualifications.

Third—All clergymen now employed in the churches shall have the right to become members of the union.

Fourth—If any refuse to join the union the churches shall summarily dismiss them, and all members go on strike.

Fifth—All churches refusing to dismiss non-union clergymen shall be boycotted, the boycott to be continued till all members of the U. C. B W. shall be employed by the churches on the terms dictated by the strikers—meanwhile representing the churches as deadly enemies of working men, and striving to reduce them to an ignoble servitude.

Sixth—It shall be the duty of clerical strikers to prevent all regular services in the churches by "drawing" fires, "killing" organs, and assisting with fife, drum, and bones in all churches afflicted with quartet or other supernatural music.

If the members of the U. C. B. W. stand firm in the assertion of these principles, though obliged to live for a time, as do the K. of L., the Typ. U.'s, and other striking wage workers, on hash and charity—the bitter fruit of self-imposed idleness—the churches will acknowledge their supreme power and yield to all their demands or shut down.

The only objection suggested to the proposed union is the dictum of St. Paul, who says a clergyman shall be no striker. But a new version may modify this language in deference to the demand of the times; then clergymen, like some other workers, can allow their ears to grow.

SAM JONES ON DOING.

Whenever a man gets up before a community and proclaims his infidelity, then I have just one question to ask another party and one to ask him. I say: "Infidel, what are you doing for the world?" And the infidel steps up and says: "I'm fighting Christianity. That's what I'm doing." "Christianity, what are you doing?" And Christianity says: "I am rescuing the perishing and saving the fallen; I am building almshouses; I am founding churches; I am speaking words of cheer to the race; I am lifting up the fallen; I am blessing the world; I am saving men from hell; I am saving them in heaven." Why, infidel, are you fighting almshouses and orphans' homes, and churches, and happy death-beds, and pardon and peace, and heaven? Oh, get out of my presence, thou great beast! Don't tell me you are fighting such things as these! You ask me, "Mr. Jones, what's your businsss in Chicago?" It's to throw my arms around every poor lost man and bring him to peace and happiness and heaven. And now, opposers, what are you doing? "I'm going to fight that man's vulgarity and witticisms until I die." Fight what! Fight what! Lord Jesus, show us that there is something ten thousand times bigger in this than the way Sam Jones preaches, and the way Sam Jones talks. Why, that's nothing but the little bubbles on the top of the ocean—that's nothing to be talking about. This is a great work of the Gospel in saving men from hell, and that is what you ought

to be talking about. Let's get up higher—get up higher and unite with one another. No preacher will ever accomplish a great work in any town as long as those who profess to be with him will get to one side and say, "I am sorry he said some things," and "I wish he hadn't said some things," and "Oh, if he had only said it in a different way." I don't care for that, but what are you doing? You're putting a club in your enemies' hands to club you down with. Let's see what we can do by uniting and praying the best influences of our hearts and lives on the salvation of the town.

JOY IN HEAVEN OVER ONE SOUL.

It has come to us with a good deal of freshness of late, how dear souls are to God. We are in the habit of measuring the divine love for sinners by the sacrifice which came to its crest on the cross. No doubt that is the true measure of the divine love and the place rightly to estimate the value of a human soul in God's sight. Nevertheless when we read that there is "joy in heaven over one soul that repenteth," we get a new apprehension of how dear souls must be to God. We have known some pastors (and have had the experience ourselves not seldom) after a meeting in which special care and effort had been made to bring men to decision, to turn away discouraged and cast down because only one soul came forward to confess Christ as Saviour and Lord. But if the repentance of that one soul was the occasion of joy in heaven, not among the angels, but "in the presence of" the angels—joy in the very heart of God made manifest even in the presence of angels—how ought we to rejoice over the conversion of souls—even over *one* soul.

We remember that Jesus got his disciples *one* by *one;* that he preached his most famous discourses to congregations of *one;* namely, to Nathaniel, to Nicodemus, and to the woman of Samaria. It was to *one* leper that he spake a saving word; to *one* sinful woman that he declared forgiveness and life. One by one he gathered them. It was for *one* soul—the Eunuch—that Philip was taken away from the great crowds in Samaria and sent down, by the way of the desert, to preach Jesus. Let us not underrate the value of *one* soul. Surely when we were converted we were but *one.* That was a great day to us; a great joy to our loved ones, who had been longing and watching and praying for us. It was a great joy to God, who had given his Son to die for us, as really and as wholly as if we had been the only soul which had sinned and fallen away from him. Saul of Tarsus was but *one* soul; and yet he was dear enough to God to warrant our Lord Jesus coming from heaven to the earth, in person, to win him to himself.

The tendency in our day is to seek after great things and large, immediate and aggregated results. We want to report accessions by hundreds and thousands, and are impatient of what has been called "hand-picking" for souls. It is true that the first great ingatherings were by the hundreds; but after that, we judge, the work of saving men went on more after the fashion of winning them one by one. —*Independent.*

A GRAND WORK.

And all by one lady. She lives in Allegheny. Three years ago she organized a small Bible reading circle. What a heavenly idea! She saw that the papers were read; and good books were read; and bad books were read. But the bible was often left in its loneliness for days and weeks. She had felt its inspiration; she knew how refreshing were its pages. She had experienced its up-lifting power, while cares were bearing down. Her soul had sat in its light, while trouble made darkness all around. And she desired to lead others into the way of reading the Bible and resting in its heavenly bowers a while each day. Accordingly she talked the plan over among a few dear friends. They saw the value of it; endorsed it; joined in the work; organized a circle. That circle did not die out, nor break up. It grew in interest; it multiplied in numbers. The daily readings bound the several hearts together as with silver cords; and made the precious words shine under the attentive eye, like sentences written in gold Circle after circle has been organized. A membership has been gathered numbering about fifteen hundred. These are scattered through Pennsylvania and Ohio. The rules of the society are simple and effective. A reading card is employed, by the aid of which each reader can read the same portion of the divine word at the same time.

What great good has this one lady done! How many bright hours she has brought to a multitude of souls! How many everblooming flowers she has planted in weary lives! How many crooked paths she has made straight by the council that never errs. How many names she has saved from dishonor by the timely admonitions of God! How many graces she has revived by the daily showers of doctrine, distilled from the heavens! Who will originate the next heavenly idea for the glory of God and the happiness of our race?—*Selected.*

A CRUEL BULLET.

A riot was raging in Bay View. Great crowds were gathering on the streets; these were met by companies of police. Stones were employed by the mob; clubs by the officers. Many were hurt, but nobody was wanting to kill. Yet the surging crowd grew so large that the police were not able to hold it in check. Six companies of soldiers were then ordered out. Along the street they moved with a firm and quick step. The rioters advanced to meet them. The soldiers leveled their guns; the officers shouted to the crowd to halt. The command was unheeded. The order was then given to fire. The dread word "fire" was no more than uttered, till the guns blazed out pain and death to the dense wave of humanity that was rolling up the street The results were terrible. A number fell and expired on the spot; others were torn and bleeding under that fierce shower of lead.

That morning a mother had prepared her darling boy for school. Carefully had she washed the hopeful face, combed the flaxen hair, and arranged his clean garments. Then placing his books under his arm, she gave him the loving kiss, and said "good bye." He had gone along the street toward his school building, with expectation of soon meeting his teacher and schoolmates. But the rushing throng came swinging around the corner, and he was carried forward in the crowd. He had no power to extricate himself. Like a piece of driftwood he was driven on. As the deadly volley was poured upon the people, he fell pierced by a bullet. When raised from the street he was dead. Poor boy! He had left his mother that morning to be brought back to her arms cold in death. Little did she think as she watched him pass out of her sight, that his clean clothes would be red with his own blood when next she would see him. It was an overwhelming hour for her when his body was returned.

The children must go to school. Their mental powers are but buds, and must be cultivated at school that each bud may grow into a strong tree. But the mother must surely have many thoughts arising on the wings of prayer, while the little ones are out of sight.—*Sel.*

A WORD TO YOUNG CHRISTIANS.

1. Never neglect daily private prayer; and when you pray remember that God is present, and that he hears your prayer. Heb. 11: 6.

2. Never neglect daily private Bible reading, and when you read, remember that God is speaking to you, and that you are to believe and act upon what he says. I believe all backsliding begins with the neglect of these two rules. John 5: 39.

3. Never profess to ask God for anything you do not want. Tell him the truth about yourself, however bad it makes you; and then ask him, for Christ's sake, to forgive you what you are and to make you what you ought to be. John 4: 24.

4. Never let a day pass without trying to do something. Every night reflect on what Jesus has done for you, and then ask yourself, "What have I done to-day for him?" Matt 5: 13–16.

5 If ever you are in doubt as to a thing being right or wrong, go to your room, and kneel down and ask God's blessing upon it. Col. 3: 17. If you cannot do this it is wrong. Rom. 14: 23.

6. Never take your Christianity from Christians, or argue that, because such and such people do so and so, therefore you may. 2 Cor. 10: 12. You are to ask yourself, How would Christ act in my place and strive to follow him. John 10: 27.

7. Never believe what you feel, if it contradicts God's word. Ask yourself, "Can what I feel be true," and if both cannot be true, believe God and make your own heart the liar. Rom. 3: 4; 1 John 5: 10, 11.—*Rev. E. Judson.*

TEMPERANCE.

THE BAD, VILE, WICKED WEED.

One of the greatest curses that has ever been brought upon man since the fall has been brought on by the excessive use of tobacco. It would exhaust all the filthy adjectives of the language to give any idea of the intense loathing with which I regard this hydra-headed curse. Our distinguished physicians say (this habit was the cause of seventy different styles of disease) this habit is the cause of nearly all cases of cancer in the mouth, as in the case of General Grant.

What is the testimony of the late Dr. John C. Warren, of Boston, than whom there is no higher authority. He says: "For more than thirty years I have been in the habit of inquiring of patients who came to me with cancer of the tongue and lips whether they used tobacco; if so, whether they chewed or smoked; and if they had sometimes answered in the negative as to the first question, I can truly say to the best of my knowledge and belief, such cases are exceptions to the general rule. When, as is usually the case, one side of the tongue is afflicted with ulcerated cancer, it arises from the habitual retention of the tobacco in contact with this part. It is also an admitted fact, that has never been successfully denied, that tobacco using takes off fully from twenty-five to seventy-five per cent of the physical vigor from the system."

Another eminent physician, for a long time superintendent of the insane asylum at Northampton, Mass., says: "Fully half of the patients who have come to our asylum for treatment are the victims of tobacco." It is a sad thing to damage the body; it is a far worse thing to damage the mind, and any man of common sense knows that the nervous system immediately acts upon the brain. More than that, nearly all the reformers will tell you that it tends to drunkenness. It creates unnatural thirst. There are those who use this narcotic who do not drink, but nearly all who drink use the narcotic, so that shows there is an immoderate affinity between the two drugs. It was long ago demonstrated that a man cannot permanently reform from strong drink unless he gives up tobacco. In nearly all cases where men having been reformed, have fallen back, it has been shown they have first touched tobacco, and then surrendered to intoxicants. The broad avenue leading down to a drunkard's grave and a drunkhard's hell, is strewn with tobacco leaves.

What did Benjamin Franklin say? "I never saw a well man in the exercise of common sense that would say that tobacco did him any good."

What did Thomas Jefferson say when arguing against the culture of tobacco? He said: "It is a culture productive of infinite wretchedness."

Horace Greeley said of it: "It is a profane stench."

Daniel Webster: "If these men must smoke let them take the horse shed."

One reason why there are so many the victims of this habit is because there are so many ministers of religion that smoke and chew. They smoke until they get the bronchitis, and the dear people have to pay their expenses in Europe. They smoke until the nervous system breaks down; they smoke themselves to death. I could name three eminent clergymen who died of cancer in the mouth, and in every case the physician said it was tobacco. There has been many a clergyman whose tombstone was all covered over with eulogy which ought to have had the honest epitaph: "Killed by too much tobacco."

In the whole English language I can find no two words that strike more terror to my soul than tobacco and rum—the twin curses. They were born in hell, and the fiat of redemption has gone forth. Their lives on earth have been one of ruin to the hopes of youth and the peace of old age. They have robbed childhood of its delights. It has stolen the laugh from the lips of innocence, the bloom from the cheek of manhood; it has touched the heart of old age like the tip of a poisoned arrow.—*The Ploughman.*

The drink bill of the people of the United States —that is to say, the sum spent in the purchase of intoxicating liquors, to be used as a beverage—is estimated to be nine hundred million dollars a year. This huge amount is worse than wasted, since the liquors bought and consumed entail enormous evils upon the consumers and their families, in many cases pauperizing them, and in others leading to the commission of crimes. If we suppose one-half of this sum to be the annual outlay for these liquors made by the working classes, then their drink-bill each year amounts to four hundred and fifty million dollars. If again we suppo e them to save this amount by not spending it for liquor, and not wasting it on any foolish and unnecessary luxury, they would in a single year do more to improve their condition and make life happy, than can be done by all the strikes that can be gotten up for the next hundred years. It is not so much what a man earns as it is what he saves from what he earns, that tells the story as to his condition. Let him cut off his drink bill, and his tobacco and cigar bill, both of which are worse than useless, and thus save

these items of annual expense; and in a few years he will find events working in his favor. Any man can do this, and if all the working classes would do it, they would have no occasion to strike for higher wages. The conflict between capital and labor is far less serious than the conflict between rum and a successful life. Rum has a much harder heart than can be found in the bosom of any employer, and is vastly more exacting in its demands.—*Independent.*

RELIGIOUS NEWS.

—Mrs. Van Cott has been conducting revival services at Denver, Col., where between 500 and 600 persons have been converted.

—The First Methodist church at Springfield, Ill., reports 1,600 conversions, and the meetings are still continuing with unabated interest.

—The Metropolitan African Methodist Episcopal church, of Washington, D. C., one of the largest colored churches in the United States, was dedicated May 20th. Over 5,000 persons were present. Large numbers came from Philadelphia, Baltimore and Richmond.

—A resolution was passed by the colored Baptist ministers of Louisville lately appealing to the Legislature to remove all discriminations that hinder the colored citizens from the enjoyment of equal rights with their white fellow-citizens.

—The attention of the British Consul at Madeira has been called to a recent act of intolerance in which the Roman Catholic authorities have arrested two Protestant missionaries on the charge of having spoken in a private house against "the Saints" and against "the Host."

—It is proposed to celebrate the approaching centennial anniversary of the appointment of the first Episcopal bishop in Nova Scotia by the erection of a cathedral at Halifax.

—The *Moravian* states that the appeal for the expatriated Moravians of Russia for aid to get to Brazil has been successful. They lacked $1,750 for their passage money, but gifts amounting to $4,500 have already been supplied.

—Mr. Ira D. Sankey has presented to the Y. M. C. A. of Newcastle, Pa., his former home, a beautiful and completely equipped brick building, with a library of 3,000 volumes, a gymnasium, reception, and study rooms. It is three stories high, 57x101 feet, costing $32,000, the furnishing being $12,000 more. It was dedicated last month.

—Miss Ward, of the Women's Union Missionary Society at Cawnpore, India, writes to the *Link* that they now have 173 zenanas open to their visits, with 255 pupils, besides twenty-five schools, with 371 pupils.

—The programme for the sixtieth anniversary of the American Home Missionary Society, which will take place at Saratoga Springs, June 1 to 3, has been published. The list of prominent speakers includes the names of Wm. M. Taylor, Wm. Hayes Ward, Samuel W. Dike, H. A. Schauffler, Arthur Little, Joseph Cook, D. L. Leonard, J. Hall McIlvaine and many others.

—Washington despatches say that most of the $1,000,000 necessary for the endowment of the new Roman Catholic university has already been subscribed, and that ground will be broken for the erection of buildings next Spring.

—The clergymen of Newark, N. J., held a meeting, irrespective of creed, on Monday evening, May 24, in which they discussed the subject of the frequent drinking of working-men during the hours of labor, and the best way to prevent it.

—Mr. Henry E. O'Neill, British consul at Mozambique, in a recent address at Glasgow, said: "My experience of ten years in Africa has convinced me that the mission work is one of the most powerful and useful instruments we possess for the pacification of the country and the suppression of the slave-trade."

—Mr. Nessima, the Japanese young preacher, whose conversion and Christian character have excited so much interest, recently visited an old man who had given 700 yen for enlarging a school at Kioto. He has now built a meeting-house at Annaka costing 1,500 yen, and a large primary school-house for 400 children, and says that in doing this he has tried to imitate what the Pilgrim Fathers did when they landed on our shores.

—It is a Miss Benson who has placed the sum of $200,000 in the hands of the Rev. H. S. Hoffman and Mr. C. M. Morton to establish a Reformed Episcopal divinity school in West Philadelphia. A parish is to be connected with the seminary, and the students will assist in parochial work. Thirty thousand dollars additional has been pledged for endowment.

—There are 40,430 Methodists in Kansas. Nearly one-fourth of the entire population of that State are members of some Christian church.

—Toledo is building a tabernacle capable of holding 10,000 people for the meetings of Rev. Sam Jones, who is expected there in July.

—As the result of a week's work of the evangelists Jones and Small in Columbus, Miss., three hundred and eight persons united with the church.

—The corner-stone of the new library building at Drew Theological Seminary, Madison, N. J., was laid on the morning of the 19th ult, Bishops, Harris, Foster and Hurst being present and participating in the ceremonies.

—The dedication of the handsome building erected for the School of Christian Workers in Springfield, Mass., is to take place on June 1. Addresses will be made by Mr. T. S. Cole, of Ontario; Mr. R. R. McBurney, of New York, and others. The students will attend in a body the conference to be held in Harrisburg, Pa.

—The two "missioners" who held services in St. Paul's Protestant Episcopal church in Syracuse, N. Y., during Lent, seem to have done more harm than good to the church. They are members of a "brotherhood," and they attempted to introdnce and practice certain Romish customs, including the confessional, and, as a result, the church is very much stirred up over the matter.

—Last year eleven new Methodist churches were dedicated in Chicago district. Western avenue church was built at a cost of $40,000, and on April 18 Wesley church was dedicated free of debt, at a cost of $36,000. Most of the churches were mission churches.

—The Morgan Park Seminary, at Chicago, this year, had a graduating class of fifteen, of whom nine had graduated from colleges before entering the Seminary. President Northrup delivered an admirable address to the young men. Financially the institution is prosperous.

—Southern papers are waking to the fact that Mormon missionaries are proselyting in that section more vigorously than ever. With Chattanooga as a center, 100 Mormon elders are said to be at work, and more are expected to follow in the mountain districts of Tennessee, North and South Carolina, Georgia, and Alabma.

—Reports come from the Transvaal Republic in Southern Africa, of remarkable religious interest, greatly encouraging the Wesleyan missionary. Native Christians are preaching and teaching their countrymen without pay or reward, simply from love to Christ, and the truth they feel and believe is making progress.

—The Roman Catholics have at least ten missionaries already in Corea, have purchased a site on the main street of Seoul for a cathedral, are circulating largely tracts they have prepared, and have from fifteen to twenty young natives studying for the priesthood in their seminary at Nagaski, Japan.

—The following resolution was passed by the Baptist State Convention of California two or three weeks ago: "We deprecate the anti-Chinese and anti-Christian spirit manifested among our people toward the Chinese, and we think it ought to increase the endeavors of the faithful in seeking the salvation of the heathen now in our midst." The Convention also urged constant effort in the extension of the work of evangelization among the Chinese.

—Pastor Sciarrelli, of the Wesleyan Mission in Naples, with the aid of the Hygienic Society and several workingmen's societies, has secured the passage of a law by the Italian Chambers, making obligatory the weekly Sabbath rest to children working in factories.

—There are now fourteen Baptist churches in Mexico. The pressing need at present is the purchase of a lot in the city of Mexico on which a church-building may be erected at some future day. It is difficult to buy a lot in a crowded city like the Mexican capital, without the incumbrance of useless buildings; but it is possible now to get a lot in a good location for about $6,000. Mr. S. A. Crozer, of Pennsylvania, has offered to give $1,000 toward this sum.

—Mr. and Mrs. George Muller, of the Ashley Down Orphan House, Bristol, England, are on their eleventh long missionary journey. They propose to labor in Australia for some months. Mr. Muller entered his eighty-first year when he went forth on this apostolic work. He is just as busy as ever, and just as calm. He seems to us to be the living illustration of what Dr. Austin Phelps deseribes, in one of his fine senteuces, as the "ability to carry on the complicated affairs of a laborious life with a sense of rest in a secret force, not our own, which is all the while co-operating with us."

—The Japanese are showing a strong desire to be known as a Christian nation. There is a movement among local officials to accept the Roman Catholic form. Protestants should make a general movement for a strouger foothold in Japan.

—Birmiugham Eng., people are getting themselves disliked on account of the manner in which they are cheating the mild Hindoo, by supplying them with heathen gods made of inferior wood and painted with cheap paint. This will cause the heathen to throw up the worship of idols, and another home industry will be lost.

—A petition signed by one thousand barbers has been sent to the Metropolitan Board of Police in Boston, requesting the enforcement of the law against keeping barbers' shops open on Sunday.

—The censns of 1881 showed that there were in Ireland 3,951,888 Roman Catholics, 635,670 Episcopalians, 485,503 Presbyterians, 47,669 Methodists.

—The Southern Presbyterians of Kentucky raised $100,000 in two months to endow Central University. Five individuals contributed $80,000 of it.

—The New York Episcopal City Mission reports 160 public, and 166 private services held, with an aggregate attendance of over 12,000 persons.

—A successful crusade is being carried on in Chicago by the Citizens' League, agaiust pool-rooms patronized by boys. In the month of April 219 charges were brought against saloon-keepers by the society, almost all of which were sustained by the courts.

—At a meeting of the Evangelical Alliance in Boston May 10th, resolutions of sympathy with the Chinese were passed, requesting Congress to pass such legislation as is necessary for their protection in this country.

—On the eve of a visit to Europe, the late John Welsh looked casually over the books of the Episcopal hospital at Philadelphia and noticed that its debts amounted to $18,000. Two days later, when he was on the ocean and beyond the reach of thanks, the managers received his check for the full amount.

—The growth of the Friends in the West during the past twenty years has been very large. In 1875, there was one yearly meeting, that of Indiana, with 17 quarterly meetings, and 27,300 members. Last year there were five yearly meetings, 58 quarterly meetings and 53,310 members.

—The Rev. Dr. McVickar, in an address at the enrollment meeting at Wilmington, Del., gave some very striking facts. In less than fifty years the cannibal Sandwich Islands have been Christianized, and now send missionaries to other lands. In fifteen years the cannibals of Fiji have 22,000 church members, 57,000 children in schools, and half the popnlation are church-goers. In Madagascar, in 1861, there were 2,000 Christian martyrs, and from the 50 converts left there have since sprung 5,000. Forty years ago there were no Protestants in China; nine provinces are now supplied with mission stations, and there are thousands of converts. In 1878 the missions of the world report for the year 60,000 converts.

—The Presbyterian General Assembly, in session in Minneapolis, Minn., has resolved to hold the 100th assembly, that of 1888, in Philadelphia, to commemorate the completion of the first century of American Presbyterianism by suitable exercises; to call for a thank-offering, during the two intervening years, of five millions of dollars for the Boards of the church, and to invite the Southern General Assembly, now in session in Augusta, Ga., to unite with them in this celebration. The invitation was conveyed by telegraph.

—A movement is in progress in New York City for a revival of the Evangelical Alliance of the United States and to greatly enlarge its scope and purpose. At a meeting held at the residence of Wm. E. Dodge, Esq., the plan was set forth. As an argument in favor of this action it was nrged that there are certain problems in the field of religion and morals in this country that can hardly be satisfactorily wrought ont unless the co-operation of all the evangelical Protestant churches can be secured. Among these are the relation of religion to education, the temperance question, Mormonism, the labor question, and the evangelization of the cities. It is intended to hold a meeting at Washington later in the year, to elect an executive secretary, and go to work in earnest.

OBITUARY.

Elder Noah Thomas, a well known itinerant exhorter, died at the residence of H. L. Burnside, Maryland, N. Y. He was 84 years old. His mind became disordered some thirty years ago, his derangement leading him to believe that he was to be married somewhere between 1890 and 1895, and have a son. and that the whole world would be converted. He at that time bought a wedding suit consisting of a swallow tail coat, knee breeches and silk stockings. He never wore the suit and was buried in it on Sunday. He was sick about four weeks. He never was married.

You will notice that the list of names of those ordering "Masonic Outrages," grows week by week. The orders are all the way from one copy to twenty-five. It is now evident that Mr. Hinman will not be able to complete the compilation as soon as he had hoped to. Please remember that we do not promise them at any stated time, but will mail them as soon as issued, which we hope will be during this month. Those sending for the pamphlet, with the money, will find their names in the list as an acknowledgment and receipt for their money.

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How many more shall we hear from before another week closes?

We wish to add many more names to this list. Send your names and post-office address with the money. We cannot open a book account, as would be necessary if we did not require money in advance. When your name and money is received your order is at once entered in the shipping book and you will receive the book as soon as we can get it out. We hope to issue it by the middle of June, but cannot say positively how soon. It is being compiled by Rev. H. H. Hinman as fast as his other duties will permit.

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The issue of the *Christian Nation* for June 2d will be an exceedingly valuable one. for the reason that it will contain,

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Cheese	05	@	10
Beans	1 15	@ 1	20
Eggs	8½		09
Seeds—Timothy	1 60	@ 1	65
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Hides—Green to dry flint	06½	@	14
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"Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions and must attract thousands of readers among our thinking and observant people. The plot of the story is neither startling nor novel, but it develops a wonderful strength in following the experiences of people in the common, everyday walks of life.

Free Press, Birmingham, Iowa.

It differs from the popular story, "The Bread-winners" of a year ago. It greatly differs from that book in that it is written from the Christian standpoint, and its beautiful and touching descriptions of home life and home duties and heroic self-denyings will waken a responsive echo in every heart, that has not by dissipation lost the taste for the pure joys of home.

The Religious Telescope, Dayton.

The author, Miss Flagg, is a brilliant writer. The stirring questions in American politics are undoubtedly prohibition and the labor movement as championed by the secret unions of working men, which direct the strikes that with more and more frequency occur in our cities. "Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions, and must attract thousands of readers among our thinking people.

The Christian Conservator, Dayton.

This is a charming book, written in an attractive manner. It is so full of sunshine and so radiant with light that one is enlightened, warmed, and, before they are conscious of it, set against the lodge. The style gleams, glows and sparkles. It is dignified and simple. It is the right book to place in the hands of your wife or daughter to superinduce co-operation with you in anti-secrecy work. Every minister's wife should read it, and then, if her husband is not an Anti-mason, he should take his turn next and become one.

The American, Washington.

We are reading, in spare moments, Miss Flagg's new book, "Between Two Opinions," and the estimate we have thus far put upon it is that it is masterly both in style and argument. One is insensibly made to feel that he is reading facts and not fiction; that the book is not a play upon the imagination but an unraveling of mysterious circumstances which have an important bearing upon current events.

Law and Order, Boston.

The book takes high ground for prohibition of the liquor curse, for woman's ballot for home protection, and for a better and more honest brotherhood than is forced by their obligations upon the members of secret orders. It is, therefore, a valuable book for several large classes of American readers.

Christian Instructor, Philadelphia.

There are important questions pressing upon American politics to-day; two of them are prohibition and the labor question as connected with the secret unions of workingmen. This work is an expose of the twin evils, secret societies and the saloons. The truths are given in the form of a story; not startling, but thrilling experiences of home life that are vouched for as facts. The evidences presented of the impossibility of reaching the saloon keeper so long as he and the officers of the law are sworn brothers in the den of some secret society, are conclusive enough to awaken the most careless and obtuse member of society. It is a valuable book for the masses to read.

Evangelist, Berea, Kentucky.

The object of the volume is to illustrate the practical workings of Secret Societies, and especially to show how the Lodge upholds the saloon, and this very important design is wrought out with much skill, clearness and power. By reading it temperance people may learn much about the difficulties in the way of prohibition.

The Standard, Chicago.

It is written in the interests of reform, more especially temperance and Anti-masonry. The title of the story suggests the special aim of it, which is to protest against all "halting between two opinions;" in other words, is a plea for radicalism. The story is vigorously written, and will interest even readers who do not altogether believe in its doctrine.

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It is a story intended to do service against the saloons, and in favor of Womans' Christian Temperance work, and especially against the secret orders—Freemasons, Odd-fellows, the Knights of Labor, etc. No reflecting man can doubt that any combination of picked classes and individuals is liable to great abuse. It is obvious, also, that secret orders are specially capable of being used in a selfish and unprincipled way.

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FARM AND GARDEN.

FRUIT NOTES.

The average farmer finds plenty to do this month. All kinds of crops need attention and cultivated crops especially, yet a little time can profitably be spared in caring for the fruit plants. With late fruits thinning should be attended to. Many consider this a good time to prune. If time can be spared, the work can be done, if it has not been attended to previously. I prefer earlier pruning where limbs are taken off. Small shoots can be pinched off and if this is done before any considerable growth is made it can be done much easier than later. Young trees especially should be trimmed back in order to prevent an overgrowth of wood that afterward will fail to harden. If not done before, newly set trees should be mulched early this month. Stir the soil thoroughly around the stem and then apply a good mulch of old straw bagasse or leaves. Seedlings need sufficient cultivation to kill out the weeds thoroughly and keep the soil mellow, so as to secure good, vigorous plants.

Grafts should have all the shoots taken off so that the growth will go to the graft, insuring a more vigorous plant.

Grape vines will need pinching back and especially where given a good soil, and thorough cultivation. With fruits of all kinds, tree and small, it pays to give clean cultivation. If given clean cultivation from the start the work of keeping out the weeds becomes easier every year. If you do not wish new plants, keep the runners cut off from strawberries. Larger and more vigorous plants, insuring larger and more fruit, will be secured if this is done now. Raspberries will be the better for a mulching given this month in order to keep the soil moist.

Just how much pinching back, pruning and thinning should be given to plants and grapes depends on the vigor and growth of the plants. Do not go to extremes in either direction is generally the best plan.

If the season is very dry, as is often the case, watering the strawberry plants will be found very beneficial, while on the other hand, if excessively wet, care should be taken to secure good drainage or the fruit will be in pieces as well as the plants.

In garden culture, where extra large fruit is desired, watering with diluted liquid manure will be found very profitable. If you have only secured a small supply of plants and set them out in the spring with the expectation of propagating so as to secure a larger number of plants in the fall and following spring, pains should be taken to cultivate and manure so as to receive as strong a growth as possible. Runners will start from strawberries at any time now, and in order to secure strong, vigorous plants, cultivate well and cut out a portion of the runners from each plant. Cut off the ends of black and red raspberries plants; do not let them grow too long—four feet is plenty long—some do not allow them to grow over three.

As soon as the grapes begin to grow, bag those that are fine in paper bags, such as can be readily secured from the groceryman: slip over the bunch of grapes, gather reasonably close together around the stem, and pin. Keep a close watch for insects of all kinds; do not let them get a start. It is much easier to get rid of them then than after they get fully established.

Fruit intended for market should not be allowed to get too ripe, and especially where it is to be shipped any considerable distance. Work up your home market; if you do this properly, you will find it more profitable than shipping to a distance.

Why should a hog be allowed to wallow? This is a pertinent question at this season. A hog should be allowed to wallow, first, because it reduces the bodily temperature. The nose of the hog is near the ground; his body is compact, and is composed largely of fat compared with muscle; hence he gets *hot*, and needs a cool wallow. Another reason for allowing the hog to wallow is that in this way he gets rid of any vermin which may be upon his body. The lice, etc., are imprisoned in the mud, and scratched off with it. But the best reason of all is that this is the hog's way of cleansing his hide, and keeping the millions of glands open. The mud and water loosens the filth, and the hog scratches himself clean. As these glands opening on the surface of the skin throw off more dead, poisonous matter, than the lungs and kidneys combined, preventing their closing is of the highest importance, and this the hog accomplishes by wallowing.

Groom the horses outside of the stables. The horse is rather fastidious, and detects any bad odor or any filth about his food. He is not apt to relish his hay and oats if the manure, etc., from his body, removed and converted into dust by the comb and brush, has settled in the feed trough. Besides, part of the matter removed from his body is the dead matter thrown off by the glands, and taking this into the stomach and lungs, as he will be compelled to do if the grooming is done in the stables, will poison his blood. Groom thoroughly. The comb is a good instrument in its place, but the brush should be used more than the comb. Clean the hide as well as the hair. Grooming is to preserve the health of the horse even more than to give him a decent appearance.

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HOME AND HEALTH.

INTERNAL USE OF HOT WATER.

The number of invalids, semi-invalids, and those in fair health, who sip hot water in the morning of each day, is astonishly large. The habit has become suddeniy fashionable; and, if we had no worse fashions to complain of, the world would be vastly improved. Still, however beneficial the free employment of hot water may be to some, it is not an agent which can be indiscreetly used without harmful effects. The employment of hot water for internal use originated in this country; and so eminent a medical authority as the London *Lancet* speaks of it as a "valuable American contribution to medicine." Dr. Salisbury of Cleveland claims to have been the first to suggest its use, and it is probable that his claim is well founded. Hot water is at present very much used at random, and but little is popularly known regarding the proper and safe methods of its employment. The questions relating to the proper times of admistration, the number of ounces to be swallowed(both at meals and in the intervals between), and the temperature, are very important, and should be well considered. The therapeutical uses of hot water may be varied; but it would seem that its beneficial employment is pretty well established in those diseases arising from unhealthy alimentation. In these affections, the stomach and bowels become distended and obstructed by the abnormal acetic, butyric, hydrosulphuric, lactic, and saccharic acid fermentations; and the idea is to wash away these offending matters, and thus aid in introducing normal functional action. Cold water is in most cases inadmissible, as it is apt to produce distress in sensitive stomachs, as has been stated in a former article. Hot water is well borne in most cases; but it must not be lukewarm, it must be *hot*. And here is a distinction it is well to observe.

Tepid water, if taken in considerable quantities, will sometimes produce vomiting; but, if the water be raised to a temperature of from 100o to 150o F., it produces downward movements of the bowels, instead of upward. Tea as drunk by dyspeptic tea-drinkers is preferred at a temperature of about 120o F., and this decoction at this temperature affords great relief to persons of weak stomachs. The demand by dyspeptics for tea "hot and weak" is founded on observation that in this form it affords genuine relief. If the tea-leaves were left out altogether, the agreeble relief would follow from the use of the hot water with a little milk and sugar added. By hot water is meant water which is so warm that it can only be sipped slowly, and not poured into the stomach as a draught. In the absence of a thermometer, the proper temperature may be determined by the effects upon the tongue and fauces; it must not be "scalding hot," but so warm as to be swallowed without inconvenience or danger.

As regards quanity no fixed rule can be given. Perhaps half a pint may be regarded as a minimum, and a pint and a half, a maximum quanity to be taken at one time. The object being mainly to wash out the alimentary canal, carrying down the slime, yeast and bile through normal channels, a few ounces can have but little effect in accomplishing such results. It is assumed that the liver and kidneys are greatly influenced by the hot water treatment, and that they are *washed* as well as the intestinal canal; the bile being eliminated through the bowels, and not through the blood *via* the kidneys.

The best time to use hot water is probably about one hour before meals, and in some instances, half an hour before retiring to bed. The most important time of all, however, is the hour before breakfast in the morning. The digestive apparatus of the weak and morbid needs *cleansing* after a night of rest—or unrest, as in the case of invalids. A half or whole pint of hot water taken upon getting out of bed in the morning will in most instances soon break up morbid conditions of the bowels; and natural peristaltic motions will be established even in obstinate cases.

It may be necessary, in some instances, to medicate the water slightly, and thus improve its taste, and add to its activity. A few drops of tincture of ginger, a half-teaspoonful of tartrate of soda, or sulphate of magnesia, are unobjectionable adjuncts to the water, and indeed sometimes are necessary. The practice of using hot water may continue so long as it is found to give relief, and so long as it contributes to the establishment of "inward cleanliness," and consequent robust health. Those in sound condition may use hot water with advantage occasionally throughout life.

The therapeutical influence of water, hot and cold, has been imperfectly understood by physicians; and this is not strange considering the circumstances under which it has been employed. It has been supposed, when patients were sent to famous springs for treatment, that it was the "salts" in the water to which the cures were due; but now, observing medical men look upon the "salts" with distrust, and these take at least a secondary place as curative agents in their minds. The small quantities of mineral ingredients in some mineral springs, so called, render their waters in many cases unobjectionable; but there are other famous springs, which, as stated in the last number of *Science News*, are decidedly objectionable.

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NEWS OF THE WEEK.

WASHINGTON.

The most notable event in Washington since we last wentto press is the marriage Pres. of Grover Cleveland to Miss Francee Folsom, at the White House, Wednesday, June 2d, at 7 P. M. The ceremony was performed by Rev. Byron Sunderland, D. D. pastor of the First Presbyterian church of Washington, D. C., who is the President's pastor. He was assisted by Rev. Mr. Cleveland, the brother of the President. Mr. and Mrs. Cleveland started at once for Mountain Park in Western Maryland, where they are to spend ten days. The whole affair was conducted in dignified republican simplicity.

President Cleveland sent to the Senate the name of David F. Hawkins, of Missouri, to be Assistant Secretary of the Interior, vice George A. Jenks, resigued.

Senator Cullom submitted as an amendment to the river and harbor appropriation bill the Hennepin Canal bill.

At the National Capital Friday the House Committee on War claims listened to an argument by Judge Fullerton, of New York, representing the Confederate bondholders, who urged the redemption of those bonds by the government.

The reductiou in the public debt for the month of May was $8,828,566 and for the eleven months $96,800,264. For the fiscal year ending June 30, 1885, the reduction was $63,464,708, while for the current fiscal year it may uow be safely put at $105,000,000.

Reports of the Agricultural Department to the lower House of Congress say the wheat crops of India, Australia, and South America, already harvested, are 32,000,000 bushels less than last year, while the product of the United States promises to exceed last year's yield by fully 100,000,000 bushels. The wheat in the United States, May, 1 last was 104,000,000 bushels, against 152,000,000 bushels in 1885.

Secretary Manning, in a letter to the President, tendered his resignation as head of the Treasury Department, because of his continued ill health. President Cleveland in reply earnestly requested Mr. Manning to accept a leave of absence until the first of October.

It is understood that Secretary and Mrs. Manning will leave Washington Saturday afternoon for Hot Springs, where they will probably remain a month.

Senator Morrill has submitted a proposed amendment to Senator Platt's open executive session resolution which makes this resolution apply to reciprocity treaties instead of to nominations.

The United States House of Representatives passed the oleomargarine bill, the only amendment made being on the rate of tax, which is fixed at 5 cents per pound.

COUNTRY.

The Rev. Dr. A. E. Kittredge, pastor of the Third Presbyterian church, formally announced to his people yesterday morning his resignation of his pastorate and his acceptance of a call to New York city.

The Centralia fruit train on several successive days took out fifteen car loads of strawberries for Chicago.

The General Assembly of the United Presbyterian church adjourned Wednesday at Hamilton Ont., and will meet next May in Philadelphia. A resolution was passed prohibiting members from joining associations which might lead to acts of violence or interference with the rights of property or liberty of men.

Three additional arrests of alleged rioters were made Thursday at Milkaukee. The Grand Jury is said to be considering the case of Robert Schilling, a prominent labor agitator.

A mortgage of $8,000,000 on the terminal property of the Chicago and Great Western Railway, in the vicinity of Chicago, was filed Friday in the office of the Secretary of State of Illinois.

Gold has been discovered in the neighborhood of Louisiana, Mo., the assay showing $7 gold and $1 silver per ton.

At Cleveland Wednesday night, certain delegates of the Knights of Labor Convention charged that Mr. Powderly was scheming to become governor of Pennsylvania, and that he was running the order on Roman Catholic principles.

At Erie, Pa., Thursday the family of William Harper, comprising eight persons, were poisoned by eating rhubarb, and are in a dangerous condition.

A six foot vein of coal has been struck at Kinmundy, Ill.

The Knights of Labor Couvention at Cleveland passed a resolution Monday requesting Congress to declare the national election day a legal holiday. Propositions were submitted that patents for public lands be given only to actual settlers; that grants forfeited be immediately taken up by the government: that after 1886 aliens be prohibited from acquiring title to lands, aud that fences be removed from the public domain. Congress is asked to pass a law prohibiting minors from working in shops, factories, or mines, more than eight hours per day.

The Presbyterian General Assembly adjourned Monday afternoon to meet in Omaha next year.

W. N. George, a prominent Knight of Labor at Duke Center, near Bradford, Pa., was held to bail Monday on the charge of robbing a pipe-line company by tapping its oil-pipe.

Leaders of brass bauds at Milwaukee have been notified that in the future, if engaged for Sunday parades, they must not play while passing churches in which services are being conducted.

Johann Most and his associates, Braunschweig and Schenck, were sentenced at New York Wednesday. Most for a year and $500 fine; Braunschweig for nine months and $250 fine, and Schenck for nine months. Recorder Symth informed Most that he was the biggest scoundrel he had ever seen at the bar, and really deserved capital punishment.

The majority report, favoring the use of iustrumental music in church worship, was adopted Tuesday by the United Presbyterian General Assembly in session at Hamilton, Ohio.

Thirty structures at Pensacola, Fla, were burned Tuesday morning, and several other buildings were blown up to stop the progress of the flames. Scores of families were rendered homeless.

Mr. John Kelly, the Tammany leader, died at his residence in New York, Tuesday afternoon, aged 64.

The remains of a mastodon were found Wednesday in a marsh near Elkhart, Ind. One of its teeth weighed four and a half pounds and a portion of its tusk is five inches iu diameter.

Mayor Harrison sent in to the Council a veto of the ordinance providing for the employment of fifty additional police officers.

FOREIGN.

United States Minister Cox and wife were entertained at dinner Sunday by the Sultan of Turkey.

It is asserted in London that Mr. Gladstone has prepared a statement which, if it will not influence Mr. Chamberlain, will detach many of his supporters.

Lord Salisbury, in the house of lords, criticised James G. Blaine for the Portland speech.

United States Minister Pendleton has obtained leave of absence.

The eruption of Mount Etna has ceased and Nicolosi is considered safe.

A syndicate is having constructed on the Clyde a new war-ship which it is expected will revolutionize warfare on the sea. Secretary of the Navy Whitney is reported to be taking great interest in the new venture, and at present hesitates about carrying out designs for the warships authorized by Congress.

The French Chamber of Deputies has voted 100,000 francs to the fund for the estabiishment of the Pasteur institute.

At a meeting of the Chamberlain party held in London Monday, forty-six Liberal members of the House of Commons resolved to vote against a second reading of the home-rule bill.

Gladstone, in the House of Commons, Thursday, fixed next Monday as the date for a division on the Irish home rule bill.

General Caceres took the oath of office as president of the Peruvian Republic Thursday.

The police, Thursday, surprised two parties of Orangemen who were drilling near Armagh and Porterdown, and took the names of all who were engaged in the maneuvers.

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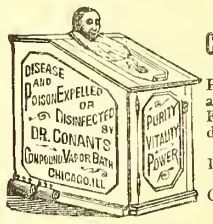
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We notice in the *Craftsman*, the organ of the secret labor unions in Washington, D. C., that a concerted movement is to be made to drive out the Chinese laundrymen of that city. It says "that the Chinese *should* go, is a self-evident fact; that they *must* go rests with our citizens." There are thirty or forty Chinese laundries in the city of Washington with its more than 200,000 inhabitants. No class of people are more industrious, peaceful and law-abiding. The pretext for the proposed raid is that in a single instance opium smoking has been discovered. We join hands with the *Craftsman* in seeking the legal suppression of so baneful a vice. But how about the 1200 saloons of the city that night and day dispense poison, misery and crime? We suggest an amendment: The saloon-keepers must go. We can better afford that a few Chinamen should do good laundry work for fair wages than that our national capital should be disgraced, our uational laws trampled on, and our national city made the most criminal in the land by the prevalence of this abomination. In the interests of the laboring men of Washington, D. C., we demand that the saloonists shall go.

The rioting of the Orangemen at Belfast, Ireland, which is described in this paper, was subsequently renewed with great violence, and resulted in the killing and wounding of a great number, many of whom were simply lookers-on. It should be remembered that this is only the last of a long series of riots, extending through many years, by which this secret order has brought disgrace on Protestant Christianity, on law, government, and Christian civilization. English speaking people on both sides of the water are learning the lesson that the same kind of secret idolatries that in Ezekiel's day (Ezek. 8: 18) "filled the land with violence," and provoked God to anger, are the burden and shame of our times. But for Orangeism, and the spirit it has engendered, a Home Rule measure would have been adopted that would have secured peace to Ireland and unity to the Empire. Protestants of Ulster owe it to themselves and to the Christian world that they shake off the twin demons of Freemasonry and Orangeism.

The onward sweep of the Prohibition movement is so abundantly evident that not its friends only, but its enemies and those who profess indifference, are forced to take note of it. North Carolina, which a few years ago, gave an overwhelming opposition vote to a prohibition amendment of the constitution, is now giving good majorities for local option. Raleigh, the capital of the State, has gone "dry." The colored vote, because of ignorance, is still largely on the wrong side, but even theirs is steadily changing. In the Dominion of Canada the progress of the temperance reform has been even more rapid than in the United States. Nova Scotia is the last of the provinces that has legislated on this question. It is now practically under prohibitory laws. It is said that large orders for liquors from the West Indies, France and Spain have been countermanded. The law was passed May 23, and takes effect from its passage.

"The Red American Inter-national Workingmen's Association" is the expressive title of a division of the Secret Empire on the Pacific Coast, which has for its objects the overthrow of all legitimate authority and the substitutiou of the rule of brute force. We are far from charging all members of workingmen's associations with anarchical designs, but we do affirm that the tendency in all organizations that by reason and means of secrecy, deny all resposibility to public opinion, and that subordinate the rights of the individual member to the control of the "order," do inevitably tend to the subversion of all government except that of the secret lodge. Nor is this a mere theoretical deduction. The history of secret societies all over the world, but especially in our country during the last ten years, shows that lawlessness, violence and crime have been a constant outgrowth. So long as" he that doeth evil and hateth the light, neither cometh to the light lest his deeds should be reproved," we may expect the constant association of secrecy and crime. It is high time that workingmen discarded all but open and legitimate methods.

France owes the largest national debt of all nations, has an unusual number of insane, idiots, and deformed people, and the reason given is the use of wines and tobacco. Paris has a larger consumption of alchholic drinks and a larger number of drunkards arrested than any other city.

It has long been the plea of the opponents of Prohibition that the true remedy for the evil of drunkenness is the free use of wine and beer; that those who use light intoxicants are not disposed to drink distilled spirits and are rarely the victims of intemperance. Some prominent men still cling to this absurdity, but fortunately it is being abundantly proved to be the reverse of the truth. A few years back Switzerland was pointed to as as an illustration of a people that were temperate because they used wine. Latterly the government and leading men in both secular and religious life have awakened to the fact that they were fast becoming a nation of drunkards, and that legal restraint must be put on the traffic.

France is another illustration. Between Romanism and infidelity, war and intemperance the most gifted nation in Europe seems verging on bankruptcy and physical degeneration. No where in the world is there greater need of earnest preaching and a practical application of the Gospel.

The fiscal report for the year endiug June 30, 1885, showed the tax paid for liquor to have been $1.72 for every man, woman, and child in the United States, whereas, in the State of Maine the government tax was only $0.04 per capita, in Vermont $0.03, in Kansas $0.08. Such figures prove better than any other way that prohibition does prohibit.

When the whisky men tell us that prohibition does not prohibit, but rather increases the traffic and still keep on fighting it with a determination that is worthy of a better cause, we infer that they are lying. The only wonder is that any one should think them sincere. When Masous tell us that our opposition to the lodge increases their membership and answer us with anger, falsehood and violence, we think that, like the boys who whistle when they go through the burying ground, they are trying to keep their courage up. The boys, however, are more excusable since they try to deceive no one but themselves. In either case the onward sweep of the truth is telling on the fortresses of wickedness. It is only a question of time when the lodge and the liquor traffic will be among the things that were.

The granting of an injunction by Judge Hearker restaining Grand Commander Linn of the St. Alban Legion of Select Knights from any authority to suspend members of that body pending an appeal to the Supreme Legion of Select Knights, which meets at St. Paul in October, 1887, indicates the power which the courts exercise over these voluntary organizations. We believe it to be a recognized legal principle that all voluntary organizations can be required to obey their own laws and that they can be restrained from any violation of any rule whereby any member is injured. This being conceded, it ought to follow that the courts have a right to inquire what *are* the laws, regulations, ceremonies, customs, and, in short, everything pertaining to such organizations. If this principal were once recognized and acted on, there would be an end to secret societies.

Dr. Abbott, of the Massachusett State Board of Health, says "there have been reported in that State during the past forty years just seventy-five deaths from hydrophobia." Now if some of the red-nosed people who have been so excited over hydrophobia will gather the statistics of the number of people killed by whisky in Massachusctts in the past forty years, it would be interesting to try the case of mad dogs vs. whiskey, and see which is the greater enemy of mankind.

We think it apparent to the most casual observer of current history that hydrophobia, like whisky, has existed for an indefinite period, and all efforts for its suppression have been largely abortive. The most that has ever been accomplished in either case has been regulation and restraint. As the license system has been maiuly relied on for the control of the whisky business we respectfully suggest that it be applied to the management of rabies. It is believed that under a judicious license system the number of mad dogs might be considerably diminished, their general character improved, and the revenues so increased that the burdeu of taxation would be materially lessened. We would urge particularly that the licensed dogs be restrained from biting minors, persons habitually afflicted with hydrophobia, or others, on the Christian Sabbath. We think, too, that the owners of such dogs should not allow them to prowl after twelve P. M., and before five, A. M., and we are inclined to favor the eight-hour rule. We wish to assure our mayor and board of aldermen, for whose benefit we make these suggestious, that in offering them we are actuated by the highest regard to all rabid and hydrophobic animals, whether quadrupeds or bipeds.

In Moses' time it seems to have been oxen rather than dogs that afflicted people and had to be provided against. It seems to have been one of the "mistakes of Moses" that he did *not* become the "ox that pushed with his horn," but instead, provided that "if in time past he hath been want to push with his horn" and the owner hath not kept him in, and "he hath killed a man or a woman, the ox shall be stoned and his owner put to death." That was prohibition, and shows that Moses must have been a "fanatic," that he had no just conception of the true province of civil government, which is not to teach men religion or morals, but to raise women and protect all interests, that of cattle-dealers as well as others. Wheu modern philosophy shall prevail and we shall have a revision of the Decalogue at least, if not of the whole Pentetuch, it will have been found that cattle and whisky dealers are alike engaged in business that involves momentous interests, and that they "ought to be made a source of perpetual reversion" to be distributed among the States, and thus lessen the burden of taxation for the support of paupers and criminals. Fortuuately, however, for Moses, he had no paupers to provide for, and heuce his "mistakes" are less conspicuous.

MORAL BACKBONE.

BY PETER PLOWSHARE.

Taking a stroll through this busy life we are very much impressed with the diversity of character manifested by individual members of society and by groups of such individuals. One person will demonstrate his fitness for occupying a certain position, while another will, with equal force, demonstrate his absolute unfitness to fill any place other than a corner in life, perhaps, or, like decimal ciphers, crowd a good unit further from a place of usefulness.

If you meet a person who is able to make his way against all odds, and take a firm position for right, you say, "he had moral backbone."

This is a world of labor and trial, and we are really glad it is so, and there are many persons who are able to labor and reach out a helping hand to humanity, and endure severe trials for no selfish purpose, but for the purpose of doing good; have hearts so filled with love for fellow-beings, that hardships that may be encountered are scarcely taken into consideration. Such persons have "back-bone."

There are those with whom we often meet, too, who desire to be ranked with philanthropists and list themselves with the "good fellows" of the earth. Now, if there were no difficult paths to tread, no mountains to climb, no foes to face, no battles to fight, these would be in the front, calling friends to follow. But, as it is, they emphasize the fact that they lack moral backbone.

In the days of anti-slavery agitation, how many were to be found who hated the institution of slavery as they hated the devil, yet lacked courage to make known how they felt. They were thus, by lack of moral back-bone, lending assistance to that accursed system of oppression and brutality with all their weight, what little weight they had.

Others who, in after time, when it became popular to oppose slavery, indorsed the principles of the Abolitionists, lacked moral back-bone to even "make up their minds" as to the right and wrong of slavery, acting neutral as to thought. Some of these same persons afterward said, "We knew it would be so in time;" therefore never made much ado about it.

But, on the other hand, look back to the words and actions of some of the leading Abolitionists in the earlier days of the anti-slavery movement and note how men and some of the noble women manifested to the world that they had moral back-bone by arousing the people to thought and action, though brought to face death in their efforts.

You have the history before you, and from the facts as they are presented to us let us gather inspiration for the harder struggles in the cause of right still left for us to fight out, all of which require back-bone.

Secretism is sapping the life-blood of our nation and people, and to be true to national principles of right, to the social interests of humanity and to the Lord Jesus, it is necessary that we take a firm stand against the *secret empire*.

To do this will require the prayerful settling down to the fact that to accomplish anything in the battle for righteousness we must determine to remain in the field of action to the end; end of life, or end of the conflict, when the cause of anti-secretism have triumphed.

Friends may become enemies; members in good standing in society may oppose; influential persons in pulpit and on platform may denounce your efforts; the press may endeavor to crush your reputation; yea, even men have been murdered for making known their opposition to the lodge-power, and the writer has in mind one who now carries a bullet in his body as he "goes about doing good" because he dared oppose the secret empire.

If you succeed in this warfare for the Saviour and humanity, courageously meeting the foe at each point, denouncing the iniquities of the lodge, and demanding the good to be *separate*, then you have demonstrated to the world that you possess MORAL BACK-BONE

OUR RELATION TO THE LAW OF GOD.

BY JOS. W. MORTON.

In the New Testament, as well as in the Old, the phrase, "the law," sometimes designates the Decalogue; sometimes those laws that "hang" upon the Decalogue; and sometimes, the entire body of laws, as recorded by Moses. It is our relation to the Decalogue, or Moral Law, that we are now to consider.

Every precept of the Decalogue was in full force before it was written on tables of stone. The worship of one God; abstinence from idolatry; reverence toward the name of God; Sabbath-keeping; filial and other domestic duties; respect of human life; chastity; honesty in dealings; truthfulness; abstinence from covetousness—all these were duties binding upon all men before the law was given at Mount Sinai.

The Decalogue specifies nothing besides that which was binding "from the beginning." It says nothing of circumcision, of tithing, of sin-offerings, of the Passover, of baptism, of the Lord's Supper, or of any other ceremony or ordinance that was instituted after man's relations to God and his fellow-men had been fully established. As it regulates relations that are in their nature immutable, it contains nothing that can pass away.

"Love is the fulfilling of the law." The first table enjoins love to God; the second love to man. Whoever disobeys the Decalogue, sins against love and rebels against God; for "God is love."

James says: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Hence, he that breaks even "one of these least commandments," is in rebellion against God, and "shall be called least in the kingdom of heaven."

Paul says: "The law is holy, and the commandment holy, and just, and good." Hence, he that disobeys the Decalogue, or any portion of it, opposes holiness, justice, and goodness, and therefore sins.

Jesus says: "I came not to destroy, but to fulfill [the law] and the connection shows that he referred mainly to the Decalogue. Now to "blot out" the law of sacrifices, or any other ceremonial law—the "hand-writing contained in ordinances, which was contrary to us"—is strictly to fulfill it; for it was made to be blotted out; but to blot out or repeal any portion of the Decalogue is not to fulfill it, but to destroy it; for it was intended to be perpetual, and it is to be obeyed, and not abolished.

Abraham, like the modern believers, was "not under law, but under grace;" for the law, as a covenent, was not given for four hundred years after his time; but he had the self-same precepts written in his heart; and he yielded to them a true and spiritual obedience.

God promised, through the prophet Jeremiah, that he would write his laws in the hearts of his people, referring to the time of the Gospel. He does not intimate that these laws should be different from, or contrary to, the Decalogue. On the contrary, it is plainly implied, that the very same laws that were "written and engraven in stones" should be written "in the fleshy tables of the heart."

The repeal of the legal covenant, of which the Decalogue may be said to have been a part, did not repeal the Decalogue itself. Paul, after his conversion and expulsion from the Synagogue, was just as much bound to obey the moral law as he had ever been before. "Do we then make void the law through faith? God forbid! Yea, we establish the law." He was no longer bound to offer sacrifices; but he was bound to reverence God, to observe the Sabbath, to practice chastity, and to speak the truth.

It may be true, that there are higher duties required of a Christian than were enjoined upon Adam, Abraham or Moses; but it does not follow that the Christian is released from those lower duties. He is a man, as well as a Christian, and, as a man, owes duty to God and his fellow-men, the same as Adam did.

Neither Jesus nor his apostles laid down any complete code of morals. They constantly referred to "the law," as the recognized standard of right and wrong. Jesus ordained the special law of baptism, and that of the Lord's Supper.; and he gave a fuller emphasis to the law of love, especially love to the brethren; but further than this he seems not to have gone. And it is emphatically true, that he never uttered a single word derogatory to the Decalogue, or any one of its precepts.

In reality, the Decalogue is the law of Christ, as well as that of God the Father. The "Spirit of Christ" moved upon the hearts and guided the pens of patriarchs and prophets; and the Ten Commandments revealed by Christ the Word.

"God is spirit; and they that worship him must worship him in spirit and truth." All true and acceptable obedience must be spiritual;but this is perperfectly consistent with a literal obedidience. In fact, a voluntary and conscious violation of the letter of a law is impossible while the heart is engaged in its spiritual observance.

"By the works of the law shall no flesh be justified." "By the law is the knowledge of sin." "Christ hath redeemed us from the curse of the law, being made a curse for us." The law can never give life to the sinner; for his best obedience is imperfect, and he has broken it a thousand times. Neither can it shut the believer out of heaven; for he trusts in a Saviour who has perfectly obeyed it and endured its penalty in his stead. In this sense, and in no other, are believers "not under law but under grace." "Shall we sin, because we are not under law but under grace? God forbid." Shall we refuse to obey the law, because it can not give us life? Shall we refuse to eat the Lord's Supper, because that act of obedience will not save us?

In much that Paul wrote about the law, he had in view those who, "being ignorant of God's righteousness, were seeking to establish their own righteousness." Hence, he sometimes seems to disparage the law. As a matter of fact, however, he has borne the most ample and emphatic testimony in its favor. Even David himself has not magnified the law more than he.

When Paul speaks of what he calls "a shadow of things to come," he refers to those ordinances that typified the Christ and were fulfilled in him; such as new moons, feast days, annual Sabbaths, rules for eating and drinking, washings and purifications; all of which, with the sacrifices, were "nailed to the cross." The weekly Sabbath and the family, God's first and best gift to innocent man, surely were not nailed to the cross, as among the things that were "against us."

When Paul says: "The old things are passed away; behold, they are all become new," he does not mean that the Decalogue has ceased to be the perfect rule of moral conduct, and may be broken by the believer at his pleasure; but that there had been a radical change in the believer himself. The old slavish obedience has been changed to "new obedience;" harduess and impenitence, to "godly sorrow," unbelief, to faith; despair, to assured hope.

"O how love I thy law! It is my meditation all the day." "For I delight in the law of God, after the inward man." "Open thou mine eyes, that I may behold wondrous things out of thy law."

BE COURAGEOUS.

BY NINA HOWARTH.

A few months ago, while passing along a street near the heart of the city, I noticed a house under process of erection, and upon which there seemed to be a goodly number of workmen. A little past noon, on my way home, I again passed the house while the men were at their dinner. Having some Anti-masonic tracts and two old copies of the *Christian Cynosure* with me, I selected several leaflets and one of the papers, and, with the prayer, O God, add thy blessing, for Christ's sake! threw them in at one of the windows.

A few days since, being out for the purpose of distributing reading matter, I called at a residence on the same street, four blocks below the new building. The bell was answered by a little girl of perhaps eight summers. On asking for the lady of the house, she conducted me into the parlor, saying she would call mamma.

While waiting, I took up the Bible which lay on a table; opening it, there lay "Tract No. 1, Part First, History of Masonry" and the leaflet, "Inaction Means Death." Good! whispered my heart. I had barely time to replace the Bible, when a lady of about thirty, with a sincere, honest face, entered the room, and greeted me pleasantly. I promptly introduced my business. She seemed uncommonly interested and willing to listen, though I thought she appeared rather guarded in her speech. This I did not mind, knowing her interest should soon get the better of her discretion. Of course, I could afford to be magnanimous, and supply every deficiency.

I had not yet spoken on the subject of Masonry, when the husband returned home, and at once came in quest of his wife, who gracefully introduced us, mentioning the object of my call, etc. He was a a fine-looking fellow, and I found him politely attentive, and frank in the expression of his views, until, after dwelling at some length upon the points of my faith, I inquired if he was so fortunate as to have a life-interest in one, or more, of the numberless secret organizations with which the world was blessed to death. Then I fancied his face bore the least possible trace of annoyance, while he replied:

"No, I am not."

"I suppose you regard them as being very beneficial in their effects upon mankind?"

"Well, madam, not having had any experience in that direction, I fear I have no right to form an opinion."

"You must have witnessed events in which at least 'one secret order' was represented and bore a conspicuous part?"

"Why, I can't say that I have never seen any of their public parades; but I don't see how this display, which strikes me as being mere child's play, can affect mankind favorably or otherwise."

"Is that really all the knowledge you have of the character of secretisms?"

Here his wife turned upon him a sudden and, I thought, warning glance.

Said he: "I have no direct knowledge; how could I have without joining them?"

"Have you never seen an exposition of Masonry, or of some of its parasitical shoots?"

"But you see, one could never know anything positive for or against them unless he had been initiated into their mysteries. In this ceremony he is sworn, is he not, never to reveal any of the secrets of the institution? Now, if he violates the oath by which he was admitted to the membership of the lodge, what is his testimony worth?"

"Allow me to ask what you would do if you found yourself oath-bound to a universal band of robbers and cut-throats?"

He made no reply to this query, but I saw the thrust was conviction's poignant dart; and, deeming it unwise to press the subject further at this interview, I arose to depart, saying, "You will please excuse me for trespassing so long upon your time; besides my importunity may seem impertinent.

"Oh no," was the simultaneous response of both. "We want to hear more, if you can give us the time."

"I tell you, my friends, I neither love nor fear this power, nor can I admire the fear that is so excessive as to bind the tongue and conscience of those who know it to be a stupendous evil in the sight of God, and a pitiless tyrant in man's sight. If I stay longer, you must throw off that slavish restraint and speak your mind freely. Do you know you are now illustrating one of the most diabolical characteristics of this insubordinate power?"

"No; how so?"

"One of the strongest elements of its success is its power to intimidate; indeed, since the exposition of its secrets, its life mainly depends upon keeping the individual mind in mortal dread of its capacity and disposition to strike in secrecy and darkness all who dare antagonize, or even question, its principles, plans and purposes."

Said he: "That is just it. I am in business, and would like to succeed. I would very much object at having all the Masonic Brotherhood in this city pledged to work my moral and financial ruin. I would not like to have my name connected in any way with a public disclosure opposed to lodge power."

"Very well, your name will be withheld, if I report this interview. Now, please be less chary, and give me your opinions with regard to this secret government, stronger than any open force, upon the earth."

"I never knew anything about Masonry until last summer, when I built a house on this street, just above here. One day, when coming from dinner, the carpenter found some Anti-masonic papers lying on the floor under one of the front windows. I did not know anything of this, however, for three or four days; as the men were reading and discussing the probabilities of the truth or falsity of the statements made in them. The foreman on the job was a Mason, and had, from time to time, suggested by vague mysterious hints, that if the rest of us would join some secret brotherhood, especially the Masonic, we would soon find ourselves on the 'mount'—good fortune. Myself and two of the workmen had decided to avail ourselves of the signal benefits to be derived from an affiliation with so grand and philanthropic an institution. Had those papers fallen into the Masonic hands of the foreman, the rest of us would never have been made wiser by them. They were handed me by one of the two men who were, with myself, to join the lodge, and learn something about it. There," said he, "read these papers and let me know what you think about them."

I did so, after which I told him if he wished to unite with the Masonic lodge, or any other lodge, he could do so on his own responsibility. I should give the sham concern as wide a birth as possible.

Said he: "That is just what we say," meaning himself and the other man, who had escaped the snare.

"This is the most important decision you ever made. The pagan sun worship of the lodge is no longer a secret. Among the last of seceders were some—ministers of the Gospel and others, all honorable, God-fearing and intelligent men—who made affidavits to the genuineness of the expositions. Its entrenchments have been punctured, until all who desire to do so, may become familiar with its heathen mythology without going through its degrading initiation ceremonies, by which you sign a compact, which only the death of you can fill. Investigate this matter thoroughly, be brave and take a firm stand against it, in obedience to the will of God, and leave the result with him."

I gave him some more reading calculated to increase his antipathy to lodge government and practice; took my leave, with the promise to call as often as convenient.

To all who read the *Cynosure*, especially its lady readers, I would say, be persevering and courageous. If it were not for the moral and physical cowardice which this image power inspires, the ranks of the opposing party would swell to grand proportions. Those who would be ashamed to betray the least sign of fear on the battlefield of his country, when the balls are falling thick and fast around him; laying low, the comrades by his side, will unblushingly signify the most abject fear of this invisible foe, of every principle of justice and right. In the strength and confidence imparted by a consciousness of having Christ for a co-worker, let us wield the "sword of the Spirit" in combatting this fearfully constructed organization with unfaltering trust in God, with whom all things are possible.

East Saginaw, Mich.

WHAT THE PAPERS SAY.

What Mr. Powderly has done to build up the order of the Knights of Labor has been more than balanced, we think, by what Martin Irons has done to break it down. Probably it will ultimately be found the best policy for each laborer to be his own knight. In that case the worthy knights would rise to the positions they deserve, unencumbered with a load of rules, orders and assessments, by leaders, perhaps less wise and worthy than themselves. Every Knight of Labor should read the examination of Martin Irons, which will be found in this sheet.—*Weekly Witness.*

When every laborer "shall be his own knight," and there is free competition in both labor and capital, there will be far greater business prosperity and better rewards for labor.

"America may boast of putting down the monstrous system of boycotting, which the British Government was unable to do in Ireland, where it originated. The walking-delegates, a dozen of whom loafed for many days round a poor little woman's cake and pie bakery to prevent all people from dealing with her, will walk no more on such business. The Bakers' Union of this city employed them, as did many others, to do such work, and assessed the orders and unions to pay all such expenses, and they tamely submitted to be taxed. The picket delegates who watched if any man would dare to drive a street-car, and if he did, batter him with stones, may recline on their laurels. They will no more smash car windows or break the heads of men who have a perfect right to run those cars if they choose."—*Weekly Witness.*

Perhaps not. But let us not boast until we are out of the woods. The same organizations that instituted the strikes and boycotts still exist. They still declare the same purpose of controlling the labor market in their interests, and to this end have provided for the inauguration of strikes and boycotts whenever they may think themselves aggrieved. They still claim and exercise the same secret despotic and irresponsible power, and they still order their members to do unlawful acts. We are not out of danger, nor shall be, until these organizations are either suppressed or radically changed in character.

The *Nation* says: It is evident to even the most careless political observer that the temperance movement, which has for several years played so important a part in the politics of certain Western States, is spreading with great rapidity to nearly all parts of the Union. Its growth in New York and New Jersey during the past winter has been especially noticeable, and it is safe to say that it is causing the Republican managers in both States more uneasiness than anything else.

Speaking of those who wish to vote for a *principle* it says: That the temperance question furnishes such a principle, no body can deny. The increase of the liquor-selling evil is so alarming that no man who is interested in sobriety, and order, and good government can fail to be made serious by it. It confronts him on every street-corner in all our cities, and makes him inclined to cast his vote with any party which will make an honest effort to mitigate or even to suppress it altogether. Therein lies the second and greatest cause of the present temperance movement. The truth, too, of the prohibition party's charge, that neither of the regular parties can be trusted to grapple with this evil, cannot be gainsaid. The Democratic party, indeed, makes no pretensions of such purpose. The Republican pretensions are worthless, because there is no sincerity behind them.

THE ORDERING OF STRIKES.

One of the principles of the labor associations, known as the Knights of Labor, consists in the fact that the individual members thereof are practically subject to some *official* authority that determines for them whether they shall strike or not, and if they do strike, how long it shall continue, and upon what terms it shall be discontinued. This authority may be that of an executive committee, or it may be vested in a single person, or it may be that of the association to which one belongs. The ordinary members are expected to do, and, indeed, pledged to do, just what they are directed to do, without any exercise of their own judgment in the matter, and without reference to the consequences, either to themselves or to others. They are ordered to strike, and that is enough.

"We don't know why we are on a strike, except that we were ordered to strike," is the answer which a striker recently gave to the Congressional committee appointed to investigate the labor question. This answer covers the case of the great mass of the workingmen who engage in strikes. They strike because they are ordered to do so, even when they do not believe in the necessity or wisdom of such action, and can not obey the order without serious injury to themselves. There is a sense in which they dare not do otherwise. Not to obey the order would expose the individual to some species of penalty. He belongs to a secret society that demands his obedience, and, if he refused to obey, would violate a fundamental rule of membership, and would not be a good and faithful Knight of Labor. He might be expelled from the association, and would be sure to provoke the indignation and hostility of his associates in the society, and might subject himself to violence at their hands.

The mere statement of the case shows at a glance that the workmen who place themselves in this position dispossess themselves of a most important right—namely, the right of free and unrestrained self-control in respect to their own labor. As to what it is best for them to do, and as to what they shall do, they subject their own judgment and discretion to the arbitrary dictation of others, and virtually enslave themselves. If the position were forced upon them they would denounce it as a species of slavery, totally inconsistent with their right of free contract, which includes the right of work for any one who chooses to hire them, and upon such terms as may be mutually agreed upon. If the position were not self-imposed, it would be an outrage upon the rights of the workingman, not remotely unlike the outrage of Negro slavery in this country in other days.

We do not believe that any workingman will, in the long run, and on the whole, find himself a gainer by this voluntary surrender of his individual rights to any labor organization, or to any officer or officers appointed thereby to take charge of his interests. He has, and can have, no assurance that the organization or its officers will judge for him more wisely than he can judge for himself. He best understands his own situation, his owns wants, and what it is best for him to do. No other man has so deep an interest in his situation as he himself has, or will be likely to think so carefully on the question whether he shall quit the work of his employer or not, and then take the consequences in the loss of wages and in the difficulties of being re-employed. It costs the workingman something to be a Knight of Labor. He has to pay an admission fee as well as certain dues from time to time, in order to raise funds for the purposes of the organization. We are of the opinion that the fundamental principle upon which strikes, under the management and control of labor organizations, usually proceed, involves a surrender of individual liberty which no one can safely make, and hence, which no one should make. Every workingman had better retain and exercise for himself the right of free contract in respect to his own labor, and keep clear of any labor organization that requires the surrender of this right. Such is the practical judgment of the great mass of the wage-earners of this country, as shown be the fact that it is only a mere fragment of them that has ever had anything to do with labor unions.

The general fact which confronts the workingmen of this country, is that strikes, inaugurated and managed by such unions, have in most cases failed to improve their condition, and have also entailed enormous losses upon the strikers, for which they have received no adequate compensation in the way of benefits, while they have, in numerous cases, led to the commission of crime. This, we say, is the general fact, and it shows something essentially false and erroneous in the whole striking theory as applied by labor organizations. A remedy that works so poorly, so inadequately and so often disasterously

to the real interests of labor ought not to be considered the sovereign panecea for all the ills to which labor is exposed. It furnishes no solution of the labor problem, since it entails more evils than it removes. If workingmen expect to solve this problem by strikes, then they will, if they try the experiment, find themselves mistaken. The facts, so far as the experiment has been tried, are against this theory.—*Independent.*

THE SECRET EMPIRE.

THE KNIGHTS OF PYTHIAS.

The following statements taken from the *Knights of Pythias Journal* show the condition of that order in Ohio: "Number of members January 1, 1885, 12,656; initiated during the year, 1,829; admitted by card, 145; reinstated, 204; total additions, 2,178; total, 14,734. Deductions: withdrawn, 183; suspended, 1,197; deceased, 72; total deductions, 1,452. Membership December 31, 1885, 13,282; net increase for 1885, 726. Financial condition: total receipt, $101,323.13; paid for the relief of brothers, widowed families, and burying the dead, $23,101.72; number of brothers relieved, 881; number of widowed families relieved, 41."

It will be noticed, first, that like Masonry, the actual increase of the order is very small in proportion to the number of initiations. The great majority of those who are lured by curiosity or greed to unite with the lodge soon discover their mistake, so that the increase is not large.

Second, like Freemasonry the amount paid for relief bears but a meager proportion to the amount received: less than twenty-five per cent of the amount paid. There is not a Christian organization of any sort, Catholic or Protestant, that does not do vastly better than this.

RED MEN.

There are three tribes in Atlanta—the Comanches, the Cherokees and the Mohawks—all of which are composed of good, live and wide-awake men, and have a large membership. The Great Council met at Atlanta on the 11th of this moon. The Great Incohonee was present and was enthusiastically received. A grand parade was held in the morning, which was a great success, and which the daily papers of the city claim made a good impression on the pale faces who witnessed it, and will induce many to become adopted into the Order. Rev. Bro. Lee introduced the Great Incohonee to the meeting preceeding the kindling of the Great Council fire, to which the Great Incohonee fittingly responded. The Great Sachem, Senior and Junior Sagamores and others also spoke. The Great Council kindled its fire with the following chiefs present:—

Great Prophet, W. H. Hafer, No. 6, Atlanta. Great Sachem, James Humphries, No. 9, Augusta. Great Senior Sagamore, T. D. Bell, No. 1, Atlanta. Great Junior Sagamore, L. D. Duval, No. 9, Augusta. Great Chief of Records, Jacob Emmel, No. 1, Atlanta. Great Keeper of Wampum, W. J. Fletcher, No. 1, Atlanta. Great Sannap, S. C. Griffin, No. 9, Augusta. Great Mishinewa, L. G. Kirby, No. 6, Augusta. Great Guard of Wigwam, M. Kapham, No. 9 Augusta. Great Guard of Forest, L. S. Morris, No. 1, Atlanta.—*Wampum Belt.*

THE RED AMERICAN WORKMEN'S ASSOCIATION.

A late authoritative dispatch from Seattle, W. T., reads as follows: The United States Grand Jury has found indictments against ten leaders of the recent anti-Chinese riots in this city. The Jury's report, which was submitted recently, is an extraordinary document. It alleges that evidence has been laid before the Grand Jury sufficient to convince them that there exists throughout the country a treasonable organization known as the "Red American International Workingmen's Association." This organization is described at great length. Among other things the report says: "This association, with all its branches, is essentially anarchical in theory and practice. The main articles in its creed are

ARSON, ROBBERY AND MURDER.

Its proclaimed purpose is the overthrow of our government, and the erection upon its ruins of a so-called socialistic commonwealth. The policy pursued by this association is to secure control of all labor organizations and particularly of Knights of Labor; to see to it that the officers of all labor organizations are chosen from the scientific Socialists; to employ every means to produce discontent among the people, and to stir up on all occasions and at all such times as much strife and agitation as possible.

"More than a year ago the Pacific Coast was selected as the most favorable ground on which to start a movement for the subversion of the government. Last fall branches of this organization were established at Seattle, Tacoma, Olympia, and other points on Puget Sound. The agitation of

THE CHINESE QUESTION

was to be made at once the pretext and cover for the treasonable operations of the band of scientific Socialists. The labor organizations were, although unknown to the main body of members, systematically worked to promote the treasonable objects and purposes of the scientific societies. All the disturbances and outrages on Puget Sound for the last six months, arising nominally from the agitation of the Chinese question, were really fomented, incited, guided, and produced by this infamous association, whose real aims and designs have been studiously kept from the knowledge of the real workingmen of labor organizations.

"The scientific Socialists of the 'Red American International Workingmen's Association' are, as shown by unmistakable evidence before us, secretly instructing their deluded, ignorant, and brutalized followers in the means of

PRACTICALLY APPLYING DYNAMITE;

how to seize armories and military stores; how to prevent the departure of troops from concentrating points; how to preserve order in centers of insurrections; how to imprison and destroy men of property and influence.

"To accomplish this end this association instructs its members to be particularly active in labor organizations. This red-handed body of assassins has settled upon our portion of the Union as the first point of attack. They say in their secret circulars: 'The Pacific Coast particularly, by reason of its peculiar population, its natural wealth, its position, is such that a few determined men could isolate it from the balance of the world for months of time, and the agitation already started over its whole area is peculiarly fitted to be the first to lead off in the active work when the time for that work shall come.'"

BLOODSHED IN IRELAND.

RIOTS AT BELFAST AND LURGAN.

A mob of Orangemen made an attack last night upon a tavern kept by a Catholic named Duffy. The police were promptly on the scene and, after a stubborn contest, during which they used their carbines, drove the mob away in disorder. The rioters reassembled with increased strength and again attacked Duffy's, this time overpowering the police and driving them from the place. In the first assault Chief of Police Carr was wounded. He was carried away and now lies in a critical condition. When the Orangemen returned to the fight they were accompanied a large number of factory girls, who goaded or shamed the men on to battle and formed a most dangerous element.

When the officers abandoned Duffy's the mob at once took complete possession of the tavern and it was thoroughly sacked. All the taps and spiggots were set running, and everybody was invited to help himself according to his taste. All the barrels of liquor found in stock were carried into the street, lifted up high and let fall until they broke and liberated their contents. All the furniture was carried out, piled in the center of the roadway, and burned in a bonfire to furnish the rioters with light during their debauch. Men, youths, and girls drank until they fell helpless in the gutters, the girls acting with greater fury during the earlier stages of the orgy than the men. The noise, the profanity, and the disorder were terrible.

The mob ended its work here by firing the tavern itself, and it burned to the ground. Then the stronger men, who had become infuriated and not overpowered by their potations, ran through the streets, wrecking and pillaging wherever they went and increasing their following the further they proceeded. These rioters after awhile congregated around the police station and stoned the place until they were tired. They then marched down to another tavern. The police hastened thither in advance and attempted to protect the property, but they were overpowered and driven away. The mob, left in possession, treated the tavern as they had treated Duffy's—turned on all the taps, broke the full barrels in the street, made a bonfire of the furniture, and finally set fire to the building.

The police returned and this time got the better for a time of the mob, whose ranks were depleted by the scores who had fallen away in drunkenness, and extinguished the flames before they could gain control of the structure. But the officers were unable to drive the rioters from the locality, and they remained and dominated it until morning. During the rowdyism of the night Mr. Gladstone and Mr. Parnell were both burned in effigy, and a dummy corpse labeled "home rule" was cremated.

Two men named Hart and Mason were arrested today for the murder of Thomas Gallagher, who was shot dead last night during the riot at Lurgan. Gallagher was a well-known local simpleton. He waved an Orange sash in the face of a home rule mob during an incessant fire between that mob and its Orange enemies. During the riot the situation at one time became so desperate that Mr. Mathers, a local Orange leader, publicly declared that unless the authorities did their duty he and a thousand armed Orangemen would take charge of the town. Mathers was on the point of carrying out his threat when the military appeared.

An infernal machine, consisting of a jar filled with a black substance and some clock-work, was thrown last night against the door of a Protestant house in Lurgan and exploded in the doorway. Arthur and Andrew Donelly, leading Catholic merchants, have been arrested at Lurgan on the charge of firing from their windows. A mob wanted to lynch the prisoners and stoned the police. It was finally dispersed at the point of the bayonet. The magistrates ordered that all taverns be closed at 6 P. M. Shop-keepers also closed their shops at the same hour. The managers of a number of factories have called upon the police to keep order between Catholics and Orangemen. Troops are arriving at Lurgan.

There was a little stone-throwing in Lurgan today, but otherwise the town has been quiet. A number of police were so badly injured last night that they are yet in the hospital. Twenty rioters are now under arrest. The coroner's jury found that Gallagher died from the effects of gunshot wounds, and censured the authorities for not having sufficient police to preserve order.

The rioting was renewed here this evening and the riot act was again read. The mob increased in size and began throwing stones at the police. The latter fired, killing four persons, one of whom was a bar-maid, who was looking out of a tavern window at the fighting. The mob returned the fire and a brisk fusillade was kept up for twenty minutes. Soldiers are now parading the streets to assist the police in case of necessity. The mob drove a force of 150 policemen into the barracks and then attacked the buildings, firing revolvers and throwing stones at the doors and windows. The police fired, killing five persons. Several Protestant clergymen tried to disperse the mob, but their efforts were unavailing. One of the persons killed was a widow with two children.

During the riots of yesterday 100 houses were wrecked in Belfast. After sacking the hotels many Orangemen reeled through the streets shouting, "To h—l with the pope!" Twenty-five policemen were hurt. One hundred and fifty police left Dublin for this city to-day.

REFORM NEWS.

U. P. CHURCH AND TEMPERANCE.

The committee on temperance of the United Presbyterian church, at the meeting of the General Assembly at Hamilton, Ohio, reported as follows:

"The traffic in intoxicating drinks as a beverage brings good to no one, but its terrible effects are brought beneath its baneful influence. It is an outlaw, which is trying to ascend the throne of American politics, and by its insolence and wickedness bring both the state and national governments under its misrule. It then becomes the duty of Christians everywhere, with great unanimity, while differing in methods, to place a united front against this terrible system of iniquity and do all in their power to accomplish its overthrow. Hence, it is with no little joy that we witness the great awakening and recruiting in behalf of temperance in the ranks of the Christian army a willing people in this the day of Christ's power, coming up to the help of the Lord against the mighty for the suppression of this sinful traffic. Therefore, we recommend for adoption the following resolutions:

"1. The liquor traffic is forbidden by the word of God(Heb. 2:15) and is a barrier to the growth of the church, an enemy of the home and state, and its legitimate fruit is, and ever has been, oppressive taxs, wretched paupers, cruel mad men, wasted fortunes, ruined homes and lost souls.

"2. That the general and state government in licensing, taxing or taking revenue of the liquor traffc, becomes a party in the nefarious business, and is guilty of establishing or encouraging iniquity by law.

"3. That it is the duty of the dominant political

parties and of all in authority in civil government, to submit the prohibition of the liquor traffic to a vote of the people under their care, and not to bow before the Moloch of intemperance.

"4. That we unhesitatingly declare ourselves for prohibition of the liquor traffic, both state and national, and will labor by our counsels, our prayers and our votes as God gives us to see the right, for its speedy accomplishment.

"5. That in the rapid progress now being made, the cause of temperance, much credit is due to the progress and labors of the Woman's Christian Temperaance Union, and while not endorsing everything they do, notably their Sabbath meetings, we rejoice in the great and good work they are accomplishing, and bid them God speed.

"6. That the signs of the times in which we live indicate that the liquor traffic is the next great evil which the Lord of Hosts, in his great strength has arisen to destroy, and that a willing people in this the day of his power, are rapidly coming to his help, so we thank God and take courage.

"W. A. CAMPBELL, *Chairman.*"

KNIGHTS OF LABOR.

The following report was made and adopted by the General Assembly of the United Presbyterian church at its recent meeting at Hamilton, Ohio:

The Committee on Bills and Overtures, to which was referred the memorial of the Presbytery of Albany, find it impossible to report anything of a decided character in regard to those associations known as "Knights of Labor," and other kindred associations, because we have no adequate knowledge of their true character, or of the forms and extent of the obligations which are assumed at the time of initiation. There is, however, too much reason to believe that these associations require a surrender of personal liberty to act in accordance with the individual's own conscience of right and wrong, and hence are an entanglement and snare, which we earnestly counsel all our members to avoid. Your committee would have the assembly to direct all our sessions to carry out the rules of our church in dealing with any members who have joined, or who may be about to join, any of the associations in question, as they shall obtain such positive information as will enable them to act intelligently in the case. We recommend the adoption of the following:

Resolved, That we enjoin upon all our members to abstain from connection with any association which might lead to acts of violence, or to the invasion of the rights of property or interference with the liberty of men to engage in honest labor when and where and for whomsoever they may choose.

CORRESPONDENCE.

RAILROAD MONOPOLIES.

W. C. Coleman writes: "I think the *Cynosure* would do well to pay some attention to railroad and other monopolies. You must know that all railroads have watered their stock from two to six times the actual cost, and that every dollar paid as dividend or interest on such stock is that much taken from producer or consumer. Here in the West the railroads get over half of what we produce for carrying the products to market."

"SOVEREIGNTY."

EDITOR CYNOSURE:—In a recent article in the Detroit *Tribune*, "Oneida," whosoever he may be, undertakes, with more rhetoric than reason, to make his notions of "sovereignty" a basis for the defence of the liquor business, as Jeff Davis prostituted it to the aid of the South in maintaining the right to defend and perpetuate the inhuman system of slavery. Only a part of my reply to "Oneida" was published in the *Tribune* as follows:

Editor Tribune:—In a recent issue of your paper a writer under the nom de plume of "Oneida" says: "The prohibition problem is one that it would seem to be necessary to have precipitated upon the public mind at regular intervals." Yes, sir—just so long as the government legalizes the pauper, and crime and misery-breeding traffic in intoxicating drinks, will the prohibition problem be precipitated upon the country! The millions of rum's murdered ghosts and women's wail of despair will haunt the people till they rise up in their might and abolish the accursed traffic! If the agitation of the subject is troublesome, *put away* the *cause* and the agitation will cease. There is "no peace to the wicked, saith my God."

"Oneida" next assumes the "general failure of prohibition,' and gives as a reason "its conflict with the spirit and theory of our government!" Strange assumptions these; neither of which is true.

1. You might as well tell us education is a failure because every community and everybody have not yet been educated! You might as well assume that science is a failure because it has not yet developed all the hidden resources of nature for the benefit of mankind, or that astronomy is a failure because it has not yet counted all the stars—ascertained their exact orbits, and measured their exact distances, etc. And why don't you assume that Christianity is a failure because it has not yet converted all peoples, and brought them under the benign sway of the Gospel? though it has converted, saved and blessed millions during its ownward march, and raised the nations up to a higher altitude of civilization.

Ths cause of prohibition has made, and is making steady, healthy, and, considering the satantic opposition arrayed against it, most wonderful progress and more wonderful the last year than ever before. In its onward march, it has, from time to time, so altered and modified the old license laws as to make them largely prohibitory already—forbidding the sale of liquor to Indians, minors, drunkards, and prohibiting its sale on election days, on Sundays, with other limitations, restrictions, etc. In fact the only thing that keeps the old barbarous license system on the statute books at all, is the prohibitory clauses it contains and the "blood-money' it brings into the treasury. In addition to this evidence of the steady progress of prohibition is the fact that several entire States have already adopted prohibition—Maine, Vermont, New Hampshire, Kansas, Iowa, and now Rhode Island, and others are nearly ready to wheel into line while four of these States have incorporated prohibition into their constitutions by large majorities, and hundreds of towns and counties, in many of the States, both north and south, have banished the vile business from their localities, and with most gratifying results.

2. And then to say prohibition is in confiict with the spirit and theory of our government is both absurd and ridiculous! Does he mean to say the government has a right to legalize such a debasing and demoralizing business in community, and yet has no right to abolish it? That it can establish an iniquitous and odious monopoly and yet cannot destroy it? That it can impose upon the people all the horrors and burdens of the liquor traffic and yet cannot protect them by abolishing it? Is it in con flict with the spirit and theory of our government to prohibit arson, theft, burglary, murder, gambling, counterfeiting, lotteries, bawdy houses, and even the sale of tainted meats, musty flour, etc., etc., and yet cannot prohibit the ten thousand-fold greater evil —the liquor traffic? The very idea of government, the very nature of government, pre-supposes and includes the idea of prohibition and penalties. Chief Justice Grier said: "The authority of a State is competent to prohibit this traffic, and should loss of 'revenue' accrue, the State would be the gainer a thousand-fold in the health, wealth and happiness of the people." GEO. W. CLARK.

THE LABOR QUESTION.

An extract from a letter written the *Industrial Journal*, Bangor, Me.

I have read with pleasure and pride the manner and force thrown into the discussion of the labor question in your paper. You have very ably and very justly arraigned the cause of mischief and fixed the responsibility, giving not a few suggestions as to timely remedies. This is commendable, though you are less entitled to courage than you would have been had your paper not been strictly identified with the manufacturer; yet the intelligent manner in which you have handled the questions of strikes and boycotts will win for you at a sober day the patronage of those who have been the advocates of those uncivilized inventions.

If you please, Mr. Editor, I would remind you of one mistake that you and all other papers,so far as I have read, make in speaking of the origin of "boycotting." It originated long before the ostracizing of Mr. Boycott, of Ireland. It is one of the ingenous devises of "*Free*" Masonry. It has been a thousand times enforced by the craft of that brotherhood to the destruction of its victims, but so clandestine has been its usual edicts that, like a baffling disease, 'twas not discoverable even in *post mortem.* You may be a Freemason, but if not, you need not be ignorant of the obligations binding to the death its initiated, who swear to destroy in business for certain causes of offence, and life for certain other causes, all of which is the secret boast of many a Mason that the "*traitor has got his desserts.*" The latter day boycotting has the improved feature that its enforcement is open and its boast not a secret. This would be interesting reading if any paper dared publish it, but its truth forbids a mention that would incur the displeasue of the Imperial Wincer. E. H. C.

MASONIC RELIGION.

UNIONDALE, Ind., June 3, 1886.

EDITOR CYNOSURE:—Would you please answer the following questions, and fully explain them, through the columns of your paper: Does Masonry recognize Christ by name? Can any person pray in the name of Christ in any lodge without violating his Masonic obligations? I am an Antimason, but am not fully able to explain these points. Cannot give the reasons why; would be glad for a full explanation, etc. Have you any Jewish lodges in your city? State how many Wishing you success, yours truly,

F. W. WILSON.

ANS.—It should be remembered that there are seventeen rites, including more than three hundred degrees, that are called Masonry, and that are practiced to some extent in America, but that Masonry proper, the system that constitutes the basis of all the degrees, and which include in their lodges all Masons of all kinds, consists of three degrees: the Entered Apprentice, the Fellow-Craft and the Master Mason. All the Grand Lodges represent these degrees only. Now, in none of these degrees is there any mention of Christ. They claim (falsely) to anti-date Christianity, and that for this reason they could not recognize Christ. The only part of the ritual that is regarded as an allusion to Christ is in the third degree, whereby "the strong grip of the lion's paw" the candidate, who is presumed to have laid fourteen days in the grave, is pretended to be raised from the dead. If it is an allusion to him whose voice shall raise the dead, it is a most blasphemous caricature of the Lion of the Tribe of Judah. The prayers and Scripture readings in those degrees make no mention of Christ, though they quote from the New Testament Scriptures. Next to these in order and importance are the four degrees of the Chapter: The Mark Master, the Past Master, the Most Excellent Master, and the Royal Arch. These, like the preceding, make no mention or necessary allusion to Christ. On the contrary, they, in their Scripture readings, purposely take out the name of Christ from those passages which occur in the ritual.

In the Mark Master's degree there is a quotation from 1 Pet. 2: 1–7, and in the fifth verse the words "by Jesus Christ" are omitted. In the sixth verse, "He that believeth on him shall not be confounded," is changed so as to read "shall make haste to pass it over." In the seventh verse, "Unto you therefore which believe he is precious," is made to read "Unto you therefore which believe it is an honor." In the Royal Arch degree there is a quotation from 2 Thess. 3: 6–16. In the sixth verse, which commences "Now we command you, brethren, in the name of our Lord Jesus Christ," the words "in the name of our Lord Jesus Christ" are omitted, and in the twelfth verse the words "by our Lord Jesus Christ" are left out, and in both cases the passages are quoted as though they were entire. Indeed, Dr. A. G. Mackey says: "These passages are quoted with slight but necessary alterations." To the Christian, such alterations are neither slight nor necessary.

2. Can anyone pray in the name of Christ in the lodge? To the law and to the testimony, for the question is not what may have been possibly practiced, but rather, what does Masonic law require? In the synopsis of Masonic law, as given by Robt. Morris, Past Grand Master of Kentucky, it is distinctly declared, first, that "The meeting of Masonic lodge is strictly a religious ceremony." Second, that "No lodge or Masonic assembly can be regularly opened or closed without prayer." Third, that "So broad is the religion of Masonry that the Christian, the Jew and the Mohammedan may, and do, harmoniously combine with the Buddhist, the Parsee, the Confucian, and the believer in deity under every form." Fourth. "Prayer in Masonic lodges should be of a general character, containing nothing offensive to any class of conscientious brethren. In theory, the whole world of Masons is supposed to be present at every meeting of every lodge, and the instruction, moral and religious, should be directed accordingly." (Webb's Monitor, by Robt. Morris, pp. 284, 285). As Jews, Mohammedans and Pagans would be offended by any mention of Christ as a Divine Being, his name must be omitted.

Dr. A. G. Mackey in his Masonic Lexicon, Art. Religion, says, "The religion of Masonry is pure theism (deism) on which the Mason may engraft his views, but *not permitted to introduce them into a lodge.*"

Whether there are any lodges in this city composed wholly of Jews we cannot say, but have been informed that there are some in which nearly,

if not quite, all the members are Jews. Of the more than thirty thousand Jews in this city, a large percentage of them are Masons, and some of them have been masters of lodges.

It should be added that the Knights Templar degree of the York Rite claims to be Christian, and in that respect differs from universal Masonry. Knights Templar are all members of lodges and chapters. In these degrees they ignore Christ, but in the Knights Templar degree connect it with ceremonies and obligations that are blasphemously wicked, such as drinking wine from a human skull (a sort of devils communion), and invoking two-fold damnation if the initiate shall violate his obligation as a Knight.

If our brother will read "Finney on Masonry," or "Freemasonry Illustrated," he can learn all the essential facts in reference to the system.

THE REFORMED PRESBYTERIAN CHURCH AND THE LODGE.

ROCHESTER, N. Y., June.

EDITOR CYNOSURE:—The Covenanters have been in session at their annual synod here since last Wednesday. There are delegates from nearly all the congregations reaching from New Brunswick to California. The work of the church in all its departments is in a flourishing condition. Last evening the synod resolved itself into a committee of the whole to complete the endowment of Geneva College. John Hunter, of Sterling, N. Y., offered $25,000 on condition that the present endowment be increased to $100,000. To do this it was necessary to raise only $7,000. In half an hour subscriptions were received aggregating $11,000, some of the ministers present giving $500, and Walter T. Miller, of New York, giving $5,000. This places the college on a comfortable financial basis, and ensures its permanent usefulness.

A life-sized portrait of the late Dr. J. R. W. Sloane, draped in mourning, is placed at the front. He was present at our last meeting and is sadly missed. A telegram was read yesterday announcing the death, on Wednesday, of Rev. J. C. Boyd, of Utica, Ohio. He was an earnest worker in every field of reform.

The synod holds two sessions a day, and one each evening, the evening session being devoted to the discussion of reform questions.

Yesterday forenoon was spent in discussing the secret society question. Some of the brethren were very much aroused by the statement made by one of the pastors, that in some of the Covenanter congregations members of secret societies were beginning to creep in. One case was reported of a member of the church, who, when dying, was heard in moments of delirium repeating parts of the Masonic ritual. I have received the fifty copies of the *Cynosure* you sent, and am trying to get the brethren who do not take it to subscribe. It is a noticeable fact that all our earnest national reform workers are *Cynosure* readers. A man cannot be alive on the national reform issue and be indifferent on the anti-secret question.

I had the pleasure of serving on the committee to report on the question of secret societies. The following is a copy of our report which was adopted by the synod and published in the Rochester papers:

"Speculative Freemasonry originated at Appletree Tavern, London, in 1717. The idea is borrowed from the heathen. Secret societies have existed in all lands in connection with the worship of false gods. The immediate parentage of Freemasonry was the guilds of operative Masons in the middle ages, their object being to control architecture, like the present trades' unions. They are necessarily of selfish character, and charity is the veil to hide the real end. The principal feature of secret societies is the oath or promise of perpetual concealment, and often with terrible penalties annexed. The penalties have been understood by the lodges themselves to be literal, and to forfeit life and character and property. Foul murders and implacable persecutions have followed the attempts of good men to free conscience from lodge tyranny. All religions and no religions meet together and hold fraternal and religious intercourse in the lodge, Jew, infidel and heathen meet upon a common level and depart upon the square and pretend to worship a supposed being, called the Great Architect. These secret societies are, many of them, in their principles, essentially despotic, as their own authorities affirm. The so-called benevolent societies provide and hold in readiness the machinery, which bad men use for the destruction of life and property. Socialists employ them for revolutionary purposes, and conspiracy and plotting in secret have filled the world with horror and alarm. They hinder the freedom of manufactnre and commerce, and force trade into channels injurious to the public. What shall be the attitude of the church toward secretism? Our testimony is plain and explicit against it, and our members are forbidden, under pain of expulsion from the church, from joining any secret society. Christians should have 'no fellowship with the unfruitful works of darkness.' We rejoice in the efforts of the National Christian Association, opposed to secret societies, and our members should stand in the front ranks of this movement. What shall the end be? God will probably make the secret fraternities mutually self-destructive. 'The wicked is snared by the work of his own hands.' Secret societies are rapidly increasing. They conflict with each other's interests. There may be an explosion. The field will be cleared, and God will raise up a reformed church in a free and Christian state."

M. A. GAULT.

FAITHFUL TESTIMONY.

EDITOR CHRISTIAN CYNOSURE:—This place (McCook, Neb.,) is ruled by the saloon and the secret lodges, and the churches and ministers are their defenders, especially the latter.

I took the opportunity at a prayer-meeting to read from the fifth chapter of Matthew, and when I read the passage, "Let your light shine before men," etc., I commented on the same by asking how could the lodge let their light shine, if they had any, behind curtained windows and tyled doors, etc. On the next Sabbath the pastor, W. S. Wheeler, in his discourse, brought up the subject in a very peculiar way, but in a manner to please the secret men. He said that baptism was a seal or a sign. So had the G. A. R. and Masons a sign of recognition or grip, and did not refer to it again until in class meeting, when I thought it was my time to ask the divine a few questions. I first (after giving my experience) asked him what God's appointed rite of baptism had to do with man's inventions, the secret lodges? He admitted that there was no relation between them, but had simply stated that baptism was a sign or seal, and that the G. A. R. and the Masons had their signs and grips. I then asked him what he thought about secret societies, and he thought there was no harm in them. His father, he said, was a Royal Arch Mason, and our presiding elder, P. C. Johnson, was a Mason, and that here was not a grander man on earth. I then told him that men who had belonged to the Masons, ect., did not all speak in praise of the order, as I knew a minister of the Central Illinois Conference, who told me, when asked about Masonry, that he used to be a Mason, but he had not been in a lodge for twelve or fifteen years, and he said that it was not a proper place for a minister or any other man. The pastor at this point stopped further discussion by dismissing the class. One woman said to me after dismissal, "Bro. Norval, I think more of you than ever." I inquired why, and she said, "Because you came out against secret societies, but it is not popular out here." I told her that I knew that, but I said that is not the question, is it right, and what is duty is the question of the hour. You see by this and other instances I might mention that the church and the ministry are blind watchmen giving uncertain sound for battle, and that God and righteousness have their witnesses. Yours for true righteousness,

W. O. NORVAL.

COMMENDATORY.

ORANGEBURG, S. C., May 31, 1886.

Your favor of 26th inst. was duly received. *Christian Cynosure* is a valuable paper, and as such it will bring new and fresh thoughts to every Christian that reads it. A great help to the minister of the Word.

I thank the friend kindly who has seen fit to send me *Christian Cynosure* for the space of eight months. After the expiration of the eight months which I am to receive the paper, I will try, if possible, to subscribe for it regularly, and help to spread the same here. Very truly,

J. L. GRICE,
Pastor First Cong'l Church.

PITH AND POINT.

Rev. R. Cervine, Lutheran pastor, writes: "You know the standpoint of the Scandinavian Augustinian Synod on the question of secrecy: As these secret society men are not admitted, and will be excluded from our congregations, they take revenge by a kind of boycotting. I met a friend the other day who related that being in Chicago a while ago, he spoke to a Swede, formerly a member in good standing in Rev. Ewald's church, and asked him to accompany him to some of our Lutheran churches, he having left the church for the lodge of the Knights of Labor. He replied, "No, sir, our society will not admit any of its members to be present in any church of that Synod, but for the Methodists, Waldensenians (now called the Mission Bund) we may." *You see it.*

At the burial of Hon P. A. Cable, at Rock Island, the faculty and students of the Augustinian College Seminary were present, and were given an eminent place in the funeral procession. According to the special wish of the family of the deceased, a Swedish funeral hymn was sung at the house by the students' choir (at the cemetery a Latin cantacle). The members of secret societies were present, of course, but were not admitted in their paraphernalia, but must attend as individuals the same as other men.

W. W. Alles, of Sheldon, Vernon county, Mo., has been a member of the Brotherhood of Engineers and Firemen, but on his giving his heart fully to God, he gave it up, and, together with his wife, are preaching the Gospel and bearing testimony against all secret societies. He says, "Our salary is stripes and abuse." He mentions a presiding elder in the M. E. church who was chaplain of the Masonic Grand Lodge of Missouri, but says that all who have professed holiness have renounced secrecy. He wishes that any who have tracts on the secrecy question would send them, and they will distribute them as far as possible, and that the county of Vernon is greatly given over to Freemasonry and whisky.

BIBLE LESSON.

Review the main facts in the life of the Apostle John, and the book of John.

SUBJECT,—THE REDEEMER OF THE WORLD.

I. HIS NATURE (Lessons 1, 11, 12). The Word of God; the Creator of all things; God himself, yet with a distinction from God; Light; Life; Living water; Messiah; the Son of man; full of grace and truth.

COMFORTS AND HELPS. From having such a Being for our Redeemer and Saviour and Friend; from such a manifestation of God; from the message he brings; from his work for men; from his divine and human nature.

II. THE BEGINNINGS OF HIS KINGDOM (Lessons 2, 3, 4). *His first disciples.* Small beginnings leading to great results; five or six disciples grown to many millions. *His first miracle.* Illustrating his transforming power over the world. *His first teaching.* The great doctrine of the new heart, which lies at the beginning of every Christian life.

III. MIRACLES (Lessons 3, 7, 8, 9). Teach the bearing of each upon the great work of Christ. (1) His transforming power over common things and common lives. (2) His power to aid in times of sickness and trouble, of which the world is full. (3) His making earthly troubles and relief from them the means of spiritual life and health. (4) His supplying the many needs of the soul,—the bread and the fountain of life.

IV. TEACHINGS (Lessons 4, 5, 6, 10, 11, 12). Several of the great principles of the kingdom of God are taught in these lessons. We cannot go into detail, but can impress the great truths upon the memories of the class. (1) The new birth. (2) Christ the source of supply for every need. (3) True worship of God. (4) Jesus the bread of life. (5) The gift of the Holy Spirit. (6) Freedom by the truth.

NOTES ON THE REVIEW.

In connection with the life and teachings of the Saviour, we should not fail to mention his emphatic condemnation of the system of organized secrecy, so prevalent at this day.

1. In his example. He was the Light of the world. They that follow him walk not in darkness, but have the light of life (John 8:12). He declared to the Jewish Sanhedrim that he ever spake openly among them, and in secret had he said nothing (John 18: 20). It may be safely assumed as a fundamental law that just in proportion as men become Christlike they become simple-hearted and sincere, and occasions for concealments diminish (2 Cor. 1: 12). So just in proportion as they diverge from the example of Christ do they assume that cunning craftiness by which men lie in wait to deceive (Eph. 4: 14).

2. The command of Christ, (he forbade the taking of oaths Matt. 5: 24.) "Let your light so shine before men that they may see your good works and glorify your Father in heaven". Matt. 5: 16. If there is any "good work" in the lodge, it should be "before men," that the glory may be given to God, and if in the hidden arcanum of secrecy there is important truth, the world has a right to know it, and no one has a right to conceal it.

3. The declaration of Christ that secrecy is evidence of sin. He says men loved darkness (secrecy) rather than light, because their deeds were evil. "He that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved; but he that doeth truth cometh to the light that his deeds should be made manifest, that they are wrought in God." John 3: 19–21.

4. His command to his disciples to publish the most hidden things they had received. "There is nothing covered that shall not be revealed, and hid that shall not be made known. What I tell you in darkness, that speak ye in the light; and what ye have heard in the ear, that publish ye on the housetops." Matt. 10: 26, 27.

5. The command of the apostles, (1) not to be "Yoked together with unbelievers," who make up the great mass of the secret orders, 2 Cor. 6: 14–18, and (2) to "Have no fellowship with the unfruitful works of darkness, but rather reprove them. Eph. 5: 11.

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HON. THURLOW WEED ON THE MORGAN ABDUCTION.

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In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

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AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile hands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency.

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
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College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
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Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constahleville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Morengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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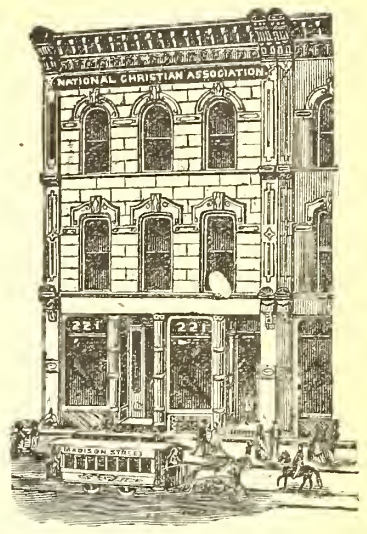
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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY JUNE 17, 1886

MR. KELLOGG writes from Denver that every paper in that city inserted a notice of a meeting of pastors, and others opposed to the lodge, for prayer and consultation, and if possible, to establish a meeting or monthly concert in the interest of the reform. Mr. Kellogg has spoken in two of the Denver churches, and in one he was followed by Rev. Dr. Bliss, (Congregationalist) who gave a powerful speech. Mr. Kellogg speaks of Dr. Bliss in the highest terms, and thinks the prospects of the cause in Denver highly encouraging. In the next *Cynosure* we expect him to be here, speaking for himself.

REV. AUSTIN WILLEY'S BOOK.—We hope our readers read, or if not, will turn back and read our notice of this excellent book. Our types, unfortunately, made us say ex-Senator *Blaine* iustead of *Blair*, warmly endorsed Mr. Willey's volume. It was Senator *Blair*, not *Blaine*.

We also omitted to say that the price of Willey's book is $2; to ministers, $1.75. It is to be had of Brown Thurston, Portland, Me.; N. Tibbals & Son, New York. E. G. Goodrich, Ohio; H. H. West, Milwaukee. D. D. McDill, St. Paul. Treasurer Phillips *may* arrange for a depository at 221 W. Madison street, Chicago.

REV. H. WOODSMALL, of Memphis, Tenn., addressed the Society of Inquiry in Wheaton College on Sabbath evening last on his work in the South, which work has been in seven or eight States, beginning in South Carolina and including the darkest portions of the South along the lower Mississippi counties where the negroes "*Most do congregate.*"

In many of the counties the negroes now hold the offices, and our children and children's children must live under laws made by the votes of men who now cannot read their votes or their Bibles.

Prof. Woodsmall practiced law six or eight years in Indiana: was drawn, like St John of the same State, into seven degrees of Masonry; went South while the battle smoke of the rebellion was still lingering among guerrillas and Kuklux. He has worked thirteen years in those States, during which years he has voted but twice, though in Indiana he was a candidate for the State Senate on the Republican side in Democratic counties, and his friends were for putting him in Congress.

When we sent Mr. Hinman South, Prof. Woodsmall took him by the hand and lodged him for some weeks "courteously."

Mr. Woodsmall is but forty-five years of age, and has a clearer, better understanding of the colored people and their relation to our national destiny than any man whom the *Cynosure* has met.

ORANGE MASONRY.

Read in this number the bloody mob in Ireland, burning Gladstone and Parnell in effigy, and re-enacting Knights of Labor scenes; the Haymarket bomb murders in Chicago, with ten-fold horrors added.

Orangeism, named from William III. of England, Prince of Orange, who fought the battle of Boyne Water, in the revolution of 1688, like our Know-nothingism, it was Masonry, undertaking to establish Protestantism and suppress Popery. At first Orangemen were rude and illiterate Irishmen, who took the names of "Peep-of-Day Boys," "Defenders," etc., and finally became a branch of Masonry, with lodges, degrees, etc., etc., under a central government like that of the notorious London Grand Lodge at Appletree Tavern in 1717, in Covent Garden.

Its strictly Masonic character is proved by its spreading all over the British Empire, even where there were no Irishmen or Catholics. The first Orange lodge was founded in the village of Loughgall, County Armagh, Sept 21, 1795. The Appletree Tavern Grand Lodge, formed 73 years before, gave Orangeism its religious character, its cut-throat oaths, and devil-worship. The seal of the Orange Grand Lodge was transferred to London in 1821, and the Irish Grand Lodge was dissolved. The English went into it as they have into Masonry, to protect the government against the machinations of its lodges; as Orangeism was at first intensely anti-English, and the English went into it in self-defence. In all its devious shiftings of form and objects, like all its kindred, it has kept true to Powderly's "Secrecy" and "Obedience," and by its initiatory oaths, and worships, forms a false Protestantism, with a devil's ritual, and thus belongs to that army which is "The Image of the Beast." It adopted secrecy to honor Christ, who abhorred secrecy, and took on the forms, titles and gaudy shows of Popery to defeat the Pope!

Read, thoughtfully, the anti-Gladstone mob, in this number, and see if the actors in those scenes are not filled with the spirit of the god of the lodge who is "a liar and murderer from the beginning;" devil's worship, in short, hid under glowing hypocrisy.

VACATION NOTES.

DENVER, June 9, 1866.

DEAR CYNOSURE:—From Oakland to Salt Lake City; from beauty to ashes; from youth to decrepitude; from energy to stagnation; across deserts of alkali into those of ignorance, bigotry and superstition; such were my impressions after a day or two in the city of "Saints of the Latter Day;" and time only deepened and strengthened them. In how many ways do we read the character of a people: the low adobe houses with few attractions of grass plat and flower bed; the crude, barbaric wall about the offices of the church; the uncouth architecture of the immense buildings devoted to religion; the streets deep in dust, that sweep at times in flying, irritating clouds, while on either side rapid streams are wasting their energy and their usefulness—such are some of the marks quickly noted which betray the manner of life of the dominant class. But stand on a busy corner, or watch narrowly the thousands who pour the human tide out of the Tabernacle Sabbath afternoon, and you see in the faces—especially of the women—a story of ignorance, of credulity, of superstition, of bigotry, of suppressed affections, that fills you with amazement and with pity. Perhaps the contrast on coming from Oakland was the greatest possible. That home-suburb of San Francisco displays more fine-looking women than any city of its size in the world; in Salt Lake one seems to have fallen among a different race of men. I most emphatically and entirely dissent from the description of this Mormon people by some writers, who enlarge upon the industry and enterprise of the men, and glow with enthusiasm in portraying the beautiful forms of the women. Had such writers been suckled by Piute squaws, their exaggerations might be better understood. Four days, though spent with some industry of inquiry from people of all classes, from Governor Murray to hotel waiters and boot-blacks, Mormon and Gentile, is altogether too short a time to acquire an adequate knowledge of the Mormon system; but a further report of the facts I did gain must be deferred.

What glimpses of the summit of the Nevada range which flashed through the breaks in thirty-five miles of snow-sheds were fascinating and grand. Pine trees and snow banks, sharp peaks and dark gorges diverted the eye. Coming out into the plain country at Reno, that city brightened in the morning sun, more beautiful than ever. But to run out from the sterile plains north and west of Great Salt Lake under the shadow of the Wahsatch mountains is a yet more pleasing contrast; and then on to the Jordan valley, the Price river canon, the gloomy gorge of the Gunnison, and the stupendous barriers of adamant through which the Arkansas tears its way like a raging giant to the sea—it is a day's journey never to be forgotten. "I never want to take that terrible trip again," said a pursy and good-natured Philadelphian, whose pragmatic and unsentimental temper scorched rather than glowed among these majestic touches of the Creator's hand. Verily, the Denver and Rio Grande road has chosen the "crown of the continent" for its way, and one day in its pleasant cars is worth a journey from over the sea. Of its scenic wonders

> "'Twere worth ten years of common life,
> One glance at their array."

Denver is the *new* city. From nothing to 70,000 people in twenty-seven years is its record, and in that space no building could look old in this clear and elevated region. No weather stains mar the walls where the brick seem fresh from the kiln and the stone just cut out of the mountains. The sandstone and granite is remarkable for it soft and agreeable tones. Denver must some day be noted for its fine buildings, for rarely are cities so favored with building material. Already its city hall and court house are buildings of which Chicago might be proud; the government building is rising above the basement in solid proportions; while the finest spot on Capitol Hill has been selected and partly graded where the State will rear a noble pile. It is not a pleasant discovery to find these institutions and the whole city dominated by the lodge. Masons boast of their power over the churches as well as the public offices, and arrogantly claim that both depend upon their will. They seem not to boast in vain, for of the thirty-five or forty churches but two seem to be able to keep clear of secretism. Bro. Stamp, of the Free Methodist, and Bro. Johnson of one of the Lutheran churches, have kept their charges, at some expense of popularity, numbers and wealth. But several other churches have, under perhaps more trying circumstances, made some battle against the lodge enemy. The Swedish Lutheran, United Presbyterian and United Brethren churches are recognized in their opposition, though the Grand Army and Knights of Labor have encroached on their borders. Some of these pastors show a brave and noble spirit in the midst of trying circumstances. The young pastors Brandelle, of the Swedish Lutheran, and Stauffer, of the United Brethren, seem to me especially worthy of encouraging mention. Dr. T. E. Bliss is the sage and warrior of the reform here. One of the oldest pastors of the city, he has for fifteen years maintained an almost single-handed battle in the Congregational and Presbyterian churches. Eloquent and able as a preacher, and of wide and long experience as a pastor, he is elbowed aside by the lodge from the city pulpits, but is welcomed by a church a few miles in the country. By his aid and encouragement I was able to speak Sabbath evening in the United Presbyterian church, whose pastor, Rev. Mr. Rankins, is absent at the General Assembly meeting, and on Monday evening in the Swedish Lutheran church. At the latter, Dr. Bliss followed in a brief but powerful speech. As a result a meeting was called for this afternoon for conference and prayer and to lay the foundations of a permanent work in opposition to the lodge through the churches. Notices in the papers and an invitation to nearly all the pastors in person or by letter, brought together a fair representation of these brethren. Of the thirty or more present, about two-thirds were ministers. In my visitation of these pastors I found the uniform testimony, even from Masons, Oddfellows, Good Templars, etc., that the lodge attractions were sadly interfering with the work of the churches, and not a few were glad of the movement. Rev. F. B. Carroll, of the M. E. church South, was chairman, and Rev. Henry Stauffer, secretary of the meeting. A number of addresses were made, and the following resolutions unanimously adopted:

As Americans and Christians we have observed with regret and alarm the growing power of the multitude of secret societies whose influence we believe to be largely hostile to the work of the Christian church and the just operation of civil law.

They are but too often seen in our courts, interposing their obligations to thwart and turn aside the course of law, rendering the proceeding of justice little else than a travesty.

They are seen manipulating our politics to secure the monopoly of civil offices, forestalling in secret the unbiased preferenecs of the people.

They are seen controlling the avenues of business for their members, dictating to both the employer and the employed, and arousing an unnatural and destructive hostility between the interests that should be harmoniously laboring for the prosperity of our beloved country.

They absorb the time and demand the means of thousands which might otherwise be freely given for the upbuilding of the Redeemer's kingdom, thus very seriously crippling that agency which we believe to be the best adapted to preservation of the peace, happiness and prosperity of this nation.

They demand, in some instances under the most fearful penalties, pledges of secrecy in matters concealed, and absolute obedicnce to superiors unknown; which are in conflict, in our opinion, with the principles of a free republic, and are entirely inconsistent with a Christian profession and the rights of private judgment.

They exercise in some instanees, as has been most impressively seen of late, a terrorism over individuals and communities.

They appear too often to reject the Word of God as their divine counsellor and guide, degrading it to the low level of profanc and heathen writings.

For these and other considerations we feel called upon to lift a warning voice against the whole system of secret orders; and *resolve:*

1. To endeavor to aid our fellowmen to a better knowledge of the evils and dangers of secretism as we have opportunity.

2. To meet at stated seasons for prayer and consultation respecting the best means of strengthening the churches against this evil which is rapidly, as we fear, being arrayed against the interests of the kingdom of Christ.

3. In giving expression to our convictions on this subject we trust we are actuated by the principles of love to God and good-will to men, "with malice toward none, but with charity for all."

A strong committee was chosen to provide for future meetings, secure speakers and carry on the discussion.

Mention must be made of the kindness of Bro.

A. T. McDill, corresponding editor of the *Christian Instructor*, who has greatly assisted in this work, and father Ross and his companion, A. Hartzell, have not been lacking in zeal and interest. H. L. K.

Our most efficient agent, W. B. Stoddard, has returned from his work in Ohio,and can be addressed at this office for the present.

Mr. D. Needham, the discoverer of the Clover Cancer Cure, who is an earnest Christian philanthropist and a firm friend of our reform, has been sick nigh unto death. We are glad to find that he has so far recovered as to be able to make a pleasant visit to this office.

Brother Loggan writes: I got home (Clifton, Kan.) a few days ago from a lecture tour in the southwest part of Clay county and Wesleyan Methodist quarterly meeting. Had a very pleasant, and I trust, profitable time.

With great pleasure we announce the return of Brother H. L. Kellogg from his visit to the Pacific Coast and intervening points. He comes in excellent health, and with a rich store of valuable incidents and reflections for the readers of the *Cynosure*. Those who have read his interesting and valuable letters will welcome his return to the editorial control.

The manifesto of Mr. Gladstone, addressed to the electors of Midlothian, is worthy of the great mind and heart from which it originated. The London *News*, in its comments says: "The clear, sharp, decisive sentences brush aside with remorseless common sense the cobwebs so industriously spread to confuse and entangle the question, and the people will rally round the statesman who has the courage and capacity to lead them to a happy and honorable settlement of the great domestic quarrel." It is greatly to be hoped that the race of statesmen who have the courage of their convictions are not yet extinct, and that some men of the character of John Bright and W. E. Gladstone may yet come to the surface in our American politics.

It is proposed to use blood-hounds in hunting down the Apache Indians in Arizona and New Mexico. The plan is said to be approved by army officers; as between dogs and men the cost of life and treasure would be less with the former than the latter. But the prospect is not re-assuring. The experiment of hunting the FloridaSeminoles with hounds fifty years ago, did get rid of the brutes, and did *not* get rid of the Indians, which remain in the Everglades to the present day. Since they have been treated justly they have been entirely peaceful. How to dispose of the little band of savages that make all this trouble in the Southwest may be a difficult problem, but surely there is something better for them and for their white neighbors, than bullets and blood-hounds.

There is a strong drift toward the union of religious denominations. The United Presbyterian and Associate Reformed of the South, the Cumberland Presbyterians and the Protestant Methodists, and in England, the Baptists and Congregationalists, are making overtures for union. It would doubtless result in a great saving, both of money, moral and spiritual influences, and is manifestly a step towards removing the standing reproach of Protestantism—that it has wrought "schism in the body" of Christ. More and more does the heart of universal Christendom respond to the prayer of our Lord "that they all may be one, even as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."

ILLINOIS CHRISTIAN ASSOCIATION.—What shall be done in reference to the time and place for the annual meeting of the Illinois Christian Association? Last year the meeting was held in this city, but we were invited to meet in Galva. This year Champaign and Bloomington have been suggested. The State executive committee are to hold a meeting here July 13th. Will not the friends of the reform give us any obtainable light?

NOTICE.

W. B. Stoddard, agent in Ohio reports the receipt of the following contributions to the State work. G. J. Graham, Wm. Crawford, R. W. Stewart, I. W Knestrick, N. Minor, Josiah Lee, Mrs. J. A. Bingham, Mrs. Geo. Clark, A Cleveland, H. Holbrook and A. Putman, $5 each. James Patterson, James Atkinson, T. W. Stewart, Wm. Gregg and A. W. Bliss, $2 each. JohnRasor, Abraham Cox, H. G. Foster, T. C. Speer, Phileman Cromwell, W. W. Cromwell, D. Alexander, Mary Reed, Sarah Harvey, A. C. Hall, R. J. Hathaway and Mrs. M. A. Van Horn, $1 each. Joseph Wallace and Wm. Constance, $3 each. J. I Stewart, Christian Herr, R. C. Finney, Peter Doty, R. Van Horn and M. Smith, 50 cts. each. A friend, $50; J. Swank, 75 cts.; J. R. Landis, 25 cts.; Samuel Eby, $20; S. Y. Templeton, $1.50, S. C. Foster, $10, John Forbes, Sr., $2.50. Others have given pledges, some of which are now due, and should be forwarded as soon as possible to Rev. S. A. George, State Secretary, Mansfield, Ohio.

THE SINGLE EYE.

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil,thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great *is* that darkness!"—Matthew, 6: 22, 23.

There have been men in every age who have had an "eye single," because they have made a specality of a certain subject of reform demanded by the age in which they lived because of sin being popular or "standing where it ought not" (in the church) they have left their names recorded on the pages of history as reformers. The Word and Spirit of God urges us to emulate their example.

The single question of reform in every age has invigorated all that is real reform, because the single question has been the life of all questions pertaining to truth and godliness. The one question of reform ignored by all and the consequences would be that all questions of vital importance would die, because when all determine to do wrong, all lose the desire to do right.

In what condition would the world be in to-day, had it not been for such men as Martin Luther,whose eye was single to the necessity of antagonizing the sin that was popular in his day. If it were not for such men as Wendell Phillips in our own country, whose eye was single to the glory of God on the slavery question, professed Christians would still be buying and selling human beings, and thus repentance, conversion and a life of faith very much retarded.

The sin most popular in this age of the world is devil worship under the cloak of Christianity. Ministers and others professing godliness worship at rival altars, worship in the church of God and pass in this world for his children, then worship in the lodge where Christ is excluded from the most vital part of the worship, *prayer*. In the "digest of the Masonic law" by G. W. Chase it reads: "In fact, Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded upon the Bible. If it was it would not be Masonry, it would be something else."

The church and the lodge are both places of worship: one is founded on the Bible, the other is not nor is it claimed to be by its highest authority. "No man can serve two masters." But are not many Christians unknowingly trying to do what God says they "cannot."

"If our eye is single" to the glory of God, we will be true to his church only. "If our eye is so evil" that we will not try to discern the signs of the times, "our whole body is full of darkness." If we have the light and do not "let our light shine," then "the light that is in us is darkness," and is even greater than Masonic law which does not claim to be Christian.

The Spirit of the Lord is raising up a standard of reform against the popular sin of the present age. May all Christians fall in line on the Lord's side, and let their light shine. We need help for the sake of Jesus, that we may "take up our cross," in this respect, that our light may not be darkness.

CYRUS SMITH.

Clearfield, Iowa.

LUTHERAN WITNESS ON SECRET SOCIETIES.

In the opinion of a great many unsuspecting Christian people, secret societies, lodges as they are commonly called, are honest, benevolent, at any rate, quite harmless institutions. As regards the benevolence of these societies and the honesty of the members, especially of the Odd-fellows and Freemasons, the writer, a few weeks since, heard a prominent member of the two named lodges, an M. D., who is no member of any particular church, speak on those two subjects. The gist of what he said may be summed up in the following words: Viewing the matter from a general and impartial standpoint these societies are based upon the principle of selfishness. Nine-tenths of the benevolence is mere boast, one-tenth probably reality. If the Christian church does its duty, lodges are entirely superfluous. In regard to the boasted honesty of the lodgemen, the doctor said: The fact of my being a member of these two lodges does not secure to me the payment of my doctor's fees by the lodgemen, whose families have been under my treatment, any prompter or any better than by non-lodgemen. If people are not honest before becoming a member of a lodge, they will surely not become so by entering it. These things were spoken by the doctor to several young men who had asked his advice, as they intended to join a lodge. His advice was to let the lodge alone.

As to the harmlessness of secret oathbound societies, there is an editorial in the Cleveland *Weekly Leader*, of May 8th, devoted to a little discussion of this side of the question. This editorial will speak for itself: It is as follows: "The men of the city fire department in Pittsburg have applied for admission to the Knights of Labor. There is strenuous opposition in the order to the admission of these novel recruits, and it is quite probable that their application will be rejected. This, however, can only be considered a poor and temporary settlement of the question raised by the Pittsburg firemen. There ought to be a distinct understanding of the principle that government officials whose sole duty it is to serve the community as a whole, to guard life and property, and to execute the laws impartially, should owe allegiance to no other power or organization than that of society. It would be monstrous for the fire department of any city to be organized into a compact body under the control of a secret society which could order the men to strike and leave the city defenceless against fire, or command them to discriminate in their efforts to save property between a building owned by a Knight of Labor and one belonging to a man against whom a boycott had been declared. When Pittsburg or any other city gets its police, fire and school departments well under the control of a secret society, there will probably be an exodus of business men calculated to astonish the natives."—*H. Raugh.*

LITERATURE.

SOCIAL PURITY LEAFLETS.—Two additional leaflets of *The Philanthropist* Series have been published, No. 3, "Save the Boys," by Rev. J. P. Gledstone; and No. 4, eight pages, "Social Purity, the Latest and Greatest Crusade," by Frances E. Willard. These leaflets are of great practical value, and are admirably adapted to general circulation. They should be in the hands of every father and mother in the land. Price, post-paid, No. 3, ten cents a dozen, fifty cents a hundred; No. 4, twenty-five cents a dozen; one dollar a hundred. Address, *The Philanthropist*, P. O. Box 2554, New York.

OUR PENAL MACHINERY AND ITS VICTIMS, BY JOHN T. ALTGELD.—Published by A. C. McClurg & Co., Chicago, 1886. This is the title of a most valuable publication, rich in statistics, able in argument and replete with the spirit of philanthropy. The author had done a good work, not merely for the unfortunate and criminal classes, but for the entire body politic. We hope to make some extracts hereafter.

FIVE-VOLUME, "BIRCH-BARK EDITION."—In this volume approximately seven hundred quotations from Mr. Ruskin's voluminous writings are classified under appropriate headings, upon the general subjects of " The Cardinal Tenets of Art," "The Graphic Arts," "Painting and Sculpture," "Engraving," "Illuminating," "Architecture." This volume is now ready. It presents, for the first time in America, a very fine portrait, taken from a recent photograph of Mr. Ruskin. Price of volume, 25 cents.

We have received the advance sheets of *Demorest's* Monthly for July. The table of contents for the forthcoming number is rich in promise and the extracts sent us are of great value, especially as related to the temperance reform and the labor question. We clip his article on "Moral Heroism."

"The idea of 'throwing away votes!" At the very time your cause is numerically the weakest is the very time that your individual votes counts the most. The party that triumphs by securing votes cast for it by voters who consider it a "choice of evils," will fall in disgrace, as individuals must fall who temporarily succeed by false pretenses. The voter who votes against his principles, upon considerations of expediency, involves a force for evil which is sure to return sooner or later, and torture his soul for time and eternity. Prohibition would bring more general prosperity and individual happiness than the success of any or all of the great political or morals questions of the day. The state, the home, the general government, commerce, trade, education—everything would be more secure and prosperous. Let us work, vote, and pray for prohibition.

THE HOME.

AT LAST.

When on my day of life the night is falling,
And in the winds from unsunned spaces blown
I hear far voices out of darkness calling
My feet to paths unknown.

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay,
O Love divine, O Helper ever present,
Be thou my strength and stay!

Be near me when all else is from me drifting,
Earth, sky, home's picture, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.

I have but thee, O Father! Let thy spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansion
The river of thy peace.

There, from the music round me stealing,
I fain would learn the new and holy song,
And find, at last, beneath thy trees of healing,
The life for which I long.

—*John Greenleaf Whittier, in Atlantic Monthly.*

GOD'S MANY.

[*1 Cor. viii: 5, 6.*]

BY C. E. WALKER.

The Ancients were given to worshiping many gods; as planets, elements, rivers' etc., and among modern heathen the same custom prevails. Worshipers bowing down to animals, images, spirits, etc. These people alluded to are called heathens. You have heard of them from returned missionaries, or, perhaps, have read of them in books and papers; but there is still another class of worshipers to which I desire to direct your attention for consideration. Possibly you, reader, may chance to belong to this last class—and if so, I hope you may *read* candidly and *act* candidly, just the same.

The class of whom I wish to speak is here divided into groups, and each group shall have a few words:

First.—In our day—called the civilized age—there are those who worship their lands, herds and flocks. They seem to have become so closely allied to their estates and animals that to talk of anything else is almost out of the question—you know it is a *truism* that "man, by worshiping becomes assimilated to the object which he worships." It is said that the priests of Buddha understand and teach this saying. "If men pray to Buddha and do not become Buddha, it is because the mouth prays, and not the mind. "Think of Buddha, and you will be transformed into Buddha."

Another group of this class consists of those who are bent on rolling up piles of gold and silver—for what purpose it would seem hard to tell, as they cannot take it with them—if they did, it would surely melt. these persons are worshiping their dollars, eagles and half-eagles. crushing the poor and rolling up the usury, and making themselves gods of gold and silver. Are you in this group? "The *love* of money is the root of all evil." Acquire money only for the *use* you can make of it, not for itself.

Another group worships the goddess of fashion. Oh, how many men, women and children are to-day bowing at the throne of fashion. Astounding!

Men cheating fellowmen to be enabled to appear well—to be admired—pride in the heart—women displaying the fashions at the expense of others, or by using the Lord's money. Children reared in pride, and the displays of style in dress and jewelry on these worshipers at the shrine of fashion is fitting them all for a miserable life and an endless death.

Lastly—there is a group who worship loved ones—have given the heart entirely to those who ought only have the affections—men worshiping wives, women worshiping husbands, parents worshiping children and lovers worshiping sweethearts.

Now who will say we have not among us those who do not compare favorably with the peoples of heathen lands for gods? "Gods many and lords many."

But "there is but one God, the Father, of whom are all things," and he demands the service of our hearts. He is our Father by creation, and may be our Father by adoption. The question is, *will we have it so?*

A gentleman once said in my hearing that "all men desire to be saved;" perhaps so—more persons want a savior—want Christ, then we are want to believe. In a case of sudden calamity they want Christ near—*but*—in a general way they choose to serve other gods—a number of them.

This is how they do it. Divide up the heart into compartments; one room for *real estate* head quarters; this room for the *treasury* department; another for the goddess of fashion; and the next room for an adjunct to the last to fit up for dress parade; this room for the good things for appetites and passions; another room for the lodge wherein to learn the "sublime mysteries;" and then if the cellar and garret are not full, Christ may take a seat up garret or down cellar to be convenient to eall in case of an emergency, as for instance, a cyclone is approachiug.

But *mark* this: God will not have a *second* place in the hearts of individuals or in the governments of nations. When Christ comes in to sup with us, he clears the temple, usurers, eattle-dealers, golden ornaments, lodgeites—all must go—*Jesus Christ fills the heart*, or does not come in. He is a prince that takes no garret apartment. Have you a personal Christ in your heart? Have you been willing to have the "house-eleaning" process carried into effect in your heart, and taken in Jesus as your Saviour? Away with all other gods, and have Jesus as your King.

Twin Brooks, Dak.

THE COURAGE OF OUR LORD.

Often has it seemed strange to us that the Son of man should have avoided danger, should have retired in a desert place at the approach of persecution. Did he fear to die? No, he did not fear to die; but he was not afraid to live. There were times when to him it would have been easier to die than to live, times when his heart threatened to break beneath the load of the burden laid upon him. At such times he had but one fear—lest he should die ere he could bear his burden home. His courage was the patience wherewith he possessed his soul, his determination not to yield till his work was done, his resolution to survive, in spite of life's bitter cross, until he had carried that cross to its destined goal. What think you does he mean when he says, "I have a baptism to be baptised with, and how am I straitened until it be accomplished?" He means that he needed patience to keep his heart from breaking, patience to live on till his baptismal hour. Ponder solemnly these wondrous words of the Epistle to the Hebrews, "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in the thing he feared" "What?" you say; "heard in the thing he feared? I never knew that Christ's Gethsemane prayer was heard at all. Did not the cross come to him in spite of his crying? Was he not called to die?" Yes; but the thing he feared was not death, but death before his work was done. He prayed to him who was able to save him from death, that he would save him till his baptismal hour, that he would grant him the strength to bear until he had borne his burden home. And verily he was heard in the thing he feared. The strength came to him after the agony, and the Father's cup ceased to tremble in his hands. The strength came to him, and the strong crying and tears fled away, and his will stood up erect in the garden and said, "If this cup may not pass away from me, except I drink it, thy will be done." In that hour the cup did pass from him, passed in the act of drinking it. The bitterness went out of it as he drained it to the dregs. The moment he gave his will to his Father, his Father gave him back his will, and he was infinitely strong. In his patience he possessed his soul, possessed it not in mere resignation, but in acquiescence, in joyousness. He went out to meet his baptism with a light heart. He climbed the ascent of Calvary with a strong step—for it is the soul that makes the strength, and he who possesses the soul is master over all things. The memory of that self-possession was in the valley of the shadow the rod and staff that comforted him. It was there that with his loudest, most triumphant voice he cried, "It is finished," Think you it is only a child's joy that there was to be no more pain? No, it was a man's satisfaction that his work had been sustained to the end. It was a joy of knowing that he had never given in, never wavered from his purpose, never yielded to the storm. He had fought a good fight, he had finished his course, yet had kept his patience; that was his crown of glory.—*G. Matheson.*

THE CENTRAL AND SOUTH AMERICAN STATES.

On the continent, south of the United States, are fifteen Spanish-American republics, the Portuguese-American Empire of Brazil, and four European colonies.

They have a total population of 45,000,000 consumers, and an area of about 8,000,000 square miles, or more than double that of the United States.

In climate, resources, supply, and demand they are the reverse and complement of the United States. Commercial exchanges with such countries are therefore in accordance with sound laws of trade and political economy.

They are exceedingly deficient in manufactures.

They need our railway iron and supplies, farming implements, cotton and woolen goods, boots and shoes, sewing-machines, telegraph and telephone supplies, clocks and watches, notions, and a thousand and one articles of our invention and skill.

We need their coffee and sugar, tropical fruits, hard woods, fiber plants, and other raw materials.

In brief, these countries represent twenty American Indias whose unsupplied and inviting trade-fields we will find most profitable to occupy with our surplus energy, skill, products, and manufactures. At present, however, our share of that trade is disgracefully small. Their total foreign eommeree, exports and imports of merchandise combined, is in value as follows:

The Republic of Mexico	$ 55,000,000
The five Central American republics	24,428,000
The nine South American republics	348,646,000
The four European colonies	31,950,000
The Empire of Brazil	215,061,000
Total	$675,085,000

Of this total trade the United States eontrols but $126,822,000, or less than one-fifth part, the lion's share being monopolized by Great Britain, France, and other European powers.

Of the total annual imports of these twenty countries, which amount to $303,812,000 in value, we supply but one-seventh part.

There is no better way to cure this serious defect than by inviting the several American nations together under one roof to a grand exposition.

GROWTH OF CHRISTIANITY.

A brief reference to the growth of Christianity, according to the tables given by the most generally accredited statisticians, may serve to encourage the friends of missions.

In A. D. 1000 the number of Christians in the world was estimated at 50,000,000; in A. D. 1500, at 100,000,000; in 1700, at 155,000,000; in 1800, 200,000,000; and in 1880, 410,000,000; that is, Christianity has more than doubled its number of adherents during the last eighty years.

On the authority of such men as Drs. Turner, Baird and Schem, and there are few or none better, we have the following:

"In 1830 there were in the world 288,000,000 Christians; in 1840, 300,000,000; in 1850, 342,000,000, and in 1880, 410,000,000." Thus it will be seen that during nearly ten centuries of almost exclusive papal dominion, Christianity gained only about 85,000,000. Since the birth of Protestantism, a period of about one-third as long, it has gained nearly four times as much; and since the great awakening of Protestantism in the middle of last century, it has gained 235,000,000, and is now gaining more rapidly than ever before. Yet we are told again and again by unbelievers and scoffers that Christianity is waning, and will soon be dead; and by Catholics we are told that Protestantism is dying, if not already dead. It is very probable that in both cases the wish is father to the thought, and in neither case will the thought be realized or the wish gratified.

GOOD MANNERS.

Good manners are innate with some people, with others they are more or less acquired. Where ignorance of prescribed rules exists, tact will often lead the person out of the social difficulty impending. It is important for the scholar or man of genius not to neglect the minor courtesies of social life, as is shown in the case of Carlyle; while every one can admire his splendid intellect, there are few who have the temerity to praise his crusty manners. A proper regard for the feelings of others will often cause a person ignorant of all social usages to hit the proper vein in good manners.

Heedless people bring up topics of conversation regardless of the feelings of a portion of those whom they are addressing. The latter may hold different views in religion and politics, but on goes the heedless one, ruthlessly tramping on the most tender corns of opinion, cherished by some sensitive one among the number, who is too well-bred to make any reply.—*Good Housekeeping.*

Life should be a constant vision of God's presence.—*A. Maclaren.*

THE BIRD THAT SINGS.

" You dear little birdie, who taught you to sing
Among the green blossoms and branches of spring?
I wish you would tell me; for then, don't you see,
I'd ask the same person to try to teach me.

" I wonder, whenever I hear you, if you
Have to sit in a tree for an hour or two
And practice your dear little twitter and trill,
When it is so dreadfully hard to keep still?

" When you want to play in the sunshine all day,
Does anybody hold up a finger and say,
As solemnly: 'Now, little blue-bird, stay so,
And carefully practice your "do, re, mi, do?" '

' Do you have to learn about octaves and thirds,
And chords and arpeggios and other hard words?
And those terrible scales! Why, of all that I do,
I think them the hardest to practice. Do you?

" Well, however *you* do, I am sure of one thing,
That I have to practice before I can sing.
And with all I may learn, and the best I can do
I never shall sing, little bird, like you."

—*Sidney Dayre, Independent.*

TAKE THE PLEDGE.

The resolutions adopted by the Baptist church, of Pleasant Hill, Jones county, Iowa, are here presented in the hope that they will find a response in many churches and congregations and the principles carried out at the polls until our churches and governments shall be free from the demoralizing and dangerous effects of secretism:

Whereas, The Scriptures of divine truth teach the worship of the true and living God, the Creator of all things; and

Whereas, The same Scriptures teach that Jesus Christ, who is revealed to us by the Scriptures, is the means of man's accessibility to God; and

Whereas, The rejection of Jesus Christ in form is equivalent to the rejection of God, the Creator, himself, from all such ceremonies or acts of devotion; and

Whereas, The neglect to recognize and reverence Jesus Christ in any ritual or formula of any organization in which prayer is made a part of its formula, is a manifest disrespect to him, and also to God himself; and

Whereas, The rejection of Jesus Christ as revealed in the divine Scripture is a manifest rejection of the God revealed to us in the same; therefore be it

Resolved, 1. That all such semi-religious bodies are inconsistent with a profession of faith in Jesus Christ; and such semi-church associations are incompatible with, and contradictory of church organizations, as taught in the New Testament Scripture of divine truth.

2. That it is inconsistent with church membership for a person to belong to two religious organizations at one and the same time, in which the religious doctrines and teachings are wholly opposed and contradictory to each other.

3. That it is inconsistent to profess faith in Jesus Christ, and retain a membership in a church that receives and recognizes his authority, teaching ordinances, rights and ceremonies and be a member of an organization which is religious or semi-religious, that fail to recognize him either in public or private,

4. That all organizations using religious services in their formulas, such as prayers and acts of devotion, are properly regarded as religious.

5. That all such as discard the teachings, name and authority of Jesus Christ, are anti-Christian, and must, of necessity, be rejected by all that is Christian.

6. That it is a duty of all Christians to renounce, reject and discard from their fellowship all that disowns, rejects and discards Jesus Christ.—*Living Way.*

STEPHEN AYLMER'S TEMPTATION.

It was lunch-time, and workingmen and clerks were hurrying out of warehouses and workshops on their way to the restaurants. There was only half an hour at their disposal, and every minute was precious. Time did not seem of much value, however, to Stephen Aylmer, a bright young clerk who came out of Crosby's with a number of others. He turned in an opposite direction to his comrades and walked to the bridge over the river, which was not much frequented at that hour of the day. Here he leaned on the parapet, and taking off his hat that the wind might cool his heated brow, he looked off in the distance with a gaze that was full of trouble. He was wrestling with a problem that has peplexed many Christians older than he. He was wondering how it was that trouble after trouble came in quick succession on his godly parents, while wicked men enjoyed an immunity. There was a crisis at home even then. A sick father, a delicate mother, two young sisters, and an execution in the house. That was why, hungry though he was, that Stephen Aylmer did not go to the restaurant with the others to get a lunch. Money was needed at home, and while his father was sick no money could be had but the little Stephen was able to take there. It was not for himself that Stephen cared, however. The cloud on his face was drifted there by the consciousness of what those he loved were suffering.

"Is that the way you spend your time, young man?" said a voice behind Stephen.

"This is our lunch-time, sir," the young man said, as he turned and recognized a merchant with whom he had been brought in contact during his engagement at Crosby's.

"Is this where you get your lunch?"

"No, sir; I did not feel like having lunch to-day, so I came here to be quiet."

"I noticed your name on that receipt you gave me yesterday. Are you a son of Richard Aylmer?"

"Yes, sir; he is my father. He is very sick just now."

"Sorry to hear that. I knew him well some years ago. Will you give me his address? I'll call and see him."

Stephen wrote the address down for him.

"By the way," said the merchant, "was there anything wrong with your accounts yesterday? I noticed that you seemed surprised."

"Yes, sir; but there was nothing wrong. I had several accounts to pay, and Mr. Crosby gave me a considerable sum of money over what I needed to pay them. I thought there was a mistake when I found it at your office, but I have learned since that it was a test of my honesty. I am told that Mr. Crosby did it purposely."

"I do not like such tricks," said the merchant. "Did you feel tempted?"

"I am sorry to say I did for a moment. We need money badly at home, sir, and last night there was a special need. I had the surplus in my pocket, as Mr. Crosby told me to hand him the accounts this morning. The thought crossed my mind that Mr. Crosby might never ask me for it, but it was only for a moment. My father and mother have always taught us to be honest."

"And you gave it in this morning, did you? Was Mr. Crosby surprised?"

"No, sir. I expected he would be, but, you see, he knew all about it."

"Still, he ought not to put temptation in any young man's way. Good-by. Tell your father I shall look in upon him soon," and the merchant went his way, and Stephen returned to his desk.

Stephen had spoken lightly of the ordeal through which he had passed, but, in truth, the temptation had been severe. It so happened that the surplus, which he supposed to be a mistake, would have relieved his family of a pressing claim—in fact, the one for which the execution had been levied. Happily, his parents' training had been supplemented by his own conversion, and the sophistry by which Satan wins so many victims was foiled in Stephen's case.

That night as he wended his way homeward his heart was full of sadness. It might be that he would find the poor furniture which the family owned carried away in satisfaction of the debt, and he knew his father was little likely to survive such a shock. In the crowded streets his thoughts were raised to God that in some way deliverance might come. Like many other Christians, Stephen's faith in the efficacy of prayer was largely theoretic. It was, therefore, with amazement that on his arrival at home he found the whole family rejoicing over a deliverance exceeding his most sanguine dreams. Not only was the pressing debt paid and money provided for immediate wants, but an offer was awaiting him of employment at a far higher salary than he was now receiving, and with prospects of advancement. The merchant who had spoken to him on the bridge was God's agent in answering his prayer, and even before he uttered it, it had been answered. That was only the first of many experiences that Stephen could have quoted in answer, if, in after days, he had been asked, "What profit shall we have if we pray unto him?" (Job 21: 15).

TEMPERANCE.

FACTS ABOUT STRONG DRINK.

Bishop Ireland, in an address before the Plenary council in Baltimore, presented the following statistics regarding the ruin and sin resulting from the use of strong drink:

"In San Francisco last year there were arrested 25,669 people. Of these 19,500 were for drunkenness, or disturbances of the peace owing to drunkenness. In Philadelphia in 1881, 27,228 arrests out of 44,097 were for intoxication. In Baltimore in 1883, there were 7,783 arrests made, a very small number when compared to other cities, but of this number 5,313 were for drunkenness and disturbances of the peace arising from too much drink. In 1881, there were in the United States 185,769 liquor dealers—one dealer to every 270 persons, including men, women and children. The saloons are more numerous in the larger cities. In Boston there is a saloon for every 150 people; in Chicago one saloon to 140, in New York one to 135, and so on. The speaker then argued that the average number of drinking people could not possibly support the saloons, unless they drank to excess. In Boston, in 1881, the Bureau of Labor Statistics made an effort to trace back the source of every arrest made, and after a careful research they found that *seventy-two per cent* was due to drink."

These are words of truth and soberness; and it is a matter for thanksgiving that the bishops of the Roman Church are beginning to awake and bear testimony on this important subject, which has been so thoroughly discussed in America many years, and still calls for constant attention. It is high time this rum business was thoroughly ventilated, and the deadly and damnable character of the traffic exposed.

WHY THIS WASTE?

In a single year the American people spend thirty or fifty times as much on fermented and distilled liquors!—thirty times as much annually for ruining men!—as the gifts of seventy-five years for saving men! Taking the word of the American Board as a sample, the income of the liquor traffic for a single year would have planted 20,000 churches, gathered a membership of more than a million, with not less than three millions of attendants upon the worship of God. During the three-quarters of a century of the American Board's operations, the immense war debts of Christian nations have been contracted. These amount, at present, to four billion dollars for England, the same amount for France, an equal sum for the remainder of Europe, and nearly three billion dollars for the United States; a total of fifteen billion dollars. It is a liberal estimate to say that all Continental and American foreign missionary societies have expended three hundred million dollars since the present century opened. During that time, nominally Christian nations have spent fifty times as much in cutting each other's throats as in saving their fellow-men. Had we spent for Bibles what we have for powder and lead, we might have planted tens of thousands of churches, gathered thirty-five million of communicants, and christianized a hundred million of souls. Such a policy would have made Asia as Christian as is New England. The facts are simply overwhelming. Our cheeks should mantle with shame. We cannot press the work too closely and eagerly; for the missionary policy is the most economical for the peace of the nations. Nor will anything but the Gospel of Jesus Christ ever dissipate the standing armies of the world, and seal the sword forever in the scabbard. Here at home, too, the conflict widens and deepens. Class is arrayed against class, labor mutters against capital, the poor grind their teeth against the rich; and only as the Son of man lays his pierced hands on all hearts, can the threatening storm pass away and the heavens become radiant with eternal peace and joy.—*Dr. Behrends.*

Robert Gibson, well known along the Monongahela river above Pittsburg, Pa., as a man fond of the bowl, and always ready to look upon its contents, no matter their color, is now president of the Coal Valley Blue Ribbon Club, and reports himself happier and brighter at the good old age of more than sixty years, than when in the prime of his manhood.

Wm. Signet, McKeesport's, Pa., new Chief Police, never tires of telling the good things sobriety has done for him after years of slavery to liquor drinking; and to those who knew him in the old time, his story needs no telling, as they look into his eyes now.

Sunday liquor selling is still going on, but it is only a question of time until it must be crowded out, and the men (?) who carry it on brought to punishment.

As a dilapidated looking individual, sadly out of repair in the attic, from having looked through too many glass bottoms, was passing along the street a few Sabbaths ago in charge of the police, a *respectable* saloon keeper remarked to his cronies standing by, "Now nobody ought to sell liquor to a man like that *on Sunday*."

RELIGIOUS NEWS.

—In an English church in London the holy communion service is celebrated once a month in Hebrew for the benefit of some converted Jews.

—The United Presbyterian Mission in India reports a very prosperous year, and the returns of one Presbytery alone show that there are now almost double the number of communicants reported three years ago.

—At the examination of Chinese students at Wuchang last September, twelve thousand copies of the Gospel were distributed to the candidates by the missionaries of London, Wesleyan and China Inland Missions.

—Missionary Diaz (Baptist) says that about three hundred converts are waiting for an opportunity to elude the priests and be baptized by night at Havana, Cuba, and its vicinity.

—The reports which from the headquarters of the mission which has been founded by the Presbyterians at Tiberias, on the Sea of Galilee, are encouraging. It is a medical mission.

—The "India Holiness Association" has J. S. Jacobs, of Hyderabad, for president, and is about issuing two new papers in the interests of holiness, the one in Hindustani, the other in Marathi.

—English colporteurs in Persia are meeting with success in distributing the Bible in the Persian language. Even Mohammedans are pleased with Bibles offered them in their own tongue.

—The King and Queen of the Greboes have been received into the American Episcopal Mission in West Africa.

—The Presbyterian Mission in Mexico has purchased for its use one of the principal Roman Catholic churches of Zacatecas.

—The whole sum cut off by the Presbyterian Board from the appropriation for Syria last year, $7,000, was graciously made up to the mission by a New York city gentleman, who was traveling through that country and could not bear to see Christian work hampered.

—The Presbyterian General Assembly of Victoria is to celebrate its semi-centennial by raising $300,000 for home missions, sustentation, and church extension schemes.

—The American Board, and the other mission boards in this country, have united in a petition to the United States Government to prevent the exportation of liquor to Africa.

—Mr. Spurgeon preached one of the recent anniversary sermons of the Wesleyan Missionary Society in the Great Queen's Street Chapel, London.

—The Central China Religious Tract Society, at Hankow, in 1885, its tenth year, distributed 424,000 books and tracts, nearly 77,000 more than in 1884.

—The Jesuits in Maderia are active in exciting persecution against the Protestants and inciting the authorities to close the Bible depot and a Portuguese mission school that has an average attendance of forty children.

—Dr. Mackay, the excellent missionary at Formosa, who was compelled to stop his work by the French aggression, has returned and celebrated the fourteenth anniversary of his arrival at Tamsui, March 9. Hundreds of the natives converted under his labors came to the joyful fete from all parts of the island.

—The first dispensary connected with the McAll Mission has been opened in Paris.

—Some of the English rectors have had occasion to reprimand their people for going out of the church just before the sermon.

—Mr. George Muller, during his visit to Australia, is awakening great interest through his public meetings and personal labors, which are abundant, though he is over four-score years of age.

—Mr. Joseph Rabbinovich, the Jewish reformer in South Russia, continues his work at Kischieneff, where his Sunday services are crowded with men and women of Israel, thirsting for the Gospel.

—There is a great influx of Jews into Jerusalem from Roumania and Russia, where their situation is made so intolerable that they are led to think of making homes in Palestine, their ancient land.

—In order to encourage the Presbyterians of California, one gentleman has given $50,000 for the special purpose of endowing a professorship in the Presbyterian Seminary at San Francisco.

—A new Methodist University is to be built in the town of Bartley, Neb., where the Rev. Allen Bartley, a nephew of ex-Governor Bartley, has given real estate to the value of $200,000 for that purpose.

—The Presbyterian Board of Ministerial Relief reports $26,000 in the treasury.

—Most of the city Episcopal churches will remain open all summer, and many of other denominations.

—The Presbyterian Directory for Worship has been amended so as to direct a weekly offering as a part of worship.

—The Rev. W. D. Buchanan, of this city, will have charge of the Presbyterian church in Newport during the season.

—The Woman's Christian Temperance Union is making a vigorous effort to secure a day of prayer in the Week of Prayer.

—The work of Messrs. Moody and Whittle in Plainfield, N. J., has been followed by a decided religious awakening.

—The M. E. church has 225,000 negro members, who support 1,219 preachers and gave $1,000 last year to benevolent objects.

—Of 3,144 churches and chapels in forty-two Episcopal dioceses in this country, 2,182 have free seats. Of seventy-eight in this city, thirty-seven have free seats.

—"Children's Day" in the Baptist church is to be observed the second Sabbath in June. The day is now kept in nearly all the churches, except the Reformed Episcopal.

—Mr. Shorey, of the Water Street Mission (formerly Jerry McAuley's), has held his farewell service. Mr. Stephen H. Hadley, who was one of the first converts of the mission, will take his place as its conductor.

—A graduate of the Yale Divinity School at the recent Commencement was a full-blooded Indian, who took for his thesis the book of Malachi, which he had translated into Choctow, with an exegetical and critical commentary.

—The next Pan-Presbyterian Council is to be held in London, beginning June 26, 1888. The American section recommends that fewer papers be read and more time be given for discussion in the next Council than heretofore.

—At the time of the Luther Jubilee, in 1883, the idea was proposed to erect a suitable building for the Y. M. C. A. of Lubeck, Prussia. It has been successfully carried out, and on March 22nd it was opened. The building contains a large hall for religious, social, and scientific meetings, and also a hospital with many rooms.

—All the arrangements have been completed for holding the fifth annual conference of the Societies of Christian Endeavor at Saratoga Springs, on July 6, 7, and 8 next. It is intended to make the occasion one of unusual interest.

—About one-fifth of the population of Philadelphia is in the Sunday-school. There are in the city 650 Sunday-schools, with an attendance of 186,835 scholars and over 16,000 teachers. This is a good showing, but there is still great room for improvement.

—The total receipts of the Methodist Missionary Society during the first six months of the present fiscal year, from November 1st to April 30th, 1886, were $462,746.72. This is an increase over the corresponding six months of the previous year of $83,-617.04.

—At the meeting of the Congregational Association of Illinois, at Moline, last week, the most suggestive paper was one by Professor S. I. Curtis on "The Problem of the great cities." He said that in Chicago there is one church for every 2,089 inhabitants, and one saloon for every 179 persons. But extremes of society—the very rich and the very poor—are found in the cities. The only hope in the solution of this problem is found in education and religion.

—The eleventh annual report of the Mission to Lepers, in India, gives interesting accounts of the eight asylums assisted by the society. Of these asylums, four are in connection with the Church Missionary Society, two with the American Presbyterian Mission, one with the London Missionary Society, and one with Gossner's Evangelical Mission. Thus, through the means of existing agencies, Christian influence and teaching is sought to be brought on some of the most tried and suffering of our fellow-beings.

—Of India it was said eighty-eight years ago: "Among these idolators no Bibles were found, no Sabbaths, no congregations for religious instruction in any form, no house of God, no god but a log of wood or a monkey, no savior but the Ganges, no worship but that paid to abominable idols, and that connected with dances, songs, and unutterable impurities." Now there are 200,000 Christians in India.

—The report of George Muller's work for 1885 is summarized as follows: Last year, without applying to a single person, his receipts amounted to $200,000. He has received in all from the beginning more $5,000,000.

—The Indians on the Yankton reservation in Dakota celebrated Arbor day by setting out 1,000 forest trees on the campus of the gevernment industrial school, and the boys at St. Paul's mission school planted a fruit orchard. These Indians are said to be settling down to farming this season more generally than they have done heretofore, and a correspondent recently counted nine teams plowing on a ten-acre tract. They work in bands, cultivating each man's tract in turn.

—It has been proposed by missionaries in China that the new version of the New Testament, prepared by Rev. Griffith John, of Hankow, be adopted as the basis of a union version for all China. In the death of Mrs. Griffith John at Hankow, Dec. 29, 1885, the cause of Christian missions in China loses a valuable laborer. She had been in China for thirty years, and was a lady of strong character and great usefulness.

—After nine years' labor, the first revison of the Malagasy Bible is now completed. The condition of Madagascar is said to be somewhat unsettled. The country is experiencing the evil effects which always follow the path of war. Deserters and stragglers from the army are roaming through the land, forming a turbulent and disorderly element. This interferes, to some extent, with missionary work.

—The summary of the American Home Missionary Society shows the number of missionaries employed to be 1,447, a gain of 22; fields occupied, 3,005, a gain of 15; years of labor performed, 1,058, a gain of 41; churches organized, 152; new Sunday-schools gathered, 296; Sunday-school scholars, 120,000; additions to the church, 9,050; converts reported, 7,115, a gain of 2,000; church-buildings completed, 145; and churches brought to self-support, 66, a gain over the previous year of 16. The total cash receipts of the treasury for the sixtieth year, including auxiliaries, is $524,544.93. This is the largest amount ever reported, and a gain of nearly $73,000 over the receipts of the previous year.

—A very encouraging feature in the work of the United Presbyterian Board of Missions is the evidently increasing demand in both Missions for the Scriptures and religious and educational works. To meet this demand the India Mission published during the year 2,005 volumes and sold 3,939. The total sales reached 1,612 rupees (nearly $800), and much, it is believed, was done by the works thus scattered abroad. In Egypt the whole number of publications, tracts and other works was 10,000. There were sold, of the Scriptures, 9,962 copies; religious publications, 8,886; and educational, 19,324; total, 38,172. The amount secured for these various works was $8,371.46, of which $2,576.84 were for the Scriptures.

—The *Japanese Gazette* makes this significant acknowledgment: "We regret to say that it is our opinion that Buddhism cannot long hold its ground, and that Christianity must finally prevail throughout all Japan. We do not mean that it will do this all at once, this day, this month. In the present state of things, with the exception of the learned and most respectable class, and a few Shinto priests, all Japan to a man is Buddhist, while those of the Christian faith are not a thousandth part of the people. But Japanese Buddhism and Western sciences cannot stand together. They are inconsistent, the one with the other. Buddhism cannot be acceptable to any but ignorant believers. On the other hand, Christianity, though sometimes forced to do so, yet since it does not unite with the physical sciences, secures the faith of the higher classes. This the Buddhist can in no wise expect to do."

—Soon after the war, as the result of the agitation started by the Christian soldier, General Howard, a university for the higher education of negroes was established in Washington, D. C., and named in honor of its leading friend. The school has grown remarkably and last year numbered 445 colored students; of these 57 were females. The theological department connected with the school is an undenominational affair, the faculty consisting of Congregationalists, Presbyterians and General Synod Lutherans. At the recent Commencement fifteen young men graduated from the seminary, which department has sent out 233 men into the ministry since its establishment. Among the students are also three who intend to enter the Lutheran ministry. The beneficiary given these men is never more than one hundred dollars a year, and during the vacations they earn by the labor of hand or head whatever more they need for their studies.

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from May 31 to June 12 inclusive:

Geo Warrington, J J Ryder, J Cardwell, G M Freese, C E Hutchison, H G Judson, Peter Howe, Rev A R Cervine, Rev I Faris, J Telleen, Rev L G Abrahamson, Mrs A Floyd, N Miner, C Hillegonds, E D Tillson, R W Lyman, A S Kendall, E Pfeiffer, W Stewart, W D Houston, M Crumrine, O Jennings, J Gomer, Jno Ball, Rev I P Smith, Jno McLean, J Mason, J Wilson, W O Norval, J Shaw, M J Olney, J Forbes, J Matter, G T Denman, G M Clark, F Wells, M and M Roberts, Rev L Wilson, Jno P Blake, S Gray, J Manners, R F Hurd, G Pallister, Mrs A Salisbury, B Casey, Jas Barnes, Sr, W C Coleman, J Fait, Rev E Cronemrett, F C Herring, A Hawkins, Rev A F Demsey, D Hyde, J Neff.

Orders for "Masonic Outrages" have been received from the following:

James C Allix, Chas T Collins, Wm H Robbins, Jas Rignold, W H Parker, Mrs Rufus Parker, Jno Hines, D R Mitchell, J Ramsey, Mrs Haire, H H Cannady, S A Pratt, Mrs E A Rowley, C M Strickler, M M Ames, J C Young, F R Griffin, M Ingalsby, Jr, Chas W Morris, L T Fuller, W Lockhart, P Findlay, A C Snyder, W H Blakeslee, J Chadwick, Rev. F H Gates, H Plummer Sr, M L Howe. Prof W L McGowan, Rev E J Clemens, P Howe, H. Siemiller, J Fait, J Ring, N Miner, M Caldwell, Wm Grossman, Mrs. B F Searles, T Gibb, D J Santimier, S Bingham, A C Bundy, Rev Rice, J R Alcock, A Lagerquist, C H Evans, Wm McBride, A S Boyd, T S Walter, Mrs A I Salisbury, John Harvey, J A Van Epps, J Barnes, Sr, R W Chapman, R F Hurd, J Prothero, J Decker, James Harvey, Rev I P Smith, Dr H S B Smith, J H Hunting, E Smith, W Fenton, D Hyde.

How many more shall we hear from before another week closes?

We wish to add many more names to this list. Send your names and post-office address with the money. We cannot open a book account, as would be necessary if we did not require money in advance. When your name and money is received your order is at once entered in the shipping book and you will receive the book as soon as we can get it out. We hope to issue it by the middle of June, but cannot say positively how soon. It is being compiled by Rev. H. H. Hinman as fast as his other duties will permit.

We want one thousand orders in advance. Send in your names.

You will notice that the list of names of those ordering "Masonic Outrages," grows week by week. The orders are all the way from one copy to twenty-five. It is now evident that Mr. Hinman will not be able to complete the compilation as soon as he had hoped to. Please remember that we do not promise them at any stated time, but will mail them as soon as issued, which we hope will be during this month. Those sending for the pamphlet, with the money, will find their names in the list as an acknowledgment and receipt for their money.

Extracts from a few letters are given below that the donors of the *Cynosure* to Southern ministers may learn how their gift is received:

MERIDIAN, Miss., June 5, '86.

Yours at hand, and very thankfully received. I think your paper a very valuable one, and is very much needed among our Southern colored ministers, and people in general; for *secretism* has become, it seems, almost second nature with them. I believe it to be one of the greatest evils of the land, and helps greatly to hold down and demoralize our people. Please extend my heartfelt thanks to the donor, good friend, that sent me the paper, and at the expiration of the time paid for, I shall complete the year's subscription.

Your humble servant,
L. D. CUNNINGHAM.

MARYFIELD, Ga., June 7, '86.

I have received two of your papers, and after reading them I feel satisfied and glad of its reports. Iam glad to find that such news has begun among us Southern people. I desire you to send it, and gladly receive it. Your Bro. in Christ,
REV. A. HOWELL.

MONTEZUMA, Ga., June 7, '86.

Copies of the *Christian Cynosure* at hand; contents read; like it very much, and have decided to continue taking it. Just keep on sending it, and by the time of the expiration of the eight months, if nothing happens, I think that I will be able to pay for it myself. Your Bro. in Christ, REV. J. S. BROWN.

TROY, N. C., June 8, '86.

I feel very grateful for the gift of the *Cynosure*. I believe it to be the coming reform after prohibition is secured. Though we have no societies here, it is understood by all that we will receive no society men into the church, and the students of this institution are trained up to oppose secretism. Thankfully,

REV. WM. H. ELLIS,
Pastor Congregational Church.
Principal Peabody Institute.

P. S. At our State Association held in May, strong ground was taken against them and heartily applauded, though no vote was taken.

SELMA, Ala., June 9, '86.

Excuse pencil and haste, but I must acknowledge the receipt of the *Cynosure* and return thanks for the kindness of the donor. I am most heartily in sympathy with your good reform, and keep preaching and talking on the subject. It is difficult, however, in my busy life to keep a weekly paper read up on *every one* of the great reforms of the day, besides the general missionary and religious papers. However, when I had the *Cynosure* before, I believe I read it better than any other of my papers, for I like its tone and treatment of all questions. I will try to circulate it also after reading. With very many thanks I am yours fraternally,
REV. C. B. CURTIS.

ADA, Ala., June 4, 1886.

I have rereived your papers very regularly, and have been rejoicing over them with exceeding great joy; and I am now at work to get up a club to take the *Cynosure* with me. I have got some promises to take then, and will send you in a short time. REV. B. COLES.

"MASONIC OUTRAGES"

will be issued by the National Christian Association in a few weeks. All orders received before its issue will be filled at 20 cents per copy. Many have urged that this pamphlet be issued, and now that the work has been undertaken, your sanction in the shape of orders will be encouraging.

BIRNEY.

The sketch of JAMES G. BIRNEY, candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2	72		74
No. 3	57		64
Winter No 2			78½
Corn—No. 2	34		35
Oats—No. 2	28	@	28½
Rye—No. 2			56
Bran per ton	7 50	@ 8	50
Flour	2 00	@ 5	00
Hay—Timothy	7 50	@ 8	50
Mess pork per bbl	8 25	8	80
Butter, medium to best	13	@	16
Cheese	05	@	08
Beans	1 15	@ 1	20
Eggs	10		11
Seeds—Timothy	1 64	@ 1	68
Flax	1 03	@ 1	08
Broom corn	06	@	12
Potatoes	40	@	70
Hides—Green to dry flint	06½	@	14
Lumber—Common	11 00	@18	00
Wool	12	@	28
Cattle—Choice to extra	5 00	@ 5	90
Common to good	4 50	@ 5	00
Hogs	3 50	@ 4	50
Sheep	3 25	@ 5	00

NEW YORK.

Flour	3 20	@ 5	50
Wheat—Winter	85	@	88
Spring	77		80
Corn	40	@	45
Oats	36	@	46
Mess Pork	9 50	@11	00
Eggs			12½
Butter	18		35
Wool	13	@	37

KANSAS CITY.

Cattle	3 25	@ 5	25
Hogs	3 40	@ 3	85
Sheep	3 00	@ 3	75

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The author, Miss Flagg, is a brilliant writer. The stirring questions in American politics are undoubtedly prohibition and the labor movement as championed by the secret unions of working men, which direct the strikes that with more and more frequency occur in our cities. "Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions, and must attract thousands of readers among our thinking people.

The Christian Conservator, Dayton.

This is a charming book, written in an attractive manner. It is so full of sunshine and so radiant with light that one is enlightened, warmed, and, before they are conscious of it, set against the lodge. The style gleams, glows and sparkles. It is dignified and simple. It is the right book to place in the hands of your wife or daughter to superinduce co-operation with you in anti-secrecy work. Every minister's wife should read it, and then, if her husband is not an Anti-mason, he should take his turn next and become one.

The American, Washington.

We are reading, in spare moments, Miss Flagg's new book, "Between Two Opinions," and the estimate we have thus far put upon it is that it is masterly both in style and argument. One is insensibly made to feel that he is reading facts and not fiction; that the book is not a play upon the imagination but an unraveling of mysterious circumstances which have an important bearing upon current events.

Law and Order, Boston.

The book takes high ground for prohibition of the liquor curse, for woman's ballot for home protection, and for a better and more honest brotherhood than is forced by their obligations upon the members of secret orders. It is, therefore, a valuable book for several large classes of American readers.

Christian Instructor, Philadelphia.

There are important questions pressing upon American politics to-day; two of them are prohibition and the labor question as connected with the secret unions of workingmen. This work is an expose of the twin evils, secret societies and the saloons. The truths are given in the form of a story; not startling, but thrilling experiences of home life that are vouched for as facts. The evidences presented of the impossibility of reaching the saloon keeper so long as he and the officers of the law are sworn brothers in the den of some secret society, are conclusive enough to awaken the most careless and obtuse member of society. It is a valuable book for the masses to read.

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The object of the volume is to illustrate the practical workings of Secret Societies, and especially to show how the Lodge upholds the saloon, and this very important design is wrought out with much skill, clearness and power. By reading it temperance people may learn much about the difficulties in the way of prohibition.

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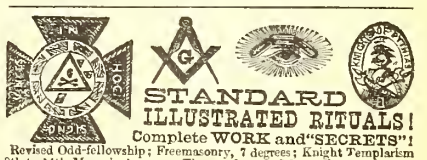
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FARM NOTES.

BOGUS BUTTER IN EUROPE.

Our trans-atlantic neighbors are large buyers of "oleo," neutral oil," and other ingredients of imitation butter, yet they are no more fond than Americans of the fraudulent compounds. The Mark Lane Express, of London, in reviewing a paper on this subject, recently read by Mr. Geo. Barham, remarks: "It is a question whether the word 'butterine' ought to be allowed to be used for stuff which, as Mr. Barham says, would be more appropriately termed 'oleine,' 'lardine,' or 'tallowine.' The fats once used for lard and tallow, are now extensively converted into imitation butter, and the commodity, therefore, is much more akin to lard or tallow than to butter, with which it has no connection whatever, except that it is made to look like butter, in order to deceive the public. 'Margarine,' at any rate is a name which ought to satisfy the manufacturers and vendors of this modified tallow, and we shall rejoice, though we have small hope of being able to so so, if Parliament prohibits the use of any word containing the term "butter" as that under which margarine is to be sold in future. As Mr. Barham points out, we are behind other nations in specially legislating against butter frauds. In France the penalty for selling margarine as butter is three month's to one year's imprisonment. In Sweden it is cumpulsory to call all mixtures of fats sold for human consumption, by the name of 'margarine,' and to affix this name to every package containing it. In Denmark a law was passed last year to compel every manufacturer of artificial butter to pack it in tubs or boxes of a shape peculiar to itself, each tub to be branded as margarine. The police are entitled to search the manufactories, and if any mixture of fat is found in contravention of the act, a penalty of from £11 2s. to £111 2s. [$55.50 to $555.60] is inflicted. Even Holland, Mr. Barham says, is moving in the matter, for the Dutch ministry have undertaken to introduce into the Chamber a measure for preventing the adulteration of food, and especially the sale of butterine as butter. Mr. Barham has prepared a bill, which has been revised by the British Dairy Farmers' Association, and is to be introduced in the House of Commons by Mr. C. Laurence, if he can get a night for it. This bill provides that every margarine factory in the kingdom shall be registered and open to inspection by the officers of the Inland Revenue at all times; that the quality manufactured shall be returned monthly; that every package containing the stuff shall be branded by its name in large letters, and that the word 'butter' shall not form any part of that name. With penalties sufficiently heavy, such a measure as this would go a long way towards suppressing the fraudulent sale of margarine. Further than that, we can not ask Parliament to go. As an apparently harmless article of food, a cheap substitute for a costly commodity, margarine must be allowed to be sold to those who choose to purchase it, knowing what it is."

STRONG WORDS ON STRONG BUTTER.

Gilt-edged butter may be expensive, says the Chicago Live Stock Journal, but it is a wholesome luxury. It delights the palate, it aids digestion, it warms the body, and makes the wheels of life roll easily and smoothly along, and thus promote health and happiness, for health and happiness are associated. The man who supplies the world with fine butter is a benefactor of the race, and puts the earth he controls to good use, and is entitled to respect, encouragement and protection from the society whose happiness and welfare his labor promotes. With poor butter it is the reverse in everything. It is unpalateable, and, instead of aiding, it interferes with digestion and vitiates the blood, and is therefore unwholesome. It not only does not please anybody; it is often even loathsome. The man who makes poor butter does the world no good. His labors are worse than wasted, his products become a burden to society, and work loss to himself. He is no good on earth. His name is a by-word and a reproach, and he is unworthy of encouragement or protection. He is only a fit subject for pity and the labors of a missionary.

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HOME AND HEALTH.

RESTING AFTER MEALS.

A friend of the writer's, who has suffered from dyspepsia during almost her entire life, considers the suggestions in the following extracts from an article in a recent issue of the *Journal of Health* to be the most in accord with her own experience of anything on the subject lately published:

Hurried eating of meals, followed immediately by some employment that occupies the whole attention and takes up all, or nearly all, of the physical energies, is sure to result in dyspepsia in one form or another. Sometimes it shows itself in excessive irritability, a sure indication that nerve force has been exhausted; the double draught to digest the food and carry on the business has been more than nature could stand without being thrown out of balance. In another case, the person is exceedingly dull as soon as he has a few minutes leisure. The mind seems a dead blank, and can only move in its accustomed channels, and then only when compelled. This, also, is an indication of nervous exhaustion. Others will have decided pains in the stomach, or a sense of weight, as if a heavy burden was inside. Others, again, will be able to eat nothing that will agree with them; everything that is put inside the stomach is made the subject of a violent protest on the part of that organ, and the person suffers untold agonies in consequence. Others suffer from constant hunger. They may eat all they can, and feel hungry still. If they feel satisfied for a little time, the least unusual exertion brings on the hungry feeling, and they can do no more until something is eaten. It is almost needless to say that this condition is not hunger, but inflammation of the stomach. Scarcely any two persons are affected exactly in the same way, the disordered condition manifesting itself according to the temperament and occupation, employments that call for mental work, and those whose scene of action lies indoors, affecting persons more seriously than those carried on in the open air, and those which are merely mechanical and do not engage the mind.

All, or nearly all, of these difficulties of digestion might have never been known by the sufferers had they left their business behind them and rested a short time after eating, instead of rushing off to work immediately after hastily swallowing their food.

Nature does not do two things at a time and do both well, as a rule. All know that when a force is divided, it is weakened. If the meal were eaten slowly, without pre-occupation of the mind, and the stomach allowed at least half an hour's chance to get its work well undertaken before the nervous force is turned in another direction, patients suffering from dyspepsia would be fewer.

A physician once said: "It does not so much matter what we eat as how we eat it." While this is only partly true, it certainly is true that the most healthful food hurridly eaten, and immediately followed by work which engages the entire available physical and mental forces, is much worse than a meal of poor food eaten leisurely and followed by an interval of rest.—*Scientific American.*

SOME CAUSES OF CHOLERA INFANTUM.

It is of the highest importance to ascertain the causes of the diarrhœal diseases, because many of them are avoidable and may be mitigated by intelligent forethought. Further, this forethought must to a great degree be exercised by the parents, as the physician is not generally consulted until the mischief is done. Many causes have been assigned, but among them three are pre-eminently effective for all the variety of diarrhœa above described—namely, bad hygienic surroundings, improper diet, and the great heat of summer.

There is no element of bad hygiene that is without its influence, since every debilitating circumstance and condition is definitely favorable to the development of bowel troubles. But prominent among them are damp situation of the house, bad ventilation, over crowding and filth. The influence of dampness is well recognized, and is probably efficient partly directly, and partly by the aid it furnishes to the decomposition of refuse and filth.

The improper diet of infants aud children is probably even more damaging than bad hygienic surroundings. Food may be unsuitable in many ways. Among the very poor and ignorant classes it often happens that the baby is allowed the same food, whatever it may be, that the family have. But among those who are not poor, and who are eager to do the best for their children, much harm is done through ignorance and misguided zeal. A multitude of foods are prepared with great care for children which are either worthless or almost certain to irritate their digestive organs. Probably the two commonest errors are in the use of foods excessively starchy and making them too concentrated or "rich," in the idea that they are thus more nutritious, the makers being entirely ignorant of the absolute necessity that the food of young children should be a thin liquid.

But even the diet of a child fed naturally may be bad, Good breast-milk is the best food for a young child; but the breast-milk may fail to be good for various reasons. The health of the mother or nurse may have been impaired, and the milk have been poor from the beginning, or it may have deteriorated simply from the age of the breast. It is an insufficient diet in either case. Deleterious changes in its constitution are less common than simple impairment of its quality.—*Babyhood.*

Edwin Alden & Bro., Cincinnati, O., and New York City, have just issued a very beautiful and attractive Illustrated School Catalogue containing newspaper lists, and some valuable suggestions in the direction of using illustrated advertisements. Many sample illustrations of leading colleges in various parts of the country are given with the expenses that would be entailed by using large engravings in connection with newspaper advertising. The catalogue is quite artistic, and will be sent free on application.

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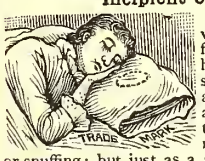
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NEWS OF THE WEEK.

WASHINGTON.

In the Senate the consular and diplomatic appropriation bill was taken up and passed.

The most important business done in secret session was the confirmation of Governor Swineford, of Alaska.

The following Senators have been appointed as the special committee to investigate the subject of Indian traderships: Messrs. Platt, Cullom, Jones of Nevada, Coke, and Wilson of Maryland.

Mr. F. H Winston, of Chicago, United States Minister to Persia, soon after reaching Teheran, forwarded his resignation to Washington, and Secretary Bayard, Monday, telegraphed him notice of its acceptance.

In the National House of Representatives, Monday, the bill respecting the preemption timber culture and desert land acts was passed by a vote of 183 to 40.

COUNTRY.

Floods have destroyed the antique church of St. Francis at Santa Domingo Pueblo, N. M., and have swept away nearly all the bridges of the Santa Fe Road crossing the Rio Grande. It will take a week at least for the company to make repairs. The Rio Grande in many places is two miles wide.

The condition of spring wheat in the Northwest has very much improved since May 30, rains having fallen four fifths of the area and stopped the operations of the chinchbugs. The oats crop has suffered seriously from drouth, rain falling too late in Southern Minnesota and Northern Iowa to save many fields.

A Brazilian frigate arrived Sunday at New York, having Prince Augusturo Leopoldini on board.

The Jones-Small revival at Indianapolis opened in Tomlinson Hall Sunday afternoon, before an immense gathering. Sam Small preached, defending slang, and asserting that Christ used it.

Maxwell, the murderer of Preller, has been found guilty of murder in the first degree.

It is reported at Cleveland that Powderly has completely surrendered to the radical element, and that the party he has all along professed to despise has now full swing in the Knights of Labor.

The liquor dealers of Ohio will fight all attempts to tax the traffic in that State.

The United States Grand Jury, at Seattle, W. T., has convicted a number of men for participating in the Chinese riots there, and also claims to have unearthed a treasonable organization, which exists throughout the country, the object of which is arson, robbery, and murder. The name of the organization is "The Red American International Workingmen's Association."

Upon being informed Monday morning that ten hours would constitute a day's work in future, the 400 employes of the Phœnix Furniture Factory at Grand Rapids, Mich., dropped their tools and marched out of the buildings.

Frosts in North Dakota, it is reported, have injured the wheat crop 25 per cent. The freeze was so severe that the foliage of trees turned black.

Local option elections were held Monday at many points in North Carolina. The Prohibitionists were successful in twelve towns.

The Hon. J. R Bodwell was nominated Wednesday by the Republicans of Maine for governor on the first ballot.

Unofficial returns from every county in Oregon except two give Hermann, Republican, for Congress, 600, and Pennoyer, Democrat, for governor, 1,800 majority.

H. D. Davis, Local Master Workman K. of L. was convicted at Union, Mo., Wednesday, of obstructing the track during the railroad strike and sentenced to two years in the penitentiary.

The Hon, N. W. Aldrich was, Tuesday, re-elected United States Senator by the Rhode Island Legislature.

At Comanche, Iowa, Monday, saloonkeepers mobbed a witness in a liquor case, and threatened to hang the prosecuting attorney.

Official orders to the army, issued at West Point during the revolution, have been found by Major E. C. Boynton, of Newburgh, N. Y., in possession of a Vermont family.

Rain has fallen copiously the past two days throughout the Northwest, and has greatly improved the condition of the wheat crop.

At Milwaukee Tuesday the forty-nine persons indicted for rioting, conspiracy, etc., pleaded not guilty, the defense reserving the privilege of withdrawing the pleas and substituting others.

The Masonic Grand Lodge of Wisconsin, in session at Milwaukee, expelled John W. Woodhull, the defaulting secretary, from the order. Eugene S. Elliott, of Milwaukee, was elected Grand Master.

It is proposed that blood-hounds be used in hunting down the hostile Apaches in Arizona and New Mexico, the plan being approved by old army officers.

Republicans of the second, third, and fourth Maine Districts, Tuesday, renominated Messrs. Dingley, Milliken, and Boutelle for Congress.

Prohibition State Conventions will be held at Illinois, June 23, at Springfield; Kansas, June 23, at Bismarck Grove; Minnesota, July 7, at St. Paul; Michigan, July 28, at Lansing; Connecticut, July 28, at Hartford; Wisconsin, July 28, at Madison; Pennsylvania, August 25, at Harrisburg; Maine, June 16, 17, at Portland.

The synod of the Reformed church, in session at New Brunswick, N. J., declared for temperance, but rejected a resolution in favor of prohibition.

The Republicans of Arkansas will hold their State convention July 22.

A seven-foot vein of coal was struck at Odin, Ill., Friday, at a depth of 700 feet.

Thomas Seay was nominated for governor, Friday, by the Alabama Democrats on the thirty-first ballot.

The Secretary of the Kansas State Board of Agriculture estimates the winter wheat crop at 11,000,000 bushels, or forty per cent of five years' average.

FOREIGN.

In the French Chamber of Deputies the bill expelling the princes was passed. An amendment was adopted making the expulsion of the chief pretenders compulsory, the expulsion of the other members of the former reigning families to be optional with the government.

An Orange-Catholic riot took place at Belfast Sunday during the funeral of Curran. The Orangemen pelted stones at the procession, and the Catholics in retaliation made an assault on the Orangemen and drove them away. One man was stabbed and several were cut in the head.

At Belfast, Tuesday evening, a mob of Orangemen wrecked a number of houses of Catholics, severely injuring some of them. The police fired on the mob, who replied with revolvers.

Rioting was resumed at Belfast Wednesday evening. The riot act was again read. The Orangemen began throwing stones at the police, when the latter fired, killing four persons.

Rioting was renewed at Belfast Thursday evening. The police was compelled to fire buckshot into the mob, and eventually troops had to be called, who cleared the streets.

The British government has placed the district terrorized by mobs in Ulster under martial law. No further rioting was reported Friday.

Further heavy rainfalls are reported from various parts of Germany. Several bridges were swept away and villages devastated.

At the Papal Consistory in Rome Monday Archbishop Taschereau, of Montreal, was proclaimed a Cardinal.

In the elections held in Belgium Tuesday, to replace outgoing members of the Chamber of Deputies, the Catholics gained eleven seats.

Mr. Gladstone received a dispatch from the Queen Wednesday afternoon announcing her Majesty's consent to a dissolution of Parliament. The Queen had previously asked Lord Hartington to form a Ministry, but Hartington, in reply, advised that Parliament be dissolved.

Twenty-one deaths from cholera were reported at Venice and two at Florence.

The dominion parliament was prologued Wednesday night, after a session lasting three months and ten days. One hundred and thirteen bills received royal assent.

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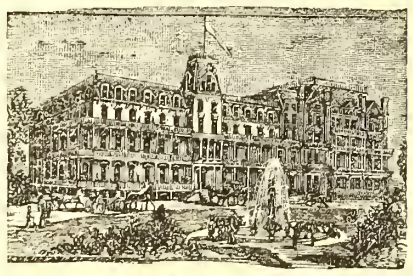
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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Misrepresentation is never more real than when men make statements according to the letter and not according to the meaning of the things referred to. There has been going the rounds of the papers that Rev. Sam Small said at Columbus, Miss., that "if any man said there is no baptism but immersion he lies." Mr. Small admits that he said substantially these words, but denies that he meant to charge any religious denomination with falsehood, and that his remark was addressed to certain intermeddlers and breeders of strife.

It is highly probable that the French Government will authorize an additional loan of six hundred millions of francs for the completion of the Panama Canal. In spite of the vast obstacles—physical and climatic—that stand in the way of the completion of this vast work, it is highly probable that in time it will be finished. The immense sums already spent, as well as national pride, are guarantees that the work will not be abandoned. Great as is the past and prospective cost in life and treasure, it is far less than that of a foreign war, and in its results to the world, inconceiveably better. De Lesseps may live to sail through the great ditch. We certainly hope so.

"The Government has paid the bondholders already more than the full cost of the war. What the debt still is, is less than the profit they have made out of us.—*John Swinton.*" When Andrew Johnson was President, he proposed that the Government should pay the bondholders six per cent interest for sixteen years and then repudiate the principle; inasmuch as they would have received an amount to which it was equivalent. We presume that it is in this way that Mr. Swinton makes out his case. It is certainly a convenient way to pay debts, but a very bad way to get credit if we ever wish to obtain it. We are much inclined to follow the teaching of the Book that reckons covenant-breaking as among the greatest of *follies* as well as *sins*, and declares that he that is to abide in the tabernacle of the Lord, is "he that sweareth to his own hurt and changeth not." Psa. 15: 4.

Among the "Masonic Outrages," which we are called to note, is the monthly outrage on decency by the paper called the *Masonic World*. What it says about the origin and symbolism of Masonry may have in it much of truth, but it is truth that should make pure-minded Masons blush with crimson. That Masonry was original Baal worship and that this worship had in it all the elements of nastiness, we knew before, but we were not prepared to believe that Masons would thus glory in their shame.

Whether we shall have a government of law on the one hand or anarchy on the other, will depend on whether we shall recognize God as the author of civil government and his law as paramount over all human enactments, or whether we shall ignore his authority and repudiate all responsibility except to the law of force. Practically the question is simply whether our government shall be atheistic or Christian. Take away the sense of obligation to God as the Supreme Ruler over nations, and he who demands obedience to constituted civil authorities, and there remains only the fear of force to restrain men from crimes against others. What we need most of all is the recognition of God, both as individuals and as a people, and God's word as the great charter of our liberties.

The political campaign in Great Britian has opened with intense earnestness. The question of Home Rule for Ireland masks all others. The methods of our British cousins, we are sorry to say, are not more candid and honorable than our own. Greed for official power over-rides all the demands of patriotism and philanthropy. We notice that Mr. H. W. Beecher has gone to England to mingle his voice in the conflict and in favor of Home Rule. While the sympathies of the people of the United States are quite unanimously with Mr. Gladstone, their active participation in this matter will be likely to be resented by the British people, just as we felt indignant at British sympathy and aid in the Southern rebellion. The domestic quarrels of a nation, like those of a family, may be matters of interest, but are best remedied by being severely let alone.

Considered simply in its relation to civil law, Mormon polygamy is just as truly a violation of the Divine as the human enactment. The command, "Let every soul be subject to the higher powers," requires obedience not only to laws that are just and reasonable, but also to those that are oppressive. It was the commands of Nero and of the cruel Roman power that they were required to obey. Even servants were enjoined to obey unbelieving and hard masters, and Christian wives, their heathen husbands. There is nowhere in the New Testament an intimation that any person or collection of persons has the right of revolution except by peaceful methods. The only exception to the rule of active obedience, is where the human enactment requires that we disobey God. Then we ought to obey God rather than man." Even then we have no right to forcibly resist the constituted authorities, but rather to passively submit to their penalties.

There is almost a certainty that Congress will adjourn without acting on some of the most important bills that have passed the Senate. Among them are the Anti-Polygamy, the Electoral Count, the Dakota and Washington Territories and the Blair Educational Bills. The last was practically killed by the committee to whom it was referred. They voted a final adjournment without recommendations, thus strangling it in spite of the majority of the House. This measure was one of vital importance to the future welfare of the nation. We are in a thousandfold more danger from the ignorance of our voters than from any foreign foe. We especially needed this national aid to education in the South. The ignorant freedman is but the tool of demagogues, whose vote can be used when desired or be denied him when it is thought best. The educated freedman is, and will be a most important conservator of our national unity. Our national peace, if not our national existence demands that the men who deposit their ballots should know how to read them. Those who have conspired to defeat this measure have been actuated by a determination to use the ignorance of the negro for political supremacy. An eight months' session of Congress has been mainly trifled away. The main business has been political strife. The palpable neglect of public interests calls loudly for reform.

In Moses' time it seems to have been oxen rather than dogs that afflicted people, and had to be provided against. It seems to have been one of the "mistakes of Moses" that he did *not* license the "ox that pushed with his horn," but instead provided that "if in time past he had been wont to push with his horn," and the owner hath not kept him in, and "he hath killed a man or a woman, the ox shall be stoned, and his owner put to death." That was prohibition, and shows that Moses must have been a "fanatic," that he had no just conception of the true province of civil government, which is not to teach men religion or morals, but to raise men and women and protect all interests, that of cattle-dealers as well as others. When modern philosophy shall prevail and we shall have a revision of the Decalogue at least, if not of the whole Pentateuch, it will have been found that cattle and whisky-dealers were alike engaged in business that involves momentous interests, and that they "ought to be made a source of perpetual revenue" to be distributed among the States, and thus lessen the burden of taxation for the support of paupers and criminals. Fortunately, however, for Moses, he had no paupers to provide for, and hence his "mistakes" are less conspicuous.

A communication in the *Telescope* reveals the important fact (?) that anti-secrecy churches are not purer in morals," have no more zeal for Christ," "are no more spiritual," "are no more benevolent," "have more strife" among themselves and the people, have more fanatics, grumblers and misers, have less influence, do not uphold their ministers, are shut out of all our business centers and best rural districts, and are obliged to go to the frontier and be driven back continually, the agitation of the secrecy question has paralyzed every interest, and that a certain Christian anti-secrecy paper "has made the church to stink," etc. Hence, we respectfully suggest to the *Telescope* and its contributor that in view of these facts (?) and for the conservation of true (Masonic) piety in the churches and the land, Masonic lodges be established in connection with all United Brethren churches as a part of the church machinery, and that all bishops, preachers and class-leaders be duly initiated and sworn.

2d. That since experience shows that the fanatical practice of praying for the overthrow of lodgery is especially distasteful to secretists and their defenders, that henceforth all allusions in prayer, direct or indirect, to any form of secret abomination be prohibited under penalty of the greater excommunication.

3d. That for the furtherance of this most desirable object there should be prepared for the use of these churches an expurgated edition of the New Testament, and that especially such passages as John 3: 19–21, Eph. 5: 11–13, and 2 Cor. 6: 14–18, together with some others, be omitted.

In connection with the above we wish to say that "pleading for Baal" has never been regarded as the high prerogative of Christian ministers, and especially when misrepresentation and defence of falsehood and fraud are a part of the programme. While we do not admit that hating iniquity is likely to diminish the spirituality of any body of Christians, we are inclined to believe that to excuse secretism in the U. B. church, or in any other church constitutionally committed against it, is not only to defend the whole secrecy system, but to condone the falsehood and fraud of those who seek membership in a church for the sake of *supplanting its principles.* Whether membership in secret societies is consistent with Christian character may be regarded as a debatable point, but whether *lying* is a part of Christian character has not been considered as needing discussion.

NATIONAL REFORM.

BY M. N. GAULT.

EDITOR CYNOSURE:—The following is the report of the committee on National Reform adopted by the Covenanter Synod, which recently convened in Rochester, N. Y. It was prepared and read by Rev. David Gregg of New York, chairman of the committee. It was considered one of the best reports we ever had on this subject. It not only presents it from the standpoint of God's truth, but it shows the importance which Covenanters attach to this reform:

National Reform is paramount among all reforms. It embodies all. It is radical in its eliminations and far-reaching in its sweep. It deals with all the burning questions of the day, and furnishes arguments and impetus for the establishment and promotion of every righteous cause. It is a reform of magnificent aims. The very thought of its complete and successful issue thrills the soul of the true covenanter and expresses itself in an outburst of praise.

Our church must ever keep the cause of National Reform in the forefront, and give it the largest place in its thought and prayers and enterprise. Our interest in it indicates a standing or a falling Reformed Presbyterian church. It is the best of a man's character as a covenanter. Indifference to it is a sin against the church and a violation of covenant obligation. God and the church will not accept of anything as a substitute for a monied zeal and a personal activity in its advocacy. For incitement in the work of National Reform let us keep in remembrance the following facts:

1. It is the Lord's work. This not only means that the cause is upright, and ennobling, and God-honoring; it means ultimate victory. It means might as well as right. It means the promises. A promise believed in is a sun in the soul and a song in the heart. The God who guided us through the great anti-slavery conflict, and carried the rights of man to triumph, is with us in this greatest of moral conflicts, and he will see to it that his own rights shall be permanently secured.

2. Civil government, which we seek to unite in true covenant with God, and to bring into continued and absolute obedience to his law, is the greatest organized power on earth. It has been called the supreme arbiter of our destinies. It has to do with all our relations and interests in life. It deals with moral questions. It defines virtue and crime. It take life or spares it. It is accountable to no tribunal on earth. It is therefore essential to the well-being of man that it be made to recognize its moral personality and to feel its accountability to the tribunal of God. It must be taught that vice and virtue can be rightly defined only when the laws of God's Book are declared. A national conscience must be created and the citizens of every land must be taught that civil government is a divine ordinance, ordained for God's glory and intended to stand for his righteousness and to be the executor of his justice. The obedience which it enjoins should in all cases be such as can be rendered to it in the Lord. Its laws must be such as will command our conscience.

3. God has given us an ideal to exalt and realize. God has left no ordinance unregulated and uninstructed. He no more leaves the state to experiment with itself in order to discover what it ought to be, than he does the family and the church. The state is blessed with a pattern from the Mount, the product of God's unerring mind. Its character is delineated; so is its mission and functions. The conditions of its prosperity and perpetuity are declared. A statute book from heaven is put into its hands for administration. The qualifications of state officials are laid down, and the true and patriotic citizen is set forth in vivid ideal. It is ours to hold up the ideals of God which have originated the National Reform cause. God's glory demands this of us, and so does the welfare of our nation.

4. The government of our nation does not answer God's ideal. It fails both negatively and positively. It neglects to confess allegiance to God, and it openly repudiates him and his law, by government acts. It legalizes crime by the license of the liquor traffic. It compels the officials to violate the law of the Sabbath by its mail service. It is chargeable with violence and oppression in relation to the Chinese, who have come to our shores, and with immorality in its toleration of Mormonism, and with infidelity to its covenants in its treatment of the Indians. In these and other things it stands in dishonor before high-minded men, and in guilt before the God of nations.

5. It is our distinctive mission to press this course toward final and complete establishment.

The cause is ours by heritage. Our ecclesiastical sonship lays us under obligations to fidelity to it. We are the witnesses of God in this great department of truthly inheritance. It is the marked feature of our ecclesiastical structure, and denominational life. It is part of our church covenant. Other churches expect us to lead in its advocacy, in its financial support, and in the exposition of its principles. We welcome all colateral agencies, and the honest efforts of others who seek the welfare of our nation; but we cannot fail to see that the reforms which they seek to inaugurate are fragmentary and short lived in comparison with this reform. Their patriotism needs to be educated. For the most part others see our cause only in sections and are therefore but partial in their aims. They are as yet in the A B C of the science of National Reform. They treat it from the prudential standpoint. They are satisfied if they can secure only enough of religion in the State to prevent national disaster. This is refined selfism. It is the semblance of National Reform without the power. National Reform in full form and power seeks first of all the glory of God and accepts of escape from national disaster as a consequence.

The prosperity of the State is not first; God's glory is first. We preach National Reform because it is necessary to a full Gospel and to the declaration of God's glory. Our danger comes not from open secularism and atheism. They have been weighed in the balance of national experience and have been found wanting. The espousal of these is recognized as national suicide. Our danger comes from working from the lower and selfish motives, instead of working from the higher and God-honoring motives. We are not impelled in this work from a fear of thunderbolts, even though these be hurled by the omnipotent arm. The chief impelling force with us is a desire for God's glory. "Let the glory of God be advanced." This is the watchword of this great reform movement.

Chicago, Ill.

WHICH HEAVEN?

BY J. W. M

Freemasons confidently expect to go to heaven when they die. Even their most orthodox writers, such as Webb and Morris, hold out the hope that every consistent Mason will enter into eternal life.

The Masonic heaven, which is sometimes called "The Grand Lodge above," is a place to which all go who have been good Masons here below, and to which none can go but those who have been initiated. Now it is a fact well known even to the uninitiated, that any healthy man, of decent moral character, can be initiated into the Masonic order—Christian, Jew, Mohammedan, Pagan, no matter what his religious belief or practice, if he will take the required oaths and obligations. Nor is it possible that Christ should occupy the Masonic heaven, for he was never initiated into the order, and many of his bitterest enemies are to be there. The Masonic heaven, therefore, cannot be the same of which Christ is the light, and which is the future home of those who "have washed their robes and made them white in the blood of the Lamb." To which of these heavens does the Christian Mason expect to go? He can hardly hope to go to both; will he be permitted to take his choice? It would be fair to suppose that those who are good Christians, but bad Masons, will go where Christ is; and that those who are good Masons, but bad Christians, or not Christians at all, will go to the Masonic heaven, or—to hell, if there is no Masonic heaven—no "Grand Lodge above."

I would entreat every Christian Mason to weigh this question seriously and solemnly, and decide it once for all. My brother, how dare you give your countenance to the Masonic delusion, that promises eternal life to those who despise our Lord Jesus Christ?

REFORMED PRESBYTERIAN CHURCH ON KNIGHTS OF LABOR.

BY W. W. M'MILLAN.

I clip from Rochester *Democrat* the action of our synod, taken at its recent meeting on Knights of Labor, which may already have come into your hand. If this is of any use to you, all right. There is nothing new, but old principles are made to stick out with sharp points.

"Rev. D. S. Faris reported on the labor question. Lawlessness upon the part of the laborer and tyranny on the part of capital were condemned. The following is the sentiment of the synod: 'While recognizing the right of every man to the fruits of his own labor, whether of head or hand, and the privilege of all men to agitate and associate themselves in open and lawful societies for the purpose of securing their rights, and sympathizing with laborers as to the wrongs they suffer at the hands of grinding, soulless corporations and capitalists, and especially protesting against the God-defying wickedness of employers who exact service on the Lord's day, this synod nevertheless condemns the organization and methods of the Knights of Labor and warns our members against participation with them. First—Because they are completely organized on the principle of secrecy, contrary to our standing testimony. Second—The form of the society is that of absolute despotism; the members being under obligation to render unquestioning obedience in carrying out the dictates of their leaders, right or wrong, often in violation of the rights of their fellow citizens. Third—Because they assume to dictate to employers, not only the wages to be paid for service, but the persons to be employed, and all the conditions of the service leaving him a helpless slave in the hands of a society with which he holds no relation. Fourth—They forbid non-union men to labor, and contractors to employ them, and thus by the greatest tyranny monopolize all rights and privileges to themselves. Fifth—They compel manufactures and dealers to discharge poor men or refuse them the right to buy, or sell, or carry on their business. Sixth—They interfere with the rights of the government by dictating to legislators and executors of law, and by making void all authority except their own. Seventh—All this they do, following the example of Freemasons, by secretly pursuing the object of their vengeance, and hunting down their reputation and business in a way that prevents redress by the law. We therefore declare that Reformed Presbyterians cannot belong to these assoeiations without renouncing all the traditions of their history in favor of civil and ecclesiastical liberty and the rights of God and man. Further, we declare that our members ought to suffer rather than sin by partnership in such practices. And, further, we enjoin the members of our church, rich and poor, to stand shoulder to shoulder in opposition to this tyranny, and we pledge ourselves and our members that we will not suffer the poor to suffer unaided, but will consider what is done to persecute the least, as done to all, and we will not stand by and see our dear brethern driven under the lash of their new taskmasters, but will come to their aid with our goods, and, if need be with our lives.' "

THE TRUE CHRISTIAN SPIRIT.

"I would rather," writes Bishop Taylor, "spend the next twenty years with savages in Africa than with angels in heaven." In a preceding sentence the Bishop thus speaks of his own physical and spiritual state: "I am in good health, and abiding in Jesus *all the while.*" The individual possessed of and actuated by the spirit revealed in the first sentence above cited, can by no possibility abide anywhere else but in Jesus. "The man who can write thus, and make his life consistent with his profession, will always," says the *Indian Witness,* and that very truly, "command confidence and evoke enthusiasm." Whatever Bishop Taylor does or fails to do, he will not fail to commit the church to a vast work in Africa, a work far transcending in extent all mission fields now occupied in heathen lands.

The same divine spirit which Bishop Taylor reveals as abiding in his heart, Paul, in the following statement, thus makes manifest as abiding also in his heart, and actuating his life, "For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better."

Then, as in the case of Bishop Taylor, the desire to live for the spiritual good of believers and for the sake of the suffering cause of the dear Redeemer prevails over the desire for the present bliss of heaven. "Nevertheless, to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith: that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again." Listen to this man of God once more. "Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all. For the same cause also do ye joy and rejoice with me."

And how was this same spirit exemplified and made all-impressive in the entire mission of Christ, for the salvation of our lost race: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fash-

ion as a man, he humbled himself and became obedient unto death, even the death of the cross." Looking forward to his tragical death, and then looking beyond, to the endless results of that death, the Saviour exclaimed: "I have a baptism to be baptized with, and how am I straitened until it be accomplished;" that is, with what intense desire is my mind burdened to endure, and "finish the work which my Father gave me to do"—the work of suffering which the Father gave him to endure and perfect.

Reader, did you ever seriously reflect upon the real meaning of the following declaration of Holy Writ? "If any man have not the Spirit of Christ, he is none of his?" In Christ, love for the souls of men, and the Spirit of burning desire for their redemption ever dwelt as "a burning fire shut up in his bones." Only so far as that same burning abides in your heart, do you partake at all of the Spirit of Christ. Do not, we entreat you, banish this thought from your mind.

Think once more of the Spirit of the Eternal Father relatively to Christ, in the work which he perfected before he left the world. "Therefore doth my Father love me, because I lay down my life, that I might take it again;" that is, "lay it down for the sheep" and "take it again" for their eternal salvation. Again, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Again, "Be ye followers [imitators] of God as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice unto God for a sweet-smelling savor." How marvelous must be the love of God to us, when the fact that Christ loved us and gave himself for us, was so ineffably pleasing in God's regard.

How inexpressibly impressive do such revelations of God's love to us and to the world, render such inspired utterances as the following: "Beloved, if God so loved us, we ought also to love one another." "If we love one another, God dwelleth in us, and his love is perfected in us." "He that loveth not, knoweth not God; for God is love." "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—*Rev. Asa Mahan in Divine Life.*

CHRISTIAN STATESMANSHIP.

Any statesmanship that either ignores or antagonizes the Ten Commandments and the law to do to others as we would have them to do to us, is not statesmanship at all; it is just what statesmanship is not. This world's history is so far a handbook of the wretched failures of human society to govern and protect itself by godless laws and methods opposed to the principle of the golden rule.

There is abroad in the world an idea that nations may rightfully and properly do things that would be wrong for an individual to do. Any nation that does not discard that most fatal heresy and repent of it, is on the high-way to perdition and national extinction.

No nation can long avoid downfall and extinction that continues as England does to attempt for sordid gain to poison 400,000,000 of Chinamen with opium, and to destroy the rest of the world, including her own sons and daughters, with rum. No nation can expect without repentance and restitution to rob and murder and exterminate the native people of a continent as America is doing, and long escape the fate of the nations whose crimes have destroyed them.

No nation can avoid being cursed of God and drowned in blood—no matter how much it prays and worships unrepentingly—that sends out a deluge of poison, rum and debauchery to all its neighbor nations of the world as England and America are doing. Or that, for a miserable infamous price of blood paid in silver and gold, licenses the murder of its own sons and the unlimited ruin of its own daughters as England and America do.

In these two foremost Christian nations of the world exist the direst poverty and misery, the most cruel, rampant, bloody crime, and the most dangerous forces of anarchy, infidelity and barbarism. In both of them the idea of righteous, honest legislation in their law-making assemblies has been dead and buried long ago and can never be resurrected save by a revolution as decisive as Cromwell's, and unless we have speedy repentance and reform the contest may be one of blood and horrid cruelty.

In the Congress of the United States or in the Parliament of England, a proposition to enact a righteous law or to perform an act of justice or mercy at the expense of hazarding fifty votes to the dominant party, would be the subject of a long-drawn universal hoot of derisive scorn and contempt.

Most of the men composing these bodies profess to believe in the Christian religion, but nowhere else in the world are men more deaf to the promptings of mercy, justice and humanity. The reason is, most of them are the representatives of the dram-shop and the crime of their country. And no improvement can ever come under the reign of either of the rotten, godlesss and totally party-depraved old parties, which at present are invoking the vengeance of heaven upon their respective countries. In each of these two countries, more than 100,000 slain every year by the politician's death-traps call to heaven for vengeance. Do the people care nothing for all this?—*Weekly Censor.*

NOTE.—The above from the *Weekly Censor*, of Los Angeles, Cal., has our hearty endorsement. The Divine law holds nations just as truly as individuals responsible for conformity to its precepts. God says: "The nation that will not serve thee shall perish." The enlightened nation that is persistently disobedient to its own sense of what is just, has in it the elements of dissolution.

WHAT THE PAPERS SAY.

The Portland (Maine) *Herald* says the R. W. Grand Lodge reports 274,719 members, which seems to be a loss of 20,000 or more during the year. Mr. Finch reports as missionary work by the agents of the R. W. G. L. 600 lectures, 284 lodges organized, 11,449 members added at an expense of $4,111 to the R. W. G. L. That is all that has come to hand from that very unprogressive organization. The cost of that missionary field is a little more than half the total expenses of the National W. C. T. U. for the last year ($8,189), and probably the expenses of the Richmond session will use up more than the other half. And the work and results accomplished by the W. C. T. U. are so inconceivably greater, that one laments the scantiness of their treasury. The I. O. G. T. has had its day of glorious achievements, but like the old political parties it has failed to keep step with the march of human progress and is dropping behind in the places where newer organizations exist.

We are glad to note that the friends of temperance are beginning to see that there is a more excellent way. Aside from the endorsement which the secret temperance orders have given to Freemasonry and other forms of lodgery (an endorsement more powerful than almost all others combined), the inefficiency and waste of means is most conspicuous. What the temperance reform most needs is concentrated effort. So long as some of its friends persist in the secret lodge system this can never be secured.

The New York *Observer* says: "The average Anarchist is made up of about equal parts of atheism and ignorance. He does not hate law and order so much as he hates religion, and his skill in blasphemy is only equalled by his dexterity with a beer-mug. He is down on churches, schools, banks, and 'bloated monopolies' in general, down on the family, society, and government, down on everything except the saloon." He may be found down in the saloon.

The schools of atheism are the secret lodges, Masonic and others, where, in the name of religion, all religious distinctions are confounded and Christ is ignored. Until the *Observer* has the wisdom and courage to strike at the root of the evil it will accomplish but little in trying to prevent the fruits from appearing. When we get all men to accept the Divine Saviour and "the church of the living God," as the best and only needful society, we shall have neither atheism, anarchy, nor saloons.

On the evening of June 16th, at 10:30 o'clock, a dynamite bomb was hurled at the carriage-way to ex-Mayor M. M. Secor's house. The bomb exploded with a report that started the whole city. Mr. Secor drove over the fuse that exploded the bomb about fifteen minutes previous to the explosion. A Bohemian named Jambor was severely hurt, as he was traced by blood from his wounds for over a mile and a half to the residence of ex-Alderman Palico.

The above is an abundant evidence that anarchy is not dead, nor is it likely to die until the causes from which it springs cease to operate on the public mind. To most people the idea of civil government is that it is an ordinance of God, and that there is an obligation, second only to what we owe to our Maker, to obey its commands. To those who have sworn obedience to any other governments the sense of obligation is likely to be confused, and all ideas of duty to God and to man to be forgotten. Disguise it as we may, there is an intimate relation between the organizations of sworn and secret despotism and their schemes of hostility to lawful authority. The men who throw bombs are the men who are sworn to do so, in obedience to the mandate of the lodge.

STUPENDOUS SHAM.

This is the day set apart by Odd-fellows for laying the corner-stone of the Orphan's Home. They are out in all their idolatrous regalia. Look at the motley thing! Masons, Knights of Pythias, Knights of Labor, Knights of Honor, Odd-fellows, Fire Department, and what is more sad, the Sabbath-School and Young Men's Christian Association. God have mercy is my prayer. I praise God that the F. M. church has no part or lot in this grand worship of Baal. God help us to keep clear.

There are at present a thousand or more strangers in the city at a cost to each of at least $18.00. This with the $5,000 expenses paid by the city, sums up $23,000. The least value of the time of the thousands engaged in this parade is $5,000 and have you $28,000 expended in a senseless ceremony of laying a corner-stone of an institution that costs but $25,000. How long will God forbear while pretences rob the poor for their own gain? What Christian can countenance such proceedings? How many of these Odd-fellows will dance to night, go to gambling dens and get drunk? How many will pray to night and thank God for the victory over the world, the flesh and the devil. The Apostle says "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."—*F. M. Church, in the Vanguard.*

THE MISTAKES OF LABORERS.

The blunder of many of the laborers is not in open partnerships, or associations for mutual protection and improvement, but in being lured into secret organizations in which they are sworn to "secrecy and obedience" to a society, selfish in its very seclusion from the common interests of society, and also pledged to obedience to autocrats, themselves often lawless, ambitious and corrupt.

There is a way to redress grievances without such unhallowed associations. Thousands in the late difficulties would have gladly continued at former wages, but struck because of their former foolish oaths and their fear of a revengeful company. The sooner the laborers get out of such conspiracies, the better.

The "Knights of Labor" have some good things in their platform. So may pirates. The very inception of this society of "Knights" was in secrecy, a concealment in civil society from the scrutiny of fair-minded men, and a separation from the common interests of society, and in its continuance and action it seeks to do just what it blames some capitalists for doing, in that it seeks to control labor. And by their blockade of business in commercial and manufacturing centers, the Knights have brought suffering upon their own members, and contempt from the orderly and better part of society.

The precedent of punishing those who repent of their folly in joining such fraternities, and boycotting men and firms who will not unite with them, is a piece of arrogance civil men and civil law will not longer tolerate.—*Berea Evangelist.*

There is a better way both to the capitalist and the laborer. Some men, humane and just, have, without waiting to be forced, gone forward and made amicable arrangements with their men and move on harmoniously with their business. Others have divided profits with their laborers; they furnish the capital and receive a certain per cent, the laborer the remainder. Each is interested in the manufacture of the best article, and in the best sale, and in each other's health and social well-being.

Other capitalists go farther still, and provide hospitals for their sick or disabled operatives, schools for the children of such, and church-houses as places for worship. Such capitalists work by the golden rule, the Christian sentiment. They never have strikes, nor do their workmen seek to create secret, oath-bound associations by which to control labor.

The Belfast riots may not be directly due to the appeals to religious bigotry with which Lord Randolph Churchill and other opponents of Irish Home Rule have sought to obstruct Mr. Gladstone's humane policy; but they could hardly have taken place if the religious question had not been made use of to awaken prejudices and animosities which have long been slumbering. The Belfast riots are not an achievement which the opponents of Home Rule can boast of. As a by-play they are far too serious for amusement, and far too dangerous for the mixed communities of England, to make the continuance of the agitation which produced them a political expedient of any value even to hard-pushed Tories. The murderous attacks were not the outcome of any real grievance. The Orangemen had not been wronged or oppressed or abused by their Catholic neighbors.

THE N. C. A. ANNUAL BUSINESS MEETING FOR 1886.

REPORTS OF THE PAST YEAR'S WORK AND PLANS FOR THE NEXT.

A cool and beautiful morning welcomed the annual business meeting of the National Christian Association, and the large number of corporate members who gathered early about the *Cynosure* office with hearty and Christian greeting, was a cheering sight. The tall form of President H. H. George, of Geneva College, was most observable among the cheerful groups, while in striking physical contrast, but the peer of any in intelligence and culture, was seen Prof. J. A. Edgren, of the Swedish Baptist Theological Seminary.

In the absence of the president, F. W. Capwell, General Agent Stoddard, called to order promptly at the appointed time, with some fifty persons present. Pres. H. H. George, D. D., was chosen to preside. The reading of a Scriptnre by the chairman and prayer by Pres. J. Blanchard opened the meeting with suitable devotion.

The business began with the reading of last year's record: the roll was called, and the following new members were received by vote after due recommendation:

Prof. J. A. Edgren, Stromsburg, Neb.
Rev. M. A. Gault, Blanchard, Iowa.
Rev. J. W. Morton, Chicago.
H. Curtis, Olathe, Kansas.
E. W. Worrell, Chicago.
W. B. Stoddard, Wheaton.
C. B. Knight Worcester, Mass.
M. M. Morse, Worcester, Mass.
S. L. Pratt, Worcester, Mass.
Mrs. E. D. Bailey, Washington.
Prof. H. Woodsmall, Memphis.
Rev. R. N. Countee, Memphis.
Prof. H. A. Fischer, Wheaton.
Mrs. J. P. Stoddard, Wheaton.
T. B. Arnold, Chicago.
Elder J. W. Brown, Chicago.
M. L. Worcester, Kingston, Ill.

The report of the Corresponding Secretary and General Agent was read, accepted, and referred to a committee on resolntions composed of J. L. Barlow, S. A. Pratt, E. D. Bailey, M. A. Gault, and H. Woodsmall. A number of letters were referred to H. H. Hinman, W. R. Hench, and E. A. Cook, as correspondence committee. For committee on nominations, Alexander Thompson, John Dorcas and M. R. Britten were chosen: and for committee on unfinished business: W. I. Phillips, E. R. Worrell and J. W. Brown.

In recognition of the convention of Christian workers, meeting in the First Methodist church, Chicago, the following resolntion was presented:

Resolved, That the National Christian Association opposed to secret societies have learned with pleasure, of the presence in this city of the first national convention of religious workers; and further,

Resolved, That we heartily invite the members of the said convention to attend the evening session of this Association, to listen to addresses of Revs. H. Woodsmall and R. N. Countee, both of Memphis, Tenn., and also both seceding members of the Masonic lodge.

E. R. Worrell, A. J. Chittendon and C. C. Foote were chosen a committee to present these resolntions.

The report of the treasurer was then read and referred to a committee: E. A. Cook, M. R. Britten and M. A. Gault.

The report of the committee appointed at the last annual meeting on an Interdenominational Conference of Christians was reported by Pres. J. Blanchard, as follows:

NATIONAL CONGRESS OF CHRISTIANS.

1. Your Committee recommend that said Congress be held in the city of Chicago during the coming autumn, the time, place, and programme to be fixed and published forthwith by a local committee of arrangements.

2. That Secretary Stoddard at once open correspondence with the committees and delegates already appointed by several Christian denominations to attend said Congress, and lay their wishes and suggestions before the local committee of arrangements as speedily as possible, that the Congress may be, as far as possible, the result of the united counsels of the prominent men who have already given in their adhesion to said Congress.

3. That the *American* and the various papers who have pledged co-operation in such Congress, be at once informed of our present action relating to it.

4. That a committee on the public press be appointed to procure the co-operation and aid of the press throughout the country, in such Congress, so far as possible.

5. That some brother or brethren be appointed to visit personally distinguished men in the Eastern States, and induce their attendance and co-operation in said Congress.

6. That a local committee of arrangements be at once appointed, who shall have the whole matter of such convention in charge, and at once act as a local committee of correspondence as well as of arrangements; that they at once canvass the city of Chicago for entertainment, and as soon as free entertainment is provided for at least 1,000 delegates, they are to make the same public by the press; and so often as they learn anything of interest and importance they are to publish the same.

7. We recommend that Prof. H. Woodsmall and Rev. R. N. Countee be requested to act as our committee for the Southern States, and to inform the local committee of arrangements, of any prominent persons, white or colored, whose promised co-operation they have secured.

J. BLANCHARD,
J. P. STODDARD, } Committee.
J. L. BARLOW,

The report was referred to a committe on resolutions.

In the afternoon the report of the Board of Directors was read by their secretary, Alexander Thomson. The items of business transacted by the Board have been from time to time reported in the *Cynosure* during the year.

The committee appointed last year to visit the Augustana Synod reported by President C. A. Blanchard and Secretary Stoddard. The delegates were kindly received and assured of warm personal sympathy, but the Synod as a body desired not to act on the matter.

The report of the committee on nominations was adopted as follows:

President, Pres. H. H. George, D. D.
Vice President, Rev. M. A. Gault.
Corresponding Secretary and General Agent, J. P. Stoddard.
Recording Secretary and Treasurer, W. I. Phillips.
Directors: Joseph E. Roy, T. H. Gault, C. A. Blanchard, E. R. Worrell, M. R. Britten, J. Gardner, L. N. Stratton, J. L. Barlow, Alex L. Thomson, H. A. Fischer, W. B. Hench.
Auditor, S. A. Kean.

The amendment to the by-law on membership proposed last year was acted upon, and By-law III. was amended to read:

"Belonging to a secret society, denying Christ, or immoral conduct, shall forfeit membership in this Association, and any member of this corporation who shall fail to report at an annual meeting of this body, either in person or by letter, for the term of three years, shall by such failure forfeit his membership in their corporate body."

A committee on *Cynosure* was thus appointed: J. D. Nutting, C. A. Blanchard, S. A. Pratt.

E. D. Bailey, editor of the *American*, representing the American Publishing Company, read the following paper and request:

To the National Christian Association:

The following is my report and recommedations concerning the Washington building:

The total receipts during the year have been $555.97, and the expenses $261.27. Net receipts $294 70. Rents in the city during the year have been lower, and there has been less demand for tenaments than during the preceding year. The expenses of the building have been mainly for three items, viz: taxes, gas, and about $50 in permanent repairs. The latter item covers certain repairs which should properly be placed with the list of repairs undertaken at the purchase of the building, since they were work left undone at that time through the necessity of economizing. There are still several things needing to be done to put the building into reasonably good repair, notably two things: the plumbing is old and constantly out of repair, and the dilapidated fence is a reproach to good order.

It is proper to state that more than half of the receipts of the building as reported above, are for rent paid by Mr. Hinman and myself for rooms necessary for the uses of our families. Our rents are $30 per month, or $335 for the eleven months last past (11 months for myself and 9½ for Mr. Hinman).

At the last meeting of the N. C. A. which I was prevented from attending by a combination of circumstances, which need not now be detailed, I asked respectfully that the rents of the building be given entirely to the Washington work instead of sending a part of it to aid in Chicago. I made the request with full confidence that its reasonableness would at once commend it to your favorable consideration. The failure to grant the request has been a very serious hindrance. We have made the best of the situation which we could, but I do not care to disguise the fact that the refusal of the request greatly hindered and jeopardized our work. I was induced to go to Washington and start a political paper with the assurance that the income of the building would furnish me a fair support. After eight months of persistent urging I consented to go. To my surprise, as soon as I was located in Washington, the N. C. A. claimed the income of the building to sustain the work in Chicago, and for the first four months after this decision I remitted to Chicago between $40 and $50 more than the amount received for rents, so that instead of receiving financial aid, aside from the rooms occupied, I was actually taxed to support the work elsewhere. My own understanding was that the money was raised to purchase the building for the benefit of the new movement, at the National Capital. So far as I can learn this was the understanding of all contributors, and the impression prevails that we are aided by the rents, whereas we are actually paying rent. Without further argument of the case, I beg to submit, in behalf of the American Publishing Company, two requests:

1. We ask that the balance of the rent for the past year, now remaining unpaid, amounting to $69.18, be remitted.

2. We ask that hereafter all the income of the Washington building be allowed for the support of the Washington work, until the work is fully self-supporting.

The latter request is made because I cannot longer sustain the work and publish the paper without this additional aid. During the past year I have not only not received a dollar for all the editorial work on the paper and for my services as secretary of the American party, but I have contributed between $500 and $600 of my own private resources to the support of the work. In addition to my labors Mrs. Bailey has devoted her entire time to the same work without a dollar of compensation. Under these circumstances I feel perfectly justifiable in saying that I cannot, and will not, longer maintain the work unless the full and unreserved use of the building and its net income be conceded to its support. If the paper and the movement it represents is not of importance enough to entitle it to this much aid, it is not of importance enough to warrant the immense outlay of money and labor which we are giving it. Respectfully submitted,

E. D. BAILEY.

The report was referred to M. R. Britten, C. C. Foote, and M. A. Gault, as committee.

The report of the committee on resolutions was read by Elder Barlow, and adopted after discussion, as follows:

The committee on resolutions, to which was referred the report of the committee on the proposed Congress of Christians recommend the adoption of the report; and the committee further recommend that the designation of the proposed Congress be "A Congress of Christians," rather than "A Congress of Churches."

Resolved, That the South, as a field for our specific work, is presenting to us an open door into which the needs of the people are loudly calling us, while the providence of God seems to say: "Enter, and concerning the work of my hands command ye me."

Resolved, That the National Christian Association maintain the position it has maintained in the past, that of an unsectarian, non-partisan movement. And that its main strength be exerted in educating and organizing a stronger public sentiment against secret societies.

Resolved, That as the pulpit, platform, and press are the great instrumentalities for the education of public sentiment we urge that the friends of the movement use every effort to reach the public mind through these agencies.

Resolved, That our agents be instructed to make special efforts to visit new fields, and present the cause wherever it is possible to obtain a hearing.

Resolved, That special pains be taken to increase the circulation of the organs of the movement, the *Cynosure* and Washington *American*.

Resolved, That the Board of Directors be advised that in the opinion of the N. C. A. steps should be taken to gather facts of a historical, statistical, esoteric, exoteric, and analytical character concerning all secret societies in this country, and that the same be published as an encyclopedia of such orders. We believe such a book would be of incalculable value to the reformer.

The Committee recommended the adoption of the report of the Secretary, Mr. J. P. Stoddard.

WHEREAS, Recent developements in our country, and largely throughout the civilized world, have been such as to arouse public attention to the existence and workings of secret, oath-bound societies as never before, showing unmistakably that the repeated charges brought against them by this organization, in its various utterances, and the warnings so often given to the public were not without foundation, nor too soon, nor too often pressed, Therefore,

Resolved, That we re-affirm our former utterances against them, as institutions whose aims, spirit and tendencies are utterly antagonistic to, and subversive of, the principles of our free government, and of the holy religion we profess, and that every development inspires us with renewed zeal and more determined opposition to their prolonged existence and Satanic operations.

An addition was made to the committee appointed last year to secure a national conference of Christians and churches, of the following names: Pres. De Forrest, of Talladega, Ga.; Pres. McCullough, of Knoxville, Tenn.; Pres. E. M. Cravath, of Nashville, Tenn.

The committee, on request from the American Publishing Company, presented a majority report granting the whole net income of the Washington building for the coming year to the Washington work, signed by C. C. Foote, and M. A. Gault. A minority report was given by M. R. Britten refusing the request. After a prolonged debate the majority report was adopted, and the addition of some $60 due for the past year was voted.

The report of the committee on *Cynosure* was read by Rev. J. D. Nutting, Pres. C. A. Blanchard dissenting from the third article, and S. A. Pratt being absent. An interesting discussion followed in which there was a general expression of satisfaction respecting the conduct of the paper, and the objectionable article was stricken out unanimously except the vote of the chairman of the committee. The political question was brought in with some animation, and a report of the debate would make an interesting column. The report was adopted with the exception of the third article:

Your committee is glad to learn, from the figures given by the publishing agent, of the fairly prosperous condition of the *Cynosure* during the present year. Its list of subscribers is slightly larger than at this date for either of the two previous years, with also an increase in the proportion of fully paid-up subscribers.

The committee, in response to a request of the agent, recommend that the advance and regular custom regarding discontinuances remain as heretofore for the present.

With regard to the editorial conduct of the paper in the future, while recognizing the faithfulness, conscientiousness and ability of its conduct in the past, we would suggest that every effort possible be constantly put forth to secure for the paper new contributors of ability, whether previously connected with our work or not, in order both

to the elevation of the intellectual standard and scope of the paper, and the open enlisting of these men and their influence for the cause.

With regard to the circulation of the *Cynosure* in the South, your committee is exceedingly gratified with the fact that the paper is now being sent to 461 ministers in that section of the country, and would urge that this work be urged forward with all possible speed, as one of the most promising ways for accomplishing good results.

We would also urge upon all friends of the reform the importance of the work possible through our periodicals and publications, and the recognition of the fact that through their circulation, either by donations of money or by individual effort in circulating them, workers who are deprived of opportunity otherwise may become effectual preachers of the truth.

This report of the committee on correspondence was read by H. H. Hinman. It was voted to refer the letters to the editors of the *Cynosure*.

The editors and publisher of the *Cynosure* were re-elected, and their compensation referred to the Directors. A similar reference was made of the employment of Bro. Hinman in compiling statistical information and visiting the South.

The revision of the minutes was referred to the Board of Directors, and after prayer by Bro. E. R. Worrell the meeting adjourned.

COUNTEE AND WOODSMALL.

The evening session of the N. C. A. annual meeting was held in Berry's Hall, corner of Sangamon and Washington streets. The meeting was opened with prayer by Rev. M. A. Gault; Geo. W. Clark sang a stirring song, and Pres. H. H. George made a brief address showing the anti-christian and anti-republican character of the secret orders, and especially their perversion of Scripture. After another song by Mr. Clark, Rev. R. N. Countee, of Memphis, Tenn., made an eloquent address on the general condition of the colored race in the South and the influence exerted over them by secret orders, especially their influence on their religious character. He gave a sketch of his connection with the secret socities, his reasons for renouncing them, and the bitter persecutions and attempted assassination on account of his views. He asked aid for his paper, the *Living Way*. After a song by Mr. Clark and a collection, an address was given by Rev. H. Woodsmall, of Memphis, Tenn., who has been for thirteen years a missionary among the colored people of the South and a member of several of the secret orders. He explained the anti-republican and anti-christian character of the orders and their disastrous influence on the cause of religion and general benevolence. The address was replete with facts and arguments, and was highly appreciated by the audience. After a song the meeting was dismissed with the benediction by the president.

CORRESPONDENCE.

LETTERS TO THE N. C. A. ANNUAL MEETING.

To the N. C. A. assembled in annual meeting at their headquarters, No. 221 West Madison street, Chicago:

DEAR BRETHREN:—My plans have been laid through the year to meet with you to-day. Many a hard day's toil has been lightened by the bright anticipation of meeting and greeting brother reformers of the N. C. A. in our annual gathering. But my heavenly Father has clearly, in his providence, said to me, "Tarry thou *here* with the stuff." While you, my dear brethren, are permitted to go up in battle for Christ and right, I pray that the Captain of our salvation may be with you to aid in your councils and plans for the future. May his Spirit fill each heart, and love, kindness and charity prevail through the entire of the Association. May he who shall be chosen as president be filled with wisdom from above. From my own experience for the past three years I can confidently bespeak for him your kind sympathy, hearty co-operation and support. I am not insensible of the high honor conferred upon me by being chosen for three successive years as president of the N. C. A. Far short as I may have come in properly discharging the duties of the office, yet, I assure you, that the best purposes, sincerest efforts and the warmest sympathies of a heart, whose every pulsation is in full accord with the worthy objects of our valued and cherished Association, have been cheerfully given in the past, and will in the future. I bid you God-speed. Yours for Christ and reform, F. W. CAPWELL.

Hon. F. W. Capwell, President N. C. A.:

DEAR BROTHER—I shall not be able to attend the annual meeting of this week in Chicago, and I am not aware that any delegate from New Hampshire will be present. The first informal meeting of the N. H. C. A., auxiliary to the N. C. A., was held in Farmington, N. H., eleven years ago this month, and the eighth day. Looking back over the eleven years, we can say with thanksgiving, Behold, what God hath wrought! We are much indebted to the N. C. A. and its able organ, the *Christian Cynosure*, for our marked success and progress in reform work. It is not possible to give an exact statement of the immense number of tracts and Anti-masonic books that have been circulated during the past eleven years, nor of the reform lectures, addresses and sermons given in the State by Brothers Stoddard, Rathbun, Browne, Bailey, Hastings, Cheever, Hyatt, Hinman, myself and others. We are still at work. We commenced the publication of the *Christian Witness*, auxiliary to the *Christian Cynosure*, Jan 1, 1880, and have issued over 86,000 copies. It it now an eight-page illustrated paper, at 50 cents a year. Its circulation is not confined to New Hampshire, but it is taken in every New England State and in the remotest parts of the country. It is printed by the N. C. A., and is much indebted to Mr. E. A. Cook, its first printer, and to that body for its very encouraging success. Our interest in the work of the N. C. A. in no respect abates. The only suggestion we have to make is this: Would it not be well for Bro. J. P. Stoddard to devote his attention during the coming fall and winter to the annual meetings of the Auxiliary State Associations, and to organizing States without such associations? Tennessee, Vermont, Maine and Rhode Island need organizing. Old Massachusetts needs stirring up. Bro. J. P. Stoddard is hereby invited to attend the annual meeting of the N. H. C. A., which we expect will be held in October. Your brother, S. C. KIMBALL,
Sec'y. N. H. C A..

Hon. F. W. Capwell, Chairman of the Executive Committee of the American Party:

DEAR BROTHER—I shall not be able to attend the American Party Conference to be held in Chicago June 18th, 1886, but my interest in its work leads me to write a few words.

1. American citizens, opposed to ring rule and general rascality, must be united. Let us not wrangle over alleged mistakes of the last campaign.

2. Our union must be on our main issue of opposition to lodgeism as fatal to Christianity and just government.

3. Our position on temperance and polygamy will strengthen our party with all moral men outside the lodge.

4. As to finance, a constitutional amendment recognizing Christianity, and woman suffrage, if there be a difference of opinion among us, we shall have ample time to fight it out inside the party before the responsibility of national legislation will devolve upon us. These things should not mar our party harmony.

5 We should act so as to deserve success, whether we obtain it or not.

6. Our great mission is to clearly enunciate and successfully defend great principles rather than win hasty and superficial converts.

7. No nomination for President and Vice-President should be made except by a delegated convention of the American party officially called for that express purpose.

8. The best way to instruct our fellow citizens, and especially our lodge prohibition friends, is to convince them that we have some fixed principle and moral gristle by sticking to our own nominations.

9. Let us burn the bridge by which we left the old parties.

10. The rum policy of New Hampshire Republicans has whittled their old-time majority of thousands down to a few hundreds; and now, forsooth, their State organ has ceased to praise the license Scott law, and has a regular Temperance Department. Behold, "a convert to the lions!" But how far can such converts be trusted?

New Hampshire sends greeting, and asks for radical American principles. S. C. KIMBALL,
For Ex. Com. of American Party of N. H.

"THE PURE TESTIMONY."

BEACONSFIELD, Iowa.

A few weeks past a minister, called a come-outer, held a meeting in a school house near Beaconsfield. Last night I heard one of his converts speak in class-meeting. He seemed to have the "perfect love" of Jesus "that casts out fear," for he did not shun to take up his cross. In speaking of popular sin he spoke as if he feared God rather than man; the slavish fear was "cast out." "He that the Son makes free, is free indeed." He said of the Lodge: "I was an Odd-fellow once in good standing. I have nothing against its members. They used me kindly, but I don't belong to them now. I do not want to pay out my money to bury my soul in hell."

I believe in that kind of holiness that saves men from the Lodge as well as other sins.

In conversation with an M. E. minister on the subject of secretism, he said: "I once connected myself with the Odd fellows, but I soon felt that I wanted to be free from it." He advised others to stay out. I am informed he said in the pulpit: "I have no use for secret societies." I suppose he is proscribed as are brethern in the U. B. church who are loyal. CYRUS SMITH.

DAVID P. CAWKINS ON THE SABBATH.

EAST CHAIN LAKES, Minn.

EDITOR CYNOSURE:—I am seventy-two years old; opposed to oath-bound secrecy, slavery, and the liquor traffic from my youth. I love the *Cynosure* and every moral reform.

I believe with you, that Jesus Christ is the only living and true God, who was once manifest in the flesh, or dwelling in a human body, reconciling men to himself; but now is the eternal quickening spirit or second Adam, the Father of spirits, the shepherd and bishop of souls, the head of the church, our law-giver, our king, our God. God sent Moses from Sinai to Egypt to lead the daughter of Jacob, who was a bond maid to Pharaoh, from Egypt to Sinai, and there Moses as high priest married her to her maker, the covenent of Horeb or Decologue law being the marriage covenent or law of the husband. (Thou shalt have no head, husband, law-giver or but me). But the wife played the harlot and was married to Baal Peor, though her husband never gave her a divorce. Jer. 31:32. Which covenent or law of mine they broke, though I was a husband to them, saith the Lord. Now the bride was under the curse of her husband's broken law. Rom. 7:2. The wife is bound by her husband's law as long as he lives. So the husband took on him a human body and soul of the seed of Abram, (Heb. 2:16) and died on the cross a substitute for his church or bride.

Now the Jewish law church was forever free from the curse of the law of her husband, who was made under the law to redeem the Jews from the curse of the law. God laid down his life for us (1 John 3:16) and redeemed his church with his own blood. Acts 20:28; 1 Peter 3:18. The husband dead, the wife or church is free from his law, at liberty to have a new husband, even one raised from the dead, and keep his law. Rom. 7:4–6. We Jews are from the law of the first husband, that law, or those ten laws being dead that bound us to him. For the body of Christ was the body of the first husband, or law-giver and king. When the body of the husband was nailed to the cross his law or hand-writing of ordinances was nailed with him and taken out of the way. Col. 2:16. The Sabbath days are a type or shadow of Christ's soul rest from law works when we drop the yoke of bondage and take Christ's yoke. Matt. 11:29. Christ said (before crucified) "the scribes sit in Moses' seat as law givers; so what they bid you, that do. Matt. 23:2. After crucified he said, (Moses' seat is overturned). All authority in earth and heaven is given to me. Now teach all nations to do what I have commanded; not what Moses commanded nor the Pope. Matt. 28:18–20. Moses commanded Israel alone to keep the seventh day holy. The Pope or the Roman church, of which he is the illegal head, has ordained to keep the Roman pagan sun day holy; also Christmas, etc., etc. The American platform says God requires a Sabbath. It is a grand mistake through Christendom. You say the Sabbath was made for all mankind. I say it was made for Jews alone; and God never required a son of Adam, outside the Jewish law church, to keep a Sabbath or holy day. The Sabbath was never made known to man till given to Moses for Israel. Ex. 16:4–26, Neh. 9:14, Ezek. 20:10–12. I brought Israel alone out of Egypt into the desert, and gave *them* my statutes, which if one do he shall live. (That is nine moral precepts). Moreover, beside the nine, I also gave them my Sabbaths (a typical precept) to be a sign or token between me and them, that I am the Lord who sanctifies or separates them from all nations as my chosen nation. See Ex. 19; 5–6. So we see the Sabbath was a mark distinguishing the Jews from all nations of the earth who never heard of a Sabbath. The Ten Commandment law had not been given to Gentiles yet in Paul's day. Paul being a thorough bred Jewish lawyer, was set for the defence of the Gospel or New Testament against the law of the Old Testament, which he did in all his epistles nearly. Phil. 1:17, 2 Cor., 3rd chapter.

1 Tim. 1–3. "I besought thee to stay at Ephesus, to charge some that they preach nothing but Gospel

doctrine." Verse 5. Now the end, or sum total, of the command (of Christ) is charity or love, out of a pure heart, a good conscience and unfeigned faith, from which some have turned to vain jangling, desiring to be teachers of the law, not knowing what they say; affirming that the Sabbath is binding and the law perpetual. You must keep the law or you can't be saved: Acts 15:24; 21:24,25. Did not Christ say "I came not to destroy the law, but to fulfil; and it cannot pass till it is fulfilled." Yes, and when it was fulfilled, Christ, the law-giver, died a substitute for the transgressors, and when the King died his law died. When he rose again he published a new law, viz: "Repent." (Acts 17: 30). "Believe in Jesus, and love one another." (1 John 3:23) He who repents, believes, is baptised and loves his brother shall be saved. He who believes not shall be damned. Christ said to the Jews under the law, yet unabolished, He that breaks the least commandment and teaches men to do so, will be least in the kingdom; and that includes the passover and all that was written in the book of the law. For the law is one, not two. See Nehemiah 8: 1-8, 14-18. The Sabbath was made for men to keep; men were not made to defend the Sabbath, or to be lords of it. "I am Lord of the Sabbath. It is my prerogative, not yours, to say whether my disciples shall keep it or no." I say it is lawful to do well on the Sabbath. For God's kingdom is not meat or drink (or holy days). Rom. 14:17. Yours truly. D. P. CAWKINS.

NOTE—We give place to the above from our venerable brother not because we believe all that he thinks, but we think the readers of the *Cynosure* can afford to compare their views with those who differ.

LETTER FROM GREECE.

ANDROS, Greece, Via Syra, May 19, 1886.

DEAR CYNOSURE:—Many things prevented us from writing to you sooner. I believe that through the wires you have heard of the trouble of Greece; that she is blockaded by all the European powers except France; but lately we heard something and we are not sure whether France called her minister or not. The fleet of the five powers consists of forty-eight great vessels. This blockade is headed by Christian England and Germany. We do not feel so much pain for the Catholic nations as we feel for the other two nations. Germany made a war and took so many States from France. England began from time immemorial, and wrongs all the world around. What the European nations give Greece in the Berlin treaty, those States Greece wants now and they prevent her from taking them.

We believe that Greece is being punished for her sins, but we did not want *European* Turks to punish her, but Asiatic Turks. Dr. Walker, of Wheaton, had said that the rulers are chosen according to the character of the nation, and so in these times Greece had such a man at the head of the nation. Freecoopes ruled three years previous to Deleyanas. The former was raised in England; but he did nothing for religion, although he had a great many good, moral principles. He put a very heavy tax on tobacco and spirits and all the fashions. He put a very heavy tax on aristocratic things and took off the tax from the things which the poor will use. He said that if any one wishes to make a good silk dress he can pay for it. Also he said that he did this in order to make a distinction between the madam and the servant. But when Mr. Deleyanas became the secretary of the State a year ago, he made everything just the reverse from Mr. Freecoopes, and we have no words to express our ingratitude towards him.

Mr. Deleyanas took off the tax on tobacco and spirits, but he put such a heavy tax on common things and the expense of keeping the armies and the blockade now brought great poverty on Greece. When he came into power he boasted in Congress that he would decrease the expenses of the nation by 17,000,000 francs; but instead of that we believe that the national expenses will be 50,000,000 francs more than they used to be.

If there was a dim light in the Greek church he blew it out. There were twelve priests, called theologians, who used to go through Greece and preach or teach the people in the churches after their own regular church service was over. They only came to this place twice during our seven years' stay here; but after all, there is no doubt but that they do some good, for the regular priests do nothing but sing and pray in church. But Mr. Deleyanas wished to make economy, and as the twelve priests were paid by the government, he stopped them. If, with the preaching of these theologians, Greece was so bad, what will she be now? It seems that Mr. Deleyanas goes according to the French fashion of infidelity, and also that God has taken his hand away from this nation on account of its demoralization and infidelity, and it is more likely that the Bulgarians will come down than that the Greeks will go up higher. By the time you get this Greece will either be better or worse off. Yours with Christian love,

A. D. ZARAPHONITHES.

KANSAS CHRISTIAN ASSOCIATION.

OLATHE, Kansas.

Will the friends of our cause interest themselves enough to consider where our next annual meeting should be held? Our regular time of meeting is the first Tuesday in September.

Clifton, Kansas, has been named as the place. Let us hear at once if there are any other nominations. Where can we be sustained? Where can we do most good?

That wise and timely arrangements may be made, please address promptly the secretary,

W. W. MCMILLAN.

BIBLE LESSON.

STUDIES IN THE WRITINGS OF JOHN.

LESSON I, July 4, 1886.—Jesus and the blind man.—John 9: 1-17.

GOLDEN TEXT.—One thing I know, that whereas I was blind, now I see.—John 9: 25.

TIME.—October, A. D. 29.

PLACE.—Jerusalem, near one of the gates of the temple.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Misfortunes not always the consequence or punishment of sin.* vs. 1–3. The human mind instinctively recognizes a close relation between sin and suffering, and so it naturally associates extraordinary afflictions with extraordinary guilt. In every age, and among all nations, civilized and uncivilized, we find traces of this world-wide belief, but it is essentially a heathenish one. It is founded on narrow and mistaken ideas of God's government, and it often involves, as in this particular instance, a cruel injustice to the sufferer. Disease and pain are often the direct consequences of sin, but by no means always. They have a most important use as disciplinary agents, teaching patience and trust, and developing a richer and higher spiritual growth, but our Saviour, in his reply to the disciples, brings out a reason less generally recognized, yet no doubt just as valid in many other cases beside that of this single blind man: "That the works of God," that is, his healing mercies to soul and body, "might be made manifest." It is on the dark clouds of sorrow and suffering that the rainbow of God's love shines brightest; then let us not "fear as we enter into the cloud," but rather welcome the trial if through it his glory is manifested, either by delivering us out of it, or strengthening us for its patient endurance.

2. *The Miracle and its effects.* vs. 8–17. Incredulity and unbelief are always sure attendants of any remarkable manifestations of God's power and mercy. This is evidenced by the fact that numberless and well authenticated as are cases of faith-healing at the present day, the world generally is incredulous, and the majority of religious leaders openly antagonistic. But wonder and incredulity from the world, and even scorn from Christ's professed followers, will never move the soul that has had a personal experience of his power to save and restore. Like the blind man, it has ever one testimony: "Whereas I was blind now I see." We notice as he comes out more fully into the light his courage grows. If there is too little of martyr boldness in the church it is because there is too little of the martyr-faith. The spirit of the age is to glorify doubt, as if doubt was strength, when it was in reality weakness. Doubt never in the world nerved one single soul to any great effort. That honest, unwavering faith which can say, "This one thing I know," even when it is very ignorant of everything else, has been the supreme factor in all great movements for the elevation of humanity and the advancement of truth. But the blind man's story caused a division among those who heard it. Truth never unites heterogeneous elements, never enjoins together the believing and the unbelieving, the righteous and the unrighteous, the licentious and the pure. It is the boast of lodgery that it does this; that it unites all men of every class and creed in one brotherhood, but if it really taught the truth of God, instead of uniting men so diverse in life and doctrine, it would sunder them as widely as the poles. The world to-day is separated on the same great question that separated men then—the character and claims of Christ, and there is no testimony so powerful as this same simple witness: "One thing I know that whereas I was blind now I see."

LIGHT FROM THE WORD.

Where does Christ use the same expression to his disciples that he uses in v. 8 l. c.? Must religion be always a personal experience before our testimony can be of any value? ch. 3: 11. 1 John 1: 3.

From Peloubet's Notes.

"And as Jesus passed by." As he was some time passing along on his way.

"He saw a man." It was he who saw the blind man, not the blind man who came to him.

"Which was blind from his birth." Of the six miracles connected with blindness which are recorded in the Gospels, this is the only case described as blindness from birth. The sad history of this man, "blind from his birth," may have been already familiar to his disciples, as he was evidently a well-known beggar in Jerusalem.

"And his disciples asked him, saying, who did sin," etc. This question grew out of the fact that it was the common opinion among the Jews that every trouble and misfortune was the direct result of some special sin.

"Jesus answered, Neither hath this man sinned, nor his parents," *i. e.*, so as to be the cause of the blindness.

"But that the works of God." The works of God here meant are primarily his saving, redeeming works.

"Should be made manifest." Christ turns the attention of his disciples to a new aspect of the case. Instead of groping back into the hidden mysterics of the divine purposes, and striving to trace the connection between sin and suffering, they were to look forward and see what the mercy and grace of God would accomplish.

"I (better, *we*) must work the works of him that sent me, while it is day," *i. e.*, while the fitting opportunity lasts, as the daylight is the fitting time for our daily work.

"The night cometh, when no man can work." He does not except even himself from the proverbial law. The day of opportunity passes, never to return.

"As long as I am in the world, I am the light of the world." It was prophesied that the Messiah should open the eyes of the blind (Isa. 29: 18; 35: 5; 42: 7). The direct reference is to Christ's fulfilment of these prophecies (Luke 4: 18, 21). But it is true, in a larger sense, that just so far as Christ is in the world, and accepted by the world, he becomes its light, intellectual, moral, and spiritual.

"He spat on the ground, and made clay of the spittle." Was there efficacy in the clay? The Jews thought that clay was good for the eyes, but of course there was no power in it to give sight to the blind. It is noticeable that Christ never cured without giving the healed something to do, as a test of his faith and obedience.

"And said unto him, Go, wash in the pool of Siloam," *i. e.*, wash off the clay that has been put upon your eyes. This was a test of faith and obedience.

"The pool of Siloam" is identified with a pool or tank still found in the vicinity of Jerusalem, which stands to the south of the temple mount, and consists of an oblong tank, partly hewn out of the rock, and partly built of masonry, measuring about fifty three feet in length, eighteen feet in width, and nineteen feet in depth, with a flight of steps leading down to the bottom.

"Which is by interpretation, Sent." Or *sending, i. e.*, outlet of waters.

"He went his way." He believed, he obeyed, and it was done unto him according to his faith.

"The neighbors," etc. These would be the ones to recognize the man in his changed condition, and to report the marvelous change in him.

"That he was blind," The best critical authorities read, *that he was a beggar.* He now abandoned that occupation, and this circumstance first attracted notice. Hence their first question, "Is not this he that sat and begged?" implying what he was accustomed to do.

"He is like him." They would not believe that such a miracle had been wrought, and therefore argued that they must have been misled by a striking resemblance. The opening of the eyes would naturally change the whole countenance.

"I am he." This settled the question of fact, but still they could not conceive how the change could take place.

"He answered." He tells the story of his healing.

"A man." Better, *the man;* one well known.

"Where is he?" appears to be asked, not in a spirit of enmity, but simply from a natural curiosity and interest to see him who had wrought the cure.

"I know not." Jesus did not wait for the man to return to him, but went on with his disciples to the work he was seeking when they passed by the blind man.

"They brought to the Pharisees," etc. These friends and neighbors are perhaps well meaning people, not intending to make mischief.

"And it was the Sabbath day," etc. There were two counts in their indictment. (1) He had made clay, and (2) he had healed the man. In neither case did he break the fourth commandment, even in its strictest construction, but only their Pharisaic caricature.

"Then again the Pharisees also." As not content with the report of others.

"This man is not of God, because he keepeth not the Sabbath day." The logic is simply, God ordained the Sabbath; but God will not contradict himself, and indorse a man who defies his laws. The fault of their logic was in a misunderstanding of the facts. Jesus did not break God's Sabbath, but their Sabbath.

"Others said, How can a man that is a sinner do such miracles?" The logic of this is based on the same principle as that of the others.

"They say unto the blind man again." Each side hopes to find something in his account that will favor them. He finds Jesus afterwards, and becomes a true disciple. His spiritual as well as his bodily eyes were opened.

OBITUARY.

MOSES FERRIN was born at Horton, N. H, August 27th, 1798, and died in Ellington, N Y., May 13, 1886. He was the father of eleven children, seven of whom are still living.

In his family he was an affectionate husband and a gentle, tender father. He endeared himself to all his children. His most intimate friends knew him as a straight forward man in all his business transactions. He impressed everyone with honesty of character, sincerity of convictions and generous nature. Bro. Ferrin was an earnest Christian man. For years he was a member of the Baptist church in Cherry Creek. His piety was unquestioned and his words pure and true.

During the time of Morgan's abduction and murder he espoused the cause of the Anti-masons. His strong, deep and earnest nature would not permit him to feebly oppose an institution in which he felt men's convictions were over-ridden by those high in office, and that truth and justice was trampled down to satisfy the pride, ambition and selfishness of the few. His strength of character was seen when he put his whole soul into the contest against the wrongs of secret societies. In opposing these he felt that he was opposing those who loved darkness rather than light because their deeds were evil. There was coupled with his strong, deep, earnest nature corresponding enlightened convictions. He was mild and considerate of others' opinions, but this made him no less bold and positive in advocating his own convictions. He was consequently a power. Truth and justice advance through such channels.

Bro. Ferrin's sincerity was likewise shown in his sacrifice of time, money and energy to further his convictions of right and justice. He circulated books and tracts freely among his friends in order that they might share his knowledge of the truth.

Would to God that the mantle of his earnestness and conviction might fall upon the rising generation, so that when some form of error, wrong or injustice is seen, they would feel strong enough and deep enough to oppose it with their whole heart.

A few days previous to the death of Bro. Ferrin, his wife peacefully fell asleep to awake in eternity. She was born in Hamburg, N. Y., July 11, 1805 She was a faithful Christian, and for years was connected with the Baptist church.

These aged persons lived together as husband and wife for more than sixty years. Their married life was very happy. Their mutual dependence and sweet and tender relations were a blessing to themselves and their children. We rest assured that they walk to-day the streets of the New Jerusalem together, happy in their Father's house.

ANTI-MASONIC LECTURERS.

GENERAL AGENT AND LECTURER, J. P. Stoddard, 221 W. Madison st., Chicago.

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Iowa, C. F. Hawley, care *Cynosure.*
Missouri, Eld. Rufus Smith, Maryville.
New Hampshire, Eld. S. C. Kimball, New Market.
Ohio, W B. Stoddard, Columbus.
Wisconsin, Isaac Bancroft, Monroe
Kansas, Robert Loggan, Clifton.

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Wm. R. Roach, Pickering, Ont.
D. A. Richards, Brighton, Mich.
, J. Williams, Winnebago City, Minn.

The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, Juue 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Fraucis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. W. Conant nominated; the former withdrawing, Samuel C. Pomcroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE

F. W. Capwell, New York; *J. A. Conant,* Connecticut; *E. G. Paine,* Minnesota; *G. W. Needels,* Missouri; E. D. Bailey, District of Columbia (*Ex. Com.*) James Kennedy, California; Robert Hardie, Dakota; J. F. Galloway, Florida; L. N. Stratton, Illinois; Israel Hess, Indiana; J. N. Norris, Iowa; H. Curtis, Kansas, S. A. Pratt, Massachusetts; H. A. Day, Michigau; E. Tapley Mississippi; S. C. Kimball, New Hampshire; Robert Armstrong, New Jersey; E. A. Foldstrom, Nebraska; J. M. Scott, Ohio; Wm. H. Pruett, Oregon; A. M, Paull, Rhode Island; J. W. Moss, West Virginia; M. R. Britten, Wisconsin.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishuess by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and libertics, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believiug in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented hy men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will he just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon he not only echoed by their voices, but sustained hy their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, hy which we intend to be governed in easting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited hy law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound cur-

13. That it should he the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should he immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomoufe, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

ELI TAPLEY, Columbus, Miss.
J. F. GALLOWAY, Okahumka Florida.
WM. HAZENBURG, Cape Town, S. Africa.
A. D. ZARAPHONITHES, Andros, Greece.
C. B. WARD, Secunderabad, India.

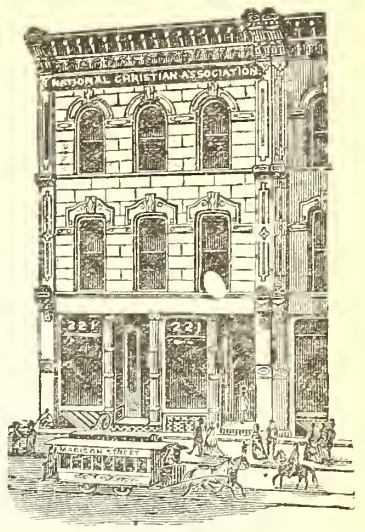
The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

FINNEY ON MASONRY.

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N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE,

221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

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VICE-PRESIDENT—Rev. W. T. Meloy, D.D., Chicago.

COR. SEC'Y and GENERAL AGENT.—J. P. Stoddard, 221 W. Madison st., Chicago.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. S. Collins, D. D.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JUNE 24 1886.

WHEATON COLLEGE is near by. It has just closed its annual gatherings, and naturally, if not necessarily, fills large space in this number. President C. A. Blanchard, who a few years since buried the young and beloved mother of his children, has borne up bravely and well, and God is still with him. Devout, calm, eloquent, and exceedingly able, he wins

"Golden opinions from all sorts of people,"

and the college prospers under him. Masons listen to him with candor and delight when he tears their idolatry in pieces, and holds up the shreds to their astonished gaze. So was it with Ezekel 33: 32.

President George is more like Elijah, and his and other colleges are wheeling grandly into line. We intend to notice them all. They "are in our hearts to live and die with them."

The Baccalaureate sermon by the senior editor of the *Cynosure* will (D. V.) appear in our next number. It has been prepared with some learning and great labor. If desired, it can be made a tract or pamphlet. Some have already asked it.

THE N. C. A. ANNUAL MEETING has come and gone, and the records are found in this number. They should be carefully read. The attendance of the members was respectable, if not large; double or treble that of former years, and a fine enthusiasm pervaded the entire session of the body. We (1st) voted to fix the National Congress of Churches in Chicago. Time next autumn.

2. To commit the Congress in this shape to a local committee of arrangments to have charge of the whole matter.

3. To change the name from Congress of Churches to CONGRESS OF CHRISTIANS.

4. To send some brother or brethern East to secure the attendauce of distinguished men.

For the rest, read the minutes. The visit and speaking of Prof. Woodsmall and Rev. R. N. Countee fully equaled or excelled our high expectctions from their coming. They spoke well in Wheaton College Chapel and their meeting in the hall on the Washington Boulevard produced a strong effect on the city and people from abroad. Dr. Roy, of the American Missionary Association, came into the Board of Directors, and his coming and co-operation are an important event in our cause. In short, the deep piety, fine enthusiasm, and holy determination of the body of men is full of auguries for good.

Next day, June 17th, the conference of the "Committee and voters" of the American party opened in the morning and held till night. The records will indicate their action. A sub-committee of nine were appointed to hold frequent meetings and push toward a National Nominating Convention. This sub-committee located so near each other as to make frequent meetings possible, is to be strictly auxiliary to the National Executive Committee who are scattered from North Minnesota to Washington, D. C. and from Wyoming county, N. Y. to Gentry county, Mo., and of course cannot meet. The members of the Executive Committee, however, are *ex officio* members of their auxiliary, sub-committee, and will be notified of its meetings; and Messrs. Capwell, Jerome, Howe and perhaps Prof. Bailey, are expected to attend the meetings of the sub-committee. It was voted to call a National Nominating Convention, not later than June, 1887; to move the American Party out of harbor at that time with our Federal ticket at mast-head, and open our batteries in advance of all other parties, platforms and nominations. Read and re-read the records.

WHICH GOVERNMENT?

The following is a part of a Boston telegram, and shows the respect which Knights of Labor have for the civil law:

At Stoneham, Mass., June 8th, half the members of a military company refused to obey an order of their captain which conflicted with one issued by the Knights of Labor. The company was ordered to start for the State muster ground at South Framingham. The captain had arranged to have his company transported from the town to the railroad station two miles distant, on the only line of horse cars which the town boasts. During the recent labor troubles the Knights of Labor placed a boycott on the railroad company and established an independent line of coaches. When the company reached the cars that morning more than half the members refused to take their seats. The captain was thunderstruck at this disobedience of his command, and again ordered them to board the cars. The men stubboruly remained standing in the line. They explained that they belonged to the Knights of Labor, and they could not enter the cars unless the boycott placed on the company by the executive committee was removed.

We have little interest in the military companies of Massachusetts or elsewhere, except to make sure that they shall never be called into the murderous business of war, but we have a deep interest in the *supremacy of civil law.* When those who profess to be the defenders of the State openly avow their obligation to another government, and peremptorially refuse to obey constituted authorities, and such men are but a portion and the representatives of half a million of others sworn alike to secrecy and obedience, there is surely an occasion for alarm. Already most of our police force of this city and elsewhere are in sworn fellowship with, or obedience to, this or similar secret organizations. In a recent instance they were called on to execute the edicts of a Grand Commander, and attempted to do so. It becomes the people to seriously consider how many governments we shall have, and whether our civil and military officers shall be sworn to another besides that representing the national, state, and municipal law.

TREASURER'S REPORT

FOR THE YEAR ENDING JUNE 1, 1886

ASSETS.

Real Estate—Washington building acct	$10,000	
Carpenter "	20,000	$30,000 00
Secured Loans		7,300.00
Publishing House Notes		4,509.13
J. P. Stoddard, Gen. Agt., (acct. trust funds)		12,084.00
Publishing Material		1,291.65
Fixtures		169.91
Tracts in stock		651.32
Books " "		501.75
Cynosure (estimated cost)		5,859.50
Union Trust Co		1,800.60
Personal accounts, due N. C. A		841.68
Cash in Treasury, June 1, 1886		207.76
		$65,216.70

LIABILITIES.

Worcester Fund	$166.65
Capwell Fund	1,000.00
Sally Gilkey Fund	800.00
Cynosure Extension Fund	99.02
Wilbur Estate	150.00
Cynosure Subscriptions due subscribers	1,202.25
Personal accounts, owed by N. C. A	432.48
	3,840.40
Net Capital	61,366.30
	$65,216 70

A CONDENSED STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS FOR THE YEAR ENDING JUNE 1, 1886.

RECEIPTS.

Cash balance June 1, 1885	$143.11
Cynosure subscriptions	3,420.63
Books sold	796.25
Tracts sold	68.14
Rent Carpenter building	1,484.85
Invested Loan paid	4,000.00
Publishing House Notes paid	113.96
Interest on Invested Loans	432.00
Interest on Pub. House Notes	40.90
Donations	819.75
Personal accounts	7,551.37
	$18,875.05

DISBURSEMENTS.

Cynosure	$2,894.49
Cynosure composition	2,009.38
Salaries	2,959 28
Carpenter Building	527 60
Books	452.22
Tracts	101.08
Postage	269 83
Convention and Anniversary Expenses	79.20
	327.54
Personal Accounts	6,076 26
Union Trust Co	1,800.00
Fixtures	25.00
Collection and Exchange	3.18
Publishing Material	142.23
	$18,667.29
1886, June 1st, Cash in Treasury	207.76
	$18,875.05

This may certify that I have examined the books, notes and other assets belonging to the National Christian Association, held by W. I. Phillips, Treasurer of said Association, and find them all correct, according to the statement given in the books and vouchers of said Association as made and showed by Treasurer this day. S. A. KEAN.

Chicago, June 12, 1886.

Rev. N. M. Minne has removed from Fowler, Ind., to Pullman, Ill.

The Craftsman (Labor Union) says that "a break in the Master Builders Association has set the wheels of industry in motion." Yes, and a break in a great many secret associations, unions and assemblies would give personal freedom not only to their members, but to multitudes outside. Nothing would do more to set the wheels of industry in motion,

ANNUAL REPORT OF THE CORRESPONDING SECRETARY AND GENERAL AGENT.

In my report I must of necessity be brief. Your Treasurer will report the funds and financial transactions of the year. The publishing department will be reported by the one to whom you committed this interest at your last meeting. The editors of the Association's organ will doubtless add to weekly reports in the *Christian Cynosure* any information desired. The Secretary of your Board of Directors will submit a synopsis of their doings, as required in By-law No. 12, which combined reports give you the office work of the year.

I have attended nine anti-secret conventions and delivered 91 addresses during the year. Owing to what seemed a justifiable diversion from the direct work of the Association, I remitted one month's pay from my salary in settlement.

The summer months, for obvious reasons, are not favorable to the lecture work, and little was done on the field until the hurry of harvest was over. The real campaign opened with a four-day's meeting in Wheaton, beginning August 21st, and closing with a convention in the court-house on the 25th, addressed by President C. A. Blanchard and Dr. J. E. Roy, of this city. The plan was that of an institute, the day sessions being devoted to drill and discussion of methods of work and ways to reach the people. Pres. J. Blanchard, Elder J. L. Barlow, Pres. C. A. Blanchard, Elder J. F. Browne, Pres. L. N. Stratton, and several others participated in the meetings, which were, I believe, productive of much good. The railroad and necessary expenses of brethren from abroad was paid from the N. C. A. treasury, and results, in my judgment, show that it was a wise appropriation of funds. From this meeting the workers started out with new courage to enter their respective fields with better preparation than ever before. Bro. Browne returned to his post at Berea, Ky., as teacher, preacher and lecturer at that important educational center. Bro. Dissette traveled and lectured in Illinois, Bro. Bancroft renewed the conflict in Wisconsin, Bro. Hawley began his work in Iowa at their State meeting, August 26th; Bro. Loggan took Kansas as his field; W. B. Stoddard faced the secret powers in Ohio; Bro. Day and his colleagues kept a vigilant watch upon the craft in Michigan; Bro. Kimball has been steadily and faithfully at work scattering the seed in New England; Bro. Hinman, as is his wont, has been dealing blows right and left; Bro. Fenton has given "no rest to the widow's son" in St. Paul and Minneapolis; Bro. M. A. Gault, like the Irishman, has made it a point to hit a head whenever a head was within his reach; Bro. Warrington has kept up a steady fire through the *Free Press;* Bro. M. N. Butler has been devoting his energies to organization and the equipment of the American party. Bro. Bailey has not shunned to declare the counsels of God against the hidden things of dishonesty, often exemplifying the proverb that "a soft answer breaketh the bones." Pres. C. A. Blanchard has gladly responded to as many calls as his numerous duties would permit. Pres. J. Blanchard has been in labors abundant at home and abroad which have been noted and rejoiced in by the readers of the *Cynosure.* Bros. Foote and Clark have been marvelously sustained, on the heaven side of their 70th mile-stone, to go up and down through the land, preaching, talking and singing the gospel of purity, prohibition and reform. Mrs. Cook and her associates have kept up the Band of Hope with good effect and interest, while the facile pen of the gifted authoress, Miss Flagg, who has furnished the cause with two timely and much-needed books ("Holden with Cords," and "Between Two Opinions,") has been increasingly active.

The number of pastors who have "no fellowship with the unfruitful works of darkness," and who actually reprove them, is constantly increasing. The religious and secular press find in the labor troubles occasion to break the silence they have so persistently maintained, and an occasional utterance in Congress by men like Edmunds and Hoar, or a cautious word of censure from some popular pulpit is heard heralding a resurrection day at hand, when the lodge must give account of its deeds or be cast into the bottomless pit of popular scorn and merited contempt. The industrial masses north and south, who have been swindled and sworn into they know not what, soon tire of a bondage and taxation that brings them only empty titles, broken promises of substantial good, and the humiliation of being driven from an honest employment where they earn their daily bread by the commands of autocrats, whom they must sustain with ample means, while their rents are unpaid and their children are without food. The fact, in a word, is, men who have surrendered their private judgment, and paid their initiation fees and dues into these bogus, co-operative, benevolent,

patriotic, oath-bound secret associations, find that "it don't pay." To all but a few leaders the investment is a "dead loss," and that man is indeed blind who cannot see that we are rapidly approaching a point when in some way, which will be God's way, the "secret empire" must follow the curse of slavery to a grave of shame and everlasting contempt.

The time is favorable for the prosecution of the work undertaken by the National Christian Association, and never before were the fields so white with waving harvests as they are to-day, and never was the demand to thrust in the sickle and reap more imperative than now. The disquietude prevailing in Europe, and the intense anxiety with which every movement of a suspicious character is noted by foreign powers, in anticipation of some violent outbreak, is echoed and intensified by the popular mind in this country, where a large majority of thinking men, in business, as well as in civil offices and the ministry, look anxiously for latest reports and contemplate the future with grave misgivings. Joseph Cook said recently to Mr. Kellogg and myself in an interview at the Palmer house, "That man does not live who can predict with any degree of certainity the condition of this country five years hence." As described in the graphic imagery of the Bible, "If one look unto the land, behold darkness and sorrow and the light is darkened in the heavens."(Isaiah 5: 30). And it shall come to pass that when they shall be hungry,they fret themselves and curse their King and their God and look upward. And they shall look unto the earth, and behold trouble and darkness, dimness and anguish, and they shall be driven to darkness." (Isaiah 8:21,22.) This alarming state of affairs results largely from the profanation of the oath and the worship which God orders and sanctions as the end of the strife among men and the only way of approach to himself, and many are beginning to see that the secret lodge system is at the bottom of this apostacy. The National Christian Association has done very much in calling attention to this fact and impressing it upon the consciences of Christian men, but its work is just begun. The thousands of lectures and sermons that have been delivered by your agents, the hundreds of thousands of tracts that have been furnished and sent out at the expense of your treasury, and the far too limited number of copies of your organ that have gone out weekly laden with facts and charged with pointed shots, have created a demand which should follow as rain after drops that preceed abundance of waters.

What the country needs first and most of all is Christ, the only Saviour of men; and next to this want, underlying all others, is information respecting the secret false worships that are divorcing the hearts of men from the three institutions which God has set up: the state, the family and the church. God reveals himself as "Father," and speaks of his redeemed ones as "children." "Children of light" "of the day," constituting a family; "the household of faith," and any departure from that worship which he has ordained in his household he denounces as adultry, "spiritual adultry." But the god of this world has so blinded men by the glare of his wreckers' decoy, and bewitched them with his sorceries, that they fail to apprehend the religions and true nature of the lodge system as the great and gilded temple of spiritual prostitution, set up over against every family and every church in our land. It is this fundamental fact that, not the world only, but the church and the ministry, need to be shown, and under God, it is the province of the N. C. A. to proclaim this truth upon the housetop and compel men, however unwilling, to hear, and then make them understand it.

What the National Christian Association most needs is a pentecostal baptism, making all, members of one body in Christ, its living head, and giving to each the endowment of power from on high, and next to this a greatly enlarged constituency. No great movement involving large expenditures and depending upon the sympathies and co-operation of friends for money and moral support can long and successfully prosecute its work without a constituency. The late war illustrates the conditions necessary to achieve success in moral reforms. Neither Lincoln nor Grant put down the rebellion. It was the people's fight and under God the people's victory. Loyal men of all parties and every religious sect made common cause against a common foe, filling up the ranks and furnishing the sinews of war, not as conscripts and mercenaries, but because they were each a part of the Union and the movement to preserve it "one and undivided. The cause was worthy the sacrifice, and all minor questions of politics and church creed were swallowed up in the one absorbing effort to put down the rebellion.

So as it seems to me the system of wickedness antagonized by the National Christian Association is of sufficient magnitude to justify the sacrifice of very much for its overthrow, and that its movement should be so directed that every genuine opponent of the lodge will feel that he is more than a looker-on; that he is in reality part and parcel in the struggle; that whether he is an American, a Greenbacker, a Prohibitionist, a Republican or Democrat in politics, a Quaker, a Lutheran, a Baptist or Presbyterian in faith, he finds in the National Christian Association, what loyal men found under the stripes and stars, a place to fight against a giant system of wrong. Other organizations have their special objects. Some social, some benevolent, some political, and some educational, each urging a specialty to which its best efforts are devoted. The National Christian Association has announced opposition to secret societies as its specialty, and committed to you the guidance of its movements, the control of its finances, the utterances of its publications and the methods of its work, within limits fixed by the by-laws under which you act. The wisdom and ability with which this trust is executed, will largely determine the numbers of your constituency, the circulation of your literature and the extent of financial and moral support upon which you can safely depend. If friends have confidence in the measures you adopt and the stability and wisdom with which you execute them; if the real friends of the cause feel that they are the National Christian Association, as the loyal people felt that they were the government during the war, they will rally to the support of the cause, and the conflict will be pushed with vigor, but not otherwise.

The country is aroused as never before on the labor question, and people more ready to hear. The pretext for inaugurating a conflict between employers and men in their service was so obviously Masonic in principle and its method of procedure, that there was no mistaking its origin in the lodge. There were facts and forces back of those violent demonstrations which arrested public attention, but even the unthinking could not fail to see that the strength of the whole strike movement lay in its oath and the arbitrary power committed to the generals of a secret army. A single individual whose services were not acceptable to his employer was discharged, and suddenly, as if inspired by some omnipresent genius of evil, men appeared on the scene giving commands with assurance which were obeyed without question. The mystic sign, the ominous token, or the magical word, given, handed or uttered by some wandering exorcist, arrested the labors of uncomplaining operatives, shut the doors of immense manufactories, stopped trains on the track and laid an embargo on the industries of the nation. An extended scheme, rapidly maturing into a skillfully adjusted system of coercion, intimidation, boycotting, and armed violence in extreme cases, stepped forward and after calling a halt, demanded recognition and the right to negotiate on terms of equality with lawful corporations, with State officials and the national government. The turbulent element, ever on the alert, seized the opportunity offered by a temporary suspension of law and order, to disseminate treason against civil authority and advocate anarchy as the sovereign remedy for the workingman's wrongs, and the only full and final solution of the labor question. The movement proceeded just far enough to give a specimen of what might be expected should lodge rule ever dominate and the secret empire become the ruling power in the land. The whole scheme was concocted under oaths of obedience and silence, and in direct hostility to that open, honorable dealing which commends itself to every upright man. Christ asserts, and all history in all ages confirms his words, "Everyone that doeth evil hateth the light, but he that doeth truth cometh to the light;" and it should be demonstrated that all societies, orders or associations, whether called Freemasons or Knights of Labor, or what not, founded upon secrecy, silence and the surrender of private judgment, are in principle identical and should be treated as so many departments in the grand conspiracy against him who ever spake openly and strictly enjoined upon his followers that they should walk in the light even as he is in the light.

One economic and effective way of bringing this fact before the people, is by means of published documents, and I would suggest that a two or four page tract stating briefly points of identity between secret orders, would find many readers at the present time, and if widely circulated do an incalculable amount of good.

As you are all aware the opposition to the lodge system is not confined to any particular ecclesiastical body or civil association. There are in all churches and parties men who see and deplore this evil, whose sympathy, co-operation and support is greatly needed in carrying on our work, but the endorsement and active support of ministers and leading members in ecclesiastical bodies opposed to secret societies, is most needed in reaching the membership of the churches which they represent. If possible those men representing the Agustana Synod of North America, the United Presbyterian Church, the Wesleyan Connection, the United brethren who are loyal to the church as it is, the Free Methodist, the Quakers, the Seventh-day Baptists, the Reformed Presbyterians and the great body of Lutherans, should be brought into more active connection with the Association, sothat they will attend its meetings, write for its organ, and be more than simply passive in their attitude towards the organization itself. Unless this co-operation can be secured the subscription list of your organ and the circulation of your literature will stand at zero. The average agent in your employ, visiting these churches will as a rule be heard respectfully, encouraged by kind words and perhaps a hat collection to meet current expenses because the men's heart are in the cause; but so far as feeling that their shoulders are under the burden, and that they are responsible for sustaining the Association is concerned, they are practically outsiders. Of course with such feelings they could not be expected to sacrifice much to attend the meetings of the body or contribute largely to its support. If, gentlemen, without sacrificing the principles of the Association committed in trust to your care, you can adopt measures and inaugurate a line of work that will make these religious bodies feel a deep interest in the Association and a responsiblity for its maintenance and support as their representative in the field of conflict, you will do much, very much to increase the circulation of anti-secrecy literature and promote the financial and every other interest of the general cause.

Your Board of Directors have carefully considered some measures looking to the awakening of a more general interest not only in the cause but in the N. C. A. as an agency for its promotion, which will be submitted in the convention with their report for the year. Other methods and ways will doubtless be suggested and duly considered by this body during its sessions.

I have only to say in conclusion that the year has been one of activity and earnest work in the office, and that unity of spirit and the bond of peace among your agents has added not only strength but pleasure to the work, which demands diligence as well as sacrifice in its prosecution. I wish to thank you for your patience, forbearance and kindness to me as your employe, and ask you to unite with me and with each other in fervent prayer that we may be baptized by one spirit into one body during this meeting. That we may see eye to eye, and when the work of this annual meeting is done that we may go to our respective fields of labor with renewed courage to stand shoulder to shoulder in this great contest. J. P. STODDARD.

We have received from Rev. J. Rutty, of Meridian, Kas., and from Rev. C. Foote, of Detroit, Mich., $10 each, which has been sent to Rev. J. G. Fee, to aid Southern work.

Our brother of the *Lutheran Standard* will excuse us if we are unable to see that liberty to be in error is the equivalent of "liberty to do wrong," and that there are mistakes that are not sins,—errors in judgment that are consistent with excellence of Christian character. We do think that our brother errs as to the propriety of observing Christmas, Easter, etc., but we do *not* wish to insist that he shall be governed by our convictions until he accepts them.

We have received No. 1, Vol. 1, of the *Orleans Advocate* published weekly at Orleans, Neb., Rev. C. M. Daymon, editor, and devoted to general affairs, to education, morality and religion. It is a small, but neat and ably conducted journal. Thoroughly reformatory in spirit it represents the interests of the growing Christian college in that place. All subscription receipts, after paying expenses, will be paid into the treasury of that institution. We bespeak for our new contemporary an abundant support.

—The New York conference of the African Methodist Episcopal church has commended the stand taken by Professor Taylor, Superintendent of schools at Vincennes, Ind., in behalf of equal rights.

—The First Baptist church at Fort Wayne, Ind., has enjoyed marked divine favor in the last few years. Since January 1st, the pastor, Rev. S. A. Northrop, has been permitted to baptize one hundred and twenty-two. The average additions during four years have been one hundred and five each year. The growth has not only been remarkable, but healthy. In this four years' time about sixteen thousand dollars has been raised for current expenses and missions.

THE HOME.

"THE BURDEN."

To every one on earth
God gives a burden, to be carried down
The road that lies between the cross and crown;
No lot is wholly free;
He giveth one to thee.

Some carry it aloft,
Open and visible to any eyes;
And all may see its form, and weight, and size;
Some hide it in their breast,
And deem it thus unguessed.

Thy burden is God's gift,
And it will make the bearer calm and strong;
Yet, lest it press to heavily and long,
He says: Cast it on me,
And it shall easy be.

And those who heed his voice,
And seek to give it back in trustful prayer,
Have quiet hearts that never can despair;
And hope lights up the way
Upon the darkest day.

Take thou thy burden thus
Into thy hands, and lay it at his feet,
And, whether it be sorrow or defeat,
Or pain, or sin, or care,
Leave it calmly there.

It is the lonely load
That crushes out the life and light of heaven;
But, born with him, the soul restored, forgiven,
Sings out through all the days
Her joy, and God's high praise.

—*Marianne Farningham.*

"SEEING HIM WHO IS INVISIBLE."

It is said of Moses, in the Epistle to the Hebrews, that "he endured as seeing him who is invisible." The idea here conveyed is that Moses realized to himself the existence, attributes and authority of God, and obeyed him as fully and completely as he would have done if God had been to him a visible person and he had seen him with his carnal eyes. He never actually saw God in the literal sense, yet his mental apprehension was, for all practical purposes, the equivalent of actual sight. He acted "as seeing him who is invisible." Paul says to the Corinthians: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen." The things not seen were the things that controlled his mind, moved his heart and regulated his practical life. He thought of them without seeing them, and believed in them without seeing them, and made them as real and impressive to him as they would or could have been if they had been objects of direct and actual sight. It is this attitude of mind, this vivid and intense realization of the things invisible and eternal, and the quickened and all-controlling faith which makes these things real to the soul, so well illustrated in the life of Moses and that of Paul, that are most needed in this world, alike by the impenitent and by those who claim to be Christians. Both classes are so much occupied with the things seen and temporal, and so accustomed to treat them as realities, and all else as either not real or not more than half real, that the things which can be apprehended only by faith are largely displaced from their minds. Their animal senses run away with their thoughts and keep God and the great things of eternity out of those thoughts. This is the great reason why the impenitent pay so little attention to the claims of God and the interests of their souls. They have so much to do with this world that they leave in their minds no room for any care about the next world. It is also one of the great reasons why Christians are so feeble and ineffective in their spirituality, and often apparently more interested in what they can gain here than in what is to be gained hereafter. An intense, all-absorbing and realizing faith that fully believes, and holds the object steadily before the mind, is the mental posture needed to make God the great governing power of the soul, and cause it to "endure as seeing him who is invisible."—*Independent.*

CHRISTIAN ENDURANCE.

But there is no greater strength ever manifested on earth than that of quiet endurance. I have known, and so have you, those on whom for years there has not risen a single unclouded day; those, too, who knew all the gladness of life, but for whom the sun was darkened long before it had climbed to its meridian height; those whose bereavements had involved the loss of everything that seemed to make life precious; those who have been rendered permanently helpless by chronic disease, and can never hope for a painless waking hour or a night of restful sleep; those whose penury has been absolute and entire, with no prospect of relief. Among these have been the bravest, strongest souls that I have ever known; and it has seemed to me that no emergency of outward action, not even the foremost of the sacramental host, in waging the great conflicts in behalf of the truth and the right, has equaled theirs, which could endure without murmuring, and could render constant thanks to God for the heavenly manna which has fed them, for the living waters of which they have drank deep draughts, for the hope, full of immortality, which has never for a moment forsaken them.—*A. P. Peabody, D. D.*

THE WORKINGMEN'S FRIEND.

The observance of the day of rest by abstaining from the ordinary labors of life, and turning the mind expressly to the teaching of religion and the care of the spiritual nature, is one of the primary teachings of Christianity. And upon it hang the best interests of society, while it is deeply related to home-life and personal character.

The Sabbath is the workingman's friend. It was made for man—for a world of toilers. It is also the friend of the capitalist. He will receive higher and better work from men who rest upon the Sabbath and appropriately use it. The right observance of it, it need hardly be said, tends to healthfulness, industry, intelligence, sound morality.

On the score of social economy—not to speak of the higher plane of spiritual life—it becomes of inestimable importance for employers to secure for their workmen the full enjoyment of the Sabbath, and to set them the example of the right use of it, and for the workingmen rightly to guard and use their day of rest. The Sabbath-keeping people will have more true comfort and self-respect and enjoyment of life. Here, as elsewhere, obedience to the law of God is the surest way to healthiest living, to soundest secular prosperity.—*Rev. Joseph Few Smith, D. D.*

THE POWER OF A LIVING BIBLE.

In his father's house a young lady resided who was a relative of the family. Her fretful temper made all around her uncomfortable. She was sent to a boarding-school, and was absent some time. On her return she was so changed that all who knew her wondered and rejoiced. She was patient and cheerful, kind, unselfish and charitable. The lips that always used to be uttering cross and bitter words now spoke nothing but sweet, gentle words. Her infidel cousin George was greatly surprised at this. He watched her closely for some time, till he was thoroughly satisfied it was a real change which had taken place in his young cousin. Then he asked her what had caused this great change. She told him it was the grace of God which had made her a Christian and changed her heart.

He said to himself, "I don't believe that God has anything to do with it, though she thinks he had. But it is a wonderful change that has taken place in her, and I should like to be as good as she is. I will be so." Then he formed a set of good resolutions. He tried to control his tongue and temper, and kept a strict watch over himself. He was all the time doing and saying what he did not wish to do and say. And, as he failed time after time, he would turn and study his cousin's example. He would read the living Bible, and said to himself, "How does it happen that she, who has not as much strength of character as I have, can do what I can't do? She must have some help that I don't know of. It must be, as she says, the help of God. I will seek that help." He went into his chamber and prayed to that God whose very existence he had denied. He prayed earnestly. God heard him, and he became a Christian.—*Young Men's Christian Magazine.*

GOD FIRST.

A young boy lived with his parents in a hovel in great poverty. One bitter day they were without fuel. The mother requested him to cut down for their use an aged pear tree which stood near their dwelling. The child heard the request, twice requested, twice repeated, in silence. After his mother had the third time commanded him, he said:

"Mother, I ought to obey you, but I must first obey God. The tree is not ours. It belongs to our landlord. God says, 'Thou shalt not steal.'"

The mother answered nothing, but for two days longer endured the cold, and then commanded that the tree should be cut down. The boy said:

"Mother, the Good Being has often supplied our wants when we have been in trouble. Let us wait until this time to-morrow, then if we do not find some relief I will cut down the tree in obedience to your command."

The mother yielded, and the boy went into his little room, and kneeled down and asked his Heavenly Father for help, *expecting* to receive that for which he pleaded. The next morning, near by, a cart containing a load of coal was broken down. Going out to assist the man, he confided to him his trouble. The owner of the coal, touched by the tale of distress, left it all there for the boy and went on his way.

By common consent the Cumberland Presbyterian Assembly reserved the report on union with the Methodist Protestant church for the action of the next assembly. This action was anticipated, and is not to the prejudice of the project.

WITH ALL YOUR MIGHT.

If you've any task to do,
Let me whisper, friend to you,
Do it.

If you've anything to say,
True and needed, yea or nay,
Say it.

If you've anything to love,
As a blessing from above,
Love it.

If you've anything to give,
That another's joy may live,
Give it.

If you know what torch to light
Guiding others through the night,
Light it.

If you've debt to pay,
Rest you neither night nor day—
Pay it.

If you've any joy to hold,
Next your heart, lest it grow cold,
Hold it.

If you've any grief to meet,
At the loving Father's feet,
Meet it.

If you're given light to see
What a child of God should be,
See it.

Whether life be bright or dear,
There's a message sweet or clear,
Whispered down to every ear—
Hear it.

WHEN TO BECOME A CHRISTIAN.

"Mother," a little child once said—"mother, how old must I be before I can be a Christian?" And the wise mother answered, "How old will you have to be darling, before you love me?" "Why, mother, I always loved you. I do now and I always shall," and she kissed her mother; "but you have not told me yet how old I shall have to be." The mother made answer with another question: "How old must you be before you can trust yourself wholly to me and my care?" "I always did," she answered, and kissed her mother again; "but tell me what I want to know." And she climbed into her mother's lap, and put her arms about her neck. The mother asked again: "How old will you have to be before you do what I want you to do?" Then the child whispered, half-guessing what her mother meant, "I can now, without growing any older." Then her mother said: "You can be a Christian now, my darling, without waiting to be older. All you have to do is to love, and trust, and try to please the one who says, 'Let the little ones come unto me.' Don't you want to begin now?" The child whispered, "Yes." Then they both knelt down, and the mother prayed, and in prayer she gave to Christ her little one, who wanted to be his.

VISIT TO HINOYEKI.

Feeling the need of a change of scene and work, I took Nozawa San and went for a ten days' sojourn to Hinoyeki, our country preaching place.

The village is cosily situated in a pretty valley, which is intersected by two quite large streams and numerous smaller ones. These are all branches of one river and I feel certain that many of the little streams are flowing in artificial channels, dug for the purpose of irrigation.

We were favored with bright weather nearly all of the time, having but one rainy day; for this we were very thankful, as it enabled us to explore the surrounding country, and the people to come out to the evening meetings.

The country is very lovely at this season of the

year and the well-kept farms, with their growing wheat, looked like beautiful gardens. The farms are not fenced off, but are separated by raised, narrow paths. But wheat is not the only crop which has reached an advanced state of growth. We saw also large patches of onions and other vegetables, and fields of buckwheat in blossom.

As we walked along the roads and by-paths, our way was literally strewn with pretty wild flowers, some of which were the familiar violets, dandelions and buttercups. The wood violets, which we found, were very lovely and far larger than those growing in the woods at home. By the side of the streams and under the trees were numerous ferns, and clinging to many of the trees were the ivy and other beautiful vines.

The wayside idols and shrines were too numerous to mention; but I rejoice that the majority of those which we saw were in a very dilapidated condition. There are also numerous temples in the village and near at hand, but these also bear marks of neglect.

We found several temples which were being occupied as dwellings, and though the altars and idols remained, yet the bell ropes were tied up out of reach, showing the worshipers had deserted them. But we also saw a number of new wayside shrines, with offerings before them; and at a little village about two miles to the south or southeast, a large temple in good repair; this is dedicated to the worship of Fudo Sama, the god of fire. This is a fierce-looking person, represented as sitting in the midst of flames and having a sword in hand. He is supposed to be the strongest of gods and he has many very devout worshipers in Japan.

The temple of which I have been speaking is beautifully situated in a grove at the foot of a low mountain. The altar is beautiful and bore manifest tokens of care. Before it sat a priest in prayer, and judging from what I could see of the side of his face, I imagine that he was an aged man. He seemed so earnest; and I could not help wondering if he really thought that hideous idol could save him. The sight was oppressing, and I was glad to turn away and contemplate the glorious works of our God.

We took one of the several paths leading up the mountain, and though not going quite to the summit, yet reached a point from which we obtained a grand view of the beautiful valley before us.

Far off in the dim distance was a range of pretty mountains; at their foot villages nestled here and there, and in the middle ground was the little village we had just left, with its quaint straw roofs, on the bridges of almost all of which were some growing plants, whose bright green leaves contrasted beautifully with the weather-colored straw of the roofs. Then nearer the point of view and in the foreground was the pretty village in which the temple stands, while between stretched were the beautiful fields. As I gazed upon the lovely scene stretched out before me like a grand panorama, I could say with David, "Thou hast made me glad through thy works."

But time will not permit me to tell of all the interesting and beautiful objects which we were permitted to see and enjoy, during our stay there.

While we sought to obtain physical benefit and used every opportunity of getting out among the glorious creations of God, yet our rest would not have been half so enjoyable and time would have dragged had we not had plenty of work to do for the Lord. In all our walks we took tracts which we gave to almost every one we met; this was one of the ways in which we scattered the seed and reached those who could not or would not attend the meetings we held.

During the ten days we held twelve meetings for children and grown people, especially striving to gather in the women; and besides we assisted in the Sunday-school on Sunday morning and taught the Bible class in the afternoon. The attendance was encouraging and many manifested real interest in what they heard. In reference to this place we must repeat our Saviour's words, "The harvest truly is plenteous, but the laborers are few." We would have been glad to have stayed longer and labored among the people, but our work here could not be longer left alone.

One afternoon we went to a neighboring village at which we have a preaching place and held a very interesting meeting. It was really inspiring to see with what eagerness many listened as we talked. Many had never heard before, but at the close of the services expressed themselves pleased with what they had heard. They wished us to hold another meeting there, but we could not.

The native pastor stationed at Hinoyeki, and who has the care of the work in the neighboring villages, is a delicate man and has been sick a great deal, which has rendered it impossible to do as much work as is necessary for the advancement of the work there. The field, as far as we were able to judge during our short stay, is a good one and promising.

We returned, leaving the results of our labors all with the Lord. We may never know in this world how much fruit resulted from the seed sown, but we know this, that our labor was not in vain in the Lord.—*Ada B. Johnson, in the Evangelical Messenger.*

TEMPERANCE.

THE EVOLUTION OF A CRANK.

Some cranks revolve and others evolve. This crank has done both. He has revolved in his mind certain facts, and evolved from them certain fancies and conclusions.

Of course, coming from a crank, these are of no value; but they may be of interest as a matter of curiosity. One of these fancies is that the politicians of both old parties in our country occupy themselves chiefly in that animated game, "Simon says thumbs up." The Simon in this case is usually the liquor-seller.

At another time it seems to this crank as if the two old parties were playing at see-saw. The "teeter" rests on a barrel marked "Old Bourbon," or "XXX Ale." On the end is the Republican party, and on the other end is the Democratic party, each trying to see which is the heavier. But in the middle stands the saloon-keeper, with one foot on one side of the barrel and the other foot on the other side, and by leaning his weight to this side or that, he determines all the ups and downs.

These are fancies the crank has evolved. Now for a few of the facts.

The first fact is that within the last four years eleven Republican and eight Democratic State Legislatures have refused even to allow the people to vote on the question of saloons or no saloons.

When the crank went to school he used to be taught that this is a country of the people, for the people, by the people. Our State legislators don't seem to think that this applies when the saloon is at stake. May be not. They ought to know.

Another fact is that while the Federal Congress has within the last few years appointed commissions to investigate into the tariff question, the silver question, the grasshopper plague, the pneumonia epidemic among cattle, and the hog cholera, and many similar commissions, it has, year after year, at the crack of the liquor-dealer's whip, voted down the bill to create a commission which should report on the effects that the liquor traffic has upon society. And the funny thing is that it doesn't make any difference whether it is a Democratic or Republican Congress, the bill is always snowed under just the same.

The crank has an idea that the effects of the liquor traffic are almost as important to the country as the effects of hog cholera, cattle pneumonia, and Kansas grasshoppers. Congress, it seems, doesn't agree with him. The crank can't help that. He would if he could.

Another fact is, that we have been having pretty hard times. One million men, they tell us, were a short time ago out of work in this country. Think of that! The crank saw mills closing, factories shutting up, merchants failing; but he looked in vain to see the saloons shutting up.

The crank did some ciphering.

If the 190,000 saloons average sales of $10 a day each, that makes about $600,000,000 for the year. A heap of scads, isn't it? That's what the saloons get. What do they give?

The crank has shut his eyes and dreamed a dream.

He fancied he saw that $600,000,000 going into shoe stores, groceries, bakeries, dry-goods stores, meat shops, etc., instead of into saloons. When he saw that, he saw the shoe factories opening and hanging out signs: "Men Wanted." Cotton and woolen mills began to clatter like mad. Farmers began to talk about the boom in provisions and staples. The railroads began to call for more cars and rails. Rolling-mills began to jump to meet that call. Business woke up all along the line.

At the end of the year, when the $600,000,000 had all been spent, the crank looked to see what had been received in return. He saw stout shoes on the youngster's feet, jackets on the boys, jerseys on the girls, gowns on the mothers, and every man had a Sunday-go-to-meeting suit. He saw, too, carpets on the floors, flour in the larder, coal in the cellar.

But there were some things missing. Many a man had lost a red, red nose, and many a woman had lost a black, black eye. Pity, wasn't it!

The crank opened his eyes and stopped dreaming.

He looked into the revenue reports and found that the 190,000 legalized dram-shops are still in existence. He found that they are growing more numerous every year. He found that from 1863 to 1873 the amount of liquor of all kinds consumed in the United States averaged six gallons per year to every man, woman and child, and from 1873 to 1885 the amount averaged nearly nine gallons. He found that there had been an increase in the use of every kind of liquor.

He asked himself if this isn't fast becoming the land of spree and the home of the knave.

He looks at Brooklyn and sees 36 per cent of the Republican primaries and 48 per cent of the Democratic primaries held in saloons. He looks at New York, and finds there 60 per cent of the primaries held in saloons. He looks to Boston, Philadelphia, Chicago, St. Louis, Cincinnati and other cities, and finds matters in the same state.

The crank feels bad over these and similar facts. He does indeed. He is mad, and would be ashamed of himself if he wasn't. He wouldn't own a sixteenth cousin who could think of those things without growing mad.

He has cogitated—even a crank can sometimes cogitate.

He has reflected that, while he has heard good words spoken for wine, beer, ale and alcohol, in many forms, he has never yet heard a man who could say anything good for the saloon.

He has reflected that if the law is justified in saying that all saloons must close on Sunday, in order to preserve the sanctity of the Sabbath, it ought to be justified in saying they must close on week-days, in order to preserve the sanctity of the man himself, for whom the Sabbath was made.

This crank has been told public sentiment isn't ready for prohibition. He is sorry to hear it. But the question for him seems to be, Is *he* ready for it? He finds he is unanimously ready, so he believes in showing his colors and working to make the rest of public sentiment ready.

This crank has been told also that we can't make men sober by law. He isn't so sure of that; but he will try to swallow the statement just to be be obliging. Still, he thinks we can at least stop making men drunk by law, and give them a chance to sober up themselves. He'll be satisfied with that. There is nothing mean about him.

He has been told that prohibition doesn't prohibit, and he believes it. He believes also that an ax doesn't chop, no matter how sharp it is. But he has a sneaking idea that a strong man can make the ax chop, and a Prohibition party prohibit. You must excuse him; he is only a crank.

The crank hears quite frequently that moral suasion ought to do the work. Perhaps it ought. But certainly it doesn't. Even a Fourth of July eagle can't fly on one wing. The crank thinks the temperance reform has been trying long enough to fly on the one wing of moral suasion. He wants to see the other wing of legal suasion begin to flop as well.

He thinks there are two things to be dealt with: (1) the *private* ; (2) the *public* traffic. He believes that the appetite is to be struck at through the church, the home and the temperance societies. He thinks the dram-shop should be struck at through the law.

When we are trying to reform a drinker, the crank thinks that hearts are trumps. Where we are fighting that public institution, the legalized dram-shop he thinks that clubs are trumps.

The crank understands that the only expression of his opinions which is recognized by law and by government is the expression through the ballot-box. He has learned that if a man swears three times a day for 164 days out of the year that he believes in prohibition, and then votes an anti-prohibition ticket, that vote is the only declaration that is legally noticed and recorded.

Therefore the crank votes the prohibition ticket.

He believes, with Lord Dundreary, that a bird of a feather is a blanked fool to flock all alone by himself. He sees also that when a man is converted to the Gospel, the best thing to do is to get him into a church organization. He thinks it just as wise, when a man becomes convinced that the saloons must go, for him to join the organized party that says the same. He has joined it, and is now an A No. 1 crank.

Here endeth the evolution of a crank, which can be obtained, for distribution by other cranks, of the *Voice*, New York.—*Christian Press.*

Accomack county, Va., Garrett county, Md., Newton county, Ga., have carried Prohibition by large majorities. At Oxford, in the latter county, sixty-four colored men voted; fifty-eight of them voted Prohibition. Most of the fifty-eight can read. It is remarked that the best taught are the most pronounced for Prohibition.

WHEATON COLLEGE COMMENCEMENT.

Another prosperous year has closed at Wheaton, the institution is practically out of debt, the number of students is increasing and the principles of the college are becoming more widely accepted among the churches. The anniversary season opened on Sabbath, June 13th, with the Baccalaureate sermon by Pres. J. Blanchard, and in the evening an address before the Society of Inquiry by Prof. H. Woodsmall, of Memphis. The annual sermon before the Theological class was preached in the afternoon by Rev. A. J. Chittenden.

The fifth year since the founding of Wheaton Theological Seminary was closed and the third anniversary held Monday evening. A larger attendance than usual encouraged the friends of the class.

A. A. Martin, of Wasioja, Minn., gave the first oration, on the topic, "From Darkness to Dawn;" A. A. Parker, of Ripley, Ohio, spoke on "The New South," a plea for the colored race, which he is a fine representative: A. W. Parry, of Melrose, Ill., on "Christianity: The Conservator of Civilization," and J. O. Shaver, of Center Chain, Minn., on "What Is to Be?" in the realm of religious philosophy.

President L. N. Stratton followed with an address on the "Methods and Prices of Success." It was announced that President Stratton had received the title of D. D., from Blackburn and Otterbein universities on successive days.

The meeting of the Alumni Association on Tuesday was an occasion of happy and hospitable greeting. The literary exercises were an essay by Miss Elsie Dow, of Sycamore (Ill.) High School, on "The Greek Question," and an address by Rev. J. L. Fonda, of Rantoul, Ill., on "The Student and the Problem of Life."

The exercises of commencement were held Wednesday in the hall of the college, through whose doors crowded a vast throng of friends of the class and of the institution. "*Esse quam Videri*" glowed in green as the class motto. President C. A. Blanchard presided, and was attended by the faculty, the Board of Trustees and others, among whom were Professor H. Woodsmall and Rev. R. N. Countee, of Memphis, Tenn.; Rev. M. A. Gault, Western Secretary of the National Reform Association, and George W. Clark, of Detroit.

The exercises were opened by the singing of Dudley Buck's "Festival Hymn" by the Philharmonic Society, and prayer by Rev. Walter L. Ferris, of Dundee, Ill.

The salutatory by Miss Alma Blount, of Byron, Ill., was a graceful introduction to the literary efforts of the class, and her oration on "The Right of Revolution" happily described the noble mission of governments, the exceptional necessity of revolutions, and the abhorrent methods adopted by the anarchists of Europe and America.

Miss Harriet Childs, of Wheaton, followed in an animated though somewhat overdone style on the prophetic fulfilling of the hopes of idealists and enthusiasts who march before the ranks of their generation. Her subject was "Daydawn or Twilight."

Miss Alice M. Hadley, of Oak Park, read an essay, "What is it Worth?" The inquiry was directed toward a liberal education. It is worth the sacrifice, was the answer, after a fair exhibition of its benefits.

W. F. Grote, of Wheaton, spoke on "The Nation's Duty," on the question of labor and illiteracy. The so-called Knights of Labor he condemned and received a round of applause. Secretism has always been the curse of the world. In secret conclaves the anarchist prepares his plots and charges his bombs. Such organizations deserve only condemnation in a free republic. Secret societies, says Wendell Phillips, "are entirely out of place in a republic, and no patriot should join or uphold them." Our illiteracy is growing into a mountain of ignorance, and America's neglect of this danger already moistens the seeds of dissolution. The rocks that lie in our way and threaten the safety of the State are communism, secretism and vicious ignorance. We can never hope to succeed and prosper as a nation upon the ethics of barbarism.

Miss Hattie M. Johnson, of Eola, Ill., wrote of "Mountains" as the stepping places of earth toward heaven; the home of patriotism swathed in the air of liberty; the background of great cities; where the poetic fancies of the ancients made the unapproachable abode of their deities.

Miss Jessie L. Ward, of St. Charles, Ill., spoke with an eloquent emotion a hearty good word for the plodders of earth, having for her subject "The Tortoise and the Hare."

S. A. Manwell, of Brandon, Iowa, is a clear and forcible speaker, with some experience in public life. On "The Relations and Duties of Man" he propounded at once a high criterion and maintained the duty of intellectual culture, moral training and religious devotion.

C. D. Clark, of Turner, Ill., was manifestly a popular student, as his appearance was greeted with a round of applause. The subject of his oration promised also something out of the sophomorical rut. "The Voter's Responsibility" he discussed with candor and frankness, and gave an ethical and courageous exposition of some of the highest responsibilities of American citizenship, withdrawing also the curtain from the pictures of corruption in Aldermanic boards and the houses of Congress.

Carleton N. Gary, of Wheaton, was also introduced amid the applause of his fellow students. America as "Our Great Inheritance" was his theme, and special attention was given the question of foreign immigration. While we welcome from abroad the thousands who come to us with a love of our institutions—American at heart—we must have more stringent limitations to citizenship. If Chinese labor is too cheap, that of aranchists is too dear. The liquor traffic and foreign vote, Mormonism and foreign converts, Sabbath violation and foreign societies, these are questions we must meet and answer. Mr. Gary closed with the valedictory in a fine, manly style.

President Blanchard announced the college year closed, free from debt of any kind, and before conferring the degrees, asked for a song from the old abolition vocalist, Geo. W. Clark. The veteran responded amid the great enthusiasm of the audience.

In the afternoon aa address was given by Rev. R. N. Countee, pastor of the colored Tabernacle Baptist church, Memphis, thrilling in its story of the beginning of the redemption of the colored Baptist churches from the lodge thraldom. The concert of the musical conservatory in the evening, preceding the President's levee, was well sustained and patronized.

The meeting of the Board of Trustees was marked by no unusual business, except the resignation of Prof. O. F. Lumry, who has been for some thirty years connected with the institution, and of Miss A. J. Carothers, for several years Lady Principal. Prof. Lumry was moved to this step by his convictions on the subject of endowments and interest, which he believes to be wrong, and the college is thus partially sustained. The Board parted with him with regret on account of his long and valuable services in the institution.

RELIGIOUS NEWS.

—The Rev. D. A. McGregor, of Stratford, Ont., has been elected to a professorship in the Toronto Baptist College.

—The Rev. G. W. Greenwood, of Conklin, N. Y., has returned to Brooklyn to take charge of the West End Mission in 47th Street.

—The New York Ministers' Conference, on Monday, listened to addresses by Dr. H. L. Morehouse, Dr. A. H. Burlingham, and the Rev. W. H. Sloan, of Mexico.

—In Hayti, a man brought up in the Roman Catholic faith lately came to a Baptist missionary to request baptism. He had read no other religious book but one of Mr. Spurgon's sermons.

—It is a fact showing that civilizing influences are at work in the heart of Africa, that the natives last year bought ten tons of soap from the Scotch Mission at Livingstonia.

—Mr. W. T. Russell, a Scotch gentleman formerly resident in Calcutta, has given $85,000 recently for Christian female education in India.

—Two lady physicians of the M. E. Women's Foreign Missionary Society in India, and one assistant, treated during the year 1885, 28,253 patients.

—The Southern Baptist Home Mission Board employs in regular service 230 missionaries, who supply the pulpits of 600 churches. Last year they built forty-two new houses of worship, and organized sixty-seven churches.

—Since the year began the church at Rome, N. Y., has received an accession of seventy members by baptism, and several more by letter. Both the church and pastor, Dr. H. H. Peabody, are seeing that prosperity can continue under a long pastorate.

—The fourteenth anniversary of the Sunday-school of the Marcy Avenue church, Brooklyn, was held on Sunday evening. The annual report was read by Mr. Theo. M. Banta, superintendent. He stated that forty-three from the school had joined the church during the year. More new scholars had been added to the Sunday-school during the past year than in any year preceding, as they had taken in 535 new members, making an average of nearly eleven for every Sunday in the year. The membership of the school numbers 1,228, including 126 officers and teachers; and the average attendance is about 900. There were recitations by several of the scholars, and an earnest address by Dr. W. C. P. Rhodes, the pastor.

—Mrs. Senator Stanford, of California, has purchased her father's homestead at Albany, N. Y., at a cost of $250,000, where she will found and maintain a home in which children of widows and dependent women can be cared for during the working hours of the day.

—The receipts of the Baptist Home and Foreign Missionary and Publication Societies last year were $1,103,957.. The contributions to the Presbyterian Home Missions were $671,629, and to Foreign Missions, $745,144, or $1,416,873.

—Among the contributions on Easter day at Grace Protestant Episcopal church, Philadelphia, was a check for $45,000, the entire collection amounting to over $54,000. The check was given by Miss Catharine Wolfe, for the purpose of buying a church in Mulberry street for the use of the Italian mission.

—Rev. C. DeHeer, missionary of the Presbyterian Board at Benita, writes to the *Evangelist* that a generous lady has given that mission the means to translate and publish "Pilgrim's Progress" in the Benga language. Bunyan will now tell his immortal dream to the natives of West Africa.

—The eleventh annual report of the mission to lepers, in India, gives interesting accounts of the eight asylums assisted by the society. Of these asylums four are in connection with the Church Missionary Society, two with the American Presbyterian Mission, and one with Gossner's Evangelical Mission.

—The eighth annual meeting of the Baptist Women's Missionary Society was held in Newton, Mass., May 5. Effective missionary work has been done among the Indians, the Chinese in California, and the Mormoms in Utah, and a school has been opened in Mexico. Twenty-eight teachers have been supported, the treasury receipts being $31,694, a balance remaining of $1,000.

—A lady has placed the sum of $200,000 in the hands of Rev. H. S. Hoffman and Mr. C. M. Morton for the purpose of establishing in West Philadelphia a divinity school for the Reformed Episcopal church. With the seminary a church is to be established, and the parish and the seminary are to be so connected that the pastors shall be professors, and the young students are to assist in parochial work. It is said that $100,000 will be spent upon the buildings, which are to be erected in a lot already purchased at Chestnut and Forty-third streets.

—The friends of the Brooklyn Baptist Home for the Aged held their eleventh anniversary on Thursday last. Mr. Charles H. Dutcher presided, and introductory devotional exercises were conducted by the Rev. S. Giffard Nelson, and Dr. W. C. P. Rhodes. The Rev. J. C. Allen delivered an address which elicited warm commendation for its appositness and eloquent presentation of the claims of the indigent on Christian sympathy and help. After a fine solo by Miss Mundell, the Rev. Edward Braistin delivered a thoughtful address, especially urging the extinction of a $600 debt against the Home for current expenses. The Rev. John Humpstone pronounced the benediction. The strawberry festival, continued during the evening, was largely attended.

—There was a large attendance at the session of the Chicago Baptist Association. The annual sermon was delivered by the Rev. A. J. Sage. The Rev. H. Woodsmall outlined the work of the Home Mission Society among the freedmen of the South, and the association promptly raised $100 of the $600 required to place the Rev. Mr. Garnett in that field. H. R. Clissold and the Rev. J. W. Waddell showed what the City Mission Society was doing to Evangelize Chicago. The Central Baptist church will establish two missions on the North Side. Dr. Goodspeed said the Morgan Park Theological Seminary had outgrown its building, and needed a new one costing $50,000, of which $31,000 had been subscribed. Dr. N. Wood followed with a plea for the University of Chicago. He said that its future would be glorious.

At the evening session the report of the Committee on Foreign Work was read, showing satisfactory progress. The report said the explosion of the bomb in the haymarket had dispelled many delusive hopes and scattered cherished notions as to the actual condition of affairs.

Mission work in the city was also fully discussed, and also the best plan by which the most good could be accomplished.

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from June 14 to June 21 inclusive:

J Lantz, H Woolf, C E Douglass, Chas Kennicott, D Keister, C D Hoyt, Sr, R B Smith, J W Snidter, E Harrison, Rev N M Minne, L Savage, R McNair, Wm Mosher, W Vnic, R Berry, F Morath, S G Reed, A M Paull, Geo Eaton, A Merrill, C W Sterry, Dr. J Blount, Rev H Woodsmall, J Grave, N Callender, W Taylor, Rev. J L Andrus, Reuben Cole, P B Chamberlain, A Z Pinney, A Fletcher, H Wilcox, H Haywood.

Orders for "Masonic Outrages" have been received from the following:

James C Allix, Chas T Collins, Wm H Robbins, Jas Rignold, W H Parker, Mrs Rufus Parker, Jno Hines, D R Mitchell, J Ramsey, Mrs Haire, H H Cannady, S A Pratt, Mrs E A Rowley, C M Strickler, M M Ames, J C Young, F R Griffin, M Ingalsby, Jr, Chas W Morris, L T Fuller, W Lockhart, P Findlay, A C Snyder, W H Blakeslee, J Chadwick, Rev. F H Gates, H Plummer Sr, M L Howe. Prof W L McGowan, Rev E J Clemens, P Howe, H. Siemiller, J Fait, J Ring, N Miner, M Caldwell, Wm Grossman, Mrs. B F Searles, T Gibb, D J Santimier, S Bingham, A C Bundy, Rev Rice, J R Alcock, A Lagerquist, C H Evans, Wm McBride, A S Boyd, T S Walter, Mrs A I Salisbury, John Harvey, J A Van Epps, J Barnes, Sr, R W Chapman, R F Hurd, J Prothero, J Decker, James Harvey, Rev I P Smith, Dr H S B Smith, J H Hunting, E Smith, W Fenton, D Hyde, Henry Ramsey, J Stratton, J Cassidy, N D Rose, D Simon, Mrs E Kay, C Smith, H G Judson, J Weaver, W J Feemster, C D Hoyt, Sr, R McNair, W Vinc, J E Mathews, Amanda Banks, J M Adair, J P Osborn, C Winter, John Dorcas, Rev E Cronemvett, N Callender, R Cole, A Andre, R Loggan, C S D Cowles, T Townshend, Thos Gilmore, T Stewart, W Stewart.

How many more shall we hear from before another week closes?

We wish to add many more names to this list. Send your names and post-office address with the money. We cannot open a book account, as would be necessary if we did not require money in advance. When your name and money is received your order is at once entered in the shipping book and you will receive the book as soon as we can get it out. We hope to issue it by the middle of June, but cannot say positively how soon. It is being compiled by Rev. H. H. Hinman as fast as his other duties will permit.

We want one thousand orders in advance. Send in your names.

You will see by the report of the Committee on the *Cynosure* at the annual meeting, that the year was closed with a few more subscribers than we began with one year ago. This is encouraging, indeed.

The American Newspaper Directory, issued May, 1886, says: "Circulations have generally decreased during the past year."

The success during the hard times of the year past, has been your success as well as ours. Will you join hands with us for another long pull, and strong pull to place the *Cynosure* into as many homes as possible? Will you renew promptly, and, so far as possible, look after the subscription list in your neighborhood?

Four hundred and sixty-one Southern ministers are now reading the *Cynosure!*

Does your minister have the reading of the paper? Can you donate anything to the fund for sending the *Cynosure* to Southern ministers?

"MASONIC OUTRAGES"

will be issued by the National Christian Association in a few weeks. All orders received before its issue will be filled at 20 cents per copy. Many have urged that this pamphlet be issued, and now that the work has been undertaken, your sanction in the shape of orders will be encouraging.

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CHICAGO.

Wheat—No. 2	72		73
No. 3	57		63
Winter No 2			75
Corn—No. 2	34		35
Oats—No. 2	28	@	29
Rye—No. 2			56
Branper ton	7 50	@ 8	75
Flour	2 00	@ 5	00
Hay—Timothy	7 50	@ 8	50
Mess pork per bbl	8 80	9	00
Butter, medium to best	13	@	16
Cheese	05	@	08
Beans	1 15	@ 1	30
Eggs	10		11
Seeds—Timothy	1 68	@ 1	70
Flax	1 03	@ 1	08
Broom corn	06	@	12
Potatoes	40	@	70
Hides—Green to dry flint	06½	@	14
Lumber—Common	11 00	@18	00
Wool	12	@	28
Cattle—Choice to extra	4 85	@ 5	65
Common to good	4 10	@ 4	80
Hogs	3 50	@ 4	50
Sheep	2 75	@ 4	75

NEW YORK.

Flour	3 20	@ 5	50
Wheat—Winter	85	@	88
Spring	77		80
Corn	40	@	45
Oats	36	@	46
Mess Pork	9 50	@11	00
Eggs			12½
Butter	18		35
Wool	13	@	37

KANSAS CITY.

Cattle	3 25	@ 5	25
Hogs	3 40	@ 3	85
Sheep	3 00	@ 3	75

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Author of "Holden with Cords," "A Sunny Life," "Little People," etc.

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Every temperance man and woman should read this book. No temperance story like it was ever planned, much less ably executed. A wonderful light is thrown upon the difficulties in the way of prohibition. Learn how they may be avoided.

Every one who loves to read a good story, chaste and elegant in expression, p in thought, true in incident, deeply interesting in its narrative, should read this be

READ THESE NOTICES FROM THE PRESS:

The Free Methodist, Chicago.

"Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions and must attract thousands of readers among our thinking and observant people. The plot of the story is neither startling nor novel, but it develops a wonderful strengtb in following tbe experiences of people in the common, everyday walks of life.

Free Press, Birmingham, Iowa.

It differs from tbe popular story, "The Bread-winners" of a year ago. It greatly differs from tbat book in that it is written from tbe Christian standpoint, and its beautiful and touching descriptions of home life and home duties and heroic self-denyings will waken a responsive echo in every heart, that has not by dissipation lost the taste for the pure joys of home.

The Religious Telescope, Dayton.

The author, Miss Flagg, is a brilliant writer. Tbe stirring questions in American politics are undoubtedly prohibition and the labor movemeut as championed by tbe secret unions of working men, whicb direct the strikes that with more and more frequency occur in our cities. "Between Two Opinions" is a story, its incidents vouched for as facts, wbich presents a powerful argument on these questions, and must attract thousands of readers among our thinking people.

The Christian Conservator, Dayton.

This is a charming book, written in an attractive manner. It is so full of sunshine and so radiant with light tbat one is enlightened, warmed, and, before they are conscious of it, set against the lodge. The style gleams, glows and sparkles. It is dignified and simple. It is the right book to place in the bands of your wife or daughter to superinduce co-operation with you in anti-secrecy work. Every minister's wife should read it, and then, if her husband is not an Anti-mason, he sbould take his turn next and become one.

The American, Washington.

We are reading, in spare moments, Miss Flagg's new book, "Between Two Opinions," and the estimate we have thus far put upon it is that it is masterly both in style and argument. One is insensibly made to feel that he is reading facts and not fiction; that the book is not a play upon the imagination but an unraveling of mysterious circumstances which have an important bearing upon current events.

Law and Order, Boston.

The book takes high ground for prohibition of the liquor curse, for woman's ballot for home protection, and for a better and more honest brotherhood than is forced by their obligations upon the members of secret orders. It is, therefore, a valuable book for several large classes of American readers.

Christian Instructor, Philadelphia.

There are important questions pressing upon American politics to-day; two of tbem are prohibition and the labor question as connected witb the secret unions of workingmen. Tbis work is an expose of the twin evils, secret societies and the saloons. The truths are given in the form of a story; not startling, but thrilling experiences of home life that are vouched for as facts. The evidences presented of the impossibility of reaching the saloon keeper so long as he and tbe officers of the law are sworn brothers in the den of some secret society, are conclusive enough to awaken the most careless and obtuse member of society. It is a valuable book for the masses to read.

Evangelist, Berea, Kentucky.

Tbe object of tbe volume is to illustrate the practical workings of Secret Societies, and especially to show how tbe Lodge upholds the saloon, and tbis very important design is wrought out with much skill, clearness and power. By reading it temperance people may learn much about the difficulties in the way of prohibition.

The Standard, Chicago.

It is written in the interests of reform, more especially temperance and Anti-masonry. Tbe title of the story suggests the special aim of it, whicb is to protest against all "halting between two opinions;" in other words, is a plea for radicalism. Tbe story is vigorously written, and will interest even readers who do not altogether believe in its doctrine.

The Pacific, San Francisco.

It is a story intended to do service against the saloons, and in favor of Womans' Christian Temperance work, and especially against the secret orders—Freemasons, Odd-fellows, the Knights of Labor, etc. No reflecting man can doubt that any combination of picked classes and individuals is liable to great abuse. It is obvious, also, that secret orders are specially capable of being used in a selfish and unprincipled way.

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HOME AND HEALTH.

HOW MEN SHOULD EAT.

Those who have little time for exercise, and are compelled to live chiefly within doors, must endeavor to secure, or should have secured for them as far as possible by employers, by way of compensation, a regular supply of fresh air without drafts, an atmosphere as free from dust and other impurities as can be obtained, with a good supply of light, and some artificial warmth when needed. These necessities granted, cereal foods, such as well made bread in variety, and vegetable produce, including fruits, should form a great part of the diet consumed, and with a fair addition of eggs and milk if no meat is taken, and little of other animal food than fish. On such a dietary, and without alcoholic stimulants, thousands of such workers as I have briefly indicated may enjoy, with very little exercise, far bettter health and more strength than at present they experience on meat and heavy puddings, beer, baker's bread, and cheese. Of course there are workers who belong to neither of the two extreme classes indicated, and whose habits cannot be described as sedentary, but who occupy a middle place between the two. For such some corresponding modification of the dietary is naturally appropriate. But it is a vulgar error to regard meat in any form as necessary to life, if for any it is necessary, it is for the hard-working, outdoor laborers, and for these a certain proportion is no doubt desirable. Animal flesh is useful, also as a concentrated form of nutriment, valuable for its portability, and for the small space it occupies in the stomach—unrivaled in certain circumstances. Like every other description of food, it is highly useful in its place, but it is by no means necessary for a large proportion of the population. To many it has become partially desirable only by the force of habit, and because their digestive organs have thus been trained to deal with it, and at first resent a change. But this being gradually made, adaptation takes place, and the individual who has consumed two or three meat meals daily, with some little discomfort, chiefly from often being indisposed to make active exertions, becomes after sufficient time has elapsed, stronger lighter and happier, as well as better tempered and manifestly healthier on the more delicate dietary sketched.

People in general have very inadequate ideas of the great power of habit alone in forming what they believe to be innate personal pecularities or in creating conditions which are apparently part of a constitutional necessity, laws of their nature, and essential to their existence. Many of these peculiarities are solely due to habit, that is to long continuance in a routine of action, adopted it may be without motive or design; and people are apt to forget that if a routine of precisely opposite character had been adopted, precisely opposite conditions would have been established, and opposite peculiarities would have become dominant, as their contraries are now. Alternations in the dietary, especially of elderly persons, should be made gradually and with caution. This condition fulfilled, a considerable change may be effected with satisfactory results, when circumstances render it necessary. To revert once more to the question of flesh eating, it should be remarked that it appears to be by no means a natural taste with the young. Few children like that part of the meal which consists of meat, but prefer the pudding, the fruit, the vegetables, if well dressed, which unhappily is not often the case. Many children manifest great repugnance to meat at first, and are coaxed and even scolded by anxious mothers until the habit of eating it is acquired. Adopting the insular creed, which regards beef and mutton as necessary to health and strength, the mother often suffers from groundless forebodings about the future of a child who rejects flesh and manifests what is regarded as an unfortunate partiality for bread and butter and pudding. Nevertheless I am satisfied, if the children are allowed their own instinct the result would be a gain in more ways than one. Certainly, if meat did not appear in the nursery until the children sent for it, it would be rarely seen there, and the young ones would, as a rule, thrive on milk and eggs, with the varied produce of the vegetable kingdom. —*Sir Henry Thompson in the Nineteenth entury.*

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Masonic Oaths Null and Void; or, Freemasonry Self-Convicted. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. His arguments are conclusive, and the forcible manner in which they are put, being drawn from Scripture, makes them convincing. The minister or lecturer will find in this work a rich fund of arguments. 207 pp., postpaid.....40 cts.

The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason; and their very able defense presented by Mrs. Lucia C. Cook, in which she clearly shows that Freemasonry is antagonistic to the Christian religion. 15 cents each; per dozen, $1.25.

Morgan's Exposition, Abduction and Murder, and Oaths of 33 Degrees. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm Morgan;" Bernard's Reminiscences of Morgan Times," and Oaths and Penalties of 33 Degrees 304 pages.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin Trial. Also the letter of Hon. Richard Rush to the anti-Masonic committee of York County, Pa., May 4th, 1831. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14th, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each; per dozen, $1.00.

In the Coils; or, the Coming Conflict. By "A Fanatic." A historical sketch, by a United Presbyterian minister, vividly portraying the workings of Secretism in the various relations of everyday life, and showing how individual domestic, social, religious, professional and public life are trammeled and biased by the baneful workings of the lodge. Being presented in the form of a story, this volume will interest both old and young, and the moral of the story will not have to be searched for. $1.50 each; $15.00 per dozen.

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General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

Adoptive Masonry Illustrated. A full and complete illustrated ritual of the five degrees of Female Free Masonry, by Thomas Lowe; comprising the degree of Jephtha's Daughter, Ruth, Esther, Martha and Electa, and known as the Daughter's Degree, Widow's Degree, Wife's Degree, Sister's Degree and the Benevolent Degree. 20 cents each; per dozen, $1.75.

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FARM AND GARDEN.

GROWING CELERY.

Not many years ago celery was considered as a crop only to be grown in the gardens of the wealthy where the cost of cultivation was not regarded. Thanks to the market gardeners about New York, the cultivation of celery has been greatly simplified; the old laborious method of planting it in trenches has been discarded, and now anyone who can raise cabbages can grow celery. The dwarf varieties—of which there are several—are to be preferred to the tall growing kinds, and as each of the principal seedsmen has his favorite tested sort it is safe to follow his advice as to the variety. The important point is to secure the celery plants, and if one is not to cultivate largely, and can readily purchase the plants, it will be the cheapest to buy from those who grow them for sale. Of course, all cannot purchase plants, and the majority must grow them. Those who have not already sown the seeds must purchase the plants, as the sowing should have been made two months ago. Market gardeners set their celery on land from which an early crop of cabbages, cauliflowers, onions, etc., has been taken; as the soil had been highly manured for these, it remains rich enough for the celery. The soil being plowed and harrowed, it is marked off in rows three feet apart, and the plants set at every six inches in the row. After the plants are set, the soil should be pressed very firmly against the roots with the foot. On land not already rich, the rows must be manured; mark out the rows four feet apart, and throw out furrows with the plow. Spread well decomposed manure in the furrows, knocking the lumps apart, and throw the soil back over the manure. Harrow and roll thoroughly, mark again, and set the plants at one foot apart in the rows. Nothing more is to be done to the celery except to cultivate it thoroughly and keep it clear of weeds until September, when it is prepared for taking up, as will be directed at the proper time.—*American Agriculturalist.*

UNTHRESHED OATS FOR HORSES.

Unthreshed oats are better feed for horses than the grain alone, or the grain and straw both fed, but separately. The albuminoid ratio of the grain of oats is 1.61; of the straw of oats, 1.299. The food for horses at ordinary work should have an albuminoid ratio of 1.70. Hence, the grain of oats should be mixed with food having a lower albuminoid ratio. We might get a ration—having the proper ratio—by using corn with the oats. But it is well known that for grain to be well digested it must be eaten with some sort of stover to form the necessary bulk in the stomach. For stover we might use timothy, which has an albuminoid ratio of 1.81, and would give the necessary bulk. But it is much better to have the grain and the stover eaten together. We may cut the hay, mix it and the grain together, and moisten the mixture; but we accomplish the same thing more economically by feeding unthreshed oats, for then the grain, all the chaff and a good part of the straw are masticated together. By thus feeding oats we not only improve the albuminoid ratio of the ration and provide the necessary forage masticated with the grain, but we save the expense of threshing. Oats to be fed in this way should be cut before they are quite ripe, cured thoroughly, and then moved away. They are just the feed for winter, when the horses require carbo hydrates; and because of their manner of feeding are so well digested, and are so well suited to the wants of the horse that he will do a great deal better upon them than he would upon almost any other food.

SHOCKING GRAIN.

In the saving of grain there is no more important work than the shocking of it. If poorly shocked it is certain to be damaged. It seems necessary to leave it in the field to cure after being cut, and yet it so often suffers damage that we might well hope that shocking could be avoided altogether. The only remedy, however, is to shock well, which is rarely done. Very few know how to shock properly; and yet others shock poorly because of indolence. It is poor policy to have the shocking done by boys. The use of the self-binder must remove all excuse for the work being done by them. Surely, enough men can now be got to do this work. The self-binder is usually set to make rather large bundles, and they are always compact. Hence not more than twelve of these bundles should be put in a shock. If more are used, the grain will not cure properly; and more are not required to give the shock the needed stability. Two persons should always work together. Let each take two bundles and set the two pairs together. Then let each man set one bundle at the end nearest to him alternating with the two already set. Two bundles at each side, alternating with those previously set, and the two cap sheaves, complete this model shock. Each bundle should be driven down solidly into the stubble. All should lean slightly towards a common center. Do not place the shock in a depression; but this is the only excuse for not placing them in a straight line—making the loading less inconvenient. For cap sheaves select long, slender bundles. Break them thoroughly, and be careful to place the tops toward the prevailing winds. After the ten bundles are set, gather their tops in your arms and draw them together. When the cap sheave is placed, do not pat it down with a stroke in the middle, but by bringing an arm down across each end. Spread the cap sheaves to cover the entire shock. Any whisp of grain standing out can be tucked in.

If the bundles are small, as they must be in short grain bound by hand, as many as eighteen may well be put into the shock. In ordinary grain, fourteen hand bound bundles may well be put into a shock — three being placed at each side, instead of two as directed above. Wheat, if well ripened, may be shocked when damp, but oats never. Oats dry out very slowly in the shock; and if shocked when damp, especially if that dampness proceeds from dew, will mould. Shocks properly set will not fall down unless in the force of a wind storm. If they should fall down in a hurricane, set them up again as soon as dry, placing the bundles in the same positions that they occupied before.

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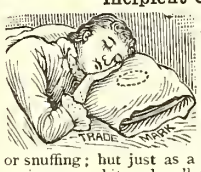
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"LUCILLE VERNON" is evidently not an ideal sketch, but the fictitious names used represent to a great extent real men and women of flesh and blood. The characters of many of them are by no means attractive, but are perfect counterparts of querulous, obstinate and parsimonious professors who are thorns in the flesh of many a pastor in all the churches. But as in all the churches, there were also good and true men and women at Lansington, who upheld and encouraged the pastor. * * * In its author will be recognized the worthy pastor of the First United Presbyterian Church of Chicago, and a welcome contributor to these columns.—*United Presbyterian.*

The heroine, who becomes the bride of the pastor of the church at Lansington, is a wonderful exemplification of how a woman who is a true wife and help-meet may throw her life and energies into the great work of saving souls; aiding, by gentle words and sympathy, wise counsel and brave endurance, the husband having charge of a congregation where the Demon of Misrule held full sway. We follow with interest the history of the wife and husband through their hours of despondency and discouragement to the happy ending, where religion, harmony and peace have gained the ascendency and the good man and wife find their reward.—Pittsburgh *Daily Telegraph.*

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NEWS OF THE WEEK.

WASHINGTON.

A bill passed the National House of Representatives Monday, prohibiting book making of all kinds and pool-selling in the District of Columbia.

The United States Senate Wednesday rejected the President's nomination of John C. Sholes, of Michigan, for Chief Justice of the Supreme Court of Arizona, and of Abraham Rose for Postmaster of Vinton, Iowa.

The President and Mrs. Cleveland held a brilliant reception last night, which was attended by Government officials, the diplomatic corps, the army and navy, Congressmen, etc. About 1,000 invitations had been issued and there was a very large attendance.

The Senate has passed the Northern Pacific Land-Forfeiture bill.

The President and his bride gave a reception to the public at the White House Friday evening, between five and six thousand men, women, and children passing in line before them.

COUNTRY.

The fire at Vancouver, the western terminous of the Canadian Pacific Railway, was more disastrous than at first reported. A number of persons perished in the flames, and the loss will be fully $1,000,000.

A. Easton of Paris, Ill., has been nominated for Congress by the Prohibitionists of the Fifteenth District.

Vermont Republicans will meet at Montpelier to-day to nominate a State ticket.

A statue of Daniel Webster will be formally unveiled at Concord N. H., tomorrow.

A scientific expedition from Princeton College will explore the Uintah Mountains in Western Utah and Wyoming.

The liquor-license fee at Joliet, Ill., has been fixed at $1,000.

Estimated improvements to the Duluth dock system aggregating an outlay of over $2,000,000 are under way.

Sixteen hundred reports received by a Toledo firm from the six principal winter-wheat States give the prospects as favorable, except in Kansas and Michigan. The indications are that farmers will sell freely immediately after threshing.

Business failures in the United States and Canada for the week number 155, against 209 last week.

A bill declaring it to be a felony to remove an alleged criminal from the State of New York, with or without his consent, unless he be regularly extradited, has been signed by Governor Hill.

August Spies and three of his anarchist confreres ask that they may be tried separate from the rest of the gang.

Rose Bendit, sister of Louis Bendit, sent to the penitentiary for three years two days ago, was yesterday married to George Berends.

The second session of the Chicago Baptist Association was held yesterday in the Second Baptist church. The final session will be held this morning.

The commencement exercises of the Chicago University took place yesterday morning at Central Music Hall, and in the evening President Lorimer held a reception at the University.

The twenty-seventh anniversary of the Union College of Law was celebrated at the Central Music Hall yesterday afternoon, and degrees of Batchelor of Law conferred upon the forty-nine members of the graduating class.

Harlam M. Page, a journalist well known throughout the State, died at Baraboo, Wis., Tuesday evening.

At Grand Rapids, Mich., Wednesday, the striking employes of the Phœnix Furniture Company resolved to resume work on the ten hour basis. Most of the other factories have returned to the ten-hour system.

Mrs. Emily Noyes, authoress, who was stepmother of the wife of Postmaster General Vilas, was buried Thursday at Baraboo, Wis. The remains were brought from Grand Forks, D. T., where she expired suddenly.

A bomb was exploded Tuesday night in the yard of the residence of M. M Secor, at Racine, Wis., badly wounding John Jamber, of Milwaukee, who is suspected of causing the explosion. It is believed that the murder of Mr. Secor was intended.

Lieutenant Governor E. J. Ormsbee, of Vermont, was Wednesday nominated for Governor by the Republican convention of that State. The Republicans of Tennessee nominated A. A. Taylor for Governor.

A prominent Knight of Labor at New York, is at St. Louis distributing funds to the unemployed Gould line strikers. He has already disbursed $10,000, and his work in this line is not more than half accomplished. A local aasembly of servant girls, under the banner of the Knights, is being formed at St. Louis.

The indicted anarchists of Milwaukee asked for a change of venue from Judge Mallory on the ground of prejudice. The district attorney showed by the statutes that the judge of the adjourning circuit might be summoned, and an order was entered that Judge A. Scott Sloan try the cases at a date to be fixed by him.

A hurricane, accompanied by torrents of rain, swept over Galveston, Texas, Monday morning, flooding the lower section and destroying the Gulf City State Railway. Two miles of the Gulf, Colorado and Santa Fe tracts were washed away, and a number of bath-houses were carried out to sea. A shift of the wind to the northeast saved the city from being inundated.

In the United States circuit court Chicago, an Iowa brewing firm brought suit for damages against the Northwestern road for refusing to transport five thousand barrels of beer from Chicago to Marshalltown, in violation of the prohibitory law of that State.

The Prohibitionists of the Fifteenth District have nominated A. Eastman, of Edgar county, for Congress.

It is almost a certainty that Governor Martiu will be renominated by the Republicans of Kansas.

The wheat harvest began Monday in Shelby county, Illinois, with indications of an abundant yield.

The semi centennial anniversary of the admission of Michigan to the union attracted fifteen thousand citizens of the State to Lansing, where representative men delivered addresses from three stands. A grand barbacue was held at the fair grounds.

The mayor of Toronto has transmitted, by telegraph, an order for $1,000 for the relief of the sufferers by fire at Vancouver. It transpires that ten or more lives were lost.

Vancouver, British Columbia, was destroyed Monday by fire, not a house in the town being left intact. Five persons perished in the flames, and others are reported fatally injured. The loss is placed at $1,000,000, with insurance of but $10,000.

Resistance to the arrest of an unruly sailor on board the American bark, Don Justo, at Colon, United States of Columbia, resulted in the Prefect bringing forward a squad of policemen and soldiers, who opened fire on the vessel, which they next boarded, and began shooting down the hatchways. Four sailors were killed, and two probably mortally wounded.

FOREIGN.

Dr. Von Schleiss, formerly physician for the dead Bavarian monarch, denies that he was insane. The physician says he was compelled to keep his views to himself, as, had he expressed them, he would have been thrown into prison. There is much feeling in Bavaria.

Germany has renewed a commercial treaty with Switzerland.

Prince Bismarck has suddenly returned to Berlin. Rumor has it that important business calls him to the German Capital.

Pasteur has treated over 1,200 patients for hydrophobia. His late American patient, Miss Amalia Morosini, of New York, returned in excellent health and spirits. Pasteur is professor of biology in the Institute of France, and so compensation to the scientist goes properly in the form of subscription to the institute. The Pasteur fund is now over a million francs. He does not yet consider his theory thoroughly proven, though results have been eminently satisfactory.

At a meeting of the Dominion Cabinet, Premier Macdonald censured the Minister of Fisheries for adopting certain measuses which jeopardized the rights of Canada; and also condemned the action of the Governor General in not signing a bill, recently passed, which he (Macdonald) thought would settle the question.

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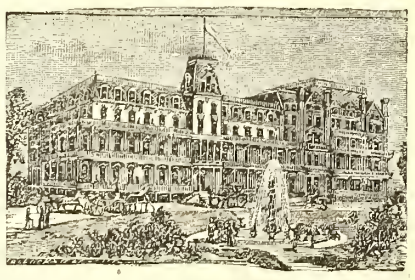
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The Pennsylvania Railroad Company has instituted a reform which will receive the support and encouragement of all good citizens, and will lead the way for a great change in Sabbath railway business. Its managers have agreed to make no more contracts for Sabbath excursions, and a few weeks ago ordered all trains not loaded with stock, on the main line, to stop from six o'clock Saturday night till next day midnight, and the men to be sent to their homes. Highly gratifying reports of the effect upon the men are given, and the new movement seems to be immediately a great success.

An incident in the life of the late James Kennedy, of California, is one of the most remarkable examples of the profitableness and good policy of Sabbath-keeping. In 1852 he headed a party on the overland trail from Illinois. Every Saturday night he ordered a halt, and conducted religious services on the Sabbath. After a few weeks along that toilsome journey, the impatient ones decided to push on without the Sabbath rest. Others followed their example until Mr. Kennedy, with his household and stock, was left alone. He pushed on with genuine Scotch determination, reaching California unmolested by the hostile Indian tribes, through whom his journey lay, and with teams and stock in good condition and not one missing. The rest of the party began to arrive some ten days later, and came straggling in for three weeks, all complaining of Indian depredations, lost stock, and the starving condition of the rest. The command of God and the nature of man and beast are one in demanding a Sabbath.

A Prohibition State convention met at Springfield, Ills. last week to nominate candidates for State Treasurer and Superintendent of Public Instruction. The delegates numbered several hundred—an intelligent, earnest and clean-looking body of men and women. Their platform reads like an American declaration, but for the omission of a plank on the secret lodge. It begins: "We reverently recognize the supreme authority of Almighty God," endorses woman suffrage, the W. C. T. U., and the Christian Sabbath "as a boon so valuable to Christianity that the State can not be true to its trust which neglects to guard it from desecration." Hon. Henry W. Austin, a business man of this city residing in Oak Park, was nominated by a lawyer and an Anti-mason as State Treasurer, and Prof. U. C. Gilman of Quincy, for the office of State Superintendent. Mr. Austin has long been identified with the temperance work in Illinois, having secured the passage in the Legislature of valuable laws for the restriction of the liquor traffic. He is a Christian man, reared an Anti-mason and has not forgetten the lessons of his youth. He was two years ago voted for by Americans and Prohibitionists for Congress. This is an excellent nomination which should be maintained by Christian and reform voters at the ballot box. The Prohibitionists of New Jersey have nominated Gen. C. B. Fisk, the Methodist philanthropist, for governor on a platform recognizing the Sabbath and acknowledging God to be the "rightful sovereign of men, from whom the just powers of government are derived."

The secret society known as the Brotherhood of Locomotive Engineers has been much complimented during our late strikes for its conservative policy in contrast with the hot heads of the Knights of Labor led by Irons. But this very exemplary lodge is now seen to be no less dangerous to community and hostile to the real interests of labor than the other. A reunion of the lodges of the North-west was held at Madison, Wis., and was attended by some 500 members. They held a secret session in the Capitol building and had speeches from Governor Rusk and others,—and all *on the Lord's Day*. The engineers reached the city at about 10 A. M., held two sessions and left at 8 in the evening! Rev. W. A. McAtee, a Presbyterian pastor, had the Christian courage to denounce this Sabbath desecration and criticized the Governor for allowing such misuse of the buildings of the State. The people of Wisconsin should not deal with a slack hand in letting their Governor know that he was not elected by Freemasons or heathen.

Canadian annexation is a slumbering question in the provinces we have always supposed to be most directly concerned, but across the high tides of the Bay of Fundy our Yankee spy-glasses may see the Stars and Stripes already waving. The late election in New Brunswick is said to have been attended by an unusual frankness of expression concerning a separation from the British government. An old sea captain at Digby took his hatchet, clipped the limbs from his highest spruce tree, and nailed the United States flag at the top with the remark: "That is our next question to vote on, and you will find before long that two-thirds of us are of that way of thinking." There is surely no good reason why American affairs should not be so administered as to compel the admiration and attract the citizenship of all nations.

If our Chicago experience is worth anything our Canadian brethren are nursing a viper that may sting at some unaware moment. Just across the river from Ottawa, the capital, and within two furlongs of the Parliament buildings, detectives have unearthed a socialist lodge with fifty members, full brothers of Spies, Most and Parsons. Late correspondence with the Chicago gang was found, offering to give lessons in the fine art of making and handling dynamite. On the walls of the room where the fiendish lodge meets are these cheerful mottoes: "Down with the Church, State, Capital, and other Villainies;" "Liberty or Death;" "Long Live Socialism;" "We Shall Conquer through Blood," and the detectives give this as their oath: "As we and ours have been daily oppressed and our lives crushed and murdered, so shall we blast, hunt, kill and avenge: as we have been despised, so shall local tyrants, preaching hypocrites, soulless monopolists, and scoundrels be annihilated by dynamite, by lead rope, fire, or any other means or manner devised and ordered by this group. My friends shall be your friends, and your enemies mine. We shall have pity on none, refuse mercy to all, and have nothing but swift destruction for traitors. I promise, I swear, I will perform, and never falter. Heaven shall witness and hell shall testify to the righteousness of our cause and to the fidelity of each member."

Mgr. Germano Benedetto Francesco Paolo Stranico, an Italian aristocrat and the Pope's messenger or "Ablegate," with Count Mucciola as guard of honor, arrived off New York last week Tuesday. This titled delegation bore some articles of dress to the new Cardinal, Archbishop Gibbons of Baltimore; these were no less than the "beretta" and the "zuchetta." They are made of fine silk and carefully placed in boxes similar to jewel cases. But what are these wonderful garment, sent under guard and with royal pomp? One is a square, red hat, the other a red skull cap—that's all! Why not send them by mail then? Ah! mark why these baubles were more to be guarded than gems. The beretta is an emblem of the dignity and authority of the cardinal's office; the zuchetta signifies the physical power of the church of Rome. These representations of an alien power, which claims dominion over the government of the United States, are sent to be put on the head of an ecclesiastic with all the pomp and circumstance of the old world despotisms. How is the affair viewed at Washington? Is not the presumption checked? Is it not regarded as an invasion of ideas hostile to our American institutions? "Under orders from Washington" a U. S. cutter runs down the New York harbor to get these baubles of popery and bring them ashore. Now let Mr. Cleveland get a steamer ready for the next band of returning Mormon missionaries.

THE DECISION.

BY REV. LEWIS JOHNSTON.

Hath light communion with the night?
What union Christ with Belial's sons?
What concord hath the wrong with right?
Believers with denying ones?

There is no middle ground on which
Thy friends or foes may take a stand:
Thou hast declared, and each must pitch
Upon thy right or thy left hand.

And we upon thy side would stand:
Lo, at thy feet the nations bow,
To stamp this as Immanuel's land.
Aid us; and be this our vow.

The highest, mightiest, of our land
Must own thy Word the nation's guide;
This, willing people shall demand,
Affirming they are on thy side.

Pine Bluffs, Ark.

ADVANCE THE BANNER OF REFORM.

BY REV. DAVID M'FALL.

The work in which we are engaged is arduous, the difficulties numerous, the resistance they offer hard to overcome. If we looked only at this side of the conflict, we might well become weary and faint in our minds. But these costs have all been counted, and their sum total, while a maker of amazement, is no longer a source of despair. But the *per contra* is glorious and far overshadows them.

The cause is God's and must prevail. The combined hosts of darkness might as well think to arrest the stars in their courses as to repress any movement inspired by the Spirit of God and carried forward in his name and by his assistance. Opposition in such a cause only accelerates the onward motion. Of this the past is a faithful and unequivocal witness. The best interests of the human heart are also with us. I do not underestimate the power of selfishness, nor the energy born of despair with which the ungodly seek to cover up a record that is shameful. These forces are not to be despised; still they belong to the wicked and consequently to the weak side of human nature. The good and true are far more powerful, and these are with us; and when once the forces are mustered and the battle put in array the victory will not long be in doubt. As an ancient philosopher has said, "The good will be uppermost and the bad undermost, forevermore."

Moreover the trend of providence is on our side. Providence is God in motion. The mighty move-

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ments that we witness are the wavings of his hand. As we look upon these to-day we cannot help but give them a lunge into the hosts of darkness and yet there is chestnut word against his fellow. For years we have been warning the nation by word and pen of the menace to law, order and free institutions that lies concealed in secret orders. The warning has been allowed to pass "like the idle wind which it reports not." But what an emphasis God has given to it. It has been uttered as with a voice of thunder throughout the land. And while we need hardly expect the nation to awake at once to the voice of judgment, that has been so long deaf to the voice of mercy, we may be reasonably sure that God will not cease until the ear is unstopped and obedience rendered to his most righteous law. I shall not be surprised if secret orders become yet more powerful, and work yet farther destruction; but when the end comes, and a great and free people rise in their might to crush them, as Hercules strangled serpents in his cradle, I predict that the spring of 1886 will be regarded as the beginning of that end. To the events of this year this enemy will look back as the beginning of his downfall. The crack of John Brown's rifle at Harper's Ferry was the death-knell of slavery; and the oppression, tyranny, and lawlessness of secret orders in this day will yet be regarded as the death-knell of the whole system. In the meantime it is ours to maintain the testimony against them, to instruct those who will receive instruction, and so to prepare the way for his glorious coming who shall yet take to himself the nations.

East Cambridge, Mass., June 15, 1886.

WEEK-DAY SERMON.

BY E. E. FLAGG.

"He calleth his own sheep by name!" There are wonderful depths of meaning here for the soul that longs for what true love must always long for—a personal place in the heart of its Saviour, a place all its own and not another's, and never by any possibility to be given to another. We don't like to be ciphers; we all of us rather be independent units, having each our own individual value. We don't want to be numbered or ticketed or classed. And just because God's word is divine there is this constant appeal to one of the deepest instincts of our nature.

But while Christianity thus glorifies and exalts the individual, all the opposing systems of secret lodge worship have a tendency the other way—to dwarf the individual and make him lose his identity in the masses. Anti-Christ never calls his own by name. He glorifies the race and humanity in general at the expense of the individual. This is the spirit of communism, socialism, nihilism, with their denial of all right to private opinion or freedom of personal action; but it is a lying spirit, for history has demonstrated over and over again that the race will never rise except as the individul particles which compose it rise; and Christianity shows itself to be the truth of God by being the direct antipodes of this spirit, with its jealous guarding of every separate individuality, its priceless value set on every human soul, its constant presenting of a personal Saviour who will never forget to all eternity the name of the humblest and weakest sheep in all the vast flock of his redeemed.

But even the increasing prevalence and power of secret orders to the thoughtful Christian is only a sign that we are not merely on the threshold of the latter days, but living in the very midst of that wonderful drama pictured forth by the beloved Apostle in colors of such mingled gloom and glory. While the blue waves dashed around his island prison, and the haughty Roman world, sunk in luxury and vice and cruelty was mixing the cup of her own destruction, the exile of Patmos saw past the mists of eighteen centuries what is being fulfilled to-day before our eyes. He saw the world-wide worship of the image of the beast; he heard the decree go forth from the dragon power, which created it to deceive and destroy, "that no man might buy or sell save he that had the mark or the name of the beast or the number of his name." The natural gravitation of the anti-Christian elements of society into secret oath-bound organizations is only the mustering of the hosts of darkness for the last great contest between Jesus and his arch foe. But as we rally for the struggle, as the ranks of evil grow stronger and more arrogant, one thought should be enough to nerve the humblest private to deeds of valor—the Captain of our salvation knows us each by name. And when we fall, as fall we must, earth and time may lose the record, but on this day of brightness and bird-songs, and June roses opening their great, royal hearts to the sunshine, I think of the many who have fought the fight before us—brave, true, loyal souls, whose names we do not know, and never will know. What matters it? Every grass-blade that springs on their forgotten mounds, every flower that blooms, or zephyr that breathes above, only whispers the words of our text, "HE CALLETH HIS OWN SHEEP BY NAME."

"MASONIC LIGHT."

We stated some time ago that the Knights of Labor were only popularizing cardinal Masonic principles. "Grand Master" Powderly now affirms the same thing in his defence of the boycott, which he declares to be a long used Masonic weapon. The trouble is, "Masonic Light" as to the terrible power of a secret lodge to injure an opponent, has spread faster than Masonic cunning. The Knights, however, are not wholly inexpert in Masonic cunning. While in the very act of destroying millions of property and threatening thousands of lives, in actual insurrection in three States so that a standing army is required to prevent murder and pillage, the whole blame is saddled on a few score of ranting anarchists. This secret lodge flurry has already cost the country $20,000,000, and probably $100,000,000 will not cover the indirect damages. St. Paul's school, at Concord, N. H., wishes to expend $100,000 in building, but no contractor dares take the job for fear of the boycott. Unless the secret lodge plague is stayed, our country will fast descend to the miserable condition of Turkey and Ireland. "Grand Master" Powderly has indiscreetly announced that when the Knights of Labor are fully organized they will have no need of law. It is still possible that the majority of the American people would as soon be governed by public law enacted by their representatives as by the edicts of a secret lodge. France tried lodge rule until its rivers were red with human blood. The hope of the country is in the awakening of the church to see the peril and avert it. There is not a moment to be lost. The secret lodges are drilling an army, and when this alien force comes in collision with the government, a civil war will ensue. Daniel Webster, the ablest lawyer our country has produced, well said: *"Secret lodge oaths should be prohibited by law."*

LODGE DECOYS.

The difference between pretense and reality is often hard to tell. To-day, in our country, the counterfeit is gilt with golden truth, and the hypocrites of the Judas stamp associate with the purest and the best in every walk of life, and in every association for benevolent work, and in every church for the promotion of Christianity. We need not wonder, therefore, that as slavery had, so lodgery has its defenders who justify its abhorrent principles by admiration for its avowals of beneficial purposes.

The Cleveland convention of the Knights of Labor furnishes evidence enough that the secret orders are *de facto* natural alliance against the first principles of the civil and religious liberties enjoyed in these United States—not more united, however, than are the secret orders the world over in general, and in our own favored land in particular.

Hooks are baited to deceive the fish. The bait is good, the fish sees no hook behind it. So with multitudes of men who are influenced by the surface of things without being able to penetrate through them. They know not of the hook until too late. The "Knights of Labor" and the grand titles of other orders, dazzle the eye and win the abject submission of men who would never have dreamed of entering lodgery, had they seen the hook. But alas! being caught, they are thereafter utterly helpless and are ready for the frying pan.

We find good people like Frances E. Willard dancing attendance at Cleveland and paying compliments to Powderly's bait (temperance), and thus tempted to allow their great moral influence in the temperance reformation to be cast into the scales in favor of one of the greatest dangers which lurks like a cancer in the United States. As well might we approve Masonry because some deny the murder of Morgan, as approve of the intoxicating delusions of the orders and titles of lodgery because Powderly has cunningly baited the hooks of the Knights of Labor with temperance, or denies that the murders of the Chicago police by the fostered Socialists is not chargeable to the anti-Christian fundamental character of the very first thing required at the door of every lodge, viz., the oath or promise of concealment of things unknown—the very opposite of the oaths required to promote truth and justice in our civil courts—for such oaths bind one to tell what he knows and not to conceal what another may tell him. Such oaths are surely of those prohibited by Moses and by Christ. T. H.

THE SERMON.

BACCALAUREATE ADDRESS AT WHEATON COLLEGE COMMENCEMENT, JUNE 13TH, 1886, BY PRES. J. BLANCHARD.

Take heed that no man deceive you.—Matt. 24: 4.
For that day shall not come except there be a falling away first.—2 Thess. 2: 3.
Just and true are thy ways, thou King of saints.—Rev. 15: 3.

"A falling away" has preceded every "coming of the Lord." For proof, look at society before Noah and Moses, but especially in the time of Christ, when the only temple of God on earth had become "a den of thieves." And, ever since Christ, the same "falling" has preceded recovery; as in the days of Alfred, Wickliffe, Huss, and Luther. When Luther first met Tetzel, forgiveness was sold in advance for every crime. And, even in our own day and nation, Drs. Thornwell, of South Carolina, and Dr. Palmer, of New Orleans, with other divines, justified slaveholding by the Word of God; and Roger B. Taney, Chief Justice of the United States, sold his own nephews and nieces, children of his brother, along with their mother, by public outcry, from the same block and advertized in the same hand-bills with his hogs, horses and mules. Such was the "falling away" which preceded "the coming of the Lord" for the deliverance of our slaves.

But there is now upon us, a "falling away," as much more fearful than that civil apostacy as the Bible is greater than the Declaration of Independence, or the claims of God superior to the rights of man. It is an incipient general apostacy in religion.

Dr. Thomas of Chicago, who has been thrust from the Methodist Episcopal church, has taught that Moses copied the pattern of "the Ark of the Covenant" found among the tools of Egyptian priests, thus contradicting the Bible account of the origin of that ark. Prof. Swing, of the same city, went out of the Presbyterian church for deriding its old, obsolete ideas, and for loose, Scriptureless teaching; and both have a large following because they omit the ground-doctrine of Christ and the Bible, that men must be born again or be lost.

If these heresies were broached only by a few eratic geniuses, the danger were trivial; but they leaven orthodox denominations. In a late New York *Independent*, a Methodist Episcopal bishop, Foster, has this bold utterance: "Convince me that there is a God at the head of the Universe who, without fault of theirs, or any chance of escape, will damn the dead, living, and yet to live, millions of heathism, and you make it forever impossible that he should be worshiped by any but devils, and by them only because he becomes their chief." And this same bringing of God and the Bible to the bar of human judgment, is seen in the "Progressive Theology" of Andover, of which Dr. Goodwin, of Chicago, said to the American Board, "It spans the gulf of perdition with a rainbow of hope."

This falling away is Protestant. But tried by its "fruits," Rome is already fallen away. The ignorance and squalor of the masses in Italy, the seat of the miscalled "Holy See;" the popular degradation of Mexico, Spain, south Ireland, and generally of the seat of the Romish beast, whose janizaries run most of our saloons, which in turn produce most of our crimes, and furnish most of our prison population,—these with myriad other facts, prove that if Protestantism is falling, Rome is already "fallen away." Paganism is incapable of falling, because already down; as its millions who do not wear clothes, even, abundantly prove. The predicted "falling away" has no reference to them, but only to Christians looking for the coming of Christ.

SATAN'S TIME SHORT.

There are writers, who, collating our census, seem to prove, in spite of Moody and others who assent that the masses are forsaking the churches, that the per cent of church-membership, since 1799, has gained steadily on our whole population. But this, if true, does not disprove a general falling away of churches which are filled with false doctrines, spurious worships, Sabbath-breaking, neglect of family prayer, and general worldliness. Both these statements may be true. Churches may increase while piety declines. There is a double action always going on, by which society is growing better in one spot and worse in another. Reforms move up stream, while the main current is flowing down. And the tides of reform which shall cover this earth with the knowledge of the Lord as the waters cover the seas, like ocean-tides, have their ebbs as well as flows; but the flows are always gaining on the ebbs, till the tide is full. And, hence, the predicted "falling away" before Christ's coming, though sad and dreary, is no "sign of despair." On the contrary, the universal rally and violence of Satan may only be proving that his time is short.

But what is the meaning of this universal

RUSH INTO ERROR,

even among good men? Is the Bible grown obsolete? The sum of its teachings are supreme love to God, and equal love to man; and these two all-comprehending precepts are as good for other worlds as for ours. Have men discovered that these two glorious precepts are fallacy and fiction,—incapable, when obeyed, of harmonizing and happifying our race? Has sin ceased to be its own chastiser; or will eternity change the nature of sin from what we see it in time? No, none of these. But the objection of these good men is arithmetical. They object that God should damn so many and save so few. Of the fourteen hundred millions of people on our globe there are, say Bishop Foster and his coadjutors, some one thousand millions who have not had a fair chance for self-recovery from sin. Two hundred and fifty millions do not even wear clothes. And they complain that, according to ideas commonly received from the Bible, this vast majority of our fellow creatures are "going away into everlasting punishment". And for six thousand years back this vast human majority has been pouring into realms where there is not so much alleviation as one drop of water would afford to one "tormented in flame". Bishop Foster and his Andover friends can have no patience with God, if he has permitted such a horrible disproportion of misery to obtain. None but devils could worship him, if he has allowed it. We must have probation after death, that this ghastly majority may be reduced by saving some more heathen.

Now these good men do not claim that none will be lost; or that Paul is mistaken when he describes the heathen as "without natural affection, implacable, unmerciful," or that Peter was unjust to describe the saloonists and dynamiters of his day, as "natural brute beasts, made to be taken and destroyed." They do not deny the universal prevalence of evil; or, that sin breeds a torment worse than "fire and brimstone," because more enduring. And their insisting on the numerical majority of the lost, implies, if it does not assert, that if proportions were changed, if few were lost and many saved, the acts of God in creation and punishment might be borne with, and men, instead of devils, might worship him.

Let us weigh and analyze this argument. The whole scope of the Andover invention of a post-mortem probation, is to increase the number of the saved, by giving those heathen and others a fair chance in eternity, who are supposed not to have had one here. But in this these objectors treat God as we treat a man; excusing him if he makes few mistakes and condemning him if his failures exceed his successes. In this they limit God, and are liable to the rebuke, "Thou thoughtest that I was altogether such an one as thyself."

But, waving this just objection to their doctrine, let us meet it on its own assumption that if only few out of the millions were lost, God would be worthy of our worship; while if myriads fail, he can only be worshiped by demons. Are they sure that a

MAJORITY WILL BE LOST.

A majority of our race, for whom Christ suffered, die in infancy, of course sinless, and not liable to punishment. Then, who knows how many heathen are like the centurion, whose faith Christ approved; or like Cornelius, whose prayers were heard; or the Syrophenician, whose daughter Christ healed; or the widow of Sarepta, to whom Elijah was sent. May not these approved classes shift the majority from the lost to the saved? We are ignorant how numbers may foot up at the end of the world. A single century of millennium may out-number ages on ages of sinful population. In our ignorance of the whole matter eternity may bring bring out millions of facts which may change, to us, the whole aspect of God's work. We know too, that God is not the author of sin, but "wickedness proceedeth from the wicked." Then also, there is the Saviour's doctrine of few and many stripes; and that the sins of ignorant millions may be winked at; giving the eternal world a hue, and aspect not conceived of here. So the suffering of the lost may be less than than the pain of a pimple or a gnat. But, waving all these, how can it be certainly known that their arithmetical objection to God for losing a majority of souls, may not on other substantial grounds foot up against the objectors?

There are more than thirty millions of star-worlds within reach of telescopes; and the nebulae and the white track of the milky way, are supposed by astronomers to be light from worlds far beyond, in depths of infinity, which

"Nor glass can reach nor science can define."

We know too, that Christ created these worlds. (Heb. 1: 2.) and is thus "the beginning of the creation of God." (Rev. 3: 14.) and that John saw heaven opened and the inhabitants of that infinitude of worlds mingling with the population of our earth, and joining in the song of Moses and the Lamb. Satan, too, was cast out of these worlds into our afflicted planet, which seems to be the Richmond of his rebellion, and though the angels who did not sin, needed not to be washed by his blood, they were certainly sheltered by his power, when "there was war in heaven;" and they are, in number beyond all human computation to be reckoned among those saved by Christ, though not "redeemed by his blood:" and thus his work, finished on the cross, reaching the farthest star, giving stability to government are eternally barring out future revolt, filled all heaven with the songs which John heard. And these countless myriads, "which no man could number," must be counted and out-counted by the objectors before their argument, based on the transient moral conditions of our earth, where Satan is a god, will stand. And these words known and unknown, unite in declaring God's ways of dealing with sin and sinners on this globe, to be

"JUST AND TRUE."

Let us draw near to these heavenly hosts, and see if we may understand their sentiments, catch their inspiration, and share their approval of God's ways. But we must first pause a little on the terms and teachings of this wonderful Revelation in which these songs and shoutings were heard.

A *way* is a path, hardened by frequent footfalls. This is the meaning of the Hebrew word *derek*, translated "way" in the text. But this low, literal sense is not what the word means when applied to God. God is not a man to travel and re-travel till his path is made hard. His ways are everlasting. In his way, the end is included in the beginning, and the beginning in the end; so that he can say with absolute literalness: "I am Alpha and Omega, the beginning and the end, the first and the last." His way of doing things, like his duration, is one eternal now, and this Divine person, who, three times in the Apocalypse, declares himself "beginning and end," is Christ. The book itself is "The Revelation of Jesus Christ," and it is not only revelation; but prophecy as well, "to show to his servants the things which must shortly come to pass." Prof. Moses Stuart, who united sincere piety to vast scripural learning, says: "This book contains the

FATE AND FORTUNE OF THE CHURCH

down to the close of time."

In the first chapter, John, in the spirit, "sees Christ "as the sun shineth in his strength;" and heard his voice, "as the sound of many waters." He is the Lion, opening the seals of history; the Lamb in the midst of the throne; the Conquerer whom the armies of heaven follow; and the God whom the hosts of heaven adore. The book itself is a kaleidoscope of propheey, in which the instrument receives twenty-one turns: seven seals opening; seven trumpets sounding; and seven vials poured out. The curtain then rises; the Holy City, the abode of God, descends to earth, and a "great voice out of heaven" proclaims: "The tabernacle of God is with men;" to wipe away earth's tears, and to wind up its history. The fifteenth chapter is a transition chapter between the woe-trumpets and vials; and the text is the shout of those who have gotten the victory over the beast, and over his image; standing on a sea of glass mingled with fire and crying, "Just and true are thy ways, thou king of saints." The *ways* here so sublimely praised, are God's dire overthrow of "Babylon," the beast and, "his image."

We shall not linger among these stupendous symbols. "It lies," says the learned Stuart, "on the face of the whole book that the theme of the writer is the triumph of Christianity for a long series of years, and its termination in an endless period of glory and happiness." But this march to glory and victory leads us through woes, judgments and commotions; the seals, trumpets and vials. And the same learned writer tells us that: "That the custom of representing fierce, persecuting states and empires by wild beasts was current among the Hebrews long before the time of John." And as the end draws nigh, and the idolatrous beasts grow hateful and unpopular,

AN EMPTY, SHADOWY "IMAGE OF THE BEAST"

comes into the arena of this vision, having the power of the beast itself though but a hollow, flitting image of it. Can we find certainly what Babylon, the beasts, and their Image mean?

The Apocalypse has been comparatively a closed book to the church by reason of the endless absurdities of interpretation by those who knew not the difference between symbolie writing and literal. Grotius, a statesman, made the locusts from the smoke of the pit to mean the taking of "certain Gallilean towns." Sir Isaac Newton, a mathematician, finds the numeral letters in the Greek *Lateinos* for Latin, or the man of Rome, to amount to 666, and thinks they designate the rise of the Popedom; and I have seen a respectable camp meeting preacher, who certainly knew the pond, near Rochester, N. Y., from which issued the "three unclean spirits like frogs," under the sixth seal.

I propose to give no Apocalyptic interpretations of my own; but only that in which the soundest modern writers substantially agree. Scott, Doddridge, Barnes, and above all Stuart, consider Rome "the seven-hilled city" to be the modern Babylon, the seat of the world's idolatries. This the book itself plainly intimates. Rev. 17: 9, 18. No other city was reigning over the "kings of the earth" when John wrote. They agree that the seven-headed beast was Rome pagan, which filled the catacombs under the city, and largely the world outside with martyred dead; and that the second beast, with a lamb's horns, but a dragon's mouth, means Rome papal, the same perscuting power in the lineaments of a lamb. Both beasts were one secret empire, uniting idolatry with cruel despotism.

Then comes the image of the first beast, made not by saints, but promiscuously by them that dwell on the earth, as Masonic and other lodges are now made up. Concerning this Image, Doddridge says: "What the image of the beast is, distinct from the beast himself, I confess I know not." The other writers of his day and precediag him, are equally ignorant and equally confused. If it should turn out that our secret ldoge system of combined despotism and false worship is actually the Image seen by John, Doddridge might well confess that he knew it not, for he was only fifteen years old when the present lodge system sprang up in an obscure tavern in London; though individual lodges united by nothing but their idolatry, in the hands of French popish priests fifty years before Doddridge was born, (1649) restored Popery and the Stuarts to the throne of England (Rebold p. 54). There is now issued from the Wesleyan printing house, in Syracuse, N. Y., written by Rev. Richard Horton, (1871,) a small volume to show that the "Secret Empire" of the lodge is the predicted "Image of the Beast." I took this little book to Prof. Boardman and faculty, of the Theological Seminary of Chicago. After some months, he reported that he had read, and could find no error or flaw of interpretation in it. The arguments in favor of Horton's interpretation and that our Secret Lodge Empire is the image of the Romish beast, are succinctly these:

1. Its universality. The lodge is not local or limited, but extends around the globe, claiming, like Romanism, jurisdiction over mankind.

2. The lodge, too, like the Image, is the child of Popery. Fifty years before the Apple-tree Tavern Lodge, Romish priests in France, by Masonry, restored the Stuarts and Popery to the throne of England. Its popish origin thus identifies the lodge with the Image which was made on motion of the second beast or Popery, by them that dwell on the earth," promiscuously, as the lodges are now. The lodge surely seems to be that Image. Rev. 13: 14.

3. The lodge, too, like that Image, is murderous, causing those who reject its worship to be killed (Rev. 13: 15): as many have been, and would be now, if they would not lose more than gain by it.

4. Like Rome, it promises salvation by its ceremonies.

5. Like Popery, the lodge denies the right of private judgment. Even Mr. Powderly's lamb-like lodge, requires absolute "*secrecy*" and "*obedience.*"

6. Demanding the expulsion of non-Union laborers, proves the lodge to be the Image which causes that none might buy or sell who had not his mark. Rev. 13: 17.

7. The lodge offers itself as a Saviour, or substitute for Christ, as does the Beast-image; thus proving them one. The Holy Catholic church is not Popery. The church admits, teaches, and worships Christ. Popery is pope-worship. It regenerates a man by baptism, sanctifies him by priestly absolution, and sends him to heaven by extreme unction, or saying masses for his soul. But there was neither pope nor beast nor Image till the Holy Catholic church had stood for centuries. And when the Beast and his marked worshipers shall be "both cast alive into the lake of fire, burning with brimstone," whatever that fearful fate may be, it was the opinion of my venerable teacher, Dr. Lyman Beecher, that the Holy Catholic church would survive, and, rescued and restored from the foul idolatries of beasts and Beast-image, join the ransomed in the song of Moses and the Lamb.

Thus I have given the interpretation of these symbols in which the best, most learned, and holiest men in Europe and America have agreed, down to

Mr. Horton; from whose book the Congregational Seminary of Chicago does not dissent. And if this galaxy of piety and learning are not mistaken, Rome is modern Babylon, and her image is the lodge; and seals, and trumpets, and vials, open, proclaim and pour out the wrath of God on these human substitutes for the religion of Christ, and those who have gotten the victory over the Beast and his image shout, "Just and true are thy ways, thou King of saints." But even if the learning and piety of Europe and America should have mistaken the meaning of these symbols, still this whole book of Revelation is a deluge of God's wrath on sin and sinners, and glorified saints proclaim his vengeance "just and true."

This Revelation is future history pictured by cartoons and tableaux; as illustrated papers picture events already past; with this difference, that the Apocalypse pictures the fate of the church and the whole world instead of particular events, personal or national. As Prof. Stuart has it, "It paints the fate and fortune of the church down to the close of time."

I present these themes as provocatives to thought. Certain it is that this dark and dreadful system challenges recognition as a government, claims to control our commerce, is disintegrating our churches, murdering our citizens, blowing up our buildings, endangering the governments of America and Europe, sheltering liquor and so crime, and substituting assassination for reform. But let us return to the book.

Bishop Foster and the Andover Progressives object that God should punish hosts of idolaters. But this whole book from the first seal to the last vial is a continuous panorama of God's wrath. The sixth seal opens with the white horse and his conquering Rider with his bow and crown; followed by a train of horrors, ending in the horror of all horrors, "the wrath of the Lamb." Then, after a brief silence in heaven, the woe-trumpets sound, and again horror follows horror, each more dreadful than the last, till the whole moving tableaux ends suddenly in—"*The kingdoms of this world are become the kingdoms of our Lord.*" And yet this joyous proclamation is followed with seven vials poured out, in reading which one is astonished at the power of our language to depict such scenes of terror.

Yet even after this we are told that the rest of the men, not killed by these plagues, repented not of their worship of devils and idols, their murders, sorceries and thefts. Rev. 9: 20, 21.

Our object is not to copy the book, but to show that the mock-mercy of religious skeptics objects to the very "ways" of God which saints in heaven laud, viz., his punishing the sins of men,

ESPECIALLY THE MOTHER-SIN—IDOLATRY.

If one objects that the language of this book is tableaux, cartoon and pantomime, and therefore may exaggerate, let him remember that Christ's literal language in Matthew is equally terrific. And yet, walking through the scenes of this book till the brain reels and the heart stands still at its terrors, we hear the inhabitants of heaven burst out, "Just and true are thy ways, Lord God Almighty!"

So Lincoln stood on the piazza at Washington when crape hung at almost every door-knob in the land, and fields of battle from Vicksburg to where he then stood had rocked and reeled till their thunders and groans had died to echoes and grown still, and proclaimed to the thousands there gathered: "If God wills that all the wealth, piled by the bondsman's two hundred and fifty years of unrequited toil, shall be sunk, and every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago so it still must be said, 'The judgments of the Lord are true and righteous altogether.'" And all who had prayed and toiled and suffered for the salvation of the country and the overthrow of slavery said, "Amen."

But the mock-vindicators of God, who invent post-mortem apologies for his justice and sell his truth for the world's favor, these men never meddle with reforms till they become popular, or are sure soon to become so. They allow national evils to grow till they call down divine vengeance; and so they bring on men the very punishments, in time, which they seek to disprove in eternity, as contrary to the nature of God. That same progressive Andover, fifty years ago, when war might have been averted, implored us to be silent concerning slavery; and its faculty have since refused an eloquent young man, endorsed by some of the noblest men in Massachusetts, leave to address their students against the lodge whose halls were the secret council-chambers of the rebellion: and thus, by their not doings, helped hang our heavens with crape. Herr Most and his atheists keep saloons, breed vice and crime, and then assassinate rulers who seek to maintain order by suppressing crime. But these reasoners allow slavery and the lodge to make earth a hell, and then if God allows evil to pursue sinners hereafter as he does here, during voluntary continuance in sin, they tell us none but devils can worship him. They hold God answerable for the violation of his his own benign laws; sit in judgment on the Almighty;

> "Snatch from his hand the balance and the rod;
> Rejudge his justice, be the god of God."

But though we cannot make and govern worlds, nor wisely censure those already made, reason, religion, experience, and this marvelous book of Revelation teach us that God is good, and his ways just and righteous, even in his "strange work" of punishing sin. This wonderful book is a series of tableaux, or plates in the war against idolatry, down to the final gathering of Gog and Magog in the battle-day of God. No human mind can conceive, or uninspired words utter, the terribleness of what men are here described as suffering from the wrath of God against what seems to some men the little harmless hocus pocus of idolatry. The first woe-trumpet brings "hail and fire mingled with blood." The second sounds, "and a third part of the sea becomes blood." The third, and a "third part of the waters become wormwood and many men die of the waters." The fourth, and an angel flies through mid-heaven, saying, "Woe! woe! woe! to the inhabitants of the earth, by reason of the other voices of the three angels yet to sound." Such are the trumpet-scenes. And the seals and vials are but the first and third acts in this inconceivably horrible drama. Does any one say these are but pictures after all? So they are; but pictures never reach the realities of battle-fields. Yet, gazing on these terrific realities, angels and martyrs glorified exclaim, "Alleluia: just and true are thy ways."

But one seriously demands, Why such an ado? What is the matter with a little by-play of idolatry? The matter is this: from kissing one's hand to the moon, in the days of the Patriarch Job, to sun-worship by solemn cir-cumambulation in a Masonic lodge every act of idolatry, however contemptible, is an expedient to un-God our globe, by getting rid of Christ. It is following that archangel, fallen, who refused to worship him. And every little contrivance or idol-shrine, is a *fort* in that war once waged in heaven. This—this is the matter! To dispense with Christ is to leave our ruined race with no Mediator by whom to reach God and heaven. The sins of men are numberless: idolatry is one.

"But how *can* we worship a God of vengeance?" I answer, How could Lincoln worship him? He saw through the smoke and roar and shrieks and agonies of battle, the piled up fetters, smiling fields, and restored order of happy millions. He heard through the din the songs of mothers blending with the sweet prattle of their children, the Union preserved, and the majesty of law restored, "whose seat is the bosom of God, and her voice the harmony of the world." And, holding the hand of a dead soldier in his, and looking out over the fresh graves of half a million more, he calmly lifted up his voice and cried, "*The judgments of the Lord are true, and righteous altogether.*"

"Oh, yes," cries another, "the justice of the Lord may be very fine for the saved; but how about the lost?"

I answer, How about Herr Most and his atheists? They have chosen their way and mean to keep it: and it would seem that, to change them, God must annihilate them and begin anew. Surely it would be no mercy to drag them, against their wills, into one of Mr. Moody's meetings. Nor will it do to take the ground that there is no evil. He who complains that there are any atheists, must settle that matter with God.

No! Lincoln and the Apocalypse are right. God's ways are right, even when he punishes sin. And as to the duration of that punishment, without repentance, it must continue till right and wrong change nature.

If one asks, "How can we enjoy heaven while the lost are outside?" I answer: How can we enjoy our Union with some unreconstructed rebels down South? How can we enjoy life and health while others are in the agonies of death? Or how can we honor our neighbor, Judge Drummond, if he should imprison murderers for life? Justice! Justice!! Justice!!! is the glory of God and the good of men. Then look! See how this Revelation comes out.

The union of the universe preserved; rebellion forever ruled out; no need of rebellion because no wrong; the beasts and their image and all who worship them, shut away in their own chosen lodge, where Christ is not worshipped, but Satan is; heaven opened revealing the white horse and his conquering Rider; and, through the opened portals, all worlds locking arms, "And God wiping away all tears from their eyes." "And there shall be no more death; neither sorrow nor crying;" neither shall there be any more pain for that myriads upon myriads in the infinitude of those worlds from which the Dragon was originally cast out!—all this John describes in this exalted language: "And I heard, as it were, the voice of a great multitude, as the voice of many waters; and as the voice of mighty thunderings, saying: Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And there shall be no more curse; and the throne of God and of the Lamb shall be in it; and his servants shall serve him: and his name shall be in their foreheads; and there shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign forever and ever. And he said unto me, these sayings are FAITHFUL and TRUE.

Now let any thoughtful person walk through this picture gallery of events, and ask himself, If these are but pictures, what must the realities be! The union of worlds preserved, the peace of eternity assured, and the record of sin and suffering barring out secession, rebellion, and revolt. And let this thoughtful person pause at the end of this glowing Apocalyptic corridor, and gaze on this group of glory, beauty, and bliss, and then say whether there needs to be some post-mortem Protestant purgatory, to withdraw from their own chosen place, the "despisers" who "behold, and wonder, and perish" in order to give them a chance for salvation in eternity, which they scoffed at and rejected in time!—and this, to exculpate God for punishing sin, which we daily see and know that he does and will do!

AMMRICAN PARTY CONFERENCE.

Conference of members of the American party met at 221 W. Madison street, at 10:20 A. M. E. D. Bailey chosen as chairman; E. R. Worrell, secretary.

Opening prayer by M. A. Gault. Remarks were made by E. D. Bailey, mentioning the forces of evil that are dangerous to the American Republic, and pointing out the necessity of an expression of opinion by members assembled as to methods to be pursued by in destroying these evils. Song, "Good Time Coming," by Geo. W. Clark.

It was voted that the chair appoint a committee on resolutions: J. Blanchard, J. L. Barlow, C. C. Foote, C. B. Knight, M. A. Gault, were appointed.

It was also voted that the chair appoint a committee on nominations: E. A. Cook, H. H. Hinman, S. A. Pratt, were appointed.

It was voted to hear a paper prepared by Pres. J. Blanchard, which was read and referred to the committee on resolutions.

It was voted to spend a little time in free conference. Speeches were made by M. N. Butler, of Missouri; Rev. H. H. Hinman; Elder Lyman, Arcade, N. Y.; Elder J. L. Barlow, Wheaton, Ill.; President L. N. Stratton, D. D., Wheaton, Ill.; E. R. Worrell, Greenwood, Ill.; C. B. Knight, Worcester, Mass., J. Blanchard, Wheaton, Ill.; C. C. Foote, Detroit, Mich.; Rev. M. A. Gault, Blanchard, Ia.; W. J. Blanchard, Wheaton, Ill.; Ezra A. Cook, Chicago, Ill.; John Dorcas; E. D. Bailey, Washington, D. C.; Geo. W. Clark, Detroit, Mich.; Elder J. R. Smith, Marysville, Mo.

Voted to adjourn to meet at 2:15 P. M., after song by Geo. W. Clark and benediction (12:30 P. M).

Conference of American party met after recess, 2:15 P. M.

National Committee.—F. F. French, Vermont; J. S. Rice, Maine; F. W. Capwell, New York; N. Callender, Pennsylvania; L. N. Stratton, Illinois; Jesse Ward, Alabama; R. N. Countee, Tennessee; Chas. Paget, Arkansas; J. F. Galloway, Florida; M. R. Britten, Wisconsin; E. G. Paine, Minnesota; A. F. Dempsey, Dakota; H. Curtis, Kansas; E. B. Graham, Nebraska; E. Tapley, Mississippi; E. D. Bailey, District of Columbia; J. M. Scott, Ohio; Israel Hess, Indiana; S. C. Kimball, New Hampshire; S. A. Pratt, Massachusetts, P. Bacon, Connecticut; A. M. Paull, Rhode Island; G. W. Needels, Missouri; H. A. Day, Michigan; J. N. Norris, Iowa; Robert Armstrong, New Jersey.

Executive Committee.—F. W. Capwell, chairman; E. D. Bailey, secretary; J. A. Conant, E. G. Paine, Geo. W. Needels, E. A. Cook, Jerome Howe, L. N. Stratton, M. N. Butler were reported by the nominating committee.

The resignation of E. D. Bailey as secretary of the executive committee of the American party was tendered. Voted nay.

As the stars in their courses fought against Sisera, so he who "guides Arcturus and his sons" seems to be fighting against those gods whom the hosts of Sisera worshiped; therefore,

Resolved: 1. That the American party stands on a high vantage ground, by the action of the idolatrous and dissolute secret labor unions.

2. That as we now have two years before the next Presidential election, we must not be caught in a dilemma. We must vote in 1888 for no candidate but one of our own nominating,—one who will not only say to us in private that he "stands on every plank of our platform," but who will stand on it and stump for it.

3. That we give special prominence to the prohibition plank of our platform, and hold ourselves ready to blend and co-operate with all Prohibitionists who are clean of the lodge; but we can never co-operate with the Prohibition party while any of its recognized leaders are bound by secret lodge-oaths to distillers, brewers, and saloonists; such oaths being stronger than their prohibition professions.

4. That in the absence of the chairman of our National American Committee, it is neither wise nor courteous to nominate a federal ticket at this time; especially since we have provided for a National Congress of Christians soon to meet in this city. Our National Nominating Convention should follow, not precede, our said Congress.

5. That we create a sub-committe, auxiliary to the National Executive Committee, to co-operate with them and act under their advice; which sub-committee shall hold frequent meetings for consultation and correspondence, to prepare the way for a National Nominating Convention as early as June, 1887, and unite with the National Executive Committee in calling such a convention when all shall agree.

6. What we now suggest is, if God shall send some colored man fit to bear our colors and speak for our principles, that we are in favor of placing him on our ticket as candidate for Vice President, thus placing the first ticket for a white nation with colored blood on it, before our country.

Resolved, That we favor the submission of the question of Constitutional Prohibition of the manufacture and sale of intoxicating liquors as a beverage, and the fact that seventeen State Legislatures have refused to let the people express their convictions on this question, calls for our most earnest remonstrance.

SUB-COMMITTEES.

L. N. Stratton, J. L. Barlow, C. F. Hawley, H. H. Hinman, H. A. Fischer, E. A. Cook, J. Blanchard, C. A. Blanchard, T. H. Gault.

—Mrs. Mary B. Willard, editor of the *Union Signal*, and Mrs. L. A. Hagans, of Elmhurst, Ill., during their summer journeyings on the continent will attend the German temperance conference to be held in Hamburg, and also the German Methodist conference at Zurich, which will be presided over by Bishop Foss of the United States. Mrs. Willard expects to present the World's W. C. T. U. at this meeting, and in this way will reach a large number of the ministers of Germany and urge them to come out and work to save the Faderland from the curse of intemperance.

REFORM NEWS.

BRO. HAWLEY AS A HARVESTER.

A JUBILEE FOR OUR SUBSCRIPTION LIST.

DEAR CYNOSURE:—Soon after my labors at Geneva Lake, I returned to Illinois and spent the Sabbath at Aurora, and spoke in the Free Methodist church. I was obliged to decline the invitation of the pastor of the Baptist church, to occupy his pulpit, as I had already accepted the invitation of the Free Methodist pastor. After some private labor, I returned to Wheaton, and was requested, by Secretary Stoddard, to go to Moline and attend the annual meeting of the Illinois State Association of the Congregational churches, and convey to them a circular letter, prepared by a committee of the Illinois Christian Association, discussing secret societies from the stand point of the labor troubles.

I distributed tract literature in Rock Island and Moline; and, by invitation of the pastor, preached in the Congregational church of Moline, where the State Association met, the evening of the following Sabbath.

I then went to Orion, and called upon pastor Orlander, of the Swedish Lutheran church. I found him in hearty sympathy with our reform work. He subscribed for the *Cynosure* and introduced me to one of his leading men, who lives in the country, on the road to Andover. I went home with him and spent the night, and he, also, subscribed for the *Cynosure*.

From his place I went to Andover and called upon Rev. E. Carlson, who is President of the Augustana Synod of the Swedish Lutheran church. He expressed his sympathy with our reform work and subscribed for the *Cynosure*. I then returned to Orion, taking subscribers by the way, securing eleven in all, while giving private lectures and distributing tracts.

I then went to New Windsor where I distributed tracts, and conversed with the people, and took five subscribers to the *Cynosure*, one of whom, however, was a Viola man whom I met on the street.

From New Windsor I went five miles into the country, to spend the Sabbath, and by invitation of Rev. O. C. Bedford, pastor of the Wesleyan Methodist Hopewell church, I preached to his people Sabbath morning, and went with him to his home near Viola. In his neighborhood I took four subscriptions to the *Cynosure*.

I went into the village of Viola, and had an interew with the pastor of the United Presbyterian, and also of the Presbyterian church, and got nine more subscribers. From Viola I went to Aledo where I gave private lectures, and distributed tracts, and took five subscriptions.

From Aledo I went to Woodhull, and while distributing tracts and conversing with the people, got five subscribers more. Wyanet was the next point, and while laboring in that vicinity, I took six subscriptions to the *Cynosure*; one of whom, however, Elder Wm. Pinckney, the president of the Illinois Conference of the Wesleyan churches, receives his paper at Princeton. From Wyanet I came on to Aurora, distributing tracts upon the cars, and in the city of Aurora, while waiting for a train. I arrived at Wheaton on Saturday night before the Wheaton Commencement week, and the week of the meetings of the N. C. A. in Chicago.

Many items that might be of interest to some, must be omitted from this report. One adhering Freemason subscribed for the *Cynosure*. He was determined to take more degrees in Masonry he said, but he would like to read a little on the other side. After taking his subscription, I called his attention to the advertisement of "Freemasonry Illustrated," and told him that if he would prefer to look before he leaped he would find Masonry correctly revealed in that and other works.

Dr. Roy's speech on the labor question, the last evening of the State Association, was good. He spoke of the secret labor associations as a development of the invisible empire of secrecy, destructive alike to civil government, and to individual liberty.

In my own heart, the conviction is deepening that God will work with us, to pull down those strongholds of Satan, the saloon and the lodge. The church will not always shelter the lodge, through which Satan is working to divorce men from Christ and from civil government. And the state will not always license the saloon that breeds disorder and crime. Satan may blind the minds of the voters, and for a time continue the license system; and he may continue for a season to deceive the very elect, and secure for the organized infidelity of the lodge the indorsement of large portions of the visible church. But Christ is working by his Spirit and providence, to give power to the truth. *It must prevail!* The saloon and lodge MUST GO! The church will cease to shelter the lodge; the state will cease to shelter the saloon; and public sentiment will demand that these schools of infidelity and despotism, of immorality and crime, shall be closed forever.

Yours, in the faith and love of Jesus.

C. F. HAWLEY.

N. C. A. BOARD MEETING.

The first business meeting of the new Board of Directors met last Wednesday afternoon. There were present: T. H. Gault, J. E. Roy, J. L. Barlow, C. A. Blanchard, E. R. Worrell, John Gardner, H. A. Fischer. After prayer, Dr. Roy was elected chairman.

Secretary Stoddard reported the expenses of the annual meeting as $120.15; the receipts $84.20.

The salaries of the officers of the Association and directors of the *Cynosure* were continued as last year. It was voted concerning the annual convention in the South, to instruct the General Agent to make inquiries and recommend a place for the anniversary, and that Pres. E. H. Fairchild, of Berea, Ky., Prof. H. Woodsmall, of Memphis, Tenn., Pres. J. S. McCullough, of Knoxville Tenn., Revs. B. A. Imes and R. N. Countee, of Memphis, be a committee to assist in securing a place of meeting and making arrangements. Several speakers were also suggested. It was voted that the following be a committee to secure entertainment for the conference of Christians, proposed to be held in Chicago: J. Blanchard, J. M. Hitchcock, A. J. Bailey, F. Britten, T. H. Gault, Mrs. E. A. Cook, Mrs. M. C. Baker, J. B. Blank, Rev. L. G. Abrahamson.

This committee was empowered to add to their number one member from each church in the city.

In accordance with the recommendation of the annual meeting, H. H. Hinman was engaged for the year to work in the South and gather statistics.

The discussion of agents was taken up. It was urged that an agent to look after the State work and push it forward to the utmost, was needed in addition to the work devolving on the General Secretary. It was voted that the sum of $25 per month in new *Cynosure* subscriptions be given by the N. C. A. to every State association which is employing a State agent and doing an effective work. It was also voted that a committee be appointed to inquire and recommend a special agent for the field work, and J. P. Stoddard, J. L. Barlow and H. A. Fischer were appointed to report such a man if possible.

ANTI-SLAVERY HISTORY: DECORATION DAYS.

EDITOR CYNOSURE:—I wish to thank you for your notice of my "Anti-slavery History in State and Nation." Such intelligent appreciation encourages the hope for its usefulness in the present and future, for which alone it was written. In Hebrew history the people were charged with disregarding the terrible lessons of penal justice sent to warn and save them, and this compelled their national destruction. Is not history now "repeating itself?" Where has the first warning been heard from our late fields of blood?

You question, and with good reason, the continuance of our decoration celebrations if they are kept within the narrow, unintelligent limits of the past. It is right to heap flowers on the graves of those who gave their lives for their country in the war; but what caused the war? What brought our country into that necessity? No finite being can affirm which was the more guilty party, the North or the South. Let this true history be studied and materials enough will soon be found to make such occasions the most priceless in our public life. It would inspire anew the old Fourth of July, and bring back again the vital principles of our nation's life to the heads and hearts of the people, the consequences of their betrayal, and the tremendous responsibility of individual American citizenship. Both Christian discipleship and citizenship were laid on Baal's altar of political partyism, the machine of office-seekers, and this filled those soldier's graves. Here is but one of the lessons of that history. Let it be read and weighed, and its terrible lessons presented on those occasions, and instead of fostering sectional hostility they would tend to bring both sections together in deep regret for the past, and united fidelity to duty in the future. Will not thought furnish citizens aid in making the awful lessons of the past the warning and safety of our country's future?

You speak of some omissions in my history, respecting work done for the cause of freedom by President Blanchard, and Freemasonry. It was not my object to write Masonic history; and the hardest of the work was to leave out so much valuable matter as our plan required, and still present a clear outline of the great contest against slavery. The excellent work he did is several times noticed, but I regret that more was not recorded; and should another edition be demanded, it will be. I was thorougly opposed to Masonry, but was not aware of all the facts stated in its relation to slavery. History should preserve the warning. It is cheering to see that this "Anti-slavery History" is going into Sabbath-schools as "just the book for our boys to read."

A. WILLEY.

LETTERS TO THE ANNUAL MEETING.

POLITICAL NOMINATIONS QUICK AND STRONG.

We, that is, Bro. Wilson, T. B. Wilson, wife and myself, have consulted somewhat upon the matter of nominations, and we are all agreed that nominations should be made, and the campaign ball set rolling at the earliest possible day, and the subject kept before the people till the election. The more we reflect upon President Blanchard's suggestion in last week's *Cynosure* in reference to Bro. Woodsmall, the more we are pleased with the idea, if there is a reasonable hope that his labors in the South would result in turning the colored people away from the lodges, thus throwing the balance of power upon the right side.

We shall hope and earnestly pray that the wisdom necessary to the great occasion may rest upon the convention, directing harmoniously to the right conclusions. Mr. Pomeroy doubtless will acquiesce in whatever best promises to bring about the triumph of righteousness in the land, and "bide his time." REV. W. W. AMES.

Menomonie, Wis.

THE TIME TO TO STRIKE IS—NOW.

I must deny myself the pleasure and profit of meeting with you, but my heart and sympathies are with you and my prayers will ascend to the eternal throne in unison with yours, on behalf of the same great cause. The times in which we live, as it seems to me, are calling us to greater earnestness and effort in the cause, for the promotion of which you meet together. The spirit of anarchy and lawlessness which prevails to such an alarming extent, and which is shaking the very foundations of the social fabric finds its inception and inspiration in the dark and idolatrous kingdom of secretism. Without secretism this spirit would be powerless. Hence, now is our opportunity to make men see, if they will at all see, the evil and danger involved in the principle of secretism. WM. WISHART, D. D.,

Monmouth, Ill.

When it comes it will surprise alike both friends and foes. REV. D. MCFALL.

Chambers St. Presbyterian Church, Boston.

DOWN WITH SECRET CONSPIRACY.

I am still in sympathy with the work of the organization, voting, however, the Prohibition ticket. The events of the last few weeks demonstrates the necessity of an organization opposed to secret societies, and that men bound together by the bonds of oaths and penalties may and do conspire against the rights and liberties of their fellow citizens. The question naturally arises, how can these be most successfully met and combatted? I see no better way, or one which gives promise of better results, than to pour the light of the Gospel and of an enlightened public opinion on their principles and practice. The political press will do nothing for fear of driving away votes from their respective parties, and it only remains for those who have convictions on the subject to stand by them. I read the *Cynosure* with much interest, and am desirous of promoting its interest as far as I can. C. QUICK.

Weston, Mich.

MAKE HASTE SLOWLY.

I do not favor nominating candidates at the present time, for several reasons,—the most weighty of which to me is, Public sentiment is fast uudergoing a change on all reform questions. And who knows of the "Freemonts" and "Lincolns" God may bring to the front in the next two years, from the now conservative portion of our best men? We had better, it seems to me, make haste slowly, and continue in prayer, and labor the next eighteen months, than repeat the mistake of four years ago.

I was sorry to see in the *Voice* the semi-endorsement of the Knights of Labor by the leading members of the W. C. T. U. in a letter sent to their convention assembled, if I remember correctly, at Cleveland.

I also notice with regret that several organs of the Prohibition party are throwing "sops" to the Knights of Labor. J. A. CONANT.

Willimantic, Conn.

IT COMES TO STAY.

The cause of Anti-masonry is making some progress in this part of our field of labor. It is not, however, progressing as rapidly as could be desired; but one consolatory thought is this, when Anti-masonry once finds entrance into the human heart, like the grace of God, it comes to stay. I have an unwavering faith in the final triumph of the Anti-masonic movement; though I believe we have much labor to do, and many sacrifices to make, and great sufferings to bear, before we see the day of triumph.

With great humility I beg leave to add a word of counsel. I am apposed to any great haste in the choice of candidates for President and Vice President. Our past experience that way should be a sufficient warning. J. W. MOSS.

Cameron, W. Va.

MEMBER FOR LIFE.

I cannot attend the meeting of the Association on account of age and infirmities. I am eighty-four years old. I attended the convention at Syracuse and joined the Association in 1874, and have never voted otherwise since. Sometimes I have been alone in my town and sometimes not. Last year, and the year before, we had six votes in this town; this spring I stood alone.

There is a strong Advent and Seventh Day element in this town who ought to be Prohibitionists but are not. They claim to believe that if the Prohibitionists should get into power they would pass Sunday laws, etc. Therefore they go against them as they think, in self defense.

I do not know how long a name should be kept on the roll, but I wish to keep mine thereon as long as I live; and I enclose herein $1 for the use of the Association to be used where it will do the most good. HIRAM PRESTON.

Lincklaen, N. Y.

FRONTIER LABORS.

GREY EAGLE, Minn., June 8, 1886.

DEAR CYNOSURE.—Our presiding elder having urged me to be present at the United Brethren camp meeting to be held near Browerville, Todd county, Minn., I arranged to attend, and leaving Twin Brooks, Dak., I drove over a beautiful prairie country a distance of over 120 miles. I arrived at Grey Eagle, Todd county, Minn., where I wished to visit friends and do some work for the Lord. Saturday evening, I listened to a grand sermon by Bro. Frank Childs, (of the Free Methodist church) of Alexandria, in which he manifested his determination to declare all the counsel of God. On Sabbath I was invited to occupy the pulpit in the new U. B. church, and while there before that people, I was struck with the appearance of a large number of G. A. R. badges, and only made too sad by a knowledge of the fact that a large per cent of these G. A. R. men are members of the U. B. church. But I had a good opportunity to strike the lodge a blow, which called out loud "amens" from the pastor, Bro. I. N. English, who, while an anti-secretist, has been unable to purge the church of the lodge. He has conversed with me freely upon the "commission" business of General Conference of '85, and declared himself on the Lord's side, and says he will aid me in the coming annual conference, to set before that body the Commission in a better light. So far, he is the only member of this conference who stands with me, unless one or two others whom I have not yet seen prove to be loyal. I am distributing anti-secrecy tracts, and using my influence to open the eyes of the blind.

Last winter, during a grand revival here at Grey Eagle, one Odd-fellow was prostrated before the altar, and after a time, he cried out, "Lord, I give it up! I give it all up!" "What do you give up, brother?" said Bro. English. "The lodge!" answered the Odd-fellow, and he has kept his word.

I am urged to return from camp meeting (to which I go to-day) and deliver a discourse upon "secret organizations," and I will so arrange, D. V., to wake up the people. C. E. WALKER.

BIBLE LESSON.

STUDIES IN THE WRITINGS OF JOHN.

LESSON II, July 11, 1886.—Jesus the Good Shepherd.—John 10:1-18.

GOLDEN TEXT.—I am the good shepherd: the good shepherd giveth his life for the sheep.—John 10:11.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The test of false teachers.* vs. 1–5. If John could say a few years after Christ's ascension, "Even now are there many false prophets gone out into the world," much more is it true after the lapse of eighteen centuries. Every age has had its various forms of false teaching, more or less mischievous, and in none have they been so many, so subtle, and so dangerous as in our own. Let none be deceived who bear in mind this simple test: Only they who enter in by the Door are true teachers. Freemasonry by its persistent ignoring and contemptuous rejection of the one name under heaven given among men whereby we must be saved, proves itself a false religion. It seeks to climb up some other way than through Christ.

"And when he putteth forth his own sheep he goeth before them,"—not simply to lead the way, but as guardian and defender. There can be no sorrow, no trial, no temptation befall us, but Jesus goes before. And it is thus in a fainter degree with all true shepherds of souls. When London was stricken by the plague, the banished non-conformist ministers came back and, fearless of contagion, preached and prayed, and comforted the dying, while "the hireling shepherds" appointed by court patronage, fled in terror from their smitten congregations. But Christ's true sheep will not follow strangers. There is a divine instinct within them which answers only to the Shepherd's voice. There is that in the humblest *true* teacher which no wolf in sheep's clothing can counterfeit, however gifted with eloquence or learning.

2. *The door of the sheep.* vs. 6–18. Christ alone is the true Door. All systems of salvation which open a false door to men, do it by ignoring and excluding him. This is eminently true of the universal religion of Masonry, which recites the same burial service over the ungodly and immoral as over the Christian; promises to the candidate, light, knowledge, regeneration and heaven at last; and so blinds men by its falsehoods that, though the Door always stands open, they grope in vain to find it. Hirelings leave the sheep to the wolves. The good Shepherd giveth his life for the sheep. The Socialistic leaders, who are working so much mischief with the laboring class, never court posts of danger. They may plan, but the execution, the most dangerous part, they leave to their tools. It will be a sad day for the masses of laboring men when they turn aside to follow such false teachers. "And other sheep I have which are not of this fold." Here we have a bright glimpse of the oneness of the church universal; of that time when all barriers of sect and creed shall melt away, and there will be in truth but one fold as there is but one Shepherd.

LIGHT FROM THE WORD.

How did the prophets allude to Christ as a Shepherd? Is. 40:11; Ez. 34:12, 23; 37:24. How to hireling shepherd? Ez. 34:2-6; Zech. 11: 16, 17.

From Peloubet's Notes.

A sheepfold in the East is not a covered building like our stables, but a mere enclosure surrounded by a wall of loose stone with thorn bushes upon the top, or a palisade, and is usually an effective barrier against wolves. The door consists of a few sticks laid across the entrance, and here the shepherd and his dogs watch all night.—*Van Lennep.* The sheep are brought into it in the evening, several flocks being generally assembled within it. The shepherds, after committing them to the care of a common keeper, the porter, who is charged with their safe keeping during the night, retire to their homes. In the morning they return, and knock at the closely-barred door of the enclosure, which the porter opens. They then separate each his own sheep, by calling them; and after having thus collected their flocks, lead them to the pastures.—*Godet.*

The door was the appointment of God, the consecration to God's service, a character fitting for that service, preparation by the knowledge of the truth, by spiritual experience, by the presence of God, to enable the disciples to shepherd the sheep. Later the figure is changed, and Christ himself is represented as the door, all the above being found in him.

"But climbeth up some other way." So as not to be seen by those who have the care of the sheep. Therefore they climb secretly over the wall, in order to steal the sheep from the fold. Thieves sometimes climb up the wall and push aside the bushes, and sheep-stealing is as much a profession in Turkey, as horse-thieving is in some other countries.—*Van Lennep.* These are they who enter the ministry, or become teachers and leaders of religion, from selfish motives, without entire consecration to God, without entire devotion to the good of men, simply to gain honor, or money, or a living, or an easy life.

"To him the porter (the doorkeeper of the fold) openeth." "The Holy Spirit is especially he who opens the door to the shepherds; see frequent uses of this symbolism by the apostles (Acts 14:27; 1 Cor. 16:9; 2 Cor. 2:12; Col. 4.3); and instances of the porter shutting the door" (Acts 16:6,7).—*Alford.*

"By name." It is a remarkable fact in oriental husbandry, that in a flock of hundreds or thousands each individual sheep has its name, knows it, and is known by it.—*Cowles* Jesus takes a living, personal, peculiar interest in each redeemed soul; bending over it continually with infinite tenderness, watching each doubt, each fear, each trial, each temptation, each fall, each rising again, each conflict, each victory, each defeat, watching each and all with a solicitude as special and particular as if it were upon it that the exclusive regards of his loving heart were fixed. No vague, indefinite, indiscriminate superintendence is that which the great good Shepherd still exercises over his flock, but a care that particularizes each separate member of it, and descends to the minutest incidents of their history.—*Hanna*

"He goeth before them." He is a perfect example of what he would have us to be; he lays no burden upon us that he does not bear himself; he has gone before us through the gates of death, to lead the way to heaven.

"All that ever came before me are thieves and robbers." The meaning of the words must extend much farther, and must embrace all who had sought to turn the people from waiting for the promise which God had given, or had substituted other principles of national life for the hope of the Messiah. Such had long been the practical effect of the ruling and teaching of Pharisees and Sadducees. They are certainly, perhaps mainly, thought of here.—*Schaff.*

"But the sheep did not hear them." The true people of God did not go after these false Messiahs, nor obey the false teachings of the Pharisees. The true people still hoped for the Messiah as promised, and looked for spiritual redemption, and did not join in the selfish policy of the Pharisees. They saw in Jesus the marks of the true Messiah.

"I am the good shepherd." Not simply "a" but "the good shepherd" foretold in the Scriptures (see Ps. 23; Isa. 40:11; Ezek. 34:11-23; 37:24; Zech. 13:7; compare also Heb. 13:20, 1 Pet. 2:25; 5:4).—*G. W. Clark.* The word translated "good" cannot be adequately translated; it means "beautiful, noble, good, as opposed to "foul, mean, wicked." It sums up the chief attributes of ideal perfection. Christ is the perfect shepherd, as opposed to his own imperfect ministers; he is the true shepherd, as opposed to false shepherds.—*Cambridge Bible.*

"The wolf catcheth them, and scattereth the sheep." Any and every wilful and determined opponent to truth and righteousness is a wolf. The wolf at this particular juncture was the Pharisaic party, which was ravaging the church of God, and binding heavy burdens on the people.—*Abbott.* Those who do not receive Christ as the only way of salvation, who do not preach Christ as the only hope of men, who stand between Christ and the sinner, or who otherwise block up the entrance through which alone both shepherd and sheep must get into the fold, they are the *thieves*, who would steal the flock; *hirelings*, who care not for the flock; *wolves*, who devour the flock.—*Jacobus.*

"And other sheep I have, which are not of this fold." The Gentiles who were not in the kingdom of God, but would be brought in as members of the church he was soon to found. He does not say "of another fold," as if there were then another true church, but "not of this fold," scattered abroad, without fold as yet.

"That I might (may) take it again." Dr. Abbott varies this meaning. "The meaning is interpreted by Christ's declaration to his disciples: 'He that loseth his life for my sake shall find it.' Christ lays down his life by his humiliation, his incarnation, his passion, and his crucifixion, that he may take it again in the life of the myriads whom he has redeemed from death by his own death. He takes it again when he sees of the travail of his soul, and is satisfied (Isa. 53:11), which he does when those who have been washed and made white in the blood of the Lamb stand before him (Rev. 7:14,15). So every mother, laying down her life in continued self-sacrifice for her children, takes it again in their developed manhood and womanhood."

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The Facts Stated.

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influencee of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

National Christian Association.
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The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. A. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE'

F. W. Capwell, New York; *J. A. Conant*, Connecticut; *E. G. Paine*, Minnesota; *G. W. Needels*, Missouri; E. D. Bailey, District of Columbia (*Ex. Com.*) James Kennedy, California; Robert Hardie, Dakota; J. F. Galloway, Florida; L. N. Stratton, Illinois; Israel Hess, Indiana; J. N. Norris, Iowa; H. Curtis, Kansas, S. A. Pratt, Massachusetts; H. A. Day, Michigan; E. Tapley Mississippi; S. C. Kimball, New Hampshire; Robert Armstrong, New Jersey; E. A. Foldstrom, Nebraska; J. M. Scott, Ohio; Wm. H. Pruett, Oregon; A. M, Paull, Rhode Island; J. W. Moss, West Virginia; M. R. Britten, Wisconsin.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That the Bible should be associated with books of science and literature in all our educational institutions.

3. That God requires, and man needs a Sabbath.

4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.

5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.

7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.

8. We hold to and will vote for woman suffrage.

9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.

10. That international differences should be settled by arbitration.

11. That land and other monopolies should be discouraged.

12. That the general government should furnish the people with an ample and sound currency.

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.

14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.

15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Morengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

ELI TAPLEY, Columbus, Miss.

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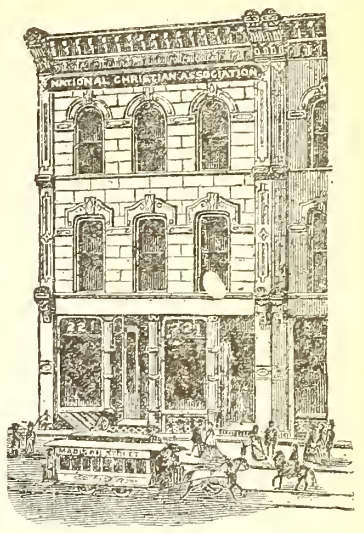
The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

FINNEY ON MASONRY.

The character, Claims and practical workings of Freemasonry. By Pres. Charles G. Finney of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth 75c; per dozen $7.50. Paper cover 35c; per dozen, $3.50.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of ——— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JULY 1, 1886.

"He may censure who hath written well." A minister who administers the communion to the lodge every time he administers it, is not in a state of mind to censure those who insist on a divorce of Satan's religion from Christ's. He cannot see clear for the beam that is in his own eye. Tom Corwin, in the United States Senate, said, "Put one slave-holder with forty-nine non-slave-holders, and the one will find means to control the forty-nine in nine cases out of ten." So one Freemason will hang a jury or corrupt a church.

"And I contended with them, and cursed them, and smote certain of them and plucked off their hair." Neh. 13: 25. This was Nehemiah's mode of church-discipline, to get rid of idolatry by compelling men to put away idolatrous wives. The terrible plagues in Egypt were each a bolt hurled at idol-worship. The execution of the three thousand who clung to the cattle worship of Egypt; the forty years' march by the motions of a cloud, moved by Jehovah, the invisible God, did not prevent relapse into idolatry, which wiped out the Hebrew commonwealth by four captivities. Seventy years' drill under heathen task-masters still left this thirst for false worship which Nehemiah was cursing.

ANOTHER PIONEER GONE.—We give elsewhere from the Galesburg press the obituary of John G. West, at unusual length, because his was an uncommon life. And many readers of the *Cynosure*—all, indeed, who love the prairies and their pioneers will be glad of the pictured memories of the past, when prairie wolves, prairie chickens, and prairie flowers had not been driven off from these natural flower gardens of God. The senior editor of the *Cynosure* was Mr. West's pastor when he first came to be president of Knox College; and "preaching in the school-house near Bro. John West's," was the standing Sabbath afternoon notice for years.

Miss Mary Allen West, of the *Union Signal*, is daughter of the Nehemiah West, Esq., of the obituary notice. The Wests were New York Anti-masons, and their principles never bleached out. Mr. John West was a patron of the *Cynosure*, gave it material aid in its early struggles, and was always to be relied on for anti-secret meetings in Knox county.

ON THE STOCKS.

There are three important conventions now on the stocks; viz., The national congress of Christians in Chicago, next autumn; the southern convention early in the winter; and a national nominating convention somewhere, next June, 1887. Earnest committees have these three conventions in hand. There is an "American Congress of Churches," whose chief organ is the *Church Union*, which says: "The American Congress of Churches has for its object to promote Christian union and to advance the kingdom of God, by a free discussion of the great moral and social questions of the time. This is a good enough programme for our Chicago "Congress of Christians." but among the prominent men who are committed to it, we see some who are members of secret societies, and who protest against discussing them. It is, however, intended to visit the *Christian Union* in New York and see if the American Congress will not coalesce with ours: or, if not, whether it will admit a paper on the secret lodge system. It has held two strong meetings, viz., one in Hartford, Conn., and another in Cleveland, Ohio. Dr. Howard Crosby has given their ablest speech, and he is the author of one of our anti-secret tracts.

The southern convention is being strongly pushed by Secretary Stoddard. It may be held at Nashville or Memphis, Tenn., and Presidents Fairchild of Berea, Ky., McCullough of Knoxville, Tenn., and such men as John G. Fee, Prof. Woodsmall and Rev. Mr. Countee of Memphis, with many others like them are a sufficient guarantee that effectual work will be done reaching throughout the entire South.

If these two conventions are owned and blessed of God, the national nominating convention next June, a year hence, will be a cloud, rising out of the sea of American politics, somewhat larger than a man's hand.

The Prohibition party must shake off its secret barnacles or God will shake it off. A party made up in part of secret temperance lodges, pledged or sworn to conceal their proceedings from the open temperance alliance is a monster, like a calf with two heads, one black and the other white; and the black head will suck all the milk and starve the other. There are Good Templar's lodges in Washington, D. C., but St. John had hardly so many friends there as the fingers on one hand. When these secret fungi are scraped off the Prohibitionists and Americans may become one reform party, recognizing God, the Bible and the Sabbath.

PROF. LUMRY AND HIS BOOK.

Oscar F. Lumry came to Wheaton as a teacher in Illinois Institute, became Professor of Languages when the Institute became Wheaton College, and in the two has taught over thirty years. During this period the College has shown its appreciation of him by paying him a higher salary than it has paid any other professor in the present faculty; and, now that he has resigned this professorship that he may become an author and a candidate for Congress, parts from him with regret.

Prof Lumry's book, *"National Suicide and Its Remedy,"* will be read with profit even by those who do not accept its doctrine, that taking interest for money loaned, one or more per cent, is sin, taking something for nothing. For, as Goldsmith said of his Vicar of Wakefield,

E'en his failings lean to virtue's side."

It will not convince men that it is sin for men to hoard money enough to build a ship, mill or railroad; or that it is sin to help an active man to build a mill by lending him money at a reasonable rate, and receiving interest if the mill is a success and gives good meal to the hungry poor, who were pounding their corn in mortars. But no one can read Mr. Lumry's book, which is written with strength and learning, without seeing more clearly than before, why usury is unpopular and misers despised.

There is no natural love of money or liquor. The tastes of the drunkard and the miser are acquired, one by excitement, the other by gain, both which are naturally agreeable to men, and both enslaving in excess. Slave-holding had no excess. Property-ownership of human beings is inherently atrocious in the superlative degree. However loving and kind the owner, the property tie repealed and rent asunder wages, marriage, property, self-ownership, all the rights which God gave to distinguish men from things. Interest is not so. If a man loves his neighbor as himself, lend only to those fit to use money; and if unfortunate share their losses, and in extreme cases forgive the debt, as thousands have done—that man is a benefactor, not a sinner.

But these men are not the ones Prof. Lumry is driving at; but rather at those intended by the Scripture, "He that is greedy of gain troubleth his house," and their name is legion.

In our late war the bankers made a detestable record, and Mr. Lumry's book does justice to it. No one can read the history of the first issue of greenbacks which were discredited by the law that made them, by making them par to pay soldiers but not to pay customs; so that the banks could and did charge from forty to sixty cents for a gold dollar: no one can read that record without seeing that their syndicates at Washington were what poor old Thad Stevens called them, "harpies", preying like buzzards on the bleeding carcase of the country.

The writer saw Mr. Stevens carried in his chair to the head of his "Committee of Ways and Means," to carry us through the fire and blood of rebellion, where he sat till he died. "I don't like to use harsh phrases," said the dying patriot, "but these harpies" —and then paused to strengthen his argument by softening his terms. "Tell Mr. Stevens" said Chief Justice Chase to the writer, "that when he dies the spinal column has gone out of the House." Mr. Lumry's book is severe, but not so severe on the syndicate of the bankers as is the record of the Senate during the greenback discussion. "Great men have great weaknesses;" as witness Sir Isaac Newton, Sheridan and others; and Prof. Lumry may not be an exception. But his book is a strong protest for the poor; and if he holds his light at times a little beyond the truth, he will only make it seen more clearly by the masses by whom his argument deserves to be read and pondered.

THE RESPONSIBILITIES OF CAPITAL.

At the Congregational General Association of Illinois, in Moline, an evening was given to this general subject. One speaker presented the Grievances of Labor; James Clafflin, the Christian Way; and Rev. Jos. E. Roy, the Responsibilities of Capital. One of these was to help on all ameliorative measures, co-operation, arbitration and proper legislation; another, to accept the obligation devolved upon it by Christianity; and another, to share the burdens in partnership with labor. One of these burdens, or grievances, was that it had to contend with gigantic secret organizations. This labor conflict, it was said, is associated with the most astounding developments of the secret society system, that the world has ever seen. Switching off from the issue of Labor vs. Capital, the leaders now present the claims of *union* labor versus *independent* labor. The secret society laborers assume to decide that non-secret society laborers shall not have the liberty of working for whom they choose. The question has come to this: whether a man who does not choose to join such an organization shall have the privilege of earning his living by honest labor. Yet, when this becomes a "strike," with deadly fury against independent laborers, it comes back also upon the employers in the arrest and the derangement of their business. The government will become crippled for repressing disorder, when a few officials in secret conclave can precipitate 150,000 or 500,000 votes upon a political issue. In this unequal conflict of capital and labor, thus consolidated by secrecy, there will come the prospect of redress in the reaction that must follow on in the country against the whole system of the secret empire within the realm of a democratic government. Against the honest, patriotic law-abiding working-men, there seems to be a double conspiracy, that of the anarchists to decoy them into treason, and that of the secret labor unions to entice them into an allegience that is against a true sovereignity. Andbetween these upper and nether millstones capitalwill have a hard grind.

—The Chicago *Daily Sun*, a one-cent paper started not long since, has passed into the control of the Knights of Labor, and will henceforth be conducted as an organ of the lodge.

—Dr. H. S. Berry concludes a series of three articles on the lodge question in the last numbers of the *Living Way* of Memphis. He discusses the subject dispassionately and ably.

—A leading writer in the College Springs *Crank*, whom we guess to be Dr. William Johnston, estimates at their true value the hearty expressions of sympathy in our reform work, expressed by the pastors of San Francisco and Denver.

—In 1870 a tract was published from the *Cynosure* office, entitled "Masonry; a View from a Woman's Standpoint." The tract has long been out of print, but some copies are doubtless in existence. The author desires to obtain a few copies; any one who can accommodate her, will please send to this office.

—The Supreme Council of the Royal Arcanum held its ninth annual session at Philadelphia, June 1st. The present membership is 66,000 with 975 lodges. During 1885 the benefits paid aggregated $1,260,500; total expenses for the same time $33,-509.76. The order is obligated for benefit certificates out-standing to the amount of $180,709,500, or about $2,900 for each member.

—The trial of the anarchists in this city began early last week and up to Saturday night but four jurors had been selected. Their examination was severe: some were refused for belonging to the lodge, and others for not belonging to the church. Captain Black, the counsel for the defense, is a leading Presbyterian, an able lawyer and sympathizer with laborers in their real troubles.

—Dr. A. E. Kittredge, late of the Third Presbyterian church in this city, is accredited a member of the Royal Arcanum. He must not regard it as very complimentary in the order to elect a Chicago business man "Supreme Chaplain" over his head, especially since the new officer seems to have no religious record worth noticing in the organ of the order.

—A word of commendation from such a champion as Dr. J. N. Norris, of Birmingham, Iowa, may not sound as sweet to every ear as to the editor's, but it will do no harm for all to read: "The *Cynosure* is A, No. 1, was always good, is growing better and better; is a 'terror to evil doers and a praise to them that do well.' Its friends need not blush to lay it along side of any paper published in the whole country for the soundness of its teachings in morals, politics and religion."

—In response to a letter from workingmen and employers Col. Elliott F. Shepard of New York has written a document of great value on "Labor and Capital are One," which is being circulated freely by a friend of the workingmen of America. Written in a style clear, strong and earnest, the writer maintains his position beyond controversy, and takes a noble stand for Christianity, for the Sabbath, for manliness of character as opposed to the secret oaths of the lodge, and for the Golden Rule and the example of Christ. A more practical, useful and ably

written argument on the labor question we have not before seen. Mr. J. J. Moore, Continental Hotel, Chicago, is agent for the gratuitous circulation of the pamphlet. Apply to him in person or by letter.

—Prof. G. M. Elliott, of the Reformed Presbyterian Seminary at Selma, Alabama, sends us three copies of a monthly publication begun by him in March, to promote Christian religion and education among the colored people for whom he is laboring. The paper is the *Guiding Star*, which is very near the English of the *Cynosure*. From the numbers now issued, and the well-known character of Bro. Elliott, we can safely commend his paper to the colored people and their friends, North and South. Like Bethlehem's star it will aim always to direct to Christ, THE Light and Way and Life, "who lighteth every man that cometh into the world." May Prof. Elliott have abundant success in his venture. The *Cynosure* has received occasional contributions from his pen, which now we must forego, or cull in substance from his paper, of which he writes: "It will aim to be on the side of every good cause. It will espouse most heartily the principles of the National Christian Association. We feel that the lodge is working great detriment among the colored people by its rapid spread among them. We wish the *Guiding Star* to be a strong agency in arresting its progress among these people, who are ignorant of the devices and deceptions of the lodge."

THE CAMPAIGN OF 1886.

The harmonious and effective annual N. C. A. meeting just past furnishes the starting point for a grand year's work. Plans for a conference of Christians in Chicago this fall and a National meeting in Tennessee during the winter are deserving the prayerful consideration of every disciple of our common Lord. The committees to whom the detail of arrangements have been assigned are at work on preliminaries and will soon be ready to snbmit plans. Every one who takes an interest in either or both of these conventions and who has a plan to offer, or a suggestion to make, should write at *once* and give the cause and the committee the benefit of his thoughts. These two meetings are not the children or special favorites of committees, but they belong to the friends. If they succeed it will be your success and that of the cause you love. If they fail it will be your failure and a temporary check on the cause you desire to advance. Send along your suggestions, watch for the plans. Pray for the committees and the cause, and keep it before the people in your own neighborhood. The Chicago meeting will accommodate people in the North. The Tennessee meeting friends at the South, and out of the two, if grandly sustained, will come efficient *faith* and *courage* to assure a rousing meeting as far west as Denver, and perhaps on the Pacific coast.

A word to officers of associations in States organized and to friends in States wishing to organize. It is my purpose to attend your State meetings where possible, and if in case I should be unable to do so, to see that competent assistance is furnised when desired. There is no reason in the world why the present should not far exceed any year in the past in the outward March of our reform. Faith, effort and high resolve for God and humanity are called for. Will you furnish them ?

Please report here early by letter so that I can arrange my programme for the campaign.

J. P. STODDARD.

PERSONAL NOTES.

—Elder I. Bancroft has accepted a call from a church in Spirit Lake, Iowa. He found the lecture work too exhausting for his years, yet wished not to be an idler in the vineyard.

—Alexander Thomson, of the N. C. A. Board, is passing the summer on his 20-acre fruit farm near Saugatuck, Mich.

—Rev. A. J. Chittenden of the College Church, Wheaton, was sent by his neighbors as delegate to the State Prohibition convention at Springfield, Ill.

—E. D. Bailey, editor of the *American*, returned to Washington last Thursday. Mrs. Bailey remains a few days to visit friends and relatives in Wheaton.

—Bro. H. H. Hinman, having been relieved from his labor on the *Cynosure* last week, has since given his entire attention to his pamphlet on "Masonic Outrages" which is nearly completed.

—Prof. A. R. Dodd, of Amity College, College Springs, Iowa, has been invited to the principalship of Houghton Seminary, N. Y., by the board of trustees, has accepted the position, and will enter upon his work at the opening of the school year in September.

—H. W. Johnston, senior editor of the *Western Crank*, of College Springs, Iowa, was a graduate and valedictorian at Amity College, June 10th. He conducts an able and lively paper, and has abilities which will make him a power for Christ and reform.

—Pres. C. A. Blanchard is engaged to preach the annual prohibition sermon on the Lake Bluff Assembly grounds, July 4th. His discourse last year was printed in the Chicago papers and widely circulated in tract form. Miss F. E. Willard speaks on the same day.

—W. R. Hench, elected member of the N. C. A. Board at the annual meeting, is removing from Bartlett, to Malta, Ill., where he will pursue his chosen vocation as teacher.

—Elder J. F. Browne, after some years' labor and self-denial in Kentucky, is proposed as Wisconsin State lecturer, and the engagement is nearly completed. He is now with his wife visiting friends in New Hampshire.

—Mr. Albert Guild, brother of W. K. Guild, of Wheaton, and of Dr. E. C. Guild, of Bartlett, died suddenly while riding in the streets of Aurora with the latter, last week.

—Mr. Carpenter has been gradually growing more and more feeble for months and is now confined to his room and visited only by his physician, attendants and personal friends. When last conversed with by any friend from this office his interest in the progress of the N. C. A. work was unabated. It would be a matter of deepest gratitude to God if he could again arise and take part in the counsels of the reform.

—Elder H. L. Limbocker, of Manhattan, Kansas, called at the *Cynosure* office last Tuesday. The Kansas breezes are kind to his years, and his tall, erect form and kindling eye promise yet many years of good service for the Lord.

—With Bro. Limbocker came in an old-time friend of his, Elder Daniel Holmes, a reformer by nature and practice, who manifested a warm interest in the work of the National Association. As he met our song king, Bro. Clark, there was a mutual recognition after many years of separation, and amid embraces and tears of joy they recounted the old battle-days of Abolition, in which both had often stood shoulder to shoulder.

—Bro. Clark had another happy meeting with Mrs. Haviland in the office, just before he took train for Detroit. Mrs. Haviland has been absent several weeks in Kansas looking after her wards—the thousands of colored exodites who have settled in that State. She finds them prospering, and gaining in independence and the means of self-support. She invested several thousand dollars in land to be divided in small farms for the refugees, according to the bequest of the donor, a benevolent lady. The purchase is in Morris county near Dunlap, the seat of the Associate Presbyterian institution in charge of Prof. Atchison and Mr. and Mrs. Snodgrass. It was while speaking in this place that Bro. Starry was smitten down by a stone from the mob outside.

—Mr. Charles B. Knight, an old citizen of Worcester, Mass., has been traveling for a short time through the West. With Brethren Pratt and Moore he attended the N. C. A. annual meeting and the political conference. Bro. Knight believes in Americanizing the Prohibition party and is confident that suitable effort would secure that result. He attended the Illinois State Prohibition convention at Springfield last week and spoke ably at a union service in Wheaton, Sabbath evening. He reports about two-thirds of the saloons of the city of Worcester closed up since the 1st of May under the no-license rule of the present city officers.

THE IOWA WESLEYAN MINISTERIAL ASSOCIATION.

DEAR CYNOSURE:—The Ministerial Association of the Iowa Conference of Wesleyan Churches, while in session at Masonville, June 17th, adopted the following resolution:

Resolved. That we, the members of the Ministerial Association of Iowa Conference, as an organized body, do declare our sympathy with the cause of reform and the laborers in said cause; and that we are much intereated in seeing executed the proposition to hold a National Convention of Reformatory churches; that the churches may perceive the depth of iniquity to which men go who are secretly banded and sworn together; that they may more fully comprehend the nature of these anti-Republican, anti-Christian leagues and their unscrupulous and arbitrary encroachments upon the church of Christ; and that some high standard may be raised upon which the churches will agree to unitedly labor for the downfall of this arrogant enemy of justice in courts, of purity in politics, and of the Christian religion.

CHAS. R. HUNT, *Com.*

A COVENANTER TESTIMONY.

Rev. D. B. Wilson, clerk of the late Synod of the Reformed Presbyterian church meeting in Rochester, New York, in May, sends the following action of that body on the tobacco question:

REPORT OF COMMITTEE ON TOBACCO.

The cultivation, manufacture, sale and use of tobacco are in a measure under ban in the Reformed Presbyterian church. Tobacco is prohibited to theological students. Presbyteries are enjoined to refuse license to any who are addicted to its use. Presbyteries are justified in refusing appointments to any laborer who may be assigned to them, and is a user of tobacco. Ministers, elders, deacons and Sabbath-school teachers are admonished to abstain from the use of this filthy weed. Members of the church are warned against its use as a blemish on Christian character.

These injunctions are not without reason. Rarely, if ever, does tobacco prove any benefit or meet any want. In almost every case it is a positive injury. It weakens the nerves and the brains, impairs the sight, disturbs the action of the heart, enfeebles the organs of digestion, and very often causes incurable disease. It diminishes the capacity for mental labor; sometimes insanity is traceable to its use. Another objection to its use may be expressed in the terse language of a professor of Yale: "The tobacco user is giving forth pestilential vapors from all the pores of his skin; he is the embodiment of perpetual miasma; a walking distillery of deadly essence."

States are taking action with reference to this acknowledged evil. Many States require scientific education in their public schools with reference to the injurious effects of this narcotic. The use of tobacco is prohibited to the pupils of our military and naval academies. Some colleges forbid its use by their students. Is it not time for the church to take an advanced step in this reform? We have the exhortation in the holy Word, "Keep thyself pure;" and, again, " having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

We recommend the adoption of the following resolutions:

We hold that the habitual use of tobacco in the usual forms as well as the cultivation and sale of tobacco for such use, are inconsistent with the Christian profession, and our members are solemnly enjoined not to engage in or continue in this business.

2. We earnestly and affectionately urge every member of the church who is addicted to its use in any form, to break off the habit at once.

3. That we renew the injunction to the Presbyteries, not to license any one to preach, nor to ordain any one to the ministry, who persists in the use of this filthy weed.

4. That Sessions be enjoined not to ordain any one to the office of elder or deacon, who is addicted to this habit.

5. That Sessions be instructed to strongly urge youthful applicants for membership in the church, to refrain from using tobacco.

Respectfully submitted.

C. D. TRUMBULL,
P. H. WYLIE,
J. C. K. FARIS,
J. E. CARITHERS,
DANIEL DICKEY,
} *Committee.*

—How do our Odd-fellow lady friends relish the following elegant simile from the pen of "Past Grand," John W. Bourlet, Jr.: "The Rebekah degree is as essential to the order as a tail to a kite—without it, both would be deprived of a most important auxiliary."

—The Odd-fellows' Sovereign Grand Lodge has forbidden under the highest penalty, any member to read "the unwritten work of the order." This looks like locking the stable door after the horse is gone. E. A. Cook of Chicago, has already sold 20,000 copies of the "unwritten work."

—Prof. Hartman of Berlin, has published a book showing the folly of the evolution theory.

—The United States Jury at Seattle that indicted the ten anti-Chinese rioters, ascribed all the trouble to the secret societies.

—Four thousand striking miners at Irwin, Pa., who have been out three months, voted Monday to return to work at old rates.

—P. C. Davis, Master Workman of the Knights of Labor Assembly at Pacific, Mo., has been sentenced to the penitentiary for two years and fined $500 for his part in the recent strike.

THE HOME.

SAVIOUR, I A WEARY CHILD.

BY MRS. I. K. DE WOLF.

Saviour, I a weary child
Would on thee recline,
Listen to thy accent mild,
Hear that I am thine.

'Tis thy boundless love to me
Dies gates my fear:
'Tis because I trust in thee
Thou art ever near.

When new dangers round me press,
And the way seems long,
I'll to thee my prayer address,
And to thee my song.

While I crave thy constant care,
And in thee abide,
Thou wilt all my burdens bear—
Thou, the Crucified.

LABOR ON: REST COMETH.

Finish thy work, the time is short;
The sun is in the west,—
The night is coming down: till then
Think not of rest.

Rest: Finish all thy work, then rest;
Till then, rest never.
The rest prepared for thee by God
Is rest forever.

Finish thy work, then wipe thy brow.
Ungird thee from thy toil,
Take breath, and from each weary limb,
Shake off the soil.

Finish thy work, then sit thee down
On some celestial hill;
And of heaven's everlasting bliss
Take thou thy fill.

Finish thy work, then go in peace,—
Life's battle fought and won;
Hear from the throne the Master's voice,
"Well done! well done!"

Finish thy work, then take thy harp,
Give praise to God above;
Sing a new song of mighty joy
And endless love!

—*Selected.*

A POLICY OF SCRUTINY.

The *Current* remarks, while speaking of certain gigantic swindles and speculations, accomplished by the influence and under the auspices of well-known and greatly honored names, "The safety of business men lies in a *policy of scrutiny*."

This suggestion is most important. Of all things which the devil and his servants dislike, a policy of scrutiny is among the things least in accordance with their tastes. They like sleek men that sleep well o'nights, men who eat good dinners, enjoy good fellowship, take everything for granted, and believe that everything is "all right." They want no lean and hungry investigators prowling around their premises, to find out what they do or why they do it. They prefer to be let alone, and allowed to manage their business in their own way.

In this case alluded to, it was claimed that funds were being used in connection with government contracts, and that such profits were made as allowed the payment of interest to depositors of from *three* to *five* per cent. per *month*; which was ten or fifteen times as much as the interest paid by the government upon its bonds. Investing in such a concern was simply a practical way of saying, "We are willing to join our hands with a set of rogues who are swindling the government at such a rate that they can afford to pay from forty to eighty per cent. per annum for money to carry on their operations."

Of course the whole story was a falsehood, but there were men who were willing to accept it as truth, and to act upon it as legitimate; and invest their money in such a plan for the wholesale fleecing and plundering of the people through the government. And to such schemes as this, men of the highest standing lent their names and influence until at last the downfall came, and the garnered wealth of the rich, as well as the scanty pittance of the indigent, went down into the one common whirlpool of utter and irretrievable ruin. Rogues told lies, eminent men believed them, and honest people thought that all was right. It was a general period of gush and guess, ending in ruin and perdition.

We have not seen the end of these performances. There *is* no end to such transactions. The fools are not dead. The generation of vipers shows no signs of extinction or deterioration. The millenium that was to have been heard of some time ago, has not yet come. The dignity of humanity asserts itself in defalcations and deviltries. The conservative power of education is exhibited in legions of shrewd and cunning rogues, and the gullibility of poor human nature still absorbs the whole, and pays liberally for the priviliges of being humbugged, cajoled, and swindled.

Will the people learn better? Probably not. Men who have the elements of roguery within them are the very men who are taken captive by the rogues. They gravitate toward such men, and the honor that is among thieves is of a quality not altogether to be relied upon.

There is a lesson here for a few men, those who have wisdom enough to heed it; and that is, attend to your own affairs, and do not put yourself in the power of men whose acts are beyond your control. Do not trust to great names; do not make haste to be rich; if any one promises you a chance to make enormous profits, or receive enormous interest, set it down as a fact, that while he is pretending to rob and plunder some one else, for *your* benefit, the outcome of his project will probably be to plunder you for *his* own benefit.

"Lay not up for yourselves treasures on earth." The money which ought to have been given to the poor, or to help forward the work of God in the earth, is often hoarded to go into the hands of men who will waste it in riotous living, and defy law and go unwhipped of justice. Let the stewards of God have a care how they waste his money, lest they hear in an unexpected hour the words: "Give an count of thy stewardship, for thou mayst be no longer steward."—*Armory.*

ABETTORS OF INIQUITY.

Men and women of average respectability, who profess to be averse to crime and anarchy, nevertheless aid and abet iniquity in various ways.

By low talk and profanity—in which vileness is promulgated.

By attendance upon theaters and shows—where crime is taught, in dazzling and attractive object-lessons.

By beer and dram-drinking, and favoring drinking-houses and free drink—where and wherein crime is manufactured.

By favoring or belonging to secret societies—where crimes are sometimes planned, and ofttimes covered up.

By Sabbath-breaking and dishonesty—in which the law of God and the rights of man are practically defied.

By craven neglect or refusal to stand by the right—whereby sin, and impurity, and crime, are allowed to stalk abroad without rebuke, and without shame.

What is needed is principle—solid and strong for God and man. Principle—moved by the Holy Ghost, to open and inundate aggression against all Satanic influences whatever. But again, principle—as holy as God, and permeated with love; to draw as well as fight, and to save both the tender and the hardened, as far as possible, from earthly wrong, and from eternal death.—*Harvester.*

LIGHT AND LIFE.

Light is essential to life; darkness tends to death. The pestilence "walketh in darkness"; and many diseases increase their ravages where sunlight is excluded. The sick room should be the sunniest room in the house. In fact there would be less need of sick rooms, if people walked in the light and lived in the sunshine. The pale face of many a feeble woman tells the careful observer that her life is largely spent in the shade of a sunless kitchen, on the north side of the house. When we enter a room void of sunlight we feel a depression and a lack; something is needed to cheer and brighten everything. Diseases are more fatal, and deaths more frequent, on the shady sides of streets; and in hospitals patients are more sure to recover, if placed in the sunniest wards. For many diseases there is no cure like sunshine.

A plant growing in a cellar fails to take up those elements necessary to strength and vigor; and many a man employed in a sunless office dies of dyspepsia, simply because his system, like a plant, cannot take up and digest those elements essential to growth and vigor without sunshine.

God has filled the world with sunshine. He has shed its brightness far and wide. The world bathes and swims in an ocean of light, which is not only poured directly upon the earth, but is reflected by the atmosphere which surrounds it. Let us take good care that we get our part of the sunlight; that we do not walk in darkness, when God so abundantly provides light and life for mankind.—*Ex.*

SWALLOWING WINDMILLS.

The tax levied on human credulity by some of the scientific theories of the day, is thus illustrated by C. H. Spurgeon in the *Sword and Trowel:*

"There is a quaint story of a giant who had long fed upon windmills, and at last was choked by a pat of butter; and assuredly his counterpart may be seen in the evolutionists of our day, who are unable to receive the Bible account of the creation. The hypotheses of our present philosophers are enough to tax the credulity of a monk of the middle ages, yet many take down these windmills as pigeons swallow peas. The teaching of revelation is fitted for the capacity of a child, but our wise men are choked with such simple fare. We confess we have not enough faith to be an infidel, or an agnostic, or even an evolutionist. We find ourselves for once standing up for reason, and demanding that our faith shall not be overstrained. We can believe what is revealed; for, sublime as it is, there is a kind of truthlikeness about it; but we cannot believe what we are now taught with such tremendous authority, for, in the first place, it is not worth believing, and in the next place it looks so dreadfully like a lie that we had rather not. No, thank you, dear sir, we will keep to our bread and butter; our throat is not yet adapted to the disposal of windmills."

STRETCHING THINGS.

"I'm 'most dead! It is as hot as fire, and I've been more than a dozen miles after that colt!"

Andrew threw himself at full length on the lounge, and wiped the perspiration from his forehead.

"Where did you go?" inquired the father.

"I went over to Briggs' corner and back by the bridge."

"That is a little less than a mile and a half. Is it so very warm, Andy? It seems quite cool here."

"No, not so dreadful, I suppose, if I'd take it moderate; but I ran like lightning, and got heated up."

"You started about five o'clock, my son; and now it lacks a quarter of six," said his father, consulting his watch.

"Yes, sir; just three quarters of an hour," answered Andrew, innocently.

"Does it take lightning forty-five minutes to go a mile and a half?"

"I didn't mean exactly that, father; but I ran all the way, because I expected the whole town would be here to-night to see my new velocipede," explained Andrew, reluctantly.

"Whom do you expect, Andy? I wasn't aware that such a crowd was to be here. What will you do with them all?"

"Jim, Eddy and Tim told me they'd be 'round after school, and I wouldn't wonder if Ike came too. That's all."

"The population of the town is 5,000, and you are expecting three persons. Well, as you are very sick, I'm glad no more are coming. You couldn't play with them at all."

"Sick!" cried Andrew, springing to his feet. "Who said I was sick?"

"Why, Andrey, you said you were almost dead. Doesn't that mean very sick?"

"You are so particular, father, about my talking. I don't mean exactly what I say, of course. I wasn't nearly dead, to be sure; but I did some tall running, you bet. There were more than fifty dogs after me, and I don't go much on dogs."

"Quite a band of them! Where did they all come from?"

"There was Mr. Wheeler's sheep dog and Rush's store dog and two or three more; and they made for me, and so I ran as fast as I could."

"Five, at the most, are not fifty, Andrew."

"There looked to be fifty, anyway," answered Andrew, somewhat impatiently. "Carter's ten-acre lot was full of dogs, just making for me; and I guess you'd have thought there were fifty, if it had been you."

"Ten acres of dogs would be a great many thousands. Have you any idea how many?"

Andrew did not like to calculate; for it occurred to him what a small space ten or fifteen thousand sheep would occupy when camping, and ten acres of dogs would be past calculation.

"But," his father continued. "I know of no better way to break you of the foolish habit of exaggeration that to tell the children of the trouble you had in going after the colt. You ran like lightning, encountered ten acres of dogs—which would be hundreds of thousands—traveled more than a dozen miles to get one and a half miles in a straight line, expected to find five thousand people here to exam-

ine your new velocipede, and when you reached home you were nearly dead!"

"Please don't, father! The boys and girls will laugh themselves to death; and I won't exaggerate again if I live to be as old as Methuselah!"

"Laugh themselves to death at a simple story like this? I hope not, but rather hope it will set them to watching their own manner of telling stories, so as to be sure they do not greatly overstate them. Habit, my son, grows with years, and becomes in time so deeply rooted that it will be impossible for you when you become a man, to relate plain, unvarnished facts, unless you check the foolish habit in which you indulge every day, of stretching simple incidents into the most marvellous tales." —*Selected.*

THE WONDERFUL BAOBAB.

We read wonderful stories of the immense trees one sees in California, but they sink into insignificance beside the baobab tree which is found in many parts of Western Africa, principally just south of the Desert of Sahara. It is not distinguished for its extraordinary height, which rarely reaches over one hundred feet, but it is the most imposing and magnificent of African trees. Many, it is said, are over one hundred feet in circumference, rising like a dwarf tower from twenty to thirty feet, and then throwing out branches like a miniature forest to a distance of one hundred feet, the extremities of the branches bending toward the ground.

The botanical name of this curious tree is *Adansonia digitata.* The first, in honor of its discoverer, Adanson; and the second, descriptive of its five-parted leaf. Its leaves are large, abundant and of a dark green color, divided into five radiating lanceolate leaflets. The flowers are large and white, hanging to peduncles of a yard in length, which forms a striking contrast to the leaves. Its fruit is a soft, pulpy, dry substance about the size of a citron enclosed in a long, green pod; the pulp between the seeds tastes like cream of tartar, and this pulp, as well as the pressed juice from the leaves, is used by the native Africans for flavoring their food. The juice is greatly relished as a beverage, and is considered a remedy in putrid fevers and many other diseases.

The baobab tree is said to attain a much greater age than any other tree, thousands of years being hazarded as the term of life of some specimens. It has extraordinary vitality; the bark, which is regularly stripped off to be made into ropes, nets for fishing, trapping, and native clothing, speedily grows again. It dies from a very peculiar disease—a softening of its woody structure, and it falls by its own weight a mass of ruins. The native villages are generally built around one of these immense trees; and under its far-spreading branches, which form an agreeable shelter from the sun, is the "Kotla," or place of assemblage, where all the public business of the tribe is transacted.—*American Agriculturist.*

A WILD OR NATIVE GARDEN.

We wish we could get the children interested in a wild or native garden; a garden composed wholly of such plants and shrubs as they can find about the fields and woods. Once begun, the task of collecting these plants would be a most pleasant one. We ought not to be ignorant of our own flowers, but most persons are. In one corner of our own garden we have planted native shrubs and other plants and among other things are golden-rods and asters growing together in a most friendly way. Now one would suppose that few persons were unacquainted with these flowers. We presume that nearly every one who has spent an autumn in the country, has seen them in an unseeing way, merely being conscious of the existence of some yellow and purple flowers in the fence-corners and on the hills. They have not taken pains to see any thing more. But they have come to our door to ask what those flowers were in the corner of our garden, producing such a magnificent effect of color. When told, they looked half incredulous, half as though they had been trapped into admiring something unworthy their admiration. We have growing with them wild roses, which are to us more lovely than the great flowers on our hybrid-perpetuals, Bitter-sweet, Virginia Creepers, Clematis, lillies, and dozens of other wild plants that cost us nothing but the labor of getting them. Last year a despised mullein took up its habitation there, and it showed everybody that it was not without some graces of its own. What is offered by seedsmen as "wild garden seeds," are not seeds of wild flowers, but a mixture of many garden flowers.

Children, go to work and see what a charming arden you can make out of the plants you can find growing on the farm. You can have a little horticultural society of your own, and it will afford you much pleasure and profit. Try it.—*American Agriculturist.*

TEMPERANCE.

TEMPERANCE THOUGHTS.

BY J. F. AVERY, EDITOR *Buds and Blossoms.*

Temperance is a part of true godliness. Temperance work to be truly successful needs to be the outcome of love to Christ and the Gospel, which teaches us to do unto others as we would they should do unto us. If we honestly desire to do good unto all men, we must certainly not only refrain from putting the bottle to our neighbor's lips; but aid in all possible ways to keep temptation from him. That is by the restriction and prohibition of the trade in intoxicating drinks, we must see to it that the weak are not beguiled and destroyed by those, who for love of gain, would pander to their depraved appetite, even to the material damage and hurt of the poor dupe who, having lost the reins of self-control and true manhood, must and will have drink, even at the sacrifice of everything noble, good and true. Yea, to gratify the unhallowed thirst kindled by the soul-destroyer, and fanned and fed by the distiller's liquid fire, what will not the poor victim do to get a drink, to get drunk so as to escape in the forgetfulness of drunkenness, the woes and wretchedness, which are heaped upon himself and his dependants? Who does not pity the drunkard? And yet with pity instinctively rises scorn, when we think of the terrible greed of governments and men, who for the gold it brings can seek to sanctify and protect a trade and traffic so destructive in its tendency and influences, as is the making and vending of intoxicating drinks. The misery and suffering of wives, children and dependants cry out for protection, even if the drinker has no claim. Shall men be allowed to destroy, and to be destroyed by the drink traffic? Should not something be done? Men stamp out the plague and stay its progress by every known means, and at great cost and with no sparing people's feelings.

A dangerous bridge, mine, or factory, claims the attention of a parental government, and is soon made safe, if possible, in its working, or the law's strong arm protects the exposed and unwary. Let us arouse and quit ourselves like men. Let there be an advance made all along the lines against the fort of King Alcohol. He may disguise himself as Ahab did in battle; but God will speed the right, and the arrows from Gospel temperance bows shall find the armor joints. It is not proof against our spiritual weapons whereby we can put down Satan's strongholds. Strong as is the traffic and the ramification of its interests, God's arm and law is stronger. The Lord is on our side. Who can doubt? But the church must not stand idle.

PROHIBITION A POLITICAL FACTOR.

The assertive power of great moral questions, despite the opposition of party leaders, has always proved an irresistible force in American politics. It did so in the instance of the anti-slavery movement. This compelled some of the greatest political minds of the century to yield to a power which they were utterly unable to repress. Thus, as Wm. Lloyd Garrison called it, "the genius of universal emancipation," of its own volition, after it had once taken full possession of the public sentiment of the North, like a mountain torrent, swept from its path every moral, mental, and material object to its progress.

An eastern journal has been figuring out the force, for instance which the prohibition vote exercised during the late presidential election. It will doubtless be a surprise to the ordinary political student to learn that this vote held the balance of power in that important contest in all the decisive Middle States —New York, New Jersey, and Connecticut. In New York this vote was nearly 31,000; in New Jersey, it was 6,153; in Connecticut it was 2,305. In New York the Prohibition vote in three years grew from 25,783, to 30,867; in New Jersey, in five years, from 191 to 6,153, and in Connecticut in the same period from 409 to 2,305.

In New York, in the most important elections in that State since 1882, except that when Cleveland was elected governor by a phenomenal majority, the contest has been decided by the Prohibition vote. In New Jersey, the State was lost to Blaine by a Prohibition vote, which is much larger to-day than it was in 1884, and is growing larger daily. If Blaine had received that vote, which is naturally Republican, he could have carried the State. Without it he was 6,000 behind Cleveland. In Connecticut Blaine could have easily carried the State with the aid of the Prohibition vote. If he had received it, his majority would have been about the same as Garfield's in 1880.

When it is remembered that without the above three States no Republican candidate can be elected to the presidency in 1888, the importance of the Prohibition vote as a political factor will readily be seen. Still, in the face of the reiterated denunciations of this great moral movement on the part of the Chicago *Tribune* and journals of that ilk, it is hard to see how the Republican party can hope to get it back again.—*Chicago Daily News, June 17.*

TEMPERANCE IN EUROPE.

A government report by the British Consul-General, in Germany, points out certain serious facts. The adult male German drinks annually, on the average, about seventeen gallons of spiritous liquors. In the kingdom of Prussia, the whole expenditure in 1882 on wine, beer and spirits, amounted to nearly $227,000,000. In Sweden and Norway the consumption of spirits has been declining for some years past; but in Denmark the evil of spirit-drinking has reached a terrible pitch. In Holland, in 1878, there was a drink shop for every ninety inhabitants, including women and children; but a restrictive law, passed in 1881, has reduced the number about a quarter. The worst statistics in regard to the consumption of alcoholic liquors are those of Belgium where, in less than half a century, the drinking of such liquors has far more than doubled for each person. In 1881 there was a public house for every dozen adult males. In France the amount of drunkenness has been reduced by the passing of a salutary law. In Switzerland, between 1870 and 1880, while the increase of population was but 6.5 per cent, the increase in the number of public houses was 22 per cent. In Austria the condition of affairs is similar. And all this drinking has its effect. There is a horrible array of figures giving the statistics of delirium tremens, suicides, lunacy and accidental deaths, as the result of drunkenness. In Denmark 74 per cent of the arrests were from drunkenness, or for crimes committed under the influence of drink. The inspector-general of Belgian prisons reports that four-fifths of the crime and social misery is attributable to intemperance. In Austria the hospitals, lunatic asylums and prisons all testify to the advance of drinking habits. And Continental workmen generally—even those who do not become absolute drunkards—spend a large portion of their earnings in drink. The foregoing statements, be it observed, are not the froth of a temperance harangue, but the cold statistics of a government report. They show that earthquakes and cholera are not the most terrible evils of Europe. They should be studied by those who suggest that spirit-drinking can be extirpated by introducing the free use of beer and light wines. In the very countries where the milder drinks are used, the consumption of ardent spirits is increasing at a terrible rate. The temperance question is a growing question, and it demands attention here as in other lands.—*Independent.*

HORRIBLE, THOUGH TRUE.

Miss Muloch says: "I have been thinking how horrible it must be to see anybody, one cared for, drunk; the honest eye dull and meaningless; the wise lips jabbering foolishness; the whole face and figure, instead of being what one likes to look at, takes pleasure to see in the same room even—growing ugly, irrational, disgusting—more like a beast than a man. Yet some women have to bear it, have to speak kindly to their husbands, hide their brutishness, and keep them from making worse fools of themselves than they can help. I have seen it done, not merely by workingmen's wives, but lady-wives in drawing-rooms. I think, if I were married, and I saw my husband the least overcome by wine, not "drunk" may be, but just excited, silly, otherwise than his natural self, it would nearly drive me wild. Less on my account than his. See him sink—not for a crime, but a contemptible, cowardly bit of sensualism—from the height where my love had placed him; to have to take care of him—aye, and I might pity him; but I think the full glory and passion of my love would die out then and there forever."

Forty editors from Texas recently on a press excursion proved to be all Prohibitionists, and only three smokers among them. No wonder the Lone Star state is "booming for temperance."

Antigo, Wis., has a live W. C. T. Union of sixty-eight members. Seventeen saloons have been voted out of the town.

RELIGIOUS NEWS.

—Rev. G. Peters, pastor of the First Swedish Lutheran church, at Rockford, preached his farewell sermon Sabbath evening, June 20th. He goes to Lincoln, Neb.

—The mission, conducted by Mr. Seguin, the ex-priest, at 135 West Van Buren street, Chicago, is a very promising work. A Sabbath-school, largely attended by Roman Catholic children, is opened, and all classes of people attend the meetings every evening. Lodge oaths have no recognition, and it is not unusual to hear striking testimonies against the orders from strangers. The mission is a faith work in respect to funds, and needs the prayers and contributions of God's people.

—Nathan and Esther Frame, the Quaker evangelists, have been holding meetings in Chicago, with very happy results, among the Friends. They held twenty-eight meetings and aroused much interest.

—The Conference of Christian Workers, held in the First Methodist church of this city, closed last Wednesday. It was fairly attended, especially by Christians engaged in city mission work, who bore the leading part in the discussions. The larger cities of this country and Great Britain were represented.

—Mrs. M. B. Carse has been for ten years president of the Central Chicago W. C. T. U., and is president also of the Board of Managers of the Chicago Foundlings' Home. She probably raises more money for philanthropic purposes than any other woman in the north west. A woman of property herself, Mrs. Carse has for many years devoted her time to charity, asking nothing for her services. She has recently had the offer from a Chicago capitalist of ground on which to build an Industrial Home for fallen women. A building for the National W. C. T. U., with publishing house, offices, training-school for workers, public hall and reading room, has also been projected by Mrs. Carse, and will doubtless be completed if she lives a few years longer.

—Rev. James Kennedy, D. D., has been elected by the Reformed Presbyterian Synod, sitting at Rochester, N. Y., to fill the chair of theology left vacant in the Allegheny Seminary by the death of Rev. Dr. J. R. W. Sloane.

—According to the Baptist Year Book there are 1,500 students preparing for the ministry in the various schools of the denomination.

—The *Boston Congregationalist* reports 2,047 additions at the May communions, and the *Chicago Advance* reports 10,129 additions to the churches since January 1.

—Mr. Moody opens at Northfield, Mass., on July 7, at the buildings lately dedicated there, a school for Bible instruction, to be attended by delegates from all over the Union. Extensive preparations are making for the event.

—A newly formed mission church among the Zulus of South Africa, has this among its regulations: "No member of this church shall be permitted to drink the white man's grog, nor native beer, nor touch it with his lips."

—Dr. Jamison, who took part in the late meeting at Monmouth, Ill., addressed by Gov. St. John, when a missionary in India fifty years ago, made the first temperance lecture in that country. He said Gen. Havelock requested him to tell them what that "Yankee notion, teetotalism was." The General, his staff and soldiers, were his audience, and after the lecture the General spread supper including six different kinds of wines, and said "teetotalism was a fine thing for soldiers, but not for officers."

—The Church Missionary Society have received from Mr. Mackay, missionary in Uganda, full confirmation of the accounts already received and published of the murder of Bishop Hannington and the majority of his fifty porters. One relic of special interest has been secured. The Bishop's pocket diary was purchased by one of the mission boys from the king's gatekeeper—the man who had been despatched with the order for the Bishop's execution.

—Dr. Munhall, the evangelist, who is laboring for the evangelization of Denver, says he regards the Pacific coast as the worst part of the country, and that in that section an exceedingly rare thing to find is a native young man who is a Christian.

—Captain Bray of the mission ship *Morning Star* has resigned, and becomes General Secretary of the Y. M. C. A. in Oakland, California. The Captain was the first General Secretary of the Honolulu Association, and filled the office very acceptably, during a few months of shore life in 1883. Captain N. W. Turner has been appointed to succeed Captain Bray in charge of the *Morning Star*.

—The Sunday-school statistics of the Methodist Episcopal church are now in and footed up for 1885, with the following results: Schools, 22,400; officers and teachers, 246,054; scholars, 1,815,032. This is an increase of 314 schools, 8,582 officers and teachers, and 57,596 scholars.

—In the Province of Shantung, China, the birthplace of Confucius, there were no Christians twenty-five years ago. Now there are 5,000 adherents to the different missions, more than half of them in the churches established by the American Presbyterians. There are thirty ordained and thirty-three female missionaries, and 300 places of worship.

—Sam Jones' appointments for the near future are as follows: Indianapolis, Ind., where he now is, to June 20; St. Paul, Minn., June 23 to 27; Eaton Rapids, Mich., June 29 to July 2; Concord, Mass., July 5; Chautauqua, N. Y., July 7 to 11; in Missouri, July 15 to 25; Loveland, Ohio, Aug. 1 to 6; Columbus, Ohio, Aug. 7; Lancaster camp meeting, Aug. 9 to 15; Toledo, Ohio, September 5 to 19; Toronto, Canada, October 3 to 24.

—The Chicago Avenue church Sunday-school (in this city) gave a musical entertainment in the church building on the evening of the 17th inst., which was unique in character and very much enjoyed by the 2,000 people in attendance. Mr. J. M. Hitchcock is the veteran superintendent of this school, which has an enrolled membership of 2,050, with eighty teachers and twenty-one officers. The school was founded in 1857 by Mr. D. L. Moody, and is sustained during the entire year without a vacation. It has the largest adult Bible classes of any Sunday-school in the city.

—The Rescue and Evangelization Mission, a branch of the Salvation Army which has split off from the parent stem, has prohibited the use of military titles by its members, and the wearing of uniforms. The Gospel Army also puts aside the warlike drum and regalia.

—The committee of the church in Madagascar for revising the Bible in their native language, which held its first sitting in December, 1873, is expected soon to complete its work. An effort is being made toward a new translation of the Scriptures for the use of Sunday-schools in Sweden, which are growing rapidly in numbers. The present authorized translation is considered very defective, and is expensive. One result of the Sunday-school teaching has been to awaken a demand for a more reliable translation at a lower price. The interest in Bible study and teaching is greatly increasing throughout the world.

—Rev. J. F. Ellis, who has been on trial as vice-president for the past three years, has been elected permanent president of Pacific University at Forest Grove, Oregon. Mr. Ellis graduated at Wheaton College, in 1869, and at Oberlin Theological Seminary in 1873. He is now 43 years old. He went to Oregon in 1874, first serving as pastor at Forest Grove for about a year and a half, after which he went to Seattle, where he served in the same capacity until 1883, when he was called to the vice-presidency of the institution.

—The Rev. Dr. Rush, Secretary of the Freedmen's Aid Society of the M. E. Church, tells the following story before the Annual Conferences. It may have a wider application than the one given it by him:

"A young negro in the South had been converted and at once wanted to preach. His elders thought he was not fitted for the important work; but he well-nigh staggered them by relating a vision, in which he had plainly seen the letters 'G. P. C.'—which could mean only 'Go preach Christ.' A white-haired negro preacher slowly arose, and told the ambitious young brother that, while he had no doubt seen the letters in a vision, he had failed in the interpretation. They probably meant, 'Go pick cotton,' or 'Go plough corn.' This settled the matter."

—Dr. Samuel K. Lothrop for fifty-four years pastor of the Brattle street church at Boston, expired Saturday.

—In the discussion concerning the Congo Mission at Asbury Park the hope was more than once expressed that our colored brethern might become interested in that mission and furnish laborers for it. In this view the words of the Rev. Dr. Moffat, who could speak, from his experience of many years of African missionary labor, with surpassing authority, are worth reproducing. They are these: "Africans must go to teach and save Africans. It is the Divine plan. There is no hope for the masses of Africa, by any white labor to be sent to that country." This was urged not only on account of the perils from the climate but because that colored men were better able to reach the people. While we find that in building railroads, than which no employment can expose them to more poisonous climatic influences, there are scores of European whites ready to superintend the work, there surely ought to be no lack of white men for mission work, yet if there are those who are better qualified physically for the work every effort should be made to secure such laborers for the field. Our colored brethren, if their sympathies become thoroughly awakened for Africa, will be broadened and ennobled to a greater degree by such influence than by any other agency.

FRENCH PROTESTANT MISSION.

In the name of God and those for whom he sent his beloved Son, I appeal to the sympathy of the *Christian Cynosure* readers, in order to continue the evangelization work among Irish and French people in Chicago. Our work is strictly unsectarian. Secret Societies, the pest of this world, is also the subject of our cares, as far as battling it is concerned. The Lord has blessed our work. Ezra A. Cook, Esq., so well known among the *Christian Cynosure* readers, is giving us $10 a month towards paying the rent of the hall. We need $15 more. Who will help among your readers?

P. A. SEGUIN, *Pastor.*

135 W. Van Buren St., Chicago.

A METHODIST MARTYR.

We think our readers will be interested in the following petition to the presiding elder, signed by the leading members of the Equinunk (Pa.) Methodist church, for the removal of their pastor. It is the pastor, not the church, that has stepped outside the common course. To be sure, Elder Gamble quotes abundance of Scripture to sustain his seven theses, but every point is a rebuke to the current practice or teaching of most popular churches. Not only will Elder Gamble most likely have to depart out of the coasts of Equinunk, but probably not a first class Methodist church in the land will tolerate so eccentric an individual. Nor will he better his prospects by changing his denominational relation to any of the leading sects. Those facts probably confirm Elder Gamble in his belief of the seventh thesis.

To the Rev. F. J. Belcher, Presiding Elder.—*Whereas*, The Rev. J. Lee Gamble, who was appointed at the last session of the New York conference to be our pastor for the ensuing year has informed us that he holds and preaches the following doctrine, as herewith stated in his own language, viz:—

First—The church building should be used only for religious worship, and never for lectures, fairs, festivals, entertainments, etc.—John 2: 13–17, etc.

Second—That all church money should be raised by direct, cheerful Christian giving, and not by parties, plays, suppers, fairs or entertainments of any kind; according to 1 Cor. 16: 2; 2 Cor. 9: 7, etc.

Third—That in the matter of dress we should all conform to both the spirit and letter of the apostolic precept (1 Tim. 2: 9, 10; 1 Pet. 3: 3–5), and put away the wearing of gold and all costly and superfluous apparel.

Fourth—That Christians should marry only with Christians, and never contrary to the literal interpretation of 1 Cor. 7: 39, and 2 Cor. 6: 14–18.

Fifth—That all Christians should come out and be seperate from all secret, oathbound societies of whatever name or object, according to Matt. 5: 34–36; 2 Cor. 6: 14–18; John 18: 20; Jer. 17: 5; John 3: 20, 21, etc.

Sixth—That the Bible shows that as full provision has been made for bodily sickness as for sin, and that the prayer of faith will still heal the sick.—James 5: 14–16; Mark 16: 17, 18; Matt. 8: 16, 17; Ex. 15: 26; Deut. 28: 22–27, 59–61; Psa. 105: 37, etc.

Seventh—That we are living in the last days; that the world is growing worse, and the professing church more and more corrupt; that the Lord Jesus Christ will soon come in person, in flaming fire, taking vengeance on them that know not God and that obey not the gospel, and to be glorified in his saints and admired in all them that believe, and to set up his own literal kingdom on the earth.—2 Tim. 3: 1–5; Matt. 34: 37–39; Matt. 24: 12; Matt. 7: 22, 23; 2 Tim. 4: 3, 4; 2 Thess. 1: 8–10: Isa. 32: 1; Rev. 5: 10; Rev. 20: 4–6.

And wheeas, in our judgment the preaching of these doctrine would be detrimental to the interests of this charge; therefore,

Resolved, that, while we do not rebel against the action of the New York conference, nor entertain any other than the kindest feelings towards Brother Gamble personally, we do respectfully state that, for the reasons given, his withdrawal from the pastorate of the Equinunk charge would meet our approval.

OBITUARY.

JOHN G. WEST was born January 21, 1812, and died June 9, 1886. Fifty years ago last week the pioneer band of settlers came to Galesburg. Wednesday morning at two o'clock the last survivor in our midst of the adult members of the band went from us to a better country, evenly an heavenly. That company, consisting of Mr. and Mrs. Nehemiah West, Mr. and Mrs. Hugh Conger and their children, Mr. Barber Allen and the two young men, John G. West and ram Tyler, came from Cayuga county, New York, where Mr. West's early life was spent. His elder brother, Nehemiah, was one of the leaders in the enterprise which founded Galesburg, and when he and his brother-law, Mr. Conger, decided to go as the advance guard of the colony, John entered into the project with all a young man's enthusiasm and decided to accompany them. From that day to this he has been a prominent factor in the history of Galesburg.

Having seen the rest of the colony well settled in their temporary homes, he thought it time to found a home for himself. With his usual forethought he had arranged for this before leaving New York, and in December, 1836, returned to claim his bride, Amy, who for these fifty years has blessed and brightened his home. They were married during the holidays, and in January commenced their famous wedding journey, the like of which we shall never see again. The entire distance from Java, New York, to Log City was made overland with their own team, sometimes on wheels, sometimes on runners, as good wheeling or good sleighing prevailed.

From that home coming they have had a part in every good word and work connected with Galesburg. Log City records show not only the formation of the Old First Church as laid there, but an anti-slavery and a temperance society to both of which they belonged; later, when Galesburg became a station on the underground railroad, he was occasionally a conductor thereon.

When Log City moved out on the prairie and became Galesburg, John West, who was a farmer, bought his land two and a half miles west of town, where he lived ever after, moving from one side of the road to the other, as his increasing family made a larger house necessary, but returning to the original spot when the marriage of sons and their going to homes of their own made the larger house seem lonesome. His three little daughters were awaiting him in heaven; six sons survive him; Charles, of Lincoln, Nebraska; Lyman, of Goldsbery, Missouri; Ira, of Tina, Missouri; Nehemiah, of Pueblo, Colorado; Homer and Willard, of this place. Widely scattered as his children are, his friends and his influence extend much farther. A gentleman remarked to-day: "I believe there is not a county in Nebraska in which there is not some one who knew him and will feel that in John West's death he has lost a friend." This widespread influence was not gained by public service, but by fifty years of faithfully doing the duty that stood next to him. To do the right, as God gave him to see the right, was the rule of his life, and he lived so near his Saviour that he never lacked guidance.

The church of Christ, especially that branch of it to which he belonged, the Old First Church, was most tenderly loved by him. Not one of its loyal sons and daughters had its interests, spiritual and material, more at heart. He was ever in his place at its services, ever ready to respond to its pastor's call to Christian work, to give time, money, for labor its good. For many, many years he has been one of its trustees. Last January he insisted as he had previously done, that the time had come for a younger man to take his place. His request to be released had always before been refused, but this time he urged it with such almost piteous pertinacity that his resignation was accepted.

All the grand principles of reform to which this old church has given sturdy adherence were cherished in his heart of hearts. He was an Abolitionist when anti-slavery sentiments were apt to cost a man dear; a staunch, ture temperance man, from principle, not from policy; and a pronounced foe to all manner of secret societies. He never flinched or compromised. He possessed an in unusual degree that rarest faculty—ability to give good advice. Probably the judgment of no man in the county was more often appealed to, or more thoroughly trusted than his. He was pre-eminently a level headed man. His mind was broad and comprehensive, and he was one of the best informed men in the community. When disputes concerning facts arose, "ask John West," was a final appeal. A close, an accurate observer with an uncommonly retentive memory, the store of information he gathered during his long life, fitted him to answer such appeals. He possessed the family fondness for books, and was a great reader. When stricken down to die he had just completed Grant's memoirs; his spectacles lying on the book where he had left them. But more than for his clear head, his good judgment, his stores of knowledge, will John West be remembered for his great, loving heart. No child ever came near him that did not love him; no one in want and distress who did not find in him a friend. What he was to his own no words can tell. To-day his six sons mourn for him no more sincerely than his three foster daughters, the children of his brother and sister, left fatherless in childhood, who found in him a father's care and tenderness.

The summons came suddenly. Stricken down with apoplexy he lay unconscious through hours that seemed interminable to the loving watchers, then "passed through the gates into the city." This sudden death was what he had desired. His work was done, and his Saviour called him to his rest.

His work was well done. His was a completed life, possessing the same symmetry that distinguished his character, which showed no weak side.

DARIUS BURTCH of Antwerp, Jefferson county, N. J., departed this life May 23, 1886, aged nearly eighty-six years. He came to this country a young man of twenty-three years, with his axe and a pack on his back from Herkimer county, N. Y., with but three cents left in his pocket. On his arrival he contracted for a piece of land in its primal state, a few miles north of Antwerp. He chopped and cleared and fenced four acres and put it in crops; worked for other settlers enough to pay for his board, and returned to his native county. He returned the next spring, built his log cabin, married Miss Mary E. Streeter, and remained in this county till his death. His first wife died June 17, 1850. She was the mother of ten children, five of whom are still living. September 15th, 1851, he again married Lucina Dodge, an estimable lady some twenty years younger than himself, who still survives him; and as the fruit of this union two children were born unto them, one of whom is still living. Bro. Burtch was a kind husband and affectionate father, and by industry, frugality and economy obtained a competence so that for the last twenty-five years of his life he was able to retire from his farm and live in comparative ease.. Duing the pastorate of Rev. L. A. Wicks, he professed religion and united with the Presbyterian church, March, 1, 1840, since which time he has been an esteemed and honored member, and a reformer in every sense of the term. He regarded the *Christian Cynosure* as the best reform paper published, because it was so outspoken and fearless on all reforms it advocated. J. W.C.

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from June 14 to June 21 inclusive:

J Lantz, Woolf, C E Douglass, Chas Kennicott, D Keister, C D Hoyt, Sr, R B Smith, J W Snidter, E arrison, Rev N M Minne, L Savage, R McNair, Wm Mosher, W Vnie, R Berry, F Morath, S G Reed, A M Paull, Geo Eaton, A Merrill, C W Sterry, Dr. J Blount, Rev H Woodsmall, J Grave, N Callender, W Taylor, Rev. J L Andrus, Reuben Cole, P B Chamberlain, A Z Pinney, A Fletcher, Wilcox, Haywood.

Orders for "Masonic Outrages" have been received from the following:

James C Allix, Chas T Collins, Wm H Robbins, Jas Rignold, W H Parker, Mrs Rufus Parker, Jno Hines, D R Mitchell, J Ramsey, Mrs Haire, H H Cannady, S A Pratt, Mrs E A Rowley, C M Strickler, W M Ames, J C Young, F R Griffin, M Ingalsby, Jr, Chas W Morris, L T Fuller, W Lockhart, P Findlay, A C Snyder, W H Blakeslee, J Chadwick, Rev. F H Gates, H Plummer Sr, M L Howe. Prof W L McGowan, Rev E J Clemens, P Howe, H. Siemiller, J Fait, J Ring, N Miner, W Caldwell, Wm Grossman, Mrs. B F Searles, T Gibb, D J Santimier, S Bingham, A C Bundy, Rev Rice, J R Alcock, A Lagerquist, C H Evans, Wm McBride, A S Boyd, T S Walter, Mrs A I Salisbury, John Harvey, J A Van Epps, J Barnes, Sr, R W Chapman, R F Hurd, J Prothero, J Decker, James Harvey, Rev I P Smith, Dr H S B Smith, J H Hunting, E Smith, W Fenton, D Hyde, Henry Ramsey, J Stratton, J Cassidy, N D Rose, D Simon, Mrs E Kay, C Smith, H G Judson, J Weaver, W J Feemster, C D Hoyt, Sr, R McNair, W Vine, J E Mathews, Amanda Banks, J M Adair, J P Osborn, C Winter, John Dorcas, Rev E Cronemvett, N Callender, R Cole, A Andre, R Loggau, C S D Cowles, T Townshend, Thos Gilmore, T Stewart, W Stewart.

How many more shall we hear from before another week closes?

We wish to add many more names to this list. Send your names and post-office address with the money. We cannot open a book account, as would be necessary if we did not require money in advance. When your name and money is received your order is at once entered in the shipping book and you will receive the book as soon as we can get it out. We hope to issue it by the middle of June, but cannot say positively how soon. It is being compiled by Rev. H. H. Hinman as fast as his other duties will permit.

We want one thousand orders in advance. Send in your names.

You will see by the report of the Committee on the *Cynosure* at the annual meeting, that the year was closed with a few more subscribers than we began with one year ago. This is encouraging, indeed.

The American Newspaper Directory, issued May, 1886, says: "Circulations have generally decreased during the past year."

The success during the hard times of the year past, has been your success as well as ours. Will you join hands with us for another long pull, and strong pull to place the *Cynosure* into as many homes as possible? Will you renew promptly, and, so far as possible, look after the subscription list in your neighborhood?

Four hundred and sixty-one Southern ministers are now reading the *Cynosure!*

Does your minister have the reading of the paper? Can you donate anything to the fund for sending the *Cynosure* to Southern ministers?

"Masonic Outrages" is not yet completed, and our friends must be patient. It is being put in type and will be issued as soon as practical.

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FARM NOTES.

SUMMER CARE OF WORK HORSES.

The grooming—as it is called—of horses is quite as important as the feeding, and in summer time when the teams are worked hard, it is indispensable to their welfare. When a horse is working, the exertion from the skin is profuse, and pours from it the form of perspiration. When this dries on the skin it leaves a quantity of impure matter adhering to it, which is apt to close the pores and prevent the escape of perspiration. This produces disorder, in the form of congestion of the myriads of capillary vessels which form a close network near the surface of the body, and the excretion and secretions being stopped, the skin becomes harsh, dry, contracted and diseased. The impure matter—being unable to escape—gathers in places and forms pimples, blotches, or tumors; and, if it is not removed, there is danger of poisoning the blood, and, with the appearance of farcy and glanders, finally death. All this may be prevented by carefnl attention to the skin, by occasionally washing, regnlar currying and brnshing, and proper care to avoid galling by the rubbing of ilifitting harness. As prevention is the best cure, it is well that the owners of horses shonld exercise all possible precautions to avoid the frequent disorders which result from neglect in the direction pointed out, and thus save mnch annoyance and loss.—*American Agriculturist.*

CURING CLOVER.

My own method of curing clover, or part clover and timothy, is to cut in the afternoon and evening, and let it lie exposed, as left spread out by the machine, all night. The dew will not hurt it. The next morning, as soon as the dew is off, spread out with a fork all the thick masses, or lodged portions of the field. And then, as soon as the surface of hay is dry, rake it into windrows. Turn these windrows by hand and spread out a little where necessary. Then, in the middle of the afternoon, rake these windrows into large bunches and make the hay into cocks. We do not stop to gather up the hay clean. It is a waste of time and labor. Follow with a steel horse-rake and dump the hay as near the cocks as possible. We keep two rakes going and aim to do as much of the work as possible with the rakes. An intelligent boy on the rake will save half the labor of cocking. We rake all the land between rows of cocks and as much as possible between the cocks themselves. The rakings are put on top of the cocks and at the same time we trim up the cocks and make them compact and snug. All the hay you rake up in this way is saved; all that is left is lost or greatly damaged. Old rakings, after being exposed to rain or dew for two or three days, are worth less than good straw.—*Joseph Harris, in American Agriculturist.*

DESTROYING WEEDS.

All small, delicate crops which require hand weeding should be cleaned out at once, as soon as they can be seen in the row. A delay of forty-eight hours will often double the work, and a week may entirely ruin the crop. The best time to destroy a weed is before it comes up, and the mere stirring of the surface for an inch, as soon as the land is dry enough to work after a rain will destroy nine-tenths of the weeds that have started. Make it a rule that a weed shall never go to seed on your garden. The average farmer's garden of one-fourth of an acre ripens enough weed seed to supply the entire farm, and it will take more than five years to get such a garden clean; but if clean cultivation is persevered in the time will come when the labor of cultivating the garden will be reduced one-half. It is not difficult to keep a garden clear of weeds if all the crops are planted in rows running the length of the garden: those that mature at the same time should be pnt near together, and as soon as past use removed, and the land thoroughly worked with the horse cultivator and some other crop planted. I keep all the garden in use, if it is only to grow sweet corn for the cows, and this planted as late as Augnst 1st, has tasseled and set ears and produced from each sqnare rod enough good fodder to feed two cows a day.— *Vick's Magazine.*

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The Lancaster *Examiner* has discovered two Bibles dating back to the middle of the fifteenth century, but it is surpassed by the Harrisburg *Call*, which has found in the possession of Mr. Joseph Miller, of Fishervi'le, a copy of Luther's translation of the Scriptures, published in 1522.

General S. had some shirts made at a fashionable hosier's, and the cutter, a few weeks later, met the General with a friend walking in Broadway. The General remembered the face, but could not place him, and the cutter greeted him with: "Good morning, General. How are you to day?" The General stopped, shook hands, and the cutter perceiving that the General's mind needed refreshing, said quietly: "Made your shirts." "Oh, I beg pardon," said the General quickly, and turning to the gentlemen with whom he was walking, he said: "Colonel, allow me to introduce you to my friend, Major Schurz.—*New York Ledger.*

There is truly nothing new under the sun! It now appears that Pasteur's discovery by which certain germs which produce specific diseases are passed through animal tissue, and are thereby rendered less harmful, so that by inoculation they would act as a prophylactic, was not unknown in the Middle Ages; but in those times the poisons were passed through the body of animals to intensify their virulence. Modern chemists are just beginning to discover the composition of the famous Naples water. This was a colorless liquid, indistinguishable from ordinary water, but a few drops of which were fatal. A woman named Tophania is said to have murdered 600 persons with this Naples water. It is now found to be a preparation of arsenic, which being passed through diseased animal tissue, became as deadly as the poison of a snake. The poisoning so common in Italy and France several generations ago, was done by agents that became deadly after being passed through the bodies of animals or men. In other words, Pasteur's method of research was reversed, for he tames his diseased germs so as to prevent disease, while in the olden times the effort was to prepare poisons worse than anything found in nature.—*Demorest's Monthly.*

The Afghans call themselves "Bini Is-hé," or children of Israel, but consider term "Yahodee," a Jew, to be one of reproach. They say Nebuchadnezzar, after the overthrow of the temple of Jerusalem, transplanted them to the town of Ghore, near Bameean; and that they were Afghans from their chief, Afghana, who was a son of the uncle of Asof—the vizier of Solomon. They say that they lived as Jews until the Caliph summoned them in the first century of Mohammedanism to assist in the wars with the infidels. After the campaign the Afghans returned to their native country, and were governed by a king of the line of Cyrus till the eleventh century, when they were subdued by Mahood. As is well known, this dynasty was divided at the death of its founder into the divisions east and west of Indus, a state of things which lasted till the prosperity of Timourlane reduced both to a new yoke. I can see no good reason for discrediting the traditions and history of the Afghans, though the dates do not exactly correspond with those of the Old Testament. The Afghans look like Jews; and the younger brother marries the widow of the elder, according to the law of Moses. —*Burnes' "Travels into Bokahara."*

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"LUCILLE VERNON" is evidently not an ideal sketch, but the fictitious names used represent to a great extent real men and women of flesh and blood. The characters of many of them are by no means attractive, but are perfect counterparts of querulous, obstinate and parsimonious professors who are thorns in the flesh of many a pastor in all the churches. But as in all the churches, there were also good and true men and women at Lansington, who upheld and encouraged the pastor. * * * In its author will be recognized the worthy pastor of the First United Presbyterian Church of Chicago, and a welcome contributor to these columns.—*United Presbyterian.*

The heroine, who becomes the bride of the pastor of the church at Lansington, is a wonderful exemplification of how a woman who is a true wife and help-meet may throw her life and energies into the great work of saving souls; aiding, by gentle words and sympathy, wise counsel and brave endurance, the husband having charge of a congregation where the Demon of Misrule held full sway. We follow with interest the history of the wife and husband through their hours of despondency and discouragement to the happy ending, where religion, harmony and peace have gained the ascendency and the good man and wife find their reward.—Pittsburgh *Daily Telegraph.*

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NEWS OF THE WEEK.

WASHINGTON.

The Senate passed the Fitz John Porter relief bill last Friday, by a vote of 30 to 17. Cleveland will no doubt sign it with alacrity.

The United States Senate, Monday, passed a bill granting Dearborn Park to the city of Chicago "for the use and benefit of public and benevolent institutions." The bill now goes to the House of Representatives.

Judge Stanley Matthews, of the Supreme Court, was united in marriage to Mrs. Mary K. Theaker in New York Wednesday morning. The pair go to Europe for three months.

The Senate Committee on Commerce has nearly completed the river and harbor bill. Items in the House bill have been increased to the aggregate of $3,483,275, and others have been decreased to the aggregate of $615,500; net increase $2,867,775; total appropriation by the Senate bill, $18,049,975.

COUNTRY.

The report that Miss Rose Elizabeth Cleveland is soon to become a resident of Chicago is verified by a friend in New York. Miss Cleveland will assume editorial charge of a magazine.

The threatened reign of terror in East St. Louis upon the suspension of the entire police force of that city has begun. June 15 Henry Steriet, a nephew of Mayor Bowman, who was mysteriously assassinated last December, was severely beaten by two men and afterward robbed. J. D. Miller, a reporter, was assaulted, brutally beaten and left for dead.

Luther M. Frank, age thirteen, son of Judge J. L. H. Frank, of Dayton, O., was killed June 15 by being hit with a baseball. He was engaged in a game, and was at the bat. Just as Herman Schuble, the pitcher, threw the ball, the attention of young Frank was directed to some other point and the ball struck him in the region of the heart, causing almost instant death.

Judge Nott created a sensation in the county court at Albany, N. Y., Tuesday, by announcing that Superintendent McEwen, of the Albany penitentiary, had offered him a bribe of $50 for every long-term prisoner sent to that prison.

Hon. David Davis died at his home in Bloomington, Ill., Saturday morning. Judge Davis was in the 72d year of his age, being born in Maryland, in 1815. He came to Illinois in 1836, and has resided at Bloomington continuously ever since, having, in the meantime, been a member of the Legislature, Circuit Judge, member of Congress, Judge of the United States Supreme Court, and United States Senator. Judge Davis's funeral took place at Bloomington Tuesday afternoon.

The switchmen of the Lake Shore railway in Chicago, struck again last week, because eight non-lodgemen had not been turned off at their dictation. Saturday, a train consisting of two locomotives and two cabooses, which were manned by 100 officers, attempted to run the gaunt let of the strikers, and the train and officers were captured by twenty-five men, who took possession of two engines and gave pursuit. Later in the day another attempt was made by the strikers to capture a train bound for Elkhart, and the strikers were completely routed by Captain Hunt's Hyde Park policemen. Fifty of the strikers were arrested and imprisoned in police stations everywhere. President Newell, of the Lake Shore, has directed a letter to Sheriff Hanchett, in which he roundly censures the latter's attitude, and he also threatens to hold the sheriff's bondsmen responsible for all damage that befalls the company's business and property. Judge Shepard has issued an injunction against seventy of the strikers, enjoining them from interfering with the movement of the company's trains. Monday trains, guarded by a strong force armed with Winchester rifles, made their way out of the city.

One hundred and eighty persons living near Pottsville, N. J., who attended a picnic last week and partook of canned ham, are dangerously ill, and it is feared that many deaths will result.

A whiskey mob at Clinton, Iowa, stormed the jail early Tuesday morning and attempted to secure the persons of two prisoners who have been "informing" on the saloon-keepers. The sheriff and his posse opened fire, and four men in the crowd were shot, but not dangerously hurt. Merchants in the town who oppose the saloons have received threatening letters.

Frank Dolliver, aged twenty-five, killed himself Sunday, June 20, in a Boston church, because his proposal of marriage had been rejected by a young woman.

Heavy rain and hail ruined fields of wheat, corn and oats, in the southern section of Macon county, Illinois, Wednesday night. There were three inches of hail on the ground Thursday morning.

H. H. Swift & Co., importers of sugars in New York and in Pernambuco, Brazil, have suspended, with liabilities which it is thought will reach $1,000,000, and the greater part of which is due to bankers for allowances.

The New England Institute Fair Buildings, at Boston, worth $250,000, were burned last Tuesday. Nine persons perished in the flames, and it is feared that many bodies have not been recovered. Sixteen persons are missing.

A fire followed by an explosion, destroyed the works of the American Forcite Powder Company at Hopatcong, N. J., Monday afternoon, entailing a loss of $100,000. No person was seriously hurt.

The Republicans of the New York Legislature passed a bill banishing the saloon from the State Capitol. The Democratic Governor of the State promptly vetoed it. When St. John gets a little time he will doubtless drop in on the Governor.

At a pic-nic 214 people were poisoned near Leamington, N. J. Six of them will probably die and twenty are in a precarious condition. It is now believed that the ice cream caused the trouble. Several analyses have been made, but nothing positive has been settled. Some attribute it to arsenic, but one physician explains that it is due to a poisonous condition of the milk used in the ice cream.

FOREIGN.

The French Government, Wednesday, issued a decree banishing the princes from the republic. Prince Napoleon and his son Victor left Paris in the afternoon, and the Count of Paris will depart Friday.

At Prague, Bohemia, a ferryboat capsized while crossing the river, throwing fifty persons into the water. Thus far twenty-five bodies have been recovered.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2			72¾
No. 3			63½
Winter No 2			76½
Corn—No. 2			35
Oats—No. 2		27½@	31
Rye—No. 2			62
Bran per ton	7 50	@ 8	75
Flour	2 00	@ 5	00
Hay—Timothy	7 50	@10	50
Mess pork per bbl	8 80	9	00
Butter, medium to best		08 @	15
Cheese		03 @	08
Beans		50 @ 1	35
Eggs		10	11
Seeds—Timothy	1 68	@ 1	70
Flax	1 03	@ 1	08
Broom corn		06 @	12
Potatoes		40 @	70
Hides—Green to dry flint		06½@	14
Lumber—Common	11 00	@18	00
Wool		12 @	28
Cattle—Choice to extra	5 10	@ 5	60
Common to good	4 05	@ 4	85
Hogs	3 50	@ 4	70
Sheep	2 75	@ 5	50

NEW YORK.

Flour	3 20	@ 5	50
Wheat—Winter	80	@	90
Spring			82
Corn	34	@	56
Oats	33	@	44
Mess Pork	10 00	@11	75
Eggs			12½
Butter	10		16½
Wool	13	@	37

KANSAS CITY.

Cattle	2 00	@ 4	85
Hogs	3 75	@ 4	50
Sheep	1 50	@ 3	75

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin Trial. Also the letter of Hon. Richard Rush to the anti-Masonic committee of York County, Pa., May 4th, 1831. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14th, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each; per dozen, $1.00.

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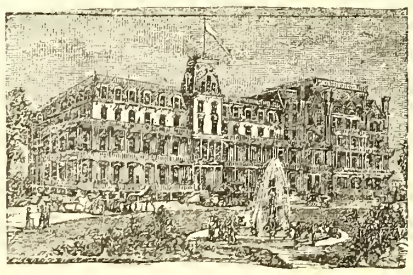
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The *Cynosure* has procured the finest portrait of

SAMUEL D. GREEN

ever made, and our readers may expect it next week with a biography of the wonderful man who was member of the lodge with Morgan, and tried in vain to save his life. Read the whole thrilling story in the *"Broken Seal."* This will make an attractive mid-summer number, which all will want to read and preserve.

Independence day has gone, and our country has entered its twelfth decade. The blue of our banner has more stars than when we passed the century epoch; and in spite of the dire clouds of perplexity, and misrule and fraud, there are more stars in the blue overhead as well.

"Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee—are all with thee!"

The Mayor of Chicago issued a characteristic proclamation for Independence day. He seems to have taken out an old copy of his record with the gamblers, saloons and houses of prostitution, and changed a few terms to fit it for the boys whose effervescent patriotism is always worrying the police and firemen on the 4th of July. The boys, he says, will have their fun in spite of threats and legal restrictions. So the considerate mayor tells them they may have their own sweet will in vacant lots and residence streets, except for pistol firing. "Now, boys, let us see how well we can all behave," closes this curiously paternal proclamation. The boys will vote for Harrison just as the gamblers have. He talks to both alike.

The first salary grab of the Massachusetts legislature is accompanied by an appropriation of $20,000 for the entertainment of President Cleveland during a proposed brief visit. If Mr. Clevelaud has not lost the spirit of the fathers of the Democratic party he will make an effort to kindly rebuke such a use of public funds, and give an opportunity for Gen. Butler and other wealthy members of his party to show their appreciation of his public services in Washington by a private subscription for his expenses.

The *Interior* wants to know what Mr. Moody's meeting at Northfield has to do with home and foreign missions, for they beloug to the sects. If Dr. Gray means the church missionary societies, he is right. They belong to the sects and have been deserving a like severe judgment. But why have not the Northfield people as much right to discuss missions as the little party of disciples at Jerusalem? And if Mr. Moody is to be tried by the result of his work, what oue missionary society, we should be glad to know, has done as much for missions as he during the past ten years? What society has lately raised up men like the Studd brothers; who, one by precept, and the other by illustrious example, have led hundreds to devote themselves to the mission work? The sects may learn of Moody iu this matter, not he of them.

The strike of the switchmen of the Lake Shore road has had no public sympathy, and its suppression by Winchester rifles has general approval. The men put forward a pretense for justification. President Newell, they say, did not keep his word and discharge eight men who would not join their lodge. Mr. Newell says he made no such promise; and if he did he ought to break it, for it would have been a promise to do an injustice. The non-union men have been long in the employ of the company, are faithful, and have families depending upon their labor. The decision of the road is, therefore, in so far, just and honorable; and the current of public opinion proves that sound sense is getting the better of the demagogue spirit that submits without question to the lodge. After the same patteru was the action of the foresworn carpenters last week Monday. It appears that many engaged in this trade are still working ten hours a day in Chicago. The lodge met and concocted a villainous revenge upon the ten-hour, non-union men. They marched in large squads to several buildings where non-unionists were laboring, and assailed them so terribly with stones that the poor fellows, outnumbered, fled for their lives. They were not any more in love with the lodge, however, for this geutle admonition, but next day returned to work after the manner of Nehemiah—a revolver in every nail-keg. The war of the lodge upon labor and society may all too soon develop into a pitched battle. These skirmishes threaten it.

Dr. Richard S. Storrs of Brooklyn, a conservative authority in questions of the kind, has lately begun to warmly advocate the appointment of women upon the school board of his city. His reasons for the recommendation are in brief that the value of the counsel and influence of earnest and educated women in the supervision of public schools has been placed beyond dispute wherever the experiment has been tried. The preponderance of female teachers over male, the proportion in Brooklyn being twenty-nine to one, makes it, he thinks, a matter of common fairness that some share in the general oversight and administration of the schools should be in the hands of women. He considers that the presence of cultivated women in the board would make all that is good in it better, and would add to its wisdom. The Mayor of Brooklyn has been moved by this appeal to promise a careful consideration of the matter in making future appointments.

Had Mayor Harrison of this city acted upou such principles as these, Chicago would have been spared a disgraceful scene at the late closing of the High School. The graduating exercises were held in one of the West Side churches, and the members of the class marked that no place was left for an opening prayer in the programme. They appealed to their principal, Welles, that there should be a decent recognition of God on such an occasion, in vain, and then to the Inspector Collier and Kraus, the president of the Board of Education, but with no better success. This Board is appointed by the mayor and seems to be wholly controlled by infidelity and Masonry. Welles gave as his reason for the refusal that the exercises of graduation were no religious ceremony at all, but "always purely secular," that it was not customary, and that it was opposed to the rules of the school Board. So is eating purely secular, but Mr. Welles is an ungrateful sinner if he does not give thanks for his daily bread; and if he had been with his brother infidel, Volney, iu that storm on Lake Erie, he would probably have gone down on his knees in prayer, although the use of means for the preservation of ship and crew was a "purely secular matter." Welles says it is nobody's business whether he has any religious belief or not. That a man, holding such sentiments, should have been allowed, for twenty years, in the Chicago High School, is an infamy upon the record of the school Board, and a serious reflection upon the moral courage of the Christian citizens of Chicago. No one a right!—*Every one* has a right; yes, a *duty* in this matter. Every parent is delinquent to his child, who is heedless whether the companion and instructor of that child for 200 days in the year, is a vile character, a heathen, a Mormon, or an infidel. How many Chicago parents would sleep quietly should Bob. Ingersoll, or John Most, or Josephine Mansfield be appointed a teacher in the public schools. Mr. Welles, in his infidel independeuce of God, thinks himself independent also of men. He should be dropped so quickly that he will never forget his mistake.

The true Indian policy is not in their isolation, that means concentrated aud perpetuated barbarism; but rather in their absorption by and intimate blendiug with the white race as a part of the body politic. Between this policy and extinction there seems to be no middle ground. The history of civilization never gives an instance of the rise of a people from barbarism except by the aid of those possessed of a higher civilization. The Indians, who have made some progress towards Christian development, are no exception. Their progress has resulted solely from missionary effort. The reservation plan, except when connected with vigorous missionary labors, has been more and worse than a failure. The plan of Capt. Pratt, at Carlisle, Penu., to educate Indian youth aud scatter them among the Christian families of that State, has worked well. It has made them self-supporting, self-respecting, aud Christian people. The same plau, on a larger scale, would be incomparably cheaper, wiser, and better than that of feeding and watching them. Each Indian youth in a government school is a hostage for the good behavior of his tribe. Such hostages need no prisons for their confinement, and feel no animosity towards their captors. The true Indian policy, we repeat, is his Christian education by his white brother, with a view of making him a fellow citizen.

One of the most common errors in the discussion of political and financial questions is to mistake effects for causes, aud to suppose that because one thing follows another, it is produced by it. This is the mistake especially of the Greenback and Anti-Monopoly party. Because a low rate of interest is favorable to business activity and the full employment of all available labor, they conclude that the general depression of business, and excess of labor seeking employment results from usurious rates, and that if the rate at which money is loaned were made by law much lower than it now is, there would result a great advancement in business activity. Now the facts are that rates of interest and the amount of money in actual circulation depend not nearly so much on legislative inactments as on causes over which the legislation has no direct control. In times of great commercial activity rates of interest are high, because business men can afford to pay higher rates, and money leuders can get them. Ou the other hand when business is depressed, from whatever cause, the rates of interest are low, simply because money cannot find profitable investment. This will be found to be universally true, except when loans are sought for an inadequate security, when the rate will always be high, and security of a higher grade will always be required in what are called hard times than when they are prosperous.

WHO ARE THE ANARCHISTS?

BY REV. H. H. HINMAN.

There are now under indictment and being tried before the Chicago courts a number of avowed anarchists. The overt act for which they rendered themselves liable to arrest was that they conspired with others to resist the officers of the law, and that such resistance resulted in the death of seven policemen and the serious injury of many others.

With scarcely any intermission since the affair at the Haymarket Square, as well as for weeks previously, bands of men who either acted under the direction of, or received their inspiration from combinations of people that are sworn to secrecy and obedience, have been in resistance to the lawful authorities and to the extent of their ability have set at defiance the laws that secure to corporations the rights of property and the power to use it for legitimate purposes. So, too, the personal liberty of citizens has been invaded, and by intimidation and violence they have been hindered from the performance of needful labor and the acquirement of an honest living. The seizure and derailing of cars, the pursuit and capture of a train by a mob armed with clubs and stones, and the fact that on some of the roads no cars could be moved for months past without the protection of a large police force which eventually had to be armed with repeating Winchester rifles, shows the mad determination of these conspirators to resist the lawful authorities when their wishes are not respected.

The plea that the Lake Shore railroad violated its agreement in refusing to discharge eight non-union men in its employ is of no avail, for such an agreement was one that the company had no moral right either to make or to keep. If these eight men were faithful and efficient laborers and desired continued employment, no power on earth should have compelled their dismissal, and even if there was a violation of a legitimate contract the remedy was by legal methods instead of mob violence.

The difference between the avowed anarchists and the secret combinations that have inspired and directed these acts of violence is not one of principle. The anarchists wish to set aside all lawful authority, the secret orders to subordinate all law to their dictation. The first may be the more violent, but the latter is the more wide-spread and powerfully destructive to the reign of law and to security of the rights of property and person. In short, they are but parts of the same system. Whenever any class of men set up a government which has for its object the subordination of the civil authorities to its diction it is a *conspiracy*, and if succesful must result in anarchy. Anarchy in Chicago is the fruit of secret orders when fully developed.

Chicago.

COURAGE, BROTHER!

BY PETER PLOUGHSHARE.

Knowing human nature as only God can know it, the Lord said to Joshua, "Be strong and of a good courage," and "Be thou strong and very courageous," implying that amidst the great battles of life men are very liable to become discouraged, and, dropping their weapons, quit the field of action. In Joshua's case human frailty disclosed itself; but in the lessons given in the Word of God we learn that to become disheartened is simply unfaithfulness, doubting, giving up. Why give up? Why lie down in the dust and say, "We are whipped"?

In our present fight for God and humanity the contest is close indeed. Even the masses for whom we labor are lending aid to the enemy, by opposing us; as the man who is a slave to rum will hold up his hands for the rumseller, his worst foe. Strange, but true; and while we fight for the right, and meet with so much opposition, it is a fact that quite a number of good soldiers waver, become disheartened and surrender.

Brother, never do this! We are enlisted in the cause of right, and *for life*. Have courage! You know that the liquor organs of our land have, until recently, claimed that prohibition is a failure; but to-day they sing a different tune. They admit that prohibition prohibits. This is enough to encourage our hearts. Let us do our duty—one sowing, another reaping— and trust to the Lord for results, for a rich harvest.

In the field of reform work there are hosts of evil giants, walled cities and mountains. But God has ordered us forward, and promised us the land. Will we take it? is the question.

The "rum, ruin and (w)retchedness oligarchy" has been made to tremble by the labor of the prohibition element, backed by the favor of God, just as he gives grace to work for him. The national reform movement is gaining speed, and the

OVERTHROW OF THE SECRET EMPIRE

is assured, as we witness how our Captain is using even secretists to break down secretism in nation and society. Have courage; work on, fight on, and *trust in the Lord and do good*. "Be thou strong and very courageous." God bless you!

PRESCRIPTIONS.

Medical prescriptions, for reasons sufficiently good, are found in the books written in abbreviated Latin. Sometimes a number of articles of similar or different qualities enter into their composition. This gives an appearance of learning and some one has said that the stomach might appropriate only those which are most beneficial. Very few doctors, comparatively, are able to write a correct Latin prescription without borrowing from the books, but the people who swallow the dose do not know this. I cannot call to mind any of the prescriptions of the pioneers of medical science, as Hypocrates, Galen, Esculapius and others. Old Dr. Hunter, a man of celebrity, since their day was wont to say to his students, "We'll prescribe this thing and that; we'll shoot into the tree, and if anything falls well and good."

My object in this article is to notice a few instances of prescribing found in the sacred writings. We are informed that Luke was a physician, but do not know that the Apostle Paul claimed to be a Raphae, that is, a Hebrew physician by profession. It appears, however, he made a prescription for Timothy; first, drink no longer water. If any of the *Cynosure* readers are seventy years old they will remember when more modern doctors forbid cold water even in hot fevers. Secondly, take a little wine for thy stomach's sake, etc. A modern doctor might have said or written. "*Recipe. Vini cochlearum pavorum ter in die.*" Of course no one would have thought harm in it, especially if it was sweet wine. I frankly confess I do not know how much Timothy was benefited.

When David was stricken in age and got insufficient heat, his friends and servants prescribed the article, Abishag, and the manner of use, as your readers know. Whether those servants were Raphae we are not informed. If they were, they perhaps had not learned of the Thomsonian cayenne and composition powder. I am not able to say whether similar prescriptions had come into vogue. Was it a type of anything spiritual or was it merely Masonic; as Masonry, according to Hiramites, dates back to Solomon at least! The word David signified "loving"; as *Sh'lomo*, or Solomon, "peaceful." Both were representative men, therefore. The Divine love was represented or signified by David. If love divine becomes cold in the pulpit—and why should it not if the preacher is a Mason—then Rev. Septimus Jones might improve the prescription of David's servants by placing an "eastern star" on one side and a "Beckie" on the other, himself in the middle.

The prescription of the Apostle James is: "Call the elders (not the Raphae), let them pray the prayer of faith over the patient and anoint him with oil in in the name of the Lord. This was what the M.D.'s and L. L. D's would now call divination or a similarity thereto. James, it would appear respected the Raphae of his day as little as some do the doctors of the present. I have heard of an old physician, a pious churchman, who "says grace" over all his doses. He believes in both prayer and means. We hope no dealer in wooden nutmegs will pretend to make and vend the very best kind of oil for this purpose.

QUAKER BOY.

THE KNIGHTS OF LABOR.

With great sympathy for wage-workers, with a strong conviction that they suffer many wrongs, and that important modifications of the relation of capital and labor must be brought about, recognizing fully the right and the advantage of organization, we do not look for permanent good to workingmen from this order, but regard it as founded on unsound principles, and as fruitful of evil results.

It is a secret order, and is therefore based upon a wrong and dangerous principle. A secret order is restrictive and divisive; it is selfish, and more liable to be perverted than an open one. Righteousness does not need secrecy, and truth speaks before the world. A movement for the relief of any class, and the removal of any grievance or evil, has strength for good in the essential justice of its demand and in a supporting public sentiment. For legitimate co-operation and work, a secret order is not necessary. The awakened public sentiment necessary for the removal of an evil can be secured more effectually without secrecy. They who know the freedom of the Gospel should not enter into such a combination.

The order is exclusive and selfish. It is not based upon the broad principle of humanity, but upon the interests of a class. It is even narrower than this; its work is for its own membership, as against all of the same class who refuse to enter its organization. The cause of labor as such, the relief of the poor and oppressed wherever found, are not the immediate objects, but the benefit of the members of the order. No terms are too abusive, no bitterness too intense, and, in some cases, no violence too great, for those who persist in the exercise of their right to work according to their own judgment. The knights of the olden time took sword and lance to do battle for the poor and the helpless, but this is a combination of the strongest for themselves. The poorest paid and the most oppressed are not included. The "Knights" do not draw their sword for the most helpless. There is a multitude whose cry, we doubt not, enters into the ears of the Lord of Sabaoth, but for whom the "Knights" make no direct effort.

The order brings the workingman under the tyranny of an oppressive monopoly. The appeal is made, and with good grounds, for the protection of labor against the combinations of capital, which place enormous power in the hands of a few as against the many. The order places an equally arbitrary and despotic power in the hands of a few. Whether he has a grievance or not—even confessing that he has no grievance, whether he wishes to work or not, whether he has means to clothe his family or not, the member, at the order of those in authority, must cease work and remain idle until he is permitted to go to work again. Such authority may sometimes be wisely used, but it is a despotism, and involves a surrender of personal freedom which must prove injurious to the individual, and to which a freedom-loving people will not long submit.

The working of the order has been attended with violence and crime, and has brought immense harm to the interests of the working men. The general aims of the order as publicly announced are commendable. Thus in his testimony before the Congressional Committee, Mr. Powderly said: "The organization aims above all things to elevate its membership and improve their condition morally and intellectually as well as financially. All our methods are peaceful. We never counsel anything of a violent nature." He has by circular comdemned boycotting and similar measures. But in the face of all such declarations, where the order has held sway, there has been a reign of terror. Industrious men have been intimidated, property has been destroyed and lives have been sacrificed. It has been neccessary to call upon the State for aid, and only by the presence of the military has order been restored. It avails nothing to disavow these acts, and disclaim responsibility for them as the doings of lawless men, until the order separates itself from the criminals, and aids the law-biding in securing their punishment. Public sentiment is with labor in its resistance to the aggressions of capital, but has been hindered in its support by the unreasonable strike sand the attending lawlessness. In fact every real gain made has been by the force of this sentiment and in spite of the violence. Finally, practically the influence of the order is against good morals. In some places there has been a nominal regard for moral character in admitting members, as for example, when recognition was refused to a Saloon Keepers' Assembly, but in fact the order embraces a very large element of restless agitators — "professional laboring men" and of discontented men of bitter spirit. The Sabbath appears to be the day used for meetings of the Assemblies, and the intimidation and boycotting used to accomplish their ends are so radically wrong that they must lower the moral standard of all engaged in them.

A better day is coming for the laboring men, and soon, but it will come not through the "Knights of Labor," but through the Gospel of Him who says, "Come unto me all ye that labor and I will give you rest: take my yoke upon you and learn of me."—*Evangelical Respository.*

THE PROFIT IN STRIKES.

If, however, strikes are to be resorted to, they should be for worthy objects and upon sound principles. In a strike, there should be no destruction of property, for that is labor injuring itself, and destroying its own means of employment and remuneration. Neither should there be any force interfering with the right of any man to seek and engage in wage-earning employment, for that would be a blow at personal liberty, which no one in a free country can be justified in inflicting, and which will certainly, at some time, produce an equal retaliation.

The unemployed freeman is as dear to the State as the employed; and the same class of intelligent patriots, who flew to arms to extinguish slavery, will ever be ready to fight for the rights of the unemployed, of personal liberty. Neither should there be any secret oaths, for they smack of treason, and are wholly unnecessary.

But the equity principle should be obeyed, as expressed in the maxim, *Sic utere tuo ut alienum non lædas*—"So use your own, as not to injure another." And here the words "your own" include your hands, tongue, influence, property, everything which you own or control. Therefore the right to strike should never be exercised in a peremptory, harsh manner, so as to inflict unnecessary losses upon others.

There should also be, besides the question of hours, kinds and compensations for work, a general moral principle asserted in justification of a strike.

Wage-earners, like every other class in the State, are beset by difficulties from within as well as without, and must take efficient means to protect their interests against the rashness, cruelty, and blindness of small numbers of their own members. And one of the principal methods of thus protecting themselves will be by public discussions, addresses and publications of the views of benevolent, philosophical men, representatives of employers as well as of wage-earners. Both sides of a question must be considered, in order to its right understanding.

The losses suffered by wage-earners through strikes count into the millions every year. They may be easily computed. To take the case of ten thousand workmen, earning one dollar a day for 313 days in the year, their pay amounts to $3,130,000 in one year; and if their support comes to eighty cents a day, which they have to take out of their own savings, or the contributions of their brethren, it makes $2,504,000, or a total of $5,634,000, which they and their abettors lose by a strike of one year. And, as the loss of wages to individuals and families must often continue far beyond the apparent termination of a strike, that sum really ought to be increased; and if the wages are more than $1 a day, the loss must be correspondingly increased; and the only offset to this loss, is the increase of wages occasionally secured by a strike, which increase is in the aggregate insignificant and ephemeral. The loss which such a strike may throw upon their employers must embrace not only loss of profits, but damages for non-fulfillment of contracts, the deterioration of unused property, the accumulation of interest, expenses for insurance and repairs, the extra expense of getting new contracts when the strike is over, besides an indefinite mass of incidentals. Supposing this sum to aggregate twice the other, we have, with the other, a loss of about $17,000,000 as the result of such a strike! Arson could do no worse.

The greatest sin of which employers have been guilty seems to be their standing between their employes and the Sabbath; and the other ills of which employes complain flow from this. For if the conduct of the employers is not regulated upon moral principles, it will be open to criticism from all points; and if they set their employes the example of breaking the law of God, how can they expect their employes to keep their laws?

I never heard of any large strike against Sunday work. But the over-anxiety of the employe to make immediate pecuniary profit has generally led him to be willing to deny the law of God commanding rest upon that day, and to work on that day, and thus to exhibit his own avarice and covetousness in such a light as to make many employers feel that the employes were not entitled to honorable consideration.

And, on the other hand, the over-anxiety of employes for immediate pecuniary profit has led them to require work upon the Sabbath, and has resulted in exhibiting their own avarice and covetousness in such a light as to cause the employes to despise them as contemptible specimens of humanity. And thus the two-edged sword is cutting right and left, doing mischief to the vital interests of both classes.

If employes would strike for absolute rest from work for the twenty-four hours of the Sabbath, they would be able to carry their point, and secure a moral power in the State which would enable them to carry their every other point which was just and fair.

It would also result in commanding the respect of the employers, and in cooling the fevered minds and demands of both parties, so that they would take a more comprehensive and correct view of life, to their own encouragement and welfare.

As it stands now, employes are doing seven days' work for six days' pay; and employers are getting six days' return for seven days' work.

As a financial proposition, supposing it possible (which it is not) for wage-earners to make a uniform rate of wages seven days in the week, by discontinuing working upon the Sabbath, they might nominally lose about fourteen per cent. of their income, but it is probable that in the long run they would really increase it fifty per cent. The same is true as to employers.

It is generally understood that the railroads of the country find Sabbath work far from remunerative, and would stop it if they could see some way of doing it without virtually destroying their whole system; and it is in the power of their employes to show them that way, by inducing common action on the subject.

A reformation of this kind emanating from the wage-earner, would elevate him to a position of use and honor far in advance of that which he has ever hitherto attained.

Whatever may be the excuse plead by employers who compel their employes to work upon the Sabbath, the real fact remains, that, as a body, they stand between their employes and the house of God, and compel them to "forsake assembling themselves together" for the public worship of Almighty God—an evil which is the greatest that can befall the wage-earner, for it sinks him in ignorance, leads him to be sordid and morbid, and deprives him of the opportunity of rest, refreshment, and spiritual culture; and, in fact, says to him that he has no soul, and is no better than brute beasts which perish.

Against such an evil, the wage-earners of the country ought to strike; and in such a strike they would have the moral sympathy and support of the country, and certain victory.—*Letter by Elliott F. Shepard.*

"THE OFT-ASKED QUESTION."

Bro. Wm. McDonald, of the *Christian Witness*, has been supposed to have something personal to do with the secret society question; but in a late paper he give a very judicious answer to an inquirer as to the consistency of secrecy and a holy life—albeit, we should have made it stronger—as follows:

"We can only give our opinion, which is, that no man can mix up with these worldly associations to his soul's profit. Whether belonging to these associations be sinful or not, one thing we have been careful to observe, that those who give themselves to these things are never very much interested in the subject of holiness. We have known a few good men, professors of holiness, and giving evidence of its possession, who have been members of some of these associations, but they were seldom or never in a lodge. If they had been, we should have expected soon to hear from them—

> "'See how we grovel here below,
> Fond of these earthly ties.'

We think it wise, safe, and pre-eminently religious, for Christians, whether professors of holiness or not, to keep away from all such worldly associations."—*Christian Harvester.*

PRESS COMMENT.

According to the daily papers, Mr. Powderly has issued another secret circular to the Knights, warning them that efforts are being made by enemies of the order to injure it by securing the election of politicians to its General Assembly. He urges them to put none but true Knights on guard. These secret circulars, in some manner, are becoming remarkably open.—*Daily News.*

The labor riots and socialistic anarchical outbreaks in this, and foreign lands, should lead to a careful study of secretism, in relation to social peace and the stability of government, and should awaken us to the falsity and danger of attempting to control society and order government without reference to the principles and authority of God's word.—*Orleans Advocate.*

Secrecy throws a strange spell over men. They become abject cowards before it. There are hundreds of men in the land that don't like the secret empire, yet money can scarcely hire them to say so. Men will speak their mind upon all other subjects, but close their lips tightly when facing the lodge. Why is it thus? Why do men fear it?—*College Springs Crank.*

There is no need of secret organizations in this country for any purpose. The Knights of Labor are of this class, and bodies of sub-Knights, together with many other guilds, societies, etc., devoted to many interests, but there is no reason for any of them. What is done should be done openly, without disguise and without a covert willingness to use dishonest advantages of which secrecy is always a suggestion.—*United Presbyterian.*

Our country has been compelled to take unusually large doses of lodge medicine during the past few months. The Knights of Labor have endeavored to popularize the two leading Masonic principles of secrecy and selfishness. Numbering about 300,000, and having but little interest in accumulated property, they proposed to control by the magic power of secrecy and the boycott the property of the country and the 17,000,000 of wage-earners outside the lodge. As might be expected, they have miserably failed. The general application of lodge principles under the bungling management of these swift-made Knights has roused the indignation of church and state, pulpit, press and bench.—*Christian Witness.*

It is "putting your trust in an arm of flesh" which God's Word forbids, to join a secret society in hope of being benefited in the business of life. It is a lack of faith in God's providence and protection. We are to use means to secure protection from the many financial evils of life, but we have no scriptural warrant and not a single Bible command to affiliate for protection with any secret society, order or brotherhood, especially any out of which the Christian's Saviour is excluded by its rites and never named in its prayers and other religious services so-called. Christ's name is wilfully and designedly omitted from every Masonic prayer, and it is contrary to the genius and spirit of that proud, self-righteous and anti-Christian society to offer a single petition to God the Father, in the name of Christ as the only Saviour.—*Sandy Lake News.*

The organization of the Law and Order League is a natural result of the recent labor riots. The main idea of this new organization is the formation of a body of men pledged to the support of law and order and made responsive to the calls where rioters threaten to overpower the police. The principle object, it is declared, is to prevent labor disturbances and to discountenance strikes and boycotts. The purpose of the league is a good one. The mistake is in making it a secret organization. There is no necessity for those who favor law and order doing anything in secret. Men who belong to the order have little call for disavowing their connection with it, and the machinery of organization and discipline ought to be as open as that of a militia company. Strikes and boycotts have been carried to such an extreme that a reaction was inevitable. The most potent resistance, however, to riots and strikes will be found in the formation or a sturdy public sentiment hostile to all disorder and outlawry.—*Inter Ocean.*

The Milwaukee boycotters have received a strong dose of sound law from Judge Sloan, of that city. Robert Schilling, the State organizer of the Knights of Labor, is on trial there for conspiracy and for making threats in connection with boycotts. In refusing a motion to quash the indictment, Judge Sloan held that a firm's income from its business was as much property as machinery or buildings, and that to prevent people from patronizing the firm was an injury to its property. He declared both boycotting and attempting to dictate as to who should be employed or discharged, to be offenees under the statutes. "Laborers or capitalists," said he, "may organize for their own protection, but have no right to take the aggressive. In our social and industrial life and in our government, the Socialist, the Anarchist, and the Boycott have no place." This homely truth is forcing its way rapidly into the minds of many people, but we regret that the procession of boycotters towards the penitentiary is not accompanied with an equally long procession of professional "friends of labor," who are the worst culprits and deserving of the harshest punishment.—*New York Evening Post.*

A government revenue cutter, by order, it is said, of the Treasury Department, carries a company of priests of the Roman church down the Bay to meet the *Servia* to receive the messengers of the pope who came bearing a cardinal's hat to the Archbishop of Baltimore. No such honor is extended by the government to the distinguished Christian men who come to usas delegates from any of the Reformed churches of Europe. The Christians of this country do not desire it or ask for it. They seek no such recognition. It is reserved for the alien church, ruled at Rome, to seek such political distinction. It is unwise to seekor accept it, for it is offensive to the great majority of the people of the country. It is unwise for the administration to grant it, for everybody will say what everybody believes to be true, namely, that this special recognition of the Papacy is for the sake of holding the votes of Irishmen. Irishmen are unwise in accepting such a special recognition, because it is offensive to the great body of Americans when an alien church and a class of foreign born citizens are selected for special and uncommon attention—*Christian Intelligencer.*

THE SECRET EMPIRE.

A NEW LODGE.

AN ANTAGONIST FOR THE TRADE UNIONS AND KNIGHTS OF LABOR.

[From the Inter Ocean, July 2.]

A reporter visited the headquarters of the Legion of Honor, and also talked with the Knights of Labor and others, yesterday afternoon, to learn whether there was any foundation in fact for the accounts telegraphed to Chicago during the day that a secret organization, known as the Law and Order League, or National Minute Men, had been discovered to be in existence, and that there was a large lodge in Chicago. The William A. Pinkerton and other detective agencies were also inquired of The Knights of Labor talked with said, that inasmuch as the fact of the organization had become public there was no use now in denying it, but that of any of the inside workings they could not tell. Members of the Legion of Honor said that the secret work of organizing the League began first at East St. Louis, Ill., and was then taken up in Sedalia, Mo., at St. Louis, Hannibal, De Soto, Carondelet, Clarksville, and Crystal City, and at Belleville, Ill.; Chicago; Jackson, Mich; Evansville, Ind; Milwaukee, St. Paul, Minneapolis, Rochester, N Y., and Baltimore. It was also stated that the order is now extending to Kansas, Iowa and other States. The great object of the League is announced to be "to prevent labor disturbances, and discountenance strikes and boycotting." Particular condemnation is passed by the League on boycotting, and committees are appointed to investigate all boycotts, and when the employer is found to have been unjust to let them alone, but where the employer has given no cause for such returns measures then go to his assistance. The Rev. Mr. Edmonston, of Sedalia, has been employed to agitate and organize all over the country, and has already organized branches in various railroad, manufacturing, and mining towns in the West and Southwest, the design being "to establish an organization from one end of the country to the other in support of law and order, which can be quickly massed if necessary, at any one point." For instance, in case of trouble in St. Louis, with which the League there could not cope, the preparations now being made are for the purpose of enabling the local officials there to call on Chicago and other places for reinforcements, the members being bound to respond to such call at a moment's notice. As a means of getting the force out on a few moment's notice, the address of all members, business and residence, are taken.

Superintendent Robertson, of the William Pinkerton Detective Agency, in answer to questions by the reporter, said: "It is true that there has been and is, agitation for such an order. It is called the Law and Order party. After the failure of Powderly to make his point with Gould in the strikes on the Gould Southwest system, there were a great many members of the Knights of Labor who were dissatisfied, and they withdrew from the Knights. These men, with members of the Legion of Honor, various laboring men who had not before belonged to any society, numerous railroad engineers and others now form the Law and Order party. I don't know whether politics enter into the organization or not, except in so far as labor is directly concerned. It originated at Sedalia, Mo., and the Rev. Edmonston is very anxious to extend it, but I don't believe they have succeeded in gaining a very strong foothold in Chicago."

THE CONSERVATOR'S LEAGUE.

A new secret society with the above title has been organized in this city by a few persons who believe the time has come to take action to prevent the paralysis of business by labor strikes. Chicago Council, No. 1, Conservator's League of America, was organized at the Sherman house last Wednesday, with the following named ten gentlemen as incorporators: Mark Bangs, attorney, formerly U. S. attorney and a Freemason; Liston H. Montgomery, physician; William E. Frost, manufacturer; W. H. Van Ornum, attorney; John Barton Payne, attorney; C. S. Jones, telegrapher; William C. Warner, manfacturer; R. W. Cox, manufacturer; Harrison J. Baker, merchant, and C. B. Hamlin, electrician. The league has issued the following announcement:

The legitimate business of our country is the source of our individual and national prosperity. No person or class is beyond the reach and grasp of its benefits. To inaugurate and carry on this business, men of brain and nerve are absolutely indispensable—men who make and accumulate capital. The very existence of this business involves the necessity of employer and employed. One is as essential as the other. The relation is, and must be, reciprocal. Whatever injures the one injures the other. It is, therefore, equally for the benefit of all that our business interests be jealously and vigilantly guarded against injury.

The recent so called labor troubles, that have been so disastrous, and which threaten still further paralysis to our business, we believe have arisen from a vital misapprehension of the true relation sustained by all classes to the business interests of the country, and have greatly aggravated, rather than relieved, the evils complained of.

To counteract these injurious results, and to protect these all-important business interests, and thus promote the highest good of the country, the "Conservators' League of America" has been organized under a charter of incorporation from the State of Illinois, the purpose of which is to unite in one organization all men who believe in the supremacy of the law, and are willing to join in putting in motion a great moral force to uphold the law and conserve alike the rights of the employer and the employed; to protect business from disorders and from all unlawful interference, and to promote a better understanding of the true relation of the employer and the employe, maintaining the rights of each and adjusting their differences.

To make this league effective it is indispensable that it shall embrace in its membership, so far as possible, all men who sincerely believe in the supremacy of the law and hope for the continued prosperity of business; and to this end we invite your cordial co operation. We ask persons favorable to our aims and purposes to take steps for the formation of councils and communicate with W. H. Van Ornum, secretary, No. 150 Washington street, Chicago, who will furnish any information desired, and suitable blanks.

MORRIS SELZ,
N. S. BOUTON,
WILLIAM E FROST,
CHARLES H MORSE,
J. M. W JONES,
J IRVING PEARCE,
MARK BANGS,
} *Advisory Board.*

It is proposed to form branch councils all over the country and to create a supreme body that will govern the subordinate organizations. At the meeting Wednesday only about a dozen members were present Judge Mark Bangs called the gathering to order and Mr. William E. Frost was placed in the chair. A draft of a constitution having been made, the same was read, and with slight amendments, adopted. It provides that the council shall consist of not less than 10 persons; shall meet once a month, in regular session, and special meetings may be called whenever deemed necessary. Members shall be men of good moral character, 20 years of age or older, who do not belong to any trades union or other organization, the principles of which are antagonistic to those of the league. The fees and dues demanded are simply for the expenses of the league. The constitution was signed by the gentlemen named above. Captain Harrison J. Baker was elected Chief Conservator; Wm E. Frost, Treasurer, and Dr. Liston H. Montgomery, Secretary. The council will meet again Thursday night July 8th, at the Sherman House. The order is a secret one, and will disclose nothing further than its announcement makes public.

THE RATIO OF LODGE TO LABOR.

The New York *Tribune* presents the following table, showing the number of union workers in each of several branches of industry at the present time, compared with the number stated by the census of 1880 to have been so engaged six years ago:

	Census 1880.	*Members reported*
Miners, two unions	234,000	130,000
Iron and steel machinery, five unions	215,000	74,500
Printers and stereotypers, three unions	72,700	29,000
Carpenters and joiners, two unions	373,000	26,500
Cigarmakers	56,000	21,000
Bakers	41,300	16,000
Masons and bricklayers	102,000	16,000
Cabinetmakers	50,000	10,000
Tailors	132,700	10,000
Telegraph employes	22,000	10,000
Boot and shoemakers, two unions	194 000	8,000
Pianomakers	5,400	8,000
Glassworkers, three unions	18 000	7,500
Stonecutters	32,800	6,000
Nailmakers (part with iron and steel workers)	5,800	5,000
Hatmakers, two unions	16,800	2,000
Cotton-operatives	170,000	2,000
Total	1,741,500	381,500

Applying for the intervening six years the population rate of increase we should have a little over two million workers at the present time in all of these branches. Hence the trades unions claim 187 out of every 1,000 of workers employed, or very nearly three in sixteen. It may be interesting to compare these figures with *Bradstreet's* estimates that 198,450 persons struck for a less number of hours to the day's work, and that 137,050 were successful. That is, 6¾ per cent, or close upon one in sixteen, of all the workers are now employed on shorter time than before the strike. If the average gain were three hours out of the sixty, or 1 in 20, the productiveness of labor has been diminished one part in 320 as a result of the struggle. It is fair to presume that before the close of the summer this will have been reduced to not more than one part in 500, as there has already been a falling off to the exteut of one-third. The original number of successful strikers was estimated to be about 200,000, while only 137,000 are quoted above as having retained up to date the advantage which the labor movemeut forced the employers to concede to the workers.

ODD-FELLOWSHIP CLAIMED BY INFIDELS.

An unbeliever writing to the atheist newswaper, the *Investigator*, earnestly vindicates Odd-Fdllowship from the charge of being, in any sense, a Christian institution. How Christian men can incorporate with an order of which such a claim can be truthfully made, is a constant problem to many minds. The writer insists that, in this order, "Christianity stauds on the same plane with Judaism, Mohammedanism, Buddhism, Hindooism, or any other 'ism' you can name. No belief is required in a candidate, save a belief in a Supreme Ruler of the universe. He is never questioned as to immortality, salvation, that triuity, the Bible, the Koran, or any other 'word of God.' He may be an infidel, but not an atheist, and its doors being closed to atheism is its nearest approach to Christianity. In the funeral service not a word of the resurrection, of salvation, of Christ Jesus, or Jesus Christ, can be found. At the opening of the sessions of the grand lodge of Massachusetts, 'the grand chaplain shall address the Supreme Ruler of the universe in prayer.' If the grand chaplain should happen to be a Christian, and especially if a Christian minister, he will probably ask something 'for Christ's sake,' but no fundamental law of the order ever requires it. Prayers are from an individual view-point, and a Mussulman would as consistently pray to the prophet as the Christian would to Christ, nor would he hurt anybody thereby."—*Christian Instructor.*

SCHOOLS AND COLLEGES.

The graduating classes of Yale and Harvard Universities numbered respectively 326 and 223.

Professor Timothy Dwight was last week inaugurated as president of Yale college, to succeed Dr. Porter.

Rev. F. L. Hayes, of the First Free Baptist church, Boston, has been unanimously elected to be President of Hillsdale College, Michigan.

Pres. E. B. Fairchild has resigned his position so long and successfully held with Berea College, Kentucky. He will remain until his successor is appointed.

The income of Yale during the last college year was $187,540, with expenses aggregating $167,235. The total bequests to all the departments exceed $1,600,000.

Union College, Wednesday, conferred the degree of A. M. on Daniel S. Lamont, the President's private secretary; and of LL. D. on John I. Bennett, of Chicago. Mr. Bennett is a prominent lawyer of this city, and an Anti-mason.

The Board of Regents of the Wisconsin State University Wednesday evening elected Professor Thomas C. Chamberlain, of Beloit, president of the institution, in place of John Bascom, resigned. Prof. Bascom lately wrote condemning all secret societies.

The Hon. Levi Parsons Morton, our late Minister to France, offers, if an equal amount is raised, to give $10,000 toward the endowment of a professorship of modern languages in Middlebury College, in memory of his father and his uncle, the lamented missionary to Palestine, whose name he bears.

Gates College at Neligh, Nebraska, has just entered its first Freshman class from the preparatory school. The trustees have decided to build a Ladies Hall to meet the present, pressing emergencies of the institution. The fourth year of this young but promising frontier institution closed June 18th.

The Indians on the Yankton reservation, in Dakota, celebrated Arbor Day by planting 1,000 trees on the campus of the Government Industrial School, and the boys at St. Paul's Mission School planted a fruit orchard.

In Equador, with a Roman Catholic church for every 150 inhabitants, with ten per cent of the popu

lation priests, monks, or nuns, with 272 days in the year feast or *fete* days, with a quarter of the wealth of the state in the hands of the church, and with the priests controlling all branches of the government, seventy-five per cent of the people can neither read nor write!

The Board of Trustees of Muskingum College, at their meeting last week, elected Professor Ed. F. Reid, of Monmouth, to the presidency of Muskingum. They also gave the degree of LL. D. to Dr. James Harper, of Xenia, and D. D. to Rev. F. M. Spencer, the retiring president.

The Reformed Presbyterian Synod, at its late meeting in Rochester, N. Y., raised at a special meeting $11,000 for Geneva College, at Beaver Falls, Pa., completing an endowment fund of $100,000. Rev. J. C. McFeeters, of Parnassus, was recently chosen president of the board of trustees, in the place of Prof. J. R. W. Sloane, deceased. The catalogue shows one hundred and forty students in attendance the past year.

The affairs of Augustana College at Rock Island, Ill., were considered in the Augustana Synod meeting at Minneapolis. The building committee reported that the receipts had been $36,035 for the past year, including a gift of $25,000 from the Hon. P. L. Cable. The conferences contributed as follows: Illinois, $2,867; Minnesota, $1,459, Iowa, $300; Kansas, $47. The expenditures were $34,718, $31,986 having been put into the new building.

The total attendance, in all departments, at Wheaton College, during the past year, has been 214. While this number is somewhat less than last year, the number of students in the college proper is increased. The endowment fund was increased during the year, and other donations came in enabling the trustees to close the year with no debts remaining on the institution after paying in full all demands for salaries and other expenses. The institution maintains its high standard of reform, and its graduates are a living evidence of the thorough character of their instruction.

Geneva College, over which Dr. H. H. George presides, assisted by an able faculty, has closed a prosperous year. The endowment fund is raised to $100,000, a proof that the Reformed Presbyterian churches have confidence in the institution and aim to endow it with the best facilities for education. Among the former presidents of the college are named the late beloved Prof. Sloane; Rev. J. C. K. Milligan, editor of *Our Banner*, New York; and Rev. N. R. Johnston of Oakland, Cal. In all departments last year there were 154 students, 69 being in the classes of the college course.

This is the season of college commencements, and secular papers are commenting upon the fact that in those educational institutions, open to both sexes, the honors of the graduating classes have been so largely taken by the girls. Several of them are shrewdly searching for the cause of this in the tobacco using, liquor-drinking habits of college boys. The Cleveland *Leader and Herald* says: "As co-education becomes more general, there will surely be more studying and less dissipation on the part of college boys, and if the change does damage the liquor and tobacco sellers in the neighborhood of educational institutions, it will greatly benefit the young men. Some of them will be ashamed to let the physically weaker girls eclipse them, and will consequently be spurred on to greater exertions; while another and larger element will work harder simply because their parents and teachers will not tolerate failure in them where girls succeed."

FREE LABOR VS. UNIONS.—The strike of railroad workers at Chicago has been renewed under circumstances which entitle it to especial attention. In many respects this contest resembles the ill-timed and ill-fated struggle upon which the workers of the Third Avenue Street Railway entered weeks ago under most misguiding leadership. Their demand was for the discharge of a small number of free workers who were not willing to join an organization. The only demand of the striking switch-tenders of the Lake Shore Railway Company is for the discharge of six switch-tenders, who decline to belong to the union. These men have been for many years faithful servants of the company. It is by no one alleged that they are dishonest, or incompetent, or in any way unworthy. Their sole offence is that they prefer to be free, and do not wish to surrender any part of their freedom by joining a trades union. The demand for their discharge is, therefore, a declaration of war against all free laborers. It is an attempt by an insignificant minority of workers, who have pleased to organize themselves in this country, to proscribe and ostracize the great majority of workers who have not chosen to organize themselves.—*New York Tribune, June 25.*

CORRESPONDENCE.

POLITICS IN WISCONSIN.

BARABOO, Wis., June 6.

The position in Wisconsin is hopeless for political organization, and an election would belittle us, and magnify our weakness; for there are men who wish us well, who would not fail to vote the Prohibition ticket just at this juncture, for that movement is hoping for success, and is a movement worthy of it; and it has the public attention to such an extent that our little distraction would only be amusing in this State.

There might be a few dozens of votes cast in this State, but it would not be possible to do much more than that, in the face of the interest which is so deeply felt in prohibition. The women are largely interested in that direction, and would not willingly be diverted into any other. I was never very sanguine of the political movement, and am less so now.

Let me tell you how it looks to me. I fully believe that secretism is one of the active elements which will lead in the great apostasy foretold of the latter days, and, while it must needs be that offences come, yet woe to him by whom they come. Secretism is one of the unclean spirits, like frogs, which go out to deceive the nations. Secretism is really broken loose from Masonry. The old harlot is not able to control her own children. The Knights of Labor have run away with her, and with the whole country. Secretism is coming to the front everywhere.

Our principles are absolutely sound, and for our own soul's sakes we must stand by them, yet need not for a moment hope for worldly success. We must wait for our reward until Christ shall come and set up his kingdom which shall rule over the whole earth.

Our work is principally with Christians, but yet we do not make progress with them, much less with the world. The G. A. R. chose Sunday for Decoration Day in Baraboo, and most of the pastors went right in and took part in the exercises, praying lustily for God to be on hand and help them through with their noise and fuss; and the god they serve *was* on hand for the occasion. What is the use of talking to them about the evils of secretism? They really expect that God will bless the breaking of his own commandments, at the dictation of secret societies.

J. W. WOOD.

A WONDERFUL LETTER.

AN EX-ENGINEER DRIVING A TRAIN UP THE STRAIGHT AND NARROW WAY.

SHELDON, Vernon Co., Mo.

I saw an article in *Cynosure* of May 20th, entitled "Freemasonry and Holiness." I am sorry to hear that such men as William McDonald are Freemasons. Such holiness is not the Bible kind. Masons who get holiness in this part of Missouri drop the lodge at once. Bro. R. H. G. Keeran, the president of the Vernon Co. Holiness Association, is a seceded Mason. He was a Methodist preacher, but the church annoyed him until he withdrew from the church and conference. His presiding elder, Charles Briggs, is chaplain of the Grand Lodge of Missouri, so you see what he had to go through.

I have been a locomotive engineer for some time; got converted and sanctified; have gone to preaching the Gospel. I belonged to B. L. E. and B. L. F., or Brotherhood of Engineers and Firemen, but have come out of them. They meet on Sunday usually. My wife and myself have charge of the Vernon County Holiness tent. We both preach. She is the severest woman against Masonry I ever saw. This county is full of whisky dens and Masons. They seem to think they have the only title to the country, but we intend, by the grace of God, to give them some fatal stabs. We are preaching holiness to the people, and are going to pull down the walls of sin in and out of the professed churches, for they certainly have become the "hold of every unclean bird."

We are out for God on the independent line. Our salary is stripes and abuse. We are vilified and lied upon by the immaculate brotherhoods of Masons, Odd-fellows, and in fact the whole concern. Of all things, I detest the jack-Mason. I tell you, brother, that the Methodist church is in the arms of Masonry, which means the devil. I would just as soon take the Lord's Supper from the hands of Satan as from a Masonic preacher.

If you have any of the Lord's money in tracts—I mean Anti-masonic tracts—send them to me. I don't care how old they are; they will be new in this country. I would like to put some money in such literature. I will try and get some money for your paper. Send me some samples, as I will preach on Sunday next on Masonic Salvation and Bible Salvation.

W. W. ALLIS.

SWING'S THOUGHTS OF GOD.

The allusion to Dr. Swing and warnings against popular errors in the Baccalaureate sermon, seems to be more than justified by the sermon of Dr. S., as reported on 28th June, in *Inter Ocean*. The topic was "*Thoughts on God.*" A Christian would naturally expect to find the special feature of the Divine Being to be held up as the "God in Christ reconciling the world to himself, not imputing to men their trespasses," 1 Cor., 5, 19. But bright-robed ambassador Swing has not this message. He only refers to the "day made *exceptional* by the presence of such a tremendous inspiration as that found in the Nazarene." And the professor admits, "He must have made heaven seem near and the Father close by his children, *but away from such an abnormal island in history*, the present idea of God will sustain as deep a religious life as any lived in the ages gone before. Modern faith reposes upon a God greater than any former conception of the *Creator*."

How modern faith can repose upon a God "greater than any former conception of the Creator," (architect, perhaps), by making "exceptional" the Nazarene and placing him on an island as the great "Exceptional" Napoleon was by his foes, is a problem which no Christian can solve. Can Ingersoll do so? Is it sand, or the rock, on which Swing is building?

A SUBSCRIBER.

CONVENTION AND CONFERENCE.

WILLIMANTIC, Conn., June 30th, 1886.

The proposition of a national meeting in Tennessee the coming winter I think is a good one. Let us pray and labor that it may be a successful meeting, attracting the attention of all classes throughout the entire country. To this end there should be an agent in every State, especially of the South. But where are the men to take such a position and even if there were means in hand to meet the expense.

I notice the Congress of Christians is to be convened in the coming autumn at Chicago. It seems to me that special endeavors should be put forth to make it a large and representative body of the sound, intellectual, Christian men of the country. We should not fail to secure the attendance of Joseph Cook, even if necessary to vary the time of the meeting a little. To this end would it not be well to interview him and a few other prominent men in the East in regard to the time of holding this meeting; at the same time get them to commit themselves to the cause with a promise, D. V., of being present.

A successful National Congress of Christians may yield fruit in the way of persons who will give themselves to the special work of anti-secrecy. It seems desirable that the attendance of as many college presidents as possible should be secured. I was hoping the Congress would light as far East as Cleveland, but as Chicago is settled upon I hope no stone will be left unturned to make it a success, a grand success.

New England ought to furnish and sustain a first-class man in the field. In fact Connecticut ought to furnish a man and sustain him well, but she is settled on her lees; or perhaps I should say largely into the lodge. I notice that secret society men make much effort to throw all the blame of Western riots on the socialists or anarchists, thus leading the people to forget or not to see that the tendency of all secret societies is to educate the people down to socialism or anarchy. This fact makes it necessary that the true light should be kept shining. O that the whole Christian church might receive such a baptism from on high as to truly reflect the light of God on the iniquities of this age!

Yours for the right, J. A. CONANT.

ANOTHER WORD OF CHEER.

DEAR CYNOSURE:— I have read, with much interest and satisfaction, the action of the N. C. A. meeting relating to the calling of, and arranging for the *Congress of Christians*, to be held in your city next autumn. I need not say that I am in hearty sympathy with the movement, for I have been praying for it ever since its conception; I wish now to express my gratitude to the Great Head of the church for your action touching it. The mustering of all the forces of God's army under the banner of "Holiness unto the Lord," by declaring against

Baal worship will mark an epoch of Christian unity and spiritual power that will shake the powers of darkness from the throne of misrule in church and state. And it will give protection to thousands who know not where to flee for shelter from lodge terrorism.

I promise to do what I can to make it a success. I am heavily loaded with responsibilities in our denominational struggles against secretism. But I will pray for the *Congress of Christians*. My engagements in attending committees to save the United Brethren church from drifting under the lodge power forbade my attending your meeting. But I am joyful over your action. It comes at the most opporture moment to help us in our church struggle, and to lift the churches of America to a higher and holier life. HALLECK FLOYD.

IS IT CHARITY OR CREDIT?

Considerable discussion has been raised in regard to the charity of secret societies. Some light may be thrown upon the subject by the following article which I subjoin from the Otsego *Republican* of July 14th, 1885, published at Cooperstown, N. Y., rendering it evident that their boasted charity is but a limited credit which must be refunded by the parent lodge of the recipient and repaid by him under penalty of suspension or expulsion as for non-payment of dues. It also attests the truthfulness of expositions as they are apparently being employed in victimizing the lodges:

THE WAY OF THE TRANSGRESSOR IS HARD.—Last February a man claiming to be an Odd-fellow and belonging to Otsego Lodge of this village, presented a card to a lodge in Yonkers, with the statement that he was in want: five dollars were given him, and failing to pay, demand was made on Otsego Lodge. He gave his name as Wm. C. Johnson. Otsego Lodge responded that they bore no such man on the roll of membership, and the card was a forgery and the bearer of it an imposter and rascal. Shortly after, a lodge was worked in Brooklyn for an amount of money, by probably the same party, but bearing the name of W. H. Burns. Subsequent to that a man presented a card to a lodge in Jersey City, purporting to be from Otsego Lodge, demanding aid; he there passed under the name of Howard. July 3d, Johnson appeared in Yonkers, under the name of Howard, seeking aid from the order. A telegram was sent the officers of Otsego Lodge, asking for information; the order there was promptly informed that the pretended member was undoubtedly a fraud and should be arrested. Acting under this advice he was taken into custody, tried, found guilty, and sentenced to a fine of $30 and thirty days in jail. Justice overtook him, but his punishment was too light.

As the writer is a State Senator, it might be presumed that he is a competent judge of the enormity of the crime, but I respectfully submit that it is against public policy to protect a fraud against a fraud, and that, as a Grand Army man and an Odd-fellow, he is not a disinterested party.

PITH AND POINT.

President G. Stanley Pope, of Tougaloo University, Mississippi, in writing his thanks for the *Cynosure*, which he has read with interest for several years, adds:

"Nearly all our students become anti-secret society men and women if they remain here any length of time."

FROM THE MICHIGAN WATCHTOWER.

Please say to all weak ministers that the "Old Handmaid" gets no rest on this charge, and that God spreads a "table before me in the presence of my enemies." Congregations increase, and there will soon be a rupture in two adjoining churches on the secrecy question. We shall probably have the State meeting on this charge this fall, and expect a large attendance.—H. A. DAY, *Williamston, Mich.*

AN INVITATION TO THE N. C. A.

It has been my lot in evangelistic work to follow Rev. H. Woodsmall, and, though like Paul, weak in body and in voice, he is mighty in spirit, and his influence among the colored people here in Arkansas is unbounded. I think it would be a good plan to have a meeting by one of your agents during the Baptist State Convention in August, in Pine Bluff. We have been blessed with a revival taking in saloon men, and properly followed will be the death-blow to evil association. Rev. Geo. Robinson, pastor of Baptist church, is a good, honest, sincere man, and has withdrawn from the clan and needs more light, and will use it for the good of others. Think of us.—LEWIS JOHNSTON, *Pine Bluff, Ark.*

A HOPEFUL CONVERT.

In reading your encouraging work at the N. C. A. annual meeting, I am compelled to believe that we are gaining ground. I say we, for I am with you in this mighty reform work, which is almost universally needed. May the *Cynosure* ever keep waving the reform flag; it is doing good for the Master's kingdom. I am one convert the *Cynosure* can rightly claim. I belonged to the Masonic fraternity five years, and thought it was an honor to be called a Master Mason. But when the truth, the light, and God's wisdom began to be revealed by the *Cynosure*, I saw my condition and knew that I was worshiping Baal; and I had the courage to come out from among them, and am now separated from them. Thanks be to God that I am free from that heathenish, devilish and lying worship. May God speed the workers of this reform.—ALEXANDER OLIVER, JR., *Morgan City, La.*

A GOOD COUNTRY.

I wish to say to all the subscribers who are farmers in Illinois and adjoining States, and who are able to make small investments (or large ones) in farm land, that this part of Kansas is the most inviting that I have seen. I am not a land agent, but I solicit correspondence with *Christian farmers* who think of coming West.—P. H. BROWN, *Macksville, Stafford Co., Kansas.*

HE CANNOT SERVE TWO MASTERS.

Rev. I. O. Mallory of this place (M. E.), said in one of his sermons that it is just as impossible to get to heaven with one foot on the road to see your uncle on the Sabbath day and the other foot on the road to heaven, as it is to ride to Chicago on two railroads at one time. I ask is it not as impossible to get to heaven with one foot in the lodge and the other in the church? Can the Rev. Mr. M. be so blind as to stumble there? I frankly say I am opposed to either, and any man professing to be called of God to preach his Gospel surely ought to be. "One thing thou lackest," says Christ, "one thing thou lackest."—ANDREW LAGERQUIST, *Braceville, Ill.*

BIBLE LESSON.

STUDIES IN THE WRITINGS OF JOHN.

LESSON III, July 18, 1886.—The Death of Lazarus.—John 11: 1-16.

GOLDEN TEXT.—Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.—John 11: 11.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The delayed answer.* vs. 1–6. Among the sweetest glimpses of home life given us in the Bible, is this inside view of the home of Lazarus and his two sisters. There is nothing more touching in the whole range of the sacred narrative, than the simple trust with which they in their trouble turn at once to Jesus: "Behold he whom thou lovest is sick." They did not deem a formal request that he would exert his healing power, even necessary. Surely when he had wrought so many miracles for utter strangers, now that dear, personal friends, of whose hospitality he had so often partaken, who had given him such untiring proof of their love and reverence, were in such sore straits, he would not delay to come. But Christ *did* delay, two whole days! One of the questions most frequently asked in regard to cures by prayer, —asked alike by the skeptical and the believing—is this: "Why does not God answer by restoring the sick in all cases where such petition is made?" But there is another question more to the point: How do we know that it would be best to grant the prayer? Is it not possible that in many instances our loved ones are taken away from the evil to come, and that if we knew all from which they are saved we should rejoice in their departure? Christ here gives the reason why sickness and death was allowed to invade one Christian home, and it must be for the same reason that they are permitted to darken other homes. It was for the glory of God, that the Son of God might be glorified thereby. God's glory is one and the same thing with the good of his children. There can be no separation of interests. Because he liveth we shall live also. Because we suffer with him we shall also reign with him. Every sickness, every sorrow, every pain of the believer manifests his glory. It is with that glory that we ourselves are to be glorified in the Resurrection morning. When the supreme purpose of our being is to honor God, there is a deep meaning in his promise, "He that honoreth me I will honor." That it should be so is simply cause and effect. The divine life lives in us, and what exalts the divine exalts the human with it.

2. *The shortness of life the great incentive to diligence.* vs. 7–16. The disciples, thinking from Christ's seeming indifference, that Lazarus is on the way to recovery, try to dissuade him from going to Judea, where his life had been so lately threatened. Christ reminds them that the brief day of that life was soon to end in the darkness of Calvary. He must work while the light lasted. This should be the Christian's feelings. Shall we spare ourselves in the Master's service who for our sakes never spared himself? Thomas, though called the doubter, rises here to a pitch of martyr like devotion, beautiful to see; if Christ must go, he will share peril, danger, even death, with his beloved Lord. We talk of the martyr-spirit. It is nothing less nor more than the spirit of consecration. If we are willing to live for Christ, willing to spend and be spent in his service, we shall, if need arise, be willing to die for him.

LIGHT FROM THE WORD.

Where is death spoken of as a sleep? Deut. 31: 16; Dan. 12: 2; Matt. 9: 24; Acts 7: 60; 1 Cor. 15: 18, 51. Is it probable that Christ wrought some miracles on others, while he delayed to go to Lazarus? ch. 10: 40, 41.

From the U. P. Bible Teacher.

"It was that Mary which anointed the Lord with ointment," etc., (v. 2). How had Mary made herself famous? By doing "what she could." You recall the incident. Jesus sat at the feast in Simon's house in Bethany. It was just before the crucifixion—only a few days. Jesus was then on his way to Calvary. While he reclined at table Mary came behind him, and breaking a box of precious and costly ointment, poured it over the body of her dear Lord. It was the only costly thing Jesus had ever received from mortal hands. He got other things from men and women. Some gave him their sorrows, and some their diseases, and some their tears. But this dear sister, with a heart running over with love and gratitude, broke the little box that held a fortune and poured its contents on her Master. They who make sacrifices for Christ are not forgotten—be sure of that.

"Now Jesus loved Martha and her sister and Lazarus" (v. 5). Happy family. I had rather belong to a family of which that could be said, than to a family of royalty. May we not have the same precious and peculiar distinction? Has not Jesus got the same affection? Does he not seek out among those of his acquaintance on earth still some congenial homes into which he delights to come? I think the evidence of such attachment to Jesus as this family had, will be manifested, especially in this selfish age, in the delight of his people in entertaining his saints. I don't believe there are many such homes as that, or General Assemblies and Synods, etc., would not be trying the experiment of stopping at hotels and paying their way. Jesus loved the hospitable, and those who truly love Jesus will love to be what he loved. At this selfish, artificial age, heaven deliver us from its blighting, chilling influence.

"Jesus answered, Are there not twelve hours in the day? If any man walk in the day ... But if any man walk in the night," etc., (vs. 9, 10). There is no other way for it but this. Jesus waited for the direction of his Father. What if the Jews had sought to kill him? What, indeed, if they should succeed in their murderous design, as they inevitably would and did? Still the only safe path was the path of duty, though it led to death. That is right. Let us submit completely to the will of God. Let us be directed by him alone, then we are always perfectly safe. It takes faith to accept of such doctrine, but faith will do it. And then this is not only the only safe, but the only happy, way for the Christian. Oh! to feel assured that you are doing what God has directed you to do. Calmness, courage, joy, all spring naturally from such a faith.

"Then said his disciples, Lord, if he sleep he shall do well" (v. 12) "Blessings on the man who invented sleep." "God gives to his beloved sleep." "If he sleep he shall do well." That is one of the lessons that experience has taught. When the patient, who has been tossing for days or weeks on a sleepless pillow, drops off into a sound, peaceful slumber, then we know the turn has come for the better. But the disciples misunderstood the Lord, and what a precious truth Jesus emphasized by that misunderstanding. Nobody can read this incident now without thinking of death as a less dreaded and dreadful foe—sleep.

Remember, sorrowing heart, your loved one is not death—but sleeping; and if he sleep in Jesus, he shall do well—exceedingly well.

"And I am glad for your sakes that I was not there, to the intent ye may believe" (v. 15). Does Jesus mean, "If I had been there, the heart-aches, the tears, the distress of those sisters, would have so moved my compassion that the sick would have been restored before death came to that home?" It looks that way. What a tender, compassionate friend, Jesus! But Jesus had remained away for a purpose. The suffering in that Bethany home was permitted for good and sufficient reasons. The outcome would be a glorious exhibition, both of love and power, for had not Lazarus died, it might never have been written—"Jesus wept." Oh, sisters, Martha and Mary, you suffered, but what a boon your suffering secured for countless millions. That shortest verse in the Bible has dried more tears, soothed more sorrows, comforted more aching hearts, than all the worlds of comfort that men have ever spoken. Jesus, we thank thee, that thou didst restrain thy miracle-working power and let thine own heart bleed for these four days, as it no doubt did, in compassion for thy dear friends, "for our sakes," that we might not only believe, but also might have this precious sentence, "Jesus wept." And, dear friends, shall we not learn to suffer more patiently, knowing that when the Lord does not respond to our first appeal there is good reason for his delay. His delay, though it cost these sisters untold agony, was "for our sakes"—shall we not humbly submit and patiently, aye, gladly suffer, if thereby others are blessed?

"Let us also go that we may die with him" (v. 16). He didn't understand it; Jesus had to die alone. His death was to be as the death of all. They were to live for him; once in a while the Lord calls some one to die for him, but generally our part in the Lord's work is to be accomplished by living for the Lord, which is more difficult than dying for him. We must not chide Thomas, however, as some have done—Thomas was a kind of literalist: what he saw, he saw; and what he didn't see, why he didn't see, that was all. His want of belief in the resurrected Christ is an example; but he saw danger ahead down in Judea, and he had the courage to face it. True enough, Jesus gathered all the wrath on his own head, so that the fury of their enemies expended itself on the cross, but Thomas could not know that. Thomas was a true and courageous friend. Let us have more copying his example and of less criticising of his spirit.

OBITUARY.

JAMES KENNEDY was one who, from the hour of his conversion to God, arrayed himself on the side of truth and righteousness, and maintained them at every hazard. He was born in Dumfries, Scotland, March 12th, 1805. Born of the Spirit when a young man, he claimed to be saved from the commission of sin, as taught by the Scriptures, in which he had been carefully instructed. This brought him into sharp collision with the authority of the church in which he had been brought up and to which he belonged. He was told that all committed sin. "But," he insisted, "I do not. I am striving with all my might to do the will of God. Does not St. John say, 'Whosoever is born of God doth not commit sin?" I am born of God and do not knowingly sin against him."

The persecutions against him were bitter and unceasing, but he held on with patience and unswerving fidelity to God.

In 1822 he removed to Canada, where, six years later he was united in marriage to Miss Helen McDougal, with whom he lived in the enjoyment of great domestic happiness until his death.

In 1842 they came to the United States and settled in Illinois, where he took his stand for God and humanity and arrayed himself against American slavery, which was then sustained by all the leading churches of the land.

In 1852 they removed with teams across the plains to California. The train was a large one and he was unanimously chosen leader. Every Saturday he went into camp, and never allowed a wagon to move till Monday morning. He held religious services every Sabbath. After a few weeks, some of the company got in haste to get through, and drove ahead on the Sabbath, striking out for themselves. Others followed their example, so that he was left alone with his own family and teams. But he persevered in his course, and got through in safety, with his cattle in good order, having lost none, and without having been once molested by the Indians. After about ten days, the first of those who had left him arrived, and others came straggling in for two weeks more. They had lost a number of their cattle and those that lived were poor.

Every one of these companies had suffered from the depredations of the Indians. God made the Sabbath for man; and he made man's beasts of burden for the Sabbath.

After he reached California, Mr. Kennedy engaged in the "packing business." In those days there were no railroads and no wagon roads to the mining camps in the mountains. Their roads were narrow trails, often up the steep sides of mountains, and through and across deep ravines; and only men, or small, sure-footed mules could pass over these mountain trails in safety. Supplies were carried to the miners by trains of mules having on them pack-saddles, on which were loaded, meat, flour, vegetables, canned goods, clothes, and every thing wanted in a mining camp. From a dozen to twenty mules constituted a train.

When Mr. Kennedy loaded up his first train at Sacramento, the merchant of whom he bought, a brother Scotchman, said, "You must load one mule with whisky."

"Not a mule of mine will ever pack any whisky," was the prompt and decided answer.

"You will fail then in business; for it is no use for you to attempt to trade with the miners unless you keep whisky."

"Then fail it is, for they will never get any whisky by means of me."

The mule that the merchant intended should carry whisky was loaded with onions. This proved a most profitable venture, for the scurvey had broken out in camp, and onions were in great demand. At the close of the season it was found that he had done better than any of the traders who carried whisky.

The feeling on the subject of slavery ran high in those days. Everywhere men met on the American continent the subject was agitated. Mr. Kennedy often had to defend, in the mining camps, the cause of human freedom. On one occasion the landlord, though he had formerly been a college professor at the North, defended slavery with marked ability. Mr. Kennedy answered his arguments so well that the listeners insisted upon a public discussion. Arrangements were speedily made, and the question of slavery was debated with warmth and skill until two o'clock in the morning. The vote of the audience was very largely in favor of freedom; and they were all unconsciously being prepared to take the right side in the great struggle which was to determine the fate of slavery in this Republic.

When the war broke out, Mr. Kennedy was toll-keeper on a turnpike owned mostly by Southerners. He sometimes had in his hands from two to three thousand dollars. Yet during all this time he never kept a revolver, or arms of any kind; and no attempt was ever made to rob him, though the mill and the store near by were robbed.

News that the conflict had actually begun reached them when one of the directors, a hot-headed Southerner, was with him.

"I would like," said this director, "to cut the heart out of the first black Republican I meet."

"You had better," said Mr. Kennedy, "begin on me. You will not find a better one."

The Southerner, ashamed of himself, changed the subject at once.

Some of his friends urged Mr. Kennedy to be more careful of what he said, as he might lose his position, the directors being generally Southerners. He replied that if he did, it would make no difference; he should stand by the right, come what would.

But he was confident they would not discharge him, for they wanted an honest man in his position, and they knew it was difficult to get one. He kept his place till the war closed, and he voluntarily resigned.

In 1879 we held some meetings in San Jose, California, and his was our pleasant home. We had known him by his writings, and by correspondence for years. We had learned that great courage and great tenderness often go together, and we saw this wonderfully exemplified in his case. This robust man, whose courage in defence of the right never faltered, was as gentle and of as delicate sensibilities as a woman. There was something sublime in the tender affection that he and his companion, still beautiful with the frost of age upon her head, who had walked together hand in hand for over half a century, manifested for each other. They anticipated the wants, each of the other, and watched over each other with the greatest solicitude.

One felt the presence of the Lord there, for they walked with God, and to worship and serve him was their delight.

He was a Christian reformer. He gave no countenance or support to the popular churches that vie with each other in compromising with the world. He came out from them and was separate, and stood forth peculiar in his devotion to the principles of the Gospel of Christ. He was a zealous laborer for prohibition, and the anti secret-society reform. When he believed a cause was right he was never deterred from openly espousing and defending it because it was unpopular. With the old patriarch he could say, "I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause which I knew not I searched out. And I brake the jaws of the wicked, and plucked the spoil out of his teeth."—Job 29: 15–17.

He was called from his home at San Jose, to his home in heaven, March 29th, 1886, in the eighty-second year of his age.

For one whose life had been spent largely upon the frontier he was a man of remarkable literary tastes. He was specially fond of reading the Scotch poets, especially Hogg, the Ettrick Shepherd. But the Bible was his great delight. No other book had for him the interest that did the Holy Scriptures, in which he was thoroughly versed. Family worship was a season of interest and profit.

"During the last two months of his life," says the *Free Methodist*, "he was compelled to remain at home, but not until disease had caused his hands to fall helpless at his side did he cease to write and send temperance and anti-secrecy papers far and near. Being too feeble to write more, or even sit up in his chair, he retired to his bed and spent the remaining hours of his life in prayer and praise to God. He had the full use of his reasoning faculties till he breathed his last."
—*Earnest Christian.*

Readers ordering goods advertising in the *CHRISTIAN CYNOSURE* will do well to mention the paper when ordering as we have reason to believe that our advertisers treat the readers well.

THE LODGE LIST.

Freemasonry, A. F. and A. M.

[Mackey gives thirty-seven different rites in Masonry. Those which are best known in this country are the Ancient York Rite of three degrees; the Modern York or American of nine degrees, to which are generally added the three degrees of Templar Masonry—which latter degrees can be taken by an R. A. Mason, omitting the 8th and 9th degrees;—the Rite of Perfection, which is the same as far as it goes (25th degree) as the Scottish Rite of 33 degrees.]

Scotch Rite, 33 degrees to Supreme Council of Sovereign Grand Inspector General.
Rite of Memphis, 96 degrees to Sovereign Sublime Magi.
Nobles of the Mystic Shrine.
Order of Eastern Star (for females).
Order of the Red Cross.

Odd-fellows, Independent Order I. O. O.F.
Rebecca Degree (for females).
Patriarchs Militant.
International Order of Odd-fellows.
Patriarchal Circle, P. C.
Knights of Pythias, K. of P.
Uniform Rank.
Hibernians, Ancient Order, A. O. H.
United Workmen, A. O. U. W.
Knights of Maccabees
Foresters' Ancient Order, A. O. F.
Fed Men, Independent Order.
Red Men, Improved Order.
Reptasophs or Seven Wise Men, O. of H.
Hmerican Legion of Honor.
Royal League.
Knights of Golden Rule.
Knights of Golden Eagle.
Druids.
Knights and Ladies of the Golden Star.
Knights of the Golden Cross and Sisters of the Mystic Temple.
Knights of Columbia.
Brotherhood of the Union.
Ancient Order of Good Fellows.
Royal Society of Good Fellows,
Old Frec Order of Chaldeans.
Order of Elks.
Independent Order of Rangers.
Knights of the Palm and Shell.
United Fellowship.
Society of Eleusis.
Native Sons of the Golden West.
United Friends of the Pacific.
Order of the Golden Gate.
Legion of the West.
Brotherhood of Friends of Humanity.

TEMPERANCE ORDERS.

Good Templars, I. O. G. T.
Sons of Temperance.
Temple of Honor. (Templars of Honor and Temperance.)
Ancient Templars, United Order.
Reehabites.
Royal Templars of Temperance.
Champions of the Red Cross.
British Templars.
United Temperance Order. (Secret password only.)
Juvenile Templars.

POLITICAL.

Grand Army of the Republic, G. A. R.
Sons of Veterans.
Loyal Legion.
Union League of America.
Independent Order of Loyal Americans.

COLLEGE FRATERNITIES.

Delta Kappa Epsilon.	Phi Beta Kappa.
Chi Delta Theta.	Chi Phi.
Kappa Alpha.	Alpha Delta Phi.
Delta Phi.	Theta Delta Chi.
Psi Upsilon.	Phi Delta Theta.
Pheta Delta Chi.	Sigma Delta Pi.
Phi Kappa Psi.	Alpha Sigma Chi.
Sigma Epsilon.	Sigma Mu.
Beta Theta Pi.	Skull and Bones.
Kappa Phi Delta.	Scroll and Key.
Sigma Theta.	Spade and Grave.
Sigma Phi.	Axe and Coffin.
Zeta Psi.	Skull and Serpent.
Owl and Wand.	

INSURANCE.

Royal Arcanum, R. A.
Iron Hall, O. I. H.
Chosen Friends. O. C. F.
Mutual Aid, I. O. M. A.
National Union, N. U.
United Order of Honor, U. O. H.
U. S. Benevolent Fraternity,
United Friends, O. U. F.
Knights and Ladies of Honor.
Knights of Atlantis.
Equitable Aid Union.
Modern Woodmen of America
Home Circle.

CATHOLIC.

Jesuits.
Knights of St. Patrick.
Catholic Order of Foresters.
Catholic Benevolent Legion.
Catholic Knights of America.

ANTI-CATHOLIC.

Loyal Orange Association.
American Protestant Association.
Order of the American Union.
Patrotic Order Sons of America.
U. P. S. (United Protestant League.)
Templars of Liberty.

HEBREW LODGES.

Independent Order Free Sons of Israel.
Independent order B'nai Berith.
Order Brith Abraham.
Kesher Shel Barzel.
Sons of Benjamin.

WORKINGMEN.

Knights of Labor.
National Minute Men.
Mollie Maguires.
United American Mechanics.
Junior do.
Patrons of Husbandry.
Workingmen's Relief Society.
Amalgamated Iron and Steel Workers.
Brotherhood of Locomotive Engineers.
Carpenters' and Builders' Association.
Moulders' Union.
Typographical Union.
Cigar Makers' Union.
Clothing Cutters' Associations.
Coopers' Union.
Briekmakers' Union.
Horse-shoers' Association.
Iron Moulders' Union.
Journeymen Tailors' Central Union.
Machinists' and Blaeksmiths' Union.
Plasterers' Benevolent and Protective Union.
(There are a score or more of the labor lodges whose names do not appear above.)

ANTI-LABOR.

Holy League of the Peers of America.

FOREIGN.

Fenian Brotherhood.
Clan-na Gael Association.
Invincibles.
Black Hand.
Carbonari.
Internationale.
Sons of Herman.
Order Sons of St. George.
Harugari, Order of
Nihilists.
Camorra of Italy.

COLORED LODGES.

Masons.
Odd-fellows.
Independent Order of Immaculates.
Sons and Daughters, People's Proteetion.
United Brothers and Sisters of Friendship.
Sons and Daughters of Unity.
Sons of Elect.
Knights of Pythias.
Knights of Crusades.
Knights of Wise Men.
Knights of Tabor.
Mosaics Templars of America.
Grand United Order of Brothers and Sisters of Friendship.
Knights and Ladies of Universal Brotherhood.
Good Templars.
Ind. Order Sons and Daughters of Jaeob.
" " " " " " Adam.
" " " " " " Zion.
" " " " " " Ham.
Benevolent Society, No. 1 and No. 2.
True Reformers, No. 1 and No. 2.
Brothers and Sisters of Love and Charity.
Sons of Jonadab.
Daughters of Liberty.
Good Brothers.
Sons and Daughters of Purity.
Gallilean Fisherman.
Daughters of the Mysterious Ten.
Household of Ruth.
Heroines of Jericho, or Eastern Star.
Daughters of Olive.
Sons and Daughters of the Tabernaclc.
Immaculate Gems.
Friendship's Nursery.
Tabernacle, Tent.
Esther's Court.
Good Samaritans.
Brothers of Union.
Daughters of Union.
United Fellows and United Sisters.

OBSOLETE ORDERS.

Vehme Gericht.
Assassins.
Rosicrucians.
Illuminati.
Ku-Klux.
White League.
Rifle Brigade.
Knights of the Golden Circle.
Knights of the White Camelia.
Know Nothings.
Sovereigns of Industry.
Advocates of Justice.

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JULY 8, 1886.

An eminent and very popular Prohibitionist for whom John B. Gough has often voted, informs us that John B. Finch said, in his presence, and that of Gov. St. John, "If the secrecy of Temperance Lodges prevents any considerable number of respectable voters from joining the Prohibitionists, I am for giving the secrecy up."

GIVING UP AMERICAN CITIZENSHIP.—The *Sovereign Grand Lodge*, I. O. O. F., at Baltimore, last September, ordered that every applicant for membership in the local lodge should sign and send in with his money the following: "I will seek my remedy for all rights, on account of said membership or connection therewith, in the tribunals of the order, without resorting for their enforcement, in any event, or for any purpose, to the civil courts." These "rights" may respect both person and property. The distance is short from this to complete renunciation of allegiance to the United States. So far as Odd-fellowship extends, this obligation makes every Odd-fellow an alien. The same Sovereign Grand Lodge, at the same meeting, resolved, "That any Odd-fellow who shall, after January 1, 1886, retain his membership in the Patriarchal Circle (which is another body of Odd-fellows), shall be expelled from the subordinate lodge." Let those United Brethren mark this, who have cried out against summary expulsion for the double connection with church and with lodge.

MOCK MASONIC BAPTISM:—*The Conservator* takes the following facts from the *Philadelphia Press*:

Sixty commanderies were represented at Scranton, Pa. Nearly 1200 Knights were in line, in the annual parade. The reception was held at Lackawanna Rink, which was beautifully decorated. "After the general reception, there was dancing for an hour or more." Then follows:—"A happy Masonic incident occured here last evening. The grand officers called at the residence of Grand Commander Joseph Alexander and administered the rite of baptism to his infant son. Deputy Grand Commander George S. Graham named the child, and baptismal ceremony was performed by the Grand Prelate of the order, Rev. Henry W. Platt."

The "frogs" of the Apocalypse evidently mean religious teachers equally at home in two elements: church and world. Such is "Rev. Henry W. Platt," administering mock baptism in a Masonic ball.

"As soon as he came nigh to the camp, he saw the calf and the dancing, and Moses' anger waxed hot." —Ex. 32: 19, also 1 Sam. 30: 16.

"FIGHTING THE DEVIL WITH FIRE."

This old proverb points out the folly of attacking an evil in its own element; men being supposed to be less expert in the use of fire than Satan. But such folly is outdone by men in Missouri and Illinois, who have started a "*Law and Order League*," and "*Conservator's League*," to protect property and persons by secrecy, oaths, passwords and grips. A Rev. Mr. Edmonston of Sedalia, Missouri, is the Aaron to the first of these calves, and N. S. Bouton, and several other business men in Chicago, some of whom are Masons and some have heretofore failed in business are responsible for the other. An account of these exploits will be found in another column.

The blank absurdity of resisting or warding off attacks on property and life by secret organizations is but too obvious:

1. It sanctions the secret society principle, which is, to substitute itself for civil government, that is treason.

2. It justifies the concealment practiced by the whole brood, from the Knights of Labor to the Masons.

3. It makes our government and laws contemptible, as splints prove a weak back.

4. As these "minute men" must be armed to do any good it will fill the land with armed guerilla bands. Drilling and parade must follow, and men taught to drill with swords will soon learn to stab with them. How long will it be, under such tuition, till nations "*shall not learn war any more?*"

A court house is a miniature government. Suppose a clan, formed in a court room, made up of part of the bench, bar, box, and crowd, to brace up justice, enforce law and defend right. Sensible men are getting weary of the bank-mill round of secrecy; the strikers are returning to reason and work; and these secret law and order leagues, led and started by a fifth-rate "*Rev.*" who wishes to organize the American people from St. Louis to Duluth and Bangor, to suppress some local disturbances which are already suppressed, is like "The Grand Army of the Republic" enlisted after the fighting is all done; so thin a pretense that the cloven hoof can be seen through it. We hope the Rev. Mr. Edmonston of Sedalia, Mo. and his new secret society will be frowned on by every decent man and woman where he comes on his secret mission, and soon find other and honester means of bread.

ABOLISH TRIAL BY JURY.

The *Chicago Tribune*, with its correspondents, has opened an earnest discussion of the whole jury system, whose abolition would include a change in the Constitution of the United States, and of every State, and every bill of rights. The *Tribune* thinks it cannot be done; and is doubtless correct. First, the patriarch or king was the state. This outgrown, the king called in the priest, and society was "King, Priest & Co." In 1215 King John's barons forced their way into the ring, and then it was "King, Priest & Baron." No "freeman could be condemned but by a jury of his peers,'" (*pares*, equals). But the soil of Europe was then worked by villeins (slaves). These had no jury trial. They were bought and sold, with or without the land. Irish landlordism is a lingering remnant of that system. But with us civil power has sunk to the bottom by the abolition of our slavery. What used to be called "mob" and "rabble," is now "ring;" and the jury, in our cities, is now the prime minister of the mob. C. L. Blanchard, who was made their attorney by the Chicago W. C. T. U., after trying a case or two, saw and said to the ladies that a Chicago jury could not be empanneled who would enforce liquor laws against State, city and United States license. He saw that the jury which was to protect the people against depraved royalty could not and would not protect right against his majesty the People.

So in these labor riots, juries will not punish Spies, Parsons & Co. Nor will the militia fight the laboring masses, to which they belong. Kossuth said, "Now bayonets think."

There is but one way for us out of this political crater, and that is, to draw out the fires of the volcano from under it; that is to say, take away the causes which corrupt juries; and these causes are

SECRET SOCIETIES.

The professional jury-men, hangers-about-courts, bummers, and incapables, all, or almost all, have more secret oaths in them than a mangy dog in July has fleas. One of these creatures, taking a juryman's oath to try a case according to law and evidence, is like a prostitute pledging her chastity and honor. The secret oath dies last. Such men never can or will be brought to find a true verdict while there is a local public sentiment to shelter and reward them for perjury.

The only remedy for this state of things is in the principles of the American platform, recognizing God, the Sabbath, and the Bible; and repealing lodge charters and prohibiting lodge oaths. Every Federal election must become a year of revivals, not got up by gim-cracks, jokes and tobacco smoke; but by truth, by American principles; by Christ, who *was* the truth, and who spake nothing in secret.

And we must begin with the church. Bishop McLaven, of the Protestant Episcopal church, we are told is a Freemason; has sworn to have his throat cut if he disobeys the sign of a brother Mason, though that sign be sent from the criminal's box. Rev. Dr. Abbott E. Kittridge, before leaving Chicago, filled up his auditorium by joining the Royal Arcanum, which words mean "The kingly secret." T. T. Gurney, while deacon of the First Congregational church, Chicago, before the advent of Dr. Goodwin, received a high Masonic degree, in a room called, in Masonic language, "The Third Heavens!" And Bishop Fallows, of the Reformed Episcopal church, went from forming a "Lodge of Intelligence," where he and Mr. Rounseville had proved to their listeners that "The mission of Masonry was to perfect and complete Christianity," to Mr. Moody's platform in his vast congregation in Farwell Hall, and pronounced the benediction on the great crowd, numbers of whom had seen and heard him in the oath-bound lodges of Chicago.

Now, "The times of this ignorance God has winked at, but now commands all men everywhere to repent." The National Christian Association has given notice of two national conferences of Christians, to meet, one in Chicago next autumn, and another in Nashville or Memphis, Tennessee, to consider *the nature of the Secret Lodge System, and what the word of God requires of Christians concerning it.*

If these two meetings are blest of God, by next June the Prohibitionists and Americans will be one party; and in these two parties there are more than the proportion of the ten righteous men, whose prayers would have saved Sodom.

Washington, who was present and knew what founded our free government, said that "*destroying the sanctity of the oath*" would destroy it. This is what has happened in Chicago. It is no use to abolish the jury system. Burning down that barn will not destroy the Masonic rats who have other secret holes to flee to. An appeal to God and the American people is all that is left us. This saved and restrored the Hebrew commonwealth not once nor twice. "GOD SAVE THE COMMONWEALTH OF THE UNITED STATES!"

A WAR SERMON OUT OF PLACE.

Ministers of the Prince of Peace ought not to forget and much less ought they to counteract their great mission, even on the Fourth of July. We are not a little surprised to see in the July 4th sermon of Rev. Alex. Patterson, of the Eighth Presbyterian church of this city, a statement that one of the great dangers of this nation is that of invasion by foreign foes; that the weakest nation in the world could capture New York or San Francisco, and hold them for a ransom; and that our army ought at once to be increased to one hundred thousand.

Had this come from a ward politician, we should not have been surprised; for the presumption would be that he knew better. It would not be strange that he should make a speech for buncombe. But a minister of the Gospel ought to know that there has been no invasion of this country for more than seventy years, nor would there have been then had we not first declared war. Meanwhile the resources of the nation have increased many fold, and the occasions for war and invasion have greatly diminished. It is *not* probable that the weakest nation could capture San Francisco or New York; but even if it were so, a minister of the Gospel ought to know that our greatest security is a just and peaceful spirit. While all European nations are groaning under the burden of war taxes, and seeking some means whereby they may reduce their great armaments, it illy becomes us to needlessly increase ours.

The recent debate in the U. S. Senate on the Army Bill showed that even the slight increase of from 25,000 to 30,000 was wholly uncalled for. We are sorry to see a minister seeking to appeal to the military spirit, which is but another way to arouse the demon of war.

—Rev. John G. Fee is now in Ohio raising $500 to complete the building at Camp Nelson, Kentucky, for which he made an appeal some time ago. He is worn with labor, but will never "rust out.".

—Pres. C. A. Blanchard's address at Lake Bluff Temperance Convocation, last Sabbath, was an able discussion of the topic, "The Responsibility of Christians for the Drink Traffic." An abstract of the sermon was published in the Chicago Monday papers.

—Rev. E. Mathews, of Michigan, passed through Chicago a few days since on his way to camp-meeting in Indiana, where he preached with great power and success. He is anxious to take again the field against the lodge foe, and is ready for a proposal from the N. C. A., or any of the State auxiliaries.

—*Le Jour du Repos*, a bi-monthly journal published in Vevay, Switzerland, is reprinting from the *Free Methodist* an article on life insurance, by C. E. Harroun, Jr., of Walker, Iowa. It has also published letters from Rev. P. A. Seguin, of the French Protestant mission of this city.

—The Birmingham, Iowa, *Free Press* makes a score against the Grand Army lodge of that place, which professed to have borne all the funeral expenses of a deceased member, beside supplying himself and family with the necessities of life, nurses, etc. This is what the order agrees to do, as we understand its professions. But in this case the county records show $50 paid for the burial of this pauper G. A. R. member.

—Arrangements are progressing for the National Reform Convention at Ocean Grove, N. J., on July 21st. Rev. T. P. Stevenson, corresponding secretary of the association, announces that Rev. D. McAllister, LL. D., and Major George A. Hilton have promised to deliver addresses, and that invitations have been extended to the Rev. David Gregg, Mrs. Mary A. Woodbridge and Dr. Talmage. Good singing will add to the attractiveness of the sessions, a selected choir of from fifty to one hundred voices, from Philadelphia and New York, being among the certainties.

—Mrs. Mary B. Willard, under whose skilful editorial control the *Union Signal* came to be one of the best of temperance papers, went last fall to Europe for a year, Miss Mary Allen West taking her place. The change has lately been made permanent. Mrs. Willard went to Berlin to superintend the education of her own daughters, and recently determined to make that city her home. She has now opened what she calls an "American Home School" for American young ladies sojourning abroad, which has opened under very encouraging auspices.

—The general committee of the United Brethren churches that maintain their principles against the lodge, meets at Fairmount, Indiana, on the 20th of the present month. Rev. Wm. Dillon, of the *Conservator*, sends a warm invitation to Secretary Stoddard to attend. Bro. Dillon writes of the liberal party: "The chasm is growing wider and wider between us, and may become an impassable gulf. We are bound to maintain our law against the unholy orders." No pious man, who loves the church of God, can mark the course of the liberal party in this denomination, but with grief and alarm. In selling out the truth for a few city churches, a little worldly popularity and money, they are falling into Peter's sin of denying Christ.

—President C. A. Blanchard has taken to his home as a life companion and a helper Miss A J. Carothers, late lady principal of Wheaton College, a young lady whose excellencies of character, sound wisdom and earnest piety will long be remembered in the institution. They were married last Wednesday at the home of the bride. The Iowa *State Register* of Des Moines of the 29th ult. notices the event in eloquent terms: "In Seelye township, at the home of Henry Carothers, Esq., during the coming week will occur a notable social event which will be interesting to the readers of the *Register* in several States. Mr. Carothers is an old and highly esteemed citizen and a prosperous farmer, surrounded by many evidences of his Scotch-Irish character and thrift. His home is graced by three daughters, gentle and refined by nature. One is an accomplished physician connected in a hospital for women in Chicago. Another has for several years been principal of the ladies department of Wheaton College in Illinois, while the third presides over her father's household, constant in fidelity to her domestic ministry. On Wednesday next, at this home, so rarely blessed in noble women, the eloquent young president of Wheaton College will claim as his bride Miss Jennie Carothers, his late lady principal; The people of Guthrie county will offer many God-speeds for President Blanchard and his lovely bride."

BY-NOTES OF TRAVEL.

In the exigencies of travel there must of necessity be some omissions and some items but slightly noted. Some topics of interest will be considered in this paper, reserving the Chinese and Mormons for future numbers.

Eastern people ask often the climate of the trans-Missouri regions, with apparent indifference to the fact that Omaha is yet to the east of the continental center, and that the single State of California embraces the latitude of Chicago and Boston on the north, and of Natchez and Savannah on the south. Within such limits there must be some variety. But through all this western half of our country, the atmosphere has the uniform quality of dryness except very near the Pacific coast. Even along the sun-baked plains of southern California, and across the dreary alkali deserts of Nevada and Utah, this peculiarity of the atmosphere renders it wonderfully tonic. You may bake and dry up in the heat, but you do not swelter; and rarely if ever, is there a case of sun-stroke. In the elevated mountain regions there is an electric vivacity and buoyancy in the air which amends for its rarity. If you weary in a mountain climb, a minute's rest reinvigorates and refreshes. But of the multitudes who go for their health to Colorado or the coast, the cemeteries tell a sorrowful story. A large proportion of the deaths about Los Angeles—the real estate men say two-thirds—are of those who come too late to be benefited. Some continue to fail, while others gain; others find safety only on the coast, and others are better suited among the valleys north of San Francisco.

The rainless season begins in May and continuing till September, every traveled way soon turns into a dust wallow, from which every breeze sweeps clouds of irritating alkali. The prevailing winds of southern California and the San Joaquin valley are from the southwest. The discomforts of the dwellers on the east side of the streets can therefore be imagined. The dark green of the orange groves, too, becomes of a dirty hue, as if dragged through a mud hole. In Salt Lake the deep dust of the streets if often swept in clouds, cutting, stinging, smothering the unprotected stranger. But changes are going on all over this region. The rain belt marches west through Kansas and Nebraska twenty—some say fifty—miles each year. Where, a dozen years ago, rains were comparatively unknown, now the fall is ample, and the country is rapidly taking on the attractive features of longer settled regions. Relying upon this steady advance of the rain belt, the lands are being rapidly settled toward the Rocky Mountains, and another generation will see prosperous communities all across this vast plain, which our fathers believed to be almost uninhabitable. Even in northern California, important elimatic changes are going on. Where once the snows were eighteen feet deep, they are now five, and the rain fall is much increased. In the Utah valleys, the farmers have learned to watch narrowly the snow fields hung against their skies, and prepare for their too quickly melting. For everything depends on the irrigating streams fed by these mountain snows, and it is astonishing how these apparently desert lands will bring forth when watered. In the Utah valleys 125 bushels is the yield per acre of oats, and other cereals in proportion. The regulation of the water supply to time, place and quantity, not only, it is claimed, insures a better crop, but the farmer can thus till a half more land than in the Eastern States. The first expense of irrigation is a serious consideration; but when undertaken by large corporations the profit is sure and is not long delayed. In some parts of the San Joaquin valley these immense ditches, twenty and thirty miles long, begin to tap the clear mountain rivers as they plunge through the foot hills and soon leave their beds dry, scattering their waters over hundreds of farms. Tracts containing hundreds of thousands of acres are now being redeemed from the desert in northern Colorado, by this process.

The mining business is not so sure, and must fall back before the advance of agriculture. The mountains of Colorado, Utah and Nevada are full of silver and gold, and thousands are spending their lives in the vain search for a "rich lead". It is as uncertain as a lottery. Where one succeeds hundreds lose all; and even a paying mine empties its treasures into the treasuries of the railway and the smelting furnace, rather than into the owner's pocket.

But while the mountains can be melted into silver, or washed into gold, and while the orange bears at once its blossoms and its fruit, the railroads and real estate speculators will fill the earth with their exaggerations. Few well men will care to settle in southern California who visit that land after the middle of May; and even old residents, who cannot cease praising their climate, are glad enough to get away to the ocean for one or two months during the summer heat. There are few busier places in the country than Los Angeles, during winter and spring. In May there seemed to be more building than in San Francisco, but I was assured that in a few weeks the voice of the real estate agent would cease to be heard in the streets, and the whole population, whoever could get away, would move to Santa Monica or Long Beach.

THE OMNIPOTENCE OF THE LODGE

in California has not been over-stated; but it is probable that the southern part of the State may be excepted. Thousands have settled in the orange-bearing region from the East within so short a period, many of whom are neither in the lodge or in favor of it. The Catholic church is strong also about Los Angeles, as indeed at Monterey and San Francisco. "Rum, Romanism and the lodge rule the State," said one of the pastors of the latter city, whose wide observation and former connection with the lodge gave him a rare opportunity for correct judgment. The Odd-fellow building in San Francisco is one of the finest in the city, and George B. Katzenstein prides himself on being at the head of the most powerful secret society in the State. The new City Hall, unfinished now for years, presents a shabby contrast to the elegant structure of this order which is near. The Masonic Temple on Montgomery street, in the business center, is a busy hive, open, I was told, every day of the year and alight every evening.

There is not wanting evidence that the anti-coolie leagues are backed by the Freemasons, and that the whole machinery for ejecting the Chinese, O'Donnell and Ravlin thrown in, is run by the lodge. Ravlin, at least, is a high Mason.

There is a standard, too, raised against the lodge in San Francisco. Mr. N. Keyser, who has occasionally written for the *Cynosure*, holds a street meeting every Sabbath afternoon, on Pine street near Montgomery. He has a free forum, and any honest-looking working-man who wants to speak can do so. The crowd has sometimes been unruly, but I heard the lodge as roundly denounced from that box on Pine street as ever it was in Farwell Hall. There are the United Presbyterian churches also, Dr. Gibson's on Mason and Mr. Stewart's on Guerero street, and the Swedish Lutheran pastor Tilleen, who amid great opposition and trial keeps his helm steady and true. Across the bay Superintendent Hart of the Free Methodist church makes his headquarters at Alameda. The conservative opposition of such a strong, religious body as the Congregational pastor's meeting in the Palace Hotel must have a wide and growing effect in retarding the progress of the lodge.

THE TEMPERANCE REFORM

has had a peculiar history in California. Of the drinking habits of the miners there is no need to speak, but that the saloons should be as numerous as the stores in the agricultural regions is remarkable. It is, however, not from the proprietors that these places have their support. The hired help of the California ranches are a peculiar class. They are young men, often from happy homes "in the States," but out in the world all afloat in respect to society or religion. Work lasts but a few months, and the rest of the year they must gravitate to the cities or tramp. At every convenient point the devil has opened a place to catch their souls, and the saloon gets all their money. The wine-drinking habit is a growing one in the State, and is beginning a social rot which must be checked. Before the coming of the W. C. T. U. and the Prohibition party the Good templars embodied about all the opposition to the great liquor curse. The evidences of their power are seen in the papers once printed by them, and in the halls and valuable property they yet control in various parts of the State. But their day has passed. The temperance cause has gone far beyond them, and the order has only to die a natural death and be decently laid away and forgotten.

Katzenstein, the present head of the order, has run it for years. In his hands it has not been a temperance society but a "*lodge*." He was the predecessor of Finch as the head of the order and is now grand, or supreme, or whatever-it-is secretary. He is is also at the head of the Oddfellows and Knights of Pythias. Everything with him runs to the lodge and he makes the lodge serve him well. It made him presiding officer of an important agricultural convention, not long since, in which he could display his Chinese hostility so as to split the meeting, It made him, too, chairman of the State Prohibition convention, unworthy as he was of the place. He has used the Good Templars to support his picked agents who canvassed the State; not for temperance but the lodge, and seems to have carried on a profitable business.

The Good Templars in some quarters who were temperance men in truth, rebelled after patiently endeavoring to secure some action against intemperance. The story of their struggle is too long for this writing, but it is on record. Lodges finally began to secede, attempts were made to seize their property to be squandered on Katzenstein's agents, the courts were appealed to, and the end is not yet, but not far off. The temperance people of the State are tired of paying Katzenstein $3.000 a year for a sinecure with hundreds more for incidentals. His course has had the effect to open their eyes to the abuses possible to the secrecy business, and the best temperance men of the State are now in favor of open work and the Woman's Christian Temperance Union.

H. L. KELLOGG.

MARRIED.—Pres. Charles A. Blanchard and Miss A. Jennie Carothers were married at Wichita, Iowa, Wednesday, June 30th, by Rev. Myron W. Wilcox. At home, Wheaton, Ill., after July 20th. No cards.

THE BACCALAUREATE SERMON in last week's *Cynosure* is the religious, as the Washington speech was the political, basis of the anti-secret reform. Several hundred, in pamphlet, can be had at four cents, (two postage stamps) each, or five for ten cents in stamps. Please order soon, for Colleges, Seminaries, and High Schools.

—The *Mission Worker* says that the meeting for prayer for the sick at 15 Washington street, this city, is increasing in size. This is certainly a remarkable meeting. There is no organization connected with it. It would be a difficult matter for a person to find out who has charge of it, and yet there is no friction. Perfect harmony reigns among those who attend it, and best of all the presence of Jehovah Rophi is wonderfully manifested. Requests for prayer from the sick in all parts of the land are read. Many testimonies are given at each meeting from those who have been healed.

THE HOME.

"GOD BLESS OUR HOME."

We come from the fog-laden streets of the city.
From wide windy spaces where the cold has no pity,
From close-darkened room, or from bleak hill and moor,
To thankfully enter the welcoming door,—
And God bless our home!

We come from the fights and the races of life,
From the fierce din of voices, the conflict and strife,
From the tempests of words that are thundering loud,
From the riot, unquiet, and stress of the crowd,
And God bless our home!

O snug little nest, in a shelter so cherry,
O place of sweet rest for the troubled and weary,
Each day has its Sabbath of prayer and of psalm
Where the church in the house is kept sacred and calm,
So God bless our home!

No spot is so dear to the heart, nor is any
Ignored by so few, or beloved by so many:
Where dear eyes smile on us and kind voices speak,
There find we the pledge of the heaven that we seek,
And God bless our home!

Yes, God give the home his abundant good blessing,
God shelter its roof from all evil distressing,
And grant to its inmates the spirit of love
Which rules in the house of our Father above,
And so bless our home.

God make us unselfish, devoted and dutiful,
Meek, merry, and kindly, wise, tender, and beautiful,
And not only hear when we offer our prayer,
But himself love our home, and abide with us there.
And so God bless our home.

—*Marianne Farningham, in Christian World, London.*

SAVE THE BOYS.

There is one parental duty which is commonly over-looked, or neglected, or avoided, or left in a general way to an over-ruling and watchful Providence, without considering that Providence requires *us* to do it, and that He will bless the doing of it. I mean the duty of teaching boys to be pure. It is confessedly the most difficult, the most delicate, at present the most neglected, and yet one of the most important, perhaps, all things considered, the most important duty, next to teaching the love of God, that devolves upon parents. England has been ringing with the cry, "Save our girls!" Save them from whom? From bad men. But bad men were once boys; and if we would only trouble ourselves to enquire into the temptations some boys face day by day, if we would imagine to ourselves, if that be possible, the kind of immoral influence that surrounds them at school, and in business, like a deadly all-pervading and all-penetrating atmosphere, we should as loudly and as urgently raise the cry, "Save our boys!" But who is to save them if fathers and mothers don't do it, and do it by training them?

It is astonishing to think that, whereas no father worthy of the name would send his child on a dark night along a road full of dangers, and would carefully warn him of them if he sent him that way in the daytime, he will yet send him forth along the dangerous road of life without one word of warning concerning the deep and dangerous pit of impurity, where he knows that a host lie bruised and slain. A word would, I believe, have saved thousands who now bitterly grieve over their sins.

But the question is asked: "What would you say? How much would you say? When would you say it?" I reply that if parents would study this as they do other matters touching their children's welfare, they will be sure to find the right word and the right time to say it. They can also ask for wisdom from above. As for subjects, there are the nature and uses of the body generally; there is the teaching of Scripture concerning the body as the temple of the Holy Ghost; and there are wisely-written tracts and books, one of which might be made a text. But, above all, I believe that the value of a parent's work depends not so much upon the particular word spoken as upon the frank, holy, and trustful understanding which, by the speaking of it, is established between the father or mother and the child upon this subject. Right knowledge in right proportion, imparted by the right person for a right object, is the best way to meet and satisfy a natural and right curiosity, to check an unholy curiosity, and to bar out all that abominable information which neither children nor adults should possess. Somehow, our girls and women have been taught that they are expected to lead pure lives, and in the main they have done so. Surely the same holy obligation can be laid upon our boys, and if it is, I am confident that they, too, will honor it. The purity of many pure men proves that.

A child should not be shut up to fight the demon of impurity alone and unaided by the felt sympathy of God or man; almost better throw him to the lions. No; he should have the inspiring assurance that all goodness places its resources at his command. And let him know and be sure that he has in his own heart, in the presence of the Holy Spirit, a Guide who will never fail to teach and lead him aright. He should be taught to regard that Guide as an ever-present Friend, whose counsels, if they are followed, will keep "his eyes from tears, his feet from falling, and his soul from death."

God sets a still small voice,
Deep every soul within;
It guideth to the right,
And warneth us of sin.

If we that voice obey,
Clearer its tones will be,
Till all God's will for us
Clear as noonday we see.

To put my thoughts into a few plain suggestions:

1. Let parents teach their boys, *when very little boys*, to be modest. A word, a look, a touch, may be enough to lay the foundations of a pure character. The notice of conscience is thus called to a great department of life and duty; the will is strengthened to be firm upon a vital point.

2. Boys should be taught to be modest with other children, and not to allow other children to be rude to them. They should be persuaded to tell their parents of anything which may have appeared to them a violation of proper behavior. There may have been nothing in it, and so a boy may be kept from becoming morbid—a most important thing; there may have been a serious danger, and he will be saved in time.

3. Boys should be taught, at least by the time they are sent to a boarding-school, something of the nature of the body, of the temptations they will have to face, and of the fearful consequences to body and soul of yielding to sin. Parents will now find that they have to contend against serious and powerful competitors for the confidence of their own children.

4. One would suppose that there could be no difficulty in aiding boys and girls by cautioning them not to receive pictures or papers from men and women who hover near schools of all kinds to disseminate impure literature, or if they should get hold of anything of the kind, to show it at once, and without fear, to their parents.

All may be summed up thus: a boy kept under his father's roof until he is at least fifteen or sixteen; taught sufficient to make self-control a binding duty upon his conscience, but nothing to stimulate curiosity; fed with plain food (not over-fed); kept busy in his mind with good things; taught to care for others, and not to live for himself; and sent to bed every night thoroughly tired, will have a good chance of "escaping the corruption that is in the world through lust."

True, he may not escape. Some who *seem* to have every advantage go astray; and some who have no help, save the inner teaching of God's Spirit, stand immovable. We cannot guarantee character; yet we believe in the principle that "whatsoever a man soweth, that shall he also reap." "Train up a child in the way he should go, and when he is old he will not depart from it."—*Rev. J. P. Gledstone.*

NO USE.

There is no use putting up the motto, "God bless our home," if the father is a rough old bear, and the spirit of discourtesy and rudeness is taught by the parents to the children, and by the older to the younger. There is no use in putting up the motto, "The Lord will provide," while the father is shiftless, the mother is shiftless, the boys refuse to work, and the girls busy themselves over gewgaw and finery. There is no use to put up the motto, "The greatest of these is charity," while the tongue of the backbiter wags in that family and silly gossip is dispensed at the tea-table. There is no use in placing up conspicuously the motto, "The liberal man deviseth liberal things," while the money chinks in the pockets of "the head of the household," groaning to get out to see the light of day, and there are dollars and dimes for wines and tobacco and other luxuries, but positively not one cent for the church. In how many homes are these mottoes standing—let us say hanging—sarcasm which serve only to point a jest and adorn a satire! The beauty of quiet lives, of trustful, hopeful, free-handed, free-hearted, charitable lives, is one of surpassing loveliness, and those lives shed their own incomparable fragrance, and the world knows where to find them. And they shall remain fresh and fadeless when the colors of pigment and the worsted and floss have faded, and the frames have rotted away in their joints.—*Prairie Farmer.*

BEGIN EARLY.

"Education commences at the mother's knee, and every word spoken within the hearsay of little children tends toward the formation of character." Endeavor always to talk your best before your children. They hunger perpetually for new ideas. They will learn with pleasure from the lips of parents what they deem it drudgery to study in books; and, even if they have the misfortune to be deprived of many educational advantages, they will grow up intelligent if they enjoy, in childhood, the privilege of listening daily to the conversation of intelligent people. We sometimes see parents who are the life of every company which they enter, dull, silent, and uninteresting at home among their children. If they have not mental activity and mental stores sufficient for both, let them first use what they have for their own households. A silent home is a dull place for young people—a place from which they will escape if they can. How much useful information, on the other hand, is often given in a pleasant family conversation, and what unconscious but excellent mental training in lively social argument? Cultivate to the utmost the graces of conversation.

SALVATION OF CHILDREN.

I hate to hear people say, "They have received a pack of children into the church." "A pack of children!" Yes, and if Jesus carries them in his bosom, surely you are not imitating Christ, nor exhibiting much of his spirit when you look down upon them or despise them. To me one soul is as good as another. I rejoice as much in the addition of the poorest mechanic to this church as if he were a peer of the realm; I am as grateful to God when I hear of repentance in the young as in the aged; for souls, after all, are not affected in value by rank or age. They are all priceless, and not to be weighed in the scale with worlds. I pray you therefore rejoice if the Spirit of God dwells in the lowly or in the great, in the young or in the old. He is the self-same Spirit; he makes each renewed person equally his temple, and each saved one is equally a jewel of Christ, dear to the heart of the Eternal Father, beloved by him who redeemed all his people alike with his most precious blood.—*Spurgeon.*

LIVES OF CELEBRATED MEN.

PESTALOZZI, THE FATHER OF COMMON SCHOOLS.

Pestalozzi was the apostle of childhood. He was born at Zurich in 1746. His father was an oculist, who practiced in the city.

Young Pestalozzi received a fair education, though he was not at all a bright boy. Indeed, in orthography and writing he proved a confirmed dunce.

As he grew up to manhood, he entered the ministry. He entered the pulpit of a country congregation, but pursued by his native awkwardness, he stuck fast in the sermon. Striving to relieve his confusion, he burst out into a laugh.

This would never do!

He then thought of law. But he was as unfit to practice law as to preach the Gospel. At last it was determined to send him to an institution of practical agriculture.

He was a dreamer again; he could learn little. He did not become a practical farmer. Oddly enough, he became a teacher!

He opened a school at Neuhof, in Berne, for poor children. Although he failed in being a preacher or a farmer, he established quite a new epoch in teaching. Yet he had not been taught to teach. He had everything to learn, but nothing to unlearn.

He had to make his own system. But he was fortified and strengthened by abundant love for children.

Education with him was coming in mental contact with them. For education, in fact, is the descent of the higher mind into the lower mind, and implies mental sympathy and contact.

The plan which he had formed for the education of those poor children embraced agriculture, manufacture, and commerce. It was an industrial school where hand labor and head labor were combined.

"I lived," he says, "for years together in a circle of more than fifty pauper children; in poverty did I share my bread with them, and lived like a pauper myself, to try if I could teach paupers to live as men."

But his work was not appreciated.

"For several years I sat amongst my pupils like the owl among the birds. I was cast away by men, and their sneers followed after me. 'Wretch that thou art,' they exclaimed; 'thou art less able than the meanest laborer to help thyself, and yet thou fanciest thyself able to help the people!'"

In teaching the children, Pestalozzi had no books. Now that we are crammed with books, this will be thought marvellous. There was plenty of sympathy, but no books!

All this Pestalozzi learned by experience. He had a long, up-hill fight. He himself was very poor, and his pupils were paupers. But the lower their condition, the greater was their need of education. He and they must work for their living.

Happy thought! The blessing of work, and the blessing of education,—these went hand in hand.

In fine weather the teacher was out in the fields with the pupils, working upon the soil, and in wet weather and in winter he taught them from his own mouth the lessons of life. He also taught weaving and spinning and other useful arts.

After five years' experience, the first school failed and was shut up. Pestalozzi was too poor to carry it on any longer.

The press was open to him, and he made use of it. He published his "Leonard and Gertrude," and the book was received with universal admiration.

He next published his "Inquiries into the Course of Nature in the Development of Maukind." His preparation of this volume occupied him for about three years. Heretofore Pestalozzi had been baffled, but not beaten, in his efforts to be a schoolmaster. Auother opportunity was about to be presented to him.

The tempest of revolution was sweeping over Europe. The French Republican army had burst into Switzerland, and set up the Helvetian Republic. The Canton of Unterwalden stood out against the democratic enthusiasm. The French seized their capital, Stanz, aud burned it to the ground.

"Be my brother, or I will kill you!" was the motto of the friends of the people. Great misery ensued throughout the canton. Men, women, and children wandered about unclad and unfed. Pestalozzi was sent to help them.

"I united in myself," he said, "the offices of superintendent, paymaster, steward, and sometimes chambermaid, in a half-ruined house. I was surrounded with ignorance, disease and every kind of trouble.

"The number of children rose to eighty, all of different ages. Some were full of pretension; others were inured to open beggary; and all, with a few exceptions, were entirely ignorant. To educate, to develop those children, what a task! And yet I ventured upon it."

Pestalozzi began to educate these children. How did he succeed? Remember, it is the schoolmaster that makes the school, and educational systems are good just as they are administered.

He had no books, but he taught the children to imitate words. From words he proceeded to sentences, and then he taught the children the meaning of them; for words and sentences were but the signs of things.

He thus put ideas into their young minds, and gradually gave them an accurate acquaintance with the essential and distinctive qualities of objects—considered first individually, then in construction as a whole, and then again as a part or parts of the great system of the universe.

Thus began the Pestalozzian system of education, as now practiced in our infant schools.

"From moruing till evening," he says, "I was in the midst of the children. All that concerned their mind and body proceeded from me. All help, all succor, all instruction came forth immediately from my hands and heart.

"My hand lay in their hand, my eye rested on their eye. When they wept I wept, and their laughter called forth mine. They were out of the world; they were out of Stanz; they were with me, and I was with them.

"Their bread was my bread, their drink was my drink. I had nothing but them—no household, no pay, no servant around me—I had only them. If they were well, I was among them; if they were ill, I was at their side.

"I slept amongst them. I was the last that went to bed at night, and the first that rose in the morning. Even when in bed, I prayed and talked with them until they fell asleep."

Pestalozzi now made great progress in his work as an educator. The poor children lived under his care as brothers and sisters. He had reached their hearts, and they had rewarded him with their love. His moral and religious influence upon them was very great; though he did not talk to them much about religion, but only showed them the religious life that he himself led.

The number of his pupils increased so much that he could not teach them all himself. He had no means of hiring other teachers.

But he was never without expedients. He employed the best and most orderly scholars to teach the others. This method succeeded admirably, for ready learners are often the best teachers.

And thus began the Monitorial System, afterwards better known as the Bell and Lancaster System, though long before either Bell or Lancaster had become known as popular educators.

When the war came to an end Pestalozzi's school was broken up, amidst tears on all sides. He provided the pupils with provisions for their journey, and dismissed them with words of kindness. He himself was greatly distressed at the parting.

"When, after toiling and restless nights," he says, "a shipwrecked sailor gains sight of land, and begius to breathe hope of life, but suddenly, by an adverse blast, is driven back on the boundless deep, and once more strains all his limbs until they are numb and powerless, so was I!"

Nevertheless, he continued to teach. He entered an elementary school as an assistant. Here he introduced and taught his "Lessons on Objects".

He did not remain long in obscurity. Associating himself with Krusi, he opened a school in a large castle at Burgdorf, which he was allowed to occupy. There he drew around him a large number of children, and finally established his educational system and appliances.

In his "How Gertrude Teaches Her Little Ones," he endeavored to attract the mothers to his side; for he rightly held that the truest education not only begins at home, but ends there.

It centers round the mother; she is the crystal of domestic life. She educates the heart, though she may leave to others the education of the intellect. But Pestalozzi endeavored to combine the two in one.

His school took the place of the home; and when the home was poor, miserable and full of petty cares, the school was the only place where the children could learn the lessons of life, morality and duty.

Pestalozzi had now drawn the eyes of all upon him—of all, that is, who took an interest in the culture and education of the rising generation.

His name was now European; and scholars and teachers came to him from all parts. Kings and emperors visited the great educator. Fichte declared that he saw in his labors the commencement of a new era in human culture.

His life was utterly self-sacrificing. All that he did was done for the good of others.

A tomb was erected over his remains, which contains the following inscription:

"Here rests Pestalozzi, born in Zurich, the 12th of January, 1746; died at Burgg, the 17th of February, 1827: the deliverer of the poor at Neuhof; at Stanz the orphan's father; at Burgsdorf and Munchenbuchsee the founder of new schools for the people; at Yverdon the instructor of manhood: as a man, a Christian and a citizen, he was all for others, for himself nothing! Peace to his ashes!"—*Samuel Smiles, L. L. D., in Youth's Companion.*

TEMPERANCE.

INTEMPERANCE IN RELATION TO THE LABOR QUESTION.

The organization of labor has hitherto beeu in the hands of unfit men, with too few exceptions. The leaders have been selfish, narrow-minded, or ignorant. The true way to utilize the strength of united labor is to develop the individual power of the members. By no other means have great nations ever been formed. An association, the effective strength of which depends upon the surrender of the rights and liberties of its members, may be a dangerous instrument for the use of adventurers and demagogues, but it cannot advance the interests of the men themselves. The most urgent want of labor to-day is self-control. In this free country uo man endowed with average abilities need remain all his life poor. If he has thrift, self-restraint, perseverance, he will pass from the ranks of labor to the ranks of capital. It is the saving man who becomes the capitalist,—the man who has force to deny himself indulgences. What a lesson lies in the drink bill of the American workingmen, for instance! At a moderate estimate, it amounts to betweeu four and five hundred million dollars a year. Whilc labor is throwing away that enormous sum annually, with what show of consisteucy cau it lament its condition? One year's remission of that destructive self-indulgence would solve every labor problem extant; would provide a fund for the establishment of co-operative works, for the sustenance of the sick and aged, for the maintenance and education of orphans, for libraries and scientific schools, for all manner of helps.

At present the workingmen can hardly make both ends meet. Is it not because he insists on creating capitalists out of the saloon keepers, and, not content with that, on submitting all his rights of citizenship to the same objects of worship? The saloon in politics is the most hideous abuse of the day, but where would it be if the workingmen withdrew their support from it? It keeps them poor. It keeps our politics corrupt. It supplies a constant stream of base adventurers, who disgrace the American name at home and abroad. It makes the terms, "public office" and "public plunder" synonomous. It stifles progress, fosters pauperism, brutalizes husbands and fathers, breaks women's hearts, puts rags on the workingman's back, disease in his body and shame and despair in his heart. Yet when labor is most disturbed, when the demand for advanced wages is loudest, when strikes are most frequent, when hunger and misery are most rife in the homes of the poor, the saloon flourishes still. There may be no bread at home but there is always beer and whisky at the bar, and the men who consider themselves the victims of circumstances or the "thralls" of capital squander their earnings, spend their savings, in these dens. Can there be a serious labor question while this state of things continues? Can workingmen talk gravely of their wrongs while it is plain to all the world that if they only saved the capital they earn they would be comfortable?

The aspect of the case has not been sufficieutly examined, and for reasons which will probably occur readily to the reader. But it is really the key to the situation. When we see on the one side a yearly waste of between four and five hundred millions of dollars,and on the other side a body of men,the squanderers of this vast fund,complaining that they have not sufficient opportunities, we can not long be at a loss to comprehend the true nature of the existing dissatisfaction. It is clear that labor has been incited to seek from without the relief which ought to be sought from within. The socialist theory of a paternal state system which provides every body with work and wages is a mischievous fallacy. It simply encourages indolence and dependence. The first duty of labor is to demonstrate its capacity for self-government. At this moment its drink bill is an impeachment of that capacity. No man who spends half his earnings at a saloon can get ou in the world, or has the least right to expect to get on. Nor can any body of men follow the same course with better results. Prosperity is the reward of persevering, temperate, ungrudging work. In these days there is, however, a great wind of new doctrine. We are asked to believe that it is possible to succeed in very different ways: that the less a man works for example, the more he ought to receive; that national prosperity can be advanced by diminishing production; and many other equally hard sayings. But it may be confidently affirmed that these new theories are destined to be short-lived, and that the world will have to be managed eventually upon pretty much the old lines.—*George Frederick Parsons in Atlantic.*

The number of insane people in Prussia is in almost exact proportion to the number of public houses and retail drinking shops.

The saloon-keepers of Nebraska City have signed an agreement not to sell liquor to any man who is known to have taken the temperance pledge.

Tobacco blindness is becoming a common affliction. At present there are several persons under treatment for it at one London hospital. Sometimes the victim loses his sight altogether.

Twelve o'clock midnight, to-morrow, the big clock in the Court House tower at Atlanta Ga., will toll the knell of the remaining saloons, sixty-nine in all, in "the Chicago of the South.—*Chicago Journal, June 29.*

It is said that the cost of the land in Irelaud is £11,000,000, but the drink of the Irish people is £13,000,000. How easily the Irish problem could be solved if they would stop drinking for one year and purchase their beloved land!

New York City has one saloon for every twenty-three voters, and Philadelphia has one saloon for every tweuty-niue voters. One ward has one saloon for every eight voters.

A brewer from Iowa receutly weut to a Wisconsin town to continue the business, but was careful to put into his lease of a building, "This shall be null an dvoid whenever Prohibition prevails in this State!"

The Fisk Jubilee Singers have been engaged by the Prohibitionists of New Jersey, to enliven the coming campaign iu that State. This band of singers are from Fisk University, which was founded by General Clinton B. Fisk, the Prohibition candidate for Governor, and will doubtless be glad to sing into the gubernatorial chair their benefactor.

RELIGIOUS NEWS.

—Mr. Spurgeon's tabernacle, London, has now a membership of 5,214.

—The Friends (Quakers) in England are decreasing in numbers quite rapidly.

—The prayer meeting of the Third Presbyterian church, Chicago, is said to be the largest in the United States.

—Dr. Newman Hall has nineteen Sunday-schools in connection with his church in London, in which there are 5 000 pupils.

—Rev. D. J. L. Withrow, of Boston, was unanimously elected pastor of the Third Presbyterian church, Chicago, last week.

—The statistics of the Japan Evangelical Alliance show that the total membership of the missions is 11,978, and that no fewer than 3,115 baptized adult converts were received in 1885. Of the churches, 57 are wholly self-supporting, and 101 partially self-supporting. The native contributions for all purposes amounted the past year to about $20,000.

—A constitutional convention was held by the North Ohio United Brethren conference at Metz, Ind., June 9th. The meeting was well attended and ten delegates were chosen to a general convention, among whom are J. K. Allwood and W. O. Pinius.

—There are now some fourteen Baptist churches in Mexican territory and an effort is being made to secure a site for a suitable church in the capital city. Mexico is yet wrapped up in a darkness more dense than that of the middle ages, and Protestant privileges are not easily obtained.

—The Waldensian church of Italy has effected a settlement in South America, where it occupies two parishes or colonies on the shores of the La Plata and Uruguay. True to its missionary character it is making vigorous efforts to evangelize the immense population of Italian immigrants who to the number of 100,000 annually leave their native country for the La Plata.

—Colonel David B. Sickels, formerly the representative of the United States in Siam, has received from Bangkok a letter which says: "His Majesty is so well pleased with the results of the system of public education for males, which was established a few years ago at your suggestion, that he has decided to establish a school in this city for the instruction of the native women, and it is probable that a prominent missionary lady will be placed at the head of the institutions.

—The entire receipts of all the Presbyterian boards for 1884-5 were $1,729,628 01. The entire receipts for the year just closed have been $1,931,811.07—an increase of $202,173 06 over last year. At the close of 1884-5 the debts of all the Boards amounted to $215,152 41; now they are $134,074.53. The balances on hand then were $17,338.71; now they are $39,515.52, of which, however, the Board of Church Erection has $45,946.73. The debts of all the Boards this year are less by $79,077.88 than they were last year.

—Notwithstanding the many losses sustained by the Congo Mission its ranks are constantly being reinforced by noble-spirited young men who have chosen for their motto, "Africa for Christ." The committee trust that the special precautions being taken will prevent any recurrence of such casualities in the future. Henceforth, there is to be one, if not two, qualified medical men, imbued with the true missionary spirit upon the Congo staff; two special health manuals have been prepared by competent authorities for the use of the missionaries, and the necessity for great carefulness is enjoined.

—In the closing sessions of the African Methodist Episcopal Conference in New York city resolutions were adopted recommending parents to supervise more carefully their children's choice in marriage, asserting the right of the negro to fill such positions as those of policemen, and censuring the New York police officials for excluding colored men from the force. Resolutions were also adopted congratulating the Brazilian Emancipation Society on the success of its work in Brazil—a congratulation, by the way, that will be more in place when the cruelties which, as we understand from Brazilian papers, are still practised on the slaves shall have been done away with—and condemning State divorce laws which recognize any other cause of divorce than that admitted by the Bible.

—Dr. Joseph K. Greene, of Constantinople, in an article reviewing the progress of missions in Turkey, says the time has come for more earnest effort in behalf of Mohammedans. Among the reasons given for this opinion are the following: "First, Turkish converts, in demanding for themselves full religious liberty and protection, now stand squarely upon the law of the land. Second, Turks are no longer deterred from examining the claims of the Gospel by the scandal of Oriental Christianity. Third, By the wide dissemination of the Scriptures in the Turkish language the Turkish mind is, to a large extent, being brought in contact with divine truth."

—Chicago is a bad city, Boston is a worse one. Rev. H. L. Hastings, D. D., the editor of the *Christian*, and well known as an author and for his labors in connection with Young Men's Christian Associations, will cheerfully testify to this fact. He was recently arrested for preaching on Boston Common on the Sabbath without a license, and placed in the prisoners' dock with more than a score of "drunks" and "disorderlies." He was fined $20; his companions were fined $1 each. He applied for a license to preach on the Sabbath which was refused. The next Sabbath he was arrested for reading, on the the Common, three chapters of the Bible, for which offense he was finally fined $40, and was committed until the fine was paid. He states these facts from his cell in Charles Street jail. And now, brethren, pass along the hat. Let the subscription for evangelizing Boston be a liberal one.—*Interior*.

—The question of non-attendance at church on Sunday by such large numbers is claiming attention in England. A meeting of laymen was held recently at Bradford, the gentlemen comprising it belonging to one or the other of the evangelical bodies. It was agreed that undenominational churches would not meet the difficulty. It was thought that each church should join in some general plan and favor such a course as would meet the requirements of the day. The following reccommendations were agreed upon: Earnest and simple preaching of the Gospel; hearty singing, in which all can join; free seats; constant efforts on the part of Christians in the way of tendering invitation to others to come and worship with them or to go where taste directed; deeper interest in the spiritual welfare of the young, and the necessity for prayer for the outpouring of the Holy Spirit. The question is one of scarcely less importance in this country than in England.

—The Canton correspondent of *The Hong Kong Mail*, under date of May 18, describes an attack on Rev. A. A. Fulton, an American missionary and family, in Kwai Ping. The riot, it seems, was caused by students who were in the city for examination. They made such hostile demonstrations in front of the hospital that Mr. Fulton became much alarmed, and leaving his wife, his sister and his little daughter in the house he went to the Yaman to get soldiers. On the way he was followed by a howling, hooting mob, and pelted with stones, several of which inflicted severe wounds. There were three patients in the hospital. These the rioters carried out, and set fire to the hospital, upon which over $800 had recently been spent. They then began to pile up straw and other combustible material about and around the door of the house. Seeing this, Mrs. and Miss Fulton ran out with the child and got to the side of the river. They attempted to get into a boat, but the rioters threatened the boat with destruction if the owners allowed the distressed ladies to get into it. They were obliged, therefore, to sit on the bank of the river for more than an hour till help came, with the infuriated mob yelling their threats like so many demons. All their furniture, clothes, etc., were lost—either stolen or burned in the house or hospital. The landlord who had let to them the house had his house looted and burned and all his cattle stolen.

—The *Church Missionary Intelligencer* for May gives a brief summary of letters received from Mr. Mackay, of Uganda, dated December 20, promising the greater part of the letters next month. It is a story of severe trial and anxiety. King Mwanga was made very angry by the fact that the missionaries seemed to know all about the killing of Bishop Hannington, though he had forbidden all his people to report the occurrence to the missionaries. Mr. Mackay and Mr. Ashe were cross-questioned as to who it was who gave them information, but as they declined to tell him, the king was furious, and they had little expectation of leaving his presence alive. The Christians, it seemed, were too numerous for the king's policy of silence to avail anything. Every event was quickly reported to the missionaries. Another of the converts had been burned to death because he had ventured to remonstrate with the king for the killing of Bishop Hannington, yet several more had been baptized at their own earnest request. Mr. Mackay writes: "The devotion and courage of the young Christians are wonderful." A pocket diary of Bishop Hannington had been recovered, and is in the possession of the mission. It seems that he sent a message to the king as they were about to kill him, that he had purchased the road to Uganda with his life, and that he died for its people.

—A Wesleyan missionary on the West Coast of Africa who recently paid a visit to Akasa, on the Niger, says the country through which the Upper Niger runs is densely populated and almost entirely Mohammedan, many of them recent converts, and, therefore, at present great fanatics. "Roman Catholics," he says, "are pouring in men and money in a most lavish manner, and the system of buying hearers seems to be very fully developed. A captain of a Niger steamer told me that for two years, at a place called Abgberi, his steamer had each trip been boarded by natives, on whose lips the one inquiry was: 'Is God *palaver* man aboard, or when is he coming? If he come to teach us so that we *sabe* (know) white man's book, then we build him house and school, and give him chop—plenty.' Such has been their cry for long, and now I have just heard that a Catholic has heard the same cry, and only waits for a man to put him there at once."

THE AUGUSTANA SYNOD.

The meeting of the Augustana Synod of the Swedish Lutheran church at Minneapolis, was a large and important gathering, which was continued for more than a week. Rev. John Telleen, of San Francisco, preached on the 24th, having, the previous day, presented the claims of home mission work. Rev. L. G. Abrahamson, of Chicago, secretary of the mission committee, read the general report. The Synod carries on home missionary work in territory lying ontside of the conferences.

The Rev. E. Norelius, superintendent of missions on the Pacific coast, gave a survey of the work. The tangible resnlt of seven years' work are, fifteen congregations organized, nine churches built, and two parsonages. Notwithstanding unbelief, intemperance, and sectarianism among certain Swedes, the work is prospering. Work should be undertaken in Maine, Florida, and Southern Idaho. There are several Finnish missionary pastors. The Rev. Hoikas, formerly laboring at Astoria, Oregon, and now among the Finns at Republic, Mich., and the Rev. Nikander. The Ashtabula, Ohio, church, is served by a student at Sweden. Work among the sailors at the ports is performed by the Rev. C. F. Johansen, of Boston, the Rev. Martin England, of Philadelphia, and Mr. J. A. Levin, of San Francisco. The Rev. J. A. Krantz, of the Utah mission, reported that the late lawlessness of the Mormon leaders and their arrest works good for the mission cause. He is aided by Mrs. Hilda Carlson, late missionary to India. She is able to reach the Swedish Mormon women in their homes. There are 300 children in the Snnday-school, twenty in the day-school, and fifty-five communicants. A two-story brick church, with pastor's house, has been erected at a cost of $7,500. Emigrant missionary A. B. Lillya, of Castle Garden, has labored among 34,000 Scandinavians who have arrived during twelve months.

Much interest was manifested, by the conference, in the work of education.

The Educational Committee reports that 58 of the 204 students of Angustana College, Rock Island, have received free board, and fifteen others partial aid—36 per cent of the whole number as against 41 per cent last year. No student in the preparatory department is aided; hereafter all students are to pay the same rates for board and tuition, and beneficiaries are to receive aid in the shape of a check of $25 to $70, to be used for board and tuition only.

The educational question was opened with a motion to appoint a committee to report next year on a board of education to manage the whole educational work of the Synod. Rev. Charles A. Swenson, President of the Board of Directors, of Bethany College, Lindsborg, Kansas, spoke on "Unity in the Work of Education." He spoke of three views entertained in the Synod. The original view, that we should educate ministers and school teachers only; the centralizing view, to have one college and suitable preparatory schools; and the latest view, to have one theological seminary or even university with as many colleges as the conferences can sustain.

President Carlsen, of Andover, Ill., spoke of the value of parental instruction, which is sadly neglected in this land. Professor Olsen thought higher education must be only for the few unless possessed of suitable gifts. The Rev. Mr. Wickstrand emphasized the spiritual element in school work. The whole debate showed that the Synod is unwilling to hand over young people to the State for education, but intends te carry out a comprehensive system of education at any cost.

LODGE NOTES.

—It is reported at Pittsburg that the iron molders' unions, embracing 100,000 men, are to join the Knights of Labor.

—At Chicago Charles N. Bodendirk, an anarchist, who last March went to Justice White's house "and demanded $25 as part of what he was entitled to if a distribution *a la Commune* was made," has been found guilty by a jury and sentenced to one year in the penitentiary.

—At Milwaukee the jury in the case of the anarchists Protzmann and Lampel returned a verdict of guilty as to the former and not guilty as to the latter. The anarchist rioter Dampf was also convicted. Schilling's case will have another trial as the jury did not agree.

—The London *Freemason* is very angry at the Grand Lodge of Quebec for declaring non-intercourse with the three English lodges still in Quebec territory, and indulges in a tirade against the offender. The action of the Grand Lodge of Illinois, in supporting Quebec, has doubtless something to do with this storm.—*Victorian Freemason.*

—The Odd-fellows allow drinking among their members. The death rate in their society numbered one in sixty-five during five years.

—A dispatch from Decatur, Ind., says there is great excitement occasioned by the blowing up of a hardware store. Terver, the proprietor, insists that he had no explosives in his wareroom. He has received an anonymous postal card from Brooklyn, N. Y., hinting that the Knights of Labor were responsible for the explosion. Terver sells the Empire reaper, made by John F. Seiberling, at Akron, O., and he has had difficulty with several of the machines, found to be spiked. In March the Knights of Labor issued a boycott against Sciberling, and Terver believes himself to be the victim of a plot. The receipt of the postal card has completely prostrated him. He states that he has evidence which will doubtless cause the arrest of the guilty parties in a few days.

The Prince of Wales, at the Freemason's Tavern, London, will be installed as Grand Master of Mark Masons to-day.

—The Grand Army of the Republic Publishing and Advertising Company, of Chicago, with a capital of $10,000, was incorporated Monday by Henry F. Gerry and others.

—Democratic disaffection in Arkansas and other Southern States is leading to a revival of the grange, which may again become an active political force.

—Mr. Edwards, whom the Maine Democrats nominated as the "soldier candidate" for Governor, has never been a Grand Army man, and is said to have often taken pains to denounce the organization.

—There are, perhaps, less than 900,000 workingmen in labor unions and Knights of Labor organizations. What right have these 900,000 to denounce 15,000,000 workingmen not in such organizations?

—During the conspiracy trial at St. Louis of Judge Advocate McGarry, of the Knights of Labor, and others, McGarry and Prosecuting Attorney McDonald engaged in an altercation and resorted to blows. McGarry was fined $25.

—New York sweeps the boycotting bully into jail with an iron hand. The latest conviction is that of a driver who assaulted a non-union car driver. He was given six months. With confidence the honest workman begins to look up and say to his idle and obstreperous brother, "Work or leave me alone."—*Inter Ocean.*

—The Knights of Labor in Maine propose to address open letters to the candidates for the office of Governor, and to all candidates for the legislature, demanding a decided "yes" or "no," without "glittering generalizations." Among other things in the interests of labor they will demand that the candidates pledge themselves to vote for a ten-hour law, an employers' liability bill, repeal of the law of imprisonment for debt, and the abolition of the trustees' process.

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How many more shall we hear from before another week closes?

We wish to add many more names to this list. Send your names and post-office address with the money. We cannot open a book account, as would be necessary if we did not require money in advance. When your name and money is received your order is at once entered in the shipping book and you will receive the book as soon as we can get it out. We hope to issue it by the middle of June, but cannot say positively how soon. It is being compiled by Rev. H. H. Hinman as fast as his other duties will permit.

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FARM NOTES.

SUMMER PRUNING VINES.

Nothing is more common than to allow grapevines to grow without attention, letting the new growth of wood and leaves run together and over each other and to fall down over the fruit. When this has gone on until July or August, there arises in the mind of the would-be cultivator, a thought that something should be done; he starts in with a large knife—if he fails to have a sickle or grass-hook, in which case that is used—and an indiscriminate shearing is made, cutting away two-thirds of all the new growth, and often leaving the fruit exposed without a single leaf beyond it on the stem. This is done with the absurd idea that it is necessary to expose the fruit to the sun to ripen it. All growth depends upon the leaf of a plant, not only that of the stem, but the flowers and the fruit; the ripening process is wholly dependent upon the leaves; denude a plant of leaves permanently and that is the end of all life in it. Every process of the plant, from the first movement in the spring throughout its entire growth, including the blooming, the setting of the fruit, its gradual increase to full maturity, and ripening, all depend upon the leaves. When this is understood it will be perceived what a pernicious practice is that of removing a large portion of the foliage of grapevines. And yet this practice has been widely adopted, and it is not improbable that some who may read these lines will have already this summer so treated their vines, or are intending to do so.

What, then, is summer pruning, which is so often mentioned? It consists of several operations. The first is merely rubbing off the swelling buds in the spring, when they are judged to be in excess. Some skillful vine growers never go beyond this, being able to regulate the entire growth of the season by timely attention before the leaves appear. If, however, disbudding, as the above described operation is called, has been neglected, and growth has commenced, the young shoots but a few inches in length can be removed to the extent thought best, leaving only as many canes to grow and bear as the vine is thought able to sustain. Thousands of acres of vineyards, in fact the great body of them in this country, have no other summer pruning than this. The new canes as they grow are tied up, or are allowed to droop over, according to the general method of pruning and training adopted, and the whole of it is preserved, never removing a leaf. But summer pruning is carried further by some, and consists in stopping the growth of the young canes by pinching with thumb and finger the tender growing point, thus stopping its extension. The general rule observed in pinching is to stop the growth at the third leaf beyond the last bunch of fruit. After this has been done the uppermost bud, the one in the axil of the last leaf, will rapidly swell and start, sending out a new shoot; after this has made two or three leaves pinching is again resorted to, and this is usually sufficient to keep the growth within the limits of the trellis. The object is to leave sufficient foliage for the perfect action of the vine, and yet to hold it so in check that while the trellis is covered it does not much overlap, the whole being fully exposed to the sun. This method of pinching is pursued usually on vines that are spur-pruned, and which, consequently, have a great number of growing shoots. Careful training is required to enable one to emyloy it judiciously and with beneficial results. We shall be pleased to hear from those of our readers who are interested in grape growing, giving account of their modes of pruning and training.—*Vick's Magazine.*

WORK FOR JULY.

It is a good time to bud roses, and this is an art that every one who loves gardening should acquire. Although, as a rule, roses on their own roots are preferable, since they do not throw up suckers from the stock to take away the life from the budded part, yet the occasion frequently arises to secure a new variety or increase a desirable one by budding.

Celery transplanting will be carried on up to the middle of the month at the North, and later at the South.

White turnips can be sowed all through the month, though in the colder regions it should not be too long delayed.

Sow lettuce for fall use; the Cos varieties are best at this season.

All intending to set new strawberry beds with plants from their own grounds should sink small pots containing good soil into the ground and root the runners into these pots. By the middle or last of August they will be ready to take up and transplant: such plants will make a fine growth before winter and be ready to start strong in the spring.

Stop the raspberry canes by pinching when they are from two and a half to three feet high, making them branch more freely.

Continue to tie the new growth of the grapevines, and remove the fruit which appears in excess of the strength of the vines.—*Vick's Magazine.*

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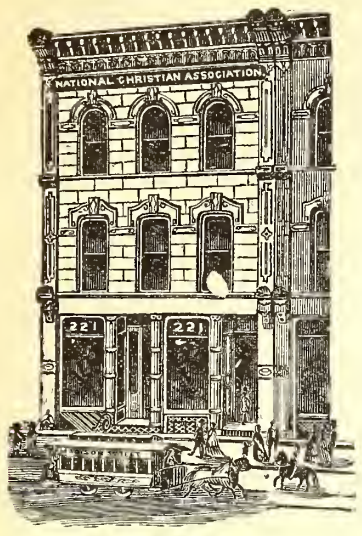
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Baptists—Primitive, Seventh-day and Scandinavian.

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Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

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Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

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Methodists—Free and Wesleyan.

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Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

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College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Asociton" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

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The Facts Stated.

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This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

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NEWS OF THE WEEK.

WASHINGTON.

The President has ended the long contest over Fitz John Porter by signing the bill restoring that officer to the army. Now he will nominate him as colonel in the army and put him on the retired list. The bill prohibits Porter from receiving any back pay.

The President has approved the act to reduce the fee on domestic money orders for sums not exceeding $5; the act making allowances for clerk hire to postmasters of the first and second class post offices; the military appropriation bill; the post office appropriation bill; the agricultural appropriation bill; the army appropriation bill; and numerous other acts of less general interest.

Senator Miller, Thursday, favorably reported the oleomargarine bill to the Senate. It was ordered placed on the calendar.

It costs $1-000 a year to light the White House. The Standard Oil Company must have the contract.

The Hon. William E Smith, Assistant Secretary of the Treasury, tendered his resignation to the President Tuesday, to take effect July 1. The Hon. Hugh S. Thompson, Governor of South Carolina, has been selected by the President as his successor.

COUNTRY.

The Massachusetts Legislature passed a bill, which has been signed by the Governor, appropriating $20,000 for entertaining President Cleveland, should he visit the State during the summer.

Peter Zingerle, a maniac Frenchman, was arrested at Washington charged with intent to kill the French Minister, M. Roustan. Zingerle left Pittsburg, Tuesday, for the purpose of removing the Minister.

For the first six months of this year the business failures numbered 5,136, with $5,0.4,4-4,000 liabilities, against 6,004 failures for the corresponding period of 1885, and liabilities aggregating $74,722,-000.

Six small structures at St. Louis, occupied as bakeries, groceries, etc., were burned Thursday morning. Many persons narrowly escaped with their lives.

A Cincinnati paper says Murat Halstead is to take charge of the New York *Tribune* and switch it from Blaine to Sherman for the Presidency, and that Whitelaw Reid is to use his spare time in perfecting plans to capture a United States Senatorship.

Severe storms and floods have caused distress in Rapids, Grant, and Catahoula parishes, in Louisiana, and Governor McEnery requests the people of the State to send contributions to aid the sufferers.

Burglars invaded the house of Professor C. W. Merriman, principal of the public schools at Beloit, Wis., Monday morning. During a struggle with the robbers the Professor was shot in the neck and dangerously wounded.

John Mosier, a wealthy farmer of Sangamon County, Illinois, who killed a boy for trespassing died in Joliet penitentiary Monday.

Three of the anarchists, Frank Hirth, Carl Simon and Anton Palm, were on trial in Milwaukee for conspiracy to kill and murder. A stack of rifles, a lot of ammunition, and a large quantity of literature were introduced as evidence, and witnesses testified to hearing Hirth and Palm urge a crowd of 1,500 people to go to the court house and blow it up.

The cases of sixteen boycotters, charged with damaging the business of Widow Landgraff, the Bohemian baker, was called for trial in New York July 1.

Michael Stoh and A. Rosenberg, two of the boycotters of a concert hall proprietor, pleaded guilty Friday to a charge of extortion, and were remanded for sentence. Dan Neuhauser was tried and found guilty.

In Milwaukee Sunday night, after having been out twenty-three hours, the jury in the trial of the anarchist leaders, Frank Hirth, Carl Simon, and Anton Palm, found them guilty of conspiring to burn the court house and destroying the records and of inciting mobs to riot. For twenty hours the ballot stood ten for conviction and two for acquittal. One of the jurors, who is alleged to be a socialist, voted for conviction after the first few ballots.

The Switchmen's Beneficial Aid Society of Chicago has decided to remain neutral in the Lake Shore strike matter. The meeting expressed sympathy with the strikers, but thought the Lake Shore men could be best helped by allowing strikes on no other roads.

The Lake Shore strike seemed to be well broken last week. The armed guard was continued all the week, and there were few interruptions in the business attempted by the railway. The sympathy of the stock yard employes being given for the strikers by way of stones and insults toward the railway men, the packing house proprietors interfered for peace.

The legislature of Massachusetts was prorogued last evening. Gov. Robinson signed a bill giving each member $100 extra salary. This is the first salary grab bill which ever became law in Massachusetts.

Gov. McEnery of Louisiana has issued a proclamation asking contributions of provisions for the people of Rapids, Grant and Catahoula parishes, who have suffered great lose by recent storms and inundations.

On the cattle ranges of Lonake and Prairie counties, Arkansas, a deadly disease has developed among the cattle carrying them off by scores.

Detailed reports from the spring wheat States, together with the actual results from the winter wheat harvesting, indicate that the official estimates as to the probable crop yield will not be realized. Intense heat and heavy, hot winds have done considerable damage in Dakota the past few days, and rain is anxiously looked for.

FOREIGN.

Advices from Belgrade, the capital of Servia, say that the Servian peasantry generally are rioting. They refuse to pay the taxes levied since the unsuccessful war against Bulgaria, and ill-treat the tax-collectors. Their hostility to King Milan's government is continually fomented by the opposition party.

At a religious anniversary at Marseilles 2,000 loyalists made a demonstration in favor of the Count of Paris. They carried tricolor flags and copies of the Count's manifesto.

The Panama Canal committee examined three of the ministers and M. Rousseau. They all urged the government to sanction the proposed Panama Canal loan.

Eight persons were killed and twenty wounded yesterday, by the derailment of the mail train from Belfast to Dublin at Knockbridge. The driver and guard were arrested, although the accident is attributed to a spreading of the rails and not their carelessness.

Mr. Gladstone has been conducting his campaign in person, and is very much exhausted. In Ireland seventy-seven Parnellite candidates will meet with no opposition, and seven seats will be contested. In London nine Tory seats will not be contested. In Scotland, Unionists and Conservatives will contest sixty out of seventy-two seats. Mr. Gladstone has written as follows to Mr. John Bright: "I regret to read your letter to Mr. Peter Rylands. Without losing a moment I beg of you either to publicly except me from your assertion, that one year ago all Liberals held Mr. Ryland's opinion, or to give proof of what you say. Never since the Home Rule struggle was started, fifteen years ago, have I once condemned it in principle or held in any way the opinions of Mr. Rylands, which, to speak frankly, I think absurd." John Bright's opposition to Home Rule is the severest blow yet to the hopes of the Premier. The elections began last week, and so far are unfavorable to Mr. Gladstone's party.

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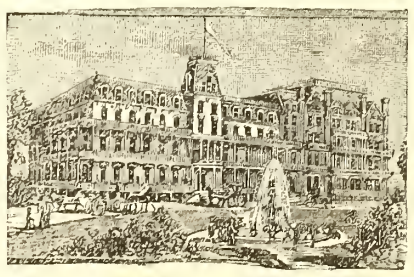
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"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The tactics of the lawyers in the trial of the Chicago anarchists indicates a long, wearying trial, which shall disgust the public, wear out the lives of the jury, and secure acquittal for these abettors of a massacre. Weeks have been spent already and only eight jurymen have been accepted. Well does Shakespere put "the law's delay" along with

> "The oppressors wrong, the proud man's contumely,
> The insolence of office, and the spurns
> That patient merit of the unworthy takes."

The pastor of Trinity Methodist Episcopal church, Rev. John Alabaster, had a 4th of July celebration all his own. There is yet hope for Chicago churches, if they do not cultivate the audacity of this pastor, which it can hardly be supposed he mistook for patriotism. His pulpit was decorated with flags and banners and a stack of muskets, while on either hand there marched into the gallery a revived Know Nothing lodge called the "Patriotic Sons of America," flaunting numerous flags and pennons. The Declaration of Independence was read, and the "Star Spangled Banner" sung, and thus the worship of the "Goddess of Liberty" proceeded.

Mr. Randall's plan of revising the tariff seems to be to cheapen whisky and tobacco and keep up the price of iron, woolens and sugars. Well, there is no accounting for tastes. Possibly Mr. Randall prefers the former articles to the latter, or perhaps he knows that his constituents wish to cheapen the goods which they most consume. About the only foreign import that he would put on the free list is lumber, which pays but a small per cent in revenue. We see no way of adjusting a protective tariff so that all interests shall be equally protected and so conclude that the principle of protection is impracticable and unjust. But when it comes to a discrimination between woolen blankets and whisky, or sugars and cigars, we have a decided preference; and so have, we think, all fair-minded people.

Charles M. Morton is an ex-Union soldier who left an arm in the South. He was converted in Moody's meetings in this city, from a condition of debauchery, and has been engaged in mission work much of the time since. He is represented as an Odd-fellow and tobacco-user, by those who should know, and is a religious weakling, if the papers truly report his performances last Sabbath. Monday, July 12th, was Orangemen's day, the anniversary of the battle of the Boyne. The Saturday before the Orangemen of Glasgow, to the number of eight thousand, paraded in triumph over the defeat of Gladstone, and resolved that, if necessary, they would "establish an armed union of Orangemen throughout the empire, and resist to the death the separation of England and Ireland. As no one proposes such a separation it is doubtfull whether these blusterers intended to threaten rebellion or only kick a man of straw. At least their enthusiasm inspired Mr. Morton. He got the Orangemen into his Railroad Chapel, in full regalia, read a eulogy upon the order, its declaration of principles and qualifications for membership, and wound up his strange service with a panegyric on the traitor Jeff. Davis! The man and speech and audience were evidently fit for each other.



SAMUEL D. GREENE.

[See page 9.]

The double-headed arrangement by which members of the labor unions are received into the Knights of Labor lodges has its conveniences. The Central Labor Union, of this city, is made up of a number of secret trade societies in co-operation. Probably many of the members are also Knights of Labor. Now the Union is raising money for the anarchist murderers now on trial, and has raised hundreds of dollars for the purpose, but the Knights of Labor, since anarchism has come to be unpopular in the persons of Spies, Fielden, Parsons, and their gang, have begun to repudiate the members who accept such extreme doctrines. Parsons has been expelled, though in jail and unable to appear in the lodge in his own defense. He writes a strong letter, however, and shows that he was a good Knight until a popular outcry arose at his horrible principles when put into practice. The lodge to which he belonged has ordered all anarchists expelled.

The election in Great Britain has gone against Gladstone and Irish Home Rule. Up to midnight Saturday the returns show that the Conservatists have elected 289 candidates, Unionists 63, the Gladstonians 149, and the Parnellites 72. There were yet about 100 seats to be filled, but of these the Liberal party could not hope to secure enough to overcome the opposition. The popular vote at the same time stood Gladstonian, 1,118,973; opposition, 1,209,874. Already Lord Salisbury is forecasting for his cabinet and securing the alliance of former Liberals for the formation of a coalition cabinet; but if Gladstone resigns and the Conservatives take office the arrangement is uniikely to be at all lasting; and it is not certain that Mr. Gladstone may not yet secure the considerable number of disaffected Liberals and carry his plans through to victory. However, it is probable that he must wait. His defeat is attributed to the failure of the country voters to see clearly the need of buying out the Irish landlords, and the success of the Tory orators in creating a belief that other ways might be discovered of settling the Irish question than by coercion or a Dublin parliament. The latter is sure to come in time.

An exchange reports that twenty thousand exiled Polish Jews are on their way to this country, and asks: "Where will they go? Will they settle in a body? What will they do, and what will their influence be upon any of our communities? They were not good enough for Bismark—will they be good enough for us? As a rule, such immigrants, in so large bodies, are anything but agreeable visitors." It is evident that these people, ignorant, superstitious, and turbulent as they may be, must live somewhere, and so long as America is an "asylum for the oppressed of all nations," where else would they be disposed to go? Let our missionary societies, our wealthy churches, meet these people as they land, and in a few weeks they can be started in the way of good citizenship. Cornelius Vanderbilt, of New York, has resolved to take care of all the pauper emigrants who have heretofore been shipped back to Europe. Why should not some man of wealth invest his thousands—hundreds of thousands, if need be, in these Poles?

THE FOURTH AT LAKE BLUFF.

BY PRES. CHAS. A. BLANCHARD.

The National holiday had, at Lake Bluff this year as, perhaps, at other points, a threefold celebration. On Saturday, the 3rd, Col. Sobieski gave his lecture on "Ten Years in the American Army." This gentleman is, by nativity, a Pole, but left that country at five years of age, being banished with the rest of his family. He knew personally Beauregard, Albert Sidney Johnston, McClellan, Hancock, and many others whose names are now known the world over. His lecture was replete with most interesting incidents, one of the most thrilling being an account of the charge of the Irish Brigade, led by its gallant commander, Thomas Francis Meagher, at the battle of Fredricksburg. Six times wounded, each time rising and urging his men on until they gained the stone wall on the crest of the hill, when four ranks deep, the enemy rose and poured a volley into the faces of the remnant before which they turned and fled. On the morrow, out of three thousand seven hundred men, who started on that charge, only six hundred were able to answer to their names.

On Sabbath morning, a sermon was preached on "The Responsibility of Christians for the Traffic in Ardent Spirits," by the writer. The doctrine of the sermon was that Christians are under obligation to use all their powers, personal, social, religious, and civil, for the overthrow of the drink trade. It was admitted that on the first three points, the church was, at least, in a measure, doing her duty, but maintained that so long as the American church votes for parties like the Republican and Democratic, the American grog shop must flourish.

In the afternoon of the Sabbath there was a platform meeting at which Miss Willard presided, addresses being made by herself, Miss West, of the *Signal*, and Mrs. Lathrop, of Michigan. These addresses were all of a high grade, though informal, and were listened to with earnest attention by those present.

On Monday, "Fore-mothers day" was celebrated. The custom of observing such a day originated in the thought that the toils and sacrifices of the revolutionary wives and mothers deserved recognition in the public celebrations of Independence day. The principal paper was by Mrs. E. B. Harbert, and was a pleasant and efficient performance of the task indicated. It will, no doubt, be printed. Remarks were also made by Mrs. Willard, now a mother in Israel, eighty-two years of age, and Mrs. Buell, who soon begins her work in the West as National Secretary of the W. C. T. U. The presiding officer was Miss Mary Allen West, whose remarks were very interesting.

Some readers of the *Cynosure* have feared that the *Signal* was growing more friendly to secret societies than it used to be, and the writer conferred with both Miss Willard and Miss West on the subject. They agreed in saying that the *Union Signal* was not to become the apologist for secret societies. They said that personally they were opposed to secret societies, and while they did not intend to conduct a movement against them in the *Signal*, they did not intend to favor them. Referring to her letter to the Knights of Labor, Miss Willard said that she did not mean to befriend their secrecy, but to commend their utterances in favor of sobriety as she would those of any other organization.

This will, I feel sure, be good news to those Christian freinds who have had the fear mentioned above. When the W. C. T. U. was small these lodges despised it: now that it is sending out roots and branches on every side they desire to use it, just as they seek to use patriotism, temperance, love of home, and all other virtues to help on their despotic, Christless, religious organizations. The *Union Signal* is not friendly to secretism, but it will seem to be if the lodges can possibly bring it about, and hence the need of double guard on this point.

Lake Bluff is a most beautiful resort. Its hotel is well appointed, and its trees are filled with singing birds. Close at hand the lake washes the foot of the bluffs, and cottages are filled with pleasant, kindly, Christian people. The Sabbath was Sabbath-like, and it can be commended to wearied ones seeking a few days or weeks of rest as a healthful and Christian resort. It is to be hoped the Sunday train may be discontinued. This can no doubt be easily accomplished if the good people ask it.

I almost forgot to mention the brief address of Rev. Dr. Gifford of the Warren Avenue Baptist church, Boston. He was wearied from his journey, had no expectation of speaking, and hence confined himself to brief remarks. These, however, were like the gleaming of a polished cimeter, and revealed the master workman. He is to make an address next Saturday on *The Saloon*. This will be the second day of the convocation which begins on the ninth and continues ten days. All who can spend a little time there will, I think, find opportunity to do and get good.

Wheaton College.

FAITH MISSIONS.

Editor Christian Cynosure,

DEAR BROTHER:—Many of your readers have learned something of the work of the faith missionaries, who have from time to time gone out from this place to British India and European Turkey to do work for the Great Master in those needy fields. We are now approaching our twelfth anniversary, and truly we can say that "hitherto hath the Lord helped us."

During these twelve years mission work has been begun at three different points in the centre of the great Indian peninsula. Some souls have been gathered out from heathenism, and signal-posts established at these three different places from whence the Gospel has sounded out over large tracts of country. In European Turkey a mission school has been built up where young women are given a thorough Christian education, and most of those who have come under its influence have yielded their hearts to the call of Divine mercy, and have gone forth to tell their country people that

"Old, old story
Of Jesus and his love."

One of these young ladies has become so filled with the spirit of the Master and the love of souls, that she has gone out to "The Regions beyond", and has bought property and established a school similar to the original mission school; and she, being the only Protestant in the place, not only teaches the children but preaches the Gospel to the people every Sabbath day and multitudes flock to hear her.

For eleven years I acted as receiving and forwarding agent for these missions; but when the work became too great for me to carry on successfully alone, I invited some of my brethren to become associated with me, and so we organized, and became incorporated under the name of

THE AMERICAN FAITH MISSION.

It is not the object of this society to in any way interfere with the faith principle or to do anything to render the faith of the missionaries weak and effeminate, therefore it will not call and send out missionaries or pledge them any support after they are in the field. But if any man or woman gives satisfactory evidence that they are *divinely called* to any specific Christian work in any part of the world's great moral harvest field, if they desire it the society will assist them by giving them such counsel as its superior advantages will enable it to give, and by aiding them on their journey to their appointed field; by receiving and forwarding to them free of cost, except exchange, such funds as the Lord, in answer to their prayers, shall move his people to send in for them; and by purchasing and holding such property as shall be essential for their work.

Recognizing the call and leadership of the Divine Spirit, the society will not exercise any control over the missionaries in their respective fields, but will leave them to be Divinely led, as they have been Divinely called. Neither will the Society withdraw its sympathy and aid from any missionary without their consent, without giving them the privilege of a hearing before a board of Christian men organized as per our constitution.

The principal object of this society is to encourage industrial missions, somewhat after Bishop Taylor's plan in Africa. The society is not denominational, but will assist any Christian worker if they desire it who "gives evidence of being divinely called.

At present we have no home-paid agents, so that all funds committed to our trust will be judiciously expended for the benefit of the mission. There is, however, a provision in our constitution, that if at any time it becomes necessary for any officer to give all his time to the work, he may receive the same as the missionaries do, that is, such donations as the Lord, in answer to prayer, shall move his people to send for his benefit; and likewise his proportion of the unassigned funds at the quarterly disbursements.

At present we have under appointment three ministers, one of them a practical mechanic, and three ladies, one of them a physician, all of whom, having accepted our principles of labor and support, expect to sail for India the coming autumn. They go to assist the Rev. M. R. Fuller to organize industrial missions in the sub-province of Berar. Bro. Fuller has encouragement that he will receive aid from the Indian government, in land and money, to assist in carrying on the great work. Of course this will be a limited amount, not sufficient for the work in all its details. Your brother in Christ,

O. M. BROWN.

Oberlin, Ohio, July 7th., 1886.

THE GOSPEL OF SEPARATION.

BY F. J. DAVIDSON.

One grand cause of so much wickedness in our city and country is the failure of the so-called Christians in exercising a Christian duty, and separating themselves from the world. Masons, Odd-fellows, Tabernaclists and other secret organizations have at last made their appearance at the head of our churches. You say that Christ our Redeemer was an Odd-fellow and a Royal Mason; but I have searched the Scriptures from Genesis to Revelations and am now prepared to say that Jesus Christ never organized or joined a Masonic order during his thirty-six years and six months in the world. But his custom was to reprove sin and condemn it, and keep himself spotless from worldliness. Masonicism and Odd-fellowshipism and Tabernacleism and other secret societies are in friendship with the world; and worldliness is friendship to crimes and horrors; and Christ had no fellowship with such evil works. Let us see what Jesus said: "Come out from among the wicked and have no fellowship with the unfruitful works of darkness, but rather reprove them." Now, can you reprove a man for doing evil when you do the very same thing yourself, and be blameless? God forbid, for the Scriptures saith, "Thou art inexcusable, O thou that judgest another and doest the same thyself;" and Christ says: "If ye were of the world the world would love his own, but I have chosen you out of the world, therefore the world hateth you." John 15:19. "If the world hate you you know that it hated me before it hated you." John 15:18. Now, the world is in friendship with secret societies; yea, and five per cent. or probably more of the secret orders are conducted under the supreme rule of sinners, and the so-called Christians are pledged to sustain his Masonic brother.

Again, your Masonic and other secret societies will turn out and parade the streets and give balls and picnics and such things, which are damnable before God; and you so-called Christians will forsake your church to attend and participate therein. Oh, Israel, will you prolong your ways of evil and provoke the Lord with your abominations. When I was a sinner I participated in balls, picnics, festivals, panoramas, museums and other places of amusement of the world, but when God for Christ's sake pardoned my sins, he converted me to his love and truth, and taught me his way was narrow and straight, and in him are no hypocritical flatteries. He converted me to forsake evil and do good. I was once a lover and advocate of Pythianism, but just as soon as I found it an obstacle to Jesus and a friend to the world, I prayed God to pardon all mine iniquities. That caused me to forsake Masonicism, because it pleased Jesus for me to forsake it. Some so-called Christians say King Solomon first established Masonicism, but the Holy Bible don't say so; but Solomon says in the 7:2 of Ecclesiastics, "It is better to go to the house of mourning than to go to the house of feasting, for that is the end of all men, and the living will lay it to his heart" And again he says, in the 4th chapter, 2d and 3d verses, "Wherefore I praised the dead which are already dead more than the living which are yet alive; yea, better is he than both they which hath not yet been." Who hath not seen the evil work that is done under the sun. And Solomon also, after reviewing his own work, declares it vanity; and all ye lukewarm Christians holding Masonry as an ordinance from God, search the Scriptures and pray for wisdom.

[NOTE.—The author of the above is a young colored man, assistant deacon of St. Mark's Baptist church (colored), New Orleans, La., who is a fruit vender, yet finds time and means to distribute many tracts, some of his own preparation, as is the one from which the above is taken. A gentleman living in Chicago is acquainted with Bro. Davidson, and gives him an excellent character for piety.—ED.]

THE LABOR REPORTS OF NEW YORK.

The report of the Labor Committee of the State of New York for 1885 contains much interesting information, and is practically a report on such secret societies as make protection of labor their professed object. Among other matters, the Knights of Labor are stated to number 2,500,000 [These figures are an exaggeration, unpardonable in such an official document.—ED. *Cynosure.*] at the present time, and to have been instituted by Philadelphia weavers in 1869. In 1882 they claimed 1,890 lodges. They are classed among societies designed to unite employers and laborers in the same manner as Odd-fellowship is said to be used in England by employers to initiate and control employes.

Mr. Herman Gutstadt testifies in the same report that attempts were made to ruin labor unions by instituting rival societies, getting up strikes, and thus dividing and drawing off members. There are thus by their own confession, parasites on secret societies in the same manner as secret societies are parasites on society, to weaken, control and destroy them. Five thousand female Knights of Labor, mainly between the ages of 18 and 21, were recently in procession and assembly in Troy, N. Y., and it was stated by reporters that they were under the absolute control of Messrs. Cattanauch and Hickey, leaders of the male Knights of that city. The Knights are, therefore, in this respect, faithful copies of Free-masonry and Orangemen, both of whom have their Heroines of Jericho (McCoy Cyclopedia), and in future riots will, perhaps, be as efficiently supported by female members as the latter organization was by the girls of Belfast in recent commotions. *

THE PERILS OF OUR NATION.

[From a sermon, July 4, 1886, by Rev. S. J. McPherson, Second Presbyterian Church, Chicago.]

God never commits great problems to a decaying people, but "America holds the future," and to us are addressed the words, "Hold fast to that which is good."

The perils of our nation are numerous. First, there are many who imagine that we are a race of criminals, godless and degenerating, because they read the newspapers and hear the voices from the empty rooms of the agnostic and anarchist. A greater danger arises from the other extreme of man, he who confines himself to his own work of money-getting, dodging jury duty, not voting except at Presidential election, and leaves the morality of the community to the policeman and minister. Thank God there are other men. Things only become better as we help them. It were better to be ruled by the Emperor Nero than by the almighty dollar, for Nero could not reach my soul. The tyranny of wealth finds its worst illustration not in public bribery or in the control of selfish corporations, but in our voluntary servitude of heart. Oh, how eternally poor is the man who is rich only in marketable product.

One of the greatest perils, I profoundly believe, is Romanism, though there are many really devout Christians in the church. Our National Constitu-

tion guarantees liberty of conscience, but the Pope of Rome says, in one of his evangelical letters:

"The absurd and erroneous doctrines or ravings in defense of liberty of conscience are a most pestilential error—a pest, of all others, most to be dreaded in a state."

And he anathematizes all who assert liberty of conscience and of worship. An American Archbishop says that heresy and unbelief are crimes. A Catholic journal of this country says:

"No good government can exist without religion, and there can be no religion without an Inquisition."

An English Catholic paper says:

"Shall I foster that damnable doctrine, that Socialism and Calvinism and Angicaism, and Judacism are not every one of them mortal sins like murder and adultery?"

Every Cardinal, Archbishop, and Bishop of the Roman Church takes an oath in which these words occur:

"Heretics, schismatics, and rebels to our said Lord (the Pope) or his aforesaid saccessors, I will try my utmost to persecute and oppose."

Is there no menace in such doctrines to American institutions?

Mormonism is the most loathsome of our perils, and its treason is only tolerated by our lazy indifference. If not suppressed, it will entail war on us or our children. A growing peril—indeed, many perils—must be observed in the mixed hosts of immigrants that continue to land upon our shores. How shall we provide for them, with our public lands almost exhausted? How shall we assimilate them when they bring the prejudices and vices of all races? How shall we control them when they are multiplying so rapidly and bringing such mistaken views and hopes of American life with them?

Socialism is also beginning to loom large as a possible element of danger. Various forms of secret organization are increasing, that can not be considered a healthy symptom, a sign of necessary confidence between different classes. I am not sure that the brave police did not die as martyrs to awaken the people to this matter.

The religion of the country is decreasing in comparison with the population. Intemperance is making so horrible an increase that good men are becoming angry and sometimes unreasonable. The Sabbath is practically disappearing in many a city. With European customs we are in danger of losing our Puritan virtues. We must needs stop short and study the situation; selfishness is making us so nearsighted that we allow the wrong to triumph by our default.

It is the religious duty of every Christian man and woman to take an interest in public affairs; we are the monarchs as citizens, and we cannot exercise authority by proxy. Our officers are our servants. Let use all our influence to nominate and elect the right kind of public officers, and then scrutinize their conduct.

It is a duty to promote universal education. Grant it to all. Carlisle and Hampton are demonstrating that an educated Indian is better than a dead Indian. Let school teachers deal with the Chinamen in place of the hoodlum. Let manual training be used. We have too many dead letter laws. Hardly any other nation has so low a conception of law as we. It is our own making, and so we fancy that we may set it aside at will. I wish that courts of justice always excited our awe, and never our amusement or scorn. I wish that there were less favoritism there, less submission to the power of money, more strictly inexorable sanction for great offenders as well as for small. If public morality is degenerating, it is because we privately consent to let it degenerate. A commissioner of bankruptcy once told me of a well-known citizen of the United States who borrowed everything that he could lay his hands on a week before he went into bankruptcy. He has never paid a cent on a dollar. Yet, to-day, he is living in luxury, received into exclusive society—exclusive, indeed, when it will not shut out a thief. John Morrisey was made rich by wealthy gamblers in New York and Saratoga, and the American voters sent him to Congress.

We want supremely to accept the right definition of manhood. That definition is embodied in Jesus Christ. If he is not our model and a Saviour, America can never get what she needs. Let politicians remember this. Since other systems have demonstrated their uselessness in a dozen civilizations, the church of Jesus Christ is the true school of manhood. It will do more than any other agency to create good citizens. Without it, all other agencies can never make a complete citizen. The lesson for every individual is that the best use to which he can put July 4th is to accept Jesus Christ. Citizenship in his kingdom is the only absolute assurance of true manhood and worthy citizenship in the United States.

The fact that any Christian man, and especially any minister of the Gospel of Christ, can have fellowship with or join in the delusive and deceptive worship of the secret lodges of secret societies in this country, conclusively shows that such men have never fully realized the nature and tendency of such associations to draw men's hearts away from the Gospel which they profess to love and live. We believe secretism is one of the great anti-christs, if not *the one* spoken of in prophecy, described in the Revelation as that which should arise in the last days to turn away men from Christ and to oppose and persecute the New Testament church. Christian brother, let us ask, do you not feel there is something terribly wrong in your fellowshiping a Christless secret order with men who will not accept or serve your Saviour? Oh! think and act consistently with your Christian profession.—*Sandy Lake News.*

THE LABOR QUESTION AND THE LODGE.

[From the Century for July, by Edward L. Day.]

They [the trade unions] were the product of a veritable revolution, and their power has been used as revolutionary forces usually are, blindly, and often fatally to friend and foe alike. The successful working of such a scheme as has been outlined implies the possession of a degree of intellectual and moral equipoise, education, and judical conservatism, such as only could be the product of centuries of training. What wonder then that these organizations, composed mainly of those who lack these necessary qualifications, burning under a sense of wrong and outrage, in form a fierce democracy in which numbers alone control, and so subject to the guidance of those least qualified to rule, should, as they feel their power, be fierce, cruel, arbitrary, dictatorial—in a word, tyrannical!

The tendency of all unions is to place men on one dead level, and that not the level of the highest, but the level of mediocrity. They dislike the exertion of special or superior ability by any of their members, deeming it an injustice to the rest that one should gain higher pay or win a loftier position. For this reason they decry piece-work, and where it is imperative set a limit upon each individual's production beyond which he must not go. Some of their restrictions are so strange and arbitrary as to seem ridiculous, yet they are enforced with a severity that is appalling. For instance, in the London building trades, if a hod-carrier carries more than nine bricks at a time he is subject to fines and penalties. If he ascends a ladder at too great a speed, fines and penalties. If in going from the shop to work abroad, men walk faster than three miles an hour, fines and penalties. In nearly all trades, if any work is done beyond the limit set by the union, the pay for it goes to the union, and not to the workman doing it. In this way, individual excellence is discouraged, and every man is coerced to his damage. This coercion is called "rattening," and is employed to enforce payment of dues and obedience to rules. Contumacy is visited by punishments in fines, in threats of vengeance, in personal outrage, and sometimes by the murder of the offender.

The Parliamentary Commission of 1867 reported that out of about sixty trades-unions in Sheffield, England, all were charged and thirteen proved to have promoted or encouraged outrages of various degrees of criminality, from theft and intimidation up to personal violence and murder.

All this for members of the union.

Those outside of the union have no rights to be respected. They are "black sheep" and "scabs." Union men will not work with them, nor permit them to be employed in the same shops with themselves; and any man who ventures to work on terms which the union condemns takes his life in his hand. So far as individual workmen are concerned, they have exchanged the right of private contract, with all its disabilities, for the despotism of the union, which acts as an effectual bar to the industrial progress of themselves and their class. It is difficult to see how men can preserve their self-respect who tie themselves, body and soul, to these organizations.

In endeavoring to control in matters that are outside of their proper functions, they also work only evil. By this is meant the arbitrary enforcement of obnoxious restrictions upon the hours and modes of working; opposition to the substitution of improved methods and machinery; the prohibition of apprentices from learning trades; the refusal to conform to the necessary changes demanded by changing tastes and markets; and the attempt to limit the action of non-union workingmen, who never have consented to submit to their control.

There is another and serious class of objections. There can be no doubt that unions foster an unfortunate spirit of antagonism. Being constantly and and consciously on the defensive, they come at last to suspect evil in every movement and to put a sinister interpretation on every action of employers. The special interests of the trade affected are often alone cared for, and narrow, selfish, and unjust regulations are enacted for its supposed benefit; and that it may remain a close monopolistic corporation, objectionable terms of service and other coercive measures are enforced, unjustly affecting the working classes generally and subordinating the general well-being to the desired prosperity of a small and selfish number. Strikes have been ordered, at times when the position of the market rendered success impossible, resulting in severe and prolonged suffering, while in some highly skilled and limited trades a far higher rate of wages has been enforced for a time than the value of the labor performed would justify, which, with the adoption of unnecessarily burdensome methods and rules, result in the end in materially checking production, deteriorating the quality of the goods produced, and so tending to transfer the industry to other countries. Not unfrequently arbitrary demands have been pressed upon employers, simply that they might compel compliance, and thus show their power,—demands immaterial to the men, but which, if submitted to, were injurious to the employer, and if resisted must involve heavy loss. The spread of communistic and anarchistic sentiments among the working classes with the growth of trades-unions, and their political significancy since the organization of the Knights of Labor, which leads all political parties to cater to their ideas, however erroneous, has introduced into the discussion a new and perplexing factor. The enactment by Congress of a law at their demand, whereby it now is illegal to contract with any foreigner, except he be an opera-singer, for service to be rendered in this country, is a case in point.

This *resume* of the past history and relations of employer and employed, demands a brief statement of the position in which the two parties to the question now find themselves. It is simply a condition of war. The employer, contending against the competition of the world, finds himself hampered at every step by aggravated restrictions and senseless interferences with his business. Faithful and honorable service, as a rule, is a tradition, but no longer a fact. His interests are not studied, nor indeed cared for. So far as he can discern, his men rather rejoice at his loss than at his gain. He encounters a spirit of antagonism that prevents excellence or certainty of production. Endeavors to enforce discipline or to compel general economies are met by threats of strikes. He cannot even dispense with the services of unworthy or undesirable men, except at the same risk. And he is compelled to transact his business, if he subordinates himself to the behests of the union, at the expense of a serious loss of self-respect. In his endeavors to free himself from this bondage he finds the whole labor element of his community, whether interested in his specialty or not, leagued and arrayed against him, and ready to oppose him, and those workmen who feel the burdens of their position to be too heavy by every conceivable means, whether legal or illegal. Through the medium of the various assemblies of the Knights of Labor, a complete espionage is kept over all his workmen as well as himself, and every endeavor is made to prevent any amicable arrangements which do not recognize the union; while, if such are made, the workmen and their families are denounced with opprobrium, terrorized by fear of outrage, or debauched with drink, for which purpose organized committees or paid agents are employed.

What wonder, when the conflict joins, that the sentiment, lamentable as it is, that starvation and suffering alone can secure reasonable consideration for employers, should exist and find expression?

The workmen, on their part, look upon their employer as their natural enemy. The historical reasons for this have been stated. Although the relations have so completely changed, that the employer is now, perhaps, as frequently the victim of oppression as are the employed, the facts which justified organization have not been forgotten, and the feeling that now that labor has the upper hand, that hand shall be heavily felt, rules the temper of the unions. They justify any and every proceeding that in their opinion tends to maintain the monopoly of the union, prevent workmen from finding independent employment, or employers from conducting business regardless of it. The controlling sentiment is, "all is fair in war, and we are at war," and they are as ruthless, as regardless of age, or sex, or pity, as must be an actual army, while the grim endurance often manifested of the self-imposed suffering growing out of strikes cannot but excite wonder alike at its stoicism and its folly.

LIFE'S PICTURE GALLERIES.

BY CHARLES R. HUNT.

[Suggested by the Baccalaureate Sermon in the *Cynosure*, July 1, 1886.]

What a view! When the mind can connect all our days,
And survey, as a whole, what we've made life to be,
Our thoughts and our impulses, every-day's ways:
We paint as we glide to eternity's sea.

Ah the vista! as seen along history's path,
Where life-pictures blending, as convergent rays
Show clearly God's goodness in mercy or wrath,
At which faith spreads her pinions, and hearts chant his praise.

What so loyal, so true, in the life-sketch we're taking,
As time through its corridor, urges us on;
As to see in the battle which evil is waging
We've stood by the truth with our falchion-blades drawn.

And then the glad thought that the victory's sure,
Over all in the service, or led by the will
Of Satan whose power *will* not, *cannot* endure,
But must sink, as sunk Richmond or Andersonville.

And when this life shall pass, and new scenes usher in,
When we've gone to the realm where no conflict can come,
How grand to look down, if our lives here have been
Such as give us clear vision from heaven our home.

What portraits of power are the pictures of God,
In the stream of events which are colored with blood:
Earth's Album-leaves turned by the touch of his rod,
And its etchings deep-grooved like the track of a flood.

Then we follow the Jews, from their bondage set free,
To the thunders of Sinai, the law-beaming mount;
Then follow their footsteps by Calvary's tree,
To the glorified millions "whom no man can count."

Then seals, trumpets, vials, close up the account,
And the blessed "well done," and the sitting on thrones,
Life's problems all summed in the glorious amount,
And the pride of the wicked transformed into moans.

Then follows the glory; the finishing up
Of nations idolatrous, false and forsworn,
The wine of God's vengeance they madly drink up,
And sink by the weight of their sins overthrown.

Now heaven shouts triumph; God's foes are put down,
And sweet anthems float from the olive-crowned hills;
God proves himself Sovereign, each saint wears a crown;
And glory and justice displace the earth's ills.

PRESS COMMENT.

Another secret society has just swarmed from the Masonic hive. This is known as the "Law and Order League." The secret labor troubles have popularized the idea of "law and order" as against the anarchy of secret labor knighthood, and now Freemasonry seeks to popularize organized secrecy by organizing another secret society to gather to itself the fruits of this popular issue. The brand of suspicion is in the forefront of this whole secret business. Let no one be deceived. Keep clear of all secret societies, however plausible the pretence.—*Wesleyan Methodist.*

Men love to be in bondage, providing it be of their own seeking. They submit voluntarily to the bondage of trade unions, Masonic societies, or political parties. To leave the first is to become a scab; to leave the second is to be deserving of death; to leave the third is to be a traitor. These are most extraordinary doctrines, which practically deny the right of private judgment or even of submission to the law of God. Our idea of allegiance in the public press or public men is first to God and his word, second to the public welfare, and third to one's own judgment, instead of being forced by conventional rules and rulers to follow and obey their judgment, or rather their commands, however injudicious.—*N. Y. Witness.*

Recent events in connection with the labor conflict have turned public attention sharply upon the question whether secret oath-bound societies are in harmony with the equal rights and liberties of citizens in a free republic. One feature common to all these societies is the vow of absolute obedience to unknown superiors. The movements of such a body are not the result of deliberation and free volition, but are like the movements of an army in which the men know little of the plans of their leaders and are moved hither and thither like machines. That is a power which nothing except great emergencies, involving the life or death of a nation, justify men in putting into the hand of their fellows.—*Christian Standard.*

The principle for which the Knights of Labor are contending leads directly to a State socialism which has been for years the dream of European theorists, but which is utterly opposed to all American ideas, and has not yet found much favor in this country. Unless our workingmen are prepared to endure the necessary evils of such socialism, they ought not to favor the measures that will produce it. Seductive as may be the idea of regulating all work and wages, which is offered by the scheme of a universal union of all workers for wages, the gift cannot be accepted without also accepting the burdens it would impose. On the one side are individual liberty, competition and suffering, with social progress; on the other are the merging of the individual in the mass, deliverance from struggles and anxiety, but, at the same time, the arrest of all social development, and of all ambition and hope for improvement in the future.—*N. Y. Sun.*

It is forty years since we have had a foreign war. During this time, England has hardly been without one. To-day, she has her army completing the conquest of Burmah. We have a compact territory and little occasion for foreign entanglements. Pre-eminently is ours a peaceable nation; and that is true, although the greatest war the world has ever seen has been fought in this country. We can hardly conceive of a quarrel with Canada that could lead to war, or of another war with Mexico. We are too strong to fear any strong nation, and we do not want to bully any weak one. But it is not enough to avoid war; we should be generous enough to avoid disputes and retaliations in our dealings with our neighbors. We are not helped as a nation any more than as individuals, by trying to overreach others. What is good for the prosperity of one is good for that of all, and we welcome every mutual concession that brings us nearer to Canada or Mexico, and that makes us forget that we are different nations.—*Independent.*

The men who tried the boycotting experiment in New York city give notice to the public that the decision of the court against boycotting will not be respected. The editor of the *Volks Zeitung* announces that he will still continue to advise men to use the boycott, and that he defies the court and jury. This is the logical result or outcome of the theory on which these people act. They seem to be incapable of understanding that they are citizens subject to the law, and not persons of extraordinary power appointed to enact laws and overrule the decisions of courts. Any man who sets out with the declaration that he will not respect the decision of a court or the verdict of a jury should be treated as an outlaw. When any man gets his consent to openly defy law, and insists on his own interpretation or none at all, he is dangerous to society, and some means should be taken to restrict his power for mischief.—*Inter Ocean.*

Mormonism is at war with the world. Not that the world cares anything about Mormonism as a religion, but as a social fabric the world accepts the challenge of war and will meet it. The civilized world has settled the matter that polygamy is an offense against society, and must not be permitted. So our country is not merely justified in suppressing polygamy, no matter by how many religious pretensions it is surrounded, but is compelled to do so. What we must take the lead in doing, other nations which have any regard for the defense of their daughters must also do. It is befogging the matter to talk about religious liberty. It is a matter of liberty of vice, not of religion. No man can afford to be lukewarm on the subject, who is not lukewarm on the subject of morality. The man who apologizes for Mormonism and wants to see its persecutions stopped, is a foe to the family.—*Independent.*

When we stop and think about it, the aspect of affairs occasioned by the switchmen's strike in this city, on the line of the Lake Shore Railroad, is not a pleasant one for American citizens. To the man of ordinary intelligence amongst us, personal liberty is our inalienable right, and whatever disturbs or impairs this right in an unlawful way is an unmanly, mean and abhorrent thing, and ought not to be permitted. To see armed men defending honest laborers in their lawful toil, because these laborers prefer not to join the secret labor unions, is a very suggestive and unpleasant sight. And the conclusion is forced upon thoughtful minds that these Knights of Labor and labor unions, so-called, are foreign importations not needed in the United States. Their assaults on personal liberty—not, in some instances, to mention property and human life—have been outrageous. Men who themselves play the tyrant ought not to be free. They should find a home outside of these United States. This strike is a burning disgrace to the strikers, a blow at personal liberty without adequate or just cause, and the men engaged in it ought to be ashamed of themselves, and quit it at once.—*Interior.*

—Just before the outbreak of the war Stonewall Jackson, then a professor in the Virginia Military Institute at Lexington, organized a Sunday school for colored children which is still sustained by leading citizens there.

THE SECRET EMPIRE.

THE BROTHERHOOD OF RAILWAY POSTAL CLERKS.

The secret constitution and work of the Brotherhood of Railway Postal Clerks show it to be in many respects a most remarkable organization. From the first page to the last there are traces of a vast scheme of boycotting the government. The brotherhood seems formed solely to find a place for a Grievance Committee, which, so far as the Government is concerned, becomes the brotherhood and has full and arbitrary power to speak and act for every clerk on its rolls.

The objects of the order are stated to be for "mutual aid and protection, and for a more perfect union that we as a body may be the better enabled to resist encroachments made upon our rights as citizens and our manhood as officials by indiscriminate removals from office of any of our members without sufficient cause and upon charges filed and fairly and fully investigated, and that we may also be the better enabled to administer to the wants and necessities of sick and indigent brothers, and in other respects to cultivate a more fraternal feeling among our members."

The first annual meeting of the Grand Lodge is fixed at Indianapolis, July 13, and its composition is entered upon in painful details. But its presiding officer, known as the Grand Chief Clerk, is shorn of all executive functions, which all appear lodged in the Grievance Committee. There is a per capita tax of $1 upon all members of the brotherhood, which, together with the usual fees for lodge charters and the sale of rituals, will bring in a fair income if the membership is reasonably large.

The by-laws define the regulations of membership, and state that no person shall be admitted to membership in this brotherhood whose reputation for honesty, sobriety, and industry can be seriously assailed, and all applicants must be recommended by two members of the lodge as in every way worthy of membership. The initiation fee is $2. It is provided that a member who shall die in the service, or who shall be discharged from his position for alleged causes upon which there has been no conviction, shall be entitled to a sum from the benevolent fund of the Grand Lodge equal to an amount to be raised by an assessment of $1 each upon all the members of the brotherhood, said amount to be paid to his widow or heirs (if a married man), or if an unmarried man the same may be disposed of by will or be paid to those dependent on him for support.

The following language is used:

"To all the by-laws, rules, and regulations we bind ourselves by the most solemn pledges of honor, uniting ourselves in the fraternal bands of brotherly love. We pledge to each other our lives, our honor, and our lasting fidelity and fealty, admonishing our brethren to be true to the principles that characterize true manhood. Continue to give the work your most faithful and honest efforts, and this important branch of the Government service, which your skill and genius aided so largely in consummating, will go down the ages as an imperishable monument to your memories."

The officers of the lodge are rather peculiarly named. They are the Chief Clerk, the Second Clerk, the Third Clerk, the Transfer Clerk, and the Short Stop. The Chief Clerk is the presiding officer, the Second Clerk is the secretary, the Third Clerk is the treasurer, the Transfer Clerk is a sort of general utility man, while the Short Stop is supposed to stop interlopers at the door. The power of the presiding officer, following the lead of similar societies, is practically unlimited between the meetings of the lodge, and he can do about as he pleases.

To become a member it is necessary to have received a permanent appointment as a postal clerk, a commission from the Postmaster-General being evidence of that fact, and also to be in active service at the time of application. The usual procedure is carried out in the way of initiation until the candidate has taken the oath, then he "by further attesting his sincerity and allegiance, will surrender to the lodge, through the Chief Clerk, his resignation as a postal clerk, which will be placed in the hands of the Grievance Committee, to be used by said committee under the orders of the lodge only in case of extreme emergency and in concert and conjunction with all the members of the same."

This Grievance Committee, while it is but one of three standing committees in the lodge, thus becomes the most important one of the lot, being closely modeled after the Executive Boards of the Knights of Labor. Their duty, as laid down in the constitution, is to take charge of all matters relating to the official relations of the Brotherhood of Rail-

way Postal Clerks with the Postmaster-General and other officials in the Railway Mail Service; and when in the opinion of the committee an exigency shall exist for the exercise of arbitrary action they shall at once take the necessary steps to prosecute any plan or scheme that may, in their judgment, be the means of consummating a desired object. They shall not, however, resort to extreme measures until an amicable adjustment of the difficulties may be deemed impracticable, and without the knowledge or consent of the lodge.

This goes further than any trades union ever thought of going, and makes one committee, armed with the resignations from the service of every member of the lodge, the autocrat of its affairs. It is perhaps as dangerous an arrangement for the clerks under any regime as can well be imagined. The whole scheme of the brotherhood seems built up around the central idea of this irresponsible Grievance Committee.

The leaders who contrived the machinery of the brotherhood were solely planning a huge strike to coerce the Postmaster-General into an agreement, for it seems scarcely possible that a body of men who intended founding a permanent society would have placed such unlimited power into the hands of one committee and effectually gagged a minority by holding over the heads of its members their forced resignations ready to be turned over to the Post-Office Department the moment the committee determined to strike. The entire plan shows the hands of good organizers, and bears the marks of months of study which it doubtless received. In the meantime, however, so it now appears, the department was kept daily informed of the progress of the incubation of the brotherhood, and the twenty-nine clerks who were mainly instrumental in its formation were dismissed from the service just at the moment it was prepared to act. The constitution they left behind gives full evidence of the faithfulness of their labors, which the secret zeal of the members who are still in the service may yet prove not to have been wholly in vain. The call for the general meeting of the Grand Lodge at Indianapolis July 13th is still extant, there being at present no clerk who has the temerity to recall it, but it may safely be predicted that the trains toward the Hoosier capital will not be laden down with clerks still holding commissions at the date.

In the meantime the brotherhood is striving earnestly to increase its membership without the knowledge of the department. The informers have been spotted and driven out, and the secrecy about the brotherhood would do credit to a Guy Fawkes potl. Every clerk has become suspicious of his neighbor, and the Division Superintendent suspicious of all. Each clerk looks for a dismissal with each mail, and many a one asks himself why he did not go hence two years ago before the afflictions began. Unfortunately the publication of the secret work of the brotherhood will not tend to allay their ills brought on by too much civil-service reform a la Vilas. The members of the brotherhood who are employed on the Chicago run have burned their certificates and dropped the society altogether.—*Chicago Tribune.*

PERSONAL MENTION.

—Bro. C. F. Hawley has an offer from the Iowa and another from the Illinois Association to be State lecturer.

—Pres. and Mrs. C. A. Blanchard went last week to Devil's Lake, Wis., for a rest and brief visit to that romantic region.

—Rev. J. D. Gehring, of Park College, Mo., has lately endured a painful operation and final amputation of his right thumb after weeks of agony. We regret to learn of this affliction.

—In the absence of the regular evangelist, Bro. R. Loggan, Kansas State agent conducted the services of a late quarterly meeting of the Wesleyan church at Chapman Creek, Kansas. He gave during the meetings two addresses on the lodge.

—Rev. W. P. McNary, by whose enterprise and industry the *Midland* took being and has grown to a vigorous youth, has removed from St. Louis to Tarkio, Missouri, where he becomes pastor of the United Presbyterian church, beside retaining the relation of corresponding editor of the paper.

—Rev. J. D. Nutting, of Wauseon, Ohio, is suffering an affliction that must call out the sympathy of all who have known him in connection with the National Association. His young wife died last week after a brief illness of but twenty-four hours, leaving an infant daughter to the care of agonized friends.

—The General Secretary and Bro. Hinman have spent much of the past week in visiting prominent pastors and citizens of Chicago to secure their attendance at a preliminary meeting, to be held on Wednesday of this week to discuss plans for the national conference. They have met with very uniform success, and with such encouragement in unlooked-for places, that they are amazed while they rejoice in the manifest working of the Spirit of all truth against the enemies of Christ.

CORRESPONDENCE.

MEMPHIS LETTER.

Editor Cynosure:

DEAR BRO.—I do not want the dear friends of the *Cynosure* to miss any good thing that transpires here, and shall write as often as we have anything of interest for them. I have related to you how that Revs. Imes, Brinkley and myself were almost alone here, and how that nearly every minister of my race here oppressed me and my church, but it is amusing to see how they buttonhole, escort and advise our excluded members. When they were in the church they were scarcely noticed by outsiders, but now they are entertained on every corner. In every meeting to arouse public sentiment against me and my church for their exclusion the ministers are out in force. As public men their public acts are open to public discussion. Forgetting this, one of these gentlemen became highly incensed at a paragraph in my last article to the *Cynosure*, and came to give me a castigation. He for some cause changed his idea. Men and things are all open to investigation, but these secret lodges and their allies all squirm when the light is turned on. Our case is still pending in the court, the judge for some cause having postponed the same until the next term of court, which will be in September. We have no fear concerning the result. We are informed that the civil or chancery courts, have no jurisdiction as to what shall qualify or disqualify persons for membership in a Gospel church, and I am led to believe that this postponement is a final disposition of the case. We move along in the even tenor of our way holding up the words of Christ, "In secret I have said nothing."

The secret societies have made some several displays since my return. The 24th of June was celebrated by "the duly and truly prepared." They were all out

"With their little sheepskin patch beneath their bosom;"

and despite all their parade the people look and say they are some of the men who mobbed Bro. Countee. The Oddfellows went out gunning June 10th with a large following. They are the most popular order. They had one of their immoral, ungodly, demoralizing, race-degrading picnics, and out of the affair they realized $1,000. The sad feature of the whole is, that so many who profess to be Christians are among those who patronize these evils, and even the ministers open these revelries with prayer—an insult to the Heavenly Father.

We pray God that we may have a wonderful revolution of things here in Memphis. On the 23d ult. a secret organization composed of ladies gave a picnic. They were all in uniform, and in open hacks, preceded by a band of music, they paraded the streets of our city to the delight of the ignorant and the abhorrence of all thinking men of the race. The young women wore little blue silk caps in the shape of soldier caps, and at night in the dance hall of the park, they were drilled by a man in the revolutions of fancy wheels, etc. Such is the continued demoralization that secret societies are doing for my people, and I look on, while my soul abhors it, and I find expression only in the words of the prophet, where he says, "O that my head were waters and mine eyes a fountain of tears that I might weep day and night for the sins of the daughter of my people."

Yesterday, Sunday, the 4th, an excursion train left here for Topeka, Kan., loaded with "Immaculates," going thither to attend their Grand Lodge. I think there will be quite a change here before long; they can not rid themselves of the fact that they are held guilty by the community of the attempts on my life. To-day the I. P. B's turned out, and in the line of their procession they had sixteen hacks containing about fifty women, profusely decorated. Now these women gave to the hackmen about 50 cents to be dragged through the streets, thinking it glorious to be thus degraded. We have a great work here to do. Our community is cursed, and Boaz and Jachin and Tubal Cain, with Jubelo, Jubela and Jubelum lead the crowd. It is a matter of impossibility to break them up it seems, and do you not think it would be a good plan (inasmuch as these orders are so ancient, and John the Baptist and John the Evangelist are, as they say, patrons of the ancient tomfoolery) for everybody to join in, men, women and children, and give the thing a new name and let it slide down quietly to its final resting place where there shall be weeping and gnashing of teeth. We feel very grateful to Mrs. Phillips, Mrs. Stoddard, Mrs. Blanchard, and all who contributed to our happiness while in your midst. May God bless you and may you live long to push the *Cynosure* forward as an advocate for the blessed principles of God's Word. Yours in earnest for God and the right, R. N. COUNTEE.

THE CONFERENCE.

BRAID, Ottawa Co., Kan.

DEAR CYNOSURE:—In your issue of May 27th, I read, "A Call for an Inter-Church Convention," to be held somewhere at some time in September next; the invitation being to all Christians, as well as to all Christian churches, for consultation upon ways and means by which to liberate the church from the greatest of all scourges to which religious societies are incident, viz., Freemasonry and her numerous offspring.

Being a Christian teacher I am in favor of such convention at whatever time and place agreed upon. I wish to be present in that convention; especially so, since having left the M. E. church because she is ruled by the Masonic lodge.

Shall no man buy or sell unless he have the mark of the beast? Surely, we are near that point of time. Again; since "The shock of entrance is the new birth"—as said by Mackey,—shall there be no Christians outside the lodges, in the world's esteem? As there is such a thing as being born of hell, "Son of perdition," it may be that Mackey's "new birth" is of this character; if so we have a host of terrible fire-eaters to confront. Yet we will hold the fort in the strength of the Master, even against a siege of forty years.

But it is well to inquire, What constitutes a Christian, and what a Christian church? When these are answered in truth, we will be unable to admit that a Christian can be in a lodge, unless he be *held with cords*, and his eyes be out; or that a lodgeite can be fellowshiped in the church. Let us continue to pray, with trust in God, that the reign of anti-Christ may be short. Yours in Christ, H. W. SMITH.

WHY INFANTS ARE SAVED.

PARK COLLEGE, Mo., July 9, 1886.

DEAR CYNOSURE:—I have just read, with delight and admiration, Pres. Blanchard's Baccalaureate address, published in the *Cynosure*, July 1, 1886.

I think it unfortunate, that in a production of such superlative merit, there should be one fault. This one fault is contained in the sentence found on page 3, col. 1st, and is as follows:—"A majority of our race, for whom Christ suffered, die in infancy, of course, sinless, and not liable to punishment."

I offer no apology or excuse for calling this an error; it is a false doctrine—proven to be so by the plainest Scripture texts. I do not deny, what the sentence indirectly asserts, that infant children are saved when they die as such, but I do deny, because the Bible denies, that they are, "of course, sinless." (Job. 14: 4; John 3; Rom. 6: 23; etc.) Why do infants die before they have committed actual transgression if they are sinless? If infants, as such, are not "liable to punishment," why did Christ suffer and die for them? If they are sinless, they need no Saviour to deliver them from punishment.

I was never more shocked than I was when, a few years ago, I heard an aged "D. D." assert, in the most emphatic terms, that "an infant child needs no Saviour, because it is sinless." This doctrine is the starting point to Universalism. The occasion was the funeral of an infant child, of wealthy parents, who were unbelievers.

I am anxious to believe that Pres. Blanchard does not hold this doctrine in the sense in which his sentence conveys it to my mind.

J. D. GEHRING.

"THE DEVIL A MONK WOULD BE."

SABETHA, Kans.

It has been long since I have written for the *Cynosure*, on account of poor health, and though very feeble I can no longer withhold my pen. The battle is waxing hotter and hotter, and the devil is becoming greatly enraged, causing Ezekiel's five and twenty men to turn their backs upon Jerusalem and their faces toward the east to worship the sun, and now he is demanding of his sun-worshipers to put away far from them such men as Bro. Gamble, of Pennsylvania. I am being pursued by him; the church doors are closed against me, so we have re-

paired to the school houses, and they have been consulting to shut us out of them, but have not so far succeeded. Their plea is that discussion of secret societies is not a fit subject for the Sabbath day.

The men who are doing this are men who care no more for the Sabbath than swine do for music. The devil is even sanctifying the Sabbath when it will suit his purpose. To do so those very men will hunt or fish on the Sabbath, or labor, or do any thing-thing else their inclination leads them to do. Our modern Pharisees have thus sanctified the Sabbath to shield secret devil worship from exposure on that day. I have been trying to preach every Sabbath since my health would permit, and I trust the effort has not been in vain. I think the minds of the people are becoming stirred on the subject of National Reform and secret lodgeism. My first sermon at a place is from the text, "Thou shalt have no other God before me," preparing the way for some half dozen sermons to follow in its wake on the reforms of the day, intemperance, secret orders, Sabbath desecration, and every other opposing power of the Gospel. Dear Christian brethren, I humbly ask you all to pray that God will give me health, strength, grace, courage and wisdom that I may bring honor to his name and glorify his dear Son.

JOHN THOMPSON.

THE DECEIVABLENESS OF UNRIGHTEOUSNESS.

MONTMORENCI, Ind.

Satan, the father of lies, has a design in all the evil works under the sun. His design in men using tobacco, opium, intoxicating liquor, or whatsoever intoxicates or stupefies man, is to deceive to lie to man: to stupefy and becloud the understanding and the conscience and moral sensibilities, and keep the soul from reading the Word of God or hearing his Gospel, and thus delay repentance. By these things are quenched the blessed warning voice and wooing help of the Holy Spirit of God. By these evil things God's work of grace to save man from perdition is frustrated, and man thus dreams away his probation and does not wake up till in endless ruin. And all this ruin is planned and managed by that father of lies, that old serpent, the devil and Satan, who even sometimes persuades men that he has no existence. And this evil being ever inspires his subjects, servants and slaves to oppose in every way possible any opposition made by God's people against the works of the devil or any earnest effort made to save man from his devices, so that the deceived are made to practically say, "Let us alone, we love the bondage of sin and Satan. We love to be deceived by our greatest enemy; to believe his lies, and share his doom and destruction."

How the souls of God's dear people do mourn with astonishment at the moral insanity of lost man and at the desolation wrought by the works of the wicked one! Men go to the secret lodges night after night and thereby vainly made to encourage one another to believe that these silly and wicked ceremonies, by which the name of God our Maker is taken in vain and wickedly blasphemed, will in some way and without repentance toward God and belief in his truth, fit them for happiness in another world. And all this they willingly do, blindly in every sense, without any reasonable assurance from any responsible and trust-worthy being, that the course they are pursuing will end as they suppose. But we will continue giving our testimony whether men will hear or whether they will forbear. L. D. B.

AN EXPLANATION.

DEAR CYNOSURE:—In your kind notice of myself and my book you use a form of expression that might be understood to mean that my motive in leaving the professorship I have so long filled in Wheaton College was to write a book and become a candidate for Congress. The book was nearly completed before it became clear to me that it was my duty to resign my position. The candidacy for Congress was an afterthought that was entertained as furnishing suitable opportunity for teaching what seemed to me to be truths that needed to be taught in these times of reckless greed and party slavery. With the kindliest feelings towards by former associates, both in the college and all reform work, I have committed myself and my all anew to His keeping who cares for all His children, caring for nothing only so that I may keep a good conscience toward God and before all men. O. F. LUMRY.

PITH AND POINT.

A SOUTHERN PROTEST.

All of the Southern negroes don't appreciate Masonry as an ordinance from God, though many Southerners claim it so to be; but a true Christian should not be deceived thereby. I never heard of your paper until today. After issuing many of my circulars in churches and on the street, they aroused the Masonic sentiments to such an extent that some of the secret society fellows spake very violently of me; and to-day the Lord sent one of your valuable papers to me for encouragement, and after reading it I was much comforted.—F. J. DAVIDSON, *New Orleans, La.*

CREAM, NOT SCUM.

A brother wanted me to say more on holiness and skim off the secrecy question; but I feared to skim off what little cream of reform I had, because then I would have but a "skim-milk" holiness left. We believe every means of grace to be a work of holiness. For a person to have his mind changed from wrong to right on any question is a work of grace, and although he may not be saved, he is nearer the road to regeneration than before. Redemption is a work already done for us. Regeneration is a work done in us, just as soon as we seek God with the whole heart. "The day thou seekest me with the whole heart I will be found of thee." We need holiness all along the line of reform for Jesus's sake.—CYRUS SMITH, *Beaconsfield, Ia.*

ENCOURAGED IN FLORIDA.

The three evils, Sabbath desecration, intemperance, and secret societies, which you are attacking so successfully, are the giant forces we have to fight on this field. Even the blacks have been seized with a mania for forming secret societies, and they are organizing lodges of the Masonic and Odd-fellow orders all through the South, and nothing pleases them more than to have the death of one of their number occur so late in the week that they can parade at his funeral on the Sabbath day. Steamboat and railroad excursions are advertised for every Sabbath, and its sacred hours are filled up with music, dancing, revelry, and drunken orgies. The telling blows you strike, the convincing words you speak, greatly encourage and strengthen us in our conflict.—REV. W. A. BENEDICT, *Orange Park, Fla.*

BIBLE LESSON.

STUDIES IN THE WRITINGS OF JOHN.

LESSON IV, July 25, 1886.—The Resurrection of Lazarus.—John 11: 17-44.

GOLDEN TEXT.—Jesus said unto her, I am the resurrection and the life.—John 11: 25.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Christ the Resurrection and the Life.* vs. 17-32. It is only to the Christian that the night of death is illumined with the star of heavenly hope. One of the saddest things in connection with heathenism is the gloom and doubt with which it envelopes the life beyond the grave. The wisest heathen philosopher, when he buried his beloved dead, could only "dimly guess" at a future existence. That exultant faith which could exclaim in the deepest depths of affliction, four thousand years ago, "I *know* that my Redeemer liveth," was beyond even a Socrates. The Gospel economy has a place for the passive as well as the active forms of piety; for the Marys as well as the Marthas, but in a really symmetrical Christian life both types are mingled. Martha's expression, "I know that even *now*, whatsoever thou wilt ask of God, God will give it thee," shows that her faith was strong enough to believe that Christ had power to raise her brother to life even after a four day's burial. But, as once in the case of Peter, Christ asks a question which can only be answered by a full confession of her belief in his divinity. There is a reason why such confession is demanded of every true believer. Faith unconfessed is apt to grow shadowy, to become more readily a prey to doubt; but to put what we believe into plain words, that we and everyone else can understand, seems to have the effect of clearing our mental and spiritual vision; it gives our faith a body, as it were, that we can see and touch. We cannot obey the command, "to be ready at all times to give a reason for the hope that is in us," while that hope or faith is a dim, unsubstantial something, whose evidences we have never examined, and of which we have never said to ourselves or others, "I KNOW." Another reason is that we need to have the clearest, possible views of Christ, of his character and work, before we can labor intelligently for the conversion of souls. We need such a preparation before we can combat popular errors, before we can fight the rum traffic, or oppose successfully, evil of any kind. Much more do we need it when combatting the anti-Christ of secret false worship. To unmask his falsehoods and cruelty and corruption, we must know the real Christ, his truth, his gentleness and his purity;—and more, he must be in us, "the hope of glory," we must have felt for ourselves the spell of his love and bowed before his divine beauty.

2. *The raising of Lazarus.* vs. 33-44. Half of the attraction which Christ has for us lies in the fact that he is a sympathizing Saviour,

"Think not thou canst sigh a sigh
And thy Maker is not nigh."

The circle of Christ's sympathies has a divine completeness. He could enter into the joy at the marriage feast in Cana, and he could weep with Mary and Martha at their brother's tomb. But we are not to rest selfishly in the comfort of this heavenly sympathy, but to feel it as a stimulus urging us to show forth Christ's beauty to the world, by being in ourselves its visible image, remembering that, "as he is, so are we in this world."

LIGHT FROM THE WORD.

How is the sympathy of Christ with his people noticed in the Old Testament? Isa. 63: 9. Can one truly comfort another who has not felt that sympathy himself? 2 Cor. 1: 4.

From Peloubet's Notes.

"Then Martha, as soon as she heard that Jesus was coming." Jesus did not at first come to the house, but in some way let the family know that he had arrived near the village. The reason was the presence of the Jews in the house (v.19). (1) These would make it impossible for him to say what he would to the afflicted sisters; (2) some of them might report his arrival to the Pharisees, and so interfere with his plans; (3) because, as Abbott thinks, the conventional mourning customs of oriental society were exceedingly distasteful to him.

"Lord, if thou hadst been here, my brother had not died." We are slow to believe that our sorrow is "for the glory of God that the Son of God may be glorified thereby," and in our affliction continually echo Martha's "if," saying to ourselves, if we had not done this, or if we had not done that, if it had not been for our blunder or that of our friends or our physician, our beloved would not have died. Chance is the god of atheism, and is a comfortless god in the time of our trouble.—*Abbott.*

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live," etc. I understand these words as an embodiment of Christ's creed respecting life and immortality. Jesus is the source of the resurrection, and the fountain of life. Whoever, therefore, by faith in Christ, has Christ in him the hope of glory, never knows death; to him there is no Hades, no dark and dismal abode of the dead, no long and weary waiting for a final great jail delivery,—a judgment and an acquittal. He passes at once from the lower to the higher state; he has already come to the general assembly and church of the first-born (Heb. 12: 22-24). What we call death summons him simply to depart and be straightway with Christ (Phil. 1: 23; Luke 23: 43). The eternal life which Christ here and now gives to those who are by faith united to him (John 5: 24) is never suspended. Against the conception, common now as then, of death as a long sleep or a long and dreary waiting for a final resurrection, is Christ's teaching here that "There is no death; what seems so is transition."—*Abbott.*

"Jesus wept." It is well that this short sentence should be in a verse by itself, the shortest verse in the Bible, but one of the most blessed. Why should Jesus weep? (1) He wept in sympathy with the sorrow around him. (2) His heart was full of sorrow, as he saw in this instance before him but one of the multitude of sorrows filling the earth. "He beheld death in all its fearfulness as the wages of sin; and all the world's woes, of which this was but a little sample, rose up before his eyes; all the mourners and all the graves were present to him."—*Trench.*

"If thou wouldest believe, thou shouldest see the glory of God?" To unbelieving Martha, Jesus could no more have restored the dead brother than to the unbelieving Jarus his child (Luke 8: 50), or to the widow of Nain her son, if her attitude toward his compassion (Luke 7; 13) had been one of unbelief.—*Meyer.*

"And said, Father, I thank thee." Is not the address recorded in these verses simply *a thanksgiving* spoken in respect of a previously offered *private prayer?* Is it not probable that the prayer was being offered during the period of delay beyond Jordan, throughout the travel to Bethany, and in the groanings at the sepulchre?—*Craven.*

"And I knew that thou hearest me always." He was never denied, for he always prayed in the right spirit, with the right motives, and with perfect faith. The prayer was answered when he seemed to be denied (as when he prayed in Gethsemane that the cup might pass from him), and when the request was visibly granted, as here. So it is with us; our true prayers are always answered, even when God denies our particular request. Even then he always grants the spirit of it, and gives us what, if we saw all the circumstances and results, we would have asked for.

"He cried with a loud voice, Lazarus, come forth." As one would speak loud to awaken a sleeper. The loud voice with which he spoke was the expression of a decided will, sure of being obeyed. Undoubtedly these external signs were only, as Hengstenberg says, for the individuals present, the power of raising the dead dwelling, not in the voice, but in the will of Jesus expressed thereby.—*Godet.*

"Loose him and let him go." Christ gives them something to do. This is partly to recall them from their speechless and dazed astonishment, partly to prevent the too great and dangerous revulsion of feeling, partly because he has done his work and would bid them to do what in them lies to be sharers with him in the restoration of the loved one to life and liberty. In this is a moral significance; we cannot raise the spiritually dead; but we can bring Christ to their grave by our prayers, and we can aid in their perfect liberation when the divine voice has called them from their sleep of death.—*Abbott.*

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National Christian Association.
221 W. Madison St., Chicago, Ill.

The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. A. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

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AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

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Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Wauheck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constahleville, N. Y. The "Good Will Association" of Mohile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solshury, Ind.; Congregational Methodist Maplewood, Mass.

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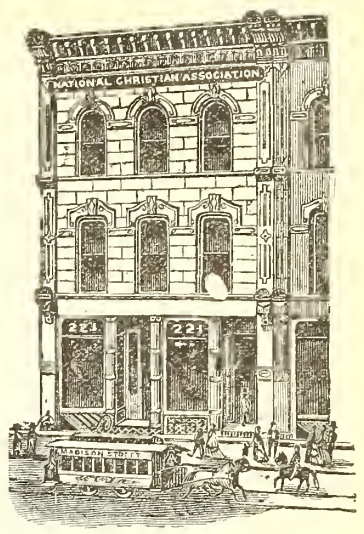
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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

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J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JULY 15, 1886.

The Baccalaureate address in the *Cynosure*, July 1st, has been put in a pamphlet so cheap that Mr. Phillips, treasurer, thinks they should be sold at two cents (a postage stamp) each, or ten for ten cents. The sermon aims to be a thorough discussion of two matters of great importance to theology and reform: post-mortem Probation and the Image of the Beast. There are only one or two thousand struck off. Send for it to this office at once.

AN ANTI-SALOON CONVENTION, the papers say, is to be held in Chicago some time in the fall. Unless misrepresented it is a Republican party gasp for breath. The Chicago *Journal* (Republican) says of it:

"The proposed convention is to be called for the purpose of urging general action by the Republican party in the several States in favor of active measures of temperance reform. It is not a movement in favor of prohibition, and the fact is recognized that a large element of the Republican party is not in favor of prohibitory legislation. But it is declared that the Republicans must adopt a policy in the treatment of the liquor traffic that will satisfy the powerful temperance sentiment of the country, or it will lose a still greater number of dissidents on this question. It is said that if the Republicans as a party should take high grounds in favor of temperance reform, it might lose some saloon-keepers, but it would regain a far greater number who have voted the Prohibition ticket, not because they altogether believe in prohibition, nor because they wanted the Republican party destroyed, but because they wanted it made a temperance-reform party. The progress of the movement will be watched with interest."

THE W. C. T. U. AND THE SECRET LODGES.

We criticise Miss Willard with the greatest reluctance. She has spoken more eloquently, toiled more incessantly, traveled more miles, and organized more successfully than any or all other women in the temperance cause.

"And her deeds, as they deserve, receive proud recompense."

We have not stinted our praise of her and her sister, Mary B. But Miss Willard or the *Cynosure* has fallen into serious error. She has written congratulatory letters to secret temperance lodges, which she will not join because, as a sensible person, she knows when temperance conventions meet, and pray and plan, the Good Templar members of those conventions, men and women, go behind tyled doors, where Christ is omitted from creed, constitution and prayers, and *plot*, for planning in secret is plotting. Yet Miss Willard hails and commends the work of these nondescript bodies, though she knows that about one-half of their whole number went against the last Prohibition candidate.

The *Signal*, of July 1st, caresses the G. A. R.; praises the Maroa Women's Union for giving them boquets. "So the best feeling prevails between the *Grand Army* and the White Ribbon Army." Now, Miss Willard knows that the G. A. R., as a body, go for John A. Logan as President in 1888, and that Senator Logan originated the plan of making the liquor traffic permanent, and supporting American education by its revenue, making it, as Mrs. M. A. Willard well termed it, "A demijohn education." Besides, Mr. Logan has the reputation of being "*the swearingest Christian in the United States.*" The White Ribbon Army goes for the G. A. R.; the G. A. R. for Logan; Logan for liquor, and Miss Willard gives her benizon! The recollection of the last Grand Army meeting in Portland, Maine, its endorsement of liquor-drinking, and condemnation of the prohibitory laws of the State whose guest they were, ought at least to deter from too cordial relations.

The Grand Army and Knights of Labor are falsehoods on their face. There are neither army nor knights there. They are political swindles, and pecuniary frauds. A. R. Parsons, now in Chicago jail, cell No. 106, who helped attempt the murder of fifty policemen; who glories in "*the red flag*" of Ledru Rollin, which meant and still means plunder and "war on society to the knife and the knife to the hilt,"—this redoubtable Knight of Labor, who has been expelled by Assembly No. 24, *since he was imprisoned*, writes from his cell to the Chicago *Times* that he has been a Knight of Labor, and has organized lodges in full fellowship for ten years past, and that his doctrines and flag have never been objected to till now.

But Mr. Powderly, it is said, is a gentleman and opposed to socialism and anarchy. Let us see. In the late riots he has issued *secret circulars* which have been printed. In one of these he says: "What we require is secrecy, obedience, patience, and assistance." And he tells his Knights that he is opposed to a Congressional committee of arbitration, and gives as his reason, "*When our organization is completed, we shall have no need of laws.*"

Every man applying for membership in an Odd-fellows lodge, has with his application money, to send his written and signed pledge never to enter the civil courts "for any purpose whatever," connected with his rights, pecuniary or other, as an Odd-fellow. And the Knights of Labor concealed their existence for a time, and were led by adventurers, till members and funds increased, and now men like Mr. Powderly aspire to pass in society with men who fear God and uphold the laws, which Mr. Powderly is superceding and setting aside.

The Knight's oath or pledge of "*secrecy*" and "*obedience*" is clear treason. If an organization is levying war on the United States, enlisting in that is treason before any fighting is done. The Knights of Labor have levied war on the commerce and property of the United States, and shed the blood of our citizens in that war, and Powderly's general assembly, met at Cleveland, have neither condemned the war nor repealed their laws under which it was waged, and yet Miss Willard has written a letter of friendship to this organization; in Kansas a body has since been organized, called "The Frances E. Willard Assembly of the Knights of Labor!" And while she is thus wearing the plumes of these secret knights, her organ comforts the secret Grand Army, and notices favorably "The Brotherhood of Railway Brakesmen," of which there are several preying on the earnings of roilroad employes.

Miss Willard should know, for few ladies are more intelligent, that this whole secret lodge system rests on Powderly's two pillars, *secrecy* and *obedience*. There is not a pagan temple of false worship since Samson was

"Eyeless at Gaza at a mill with slaves,"

but has rested on these two pillars. They are the two main props of idolatry and despotism the world over. The oath that binds to secrecy is the strongest act of worship; and obedience to unknown superiors is the root, and the tap-root of despotism.

There is this apology: Miss Willard is at the head of a woman's movement, the brightest and best the world has ever seen since women followed Christ from Galilee and helped commence the overthrow of idolatry and despotism. She has been importuned to join the secret orders. She has bravely resisted such importunities, and the pressure is fearful to bear. Now Frederick Douglass has been offered seven degrees of Masonry in a single night, free of charge and exemption from further attendance if only he would receive their mark in his forehead or his hand. And Miss Willard's devotion to the temperance cause necessarily and properly leads her to desire not to repel prohibition votes. But if the W. C. T. U. is to aid and abet, countenance and support the lodge system, which, as a system, ignores Christ and civil government, in contempt of Christ's teaching and example, painful as it is, we must protest against it.

THE UNION SIGNAL EDITOR.

Mary Allen West, as noticed last week, is now editor-in-chief of the *Union Signal*, the organ of the Woman's Christian Temperance Union. Our readers, who were all prohibitionists before the prohibition party was born, will be glad to know more of Miss West.

Her father, Nehemiah West, with a colony of some sixty persons, purchased a canal boat, started from Cayuga county, N. Y.; were pulled by horse power to Buffalo, by steamboat to the Cleveland and Ohio canal; thence through the great State of Ohio to Portsmouth; thence they rowed to Cairo down the Ohio river, thence up the Mississippi to Alton, twenty miles above St. Louis; thence up the Illinois river to Copperas creek below Peoria; and there, quitting their canal boat, whose memory followed each of them through life, they proceeded to Knox county and founded the city of Galesburg, Ill. A journey to found a colony on the Congo river in Central Africa would now require less time, money, courage, skill and perseverance than that canal boat voyage.

Mr. Nehemiah West was law-giver, justice of the peace, elder of the church, and advice-giver-general of this interesting community. The lodges of New York had fallen in a popular furor over the most foul and significant murder of Morgan. The lodges of the State had furnished money to screen the murderers and defeat the judiciary of the State. Fifteen hundred lodges gave up their charters, and the rest feigned dead. The Galesburg colony were Anti-masons, converted to Christ in the stupendous revivals which followed the fall of the lodges. Every professional and public man in Rochester and most of the same class in the chief towns of the State (who had all belonged to the lodges), like the legion-haunted Gadarene when the devils were cast out, sat at Chist's feet "clothed and in their right mind." And the same region, following Finney, Gerrit Smith, Myron Holly, Seward, Granger and Fillmore formed and furnished the first thousands to the party which destroyed slavery.

Miss West's mind came out of that national furnace blast. She was graduated from Knox College of which her father was a founder and trustee. The senior editor of the *Cynosure* was her president and instructor. He wrote the college diploma; graduated the first thirteen classes; took the college in a state of bankruptcy; reported it free from debt the last five years of his administration; and left it worth $400,000, with its present buildings erected and paid for when he came to Wheaton. Miss West was "there to see," during the struggle of Knox college against wind and tide, poverty and persecution by church and state. She became an accomplished teacher and an able writer, and gained and held the post of county school superintendent as long as she desired against aspiring and unscrupulous competitors for the post. Like her honored father, she is calm and clear-thinking, and like him possesses sound principles, with sense to guide them. The *Cynosure* extends to her courteous greeting and warm welcome to the picket guard in the army of reform.

SUPPRESSING A LODGE.

Postmaster-General Vilas has done the country a great service in his prompt action against the Brotherhood of Railway Postal Clerks, an account of whose organization is given elsewhere in this paper. The prompt discharge of twenty-nine members of the order, some three weeks ago, "for insubordination," decidedly checked the plans of the ring-leaders. "They have secretly attempted," says the Postmaster-General, in the letter ordering their discharge, "to form an association with a view to dictate to the department, and many have also been guilty of deception toward their fellow clerks by reporting that the purpose of such organization was benevolence."

The "Chief Clerk," C. C. Mead, and R. E. Robb, Secretary of the Brotherhood, have replied to Mr. Vilas from Indianapolis, setting forth their grievances and charging the head of the department with bad faith, and making the service inefficient by removals for mere political reasons. Their game seems to have been to hold a threat over the department and compel a cessation of removals lest the whole body of clerks step out and block the whole mail service of the country. These men who could thus toy with such immense and vital interests, affecting the whole country, were doubtless passably fair-minded men, and the folly they came near perpetrating is no more and no less than thousands are cajoled into in the name of labor interest, charity, etc., etc. The government officials located the central organization in Indianapolis, but the scheme originated in Cincinnati.

The conspiracy is now practically broken up. The Chicago Division burned their records as soon as the war was opened from Washington, the ranks of the order are divided against themselves, and many who joined are seeking by every means in their power to recall their resignations, foolishly put into the hands of an irresponsible and arbitrary executive committee. The custodian of these resignations has, it is said, 103 in his hands. It is said that if a clerk is willing to pay $15 to the funds of the order and go on record as an oath-breaker, he may withdraw. But with the false sense of honor inculcated so widely by the lodge, most of the members hesitate at this penalty.

The great significance to the country is in the fact that there is power in our popular government if properly used, to suppress a lodge. Although the circumstances may have been peculiar, yet the principle is established. If these clerks had not the right to combine in sworn secrecy for self-protection, the principle can be extended to other combinations which have a similar pretense for existence, but which threaten the public and private interests of their fellowmen. We are beginning to "see men as trees walking," yet other socialist riots may be necessary to arouse the people to realize the folly of longer tolerating the lodge system to cover conspiracy against the public weal and the peace of the nation.

—The pamphlet on "Masonic Outrages" will be ready for delivery next week. The pages are being electrotyped, and as many copies can be printed as are called for.

SAMUEL D. GREENE.

It was about the year 1866, while in Boston, a letter from Dr. Edward Beecher was forwarded to me, earnestly advising me to make the acquaintance of Mr. Samuel D. Greene, who, he said, was a member of his (Park Street) church while he was pastor there; a good man, and one who knew more and felt more deeply on the subject of Freemasonry than any man he ever knew.

I found Mr. Greene in Chelsea, and sat till two o'clock that night thrilled with his narrative. Born in Leicester, Mass., in 1788, he taught school in Providence, Rhode Island, and in Thompson, Conn.; married in 1810; went west, and, in 1822, opened and kept the Park Hotel in Batavia, Genesee county, N. Y. This was then the extreme frontier, and his life went on as that of an inn-keeper in rude society. By request of a minister he opened his hotel for religious meetings, and, after an agonized and remarkable religious experience, he, with his wife, joined Rev. Calvin Colton's (Presbyterian) church. Mrs. Colton taught a school in his hotel.

At that time all the prominent church male members in Western New York belonged to the Masonic lodge, and believed it the twin and handmaid of Christianity. The oldest deacon in the church which Mr. Greene joined used to say, "I should as soon think of speaking against the God of heaven as against Freemasonry." Says Mr. Greene in his book, "The Broken Seal," "There is about the whole institution a barbaric glitter and pomp exactly fitted to please swelling and half-developed men."

But Mr. Greene had studied some Latin in Leicester Academy, and entered and studied awhile in Brown University; and, being withal a man of great natural force both of body and mind, instead of being dazzled, was disgusted with thi lodge. The Batavia lodge master was the leading Presbyterian elder; the Episcopal minister and every male member of his church were members; and when Mr. Greene had been stripped, blindfolded, and fooled through the Entered Apprentice degree, and permitted to put on his clothes, he sat down in the lodge by the side of this deacon, who so profoundly revered the lodge.

"Deacon," whispered Mr. Greene, "is that really Masonry, or have they been fooling me?" The deacon assured him all was right, and would be explained.

WILLIAM MORGAN

Was a citizen of Batavia at that time, a member of that lodge, and intimate friend of Mr. Greene. He had married Lucinda Pendleton, daughter of a Methodist minister in Virginia, his native State. His wife was younger than himself, scarce sixteen when married. Morgan was gentlemanly and agreeable. He drank liquor, as did all men, saints and sinners, at that day, "Freemasons" in chief. But he was not a drunkard. His brewery in York, Upper Canada, was burnt down, and he reduced to poverty from illauence. He then came back into the States, and resumed his trade of a brick-layer. Greene met him in Batavia in 1822, four years before his murder by Masons. Mrs. Morgan was the mother of two children, twenty-three years of age when Masons killed her husband, who was a prominent member of Batavia Lodge, No. 433, and lecturer of the lodge.

In May, 1826, Mr. Greene had fallen off and been absent for two months, when, in the latter part of July, he was summoned by special notice to his lodge. The business, introduced by Ebenezer Mix, Surrogate of the county, was the charge that Morgan was writing out Masonry, and David C. Miller was to print it. Mr. Greene took his seat in the lodge and sat astonished while he saw that the horrible oaths he had taken, in terms so extravagant that he had not supposed them anything but balderdash, were now to be enforced in the death of his neighbor and friend Morgan. A letter, real or forged, was read, signed by DeWitt Clinton, Governor of the State, and "Grand High Priest of the Royal Arch Chapter," which ran thus: "The book must be suppressed at the cost of blood and treasure. If any are prosecuted in the courts, your sheriffs, lawyers and juries will doubtless be Masons; but, in the last resort, I am Governor and I will pardon you." A deacon in Greene's own church said, "The sacriligious wretch! If he attempts to carry out so wicked a deed there are officers and members of churches who will execute the Masonic penalties upon him, let alone otsiders."

Mr. Greene looked through the lodge-room to see if he could see any token of relenting in the face of any member; but could see none. His neighbor, friend, and fellow-citizen was to be killed for publishing Masonic initiations as he had taken them; and the Episcopal minister, and every male member of his church, the leading members of the Presbyterian session of his own church; the officers of the county, and men deemed the best men in the community were co-operating in or silently consenting to the deed.

Mr. Greene was a large robust man of strong nerve; but, as he gave me these facts, his whole frame quivered with emotion. He said, "I dared not speak to my nearest friend. I went to the attic of my hotel, knelt, and there prayed to God till my sweat wet the floor where I knelt!"

Aaron White, Esq., of Rhode Island, speaking of men's terror of the lodge, at that time, said to the writer, "You boys know nothing about it. The power of Masonry at that time was like the power of popery before Luther burnt the Pope's bull, and was not burned himself. Before the rise of the Anti-masonic party, and the revelation of the lodge secrets by hundreds and thousands of seceding Masons, every one stood in terror of it."

At length Morgan was kidnapped, and Mr. Greene learned that Miller was to be taken off. He ventured to tell this to his wife, but she regarded him as out of his head to think that Masons would do such things. "Are they not our best men?" He and Mrs. Greene stood at a window looking out on Miller's printing office.

"Madam," said he, "stand here twenty minutes and you will see, for I hear the roar of their coming." And come they did, at noonday, rushed up the outside stairs which they stood looking at, seized Miller and carried him off. Mr. Greene sent a man to Mrs. Miller, to say, "Morgan is gone and will never return. Your husband is taken, and if you wish ever to see him alive, go into the main street through the town, and cry 'Murder!' at the top of your voice." Mrs. Miller did as directed; crowds gathered and followed Miller and his captors to Ganson's tavern, where Morgan had been tried by a Masonic justice before they put him in Canandaigua jail. Miller was having a similar sham trial, but the Masons were frightened by the crowd, and let him return.

As on the morning of Lexington battle the people arose without leaders, and the cry arose, "Where are our sheriffs, laws, grand juries? Have we no protection for property, person, families or lives?" The lodges in Batavia and the next towns met and agreed to lie and say, "Morgan was taken for larceny; the Masons had nothing to do with it." And good men, who afterward confessed this sin, with weeping, said: "We did not consider that we were lying, but keeping our Masonic oath to conceal." Children now live of those men who confessed in open church, their lying for the lodge, and were restored on repentance and confession. The city of Galesburg was founded by godly men and women, some of whose parents uttered and afterward confessed those lies for the lodge.

The grand jury of Genesee met—twenty-four men—and called Mr. Greene before them. "Mr. Greene," said their foreman, "we have called you to ask if you can give us any information concerning the disappearance of our fellow-citizen, William Morgan." They hoped Greene would lie and say he knew nothing of Morgan's taking off, and thus destroy his power to harm the lodge; for they already believed Greene had tried to save Morgan, and had saved Miller, for he let his livery horses go to bring Miller back.

This was a most terrible trial for Mr. Greene. But he had trusted in God, and resolved to die rather than cover crime. All the grand jury were Masons but two. Mr. Greene straightened himself up, and, pointing first to the foreman and then to the Masons in succession, replied: "You know who took Morgan off!—and you!—and you!—Where shall I begin?"

With clenched fists and flaming eyes they plunged at him, uttering oaths and vengeance; and Mr. Greene declared to me that he believed they would have murdered him, in their rage and madness, but the two non-Masons who were jurymen sprang to his side and said, "Mr. Greene, we have taken none of their cursed oaths, and you sha'n't be hurt for telling the truth."

The people on the outside were listening. They began clamoring for admission. The door of the jury-room was burst open, and the Masons swallowed their rage and slunk away before the wondering and indignant multitude. So the grand jury of Genesee county obtained no sworn falsehood that day to cover the murder of Morgan.

Mr. Greene was then president of the trustees of Batavia. From that time he was pursued by Masons, as bloodhounds used to pursue their human prey in the South. They killed his brute animals. They invented lies to destroy his hotel business, and Masonic papers printed them. They arrested him on mock charges, and in short did what as Masons they had sworn to do; and they would have murdered him a thousand times but for the rise of the people against the lodges and the merciful providence of God, such as he displayed in the life of Baruch in the days of Jeremiah the prophet, when the Masonic religions had broken down the Hebrew commonwealth and destroyed all human security for liberty or life.

Mr. Greene, aided by Rev. Dr. Increase N. Tarbox, one of the holiest and loveliest of men, compiled and condensed from his own writings the little book called "The Broken Seal," now sold at the *Cynosure* office; a book which will yet be read by millions. The good Dr. Tarbox still lives and as his strength will not permit him to attend in person he has promised to write a letter expressing his concurrence in a national congress of Christians opposed to secret societies.

Mr Greene died in a good old age, honored and beloved by the faithful and respected by all who knew him, even though they dared not stand with him against the lodge. Those who attended the Syracuse Convention of 1873, saw the venerable man standing on the platform with Gerrit Smith and David Bernard, and they seemed like three angels from the clouds which soon after hid them, to assure us that there are no secret societies in heaven nor will be on earth when the Lord's Prayer is answered and God's will is "done on earth as it is in heaven."

Mr. Greene's old age was brightened by a most amiable and beloved wife who still survives him, and his grave has been visited and honored like the tomb of a prophet.

J. B.

—A long letter from Mrs. E. Tapley, of Columbus, Miss., appeals for aid in continuing the work of tract distribution, and laboring among the colored churches of Alabama and Mississippi, which has been carried on for some years by herself and husband. Mrs. Tapley is anxious also that the old school, which was founded by her father, the elder Feemster, be revived.

—Rev. Joshua Smith, of Robbin, Tunica county, Miss., wrote to our General Agent lately, urging that he have some assistance in helping his people against the lodge invaders. For two years, several different orders have been drawing off the church numbers and greatly hindering Christian work. Bro. Smith has been laboring hard to overcome this evil. He feels that all this lodge business is anti-Christian, and pleads earnestly for help.

—A stone was thrown through the windows of the French Protestant mission, at 135 Van Buren street, this city, the other evening, greatly disturbing the congregation. Two persons, however, came out for Christ before the close of the meeting. The mission is in the midst of a strong Catholic neighborhood, and this is not the first attack of the kind. The meetings of this mission are free, and the lodge evil is as as apt to be mentioned as any other. It is much in need of funds.

—A copy of the *Cynosure*, astray apparently, but guided by the hand of God, found its way into the Punjab in far north-western India, where it came in to the hands of a devoted missionary, Rev. W. J. P. Morrison of the Presbyterian mission of Ambala, and found in him a sympathizing reader. He writes for tracts and other publications for distribution among the European and half-caste population of that part of India among whom Masonry prevails. Will not some friend of missions in this country note this request and send to our treasurer a donation to cover the expense of meeting this earnest request from India?

—A while since Rev. C. E. Walker of the Dakota United Brethren conference wrote of the arrest of several young men for base ball playing on the Sabbath. They were fined, but refused to pay and were turned over to the sheriff. Owing to some real or pretended or intended inaccuracy in the commitment that accommodating officer promptly discharged the young men, who turned and and entered suit for $5,000 against H. N. Woodard, treasurer of the United Brethren church at Twin Brooks, swearing revenge upon him for his agency in their arrest. As this brother is a poor man it is evidently intended to crush him and strike at the church also, where some of the men, being lodgeites, feel insulted every time they enter the house.

The Chinese lodge assassins of St. Louis, whose trial last winter gave the public a revolting picture of the Chinese character, when hardened by their secret lodge oaths, are beginning to look into their doom. Two of the company of high-binders engaged in the murder have been sentenced to hang August 27th next. It was the misfortune of these poor wretches to be Chinese Masons. Had they been Irish, or French, or German Hiramites, how different their condition!

THE HOME.

CROSS BEARING.

I am crucified with Christ—
With him nailed upon the tree;
Not the cross, then, do I bear,
But the cross it beareth me.
Solemn cross on which I died,
One with him, the Crucified.

Shall I take that blood-stained cross,
Cross of agony and shame,
Cross of him who fought my fight,
Cross of him who overcame?
Shall I deck myself with thee,
Awful cross of Calvary?

Shall I drag thee through the crowd,
'Mid the laughter that is there;
Whirl thee through the giddy waltz,
Bound upon my neck of hair?
Awful cross of Calvary,
Shall I deck myself with thee?

Shall I make that lowly cross
Minister of woman's pride,
Drawing eyes to me that should
Fix upon thee Crucified?
Awful cross of Calvary,
Shall I deck myself with thee?

Shall I call this glittering gem,
Made for show and vanity—
Shall I call this gaud a cross,
Cross of him who died for me?
Shall I deck myself with thee,
Awful cross of Calvary?

—*Horatius Bonar.*

SOCIAL PURITY, THE LATEST AND GREATEST CRUSADE.

In the year 1869, while studying in Paris, I used often to see passing along the pleasant streets great closed wagons, covered with black. Inquiring of my elegant landlady the explanation of these somber vehicles, she answered sorrowfully: "It is the demimonde who go to be examined." I then learned for the first time that in Paris fallen women have a legal "permit" to carry on what is a recognized business, but must remain secluded in their houses at certain hours, must avoid certain streets, and must go once a week, under escort of the police, to the dispensary for examination and certificate that they are exempt from contagious disease. Always after that those awful wagons seemed to me to form the most heart-breaking funeral procession that ever Christian woman watched with aching heart and tear-dimmed eyes. If I were asked why there has come about such a revolution in public thought that I have gained the courage to speak of things once unlawful to be told and you may listen without fear of criticism from any save the base, my answer would be:

"Because law-makers tried to import the black wagon of Paris to England and America, and Anglo-Saxon women rose in rebellion."

Even a worm will turn at last, and when her degradation was thus deliberately planned and sanctioned by the state on the basis of securing to the stronger partner in a dual sin the same protection from nature's penalty which society had granted him so long, and of heaping upon the weaker partner in that sin all the disgrace and shame, then womanhood's loyalty to woman was aroused, it overcame the silence and reserve of centuries, and christendom rings with her protest to-day.

Thus do the powers of darkness outwit themselves and evils evermore tend to their own cure. It is now solemnly avowed by thousands of the best and most capable women who speak the English tongue, not only that the contagious diseases acts shall never be tolerated upon a single inch of British or American soil, but that the houses of ill-fame shall be not only prohibited, but banished altogether. The system of license must not come. The "let alone" policy must go. The prohibitory method must be achieved.

"And He gave some prophets, and some apostles, and some teachers, and some evangelists." This is the order in each new evolution of that Gospel which would bring about equality between Jew and Greek, bond and free, male and female, in Christ Jesus.

To see the prophet of this new civilization we must go to the beautiful old cathedral town of Winchester, England, and find a Christian mother with her husband and sons about her. She lost her only daughter long ago, and with the chrism of this great sorrow on her heart, dedicates her rare gifts of faith and works of pen and voice to the lost daughters of mothers still more sadly stricken and bereft. History will record that Mrs. Josephine Butler, wife of Canon Butler, of Winchester Cathedral, was the earliest public champion of the cause of social purity. For well nigh twenty years this noble woman has battled against the odious contagious-diseases acts in England and on the continent, and lives to see them rendered inoperative during six years past, and to witness an almost unanimous vote in the House of Commons for their repeal within the past few weeks.

Listen to her prophetic words:

"We perceive that the repeal of these 'acts' is the key to our future work, as our opposition to them has been the needful training for that work. We see that all things are possible with God; that nothing can resist the progressive force of a pure principle and the aroused conscience of a great nation, and we are led on, step by step, to contemplate a victory far beyond the defeat of this unholy law, viz, the overthrow of the permitted systematic sacrifice to destruction of a section of the community for whom Christ died."

Whoever touches this question of the origin of the social evil has come near finding the "origin of evil" itself. That the world's equilibrium is lost we all concede. That it shall be restored when woman takes her rightful place, and not till then, intelligent students of science, history and the New Testament believe. On a low plane, and for sordid ends, premeval and medieval man wrought out, by fiercest cruelty, virtue as the only tolerated estate of one-half the human race. On a high plane, and for the noblest purpose, Christianity, working through modern women, shall yet make virtue the only tolerated estate of the whole human race.

No true reformer among women has harsh and bitter thoughts of men. Their inheritance from the dark ages, unsunned by Christ or science, the two blessed revelators, is their misfortune, rather than their fault, as ours is also. But working side by side, be it theirs and ours to restore to this pitiful world the Eden it has lost. I am not here to speak alone about the "Woman Question;" that is but half my theme; it is rather the higher, broader and more sacred "Human Question" that should enlist the interest and work of all true hearts. "Prevention," "reformation," "legislation," these are our watchwords, and along these lines we mean, with God's help, steadily to push the battle.—*Miss F. E. Willard.*

CHARLOTTE ELLIOT'S HYMN.

Some fifty years ago the Rev. Cæsar Malan of Geneva was a guest of the Elliot's, a well-to-do family in the west end of London.

One evening, in conversation with the daughter, Charlotte, he wished to know if she was a Christian. The young lady resented his question, and told him that religion was a matter which she did not wish to discuss. Mr. Malan replied with his usual sweetness of manner, that he would not pursue the subject then if it displeased her, but he would pray that she might "give her heart to Christ and become a useful worker for him."

Several days afterward the young lady apologized for her abrupt treatment of the minister, and confessed that his question and his parting remark had troubled her.

"But I do not know how to find Christ," she said; "I want you to help me."

"Come to him *just as you are*," said Mr. Malan.

He little thought that one day that simple reply would be repeated in song by the whole Christian world.

Further advice resulted in opening the young lady's mind to spiritual light, and her life of devout activity and faith began. She possessed literary gifts, and having assumed the charge of *The Yearly Remembrancer*, on the death of its editor, she inserted several original poems (without her name) in making up her first number. One of the poems was,

"Just as I am, without one plea
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come!"

The words of Pastor Malan, realized in her own experience, were of course the writer's inspiration.

Beginning thus its public history in the columns of an unpretending religious magazine, the little anonymous hymn, with its sweet counsel to troubled minds, found its way into devout persons' scrap books, then into religious circles and chapel assemblies, and, finally, into the hymnals of the "Church Universal." Some time after its publication, a philanthropic lady, struck by its beauty and spiritual value, had it printed on a leaflet and sent for circulation through the cities and towns of the kingdom; and in connection with this an incident at an English watering place seems to have first revealed its authorship to the world. Miss Elliott, being in feeble health, was staying at Torquay, in Devonshire, under the care of an eminent physician. One day the doctor, who was an earnest Christian man, placed one of those floating leaflets in his patient's hands, saying he felt sure she would like it. The surprise and pleasure were mutual when she recognized her own hymn, and he discovered that she was its author.—*Youth's Companion.*

INFANTICIDE.

In many households, children, instead of a blessing, are a nuisance. It is a card-case versus a child's primer, carriage versus cradle, social popularity versus domestic felicity. Hence, infanticide and ante-natal murder are so common that all the physicians, allopathic, hydropathic, homeopathic and eclectic, are crying out in horror; and it is time that the pulpits joined with the medical profession in echoing and re-eehoing the thunder of Mount Sinai, which says, "Thou shall not kill," and the Book of Revelations, which says, "All murderers shall have their place in the lake which burneth with fire and brimstone." And the man or the woman who takes life a minute old will as certainly go straight to hell as the man or woman who destroys life forty years old. And the wildest, loudest shriek of Judgment Day will be given at the overthrow of those who moved in the high and respected circles of earthly society, yet decreed by their own act, as far as they could privately effect it, the extermination of the advancing generations, abetted in the horrid crime by a lot of infernal quacks with which modern medicine is infested. When on the Last Day, the criers of the Court shall with resounding "Oyez, oyez!" declare the "Oyer and Terminer" of the Universe opened, and the Judge with gavel of thunderbolt shall smite the nations into silence, and the trial of all the fratricides, and parricides, and matricides, and patricides, and uxoricides, and regicides, and infanticides of the earth shall proceed, none of my hearers or readers can say that they knew not what they were doing.—Mighty God! Arrest the evil that is overshadowing this century!—*Talmage.*

ONE BY ONE.

One by one the sands are flowing,
One by one the moments fall;
Some are coming, some are going,
Do not strive to grasp them all.

One by one thy duties wait thee,
Let thy whole strength go to each,
Let no future dreams elate thee,
Learn thou first what these can teach.

One by one—bright gifts from Heaven—
Joys are sent thee here below;
Take them readily when given,
Ready, too, to let them go.

One by one thy griefs shall meet thee,
Do not fear an armed band;
One will fade as others greet thee;
Shadows passing through the land.

Do not look at life's long sorrow;
See how small each moment's pain,
God will help thee for to-morrow,
So each day begin again.

Every hour that fleets so slowly
Has its task to do or bear;
Luminous the crown, and holy,
When each gem is set with care.

Do not linger with regretting,
Or for passing hours despond;
Nor, the daily toil forgetting,
Look too eagerly beyond.

Hours are golden links, God's token,
Reaching heaven but one by one;
Take them, lest the chain be broken
Ere the pilgrimage be done.

—*A. A. Proctor.*

"HAVE FAITH IN GOD."

A poor little girl was weeping violently, when Lord Napier came along and asked what was the matter. She said "I have broken my bowl and shall be whipped." He said, "I cannot mend it, but meet me here to-morrow at such a time, and I will give you a sixpence to buy another."

At home he found an invitation to dine with some great ones, and as he could not go there and meet the beggar girl too, he said to his daughter, "*I cannot disappoint her, she trusted me so implicitly.* So he sent a note of non-acceptance of the invitation, and met his engagement with a poor child, who *trusted* his word! It was beautiful.

And shall not God, the infinite Father, be faithful to *his* word of promise to his children? He *will*, every time, if they "*trust* him implicitly."

He declares, "Them who honor me, I will honor." And "He cannot deny himself." Sooner shall heaven and earth pass away than that he will disappoint *heart-faith* in him. The soul that trusts in God shall find its faith rewarded. His nature and promises assure it.

Mere *wish* or *desire* is not enough. These are often mistaken for faith, but they may exist strongly, and no faith in God be exercised. There must be implicit, child-like *resting on the faithfulness* of God's word. And such faith will he honor.

The Master says, "According to your faith, be it unto you." "Be not afraid, *only* BELIEVE." "Whatsoever ye shall ask in prayer, *believing*, ye shall receive." "*Believe that ye receive* them, and ye shall have them." Now these are the words of Christ. "Hath he said, and shall he not do it?" They are *sure* in answer to the faith required.

An earthly parent is pleased with, and encourages filial confidence in, the heart of the children; *much more* will the heavenly Father. He says, "Open your mouth *wide and I* WILL FILL IT." Can we "take him at his word?"

Never mind how dark it is, nor how trying the circumstances. It makes no difference to God. And true faith "laughs at impossibilities," knowing in whom it trusts. Let us all, then, learn to say with Paul, in every trying circumstance, "I BELIEVE GOD, that it shall be as he has said," and all will be well. The Lord help us. GEO. THOMPSON.

Oberlin, O.

DOING ERRANDS FOR CHRIST.

"Mamma," said a little five-year old boy, "I wish Jesus lived on earth now."

"Why, my darling?"

"Because I should have liked so much to have done something for him."

"But what could such a little bit of a fellow as you are have done for the Saviour?"

The child hesitated a few moments, then looked up into his mother's face and said: "Why, mother, I could have run on all his errands for him."

"So you could, my child and so you shall. Here is a glass of jelly and some oranges I was going to send to poor old sick Margaret by the servant but I will let you take them instead, and do an errand for the Saviour, for when upon earth he said, "Inasmuch as ye did it unto one of the least of these, ye did it unto me.'" So remember, children, whenever you do any kind act for anybody because you love Jesus, it is just the same as if the Saviour were now living on the earth and you were doing it for him.—*The Illustrator.*

MEASURING THE HEIGHT OF A TREE.

There is a very simple way of measuring the height of a tree, which can be practiced by any one on a sunny day or in bright moonlight. All the apparatus that is necessary is a straight stick of any length. Draw a circle with a radius (half the diameter) of a little less than the length of the stick. This will be done by holding one end of the stick, say two inches from its end, and moving the other end around, making the circle with a knife or a chip. Then place the stick in the ground exactly in the centre of the circle, perfectly upright, and press it down until the height of the stick is exactly the same as the radius of the circle.

When the end of the shadow of the stick exactly touches the circle, then also the shadow of the tree will be exactly in length the same measurement as its height. Of course, in such a case, the sun will be at an exact angle of 45 deg.

Measurements of this character can be best effected in the summer, when the sun is powerful, and has reached to a good height in the heavens, and when the trees are clothed with living green, so as to cast a dense shadow.

To many to whom this idea may not have occurred, it might be made annually a matter of interest thus on warm summer days to take the height of prominent trees,and so to compare growth from year to year.—*Youth's Companion.*

A pet black squirrel owned in Savannah, Ga., was left at home while its mistress went away for a visit. As soon as the little fellow missed her he hunted all over the house, and, not finding her, showed unmistakable grief. He refused to eat day after day, until it was so evident that he was starving himself to death that his mistress was sent for. When she came the squirrel was frantic with joy, and then it tried to eat, but it had fasted too long; it could not swallow, and the next day died lying on the knees of its mistress.

TEMPERANCE.

BREAD-WASTERS.

New York Observer.

We have all become familiar with the term "bread-winners," to designate those members of a family who earn its support, and hence those in a community who contribute, by their industry, to the supply of the necessaries and comforts of life. It is an attractive as well as suggestive word, not only embodying in itself a whole treatise of political economy, but calling up to the sympathetic imagination a hundred pictures of domestic life, with its lights and shadows, of brave struggle and patient toil and cheerful sacrifice. It is fraught no less with moral suggestion, giving a higher significance to the busy scene about us, touching its more sordid aspects with a certain poetic light, imparting a human and almost divine quality to the commonest objects which are the work of men's hands, and entailing upon those accumulations of productive industry which we call "wealth" and "capital," the high responsibility of a sacred trust.

The statistics would be curious, and, perhaps, rather startling, if we could know the percentage of bread-winners—that is, of those who produce more than they individually consume—to the population of even so thrifty and industrious a land as ours. Take out the children, the superannuated, the disabled, the incompetent and the idle, and we should find that the nation is kept fed and clothed and housed and cared for by the few and not the many.

What, then, shall we think of the class whom we propose to designate as bread-wasters, a term which ought to have as wide a currency as that of bread-winners, for it contains in itself a tract-full of moral philosophy and economic science. Under the two terms, bread-winners and bread-wasters, are ranged the defenders and the foes of society, and the intermediate classes are the camp-followers of one or the other army.

The bread-wasters include, of course, all who prey upon society, producing nothing themselves, and lying in wait to obtain without equivalent what has been won by the industry of others. There is the army of thieves of every description, from the burglar, with his "jimmy" and dark-lantern, to the trustee or official, with his forged securities and "cooked" returns. There are the professional gamblers and speculators who seek to live, not by creating wealth, but by adroitly abstracting it from the unwary and the unfortunate. The path of many such (and even that of single swindles or corners or "transactions" of one kind or another) has been like a cyclone over whole communities of humble homes and hard-earned savings.

There is the whole swarm of sharks which follow in the wake of society, seeking whom they may devour, and snapping up every unguarded morsel or exposed limb. The number of those who thus hang upon the skirts of society, with keen and greedy eyes, and ravenous and reeking jaws, is a dreadful thing to think of. In barbarous or semi-civilized countries, they appear as savage hordes, or as brigands. But where industry is organized, and society is policed, and wealth has been accumulated, their methods are more concealed and ingenious. They approach us, in fact, as contributors to the gayety of life. They are bread-winners for themselves and families, they would claim; but it is as a man who should make wages by carting a maniac's stores and shovelling them into sea. Such are all who pander to men's lusts and follies, and who tempt them to dissipation, extravagance, and idleness. And such are all those, in turn, who spend their money for that which is not bread—in other words, for that which adds weakness instead of nourishment to manhood, and which renders men less able, or less disposed to contribute to the elements of human wealth and welfare. This definition, it will be seen, opens up a wide range of occupations and of expenditures, which we would shrink from dwelling upon, even if space allowed. But one or two of the most prominent and apparent may be enumerated.

The main body of the army of bread-wasters is, of course, the millions who are engaged in the growing, manufacturing, selling, transferring or drinking of liquors. It is estimated that $1,000,000,000 are thus swallowed up every year in this country. Suppose this amount were added to the expenditures for food, clothing, reading and other agencies of comfort and self-improvement, and it will be seen how much less pauperism, ignorance and crime we should have. We spend more for intoxicants than for bread, meat, and education. Judge Noah Davis estimates that nine-tenths of the crimes in New York city are traceable directly to grog-shops, and the London *Lancet* attributes nine-tenths of disease to the same source. Great Britain drinks up liquor enough every year to pay all the house-rent and buy all the woolen and cotton goods used, with millions of surplus besides. In Liverpool, the consumption of drink equals the entire earnings of fifty thousand laboring families. In New York city alone, there is a larger number of men employed in the sale of liquor than the entire army of the United States. Germany and England spend four times as much for drink as for their vast military establishments, and France three times. War is a fearful enough bread-waster, God knows; but even its enormous withdrawal of labor and of capital from productive into destructive uses, grows small beside the steady, increasing, universal devastation of the liquor trade.

On a minor scale, and with less far-reaching results, is the waste occasioned by the use of tobacco. An industrious, sober mechanic confessed that probably $50 of his earnings went every year for "smoke." What with the beer and the cigar, and perhaps, the rum and the "fine-cut," it is needless to look any farther to explain the depression, if not the "oppression" of labor. If we could only have a good workingman's union organized, with a general system of strikes and boycotts against these "giants of tyranny," we should hear far less of "labor troubles."

As it is, however, we are obliged to deprecate strikes as among the worst agencies in bread-wasting. There doubtless are cases where the interests of underpaid and overworked labor have been furthered by this means, but in the majority of cases, the result is not only failure, but disaster, and the loss falls ten times as heavily upon labor as upon capital. Even had some concessions been won during the strike on the Southwestern railroads, they could not have compensated for the millions upon millions of loss extending through every ramification of society, the destruction of property and of business which had been long in building up, the spending of workmen's earnings to support this army of idlers, and, above all, for the cessation of productive industry and the acquirement of lazy and dissipated habits on the part of the thousands of employes. And as it is clear that the exclusion of the greater part of the strikers from these roads will be permanent, it is frightful to think of the recruits who will ultimately be added to the ranks of vagabondage and crime by those who will drift into the life of tramps and outlaws and drunkards.

Every saloon in Butler County, Pa., has been closed by the persistent remonstrances of the W. C. T. U.

Chicago papers are ciphering out the cost of supporting the 3,500 liquor saloons of this city. The city license is $500 each, or $1,750,000; Government tax $25 each, or $87,500; rent at $600 each, $2,100,000; support of five persons, each $400, $7,000,000; sundries at $200 each, $700,000; first cost of liquor, $11,637,500; making an annual total of $23,275,000. Who pays the bill?

Only a few weeks ago a London Jewish Rabbi said to the editor of the *Methodist Times* of that city: "Jews never use fermented wine in their synagogue services, and must not use it on the Passover, either for synagogue or home purposes. Fermented liquor of any kind comes under the category of 'leaven,' which is proscribed in so many passages in the Old Testament. I have read recently the passage in Matthew in which the Paschal Supper is described. There can be no doubt whatever that the wine used on that occasion was unfermented. Jesus, as an observant Jew, would not only not have drunk fermented wine on the Passover, but would not have celebrated the Passover in any house from which everything fermented had not been removed. You will allow me, perhaps, to express my surprise that Christians, who profess to be followers of Jesus of Nazareth, can take what he could not possibly have taken as a Jew—intoxicating wine—at so sacred a service as the sacrament of the Lord's Supper." Does such testimony count for nothing as to what kind of wine should be used at the Lord's Table? Does it throw no light whatever on the kind of wine made by our Lord for the wedding feast at Cana?

PROHIBITION STATE CONVENTIONS.

Kansas: July 13 and 14, at Emporia. (A change from the previous announcement that the convention would meet at Bismarck Grove, July 23.)
Connecticut: July 28, at Hartford.
Michigan: July 28, at Lansing.
Wisconsin: July 28, at Madison.
Ohio: July 28 and 29, at Canton:
Nebraska: August 18 and 19, at Lincoln.
Pennsylvania: August 25, at Harrisburg.

LITERATURE.

Alden's Cyclopedia of Universal Literature. Presenting Biographical and Critical Notices, and Specimens from the Writings of Eminent Authors of all Ages and all Nations. Vol. III. Pp 496. Price, 60c. John B. Alden, New York.

The third volume of "Alden's Cyclopedia of Universal Literature" includes all the names of noted writers between Boileau and Byron, with brief biographical sketches and selections from their works. This work will deserve a very extensive sale, not only on account of its cheapness, but because it gives in compact and convenient form a reasonably complete survey of the literature of all ages and peoples. The popular oblong form, large, clear type, handy size and general attractiveness of the volume make this one of the best of the literary encyclopedias. The biographical part is rather too brief, but the selections are carefully edited.

Persons contemplating building will be interested in the July number of *Shoppell's Modern Houses*, an illustrated architectural quarterly published by the Co-operative Building Association, 191 Broadway, N. Y. It contains, among other useful features, fifty-five designs for modern residences, ranging in prices from $600 to $18,000. The frontispiece is an exterior view of a modern cottage in colors. Miss Maria Parloa contributes an article on the "Model Kitchen," accompanied by a sketch of its plan and furnishings; and a page is given to cistern-building, illustrated by views of the best method of constructing a cistern-filter. A very attractive addition is a translation by Benj. Bucknall, from the French, of the "Habitations of Man in All Ages". A heavy supplementary sheet contains a fine house-plan, which can be cut out and erected into a small model.

"The Breadwinners," a story first published in the *Century* and attracting wide attention from its anonymous character and its attack on the secret labor lodges, is again remembered as the name of the author becomes known. The latest intelligence in regard to "The Breadwinners" is presented by the Cleveland *Sun* in these words: "'The Breadwinners' was written jointly by Captain Frank H. Mason, formerly of the Cleveland *Leader*, and now United States Consul at Marseilles, and his wife. It is not necessary to ask how we know this to be a fact, but the reader can rest content in knowing it to be a fact. The book was written during their first year abroad, and was brought to this country by Colonel John Hay, who found for it a publisher, the latter not knowing to this day the name of the author. All the business has been carried on through Colonel Hay."

Among the leading articles in the July *Century* are contributions by Theodore Roosevelt and Henry Cabot Lodge on the steeple-chase or fox-hunting in this country, which is now being condemned by Henry Bergh, the philanthropist, for its cruelty. A finely illustrated article on Homing Pigeons follows. "A Day in Surrey with William Morris," the English poet, artist, and socialist, introduces some interesting theories respecting the condition of the laboring classes. The War papers are profusely illustrated, the first of them being a conclusion to the Antietam articles of the previous number and, under the title "In the Wake of Battle," giving a woman's recollections of Confederate hospital work at Shepherdstown during Antietam week. From such a point of observation we get the most real and terrible view of the great struggles of war. Three other papers deal anecdotally with the capture of New Orleans. Captain Beverley Kennon, who commanded the Confederate steamer, the *Governor Moore*, gives a thrilling description of the fighting and loss of his ship: Commander Albert Kautz, then a lieutenant on the *Hartford*, describes "Incidents of the Occupation of New Orleans," and Marion A. Baker, then the mayor's private secretary, treats the same subject from Confederate point of view. "France and Indo-China," by Augustine Heard, deals with the causes and fruits of the recent French war in Asia; and Rev. Leighton Parks, in "A Bozu of the Monto Sect," describes a visit to a monastery of one of the Buddhist sects of Japan. "The Labor Question" is ably treated from the point of view of a Western manufacturer, by Edward L. Day; while Theodore L. De Vinne, who prints the *Century* and *St. Nicholas*, gives his views on the question of "Co-operation." There is also a letter on the industrial question by William Morris.

The *English Illustrated Magazine* has some beautiful specimens of the graver's art in the illustrations of "Modern Falconry" and "Charles Kingsley of Eversley," the former being a very full account of the present condition of an old and very popular English sport, the latter tells us of the home life of the author of "Anton Locke," "Hypatia," and "Westward Ho." "On Handwriting" introduces us to the chirography of some of England's celebrated authors, and "Ostrich Farming in Cape Colony," to an enterprise founded on the capricious fashions of Europe and America.

The July *St. Nicholas* carries its young readers back to the days of the Revolution in articles on Lafayette and Washington, the latter being the continuation of Scudder's "George Washington" which contains the history of the Conway Cabal, Monmouth and Valley Forge. "The Wonders of the Alphabet" is continued, and "Boat-building" is the topic on trades for American boys.

Jarrold and Sons, No. 3, Paternoster Buildings, London, publish a series of tracts, "Friendly Letters" by Miss V. M. Skinner, addressed to workingmen, business men, and professionals of different callings, giving to all kindly advice and giving excellent hints about making their chosen business a power for God. We do not know that these tracts are to be had at any repository in this country. It would be an excellent work to introduce them.

RELIGIOUS NEWS.

—Dr. L. W. Munhall, of Indianapolis, began a month's evangelical work in Denver, assisted by Charles Herald, the singer, of this city. Some 800 persons have signified their desire to the various pastors to unite with their churches.

—Rev. T. F. Hallowell writes to the *Conservator* from Los Angeles, California, saying that at the quarterly conference for Los Angeles mission, California conference, resolutions were passed condemning the United Brethren commission and its work.

—Colleges of twenty-three States will be represented at the summer school of Bible study to be conducted by Mr. Moody at Northfield.

—Mr. W. T. Russell, a Scotch gentlemen formerly resident in Calcutta, has given $85,000 recently for Christian female education in India.

—In the Province of Shantung, China, the birthplace of Confucius, there were no Christians twenty-five years ago. Now there are 5,000 adherents to the different missions, more than half of them in the churches established by the American Presbyterians. There are thirty ordained and thirty-three female missionaries, and three hundred places of worship.

—The masses are being reached in France to a large extent. It is estimated that more than 400,000 persons attended the McAll mission in Paris alone last year, while Mr. Gibson reports 35,000 and Miss DeBroen, in the Belleville mission, counts 20,000 a year.

—The Sunday-school statistics of the Methodist Episcopal church are now in and footed up for 1885, with the following results: Schools, 22,490; officers and teachers, 246,054; scholars, 1,818,032. This is an increase of 314 schools, 8,582 officers and teachers, and 57,596 scholars.

—The first local Sunday trains on Massachusetts railroads were run to accommodate people who had moved into the country and wished to continue to attend church in Boston.

—A church for the sole use of the Chinese in Brooklyn will probably be erected. Some sixty converted Chinese were present at the recent opening of rooms in Raymond street for worship.

—A memorial church to William H. Vanderbilt is to be erected by the Board of Trustees of the Mission for the Seamen of the City and Port of New York, with the $50,000 which Mr. Vanderbilt bequeathed to that Mission.

—The Dean of Westminster states that in England and Wales there are 600,000 Sunday-school teachers and 5,200,000 scholars; that is, one-fifth of the whole population are in the Sunday-schools.

—The Paris Religious Tract Society proposes to publishes a weekly sermon for the many French Protestants who are prevented from attending regular public worship. This plan has been successfully adopted in Berlin and other places.

—The National Camp-meeting opened at Clear Lake, Iowa, July 9th, and will continue for two weeks. The services are conducted by the Rev. William McDonald, of Boston, President of the National Camp-meeting Association, assisted by a number of eminent divines from all parts of the country. The indications point to a grand and successful meeting.

—The Chicago Congregational Club, at a late meeting, passed a resolution against closing the public schools to allow the children an opportunity to attend the horse-races at agricultural fairs, as was done last fall.

—A United Presbyterian mission, under encouraging prospects, has been organized in Dalton, Georgia. Dalton is a city of northwestern Georgia, capital of Whitfield county, within about 28 miles of its northern boundary, containing a population of about 3,500 people, of whom one-fifth are colored.

—The United Presbyterian church has retired from the Pan Presbyterian Council. The reasons assigned for the withdrawal are two. First, that in the Council held in Belfast in 1884 hymns and paraphrases of Scripture were freely used, contrary to the conscientious convictions of the ministers and elders of the United Presbyterian church then present, and in opposition to its public testimony; and second, that in the reception of churches to its confederation, the Alliance has shown a disposition to interpret in a very lax, and in the view of the United Presbyterian church, an improper way the consensers of the Reformed churches.

—Rev. W. W. Kelley, who went from this city to Inhambane, southeastern Africa, as missionary about a year ago, has determined to return home. He has been sick with malarial fever for months, and is satisfied that he cannot endure the climate, although he delights in the work, and has been blessed with a cheering measure of success. Bro. R. Shemeld and wife, and Harry Agnew, all from St. Paul, went out with Bro. Kelley. They will probably remain.

—The corner-stone of the South Congregational church, at Fortieth street and Drexel boulevard, Chicago, was laid Thursday, in the presence of a large number of people. Rev. Dr. E. F. Williams, the pastor, appropriately opened the exercises. Passages of Scripture bearing on the dedication of a house of prayer to the service of the Lord, were read by the Rev. J. M. Caldwell. Rev. Flavel Bascom, Drs. E. P. Goodwin, Arthur Little, and others took part. The church will seat 1200 and cost $50,000. The membership now numbers 261.

—The American Missionary Association, whose main work is the education of the colored race in the South, to which is added the care of some tribes of Indians in the interior and of Chinese on the Pacific slope, is enabled to show a better income than for years past. For the first eight months of its current fiscal year it has received $174,690.64, whilst the same months of the previous fiscal year yielded only $158,757.17, showing a gain of $15,933.47, of which eleven thousand dollars were from living contributors to its funds.

—The new building of the Young Woman's Christian Association, one of the finest buildings in New York, is rapidly nearing completion in East Fifteenth street, near Fifth aveune. All women of Protestant denominations over sixteen, whether married or single, are eligible for membership. Boarding places are found for all those who desire, and outsiders, who can furnish proper reference, are given the same advantages. In the new building, there will be free classes for cutting and fitting, draping, free-hand drawing, plain sewing, German and French, and singing by note. These will be all under the care of efficient teachers. The building, when completed, will cost $100,000, the whole amount having already been collected. An extensive library of several thousand volumes is one of the attractions of the Association.

—The question of non-attendence at church on Sunday by such large numbers, is claiming attention in England. A meeting of laymen was held recently at Bradford, the gentlemen comprising it belonging to one or other of the evangelical bodies. It was agreed that undenominational churches would not meet the difficulty. It was thought that each church should join in some general plan and favor such a course as would meet the requirements of the day. The following recommendations were agreed upon: Earnest and simple preaching of the Gospel; hearty singing, in which all can join; free seats; constant efforts on the part of Christians in the way of tendering invitations to others to come and worship with them, or to go where taste directed; deeper interest in the spiritual welfare of the young, and the necessity for prayer for the outpouring of Holy Spirit.

—The following is a summary of the American United Presbyterian church as prepared for the meeting of the Assembly: Synods, 9; presbyteries, 60; pastors and stated supplies, 515; without charge, 221; total ministers, 736; ministers deceased, 10; ministers received, 2; ministers dismissed, 8; ministers ordained, 21; ministers installed, 70; ministers released, 71; licentiates, 51; licensures, 25; students of theology, 58; ruling elders, 3,454; congregations with pastors and stated supplies, 616; congregations vacant, 265; total congregations, 881; congregations organized, 20; dissolved, 7; mission stations, 139; new stations during the year, 29; houses of worship erected, 28; total cost of houses, $102,022; average cost; $3,664; congregations having no house, 82; parsonages, 154; erected during the year, 12; total cost of parsonages, $17,000. Members received on profession, 6,247; on certificate, 4,411; deaths and removals, 8,443; total members, 91,086; adults baptized, 1,016; infants baptized, 3,950; Sabbath-schools, 887; officers and teachers, 9,030; number of scholars, 81,595; contributions, $46,206. Contributions for salaries of ministers, $488,926; for congregational purposes, $276,406; for the Boards, $148,166; for general purposes, $49,309; for quarter-centennial, $14,617; total contributions, $977,424; average per member, 11.18; average salary of pastors, $945. These figures show a gratifying advance in almost every particular.

DONATIONS.

Received in cash from May 16th to July 10th, 1886:

For sending the Cynosure to Southern Ministers:

John Dorcas	$ 5 00
J. Rutty	10 00
A. Hamilton	4 80
N. Martin	20 00
H. A. Fischer	1 00
For General Work:	
Geo. Warrington	1 00
Hiram Preston	1 00
Josiah Shaw	1 25
Estate of H. Smith	300 00
For Free Tract Fund:	
N. Martin	20 00

W. I. PHILLIPS.
Treasurer.

LODGE NOTES.

The Chicago Council of the Conservator's League of America met at the Sherman Thursday evening and adopted a constitution and initiated ten new members into the secret order. They are taking steps toward instituting councils in Iowa, Indiana, and Wisconsin.

The Nobles of the order of the Mystic Shrine gave a benefit for the Masonic Orphan's Home at the Academy of Music Thursday night. The house was packed, and between $2,500 and $3,500 were realized. The feature of the evening was the presentation of a diamond jewel, by Medinah Temple, to Noble Dan Shelby. through the medium of Illustrious Grand Potentate J. H. Thompson. Mr. Shelby introduced Mr. Thompson who said: "We wish to thank you, and you—" and then stopped. Dan Shelby rushed out and asked: "Are you stuck, Jim?" [Shouts of "cow bell."] In accepting the jewel, Shelby said: "I shall ever endeavor to wear it with an honor, and if any one ever wants anything of me I'll try and get there."—*Inter Ocean.*

Thursday afternoon about thirty union carpenters assembled on Thirty-ninth St., in this city, and marched into the Stock Yards. On the way they compelled every carpenter they found at work to lay aside his tools and join them. They proceeded to Emerald avenue, on which G. F. Swift is building a house for his son. While they were endeavoring to induce the men employed by Mr. Swift to quit work the police were sent for. When the patrol wagon filled with officers arrived, the strikers had left the scene. Pursuit was given, and twenty-five of them were found in a saloon.

Joseph Fricke, the leader of all the socialists and anarchists of western Pennsylvania, was arrested Thursday at the instance of the postal authorities, on a charge of sending written matter inclosed in newspapers through the mails as lower class mail or printed matter. Fricke was agent of Herr Most's paper, *Der Freiheit,* and the written matter was inclosed in that paper. The postal authorities opened a number of packages sent by Fricke and also discovered incendiary circulars calling upon workmen to arm themselves, and revenge the deaths of the six men killed during the riots at McCormick's works in Chicago. It is the intention of the postoffice authorities to push the case, and United States District Attorney Stone said it was very probable that Fricke would be indicted for each offense, which would insure a heavy fine and long imprisonment.

Forty-four members of the St. Louis council of the Knights of Labor have been charged with conspiracy by the Missouri Pacific railroad, and warrants issued for their arrest. It is stated that the organizers of the Knights have been at work among the servant girls of St. Louis, with the result that a local assembly has been organized, and they will be admitted to the Knights of Labor as part of a National District Assembly, to be composed entirely of servant girls. The assembly already numbers in the neighborhood of 150 members, and is increasing at every meeting.

NOTICE.

The last page of MASONIC OUTRAGES will be in type by the time this paper reaches you, and (D. V.) all orders will be filled next week.

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from June 28 to July 10 inclusive:

R A Foster, W S McClanahan, Wm H Reed, S M McCononghey, I B Stowell, H Haywood, Jos Pixley, Wm H Myers, D L Morgan, F Shaver, S S Granuis, N Callender, B Hester, D W Butler, G T Markey, J B Wells, M Fitch, S B French, J Compton, J H Brown, D A Richards, J G Scott, S I Barrett, I Marlow, Mrs F Collins, A K Harden, H Wykhuysen, W Sperry, W M Beden, J K Weber, Mrs L R Boone, Jno Russell, J McKelvey, C P Hinman, Mrs C A Pardee, S Jackson, Jas Thatcher, Jno Morrison, R S Woodward, C B Shirk, D B Sherk, J J Cox, Reuben Cole, G T Dissette.

Orders for "Masonic Outrages" have been received from the following:

James C Allix, Chas T Collins, Wm H Robbins, Jas Rignold, W H Parker, Mrs Rufus Parker, Jno Hines, D R Mitchell, J Ramsey, Mrs Haire, H H Cannady, S A Pratt, Mrs E A Rowley, C M Strickler, W M Ames, J C Young, F R Griffin, M Ingalsby, Jr, Chas W Morris, L T Fuller, W Lockhart, P Findlay, A C Snyder, W H Blakeslee, J Chadwick, Rev. F H Gates, H Plummer Sr, M L Howe. Prof W L McGowan, Rev E J Clemens, P Howe, H. Siemiller, J Fait, J Ring, N Miner, W Caldwell, Wm Grossman, Mrs. B F Searles, T Gibb, D J Santimier, S Bingham, A C Bundy, Rev Rice, J R Alcock, A Lagerquist, C H Evans, Wm McBride, A S Boyd, T S Walter, Mrs A I Salisbury, John Harvey, J A Van Epps, J Barnes, Sr, R W Chapman, R F Hurd, J Prothero, J Decker, James Harvey, Rev I P Smith, Dr H S B Smith, J H Hunting, E Smith, W Fenton, D Hyde, Henry Ramsey, J Stratton, J Cassidy, N D Rose, D Simon, Mrs E Kay, C Smith, H G Judson, J Weaver, W J Feemster, C D Hoyt, Sr, R McNair, W Vine, J E Mathews, Amanda Banks, J M Adair, J P Osborn, C Winter, John Dorcas, Rev E Cronemvett, N Callender, R Cole, A Andre, R Loggan, C S D Cowles, T Townshend, Thos Gilmore, T Stewart, W Stewart, H S Limbocker, K A Orvis, J C Card, S Simpson, R J Williams, W W Leighton, J W Raynor, Mrs L M Hoyt, E Bascom, D Marshall, D G Foster, J Smith, I Jackson, H D Jones, Robt Jones, W H Reed, A Hamilton, W T Bonstell, H Johnson, H Preston, Mrs E Tuttle, E P Townsley, B Williams, H N Waldo, R McClelland, B Hester, W P King, Mrs S B Allen, S Avery, W Sperry, H Wykhuysen, S C Taylor, G T Denman, Rev Jno Allison, T E Cunningham, J Ralston, A C Moffatt, Mrs R Schnellbacker, R Miller, Mrs L Hinsdale, W M Beden, J K Weber, J S Shock, Geo Brokaw, A Pifer, F A Oldis, J M Clark.

How many more shall we hear from before another week closes?

We wish to add many more names to this list. Send your names and postoffice address with the money. We cannot open a book account, as would be necessary if we did not require money in advance. When your name and money is received your order is at once entered in the shipping book and you will receive the book as soon as we can get it out. We hope to issue it by the middle of June, but cannot say positively how soon. It is being compiled by Rev. H. H. Hinman as fast as his other duties will permit.

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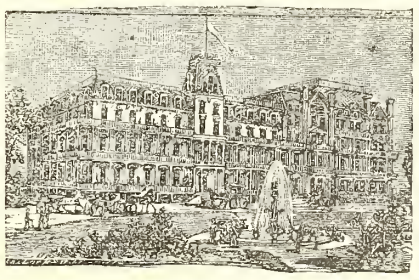
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Rye—No. 2			62
Bran per ton	9 00	@	9 25
Flour	2 00	@	5 00
Hay—Timothy	7 50	@	10 00
Mess pork per bbl	8 80		9 00
Butter, medium to best	08	@	15
Cheese	03	@	08
Beans	50	@	1 35
Eggs			12
Seeds—Timothy	1 75	@	2 00
Flax	1 06	@	1 10
Broom corn	04	@	09½
Potatoes	40	@	70
Hides—Green to dry flint	06½	@	14
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Wool	12	@	28
Cattle—Choice to extra	4 60	@	5 50
Common to good	2 25	@	4 40
Hogs	2 75	@	4 85
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Oats	33	@	49
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Butter	10		17
Wool	13		37

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HOME HINTS.

To inquirer for remedy for kerosene in carpet. Lay a blotter or soft brown paper over the spot, and press with a warm iron. Repeat with fresh papers till the spot is removed.

If your lamp burners become clogged and dim, boil them in water in which a good-sized lump of salaratus and a small quantity of soap has been dissolved. When well boiled, rub quickly while hot, and you will be pleased with the effect.

Means for extinguishing a fire, which have been used, are di sulphide of carbon, liquefied sulphurous acid, the gaseous products from under the boiler, water-glass, salt, magnesium chloride, sulphate of aluminium, ammonia gas, borax, sodium phosphate, Glauber salts, soda, etc. Burning fats, resins, pitch, etc., can be successfully extinguished by placing wire gauze of very fine mesh over the burning mass. The reason for this, which explains also the efficiency of the Davy safety lamp, is that flames are not transmitted through wire gauze, as the wire, being a good conductor, conducts away the heat, preventing the flames from passing through it. Sand is a very good agent for extinguishing fires originating in pitch, tar, petroleum and its products; in this case water will be of little value, while sand, when piled upon burning substances, cuts off the supply of oxygen from the air, causing the flames to be extinguished.

Sunflowers are used in Wyoming Territory for fuel. The stalks when dry are as hard as maplewood, and make a hot fire, and the seed-heads, with the seeds in, are said to burn better than the best hard coal. An acre of sunflowers will furnish fuel for one stove a year.

Oil-cloth may be improved in appearance by rubbing it with a mixture of a half ounce of beeswax in a saucerful of turpentine. Set this in a warm place until they can be thoroughly mixed. Apply with a flannel cloth and then rub with a dry flannel.

Wipe mica that has become soaked, with hot vinegar, and it will repay you for your labor.

The use of borax or ammonia instead of soap, in washing blankets, will help to preserve the softness of the blankets and the brightness of the colored stripes.

TO SOFTEN HARD PUTTY.—To soften putty that has become hard by exposure, so as to remove it easily from a sash, take one pound of pearlash and three pounds of quick-stone lime; slack the lime in water, then add the pearlash, and make the whole about the consistency of paint. Apply it to the putty on both sides of the glass, and let it remain for twelve hours, when the putty will be so softened that the glass may be taken out of the frame with the greatest facility.

The following is given as a cheap mode of rendering fabrics uninflamable: Four parts of borax and three parts sulphate of magnesia are shaken up together just before being required. The mixture is then dissolved in from 20 to 30 parts of warm water. Into the resulting solution the articles to be protected from fire are immersed, and when they are thoroughly soaked they are wrung out and dried—preferably in the open air.

BITES AND STINGS.—Almost all these are destructive from their acid nature, consequently the cure is an alkali. Spirits of hartshorn is one of the strongest, and is kept in almost every household, and you have only to pour some of it out in a teacup and dabble it on with a rag. Relief is immediate.

If you have no hartshorn, then saleratus is a suitable alkali. Every cook in the land has saleratus, and we are daily eating ourselves into the grave by its extravagant use—the use of half a thimbleful a week is extravagant.

Moisten it with water, and use as in the case of hartshorn; or, pour a tea cup of boiling water on as much wood ashes, stir it, and in a few minutes you will have an alkali. The lye of ashes will answer a good purpose while the physician is coming.

Remember the principle—bite is an acid, the cure is an alkali.—*Hall's Journal of Health.*

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The American, Wasnington.

We are reading, in spare moments, Miss Flagg's new book, "Between Two Opinions," and the estimate we have thus far put upon it is that it is masterly both in style and argument. One is insensibly made to feel that he is reading facts and not fiction; that the book is not a play upon the imagination but an unraveling of mysterious circumstances which have an important bearing upon current events.

Law and Order, Boston.

The book takes high ground for prohibition of the liquor curse, for woman's ballot for home protection, and for a better and more honest brotherhood than is forced by their obligations upon the members of secret orders. It is, therefore, a valuable book for several large classes of American readers.

Christian Instructor, Philadelphia.

There are important questions pressing upon American politics to-day; two of them are prohibition and the labor question as connected with the secret unions of workingmen. This work is an expose of the twin evils, secret societies and the saloons. The truths are given in the form of a story; not startling, but thrilling experiences of home life that are vouched for as facts. The evidences presented of the impossibility of reaching the saloon keeper so long as he and the officers of the law are sworn brothers in the den of some secret society, are conclusive enough to awaken the most careless and obtuse member of society. It is a valuable book for the masses to read.

Evangelist, Berea, Kentucky.

The object of the volume is to illustrate the practical workings of Secret Societies, and especially to show how the Lodge upholds the saloon, and this very important design is wrought out with much skill, clearness and power. By reading it temperance people may learn much about the difficulties in the way of prohibition.

The Standard, Chicago.

It is written in the interests of reform, more especially temperance and Anti-masonry. The title of the story suggests the special aim of it, which is to protest against all "halting between two opinions;" in other words, is a plea for radicalism. The story is vigorously written, and will interest even readers who do not altogether believe in its doctrine.

The Pacific, San Francisco.

It is a story intended to do service against the saloons, and in favor of Womans' Christian Temperance work, and especially against the secret orders—Freemasons, Odd-fellows, the Knights of Labor, etc. No reflecting man can doubt that any combination of picked classes and individuals is liable to great abuse. It is obvious, also, that secret orders are specially capable of being used in a selfish and unprincipled way.

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IN BRIEF.

Still another African expedition is to be undertaken. Count Samuel Teleki is at the head of it, and will soon start for Zanzibar, after having conferred with Crown Prince Rudolph, of Austria, who is greatly interested in the enterprise.

Since 1874, over 23,000 savings-banks have been opened in the schools of France, in which the children have deposited nearly $2,500,000. Birmingham, England, which in 1876 had two school penny-banks, had eighty-six last year, in which $15,000 was deposited.

A Maine farmer was dragging stones and lost his fid or stick to put through the links of the chain to hold its grip. The story goes that he absent-mindedly used his finger as a fid, that when the chain tightened up of course his finger snapped off, and that he afterward gravely remarked to a friend: "I saw my mistake the minute I did it."

The New York *Times* Alaskan exploring expedition sailed from Port Townsend, W. T., June 14th. Its object is the exploration of the almost wholly unknown St. Elias Alps. The commander of the expedition is Lieutenant Frederick Schwatka, who has already explored Alaska's great river, the Yukon, and led the expedition of 1879 over the route of Sir John Franklin's party. The scientific work of this expedition will be in charge of Professor William Libbey, Jr., professor of physical geography in Princeton College.

The product of the State of Colorado for 1885 is estimated to have been $4,669,899 in gold, and $15,427,973 in silver, making a total of $29,097,872, or a decrease of $202,128 when compared with the report of 1884.

The total production of gold in the United States for the thirty-one months, ending with January, 1886, was about $69,000,000, which added to the $11,228,117 of net imports, makes a total of $80,228,117. From this deduct say, $10,000,000 consumed in the arts, leaving a net increase of gold in thirty-one months of $70,000,000. For the same time the production of silver was about $127,000,000, from which deducting $37,000,000 of exports and $12,000,000 used in the arts, would leave about $78,000,000 increase of silver in thirty-one months.

Old lady (who has met with an accident, but is coming out all right) to her son: "Josh, ye didn't beller none when you thought I was dyin.' I don't b'lieve ye care no gret fôr me." "Thet ain't no sign as I know on," says Josh. "I was too busy over ye to beller. I hadn't no no time." "Wa'al, ye mought a bellered a little fur look's sake. I weren't so fur gone but what I'd a known't." "I mought beller a little now ef 'twould mend matters any." This with a merry twinkle in his eye. The old lady seemed to think there was more to this than appeared at first, and, after studying the matter a little time, said. "'Pears to me 'twould look a little as though ye were sorry I come out on't.

The commissioners having charge of the erection of a monument over the grave of General Israel Putnam at Brooklyn, Windham county, have decided to build the monument on the postoffice site, near the Mortlake House. The site is the gift of Thomas S. Marlor, and the postoffice building will be moved back some eighty-five feet to accommodate the structure. The commissioners have decided upon an equestrian statue, if one can be provided within the appropriation of $10,000. General William H. Putnam, a great-grandson of the Revolutionary hero, has offered to move the body of his ancestor from the cemetery in Brooklyn to the site selected by the commissioners.

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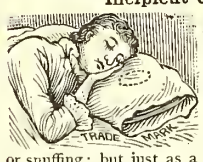
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NEWS OF THE WEEK.

WASHINGTON.

The Department of Agriculture, at Washington, reports that the outlook for the cotton crop is unfavorable. The avesrge is below that of last year. Corn is one point better and promises a fair yield, though the Nebraska crop is suffering from drouth.

The United States Senate, in executive session Friday, rejected the nomination of John Goode, of Virginia, to be Solicitor General of the United States.

Mr. Call offered a resolution in the Senate calling on the President to direct the American representatives in Mexico to investigate the statements made in the newspapers, that citizens of the United States are confined in Mexican dungeons without trial for alleged offenses against the laws of Mexico, and that their final trial has been postponed without cause.

President Cleveland Tuesday sent to the Senate the name of Fitz John Porter to be colonel in the army of the United States, the commission to date from May 14th, 1861.

Congressman William H. Cole was buried in Baltimore Sunday afternoon. Shortly before the funeral Mrs. Eleanora Cole, mother of the deceased, died from the shock occasioned by his death.

COUNTRY.

Two unknown men perished in a fire at the Benton House, No. 154 South Clark street, Chicago, at an early hour, last week Monday morning.

Some 300 letters were received at the Chicago Postoffice, a part of the mail of the wrecked steamer Oregon, which was found in a bag off Cape Hatteras. The mail has laid in the water for months and has drifted over 480 miles, but all of the letters but one can be delivered, the addresses being so that they can be read. A few packages of merchandise were also in the mail bag and they also can be delivered.

Pioneer Press specials from various points in Dakota, report intensely hot weather, the thermometer standing at 105 in the shade, July 5th. At Pierre a violent hot wind blew down several houses and drove the people to cellars to avoid suffocation.

A heavy rain at New Orleans Sunday last damaged the strees, and flooded basements. Two colored children were drowned by falling into gutters.

Durant, in Scott county, Iowa, is becoming notorious for the number of suicides occurring there, no less than four self-murders taking place in the last few weeks. The last victim was Hans Thiel, who hanged himself in his woodshed Wednesday.

The use of natural gas in the manufactories of Pittsburg has done away with the consumption of 189,800 bushels of coal a day, and has thrown about 5,000 men out of work in that region.

In the trial of the seventeen Bohemian boycotters of Mrs. Landgraf, the New York baker, the jury Thursday brought in a verdict of guilty against six of them. Four of the prisoners were sentenced to ten days' imprisonment, and two of the most violent ones to thirty days.

It is now believed that arsenic had been placed in the ice cream which poisoned 175 persons at a church festival at New Germantown, N. J June 17th. One of the suspected persons has disappeared.

The Republicans of Kansas, in convention at Topeka Thursday, re-nominated Governor Martin, Lieutenant Governor A. P. Reddle, and Secretary of State, E. B. Allen. D. M. Valentine was nominated for Judge of the Eleventh District. The platform indorses a protective tariff and prohibition, arraigns the Democratic party, and expresses sympathy with the Irish home-rule movement.

Robbers invaded the postoffice at Minneapolis, Minn., Thursday night, and carried off $20,000 in money and stamps.

Wind and hail storms at Benson and Sleepy Eye, Minn., Thursday night wrecked buildings and destroyed crops. Freight cars were blown from the tracks, and thousands of acres of grain ruined.

There are at present 310 blast furnaces, with a capacity of 121,650 tons of pig-iron in operation, and 335 with a capacity of 68,015 tons out of blast. While the demand is restricted, and stocks at the furnace have been increasing since March, the weekly production of pig-iron is reported greater than ever before.

The fourteen months' drought in Western Texas remains unbroken and cattle are starving. Settlers are selling their farms for mere trifles and leaving for the East in dire poverty.

A fierce rain, hail, and thunderstorm swept over the Scranton (Pa.) section Wednesday evening, wrecking windows, leveling trees and fences, unroofing houses, and destroying crops.

The Prohibitionists of Minnesota in convention Wednesday nominated J. E. Childs for governor and J. Finkham for lieutenant governor.

Seven men, who were boycotting a bakery, were Wednesday, at Cincinnati, held to the Grand Jury in $1,000 each on a charge of blackmail.

Seventy persons were poisoned Monday at Coulterville, Ill., by eating picnic ice cream, four of the victims dying a few hours later.

Colonel George B. Corkhill, who conducted the prosecution of Guiteau, died Tuesday at Mount Pleasant, Iowa.

FOREIGN.

Full quaranteen has been ordered at Alexandria against all arrivals from Austria and Italy, because of the increase of the cholera.

In the French Chamber of Deputies Friday a man supposed to be insane fired a revolver, the bullet passing close to the head of the President of the Chamber.

Russia has informed the powers that Batoum, an the Black Sea, is no longer a free port. The Berlin press concurs in the belief that this announcement is the first step in the Czar's denunciation of the treaty of Berlin. Fifteen thousand Russian troops have passed through Odessa and are massing in Bessarabia.

The massing of Russian troops in Bessarabia causes great anxiety in military circles on the continent. The Constantinople correspondent of the London *Telegraph* states that there is a general belief in Turkey that war between Russia and Austria will not be long delayed.

The sum of 16,000,000 roubles has been set apart for improving ports on the Black Sea and Sea of Azoff, to enable them to admit the largest Russian ironclads.

Rioting broke out Thursday afternoon in Cardiff, Wales. The police charged the crowd and wounded over 100 persons. Twenty of the injured were seriously hurt, and were conveyed to the hospital.

Panama Canal shares are depressed and have declined to 418 francs. M. De Lesseps has requested Prime Minister De Freycinet to withdraw the Panama Canal Lottery Loan bill, but he reserves the right of appealing to the people to subscribe to a fresh issue of Panama Canal shares. The Panama Canal Company has decided to issue bonds instead of raising a lottery loan.

The London *Standard* says: "A speedy settlement of the Afghan frontier question seems hopeless. The Russians are claiming Khamiab, which, as is well known, has been an Afghan possession for thirty-five years.

News comes from New Zealand via Australia of fearful volcanic eruptions in the Auckland Lake district. The disturbance began with vivid lightning and an earthquake about 4 A M. Successive shocks took place for several hours, when a leaden-colored cloud of fire-dust burst over the doomed villages. Mount Tareivera was the first volcano to break forth, and hardly were flames seen issuing from its crater than the entire Paeroa range of mountains belched forth in sympathy, hurling flames of burning lava and stones over the surrounding country. For the first time in tradition the extinct volcano of Ruapeha was awakened into activity. The entire country over an extent of 120 miles long by twenty in breadth was nothing but a mass of flame and hot, crumbling soil, which in places rose to a height of four thousand feet capped at the highest point by the Te Kopha geyser, said to have been of the grandest in the world. During all this time showers of dust continued to fall until it became so dense as to make the day as dark as night, and not until the second day did the dust cease falling. It was noticed that the dust emitted a strong sulphurous smell. Numerous small native villages were totally destroyed.



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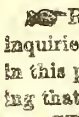
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It will prove a happy day for Louisiana if the passage of the bill prohibiting the opening of shops, stores, saloons, and other places of business shall be carried out in faithfulness and godly fear. The public sentiment in favor of the law is greatly encouraging, and quiet Sabbaths are promised. Yet there is reason to fear that in the exemption of newspapers, places of amusement, and some other classes of business, there has been left too much for the adversary of souls, and with these agencies he will soon practically revoke the law, by making all men indifferent to it. If it has not a foundation in truth and righteousness it is worthless.

Just before the sanguinary riots of May the Knights of Labor order began the publication in this city of a weekly journal and soon after purchased a controlling interest in a small morning paper, the *Sun*. Both were printed by the Chicago Sun Co. Last week the *Sun*, which had become an evening sheet, suddenly set in a threatening cloud and will not appear again, it is said, until a $10,000 mortgage is cleared off. The employes claim they have not received their earnings for a week and fear that the promises of the order are not always kept. That is the opinion of many other people.

There is a profound significance in the fact that among the first and most important witnesses in the anarchist trial in this city was a man who cannot speak English. Yet he was an anarchist, presided at their meeting, was a member of one of their "groups," and belonged to the "Lehr and Wehr Verein." This latter is a secret society for instruction in the use of arms, and numbers some two hundred in Chicago. It was a training school for violence, misrule and murder. Here is a man, representative of a considerable class, who has come over from Europe to destroy society and massacre its defenders, and before he can learn our language is actually engaged in his desperate work. The serious question in this matter lies between the liberality of our laws respecting aliens, or our private neglect of these misled and savage foreigners. Shall we drive them back, or put them to school at quarentine?

Governor West, of Utah, has issued a proclamation that will cause some gnashing of teeth about Temple Square in Salt Lake City. Since the Mormon missionaries are continually sending in new levies to be swallowed up in this malestrom of superstition and lust, he proclaims to all the world that the laws of the Territory will be impartially executed upon all, and immigrants who propose joining themselves to Mormondom render themselves liable to their penalties. A few weeks since the Mormons were flattering themselves that in the new governor they had found a friend, and they breathed with relief when the firm hand of Governor Murray was removed from the helm of territorial government. But they must learn that laws founded upon justice, honor and truth *must be obeyed*, and those who rebel will be crushed under the rod of an outraged and indignant nation.

The refusal of the Grand Army lodges to heed the request of the Womans' Christian Temperance Union, that intoxicants be forbidden at the approaching general meeting of that order in San Francisco, will discourage any attempt to persuade the Knight Templar Masons meeting in St. Louis, in September, to frown upon the wine cup. The saloonists of that city are cheerfully awaiting their guests, remembering with deep satisfaction the experiences of Chicago and San Francisco. Elwood E. Thorne, of New York, a prominent Knight Templar, says that the California Masons have arranged for a car-load of fruit and *wine* to arrive in St. Louis every day of the conclave. Nevertheless, as "knights" must be gallant and obedient to the wish of fair ladies, Miss Willard and Mrs. Lathrap may venture a letter and a speech to the grandees of lodgery.

There are other items of extravagance connected with this conclave beside the wine bills of Montgomery St. Temple, San Francisco. One California commandery has ordered a peculiar badge from Europe costing $1,500, and the Grand Commandery of that State has voted $5,000 to its officers to spend in entertaining friends in St. Louis. With such premonitions the carousal at St. Louis promises to surpass any previous experience.

A powerful political ring, backed by a Masonic ring, has been well smashed in Iowa. Mr. Brown, elected Auditor of the State, aroused the antagonism of the home insurance companies by his rigid examination into their management, and refusal to endorse official crookedness. He was thereupon assailed by Clarkson, of the *State Register*, of Des Moines, a Freemason, who once attempted to prove St. John a greater rascal than himself. Buren R. Sherman, the governor, a member of Albert Pike's 32-degree lodge, was drawn into the ring and asked Brown to resign, and finally, without legal right, attempted to put one of his own tools into the office. Brown resisted, and Sherman called out his militia. But the people who elected both were inclined to see fair play; so a sham and secret investigation was made by the ring, at which some of Brown's witnesses were not allowed to testify. This failed, and the persecuted auditor at length secured a trial before the State Senate under articles of impeachment. After eight weeks' trial the vote last week Tuesday acquitted Brown on every charge, on several unanimously, and on but two the vote was 15 to 35. This vindication does honor to the great State of Iowa.

The *Catholic Review* seems anxious that our navy and sea-coast fortifications shall be greatly increased, and without delay, to enable us to resist an attack from the British government, which it describes as the "most conscienceless great power the world has ever seen." We are not set for the defence of the British government, but the *Review* ought to, and does know, if not blinded by prejudice, that aside from all moral considerations the commercial ties of these two great nations render war with each other almost impossible. Since the war of 1812–14 there have been many occasions for international animosities which were all happily averted without war. Never in the history of the two nations was there on the whole a kindlier feeling and less reason to fear a conflict, and never would an invasion of our country be fraught with so great danger to the invader than to-day. We are sorry to see a great journal prostituting its influence to promote a war spirit between nations kindred in race and religion, and cemented by mutual interests.

THE LORD'S BURDEN.

BY REV. J. C. MCFEETERS.

The liquor traffic is counted a burden. A crushing burden it is. The weight lies heavy on humanity; heavy on the nation; heavy on the home; heavy on the heart. It is heavy upon all that it touches. But the Lord is under it all. The prodigious load falls upon him to be carried. And the exclamation arises from millions of homes, "Lord, how long?" When will justice come to the relief of patience?

His generous providence must sustain its entire weight. He must furnish the wheat, and the corn, and the rye, and the barley, and the hops. The dew drop kisses the fatness of his soil, and the breeze fans it, and the delicate fingers of light gather it up, and pack it away in the golden grain. Then the harvester harvests it; and the thresher threshes it. Now are the mills ready to grind it; and mothers are waiting to bake it; and children hungry to eat it. But the brewer comes; with his key of gold he opens the granary; he empties the bins; he extorts the life of the beautiful grain through the still, or poisons it in the vat, and from his tanks baptizes the world with death; while the mill stands still, and mothers wring their hands in agony, and starvlings wail in want, or live on coarser fare. Is this not a burden upon the Lord?

The trade is supported by the finances of the Lord. There is no money on earth but his. He owns the world and its fullness. The gold is his, and the silver. He has made the precious metals; he distributes them to whomsoever he will. But each must give account according to the trust invested in his hands. And is it not a burden to the Lord to see his funds used in this nefarious business? To see his investments so employed as to produce bloated bodies, broken hearts, vulgar tongues, gory streets, squalid homes, blackened characters, dissipated sons, abandoned daughters, hopeless deaths, and dishonored graves? Is he not grieved to see his treasures, instead of making the desert blossom as the rose, making the fruitful field wither?

The liquor trade is a burden upon God's goodness. Divine goodness deals out her blessings with prodigal hand upon our country. Our fields are fertile; our sky is gracious; our north wind is crystal with health; our south wind is fragrant with fruit; our mountains are storehouses of wealth; our plains are covered with flocks and herds; our lakes are dotted with sails; our rivers are belts of commerce. The God of nature, our God of Revelation, has most highly honored our land. Here he has combined the greatest advantages, to make this the home of peace, plenty, and prosperity. But the trade of intoxicants has come to poison his mercies, to waste his blessings, to devour his goodness. And this it does in a fiendish manner. It devours the mercies that make home beautiful; and the mercies that make man honorable; and the mercies that make wealth abound; and the mercies that make life happy. And with all its rapacity, is ill-favored as before. It brings disease where would be health; and want where would be plenty; and sorrow where would be joy; and crime where would be virtue; and strife where would be peace; and despair where would be hope; and delirium tremens where should be heavenly felicity. It flings a curse over divinest blessings.

God has planted the tree of prosperity in this country. It is large enough, and has root enough, and branches enough, to furnish fruit in plenty to all our millions. But intemperance, like a wild

vine, has coiled around the tree. The heavy coil is plowing deep curves round and round. The channels of life are being choked: the branches are being suffocated: the fruit is in danger of growing scarce and bad. How long will the Lord thus see his mercies dwarfed?

The Lord is required to carry this monstrous trade. From his family of human beings must come the men who run the business, and the men who become the drunkards, and the women who are despoiled of all that woman prizes, and the children who are lost amidst its multitudinous crimes. From this family it gets the names it dishonors, the characters it defiles, the morals it dissipates, and the souls it damns. Here it comes for all the talents it destroys, the bright genius of the poet, of the author, of the statesman, of the mechanic. It goes to God's casket for every gem it flings into the bottomless pit. Out of his resources all its expenses are supplied. It draws instruction from his sciences for the mingling of its poisons, fills his days with the scenes of the saloon and the gutter; makes his mercy the clean canvas upon which to throw the blackest pictures of human conduct; reaches for his name that it may have profanity equal to its malignity; uses his religion as a cloak of respectability. His earth must furnish ground for the business, and graves for its victims. Such is the glaring impudence, and the Satanic imposition of the trade in intoxicants. Surely nothing but the infinite patience of God, and the consummate folly of man, could carry such a burden. And God will not always carry it. The words of the prophet will again ring in the ears of man, saying, "Ah, I will ease me of mine adversaries, and avenge me of mine enemies." Our race advances into the age of love, when "nothing shall hurt or annoy in all God's holy mountain." The wolf shall lie down with the lamb; the lion shall eat straw like the ox; the brutality of man shall disappear from humanity; a joyful earth shall reflect the peace of heaven. And as we move into the dawn of the twentieth century, it seems as if God was arising in his strength, to fling the curse and its advocates out of the arms of his merciful providence, and ease his patience of the burden, and avenge himself for the provocations of this trade.

Parnassus, Pa.

CIVIL GOVERNMENT VS. SECRET SOCIETIES.

BY J. BIGNOLD.

The relation of secret societies to civil government, and their influence in promoting rebellion in the state, are questions not sufficiently discussed. We may safely assert, that no wide-spread rebellion against the government in any country can be brought about except by secret organization. Some extracts having a bearing upon this subject, taken from "Personal Adventures During the Indian Rebellion," may interest the readers of the *Christian Cynosure*. Mr. Edwards, the author of the book, was judge of Benares and late magistrate of Budaon, a Christian man and British magistrate, whose life was providentially spared while wandering months in the jungle during the Sepoy insurrection against the British government.

On page 12 Mr. Edwards says: "By fraud or chicanery a vast number of the estates of families of rank and influence have been alienated either wholly or in part, and have been purchased by new men, chiefly traders or government officials without character or influence over their tenantry. These men, in a vast majority of instances, were also absentees, fearing or disliking to reside on their purchases, they were looked upon as interlopers and unwelcome intruders. The ancient proprietary of these alienated estates, living as tenantry on land once theirs, were by no means reconciled to their change of position; but maintaining their hereditary hold as strong as ever over the sympathies and affections of the agricultural body, who were ready and willing to join their feudal superiors in any attempt to recover their lost position and regain their estates. For more than a year previous to the out break, I had been publicly representing to superior authority the great abuse of the power of civil courts and the reckless manner in which they decreed the sale of rights and interests connected with the soil in satisfaction of petty debts, and the dangerous dislocation of society which was in consequence being produced. My warnings were unheeded.

"Little did I think at the time that my fears and forebodings were so soon to be realized. The leaders and promoters of this great rebellion, whoever they may have been, knew well the inflammable condition from these causes of the rural society in the northwestern provinces, and they, therefore, sent among them chupaties (little cakes) as a kind of fiery cross to call them to action. Where they came from it is impossible to say, but I believe Barrackpore was the starting point, where large masses of mutinous Sepoys were congregated. The chupaties entered my district from the adjoining one of Shajehaupore, a village watchman of that place giving to the watchman of the nearest Budaon village two of the cakes, with an injunction to make six fresh ones, retain two for his own, and give the others to watchman of the next village, who would follow the same course, and continue the manufacture and distribution. I truly believe that the rural population of all classes among whom these cakes spread were as ignorant as I was myself of their real object; but it was clear they were a secret sign to be on the alert, and the minds of the people were through them kept watchful and excited.

"As soon as the disturbances broke out at Meerut and Delhi the cakes explained themselves, and the people at once perceived what was expected of them. In Budaon the mass of the population rose in a body, and the entire district became a scene of anarchy and confusion. The ancient proprietary body took the opportunity of murdering or expelling the auction purchasers, and resumed possession of their hereditary estates."

On page 127 Mr. Edwards says: "I am fully satisfied that the rural classes would never have joined in rebelling with the Sepoys, whom they hated, had not these causes of discontent already existed."

Thus, although misrule and injustice were undoubted causes of this great rebellion against British rule in India, yet the secret sign (apparently without secret organization) appears a potent agent in spreading wide the rebellion in the rural districts, otherwise beyond the influence of the Sepoys (native soldiers), who first began the insurrection by a massacre of their British officers. When we consider the evil influence of secret societies in foreign lands, and in a measure condone their existence as being only punishment for the injustice and oppression of tyrannical governments, we, as citizens of these United States, with our free government and institutions, should pause and ask, Why is our society completely permeated with secret associations? We should ponder the ramifications of these secret labor unions. What do they mean? When will American voters awake to the importance of this great question, the relation of secret societies to the civil government?

THE SABBATH.

BY REV. E. W. HICKS.

In the *Cynosure* of May 20th, in reply to a correspondent, the following reasons are given for our observance of the day of rest on the first day rather than the seventh day of the week: "1. It is the spirit rather than the letter of the law that demands our observance. 2. Christ rose from the dead on the first day of the week, and we have the apostolic example of meeting for worship and alms-giving on that day."

This, I think, sums up the whole question, but may I be allowed to open them up a little, not by way of proof, for they are Bible statements which need no proof, but by way of enlargement. The whole matter is here summed up because we are concerned wholly with Scripture. What the church fathers did, or what Constantine did, we may know little and care less. But the mind of the Spirit, in the Word, we need very much to know.

1. "It is the spirit rather than the letter of the law that demands our observance." This Bible statement is the citadel. It is the key to the situation. On one side is Hagar, and Ishmael, and Israel after the flesh, and the ritualist, and the world, and the carnal nature, the unregenerate man. On the other side is Abraham, and Isaac, and the typical Israel, and the spiritual believer, and the new world, the new nature, the new man. By the law, in the New Testament, is meant the legal principle having its head and representative in the Decalogue. This legal principle, the "ought" and "ought not," is at the foundation of all morals; it is the backbone of the moral world. And the moral world is the world of mankind. It is *this* world, as distinguished from the heavenly world. In this world the realm of morals is the highest realm, and moral duty is the highest duty. It is the basis of conscience. It pertains to right conduct—nothing more. It is the religion of this world. The natural man conceives of no religious principle higher than moral principle.

But the believer in Jesus is a citizen of a better country. He belongs to heaven. See John 17, and the book of Ephesians. He will be there visibly and bodily bye and bye; he is there spiritually now. His spirit is there. He is in the spiritual realm, beyond the moral, and his law is Jesus Christ. His relation to the Decalogue is that of a dead man. See Romans and Galatians. May he therefore break it? No, indeed. On the contrary, only he can truly keep it, for the moral depends for its power upon the spiritual. This is broadly illustrated in every epistle. The first part of each epistle is about Christ, and the last part is moral. Note: In each epistle moral duty is based not on the Decalogue, but on Jesus Christ. We are dead to the old law in order that we may live to the new one. Note, secondly: In this way only is the Decalogue honored, viz., by our death to it. We were sinners, condemned to die by God's holy law. Jesus came. He did not say, "The law is hard on you. I will bear your penalty, and make up what you lack." This is, practically, the theory of seventh-day believers. But he said rather, "The law is just. It condemns you and you must die. Its righteous verdict must be honored. But I will die with you, and for you, and because I live you shall live also. Come, take your cross and follow me without the camp!" This spiritual death is not imaginary. It is actually realized by the energy of the Holy Spirit in every renewed soul. And as the result we stand now with Jesus on the resurrection side of *his* tomb. But the law is on the other side, and his tomb is between. In Christ, then, we are dead to the law. We obey it as no others can; yet not that, but Jesus, is our highest rule of action. We stand with Jesus, to leave him nevermore! By the spirit of the law, then, we mean the law as interpreted to us by Jesus Christ, beginning with the Sermon on the Mount and continuing through the Testament. The law thus interpreted is "the spirit;" the law uninterpreted is "the letter."

2. "The example of Christ and his apostles." By this example we discover the relation of the foregoing to the question of Sabbath keeping. Jesus met his disciples on the first day of the week. We are told the day of the week because it is important for us to know it. Why? To show that he rose the third day? If this was the reason we would have been told the day of his burial. We say it was because he met his disciples on that day. And in proof of this he tells us he met them again on the next first day of the week, omitting the Sabbath *in the record.* For proof that "after eight days" means a week, see the same expression in Luke 9: 28, called "after six days," in Matt. 17: 1. While remarking our Lord's example remember that we are standing with him. Before his death he was "in the world," and kept the seventh day. After his resurrection, so far as the record goes, he kept only the first day. And the record was so prepared as to be our guide. We are, as revealed to us in the epistles, standing with Jesus, beyond his tomb, and as he does so must we do. We must do this or leave him. We, therefore, continue to meet for worship on the first day of the week.

The example of the apostles agrees with this example of Christ. They never, in the record, observe the seventh day except in Jewish meetings. In Troas it is expressly said that they met on the first day of the week. It has been claimed that by Jewish time, that was on Saturday evening, and Paul went away on Sunday. But Troas was a Roman city, a Roman "colony," and why should it observe Jewish time? And as to the church, the only name mentioned in the church or congregation is Eutychus, a Greek. That name, surely, is small proof that the people to whom Paul preached brought their calendar from Judea Roman time was like ours, beginning at 12 o'clock.

The seventh-day Sabbath occupies the same place and represents the same principle in our day, that circumcision did in the days of the apostles, and thorough study of the whole question would be of very great spiritual profit to every Christian. We should not only hold, but know the truth.

Toulon, Ill.

A "BETTER POLICY."

BY REV. C. E WALKER.

When Dr. DeLong wrote the question for the United Brethren church ("What attitude should we as a denomination *assume* and maintain with reference to secret societies?") he little thought, perhaps, that some one might question his knowledge of the history of the U. B. church. What, a college president and D. D. manifest ignorance of the position of the U. B. church on secrecy! But that is precisely the situation. He asks—what child-like simplicity—*what attitude should we assume?* as though the question had never been brought up in this church and was about to be agitated. A D. D. and college president not acquainted with the fact that his church has a law on "secret combinations" which has been a law in sentiment, since in Otterbein's days, and the law of the church, in her constitution, since

1841. Now Dr. be careful to think before penning your next "policy."

The question for the U. B. church to discuss is, How may we save the church from being swindled into the lodge? We have taken the "attitude" and "maintained" a law—and have it yet, thank God!—these years; but in so trying a time as this when Satan is "transformed into an (apparent) angel of light," how to hold the church-body under the law, while the leaders, who claim to have the brains, are acting, in General Conference and elsewhere, in open rebellion to the long-established constitution, is a question not so easily settled. But, one thing is certain, the loyal members will be found at their posts of duty, even when the sale takes place, and when the lodge comes for the property, *we will not go over.* That's all.

But as to the "policy." Let Christian people learn a lesson from the U. B. church. Be careful to elect loyal members to fill positions of influence and trust. Be awake to the interests of the church spiritually. The same "trick of trade" may be practiced on other branches of our Master's church, as on this. May the lesson never be repeated, however, and true and tried men ever fill all the important stations in the Lord's house.

Reader, your attention is drawn to this article to set you to thinking; and when "thinking" please pray and act in the interest of the purity of our Master's kingdom here—and you may have your reward.

IS IT CONSISTENT?

A certain editor in reply to a question concerning holy men being identified with secret societies says: "No man can mix up with these worldly associations to his soul's profit." We say, if he cannot "mix up," etc., how can he remain holy if he does? Or, if he is what his profession seems to indicate, can he *ever* enter a lodge? And how could they belong to them if they "*never* were in a lodge"? Such dodging is not consistent, whether a sanctified hand writes it or not. If associations make one cry out: "*See how we grovel here below fond of these earthly ties,*" can it be any part of wisdom to enter them or be identified with them, unless it be the "wisdom" that "descendeth not from above, but is earthly, sensual, devilish"? James 3.

We know just one such a lodge-apologizing holiness instructor (any man can preach and write about holiness) who said to a certain preacher, "You are insane." The brother had sometime previously, in a kind, spirited manner, for the glory of God, and through pressing divine influence, referred to the groveling influence and effect of Freemasonry before a large audience at Round Lake, which seemed to have left a lasting impression. All denouncers of these "grovel-here-below" societies are insane, of course.

The writer knew a good holiness advocate who had taken the royal obligation, of the *royal* order, of *Royal* Arch Masonry—that shocking obligation including "MURDER AND TREASON NOT EXCEPTED." He said he could not discover any incompatibility between holiness and Masonry. Well, he died very peaceably, full of years, and we all hope he has gone home—not to the Grand Lodge above, for there is no such place—but to heaven. But oh! the stultifying effect of secretism! How it injures my present charge! How faithful to the lodge! How neglectful of the church! What bordering on apostacy! What conspiracy everywhere in church and state! How strangely inconsistent to apologize for such desolating companionships! How ruinous to virtue and pure religion such manhood-ruining combinations! ANDRONICUS.

CIVIL LIBERTY AND EQUAL RIGHTS.

We quote the concluding sentences of a timely editorial with the above title in the July *Century:*

"We have prided ourselves on the fact that our society was mainly composed of workingmen; and the great mass of our workingmen have an American horror of the coward who stabs in the back or throws dynamite. But there are professional agitators, who are ignorantly inciting workingmen to acts which differ only in degree from those of the anarchists; and some of their disciples, having no better instruction than the agitators are in the habit of furnishing, are inclined to apologize for or defend acts committed in the name of labor which they would condemn at once if a professed anarchist were the doer. They should learn the meaning of civil liberty, that it is the measure of natural freedom which society considers to be consistent with the equal freedom of others. Let it be shown, at any time, that the measure of civil liberty is so large that some are using it to abridge the equal liberty of others, and society must and will abridge civil liberty so far as is necessary to secure equal rights.

"Can society, at least in our American form of it, accomplish such a task as this if it should become necessary? The anarchist thinks not; he evidently has but a meager notion of the war-power of democracy; for, forcible resistance to society must be considered as war. Only monarchies and aristocracies make war and peace with facility. A democracy seldom prepares for war, always begins it with a succession of costly blunders, and usually succumbs only through absolute exhaustion. The manner in which republican France threw back Europe from her borders in 1793 and assumed the hopeless contest with Germany in 1870–71, the desperate nature of the struggle between the United States and the seceding States, and between the two republics of Peru and Chili, are but examples of the intensity with which democracy rises to the height of an increasing danger. The poet's simile of 'a wild-cat mad with wounds' is none too strong for a democracy when it is pushed into a dangerous position. Is there any reason to suppose that the American democracy has changed its nature in twenty-five years?

"The courts are open for all; the laws may be altered peaceably. If laws are bad, if rich oppressors exist, powerful labor organizations are just the element needed to reform the one and to prosecute the other. But let the work be done decently and in order, without infringing the recognized and equal civil liberty of others. Above all, let the organizations impress upon their members, as the very first lesson, that violent resistance to society can only be of evil omen for these organizations, for society itself, and for civil liberty."

PARADE AND WORK.

Parade and pomp have a great deal of influence in this world, but permanent results are accomplished by hard work. A thousand men equipped in all the glory of fuss and feathers, may strut around the streets, and march up the hill and then march down again, while the newspapers may report what a great time they had, and what great things they have done; but one little, barefooted, sunburnt boy, hoeing all day in the cornfield, may, when the harvest comes, have more to show as the result of his day's labor, than all the plumed paraders who so attract the public gaze.

It will be found that a very large proportion of the real work done for God and humanity in this world, is accomplished by these quiet and persistent workers, who make no reports, who are never seen on dress parade, but who still keep toiling on, seeking to finish the work that God has given them to do.

Great discoveries are not made by men in crowds; useful inventions are not produced in mass-meetings; the world is not run by resolutions, nor are souls saved by great societies and associations. The Lord has given to "*every man his work,* and in the day of judgment the question will be, not how many organizations you have joined, or how much money you have subscribed and contributed, but what you have *personally done* in the cause of the Master. Annual reports will count but very little when the great God of heaven shall summon man to render up the last account. In that day, it will be found that every man shall bear his own burden; that no crowds will hide from the gaze of the all-seeing eye, and that each must meet his own individual responsibility, in the presence of the Judge of quick and dead. Blessed are they who in that hour shall hear the Master say, "Well done!—*The Christian.*

THE ARMAMENT PLAGUE.

A Dutch nobleman, Count Adolphe de Hompesch, says the London *Herald of Peace,* has recently written a work, which merits the thoughtful consideration of readers in other countries than his own. It is entitled "*Pauperisme et Militarisme,*" and is published at Maestricht, by M. W. Rosenkrans.

The author first passes in review the almost world-wide depression in trade and agriculture, and the general inconvenience arising from the excessive and continually increasing pressure of taxation. In some countries this has reached a point which is almost intolerable. Thus in Germany, or at least in the Prussian portion of it, from one-eighth to one-quarter of the incomes of private individuals is now forcibly appropriated by the State. The national debts of Europe are meanwhile increasing at a frightful rate, and are colossal in their amount. The cause of these evils is in large degree, or mainly, to be attributed to the curse of excessive armaments, through which even the condition of peace has become fraught with danger to the nations. As Montesquieu long ago observed, the treasures and commerce of the world fail to keep pace with the demands of armaments. The peoples are becoming impoverished, in spite of all their industry; for private economy is counteracted by vast public waste.

Count Hompesch says: "Excessive militarism is draining the last resources of Europe. It is absorbing half, and often more, of the revenues of nations. It is this alone which is causing the annual augmentation of our debts and of our taxation. It is this which is withdrawing from labor millions of men in the flower of their age; and it is this which keeps suspended over our heads, like the sword of Damocles, the always recurring dread of some fresh outburst of war."

Europe has, in fact, become a gigantic camp; and the French General Ambert, a careful investigator, estimates that the army troops and reserved forces of all Europe now reach the number of nearly ten million men.

The official statistics of the European nations show an alarming rate of increase in the burden of armaments. The well-informed "*Almanach de Gotha*" states that the *increase* in the annual expenditure, on the army and navy alone, has risen, from the year 1856 to 1884, in the chief nations, as follows: Great Britain, 15 millions sterling additional per annum; Germany, 14 millions; France, 16 millions; Austria, 2 millions nearly: Russia, 21 millions; Italy, 5 millions; Holland, nearly 2 millions; Turkey, 5 millions.

The total annual budgets of Europe amounted, in 1856, on the conclusion of the Crimean war, to 335 million pounds. In 1884 they had risen to 658 millions, or nearly double!

The general expenditure of all European nations, exclusively on their armies and navies, in 1856, was 95 million pounds; in 1884 it was 183 millions, or just double in the 28 years.

The national debts of Europe amounted, in 1856, to 2,516 million pounds; in 1884, to 4,749 million pounds—again nearly double.

It is obvious that this state of things points to one conclusion, national bankruptcy, a termination, indeed, which has been already nearly reached by more than one of the European powers.

Count Hompesch alludes to the vast losses of life and of money involved by the wars of the latter half of the 19th century. He estimates that the six European wars of that period, namely, the Crimean war of 1855, the Franco-Italian war of 1859, the Germano-Schleswig war of 1864, the Prusso-Austrian war of 1866, the Franko-German war of 1870, and the Balkan (Russo-Turkish) war of 1876, involved altogether, the sacrifice of 1,841,000 lives, and cost 1,320 million pounds; and he does not appear disposed to exaggerate his estimates. For example, he denies Mr. Kinglake's statement that the Crimean war caused the loss, to all parties concerned, of a million lives. Count Hompesch reckons the number at 889,000.

How vast an amount of good might have been effected for Europe and the world, by the men and the money thus terribly squandered in these twenty-two years, from 1855 to 1876! What immense constructions of railways, roads, houses, machinery, hospitals, museums, schools, asylums, libraries! Only one-tenth, if rightly applied, might have revolutionized the world for good.

Whereas the result has been to make matters, in many respects, worse than ever. Race hatreds still continue. The burdens of the people, both rich and poor, are greatly enhanced. The conscription presses, with terrible force, on all classes. The masses of the population are being embittered and driven to Socialism, Communism, and Nihilism. Their protests and cries being disregarded by the military monarchies and courts, they are beginning in their desperation to have recourse to riot, dynamite, and assassination.

These evils of poverty, depressed trade, bad times, and social disturbance, are mainly the result of the wicked waste by this cruel militarism prevailing throughout Europe. Such are the results of the policy embodied in that foolish and false motto, "*Si vis pacem, para bellum.*"

Count Hompesch points out that it is in such nations as Russia, Germany, and France, where the conscription is most rigorously enforced, that the worst social outrages take place. The youth of these nations are being ruined, both as to their morals and their industrial prosperity. Their compulsory military service spoils them for civil life, deprives them of their opportunities of other needful training, robs them of their best years, and if they are ultimately returned to their families and friends, they have too generally become discontented and demoralized for life, and henceforth they swell the dangerous populations of their countries.

THE SECRET EMPIRE.

THE ANARCHIST LODGE ON TRIAL.

OPENING ADDRESS OF PROSECUTING ATTORNEY GRINNELL IN THE CRIMINAL COURT, CHICAGO, JULY 15, 1886.

Gentlemen, for the first time in the history of our county are people on trial for their lives for endeavoring to make anarchy rule. In that endeavor many lives were destroyed. I hope that while the youngest of you lives your memory shall recall this as the only such attempt. Another will or will not take place as this case is determined.

On May 4, 1886, a few short weeks ago, there occurred at what is called the Haymarket the most fearful massacre ever witnessed in this country. You are to find the perpetrators of the crime which culminated there. The charge against the defendants is that they are responsible for that act. We have been inclined to believe in this city, as we have throughout the country, that however extravagantly men might talk about our laws and institutions, the great good sense of our people would never permit to rise above the surface acts based upon sentiments which meant the overthrow of law. We have been taught from infancy that our institutions, founded upon the Declaration of Independence and the Constitution, were above and beyond all anarchy. The 4th of May demonstrated that we were wrong, that a certain class of men, some of them recently come here, believe that in this country our institutions are lies. Insults are offered to the Declaration of Independence. The name of Washington is reviled and traduced, and we are taught by these men, as the testimony will show, that freedom in this country means absolute license to do as they choose. In the light of the 4th of May we now know that the preaching of anarchy for years has been directed in earnest against our institutions, and that wherever they cried murder, anarchy, and dynamite, they have meant what they said.

We will prove that Spies said last February, that they were armed in this city for bloodshed and riot. We will prove that Spies said then that George Washington deserved hanging as much as he did. For the last year and a half Spies, Neebe, Schwab, Parsons, and Fielden have said, in public meetings in Chicago, that the only way to adjust the wrongs of any man was by bloodshed, dynamite, and the pistol. On October 11, 1885, in a public meeting on the west side, August Spies and his confreres introduced a resolution to the effect that the eight-hour movement would do the laboring men no good, but that they must arm, prepare themselves with rifles and dynamite, by the 1st of May, 1886, because then anarchy was to come. I will prove that Parsons, in an infamous paper published by him, called the *Alarm*, has defended the use of dynamite, told how it should be used, how capitalists could be destroyed by it, how policemen could be absolutely wiped from the face of the earth by one bomb, and published a plan of street warfare by the use of dynamite. Leaders in any great cause are either heroes or cowards. The testimony in this case will show that Spies, Parsons, Schwab, and Neebe are the biggest cowards I have ever seen in my life. Last January Spies said that they were going to precipitate the matter about the 1st of May, and he told a reporter how they could clean out the police. He said they would have a meeting near the intersection of two streets; that they would be provided with bombs; that when the police came the bomb-throwers would be stationed on different sides of the streets.

"But," said the reporter to Spies, "that sounds like braggadocio and vaporing nonsense." Spies said to him in answer: "I tell you I am telling the truth, and, mark my words, it will happen on or about the 1st of May, 1886."

Mr. Spies at that interview and at that time handed that reporter a dynamite bomb empty, one almost the exact counterpart of the bomb that Lingg made that killed the officers, and said to this witness, "These are the bombs that our men are making in the city of Chicago, and they are distributed from the *Arbeiter Zeitung* office because the men who make them have not the facilities for distributing them, and we distribute them here (the *Arbeiter Zeitung* office)." The foundation of the whole matter was the nest of snakes in the *Arbeiter Zeitung* office, on Fifth avenue. The first open publication of the plot was at the Twelfth Street Turner Hall meeting, Oct. 11, 1885. It was there said by Spies, when Belz was chairman: "The time for argument has passed. The only argument by which to meet these things is dynamite and the rifle."

On the 3d day of May, on Monday, there was difficulty at McCormick's factory. A committee was appointed by the strikers to make a peaceful proposition to the employers, and the committee was to report back to a meeting to be held on the Black Road. Spies and one other man whose identification has not been established, went down there uninvited by any of the committee, and made an inflammatory speech for the purpose of precipitating that riot. Spies then went to the corner of Desplaines and Lake streets, at Zept's Hall, and there told a large gathering of strikers that twelve of their brother workmen had been killed at McCormick's by the bloodhounds of the police. He knew that was a lie. But he so inflamed the people that they were ready to go with the torch and sword and destroy everything before them. He left them between 4 and 5 o'clock, and went to their nest of treason at No. 107 Fifth avenue, and then, about 5 o'clock, arrived and told his men (printers) not to stop work as he wanted to use them, and then and there wrote the "Revenge" circular. It is written in English and German. We have the circular and the type and the manuscript from which the type was set up. The manuscript is in Spies' handwriting. The English portion of that circular was tame, but the German part was the most infamous thing I ever saw in print. It is not only treason and anarchy, but a bid to bloodshed and war. It said that six men had been killed by the police at McCormick's; another lie.

The circular was hurriedly passed out through all the German settlements in the town by every possible means. Neebe and others distributed them. On the third day, Tuesday, the day the bomb was thrown, everything was ripe for ruin. Bombs were to be thrown in all parts of the city. Everything was to be done that could be done to secure the overthrow of law and order. The conspiracy was so large—the number of criminals interested in the conspiracy was so appalling that I had distrust in my own judgment. I believe that at least thirty men, and perhaps more, should have been indicted for murder, but all the connecting links could not be ascertained. The character of the *Arbeiter Zeitung* and the *Alarm* will be shown to you by reading to you their incendiary articles advocating anarchy and bloodshed and the throwing of bombs, and telling the people how to make and use bombs.

On the evening of May 3, Spies wrote his own account of the McCormick riot. We have his manuscript. He said that the riot was a failure, but that if there had been one bomb, the result might have been different. That one bomb was supplied for the next night by his inflammatory circular. On that Monday afternoon appeared in the *Arbeiter Zeitung* a secret word for the meeting of the "armed men." It was the Greek letter Upsilon, and the words "Come Monday night." When the conspirators saw that secret letter they were to go to the place of meeting. I am informed that Balthazar Rau wrote that signal. Rau is the confidential friend of Spies, working in his office, but he is not a writer. The "armed men" of the anarchists is simply the nest. They are divided into groups, and are distributed from Pittsburg to San Francisco. Neebe and Spies and Parsons have advised how to make up groups. These groups are composed of men who are willing to throw bombs and fire pistols. The armed men did assemble pursuant to call. They knew where to go. They went to Greif's hall, at 54 West Lake street, on Monday night, and met in the basement to the number of thirty or more. Fischer, Lingg, and Engel were there. Schnaubelt was there. He is not here. He ran away. They asked the proprietor for a hall. The latter said that all of them were engaged but that they could meet in the basement under the saloon and there they met. Between thirty and sixty men met there. The plan of warfare was there divulged by Engel, that man smiling there, on the end of the row. His hairs are turning gray, and he has lived many years in America. It was the most fearfully declared plan that I ever heard in my life. It meant absolute destruction to this town. Engel said: "When you see printed in the *Arbeiter Zeitung*, under the Letter-Box, the word RUHE, that night prepare for war." Ruhe means rest, peace. The manuscript of that is in our possession, and is in the handwriting of August Spies. That word, on Tuesday, May 4, appeared in the *Arbeiter Zeitung* in large type. Engel said to Fischer at the meeting: "Is not that the order of the northwest groups?" Fischer answered "Yes." Fischer carried that word to the *Arbeiter Zeitung* office, where he was foreman.

Lingg said he would make the bombs. We have traced to him at least twenty-two of these infernal engines, one of which passed from his hands to the man who threw it at Haymarket square. I will prove to you that Lingg made the bomb that killed the officers. Lingg lived at 442 Sedgwick street, in Seliger's house. Seliger has been indicted, but he is not on trial. I am not yet prepared to say whether the State will use him or not. On Tuesday these conspirators went to Lingg's house, where he had already sixteen half-bombs—eight whole ones—but he wanted more, and they were to be filled with dynamite that Tuesday afternoon. Then these people were informed where they could obtain them. Between 7 and 8 o'clock he should go to Neff's hall, at 58 Clybourn avenue. Seliger helped fill the bombs that afternoon. I do not think Lingg was at the Haymarket that night. He may have been. It was hoped to have 25,000 laboring men at that meeting. The very spot of holding the meeting—not in the open square, but in the narrow part of Desplaines street where the alleys are—was discussed at the conspiracy meeting on Monday night. The men with the bombs were to distribute themselves in different parts of the city. They were to destroy the station-houses, to throw bombs at every patrol wagon they saw going to Haymarket square. The police must be taken care of and not permitted to go there. Lingg pranced around with bombs in his pocket that night, and was restrained from throwing them at patrol wagons only by the interference of friends. They were to build a great fire toward Wicker Park. Some buildings were to be fired there in order to attract the police away to that part of the city. Others were to do the same thing in other parts of the city, so that the police would be distributed.

To get the crowd to the meeting Fischer had 20,000 circulars printed and distributed. We will show that circular to you. When the laboring man saw the circular and the call to arms he remained away. This circular closed with the words, "Workmen, come armed." After about 5,000 of these were printed, Spies ordered that clause stricken out. It was come too near home to him. The meeting was a failure in size. There were probably not 2,000 men there. When Spies opened the meeting he said: "We will not obstruct the travel on Randolph street, but will go up here on Desplaines street." So he got just where he said last January he would get.

[Mr. Grinnell then described how the various steps leading to the meeting, and the assembling of the meeting, and the presence there of several of the accused would be proven, and how several of them spoke; and then proceeded as follows:]

The officer gave the order for the meeting to disperse. Fielden stepped from the wagon and said: "We are peaceable." At that moment a man who, the moment before, had been on the wagon, stepped to the corner of the alley, lighted a bomb, and threw it into the ranks of the police. Fielden stepped from the wagon and commenced firing. The meeting was called for 7:30. The police did not come until 10:30. The conspirators in other parts of the city did not receive the signal at the expected time. That part of the plot fell through. It was only the waiting for a large crowd which did not come that saved the city from a greater disaster.

PRESS COMMENT.

One of the Baptist anniversary incidents which deserves further thought was this: Miss Daniells, a missionary from China, told of "the tender faithfulness of a Chinese woman who attended her in the helpless state in which she came to America. This woman was not even permitted to land on our shores." This is the kind of a Christian people that we might seem to be if we were judged by the shameful surrender of our politicians to hoodlums and foreign voters.—*The Watchman.*

The Winchester rifle is not an ordinary part of a rolling-stock outfit, and the sight of train after train of cars manned by resolute-looking sharp-shooters, as was to be seen last week in Chicago, is a strange, and properly a rare one. The measure was happily effective, however, in this case. It may be deemed by some that a great and worthy principle is at stake when a company refuses to discharge certain non-union workmen, but it has not sufficient hold upon the mind and conscience to nerve a man to face a Pinkerton agent with a good rifle in his hand. When men go to war, they must have some higher interest at stake than insistance on the petty, if not pernicious, regulations of a fraternity.—*Standard.*

The saloon is the chief breeder of all those things on which anarchism and all social and political heresies take root, and feed and grow. Idleness, ignorance, poverty and uncleanness are the soil which the saloons prepare for the nourishment of crime and every public evil. The saloon has no rightful place in our industrial system, no good cause for being anywhere. Its prosperity means ruin to all things else; its increase means decrease for all things right and good. It thrives on decay; it fattens on ruined homes and ruined lives. The saloon must go. The people of Maine and Kansas, of Iowa and Rhode

Island, of Vermont and Georgia have said it; a thousand times ten thousand men and women in Christian lands are saying it to-day. The saloon must go. The prayers of generations of wives and mothers whose lives have been darkened with the woe of strong drink shall be answered at last—fully and completely answered.—*N. Y. Observer.*

The spirit of secrecy is trying another turn to catch the wary and rope them into ritualistic Christless worship. The plan now is to organize a secret society for the proposed object of "maintaining the peace." Prominent men from the leading lodges are taking hold of it together with many prominent merchants of the country. The *Daily News*, of Chicago, states that the best points from the large secret societies of the country were culled out and consolidated, and that the order is being rapidly fathered by the leading Masons of the country. Why the citizens of a State could not organize into a law and order league without adopting oath-bound ritualism, is not stated. Those fatherly Masons know. They can rope into the coils of secrecy by this means many merchants and business men who would not otherwise touch the lodge.—*Western Crank.*

There is deep seated in the human breast an almost universal love of gay attire. In women this finds natural expression in rainbow-colored dresses, adorned with ribbons, shining beads and dangling fringes. The bonnet alone permits a liberal gratification of the love of color, as feathers succeed flowers, and flowers follow upon the heels of feathers with the changing seasons. In the lord of creation the innate love of finery has little chance to display itself. Coats and trousers are inartistic in shape, and must be sober in hue, the hose and necktie alone permitting a display of individuality in the particular of color. It is undoubtedly in this limitation that secret societies and bass-ball and lawn-tennis have originated. The soul panting for something bright finds dull checks and stripes and speckled tweeds unendurable, and rushes into the Red Men and Brothers of the Sun and Ancient Order of United Growlers that they may relieve themselves by wearing aprons trimmed with silver fringe, collars of red, blue and purple, tinsel stars, radiating suns and chapeaus loaded down with trailing ostrich feathers.—*Chicago Evening Journal.*

A short time ago the labor unions of this country thought they would be a law unto themselves. They had only to command and be obeyed, however unjust the command might be, or however defiant of the laws of the State. A general feeling in favor of workingmen and regard for their votes caused the police and magistrates to allow infractions of law and justice, to a dangerous extent. But when these outrages continued and increased, the laws had to be enforced, and the courts have been occupied for some time with trying, convicting, and punishing the leading law-breakers. At each trial the court has explained the laws concerning boycotts and strikes in the plainest manner. A strike is lawful so long as strikers refrain from violence or conspiracy to injure others. A man has a perfect right to quit work himself, but no right to interfere with any other man's working. A has a perfect right to refuse to buy from B, but he has no right to join a conspiracy to prevent others from trading with B. The penitentiary is a severe lesson for the men who allow their wishes to get the better of their judgment.—*N. Y. Witness.*

REFORM NEWS.

—Bro. C. F. Hawley began canvassing in Iowa last week, to see what encouragement would be given for the State lecture work. In four days he obtained several subscriptions for the *Cynosure* and pledges amounting to about $40. This is cheering, and we fear the Illinois executive committee will have to find another lecturer. Friends in Iowa need not wait for a personal request for pledges for the State work. Send to your corresponding secretary, Rev. C. D. Trumbull, Morning Sun, Iowa, your pledges. He will report and hand to the treasurer whatever contribution comes to his hand.

THE N. C. A. NATIONAL CONVENTION.

The National Christian Association provides, by its fourth by-law, that there shall be a national anniversary held during each year. The Board of Directors, in accordance with the action of the corporate body, are arranging for such an anniversary during the coming fall or winter, somewhere in the State of Tennessee. Knoxville, Nashville or Memphis were suggested as appropriate places, and cember or later as the best time.

The reasons that led to the selection of a city Tennessee as the most appropriate place were many, of which the following are a part:

1. The wish to make our movement national and enlist the friends of reform in all parts of the country. Heretofore all our conventions have been held in the North

2. There is a great and growing reaction against the domination of the lodges, especially among the colored churches of the South. No class of people have been so thoroughly misled and defrauded by the secret lodge system as the freedmen of the ex-slave States, and many are beginning to see the evil and danger of that system. The time seems specially favorable to warn them of their danger.

The leading officers and teachers in the colleges and institutions of learning, established for the benefit of the colored youth of the South, are with us in their convictions, and will doubtless aid us, as they have heretofore, in influencing for the right the future leaders and educators of the people.

The great and rapid spread of the temperance reformtion in the South has prepared the way and made practical other great moral reforms that require the co-operation of *all* Christian citizens, without respect to race. Correspondence is now being carried on with the friends of the reform in the South, and it is expected that the General Agent and others will visit Tennessee and spend some time previous to the convention. The movement is one of great hopefulness, but it involves also much effort and expense. I trust it may have the earnest thought, sympathy and prayer of the friends of the reform.

H. H. HINMAN.

A GOOD WORD FROM NEW JERSEY.

Rev. George Warrington, of the Birmingham, Iowa, *Free Press*, while sojourning briefly among the scenes of former labors in the East, sends back to his paper some cheering evidences that all is not swallowed up of the lodge in New Jersey:

"During the period of general defection there were found seven thousand who had not bowed the knee to Baal. In this time of subjection to the Secret Empire, the editor finds many among his old acquaintances in the East outside the lodge and opposed to its spirit and methods. There are others who have become wearied with the system which succeeds by the deceivableness of unrighteousness, and have left.

"One very merry greeting from an old friend at Manalapan, N. J., was this: 'I am glad to see you; you were the one that got me out of the Odd-fellfellows.' It was pleasant to find one's words bearing fruit after so many years, especially as that young man had followed up his good beginning by joining the church and endeavoring to lead a consistent Christian life.

"One man at Englishtown, N. J., has left the K. of P., but he has not shaken off the shackles of his former slavery. When he is asked about the signs and grips, he merely laughs and is afraid to acknowledge the truth of the expositions. It is a fearful bondage which holds a man to silence when he should speak out with all boldness.

"There were some in the Presbyterian church at Englishtown who were determined that free speech should not be abridged, and the editor was most cordially invited by the pastor of that church to lecture on the subject of Freemasonry. Due notice was given on Sabbath, and on the first Tuesday evening of July a few earnest people gathered to hear the truth. Some of the slaves of the Secret Empire promised to be present, but from lack of courage or in obedience to the orders of the lodge, they stayed away. But the discussion has been started, light has been thrown on a dark subject, and curiosity has been aroused. May the good work go on, and may progress be made in new fields."

CORRESPONDENCE.

PRESBYTERIANS VERSUS PRESBYTERIANS.

CHICAGO, July 16, 1886.

EDITOR CYNOSURE:—I was happy to see in your last issue the article headed "The Perils of Our Nation," an extract from a sermon preached by S. J. McPherson, pastor of the Second Presbyterian church of Chicago. "One of the greatest perils of our nation," says the speaker, "is Romanism, I believe, though there are many really devout Christians in the church." If I had been Mr. McPherson I would have said, "I know," instead of "believe," and I would also have said, "Though there are many really sincere, devout pagans worshiping God under a Christian name," instead of saying, "devout Christians." For we all know that, while the church of Rome admits of the facts of a saving Christianity, denies at the same time the consequences of that saving power by establishing purgatory, the sacraments, as confession, communion, extreme unction, beads, scapulars, holy waters, indulgences, etc. I wish that Dr. McPherson would study a little more the doctrines of Rome, before calling its worshipers "devout Christians." But not to discourage him in his ways of finding out that Rome is our greatest peril, I must concede him a good point and bid him God speed in his new departure. It is something better than what was said by his Presbyterian brother of the New York *Observer*, in connection with the following, clipped by that paper from the *Catholic*, of Pittsburgh:

The following, clipped from "*The Catholic*" of Pittsburg, will be of special interest. It says:—

"For centuries Protestant writers in every land drew up the most terrifying pictures of Catholicity. The adoption of downright infidelity was preferable, according to Protestantism, to affiliation with Catholicity. In European countries wherever Protestantism grasped the secular power, persecution and exile became the lot of Catholics. The change of religion in England was effected by the Mormon wife-slayer Henry VIII, and bloody Queen Bess, by the confiscation of all church property, and dire persecution and expulsion of Catholics. Churches were destroyed or perverted to the use of the established pet, which, by the way, the English people are now tired of maintaining, as was made evident in the late elections.

"All this is now changed, and the 'horrors of Rome' is no longer a 'taking' subject to dwell upon, except by some ignoramus, who confines his abilities to the backwoods. Henry Ward Beecher advises one of his flock who approached him for information to go and become a Catholic and she would be safe in doing so. Sam Jones calls long and loud for heavenly benedictions upon the work of the Catholic church, and many other distinguished divines pay the church marked respect though following different doctrines.

"As an evidence of the change of Protestant opinion in this matter, witness the fact that lately occurred in a Presbyterian church when they sang "Ave Maria." and when the attention of the *Presbyterian Observer* was drawn to it, that paper said it was all right. This, like the elections in England, as Gladstone said, 'is wonderful;' Presbyterians honoring the Blessed Virgin by singing this most Catholic hymn, 'Ave Maria,' is a 'wonderful change.' Soon we will have them calling out with Catholics, 'O clement, O pious, O sweet Virgin Mary, pray for us, oh Holy Mother of God.'

"All these are good omens of the progress of our holy religion, while if we look across the garden wall of Catholicity, and view the turmoil in which the rest of Christianity is engaged, having abandoned all dogmatic religion, and, 'carried about by every wind and doctrine,' 'reading Scripture to their own destruction;' their churches falling into decay, or sold for other purposes; their congregations failing to worship, or bear the expenses, their press calling upon the people to pay the preachers, otherwise they will not be able to meet the expenses of their families. All these omens are sad in the extreme, and portend speedy dissolution at the hands of infidelity, which is fast filling up its ranks from the disorganized condition of our Protestant citizens. We do not rejoice because of this exhibition of failing religion on the part of our separated fellow citizens, but we would invite them to study the claims of Catholicity."

Last year when I was lecturing in Michigan, Ohio and Upper Canada, how many times Protestants, weak-minded ones, of course, told me that I ought to be ashamed to expose Rome and its perversions. They thought there was enough of Christ in that church to save men. Readers, believe me, the deadly wound given to the Papacy at the Reformation is fast being healed (Rev. 17:5); and mother and daughters, secret societies and denominations, all condemned by the Scriptures, are coming to realize more and more their mutual relations. Therefore, we have need of many more McPhersons crying aloud, "Come out of her," for Rome is full of perils, of dangers. P. A. SEGUIN, *Pastor.*

THE SABBATH AND THE LAW.

BROWNINGTON CENTRE, Vt., July 12, '86.

EDITOR CYNOSURE:—Bro. Cawkins has about two years the start of me in age, but we have probably both learned that though age adds to our experience it does not always perfect us in wisdom. Like him, I have from my youth been an enemy to liquor, slavery, and oath-bound secrecy; but unlike him, the Sabbath has been a very precious day to me from my youth up. God's sensible presence has been with me on other days, but the Sabbath day has been peculiarly precious, as a day of holy convocation with God and his saints. I have always thought it was needed by all men, for both soul and body, and that for this reason God appointed it, for he says, "The Sabbath was made for man."

He thinks it was not given until Israel came to Sinai. But I find that at the creation God *sanctified* the seventh day. To sanctify is to set apart for holy purposes. Every seventh day, therefore, was set apart for holy purposes from the creation, and was for Adam and all his sons. When the "Daughter of Jacob" was in Egyptian bondage, she forgot this Sabbath day. So when God spake to her from Mt.

Sinai he said, "Remember the Sabbath day to keep it holy." She could not remember what she had never known before, but because she had known and forgotten it, he cautioned her to "Remember the Sabbath day."

He thinks the Ten Commandments were given to the Jews only. If this was so, the Gentiles were not bound to keep them, and did not sin in not keeping them, for "Sin is the transgression of the law;" and "Where there is no law there is no transgression." If they worshiped idols, or swore, or committed adultery or murder, they did not sin, for God had given them no law forbidding these things? When they come to stand before the judgment throne, by what law will they be judged?

J. A. GIBSON.

IN MORGAN'S TIME.

In the time of Morgan, who wrote the first exposition of Freemasonry at the cost of his life, as now, the order had rendered itself popular by its machinations, and my father, then a young man, related that he asked my grandfather's advice about joining them. The latter replied, "Freemasonry be d—d!" an expression, it is to be confessed, more forcible than elegant or moral.

Soon after, my father learned of the exposure and subsequent murder of the author on a visit to Schuyler's Lake, N. Y., and on his return informed his parent of the occurrence. The latter, a few days later, after a call at the village, told the former that he was glad he had been placed on his guard, as the villagers crowded around him to give the grip; but he turned them off by saying he guessed they were Morgan Masons.

The lodge at this place disappeared for thirty years, and was only re-established in 1857, by the removal of one at Richfield Springs, on petition of home members, when Odd-fellowship, the copy, which had been instituted here a few years previous, gave place to the original as more congenial.

My grandfather was a member of a lodge of Mark Master Masons, at Cooperstown, then perhaps the only chapter degree prevalent in this portion of the country, as it is said to be still in England, and I have preserved his apron and mark as an heirloom and curiosity. Members attended this chapter for thirty miles around. *

VOTE AS YOU PRAY.

FAIRFIELD, Wis., July 10, 1886.

While at Baraboo, yesterday, I took out of the office the two best papers printed in the country, the *Cynosure* and the *American*. I read the position of the American party as adopted at Chicago, in that they refuse to be led by secretists, or vote for them. When I read that I said, Amen; but when I read J. W. Wood's article I felt somewhat discouraged. I want to pray, to work, and to vote for the downfall of that worst form of sin that curses this earth, the works that are seen through the hole in the wall. I want to vote for clean men, men that are not tied to idol worship; and I care but little to get rid of whisky at the expense of putting in power men who are in league with the saloonists, for in that I see but little gain.

Bro. Wood grandly says, our principles are absolutely sound; and I say for our soul's sake, we must vote for them, whether we hope for success or not. We may not kill Goliath, but we can throw stones that way. The heathen said, What do these feeble Jews? and if a fox but go upon the wall it will tumble down; but Nehemiah went right on and the wall was finished. WALLACE PORTER.

PITH AND POINT.

SELF-RIGHTEOUSNESS OF THE LODGE.

Throughout the writings of the lodge, we read that man has in himself the ability to make himself a moral man, and an heir of heaven. The most important uses and aims of Oddfellowship are declared to be the imbuing of the minds of our brethren with proper conceptions of their capacities; that a true Odd-fellow belongs to the highest style of man; and that such live with a conscience void of offence toward God and man, and their departure from earth is but a translation to a blissful immortality. Does he who believes this feel any need of Jesus as their Saviour?—N. TROEDSON, *Casper, Cal.*

CANADA AND THE U. S.

The annexation of Canada seems to be an idea very pleasing to the *Cynosure*, if one may judge of its short article of 1st July. It is true that affairs in the United States ought to be well administered, and if so, compel admiration from all nations, but when we read in the same paper that the penitentiary superintendent of Albany, N. Y., can offer judges a bribe of fifty dollars a head for long-term convicts, it would be difficult to imagine anything more likely to awaken horror and disgust, the very opposite of admiration in Canada, whose pride it has ever been to believe in the purity of her ermine. Nor would it be credited that any of her judges could be approached corruptly even by a penitentiary superintendent. That Judge Nott exposed the fellow is honorable to him and a lesson of warning to other tempters. But there must be "something rotten in Denmark" when such things can occur. Did the superintendent think the judge a brother Mason? Lodgery is more likely to promote annexation than anything else I know, and you oppose it!—ANTI.

PROVIDENCES FOR PEOPLE THAT "HAVE NO KNOWLEDGE."

As I look abroad there seems to be a lack of nobility in the men of our day. I see a proposition by a member from Kentucky to appropriate $10,000 to put a marble or granite shaft to mark the birthplace of Abraham Lincoln; and the honors conferred on Grant, I think, amount almost to idolatry. God is working wonders in our day, and the scientist cannot account in any natural way for hot winds, cyclones, earthquakes, floods and freshets. Man fails before these providences of the Almighty. If we would take it to heart he might spare us.—JAS. RAMSEY, *Greene, N. Y.*

LIQUOR AND LODGE; RULE AND RUIN.

Thank you for your indulgence in continuing the visits of my old friend the "Guiding Star." I think this is the fourteenth renewal. Can't keep the armor on without the *Cynosure*. Permit me to say I had some hope that my discharge would be on hand; but I may be of some use yet in the conflict with the powers of darkness. God's blessing on your labors in this great conflict for reform. Heaven bless those noble souls that do so face the foe. I think I see good results in their wake. In union there is strength. In this the opponents are greatly strengthened, as we can not fail to see their concert of action. The lodge power and the rum power are closely allied; bound for rule, and that means ruin. Ruin marks their footprints all along. But possibly the most ruinous influence is upon thousands of professed Christians that have joined in fellowship with those anti-Christian combinations; leading the uninformed by their example into the cesspool of moral leprosy.—ABRAHAM HARTZELL, *Denver, Colo.*

BIBLE LESSON.

STUDIES IN THE WRITINGS OF JOHN.

LESSON V, August 1, 1886.—Jesus Honored.—John 12: 1—16.

GOLDEN TEXT.—Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.—John 12: 13.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *We honor Jesus in different ways according as our individual temperaments, capacities or tastes may differ.* vs. 1—8. Martha's heart, as she looked at the beloved brother, seated again among the strong and living at their home board, was no less full of grateful love to Jesus than Mary's; but she, with her domestic gifts and active, bustling temperament, finds a congenial outlet for it by serving at the feast made in his honor. Mary's finds expression in the broken box of ointment. Christ accepted the one service as he accepted the other; and as he accepts all true service. It is enough for him that we show our love, and it does not matter to him how we show it. He delights in every form of Christian activity by which we seek to honor him, but none the less does he delight in the simplest, love-prompted offering which a little child or a helpless cripple may bring. Martha's service is generally appreciated; it is service like Mary's which never stops to count the cost and seems to be of no practical value, at which the world, to say nothing of Christ's professed followers, cavil. Why was not this ointment sold for much and given to the poor? Why this waste of life and health on the part of our missionaries in going to savage lands to spread the Gospel? But the sincere and loving heart never asks such questions; never weighs any sacrifice made for Christ in the scales of such low materialism. Real affection is spontaneous in its offering. It denies itself for its loved one from the instinct of its nature,—because it cannot help it. The worker for Christ who brings his gold and purple and scarlet for the spiritual tabernacle will never look with contempt on the one able only to bring a simple offering of goat's hair. The influence of this uncalculating spirit of Christian devotion has a real, tangible value, far beyond that of the mere dollars which the richest can cast into the treasury.

2. *Christ honored by the multitude.* vs. 9—16. That the chief priests could conspire to put Lazarus also to death—this living witness to Christ's divine power, proves that no miracle or sign, however wonderful or incontestable, can convince men blinded by bigotry. But its effect on the multitudes then thronging Jerusalem for the passover feast was to waken an outburst of popular enthusiasm. Christ knew how evanescent were these shouts and acclamations rending the air in his praise, yet he welcomed their hosannas. They were sweet in his ears—even the unthinking, unreasoning praise of the little children in the temple. One objection urged against popular revivals is that the work is only temporary in its effects; but it is much that multitudes even for a moment are lifted on to a plane above their everyday life of worldliness and self-seeking where they recognize Christ. We cannot measure or weigh the final results. We can not know with our finite knowledge the impetus towards higher and holier living which it may have given many a soul. Let all patient workers who sow the seed of truth in discouragement take heart. It is God, not they, who keeps watch of the buried seed with his sun and his showers.

LIGHT FROM THE WORD.

From what Messianic psalm were their hosannas taken? Ps. 118: 25, 26. What saying of Christ's was verified when the chief priests conspired against Lazarus? Luke 16: 31.

From Peloubet's Notes.

"There they made him a supper." It was probably the next day after the arrival of Jesus, *i. e.*, on Saturday (Sabbath) evening, after the close of the Jewish Sabbath rest, which ended at sundown. Edersheim says it was the special festive meal of the Sabbath.

St. Mark (14: 3) and St Matthew (26: 6) tells us that it was in the house of Simon the leper, who had possibly been healed by Christ, and probably was a friend or relation of Lazarus and his sisters. Martha's serving (compare Luke 10: 40) in his house is evidence of the latter point.—*Cambridge Bible.*

"Very costly." It was worth 300 denarii (ver. 5) or Roman shillings, called "pence" in our translation, and worth about 15 cents each. The nard was therefore valued at $45. But as a Roman denarii was the price of a day's labor in those days, the amount would be equivalent to $300 or $400 in our day. It was the costliest anointing oil of antiquity, used by the wealthiest families of the Roman empire.

"And anointed the feet of Jesus." She broke the alabaster box (Mark 14. 3), *i. e.*, the narrow neck of the small flask, and poured the perfume, first on the head (Mark 14: 3), and then on the feet of Jesus (the oriental custom of reclining at table made the latter easier than the former).—*Maclear.*

"And the house was filled." The service rendered to Christ did not stop with him alone. Such service never does; it becomes fragrant to all who are within the reach of its influence.—*Abbott.*

"And given to the poor." The real source of Judas' opposition was hidden under a mask of benevolence. The wolf puts on the sheep's clothing. Thus usually the opposition to good wears a mask of virtue; religion is opposed in the name of liberty; faith, in the name of free thought; prohibition, in the name of temperance. [This is most true of the secret lodges. ED. CYNOSURE.]

"This he said, not that he cared for the poor, but because he was a thief." Take notice that it was not in selling our Saviour that Judas began to lose himself. The evil began long before; he had been a long time a thief; and his body only followed Jesus Christ, while his heart was far distant from him.—*St. Austin.* Wherefore, when you perceive that any religious person has grievously fallen, believe not that the evil began only then; for, without doubt, it had been a long while that his mind and heart were no more in religion.—*Rodriguez.*

"For the poor always ye have with you." It is the want of *love*, not of money, that allows any poor to suffer; so that all gifts to Christ which increase our love will increase the gifts to the poor.—*P.* It is the successors of Mary of Bethany, and not of Judas Iscariot, who really "care for the poor."—*Ryle.*

"But the chief priests consulted that they might put Lazarus also to death." All the rulers, including the Pharisees, would wish to destroy this rising sect, which which would take away their power and undermine their influence. This standing public proof of Jesus as the Messiah must be put away at any cost. But the chief priests, who were mostly Sadducees, would have an additional reason, in that Lazarus was a living refutation of their doctrine "that there is no resurrection" (Acts 23: 8).

"Much people." From all parts, especially Galilee, who had known much about him and his works there. Josephus estimates the numbers present at one passover as three millions; and the Pharisees on this occasion say, "Behold, the world has gone after him." The whole narrative must be compared with Matt. 21: 1 ff.; Mark 11: 1 ff.; Luke 19: 29 ff., in order to gain a sense of the tumultuous excitement of the scene.

"Jesus was coming to Jerusalem." This is the only known instance in which Jesus rode. He mounted that he might enter the holy city with all the significance of a triumph. He was the prince of peace, and yet he was a conqueror and a king. All the ideas that were incarnated in his career, and emblazoned in his final sufferings, death and resurrection, are destined to be triumphant.—*Morison.*

"Blessed is the king of Israel." They expected their Messiah to be a king, and now they would welcome him as the promised king. And if Jesus could do such wonderful miracles, and had such power from God as he had shown, he could easily overthrow the Roman power, and give the kingdom to Israel.

"But when Jesus was glorified, then remembered they." The ignorance of the disciples was corrected by experience. What they did not understand now, they understood when the resurrection and ascension had taken place. They saw then in what sense he was a king, and how much more gloriously royal, with how much wider a kingdom, than if he had reigned a temporal king at Jerusalem, as the people had hoped at the time.

OBITUARY.

MRS. N. K. NUTTING, wife of Rev. J. D. Nutting of Wauseon, O., died Tuesday morning, July 6th, aged 24 years and 11 months, after a brief illness. She was born in Yellow Springs, O., in 1861, and was the only daughter of William K. Miller.

Mrs. Nutting attended the preparatory department of Antioch College during the year 1877-78, and in August 1878 with her mother removed to Oberlin. In 1879 she entered the Literary course of Oberlin College, from which she graduated in June, 1883. The following college year, 1883-4, she studied piano and vocal music in Oberlin Conservatory; the following year, 1884-5, teaching in Oberlin Union schools. On June 23, 1885, she was married to Rev. John D. Nutting. In her home at Wauseon she has been the earthly center and sunlight for one bright, brief year, until she passed into the presence of the Master for whom she lived and joyfully labored while on earth.

Mrs. Nutting was from a child religiously inclined. In the winter of 1878-79, at Oberlin, she was converted to Christ and united with the First Congregational church, of which Dr. Brand was the pastor. She manifested a strong and consistent Christian life and character during her college days, being actively connected with Christian work both among the students and also for some years as a teacher of the large infant department of the Sabbath School. Coming to Wauseon with her husband and mother she united with the Congregational church, of which he was pastor; on Oct. 4, 1885, taking an active part in all Christian work as long as she was able, and continuing her interest therein unabated up to the last conscious evening of her life.

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A WOMAN'S VICTORY;

OR

THE QUERY OF THE LODGEVILLE CHURCH

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National Christian Association.
221 W. Madison St., Chicago, Ill.

The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. A. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE'

F. W. Capwell, New York; *J. A. Conant*, Connecticut; *E. G. Paine*, Minnesota; *G. W. Needels*, Missouri; E. D. Bailey, District of Columbia (*Ex. Com.*) James Kennedy, California; Robert Hardie, Dakota; J. F. Galloway, Florida; L. N. Stratton, Illinois; Israel Hess, Indiana; J. N. Norris, Iowa; H. Curtis, Kansas S A. Pratt, Massachusetts; H. A. Day, Michigan; E. Tapley Mississippi; S. C. Kimball, New Hampshire; Robert Armstrong, New Jersey; E. A. Foldstrom, Nebraska; J. M. Scott, Ohio; Wm. H. Pruett, Oregon; A. M, Paull, Rhode Island; J. W. Moss, West Virginia; M. R. Britten, Wisconsin.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

ELI TAPLEY, Columbus, Miss.

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WM. HAZENBURG, Cape Town, S. Africa.

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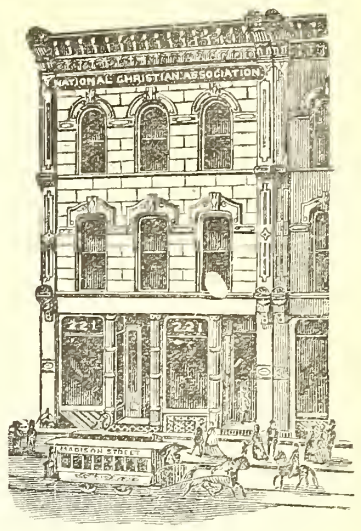
The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

FINNEY ON MASONRY.

The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cl. 75c; per dozen $7.50. Paper cover 35c; per dozen, $3.50.

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221 WEST MADISON STREET, CHICAGO

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JULY 22, 1886.

"A BIG FIGHT," say the papers, is going on between Powderly and John Swinton, the socialist agitator, of New York, the first seeking to unite the labor unions with the Knights of Labor, the other opposing. The whole history of secret orders is that of a "troubled sea which cannot rest." This keeps the masses in parties, their minds blinded, and "their foolish heart darkened."

THE ANCIENT ORDER OF UNITED WORKMEN, their secretary informs us, have sixty thousand members in Chicago alone. This, like The Royal Arcanum, to which Abbot E. Kitredge belonged, is a secret life-insurance company, which opens and closes its meetings with prayer. Think of sixty thousand people in Chicago opening and closing their meetings with prayer, belonging to no churches, no communion, no Decalogue, no Christ.

THE PROTESTANT EPISCOPAL COUNCIL of Virginia say: "The colored race have withdrawn in overwhelming majority from the churches in which they once worshiped with the whites," and urges the church to found separate churches for them. A few months since, President Cleveland sent a letter to a colored man with a white wife informing him that himself and lady were expected at the State dinner, given to the diplomatic corps. Why should not religion do as much as the desire of votes to abolish caste?

MR. POWDERLY offered, and the Cleveland General Assembly of the Knights of Labor adopted the following as his temperance confession of faith:

"While we recognize the right of every man to indulge in the use of liquor to such extent as he may deem necessary for health or comfort, yet we do recommend on that day each workman to refrain from the use of liquor of all kinds, so that he may exercise with a clear head his prerogative as a citizen in selecting proper men to represent the people."

We call the attention of the *Union Signal* to the above. As Miss Willard and the organ of the W.C.T.U. have once and again endorsed and complimented these secret bodies as friends and promoters of temperance, the friends of prohibition have a right to know whether Mr. Powderly's temperance creed, adopted by his general assembly, as given above, is satisfactory to them. A secret society is a contempt of Christ's example and his precept; the moral code of such a body is hollow, empty and meaningless.

THE INDEPENDENT, commenting on a speech of Leverett Saltenstall, at Harvard Commencement, says:

"We could give him more facts if he required them. We could tell him, for example, of a college where young men, whose bills to the college treasury were remitted on the ground of poverty, have paid from $100 to $150 a year for secret society charges."

And yet these "charity students," paying $100 to $150 a year, will be brave, honorable young gentlemen; while, if they opposed secret societies, they would be reproached with their poverty and lack of spirit. There is something in the ceremonies of a secret lodge which reverses the moral nature of men and their actions, making meanness honorable and moral goodness despised. In a Christian college where the Greek letter societies were excluded from church fellowship by the discipline of the church, five secret oath-bound societies had clandestinely grown up, and candidates for the ministry, supported by its charity and by hard-working fathers and mothers, were found to be members; and yet the ritual lectures of these societies were stuffed with lofty sentiments of honor, virtue, and goodness!

"Oh, what authority and show of truth,
Can cunning sin cover itself withal."

So the Bible side-worshipers made evil good and good evil; and they were priests of false religions who did it.

THE TRIAL OF THE ANARCHISTS.

Our readers know that seven policemen were killed by a dynamite bomb, and more than fifty others wounded at the Haymarket, Chicago, May 4th last. The men indicted for this mass of crime or crimes are now on trial before Judge Joseph E. Gary, in this city. Twenty-one days and a half have been occupied in selecting twelve jurors, and 979 citizens were examined before the twelve were obtained; in all about 1,200 were summoned into court, but over 200 were excused without examination.

We give elsewhere, from States Attorney Grinnell's opening, what he expects to prove. As the case develops we shall endeavor to put our readers in possession of it, and of the relations which these gloomy moral maniacs bear to the family of secret orders in this country and throughout the world.

This being the first case of its kind, renders it specially important, as it is to become a precedent case. The speeches of the men now on trial have been regarded as swagger and bluster. So it seems Mayor Harrison and others have so regarded them, and the Lake front meetings have not been heretofore broken up for that reason. But now that a wholesale massacre has been perpetrated, the point is settled that the object of these men was not bluster, notoriety, and intimidation of employers, but deliberate intent to kill officers of the law in the hope that the fight once begun would become general.

The assassins, of course, intended to conceal the man who threw the bomb on May 4th, and hoped that unless the hand that threw it was discovered, no one of them could be convicted of murder. Their attorney, Mr. Foster, admitted the existence of a conspiracy to kill the police, but said: "If we embark in this conspiracy and somebody else at another place murders somebody, are we to be held responsible [for the murder]?"

Judge Gary decided thus:

"If there was a general combination and agreement among a great number of individuals to kill policemen if they came into conflict with parties with whom they were friendly, meetings of workingmen, and bodies of strikers; if it was the combination and agreement to kill the police in their attempts to preserve the peace; if there was such a combination and agreement among a great number of men, the object of which was something beyond mere local disturbance, whether it was their object to offer a new form of civil society or not; if there was such an agreement to kill the police upon some occasion that might occur in the future, whether the proper time had occurred being left to their judgment; then if that violence was used and resulted in the death of the police, then those who were a party to the conspiracy are guilty of death."

This ruling puts the necks of every proved conspirator of the Haymarket murder into the halter. A series of meetings are proved in which the purpose was declared, justified and avowed to murder the police in case of a conflict by their attempt to disperse the Haymarket mob. Not only was the conspiracy formed, but bombs were distributed for the purpose of the killing of those policemen as the agents of the government when the melee should occur. It did occur, and one of the bombs, being thrown in the dark, killed and wounded over fifty officers. Judge Gary therefore properly rules that every one proved a conspirator at former meetings, and especially every distributor of the bombs for the purpose of killing, and they were used for no other purpose,—that every one of the conspirators being there that night, was part and parcel of the conspiracy, and so guilty of murder. If Beauregard's battalion, enlisted and trained for the avowed purpose of overthrowing the Government, were present at the opening on Sumter, though but one gun had been fired and that particular gunner had hid or run away, that one shot was an overt act of treason and every man of the battalion liable to be hung as a traitor. So Spies, Fielden, Parsons and the rest were part of the force which deliberately threw that bomb, and were each guilty of the seven murders. To clear them will be a mere legal quibble. Well may Judge Gary ask, "Are not all of these persons equally guilty?"

The eyes of all America and Europe are gazing intently on this trial; and the property, safety, and life of every one is bound up in the issue.

THE KNIGHTS OF LABOR IN ILLINOIS.

The Chicago *Tribune* says: "The actual membership of the order in the State is about 60,000, one-half of which is located in Cook county. The majority of the members have joined since January. Some figures in State Statistican Seib's report are important as showing what has been accomplished. He received reports from but 92 out of 275 assemblies, and from only 22,034 members. There were 46 strikes in the 92 assemblies during their existence, in which 16,000 members took part and lost a grand total of 745,000 days, which, computed at the average of $1.62 per day wages, caused a loss of $1,206,000. Of these strikes 18 were compromised, 18 lost, and the remainder doubtful."

That is to say, about one in thirty of the whole population of the State. Yet the secret executive board having absolute dictatorial power over this one-thirtieth, assume to dictate to the other twenty-nine whom they shall employ and what wages they shall pay. And Mr. Powderly says, "When our organization is completed we shall have no need of laws;" that is, shall be withdrawn from the State, which five or ten invisible, irresponsible despots will rule, and our entire population must then practice "*secrecy*," "*obedience*," "*patience*," and "*assistance*,"—Mr. Powderly's four requisitions.

But there are hundreds of other secret orders requiring the same, and they all practice worships which estrange the heart from God, as their rules withdraw men from the State.

THE SECRET LAW AND ORDER LODGES.

Our readers have noticed the new secret lodges started at Sedalia, Mo., and Chicago by Rev. Edmonston, and N. S. Bouton, and their associates, to organize, arm, and drill minute-men over the United States, to suppress boycotting, labor-mobs and strikes. The press notices the facts, generally, without comment. A slight glance at history will show that attempting to suppress the mobs of secret societies by organizing other secret societies against them, is attempting to cast out devils by Beelzebub, which Christ declared impossible.

"It is a profound question to answer," said Coleridge, "Why, since the middle of the sixteenth century, the Reformation has not advanced a single step in Europe."

The answer has been given: "Luther fought for the truth; his followers for Lutheranism." And this is doubtless true. But Ulric Von Hutten used to attend the diets of the Protestant princes, armed *cap-a-pie* as a knight ready to battle for Christ; and knighthood was, and sham knighthood is now, a secret order; and some principalities in Germany are now papist which were once Protestant. In later times Mazzini and Garibaldi were Freemasons. The result is stated by Coleridge above.

Guy Fawkes's gun-powder plot; the teaching of the Douay Seminary that it was right to satisfy Protestant princes; the wholesale assassination of Protestants by papists in Ireland, so terribly avenged by Cromwell; the massacre of St. Bartholomew in France; and, indeed, religious murders, generally, the world over, have been the work of secret societies. The Orange lodges, like these Missouri and Chicago law-and-order lodges, were formed to protect Protestantism, and put down popery. The Orange men to-day are secret assassins organized to suppress secret assassination. Since William the Third, their celebration of the battle of Boyne Water, has been a signal for broils and blood, and popery has literally grown green under the shadow of Orangeism. Papist mothers have sung their babes to sleep with,

"They hung both men and women
For the wearing of the green."

And O'Connell said truly, "Ireland has passed through three centuries of Protestant persecution, and still clings to her religion;" and, in our day, the Know Nothing party was but a bungling copy of Orangeism to antagonize popery by secret oaths and obligations.

One would suppose that this attempt to propagate and protect light by darkness, sun-light by secrecy, had been tried often and long enough, but "the rulers of the darkness of this world" are neither dead, idle nor sleeping. A secret society has but to adopt a new name and forms of worship, and as the Edmeston trick of suppressing labor-mobs, and protecting property by filling the United States with secret, armed guerrillas, boasts its seventeen thousand dupes in as many weeks. Though a very little sense and reflection would convince even weak minds that such methods always have done, and always must, aggravate the evils they are meant to cure.

THE PRESIDENT AND THE CARDINAL.

Not only did our mis-representative authorities at Washington send out a government vessel to get the little red hats sent over here to one of his priests by the Pope, but the Papal flag was run up on the vessel, and a few days later President Cleveland sent Lamar, Secretary of the Interior, to represent the Cabinet at the installing of the new Cardinal Gibbons, and himself sent a personal letter to that prelate by the hand of a priest named Chappell, of St. Matthews Roman Catholic church, Washington. Mr. Cleveland has "long enjoyed" it is reported the acquintance and personal friendship of Mr. Gibbons. When, it is worth while to inquire, did this beautiful relation begin to exist? While Mr. Cleveland was sheriff of Buffalo or governor at Albany? Doubted. The Catholic prelate had no particular use for Mr. Cleveland until he got to Washington, and he seems to have then cultivated his acquaintance to some effect.

President Cleveland, in this humiliation of the nation before a foreign and hostile ecclesiastieism, has only followed the example set for him by all the members of evangelical churches who practice the Masonic religion at the same time. He is a regular attendant at the Presbyterian church, but his best respects are reserved for the Romanists. Prof. C. L. Loos, president of the University of Ken-

tucky, in a long and able censure of this act of Mr. Cleveland in the *Christian Standard*, says:

"The humiliating spectacle of the Federal authorities hastening to comply with the proud demand of the Catholic church in doing this slavish homage to the papacy, is a foul blot on the American name, a sad revelation of the grip the papal power has on the politics of our country. When this demand came, the threatening specter of a vast multitude of Catholic voters at once rose before the frightened souls of the politicians, and, constitution or no constitution, the American was sunk in the politician, and with bowed head and—we were going to say with troubled conscience, but politicians have none—the haughty behest of spiritual Rome was hastily obeyed; the order was issued to a government cutter to meet the Pope's delegates; and the cutter sailed up the North River to its landing with the papal flag flying at the fore—a most edifying spectacle, surely, to the non-American Catholics of New York, a grand, new victory for the papal power in the United States; but a profound humiliation to every other free citizen except the politicians. It was a deep, burning and lasting dishonor to our country. How the free men of Europe, those who have looked with hope and pride on our Republic, must have been humbled, and have felt their hearts within them burn with indignation and their cheeks blush with shame, when this prostration of the American government before the spiritual power of Rome, this guilty violation of the supreme law of our land, was telegraphed to the Old World!"

—Secretary Stoddard left Chicago Saturday morning to attend the United Brethren convention at Fairmount, Ind., and to speak at other points in Indiana.

—At the St. Charles, Ill., camp meeting this year one sister spoke who is worthy to be the mother of heroes. "I had to start for the family," she said. "I told husband that if he went to hell he must go alone. I told him to leave the lodge and I would support the family. He did. The Masons followed him to keep him from getting work, but I took my brush and scrubbed, in a city where my husband had received $1,600 a year, and I had worn my silks."

—Elder J. F. Browne writes to the N. C. A. Treasurer that he expects to be ready to begin work for the Wisconsin State Association on the 22nd, and letters requesting his services should be sent to this office.

—Secretary Stoddard is announced to speak on Freemasonry in the Evangelical Tabernacle, No. 135 Van Buren street, in this city, next week Thursday evening. Pastor Seguin has opened at this mission a hopeful Chinese Sabbath-school, for which he needs devoted lady teachers, and has also resumed the French service Sabbath afternoons.

—Judge Rogers, of the circuit court of this city, is an Odd-fellow, and has been at the head of the order in the State. He is active in looking after the interests of his lodge companions who are in government employ, seeing that politics does not prevail over the lodge and they be discharged. The obligations of Postmaster Judd to him serves the lodge a good turn for the order.

—Miss Willard writes to the *Signal* from West Virginia that between the W. C. T. U. and the Good Templars in that State, "there is the best of good will," and that "this ought always to be so, and will be, so far as I can help to secure a result greatly to be desired." This broad commendation of a secret order is more emphatic possibly as others read, than the writer intended; but it is a serious declaration, and will be followed, we fear, by more serious results. In Missouri the W. C. T. U. and the Good Templars are gone into partnership in a series of camp-meetings. The result will be to fill up the lodge ranks, just as the Good Templars followed in the wake of the Murphy meetings, sending circulars to all who signed the pledge, with the endeavor to deceive them with the falsehood that the Good Templar is the only organization which temperance men can join to make their influence with that reform effective.

—The Grand Army of the Republic turns a deaf ear to the wooing of the W. C. T. U. In reply to a kindly expressed wish of the National W. C. T. U., that no wine should be served at the banquet given at the annual encampment, to be held in San Francisco, Commander-in-Chief Burdett says he believes "that wine is a blessing, and its every-day use by all classes of people would be a good to their health."

—A friend criticises the statement of last week that the Good Templar lodge rejects Christ from its creed and prayers. This *was* literally the fact, and is yet so practically. A Grand Lecturer of the order in this State says that the name of Christ was inserted in the prayers a few years ago, because of the censure of opponents of secret societies. A recognition of Christ to stop the mouths of enemies is not such as will be reckoned of any account at the judgment. The creed to which every Good Templar assents is Unitarian or Jewish, and the prayer which follows cannot be construed as contradicting it, and giving offense to such members as do not believe in Christ. "How call ye me Lord, Lord! and do not the things that I say."

—In the list of donations reported last week a very considerable proportion was credited to the fund for sending the *Cynosure* to colored ministers in the South. Our publisher has yet a large list of such ministers to whom he would be glad to send the paper so soon as the friends send the means. The experience of the past two years shows that this is one of the very best means for extending the reform, and no investment seems to produce such immediate and excellent results. The contributions will hereafter be reported weekly. Note them carefully, and let each reader of the paper be sure to have his name in the list of contributors. There should be at least 1,000 copies of the paper sent out this year from this fund.

—The special correspondent of the *Inter Ocean* seems to have been favorably impressed with the Illinois State Prohibition convention. He says of it: "As for the convention as a unit, it is for a separate policy of action; as for its make-up, it is more than two-thirds of Democratic antecedents; as for its future prospects, no man can say. These 400 or 500 people, men and women, are not cranks; they are not disturbers of the public peace; they do not seek to disrupt society. On the contrary, they are reputable citizens and tax-payers. Of my own knowledge I can say that not less than 300 out of the 500 in this Senate chamber pay taxes on from five to $50,000 worth of real estate. The delegates are enthusiastic, but they are honorable, law-abiding taxpayers, and Major Christian and Governor Oglesby touched the popular chord when in their speeches they said this prohibition movement was in sympathy with the great American idea that this is a free country."

—The conferences in this city provided by the N. C. A. committee on the interdenominational congress on the lodge system has resulted in the appointment of a responsible and able committee of pastors and others, representative men in seven different denominations who have held two meetings and are preparing a formal call and arranging the topics and speakers. This movement is daily assuming an importance beyond our hopes a year ago.

PERSONAL MENTION.

—Rev. Dr. S. Collins, president of the N. C. A. National Convention, has nearly recovered from a severe illness, and is now at Ocean Grove, New Jersey.

—Rev. George Warrington, editor of the *Free Press*, Birmingham, Iowa, is taking a vacation in New Jersey and Pennsylvania, and before his return home will visit Newcastle, near Pittsburg, and speak against the lodge.

—Bro. C. F. Hawley has been spending a fortnight in Minnesota with good results for the *Cynosure* list, and as a direct result we hope, a wider interest in the reform. He goes to West Union, Iowa, soon.

—Col. Elliott F. Shepard, from whose pamphlet, "Labor and Capital Are One," the *Cynosure* has quoted excellent advice to workingmen against secret societies, has offered to pay off the debt of the Seventh Presbyterian church of New York city on condition that none shall be made hereafter.

—Elder J. F. Browne of Berea, Ky., has been visiting his old home is New Hampshire, and was expecting to spend last Sabbath at Willimantic on his way West.

—Wendell Phillips, the great reform orator, was buried on the spot he selected for his grave many years ago—a wooded rise of ground at Milton, Mass. Mrs. Phillips is laid beside her husband, and their names are inscribed just as he used to like to write them—"Anna and Wendell Phillips."

—Mr. T. E. Kennedy, with whom the assistant editor of the *Cynosure* spent a pleasant week at Visalia, California, in May, has lately entered into a law partnership with William M. Tirtlot in rooms 6 and 7, 217 Sansome street, San Francisco. These earnest Christian men will supplement each other in their profession, and while they will endeavor to conduct an honorable business, we hope it will be no less prosperous. Whoever wishes business done in San Francisco will find this firm reliable.

—The dispatches of Monday morning inform us that the large lumber yard of Knapp, Stout & Co., at St. Louis, was totally destroyed by fire Sunday afternoon, and 25,000,000 feet of lumber consumed. The company's stables were also consumed. The loss on lumber alone reaches $400,000. The total insurance is estimated at $375,000. Captain William Wilson, of Menomonie, Wis., was the founder of this company which has its headquarters yet at that place. Capt. Wilson and his son, T. B. Wilson, are active members of the firm. It is hoped that this loss will not seriously cripple their business.

—Mr. A. I. Root, Medina, Ohio, who employs 100 hands in the manufacture of agricultural apparatus, does not give work to any person who uses liquor or tobacco. Moreover, he offers to each smoking or chewing reader of his Gleanings in Bee Culture a "smoker" (an instrument for quieting the honey gatherers) on condition that he quit the degrading habit. In the latest issue of the magazine appear letters of several subscribers accepting the gift and agreeing to pay the price of it if ever again they fall victims to the weed from which even the scavenger hog turns away.

CYNOSURE AGENTS.

The times have never been more favorable for introducing the *Christian Cynosure* than now! The rapidly multiplying secret lodges, with their political significance, their labor-disturbing elements, boycotting, and bomb-throwing, disgusts and alarms the best citizens who will hail the *Cynosure* as pointing to the remedy for these frogs of Egypt that have covered the whole land. Who will devote a portion of his time to explaining to his neighbors the object of the *Cynosure*?

L. Raymo writes: "I intend to try and get some subscribers for the *Cynosure*. I cannot commence till about the first of next month to work, and if I can get some pay for my labor, I will keep at it."

It is intended to make the terms to those getting up clubs, and spending a portion of their time in the school districts near their home, more liberal than ever before made by the *Cynosure*. But now we wish the address of all old agents and new who will enter the field for real work in this reform, especially for your paper. Let us hear from you soon.

"MASONIC OUTRAGES."—This pamphlet was thought to be completed last week, but the desire of the publication committee that another chapter be added to make the work more effective has led to a brief postponement. The orders for the pamphlet are increasing daily, and we hope for a very wide circulation of a useful document.

LABOR AND CAPITAL ARE ONE.—At the request of a number of the leading business men of the country, Col. Elliott F. Shepard, of New York, embodied his views on the labor question in a letter entitled, "Labor and Capital are One," which has been printed in pamphlet form, both an English and German edition, for gratuitous distribution among the workingmen, by Christian folks interested in their welfare. Col. Shepard is a recognized friend of the laboring man, and an earnest expounder of justice in its strictest sense, and presents sound Christian and economical principles for the settlement of current difficulties. He deals only with facts, presenting strong points and living truths which cannot fail to strike deep into the mind of any thoughtful person, and will tend to harmonize the interests of labor and capital. The pamphlet may, therefore, be read with interest and profit by all parties. Mr. J. J. Moore, who is now staying at the Continental hotel in this city, is actively engaged in circulating the pamphlet, and will be pleased to supply copies to parties who will distribute them to advantage.

A RARE OPPORTUNITY.—The house and forty-five acres of good land owned, and till lately occupied, by Pres. C. A. Blanchard, Wheaton, Ill., is for sale on reasonable terms and time payments. It is a beautiful high spot in a grove of sugar maples and other trees, with quick-set hedges surrounding flower-beds; barns fit for a small dairy; orchard and fruit trees; and but about a hundred rods from the college. A farmer who has a family to educate would find everything ready to his hand; and a business man who wishes beauty, comfort and convenience, but fifty minutes from Chicago, could make it a domestic paradise. The fall term opens Sept. 7th. Write to Pres. C. A Blanchard, Wheaton College, Wheaton, Ill.

THE HOME.

BETTER THINGS.

Better to smell the violet cool than sip the glowing wine;
Better to hark a hidden brook than watch a diamond shine.

Better the love of a gentle heart than beauty's favor proud;
Better the rose's living seed than roses in a crowd.

Better to love in loneliness than to bask in love all day;
Better the fountain in the heart than the fountain by the way.

Better be fed by a mother's hand than eat alone at will;
Better to trust in God than say, "My goods my storehouse fill."

Better to be a little wise than in knowledge to abound;
Better to teach a child than toil to fill perfection's round.

Better to sit at a master's feet than thrill a listening State;
Better suspect that thou art proud than be sure that thou art great.

Better to walk the real unseen than watch the hour's event;
Better the "Well done!" at the last than the air with shouting rent.

Better to have a quiet grief than a hurrying delight;
Better the twilight of the dawn than the noonday burning bright.

Better a death when work is done than earth's most favored birth:
Better a child in God's great house than the king of all the earth.

—*George Macdonald.*

THE SILENCE OF THE SCRIPTURE.

In an address before the Bible Society, in Exeter Hall, London, May 5, 1875, Dr. Wm. M. Punshon said:

"The silence of Scripture may be quoted as an evidence of its inspiration. It is silent by design. The subjects upon which Scripture is silent are precisely those which irreverent curiosity would fain probe to the uttermost. We ask about the dead; what are the conditions of their existence in the world to which they are gone, and in that Paradise which is but a suburb of heaven? We do not know; the Word is silent. . . . There is a tendency to leave old beliefs behind, and press to some imagined beyond of truth that nobody has ever yet tracked. And it is considered a proof of manliness to have outgrown the faith of our childhood. But men are dying, and if the old faith be true—and in no battle-field has it ever been worsted yet—they go somewhere. Yes, and we are dying too; and are we to have no fringe upon the cloud of the sepulchre? Are we to pass away, as we must do, if you take from us our Bible, with the cheerless conviction that life is a balance of chances, and that death is a leap in the dark, and all this when we may be at any moment summoned into a glory that is richer than golden? There is a great deal of impermanence attaching to all human systems of teaching; but the truth that God has written remains upon the face of the rock undefaced and permanent forever. 'The grass withereth, the flower fadeth, but the word of the Lord endureth forever.'"

If the silence of Scripture in these matters is good evidence of divine inspiration, then the vain talk of many teachers affords convincing evidence of their lack of that gift. For there are those who will tell us more about the condition of the dead in one sermon than we can find in the whole Bible from Genesis to Revelation. If any one desires to know the full particulars concerning the condition of those who have died, we would refer them to the pages of almost any modern hymn-book, where they will find all the details. But if they only seek to know what God has revealed, they will have to content themselves with statements far less elaborate, but vastly more trustworthy.

It would seem most desirable that Christian ministers should confine themselves, in preaching, within the limits bounded by inspired revelation. Where God's word is silent, they should be silent; where the Lord speaks, they should speak also. But if they conform to this rule, they will say little about death, and much about the resurrection; nothing at all about preparing for death, but much about the coming of the Lord to judge the world in righteousness, as the great motive which should influence human action.

Unfortunately, this is not the line of thought which many preachers pursue. They talk much of those things concerning which Scripture is silent, and little of those things where the testimony of Scripture is full and explicit. One familiar with the writings of Plato would almost think, while listening to some modern sermons, that the old philosopher had appeared again; while he would find but faint intimations of the doctrine of Jesus and the resurrection, as taught by Christ and the apostles.

Says Dr. Adam Clarke, in his notes on 1 Cor. 15: "One remark I cannot help making; the doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is *now!* How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness, through it. And their successors in the present day seldom mention it! So apostles preached, and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect."

In proportion as men preach that which the Lord has *not* revealed, they will neglect that which he *has* taught in his word. If they will be content with the Lord's silence they will then be in a position to proclaim the Lord's word. But if they undertake to be wiser than he is, they will doubtless find in the end that "the foolishness of God is wiser than men, and the weakness of God is stronger than men."—*The Christian.*

RUSKIN'S MISTAKE.

Looking back upon my writings for the last twenty years, I believe that their failure has been in very great part owing to my compromise with the infidelity of the outer world, and my endeavor to base my pleading upon motives of ordinary prudence and kindness instead of on the primary duty of loving God—foundation other than which no man can lay.

I thought myself speaking to a crowd which could only be influenced by visible utility; nor was I the least aware how many entirely good and holy persons were living in the faith and love of God as vividly and practically now as ever in the early enthusiasm of Christendom, until, chiefly in consequence of the great illness which for some time after 1878 forbade my accustomed literary labor, I was brought into closer personal relations with the friends in America, Scotland, Ireland, and Italy, to whom, if I am spared to write any record of my life it will be seen that I owe the best hopes and highest thoughts which have supported and guided the force of my matured mind. These have shown me, with lovely initiation, in how many secret places the prayer was made which I had foolishly listened for at the corners of the streets; and on how many hills which I had thought left desolate, the host of heaven still moved in chariots of fire.

But surely the time is come when all these faithful armies should lift up the standard of their Lord—not by might, nor by power, but by his Spirit, bringing victory; that they should no more be hidden nor overcome of evil, but overcome evil with good. If the enemy cometh in like a flood, how much more may the rivers of Paradise. Are there not fountains of the great deep that open to bless, not destroy?

And the beginning of blessing, if you will think of it, is in that promise, "Great shall be the peace of thy children." All the world is but as one orphanage, so long as its children know not God, their Father; and all wisdom and knowledge is only more bewildered darkness, so long as you have not taught them the fear of the Lord; not to be taken out of the world in monastic sorrow, but to be kept from its evil in shepherded peace.—*John Ruskin.*

CHERRIES.

"Oh, Uncle Hugh, you are just in time!" exclaimed Edmond Earl as his uncle, Hugh Carlton, entered the yard. "See what a lot of delicious cherries I've just picked!"

"Delicious, indeed!" replied their uncle, after tasting a few. "The best I have seen this season."

"Uncle Hugh, if you will come in the arbor and pay toll you may have as many as you can eat," sang out Harry Earl.

"Toll, you rogue! I know what that means. Well, these cherries are tempting and worth being victimized for. Now, what shall it be about? for a story, I suppose, is the toll I must pay."

Harry laughed, seated his uncle, placed a basket of cherries by his side, and replied, "You may tell us where cherries first came from."

"From two species of the wild cherry, cherry *avium* and cherry *vulgaris*, it is supposed all the fine cherries of our gardens and orchards have been obtained, and both are generally regarded as natives of Britain and of the middle and south of Europe. In a wild state they are frequently planted, and not only because they are exceedingly ornamental when in flower, but also for their timber; the tree being of rapid growth, with firm, close-grained wood, suitable for the purposes of cabinet-makers, turners, and musical instrument makers."

"I remember that at grandma's they have a whole set of bed-room furniture made of cherry-wood."

"Yes, Edmond, and it was from timber off father's own land. I must tell you that according to some botanists it is thought that there is only one species of the wild cherry from which the variety are derived; according to others, cherry *vulgaris* is a native of Syria and other parts of Western Asia, and is only naturalized in Europe, having been first brought to Italy by Lucullus, after a victory over the Mithridates, 74 B. C., from Kerasunt, on the coast of the Black Sea.

"Our cultivated varieties, you know, vary considerably in size, color, and flavor. The fruit of the cherry supplies the inhabitants of some parts of France with a principal article of food, especially to wood-cutters and charcoal burners of the forest; and among their modes of preparing it is that of making it a principal ingredient in soups. This fruit is said to ripen in Norway and East Rothina as far north as latitude 63°. Varieties of cherries with double flowers and with pendulous branches are frequently planted for ornament in shrubberies, and few trees' shrubs are more beautiful.

"The All Saints cherry produces flowers almost all summer and even in autumn. Its fruit is small and rather acid. Some species are low, or even prostrate shrubs, as the ground cherry of the south of Europe and Liberia, and the sand cherry of North America; then there is the American wild cherry, valued for its medical bark, the *mataleb* from the south of Europe, famous for the fragrance of its flowers, and the *capollim* of Mexico and Peru, noted for the fragrance of its fruit, and the cherry-laurel. Besides their use for dessert and preserves, the cherry, I am sorry to say, is extensively used for making liquor, cherry bounce and cherry brandy.

"In some parts of Germany the public roads are lined for many miles together with avenues of cherry trees. This reminds me, boys, to tell you that once upon a time branches of cherries saved a city."

"How so, Uncle Hugh?" asked Harry.

"A French writer says, in the early part of the sixteenth century, cherries were very rare in Germany. There had been a rot, and it was with the utmost difficulty that any could be procured. But a citizen of Hamburg, named Wolf, had in the middle of the town a walled garden, and in the garden he had gathered the rarest of cherry trees, and those in great abundance, being the juciest cherries. All who wished cherries must go to him for them and he sold them at the highest prices, so that at every season he reaped a great harvest of gold for his cherries. Far and near Wolf's cherry trees were known, and he grew richer and more famous.

"One season, when his cherry trees were in blossom, and giving promise of an abundant crop, a war broke out in the North of Germany in which Hamburg was invaded. The city was besieged, and so surrounded by the enemy that no help could reach it. Slowly they consumed the provisions that were garnered, but famine was staring them in the face. Nor did they dare yield to the enemy, for in those days there was little mercy shown to the conquered; and while any hope remained the people held out, making vain rallies into the enemies camp, and growing weaker daily, as less food remained to them.

"Meanwhile the enemy had grown more fierce without. The heat was intense, and had dried up the brooks and springs in all the country about, so that the besiegers were becoming wild with thirst. It made them savager, and the commanding general would listen to no terms, but swore to destroy the city and to pull all the inhabitants, soldiers and old men, women and children, to the sword.

"But would it not be better thus to be killed outright than to suffer the slow death of famine? Wolf thought of these things as he returned one day to his garden in the middle of the city, after a week of fighting with the enemy. In his absence the cherries had ripened fast in the hot sun, and were now superb; fairly bursting with the red juice, and making one's mouth to water at the sight. A sudden thought came into his head as he looked at his cherries, and a hope sprung up that he might save his fellow townsmen. There was not a moment to lose, for twenty more hours of suffering would make the people delirious.

"He brought together all the children of the town, to the number of three hundred, and had them dressed wholly in white. In those days and in that country funeral processions were thus dressed. He brought them into his orchard and loaded them each with a branch heavy with rich, juicy cherries, and marshaling them sent them out of the city, a feeble procession to the camp of the enemy. The dying men and women filled the streets as the white-robed children passed through the gates and out into the country.

"The besieging general saw the procession drawing near, concealed by the boughs they were carrying, and suspected some stratagem. Then he was

told that they were children of Hamburg, who had heard that he and his army were suffering with thirst, and here were luscious cherries to quench it. Thereat he was very angry, for he was of a cruel and violent nature, and said that they had come to mock him, and he would surely put them to death before his eyes, even as he had sworn he would do to all the people of the city.

"But when the procession came before him, and he saw the poor children so thin, so pale, so worn out by hunger, the rough man's heart was touched. A spring of fatherly love that had long been choked in him broke forth; tears came to his eyes, and what the warriors of the town could not do the peaceful children in white did—they vanquished the hard heart. That evening the little cherry bearers returned to the city, and with them went a great procession of carts filled with provisions for the starving people; and the very next day a treaty of peace was signed.

"Now, boys, I have paid sufficient toll for all the cherries I have eaten?"

"Indeed, you have! Thanks for all you have told us about this fine fruit."—*Ex.*

VACATION SONG.

I have closed my books and hidden my slate,
And thrown my satchel across the gate.
My school is out for a season of rest,
And now for the school room I love the best!

My school room lies on the meadow wide,
Where under the clover the sunbeams hide;
Where the long vines cling to the mossy bars,
And the daisies twinkle like fallen stars;

Where clusters of buttercups gild the scene,
Like showers of gold-dust thrown over the green,
And the wind's flying footsteps are traced, as they pass,
By the dance of the sorrel and dip of the grass.

My lessons are written in clouds and trees,
And no one whispers, except the breeze,
Who sometimes blows, from a secret place,
A stray, sweet blossom against my face.

My school-bell rings in the rippling stream
Which hides itself, like a school-boy's dream,
Under the shadow and out of sight,
But laughing still for its own delight.

My schoolmates there are the birds and bees
And the saucy squirrel, less wise than these,
For he only learns, in all the weeks,
How many chestnuts will fill his cheeks.

My teacher is patient, and never yet
A lesson of hers did I once forget,
For wonderful love do her lips impart,
And all her lessons are learned by heart.

Oh, come! oh, come! or we shall be late,
And autumn will fasten the golden gate.
Of all the school rooms, in East or West,
The school of Nature I love the best.

—*Katharine Lee Bates, in the Moravian.*

GRAMMAR.

It is a pathetic sight to watch the meanderings of a childish mind through the intricacies of English grammar. Little Jane had repeatedly been reproved for doing violence to the moods and tenses of the verb "to be." She would say, "I be," instead of, "I am," and for a time it seemed as if no one could prevent it. Finally Aunt Kate made a rule not to answer an incorrect question, but wait until it was corrected.

One day the two sat together, Aunt Kate busy with embroidery, and little Jane over her dolls. Presently doll society became tedious, and the child's attention was attracted to the embroidery frame.

"Aunt Kate," said she, "please tell me what that is going to be?"

But Aunt Kate was counting, and did not answer. Fatal word, *be?* It was her old enemy, and to it alone could the child ascribe the silence that followed.

"Aunt Kate," she persisted, with an honest attempt to correct her mistake, "please tell me what that is going to *am?*"

Still auntie sat silently counting, though her lip curled with amusement.

Jane sighed, but made another patient effort.

"Will you please tell me what that is going to *are?*"

Aunt Katie counted on, perhaps by this time actuated by a wicked desire to know what would come next. The little girl gathered her energies for one last and great effort.

"Aunt Kate, what *am* that going to *are?*"—*Youth's Companion.*

Benefit your friends, that they may love you still more dearly; benefit your enemies that they may become your friends.

TEMPERANCE.

BABY BLUE.

A TRUE STORY.

Slam, bang!

Baby Blue opened his big blue eyes and looked around, but it was not morning yet, neither had the noise sounded like thunder, it was more like something falling. He sat up in bed; the lamp burned dimly on the mantel, and by its feeble light he distinguished among the things scattered on the floor several chairs and—his father. Yes, I intended to class him among the things, for by what more appropriate name could he be called in his present intoxicated condition?

Baby Blue heard a moan, and looking in the direction from whence it came, he saw his mother crouched in a corner of the room.

Baby Blue's father heard it also, and struggling to his feet by the aid of the chair over which he had fallen, he staggered toward the trembling woman, while Baby Blue, in his four-year-old wisdom, gained by past experience, slipped quietly down into bed again, just as his father threw wide the door, admitting the twenty-degree-below-zero breath of a Northern Wisconsin winter. "I'll teasch ye to be ashkin' quessions 'bout whazziver makshe me lashe home; come, I'll show ye whoshe massher o' thish houshe."

And with a cruelty impossible to one not possessed of that "invisible spirit of wine" for which Shakespeare found no more appropriate name than "devil," he thrust her out into the bitter air, and behind the closed door slipped into its place the long, heavy bar which the people on the frontiers were wont to fasten their doors against their worst enemies, the wild Indians. Then, with an oath worthy of one who had done such a deed, and all heedless of his wife's pleading for admittance, he turned from the door and reeled to the floor in a drunken stupor. Dead drunk, and his wife who, only five short years ago, he had promised to love and cherish, was barred out into the bitter night by the very hand that had held hers so lovingly then, and cursed by the very lips which had made that sacred promise.

Oh, thou "invisible spirit of wine," what other name can we find for thee but the one chosen by the poet?

Out in the cold, the bitter cold of an unusually severe winter, and clad only in her house garments, miles from any other human habitation, what should she do? She could hear, through the barred door, her husband's loud breathing, which all too plainly told her that he was unable to help her now, even if he would.

Only one hope was left, and that a very faint one.

"Baby, Baby Blue, get out of bed quick, and lift up the bar so that mother can come in."

Hurriedly the little feet came pattering over the floor.

Climbing on a chair, Baby Blue tugged and pulled at the heavy bar, but it required the strength of an adult, and so his best endeavors were vain. Soon he ceased to hear his mother's voiee, and supposed she must have gone away. The fire burned low, the room was getting cold, the lamp went out, and Baby Blue crept back into bed and cried himself to sleep.

Hours afterward he awoke with a start to find the sun streaming into the room, and his father, now sobered, bending over him, with a face almost as white as the snow outside, and asking:

"Baby, where is mother?"

"Out dere," said Baby, pointing to the door.

For the first time, the father noticed that the door was fastened on the inside, and in a choked and trembling voice, he hurriedly demanded:

"How came she out there?"

"Poor mamma, oo opened 'e door and banged her right out!"

"Poor mamma," indeed. Had he got to such depths of cruelty that he could treat his beloved Nelly in this way? Had he allowed the demon, of which she had so often warned him, to possess him soul and body?

Still, not realizing how cold it had been during the night, he supposed he should find her at some neighbor's house. Yet an undefined feeling of dread oppressed him as he hurried out to trace in the snow the direction she had taken. Dear Nelly, who had borne so bravely all the hardships consequent upon her frontier life; who had been so patient with his shortcomings, and who had loved their darling boy as her own life, how his heart smote him when he saw her tracks round and round the house—their house, hers as well as his—and yet from which he had driven her into the bitter night!

Finally he traced them down a pathway toward the main road, and—but what was that lying under the old oak tree where Baby Blue loved to play in the long, bright summer hours? Could it be? Yes, it was his Nelly; that is, it was all there was left to him of her—her frozen form. Nelly herself had gone not to a neighbor's house, but to her own home, "a house not built with hands," and in a land where neither drunkards nor drunkard-makers are allowed to enter. Can you wonder that Baby Blue, when he grew to man's estate, was outspoken and firm against our Nation's curse?—*The Pioneer.*

The New York police last year arrested, for drunkenness, 2,248 boys and 1,056 girls, all under fourteen years of age.

Breweries are found to be poisoners of air as well as producers of poison for the human body. They diffuse quantities of carbonic acid gas—a deadly poison—into the atmosphere. It is estimated that the breweries of England set free twenty-five billions of gallons of this poisonous gas every year.

In an ancient English book called "Gardiner's Grievance in Relation to the Coal Trade," we read that "in the time of the Commonwealth the magistrates of Newcastle-upon-Tyne punished the drunkards by making them carry a tub, with holes in the sides of it for the arms to pass through," and so appareled they should march through the public streets, that all persons might see the disgrace.

The House of Delegates of St. Louis, on Friday night passed a bill granting the Iron Mountain Railroad Company the exclusive right to build an elevated railroad from the bridge to the Union depot in that city. The St. Louis *Republican* of Saturday morning says: "While putting the bill through its final consideration, the members of the House drank the railroad company's whisky and smoked its cigars. After the bill was passed the entire body proceeded to the nearest saloon and indulged in a royal carousal at the expense and under the auspices of one of Mr. Gould's lobbyists."

In response to many requests the following list of States and Territories which have passed scientific temperance instruction laws is given. Those marked with a star are not satisfactory: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, North Carolina*, Alabama, Michigan, Wisconsin, Kansas, Nebraska, Missouri*, Maryland*, Dakota, Oregon, Mississippi, Wyoming, Washington. Nationally the bill has passed the Senate unanimously, and has been favorably reported by the committee of the House, before which body it is now pending, and to whom thousands of petitions for its passage have been sent.

A resolution has been adopted by the British Women's Temperance Association, making it auxiliary to the World's W. C. T. U., lately organized through the efforts of the 'round-the-world emissary, Mrs. Mary Clemant Leavitt. The sister of John Bright, Mrs. Margaret Lucas, having been requested by the National W. C. T. U. of the United States to accept the presidency of the World's organization, has given her consent. An invitation has been extended by Miss Willard and Mrs. Buell to this lady to attend the thirteenth annual convention of the National W. C. T. U., to be held in the fall at Minneapolis; and it is announced that it is quite likely she will be present. Miss Ellice Hopkins, founder of the White Cross movement, is also expected to be at the convention.

How comes it that there is so much sensitiveness among the users of alcoholic liquor? If these liquors are good creatures of God and promotive of health and strength, why is every saloon carefully screened from observation of passers-by? Why do drinkers steal into liquor-shops by the side-door, which apparently belongs to another house? Why, if a person dies of drinking, is it reported that he or she died of something else? Why, if any drinker is asked if he drinks, does he either deny the fact altogether or explain that it is just a little drop that he takes for his health? Do not the secrecy and the false pretences used by drinkers stamp the selling and using of intoxicating drinks with deep disgrace? Is there no lesson in this? Of course there are plenty of men, and, sad to say, women too, who are hardy enough or ignorant enough to boast of their drinking; but see what they reply if, when seeking a situation, they are asked, "Do you drink?" or how indignantly they will deny that any one of their family drinks, though all may be in the constant use of alcohol in one shape or another. No one should continue a habit that he or she is ashamed of, or has to indulge in by stealth or explain away by false pretences.—*N. Y. Witness.*

SCHOOLS AND COLLEGES.

—It is reported that Rev. L. S. Cornell, of Denver, Colorado, has been elected president of Otterbein University, of Westerville, Ohio, in place of Dr. H. S. Thompson.

—One man in every 5,000 in England takes a college course; in Scotland, one in 615; in Germany, one in 213; in the United States, one in 2,000.

—During the commencement exercises at Earlham College, Richmond, Ind., Benjamin Frankland, manager of the Seaman's Aid Society, of Chicago, gave an address before the Missionary Society of the students. There were seven graduates.

—Mt. Holyoke Seminary, the pioneer in the higher education of women in the Connecticut Valley, has nearly completed the first half century of its unique and excellent work.

—At Princeton College Dr. McCosh reports a larger number of applicants than ever before, numbering 167. The number entering will probably exceed 200.

—The twentieth commencement of Tabor College, Iowa, took place on June 27th–30th. The corner-stone of Gaston Hall was laid on June 30th. This will be the central college building, and it is hoped that it will be completed and paid for by next New Years. Eleven were graduated.

—At Oberlin the commencement occurred the last week in June, with a graduating class of thirty-six, ten of whom were ladies. Twenty-five ladies graduated from the literary course. Dr. Withrow, of Boston, was one of the speakers. The alumni address was by Prof. L. F. Parker. President Fairchild, in his baccalaureate, spoke on the Labor question.

—Rev. E. B. Graham, of Omaha, addressed the religious associations connected with Hastings College, Neb., on the theme, "The Unspeakable Speaker," at the recent commencement.

—Thursday last was the great day of the National teachers' meeting, at Topeka, Kan., fully 8,000 teachers being present. A sudden fall in temperature made the day very enjoyable, and the various States held reunions.

—Industry has been encouraged by the governor of Michigan in a novel manner. To each girl inmate of the Adrian Industrial Home who was perfect in deportment for the month of April he presented a fan, and to each girl who had a perfect record for April and May he gave a clock.

—Bishop Weaver gave the address at Westfield College this year, an honor which he has not enjoyed for years, and might not now had President Allen yet been at the head of the institution. The movement to erect a monument to the memory of the latter, begun on the occasion, calls to mind Luke 11:47: "Ye build the sepulchers of the prophets and your fathers killed them."

—The Berea *Evangelist* says of the commencement of Berea College: "On Tuesday evening Hon. John M. Langston, of Washington, D. C., delivered a striking address on 'The Relation of American Scholars to the State.' The commencement on Wednesday, June 23, was a grand day at Berea. At an early hour the spacious Tabernacle was filled with quiet, orderly people, called together by the ringing of the college bell and music by the brass band. The essays from the young ladies were vigorous in thought, well written, and well read. The orations from the young men were practical, well prepared, and well delivered—not a failure or hesitancy. The music, vocal and instrumental, we think was never equaled at any preceeding commencement in Berea. The address of Hon. A. S. Berry, of Covington, on the subject of popular education, was full of interesting facts, forcibly delivered, and enthusiastically received by an attentive audience of two thousand people. Other addresses followed. It was estimated that not less than two more thousand people were outside the Tabernacle. The quiet good order of the whole people was observed by friends at home and visitors from abroad."

—Burmah is now exciting great interest and attracting much attention, and in Burmah there were found many years ago certain wild tribes called Karens. They were immersed in ignorance and superstition till the Bible came among them, brought by devoted missionaries, principally American. At least 50,000 of these tribes have become Christians, 20,000 being communicants, and a group of them came to the Calcutta Exhibition under the guardianship of Dr. Vinton, an American missionary, who with no possessions and no badge of sovereignty but a well-worn Bible, is regarded as a sovereign among them.

RELIGIOUS NEWS.

—Bro. B. Loveless, who, with others, conducted for several months the very successful mission in the N. C. A. building, returned last Thursday from Tipton, Iowa. He began a series of meetings in a country church some eight miles from that place, about June first. The blessing of the Lord came down and the church became too small for the crowds. A tent holding 600 was ordered from Chicago and was often filled. The work went on thus for weeks, until the country for miles around was moved, and some 250 professed conversion. The meetings closed last week.

—In the Salem Presbyterian church in West Virginia, the evangelist, the Rev. C. M. Howard, has been laboring very successfully. Several churches have received new members, and the Presbyterian church has gathered sixty-eight persons into its fold as a result.

—At a recent meeting of the Philadelphia Baptist Union of Philadelphia the Rev. A. T. Pierson, D. D., of Bethany Presbyterian church, read a paper on "Faith Cure," holding that prayer was of no use to a man who habitually violated the laws of Nature.

—The religious interest at Plainfield, N. J. in connection with the special meetings recently held there by Major Whittle and Mr. Moody has resulted in additions to all the evangelical churches. The two Baptist churches received nearly fifty to their fellowship.

—Mr. Ferdinand Schiverea, an evangelist, having been prevented from street-preaching in Brooklyn, has procured a "Gospel Wagon" and a peddler's license for selling Bibles and distributing tracts from it. It is decorated with Scriptural mottoes and provided with a platform from which he can preach to the people who are drawn to get his wares.

—In Northfield, Conn., July 7, Dwight L. Moody opened a summer school for the study of the Bible. It is attended by 225 college students, drawn from the Young Men's Christian Associations of the leading colleges in this country and Canada. While Mr. Moody will be in general charge of the school, he will be assisted by leading clergymen, among them Rev. Dr. Moorehead, of Xenia, Ohio; Dr. J. H. Brookes, of St. Louis; A. T. Pierson of Philadelphia, and Dr. A. J. Gordon, of Boston.

—The British consul at Mozambique says: "My experience of ten years in Africa has convinced me that the mission work is one of the most powerful and useful instruments we possess for the pacification of the country and the suppression of the slave trade."

—Mr. Robert Cust says Mohammedan law does not prevail in India except in regard to marriage and inheritance, and that high caste Hindu converts to Islam do not follow it even in those regards; and that it is more than doubtful if these are in full force in Turkey and Persia.

—A native of Madagascar who studied medicine in Edinburgh, and returned home, now has 70 young men studying under him and a large class of women whom he is training for nurses. He is in great favor with his Queen, and is about to marry the Prime Minister's daughter.

—In June the missionaries of the American Sunday-school Union, in the Northwestern district, established eighty-five new Sunday-schools and brought 315 teachers and 2,480 scholars into them, besides aiding 123 old schools which have a membership of 518 teachers and 4,230 scholars. They also held 243 religious meetings, distributed $551 worth of religious literature, and conducted some twenty-five conventions.

—A German paper states that in Vienna last year not less than 263 Jews became Christians; another authority states that "at no period since the first century have conversions from Judaism to Christianity been so frequent as at present."

—The churches of Mobile have held special services since the visit of Moody and Sankey, and have gathered in many converts. To the Methodist churches 99 have been added; to the Baptist, 81; to the Presbyterian, 83; to the Episcopal, 59—making a total of 317.

—The natives of the Society Islands are remarkable for the progress they have made in self-help in religious matters. Raiatea, with 1,500 inhabitants has contributed $1,224; Tahaa with 900 inhabitants, $563; Pora Pora with 1,000 people, $1,153, and yet there has been no resident missionary on these islands the past year. At their missionary meetings, the people are in the habit of making offerings in memory of deceased friends. The British and Foreign Bible Society sent last April a consignment of sixteen cases of Bibles in the Fijian language to the islands, but so eager was the demand that the supply failed to satisfy it.

—A convention of representatives of the Psalm-singing churches is to be held in Holland during the coming autumn. The churches in Ireland, Scotland and America, who bear the name of Reformed Presbyterians, have appointed deputations, and while the convention will not probably be large, it will be very determined in support of the principles for which the Psalm-singing churches stand.

—Rev. E. B. Graham lately received nine new members into the United Presbyterian church, Omaha. He is now absent from that city on a trip to the Black Hills.

—According to the Baptist Year Book there are 1,500 students preparing for the ministry in the various schools of the denomination.

—The Boston *Congregationalist* reports 2,047 additions at the May communions, and the Chicago *Advance* reports 10,129 additions to the churches since January 1.

—In Louisville, Ky., situated in the heart of what has been the gambling center of that city, is the Steve Hancock Mission. Its founder and leading spirit was formerly a notorious gambler; but he became converted; and since that time he has been doing successful mission work among the lower classes.

—The next Pan-Presbyterian Council is to be held in London, beginning June 26th, 1888. The American section recommends that fewer papers be read, and more time be given for discussion, in the next council than heretofore.

—The congregation of Rev. M. S. McCord, United Presbyterian, of Providence, R. I., have given him a two months' vacation. The church is in a flourishing condition, and has received of late large and hopeful additions.

—A singular complaint is made by the clergymen of St. Louis, to-wit, that they are delayed in the return from funerals by the carriage-drivers stopping at the beer houses to get their beer, and drawing up in procession in front of the saloons, and so near that the inmates of the carriages can hear the clink of glasses within. We do not wonder at the protest, for nothing could be more unseemly and irritating.

—The Presbyterian General Assembly at Minneapolis thus defined its relation to Swedenborganism: "In view of the great doctrinal difference between the Swedenborgians and ourselves, the Assembly regards the reception of church members upon certificate from them as inadmissible. It is not intended by this deliverance, however, to deny the Christian character of many who are known as Swedenborgians."

—By the Augustana Synod, during its late meeting, thirteen young men were recommended for ordination. The old officers of the Synod were re-elected, namely, Rev. Carlson as president, Prof. Olsen as vice-president, Rev. Lindahl as secretary, and Mr. Thulin as treasurer. During the year 31 new churches have been received into the Synod, making a total of 488 congregations. There were 24 new churches built. In the several institutions of learning 45 professors were employed, instructing 598 students. In the several orphan homes 147 children have been taken care of, and the hospital at Chicago had 97 patients.

—The London *Times* correspondent at Madrid says the tide of feeling against the priesthood in Spain still keeps rising, being powerfully aided by the acts of the priests themselves. It has long been felt by all true Roman Catholics in the country that the immorality which has reached an almost incredible point in their religious teachers must be swept away. The fear of damaging the Apostolic church has kept them silent. Recent events have broken this treacherous calm, and a storm that will shake the church to its foundation, seems imminent.

—Rev. John Edwards, a missionary among the Choctaws for a number of years, is engaged in translating the Bible into the Choctaw language. He has gone to Salem, Va., to spend some time in order to have the assistance of Mr. William H. McKinney in translating the book of Psalms into Choctaw. Mr. McKinney, who is a full Indian, received the degree of Bachelor of Arts at Roanoke College in 1883, his graduating address being delivered first in Choctaw and then in English. On the 20th of last month he received the degree of Bachelor of Divinity from the Theological Department of Yale College, presenting as his thesis a translation of the book of Malachi in Choctaw, with a critical and exegetical commentary on the same. On his return to his home in the Indian Territory in the fall, Mr. McKinney will assist Rev. Edwards in completing the translation of the Bible into Choctaw.

LODGE NOTES.

M. L. Youngs, of Milwaukee, has been appointed Masonic grand lecturer for Dakota, and holds a like office in Wisconsin.

The Grand Master of the Masonic Lodge of Quebec, J. Fred Walker, has issued a Masonic edict proclaiming that all Masonic intercourse be suspended from July 14th between the Quebec Grand Lodge, its subordinate lodges, and all brethren in obedience thereto, and the Grand Lodge of England and all lodges and brethren in obedience thereto. [Universal brotherhood!]

The Supreme Lodge of the World, Knights of Pythias, met last week at Toronto, Ont. Howard Douglass of Cincinnati, was chosen Supreme Chancellor. The parade numbered 6,000, as is claimed by the lodges. A ritual for a ladies' degree is being prepared.

The lodge folly among the ex-soldiers has caused the organization of a new lodge in San Francisco as an offset to the Loyal Legion, which admits only commissioned officers, their eldest sons and distinguished citizens. The new organization is called "The Rank and File" and admits only enlisted men and those who rose from the ranks to a commission and are not members of the Loyal Legion.

Richard Powers, a labor agitator of this city and leader among the lodge unions, P. E. O'Neil, John F. Mahon and David Clohessey are the incorporators of the Ancient Order of Hibernians in Illinois.

The carpenters' union in this city is still thirsting for blood. Last week this lodge assailed a force of non-lodge men at work on a building, hurling at them saws, hatchets and other tools and severely injuring several. The foreman began firing on the secretists, who fled precipitately on the approach of a patrol wagon.

The Ladies of the Grand Army of the Republic is a kind of camp follower degree which was incorporated in this city a few days ago. What with it's Woman's Relief Corps and the Junior Lodge and now this new prop the G. A. R. evidently intends to be self-perpetuating.

The International Moulders' Union, in session at London, Ont., passed a resolution denouncing Captain McCullagh's course in breaking in upon a meeting of Knights of Labor, in New York, and also appointed a committee to demand his discharge.

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CHICAGO.

Wheat—No. 2	77⅛		80
No. 3	65		70
Winter No 2	79½	@	80
Corn—No. 2	38		39
Oats—No. 2	29	@	34
Rye—No. 2			53½
Bran per ton		@10	25
Flour	2 00	@ 5	00
Hay—Timothy	7 50	@10	00
Mess pork per bbl	8 80		9 00
Butter, medium to best	08	@	15
Cheese	03	@	08
Beans	50	@ 1	35
Eggs			12
Seeds—Timothy	1 75	@ 2	00
Flax	1 06	@ 1	10
Broom corn	04	@	09½
Potatoes	40	@	70
Hides—Green to dry flint	06½	@	14
Lumber—Common	11 00	@18	00
Wool	12	@	28
Cattle—Choice to extra	4 50	@ 5	80
Common to good	2 25	@ 4	20
Hogs	2 75	@ 5	10
Sheep	1 50	@ 4	20

NEW YORK.

Flour	3 20	@ 5	50
Wheat—Winter	87	@	92
Spring			87
Corn	44	@	48
Oats	36	@	45
Mess Pork	10 00	@11	75
Eggs			12½
Butter	10		17
Wool	13		37

KANSAS CITY.

Cattle	2 00	@ 5	10
Hogs	4 35	@ 4	70
Sheep	1 50	@ 3	00

BUSINESS.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from July 12 to July 19 inclusive:

J B Miller, J E Pierce, R H Orr, A Fenton, R Gorley, F C Herring, L Baldwin, A Burgess, F A Armstrong, L D Brown, J Ramsey, Mrs C Shank, R Dow, J Brandt, L M DeVilbiss, L G Almen, J M Wylie, A Dwight, A G Anderson, C W Potter, W H Sawyer, C M Strickler, I Penington, R Dickinson, J R Wylie.

DONATIONS.

For sending the Cynosure to Southern Ministers:
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Orders for "Masonic Outrages" have been received from the following:

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How many more shall we hear from before another week closes?

We wish to add many more names to this list. Send your names and post-office address with the money. We cannot open a book account, as would be necessary if we did not require money in advance. When your name and money is received your order is at once entered in the shipping book and you will receive the book as soon as we can get it out. We hope to issue it by the middle of June, but cannot say positively how soon. It is being compiled by Rev. H. H. Hinman as fast as his other duties will permit.

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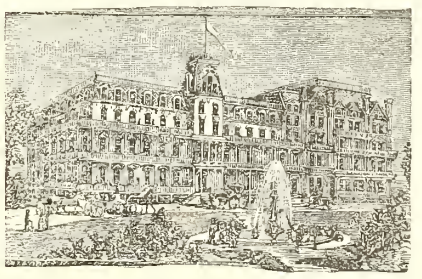
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Blue and Orange—A blue body often reflects orange rays, and inversely an orange body will frequently reflect the blue rays. Orange is, therefore, the complementary color of blue, and *vice versa*, therefore, each color intensifies the other.

Violet and Greenish Yellow.—A violet body reflects greenish yellow, and inversely a greenish yellow body reflects violet. Both colors, therefore, complete each other, and intensify each other.

Indigo and Yellow.—Indigo reflects yellow, and yellow indigo rays, hence, they are complimentary and intensify each other.

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The Standard, Chicago.

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FARM NOTES.

A NATURAL DISINFECTANT.

The fact is now believed to be fairly well established, that growing sunflowers are disinfectants, or serve as a preventive of miasmatic fevers. A case is reported in which a gentleman, owning property upon a river bank, planted sunflowers extensively, and as a result not a case of miasmatic fever has occurred among his tenants for years although in his neighborhood that disease prevailed to a great extent. It is claimed that the sunflower in its growth absorbs large quantities of impure gases, feeding very largely through or by means of its large leaves. It absorbs nitrogen more rapidly than other plants, and will evaporate large quantities of water daily.—*Ex.*

HOW TO DESTROY THE CABBAGE WORM.

A Virginia correspondent to the *American Garden* has come to the conclusion that the true method for disposing of the green worm so destructive to the cabbage crop in all sections of the country is to catch the parent butterflies while they are flying over the fields seeking places to deposit their eggs. The butterflies are not very rapid in their flight, and may be easily caught in nets in the hands of active, faithful boys or girls. We came to the same conclusion last summer after watching and studying the habits of this European visitor to our shores. The butterfly deposits her eggs singly upon the leaves of the cabbage, but may place a half dozen or more upon one plant in the course of a few days. After the worms hatch they are too nearly the color of the leaves to be easily seen, and after a few days they hide themselves among the leaves beyond the reach of any application that might kill them if touched by it.

If the effort were made general through out a district, we have little doubt that this would be a comparatively easy pest to overcome. There are two broods in a season, and the first being destroyed there would be no second to annoy us. When the farmers and gardeners are all organized in granges and clubs, a combined effort of this kind would not be difficult to manage. Taken at the right time a boy with a ten-cent net could earn as much as a man would be able to earn later in the season at any kind of farm or garden work. The rule for fighting insects, like all other enemies, is to attack the weakest point. The weak points of the life of the cabbage worm is in the butterfly stage.

THE CURRANT PEST.

The currant pest is now on hand for its first attack upon the tender foliage of the currant bush. I have been watching for their appearance for several days. The present state of development for the pest I find to be a few full-sized worms, and mostly in an unmatured condition, the latter the most favorable for destruction, since they are all found on the under side of the leaf, and are detected by the little holes they eat through By simply removing the leaf we remove a host of the infant besiegers.

As a destroyer of the worm I use hellebore and land plaster—one pound of the former to forty of the latter, and it never fails to do the biz. For the benefit of those who are afraid of the poisons, tobacco water may prove effectual. As an ounce of prevention is worth a pound of cure, it would be better to use as a preventive tobacco stems, by covering the ground under the bushes with them.

The second crop of the pests is worse than the first; since the fruit is about ripe, it is not desirable to put poison on the foliage. I have a plan for capturing the chaps that deposit the eggs upon the bushes, and thereby "nip them in the bud." If it proves successful I will feel confident in disclosing it. However, we must go over the bushes almost daily and carefully search for the infant worms, which are easily discovered since they eat small round holes through the leaves as soon as hatched.

Some recommend hard-coal ashes put around the bushes as a preventive. Last year the worms came before I was aware of it, the second time, and beat me, and I notice this spring that the bushes that were the worst infected have much less vitality than those that were not so much injured last year. I grow the Victoria currant almost exclusively and think that is equally productive and much hardier than some of the other sorts.

Some recommend the use of water in connection with hellebore, or hellebore tea—a tablespoonful of the poison to a gallon of water. I have a prejudice against using water thus, believing that plaster has a tendency to counteract the effect of the poison upon the plant, although not upon the pests.

The production of the currant, in many cases profitable, has many drawbacks. Currants are not grown extensively in this locality, and generally bring paying prices and quite often high prices. They are in good demand generally.—*Cor. Ohio Farmer.*

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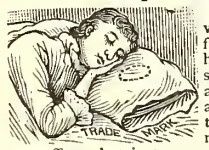
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NEWS OF THE WEEK.

WASHINGTON.

President Cleveland has issued a proclamation for the benefit of Federal office holders in which he warns "all subordinates in the several departments and all office-holders under the General Government against the use of their official positions in attempts to control political movements in their localities. Office holders are the agents of the people, not their masters. Not only is their time and labor due to the Government, but they should scrupulously avoid in their political action as well as in the discharge of their official duty, offending by a display of obtrusive partisanship their neighbors who have relations with them as public officials. They should also constantly remember that their party freinds from whom they have received preferment, have not invested them with the power of arbitrarily managing the political affairs. They have no right as office-holders to dictate the political action of their party associates or to throttle freedom of action within party lines by methods and practices which pervert every useful and justifiable purpose of party organization."

After a lengthy debate Monday last the U. S. Senate passed the Hennepin Canal amendment to the river and harbor bill by a vote of 31 to 22.

Professor Dodge, of the National Agricultural Department, estimates the losses in spring and winter wheat during June from drought and other causes at 11,000,000 bushels.

The House Wednesday passed the Morrison joint resolution requiring the disbursement of the Treasury surplus in excess of $100,000,000 in the redemption of interest bearing bonds. The vote was over 3 to 1, the yeas being 209 and nays 65. Of the affirmative 59 were Republicans. Mr. Hewett very pertinently informed his Democratic colleagues during the debate that the passage of the resolution would be regarded as a want of confidence in President Cleveland's administration of the fiscal affairs of the government.

The Senate Monday passed the House bill granting pensions to soldiers and sailors of the Mexican war. The bill directs the Secretary of the Interior to place on the pension roll the names of surviving officers and enlisted men, including marines, militia, volunteers, and surviving widows.

COUNTRY.

Heavy and continuous rains throughout North Carolina have caused the greatest flood since 1867. Farmers on the Cape Fear river have lost all their crops and many have been forced to leave their homes on account of the flood. Many turpentine distilleries are under water, and stores and dwellings are deserted. All the low-land crops in the State are injured, and only in a few sections on stiff uplands is there much prospect of any sort of crops. The damage in many sections is well nigh total, and in others from one quarter to one-half.

Eight thousand delegates were gathered at Topeka, Kan., last Tuesday night for the National Educational Association's Convention. It was found necessary to erect 200 tents in Capitol square, it being impossible to lodge all the visitors in hotels and private houses.

The convicts at the Dade coal mines in Georgia have revolted, and 150 of the men have intrenched themselves. An artillery and a militia company have been ordered to the scene.

The lockout in the fifty-four tanneries and currying shops of Peabody and Salem, Mass., was begun Tuesday morning, rendering over 3,000 men idle.

A proclamation was issued Friday by Governor West of Utah, warning immigrants or others from coming to the Territory to maintain any marriage relation other than that sanctioned by law, and setting forth that violators of the statute will be subjected to condign punishment.

An extra session of the California Legislature has been called to meet July 20, to legislate on irrigation.

The severe drought still continues over nearly the whole of the Indian Territory, and prairie fires are burning in every direction. The range is rapidly being ruined, and murrain has broken out among the cattle and many are dying. Unless rain falls soon an epidemic among the stock is feared.

Four cars of the Forepaugh circus train were wrecked Friday morning at Vasselborough, Me., several men being injured and twenty-five horses killed. Two men are believed to be under the wreck.

James Dacey, who murdered Alderman Gaynor in Chicago in 1884, was decently hanged at Woodstock, McHenry County.

Timber and crops have been destroyed by forest fires near Cedar Springs, Mich. Seven acres of wheat and four farm houses were burned in the vicinity of Mound City. Around Whitehall and Montague the forests are aflame, and the smoke is so thick that it is difficult for the inhabitants to breathe.

Smoke from forest fires is so dense at Muskegon, Mich., as to be almost suffocating The woods are burning in the Twin Lakes, Holton, Whitehall, Fruitport, and North Holland sections, and the prolonged drought is reported unbroken.

A windstorm and water spout at Baltimore Thursday night night unroofed several houses, tore up trees, and flooded basements. The losses are heavy.

Two hundred acres of cranberries, near Tomah, Wis., have been burned by forest fires, entailing a loss of $50,000.

Twelve thonsand tons and five cars of wheat in Hoffman's warehouse at Merced Cal., were burned Wednesday, entailing a loss in excess of $250,000.

The Provident Savings Bank at St. Louis closed its doors Wednesday, owing to the defalcation and flight of its cashier, Almond B. Thompson, a prominent Mason, member of the Light Cavalry, and President of the Harvard Club, he being a graduate of that university. His embezzlements will exceed $40,000, but it is said that the depositors, who are principally poor people, will be paid.

The Dakota Constitutional convention at Sioux Falls Wednesday declined to submit to a vote of the people the question of at once declaring the territory a State.

FOREIGN.

The expulsion of the Duc d'Aumale was the cause of an exciting scene in the French senate Thursday. M. Chesnelong said the Duke's letter to President Grevy in no wise justified his expulsion. General Boulanger, Minister of War, replied that he would not tolerate the insolent letter of the Duke. An uproar ensued. Baron Larienty shouted the expulsion of the Duke was an act of cowardice. General Boulanger declared that he would not permit such an expression to be applied to the Minister of War, and quitted the tribune. Boulanger afterward challenged Larienty.

An extradition treaty between England and the United States has been signed. In addition to the customary clauses the treaty provides for the surrender of dynamite miscreants. It is generally thought in diplomatic circles in London that the socialistic troubles in Chicago largely influenced our government in making the treaty.

Serious rioting broke out last Monday evening between Catholics and Protestants in Belfast. Many stones were thrown and revolvers freely used. The military was called out to restore order. Many persons were injured and sent to hospitals.

London dispatches state that an agreement has been arrived at by which Lord Salisbury accepts Lord Hartington's home rule policy, which involves the maintenance of the full powers of the Imperial Parliament. The Parnellites say they will never accept Hartington's scheme, but will fight and wait until they have secured the passage of the full Gladstone measure.

The general feeling in English Union Liberal circles as to the course to be pursued toward Ireland seems to be in favor of increased energy in magisterial administration and stronger action on the part of the Dublin executive authorities. The suppression of the Irish National League is not advocated. The net polling up to Saturday evening shows 1,386,985 anti-Gladstonian and 1,296,853 Gladstonian votes. The Tories have now elected 317 candidates and the Liberals 187. Thus far there is a majority of 122 against Mr. Gladstone on his Irish policy. But on all other questions Gladstone has a large majority.



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An exchange notices the discovery of a well-thumbed Bible in a Leadville saloon and gambling den, with the hope that the silent witness of a mother's prayers and a father's counsels might call back some prodigal. It is quite possible. The evangelist has sometimes gone into such places and snatched thence a brand from the burning. But whoever heard of a soul being saved from hell by the open Bible on a Masonic lodge altar, or borne by some bloated saloon-keeper at a Masonic funeral?

Mr. Vilas had his little trouble with the railway postal clerks, and now we learn that President Cleveland has been obliged to order some of the leading officials of the Treasury department to disband a "Dan Manning Club," which had a social body but a political tail which the President feared might come to "wag the dog." It was not, perhaps, a secret society, but a private one to which none but Democrats were invited, and in which none but ex-Confederates were officers. The society rented a house and were enjoying each others society, when the matter got into the papers and Mr. Cleveland sent word that he did not approve of any organization of officials, for any purpose, that was not open to all.

The Illinois penitentiary at Joliet has lately received an accession from Wyoming. A number of horse thieves from that Territory, among them a Crow Indian chief, formed the company. It is said that the squaw of the old chief offered the Wyoming sheriff a heavy bribe of eighty ponies to wink at the escape of her spouse, but that officer refused to be corrupted with scabby Indian ponies, and we hope would be unmoved had the bribe been the weight of the animals in gold. The poor squaw never learned how much more powerful than ponies was a Masonic grip or sign of distress. Old Allen Pinkerton, the founder of one of the most powerful detective agencies in the world, though he had taken many Masonic degrees, yet would never allow his sturdy Scotch integrity to be overborne by the lodge. During the war he was often approached "on the square", sometimes by governors and other high dignitaries, but he spurned their Masonic approaches, and threw off their grips with indignation.

In the same spirit of arrogance which lately humiliated the United States flag and government before the power of Rome, the *Catholic Review* of New York, in a long editorial, condemns the *Century*, and the American people it is supposed to represent, because it does not interline its war sketches with bravos for the Irish (that is, the Catholic) soldier. Well, this would be remarkable, indeed, if there were no German or English or French or African or Yankee troops engaged in the war for the Union. But the excellence and fairness of the *Century* articles is manifest in the very fact that they do not turn aside from their legitimate object to bestow flattering laudations on this or that class of the army in order to make a better sale for the magazine. The *Review* betrays itself by an unreasonable complaint.

Several of our exchanges are commenting with severity upon the difficulty of Judge Gary's criminal court, in this city, in securing a jury to try the eight anarchists. Some attribute it to the cowardice of the people, who yet fear the secret dagger of the lodge; others to public apathy and selfishness. "The spectacle," says the *Independent*, "of hundreds of men in Chicago wriggling in every way to prove themselves disqualified was very discreditable to the citizens." These judgments are entirely gratuitous and erroneous. People never fear caged hyenas, and when this trial is over the citizens of other cities may thank Chicago for having tamed their own wild beasts of anarchy and secrecy. There are few busy people, to be sure, who care to be shut up for a month or two on a jury. But the fact is, the public mind here had already passed upon this case, as was most evident. Few were the men who could say truthfully that they could sit with unbiased judgment upon the authors of such an enormous conspiracy as is being unfolded by prosecuting attorney Grinnell. Twelve hundred men is a small number from which to pick a dozen for such a trial.

The Kansas Prohibitionists met two weeks since in Topeka, and nominated a State ticket headed by C. H. Branscombe, of Lawrence, for Governor. C. H. Langston, a colored man, is nominated for Auditor, and Mrs. Dr. Cuthbert, of Belle Plain, for Superintendent of Public Instruction. The platform contains first, a recognition of God as the Sovereign of nations; then a strong article on prohibition, especially noticing the features of the struggle peculiar to Kansas; then advocates various reforms in the civil service, and the tariff, double coinage, payment of the national debt, greenbacks, equal suffrage to females and the colored race, anti-polygamy, anti-monopoly, a general pension law instead of the special enactments vetoed by the President, civil rights, railroad restrictions, the rights of labor, maintenance of the Sabbath, and thanks to the W. C. T. U. The platform, of which this is the briefest epitome, might just as well have contained a plank favoring open methods in temperance work. It could then have been endorsed and supported by the anti-lodge reformers of Kansas. Aside from this omission it is a statement of principles that makes the heart rejoice to mark how the leaven of Christianity is becoming a power in politics.

Mr. Gladstone and his cabinet having finally agreed unanimously to resign, Queen Victoria has a second time called the Marquis of Salisbury to power. The new government comes into power with a death sentence hanging over it. Lord Hartington, the leader of the so-called Unionist party, has refused the overtures of coalition with the Tories, and Salisbury thus begins with a minority and can depend on the seceded Liberals only on very precarious conditions. The Gladstone Liberals will, moreover, be a strong and united opposition, and can with the Irish vote secure an early appeal to the nation. Gladstone has been criticised for resigning before Parliament meets and forces an issue. It is urged that it would have been better had Hartington, Chamberlain and their Unionist party been compelled to give the final blow if their courage was equal to the occasion. But perhaps not. If they are saved the finality of forcing Gladstone from his place, they may soon return to their fealty to the great leader. The election rather proves Gladstone's great popularity than otherwise. He fought the battle under the discouragement of the desertion of nearly all his lieutenants, Morley alone of the eminent Liberals standing firm. The opposition of John Bright was the heaviest blow. The sturdy old Quaker nearly equals Gladstone in years, and is only second in the esteem of Christendom as a statesman of sound judgment and advanced views. That he should differ with Gladstone called a halt in the minds of many who would have voted for Home Rule. But the discussion has passed the boundary of private opinion. It has become a great national question which may be unsettled for years, but the decision will come at last for reform.

The legality of the recent papal demonstration in Baltimore, at the installation of Cardinal Gibbons, is very properly called in question by the *Christian Intelligencer*, thus: "A cardinal is a prince of a temporal power. The Pope is just now shorn of his temporal sovereignty, but he still claims to be a sovereign, and the cardinals are the princes of his government. The cardinals, under the Roman constitution, are no less political than religious officers. Now, it is the law of the United States that no citizen shall receive a title of nobility or princely honors or anything of the sort from any foreign power; and to allow a citizen to receive a cardinal's cap or hat is a violation of the constitution of the United States. If the appointment were only religious it would be bad enough, since it comes from a foreign Pope and his Consistory; but as it is also political and comes from one constantly asserting his temporal authority, his supremacy over all governments, and as it makes the recipient a Prince of the Holy Roman Empire, it is squarely antagonistic to both the letter and spirit of American law." But Mr. Cleveland is safe in permitting this violation of our national laws, for no member of Congress will venture to challenge it while both Democrat and Republican is eager to secure the Catholic vote. The three R's of Dr. Burchard are yet powerful.

Humility is perpetual quietness of heart. It is to have no trouble. It is never to be fretted or vexed or irritated, or sore, or disappointed. It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed and despised. It is to have a blessed home in myself, where I can go in and shut the door, and kneel to my Father in secret, and be at peace as in a deep sea of calmness, when all around and above is troubled.—*Selected.*

THE DARK SIDE.

We often hear the advice given, "Look upon the bright side." Sometimes we should look upon the dark side also.

During an eclipse, the story goes, the moon complained to the sun that he did not shine upon her as usual. "I do not cease to shine," said the sun; "but I perceive the dirty planet, called earth, has got between us."

We regard the Christian church, when she endeavors to follow the footprints of her Master, as having a bright side. She may not be "without spot or wrinkle or any such thing." She is often seen to have a very dark side. The clouds of carnal war, of various corruption, of evil affiliation, and worldly love darken her character. The Sun of Righteousness shines not upon her because the dirty planet, the earth, has got between.

Various organizations of men may have a dark side as well as bright, and often we see things so dark or black throughout, we perceive no other color. Corporally, a genuine son of Ham has no bright side, and some men think he has, therefore, no rights they are bound to respect.

"Why do you regard a negro?" said Boswell to Johnson. "I dislike only the villain who has a black soul," said the stern, unwieldy philosopher.

Secret lodges—*O infandum!*—are sworn to con-

ceal their dark side. "There is nothing hid that shall not be revealed." Individuals may "love darkness rather than light, because their deeds are evil." The lodges fear the light. Many church members, that have been allured to join them, fear the light. I have seen some of these quake in soul and change in countenance because of exposure. Hundreds of thousands, from Washington to St. John, have become non-affiliating. Wherefore? They saw the black side. Some, as Finney, Bernard, and others, saw no side bright. *Atra nox* might be written upon every charter. A curse from Ebal might be pronounced upon those churches who baptize, and pretend to sanctify, those black sojourners in Mesheck and Kedar.

It would be an aspersion upon the character of the Wesleys, or early Quakers, to attribute to them any sentiment favoring the oath-bound lodges of our time. All the preachers could not make the Wesleys favor slavery or the lodge. "The sum of all villainies, and the essence of black night, favored by Wesley" No. Macauley tried to give William Penn a dark side. Although an Ajax with his stone he could not batter such a character. It was a mistaken attempt. Fox was intimate with Cromwell, Penn with King Charles, Grellet and Allen with the Czar and his family: never for evil; no, never. The grace of God, the religion of Christ, gave them favor with kings, princes and courtiers. They needed no aid from the lodge.

Has any Quaker preacher or Methodist sought the benefit and friendship of the Christ-rejecting lodges? Is the authority of such not weakened or wholly impaired in the church? If the church for the sake of members baptizes fictitious converts, has she not a dark side? Let the mask be torn away.

Satan, the father and god of the lodges, has intrinsically a dark side. Like his delectable offspring he is able to present a bright one. According to Milton he presented his bright side to Gabriel standing in the light of the sun.

The doctrines of Christ have no dark side. Men without the Spirit in power cannot fulfill his advanced or higher teaching. It may be preached from the stand, but not illustrated in the life. They may be presented as Satan presented himself to Gabriel. The spiritually-minded should be able to perceive the deception. They might then exclaim, "*Procul, procul, este profani!*"

It has been said that every man of sane mind has an influence for good or evil. Especially we think those may have who have known a true conversion. But how many church members ignore reforms if they are not popular! They exert no influence in their favor. They say, in effect, to Christ, Let us eat our own bread and wear our own apparel, and be called by thy name to relieve us of reproach. What a dark side! Do they think, like a Pharisee, they will be heard and respected for their long and frequent prayers?

The things of earth having a dark side are numerous. Wherefore, then, wage an unequal warfare? You are puny against us, say the marshaled hosts of evil. What can you do against the gigantic lodges? says Rob Morris and his party. Are the narratives of Deborah, Samson, Gideon, true? Are the narratives of Clarkson, Garrison, and others true? Do you believe them? Answer ye with faltering?

QUAKER BOY.

THE LIQUOR TRAFFIC.

BY REV. J. W. HIATT.

The liquor traffic is the mammoth sin of the age. It is a loathsome, moral pestilence, wasting at noonday as well as in the midnight shadows, and in its path there is more than the ruin of the grave; there is the abomination of the united decay of soul and body. It is the fountain head of the darkest catalogue of crime that ever polluted earth since the fall of man. The mildew blight, the tears of heart-broken sorrow, starvation's vacant gaze, the cries of the lost, and the shrieks of the damned, follow in its horrid train.

The groans of a captive nation mingling with the murmur of Babylonian waters, had no anguish in their tones that might compare with the heart-rending wail that is going up continually from the liquor traffic. It is a festering cancer on the heart of a fallen, depraved humanity. Worse than barren waste of a desert land, or the blistering dew from poison fen. The groans and tears from worse than murdered wives and mothers, the piteous cry and helpless wail from more than orphaned children, abject poverty, wretchedness and woe, are but the legitimate fruit of the liquor traffic.

Worse than pirates on the high seas of commerce; more dangerous than the midnight assassin or the highway robber; the reptiles and scorpions of earth, the beasts of prey and the vultures of the air all combined, and turned loose upon a community, to tear and devour, would not devastate, or produce such desolation and irreparable ruin, as does the liquor traffic, permitted without restraint to deal out the seething fire of the still.

I speak forth the words of truth and soberness, when I say that our most vivid conceptions of hell, the lake of fire, and the loathsome worm that dieth not, gives but a faint glimpse of the fathomless depths of sorrow, and the indescribable anguish that fills the heart of the wife, the mother, and the child, who are brought under the curse of a once kind, affectionate husband and father, but now permeated with alcohol, and under the highest state of excitement, lunacy, and madness, urged on by an irresistible impulse from the world of woe, to commit the most atrocious crimes.

Kind reader, what do you think of the man that engages in this infernal traffic, or of the law that protects him in such a nefarious business; or of the political party that makes such wicked, ungodly laws; or of the government that tolerates this most ruinous, degrading, and soul-destroying traffic? Consider this question carefully.

Larwill, Ind.

THE CANADA GRAND MASTER

ON THE AGNOSTIC, THE CATHOLIC AND THE LIBERTINE PRINCE.

BY GEORGE W. CLARK.

About 400 of the aproned delegates to the Grand Lodge, Ancient Free and Accepted Masons of Canada, who have held undisputed sway in Windsor since Monday last, filed into Essex Music Hall yesterday morning, and at 11 o'clock the thirty-first annual communication was opened in ample form, Grand Master Hugh Murray on the throne.

The regulations for the government of the Grand Lodge having been read, and the proceedings of the last regular and intervening communication confirmed, Grand Master Murray delivered his annual address. Referring to the case of a member of the order, who was suspended on the ground of being an agnostic, and who appealed against the punishment, the Grand Master said: "Masonry is tolerant, but there is no place in Masonry for the stupid atheist, or the irreligious libertine. Masonry is tolerant, and will never admit the right of any man to persecute his brother man for his opinion, but there are certain landmarks which cannot be changed, the most important being the belief in God, and the immortality of the soul. There can be no doubt upon this question, for this Grand Lodge has over and over again shown its adherence to this landmark. A suspended Mason who does not believe in a personal God, who cannot say that he believes in the immortality of the soul, or in a future life of rewards and punishments, and who believes that our first great light, the Bible, is inapplicable to the intelligence of the present day, should not, in my opinion, be restored to good standing in Masonry."

The most important feature of the address was the reference to the mandament recently promulgated by Cardinal Taschereau, and subsequently adopted by all the Roman Catholic bishops of Quebec. Among other things, the mandament says, "that the Masonic body is a society of irreligious men, handed together under an organization and by horrible oaths, under the secret guidance of invisible leaders, for the purpose of making war upon the church and upon society, and for resuscitating paganism, under the specious pretext of establishing liberty, equality and fraternity throughout the world."

"You do not need to be told that this characterization of Masonry is cruelly unjust," said Grand Master Murray. "That we might not appear in the eyes of the world to assent for a moment to such injurious and unwarranted assertions, I have thought it my duty, not with any desire to enter into controversy, but wishing simply to protest against the wrong done our order, to say that the aims and teaching of Masonry are pure and peaceable. We place the Word of God before the neophyte. We ask him to accept it as his guide, to reverence it as the sure revelation of Divine will, to seek its counsel, and to obey its precepts. Tolerant of other men's views, we demand that all Masons shall profess faith in the Supreme Being, in the immortality of the soul, and in a state of future rewards and punishments. Our counsels tend to peace, brotherly love and charity. To aid the widow and the orphan, to succor those in distress, to help those who need counsel and assistance—these are our duties We give respect and obedience to the constituted authorities, strive to promote order, and love our most gracious Sovereign. The best and the greatest of men have been Masons. The illustrious heir to the British throne is the Grand Master of the United Grand Lodge of England, and men, the foremost in arts, in literature, in arms, in the state, and in the church, are his brethren and ours. I dare not say that a bad man may not be a Mason, but I am very bold in saying that a good Mason cannot be a bad man. I regret that Cardinal Taschereau should have been so ill-informed respecting Masonry, as to prepare and publish the document in question."—*Detroit Paper.*

The statement made by Cardinal Taschereau in regard to the nature and character of Masonry, in which all the Roman Catholic Bishops of Quebec united, and which has so deeply stirred the whole secret fraternity of Canada, proves that the cardinal was not so ignorant or ill-informed on the subject of Masonry as represented; and why should he not be informed as well as everybody else, when the pretended "secrets" of the craft have been revealed by hundreds who have renounced and exposed the whole thing? Mr. Grand Master Murray should know that teaching a belief in "a supreme being" merely is not *Christianity.* Even the *heathen* teach the same, and stand in awe of the real Architect of the universe.

But Mr. Murray fails to tell us how the great and only name given under heaven whereby men can be saved is *excluded from the lodge* and is thus by Masonry put to an open shame. "He that denieth mebefore men, him will I also deny before my Father in heaven."

Mr. Murray's modesty dare not say, "a *bad* man may not be a *good* Mason." I have known many *bad men*, drunkards, libertines, murderers who were Masons; and it is not much to the honor of Masonry nor is it much to the credit of Mr. Murray to boast of the high standing in the "order" of such a character as Prince Albert!

Mr. Murray also talks of Masonic charity! It is a purely *selfish* charity! A *paid-up* charity which it owes to its own members and dependants. Christianity teaches a broader, an unselfish charity. Mr. Murray does not fail to make capital out of the old and stale "good men" argument. That some "good men," so-called, have been drawn into secret, oath-bound, Christ-rejecting lodges is not much to their credit, and their connection therewith has never proved beneficial to their "goodness," their judgment, or their honor. Many very "good men" have been drawn into very bad "scrapes," but I never heard of their reputations being improved thereby, or that their connection therewith justified or sanctified the association.

Mr. Murray speaks of Masonry's "respect and obedience to constituted authority, its love for order, peace," etc. I have known of foul murders by Masons, and such murders justified by Masons, and the authorities and the laws of the land set at defiance both in the commission of the crimes and the screening of the murderers from justice. See the oath that binds a Mason. Mr. Murray must have forgotten the murder of William Morgan.

Detroit.

CONSCIENCE.

BY ELDER ISAAC HYATT.

Conscientious men sometimes err in judgment, hence they are not always successful; but no one is truly successful who is not conscientious. A defect in one or more of the wheels of a watch prevents it from keeping correct time; but when the main spring breaks, it is altogether useless as a timekeeper till repaired. So a defect in judgment or education causes mistakes, but a defiled or seared conscience makes it impossible to serve God acceptably. Only a good conscience enables us to do any thing that is pleasing to our Heavenly Father. With this fact before us, how important that we understand the character and functions of a good conscience.

Conscience is the faculty of the soul through which we hear the voice of God. Conscience has been defined as the voice of God. This is an error. God never speaks incorrectly. Conscience may: as when it tells the mother to throw her babe into the Ganges, or urges men to persecute and kill the saints of God. Satan transforms himself into an angel of light, and so do his ministers (2 Cor. 11: 14, 15). And while acting in this hypocritical way, they often deceive the very elect and more often the unsaved.

Whoever draws the bow skillfully across the violin produces sweet and thrilling music. So a skillful play upon the affections causes pleasing emotions to spring into exercise. And in this exercise we may conscientiously think that we are very devout without true loyalty to Christ or saving faith in his blood. Under the delusion of erroneous teaching and spurious religious experiences many have thought American slavery a divine institution; and so now many think that attendance upon the theater an innocent amusement; the rum traffic a legitimate business; tobacco a gift of God to be received with thanksgiving; dancing a joyous, healthy and Christian exercise; and Freemasonry, with other kindred oath-bound secret societies, compatible with the teachings of Christ.

Hence, there is necessity that we exercise great care and seek the enlightenment of the Holy Spirit that we may distinguish between impressions coming to us from God through the conscience, and the deceptions of Satan or his agents playing upon this tender, delicate and intricate part of the soul.

AN ENEMY OF SALVATION.

EXTRACT FROM PRES. FAIRCHILD'S BACCALAUREATE SERMON, BEREA.

Another enemy of salvation, wide-spread and powerful, is secretism.

Secrecy has its place; it may be harmless and sometimes advantageous. Families have their privacies, lovers need not reveal all their plans and sayings, surprises are often pleasant. Detectives and policemen often make good use of it. There are many well meant but mistaken secret societies. It was thought that the charm of secrecy might induce many to join the temperance ranks, and so it did.

Many of our best Christian workers went into it. But it divided the temperance host, and always seemed to me a source of weakness.

Secret benevolent societies give relief in sickness and a decent burial. But there is a better way. Be good to all; comfort the afflicted, relieve the distressed; and friends from pure love, will watch about your bed and weep at your grave, far more tenderly than hired nurses and mourners. Through a secret order the vilest wretch in a community may be interred with parade and honors, who deserves, like Jehoiakin, to be "buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem."

Secrecy may be a powerful instrument of evil. When a committee consulting in secret can and do, for reasons unrevealed, compel a hundred thousand men to stop work a month at a loss of millions, it is a great evil and sin. When laboring people are so deluded and duped as to commit their industrial welfare to such a conclave, they yield to a despotism worse than any government or corporation. No greater harm can come to laborers than a declaration of war with their employers, shutting out from their councils a sympathizing public, always ready to take their part, in a just cause. What an obstacle to salvation are the excitements, the bitterness, the poverty, and the distress of such a contest

When secret orders divide neighbors, making distinctions where there are no differences, control politics, corrupt courts and juries and witnesses,inform criminals of indictments before the sheriff can reach them, set constables on the track of criminal brothers, in secret orders, cheat justice of its victims, teach that partiality is benevolence, and sinners can be saved without a saviour, and take time and money and energy due to religion, they hinder salvation. Such secret orders are intrinsically bad. The name of Christ, which they reject, could not sanctify them. The less sacred things are connected with their ceremonies the less there will be of sacrilege and delusion.

Secrecy itself, under some circumstances, is cause and just cause of jealousy aud suspicion. Openness. frankness, transparency, are better. My advice is, —Avoid all secret organizations as hindrances to salvation.

COMPLICITY WITH EVIL DOERS.

There are some teachings in Scripture which seem to be little heeded in this age. Among them are such as these, "Be not partakers of other men's sins," "If there come any unto you and bring not this doctrine receive him not into your house,neither bid him God-speed,for he that biddeth him God-speed is partaker of his evil deeds." So, again, there is the precept "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

In many respects these words of inspiration are ignored. It is reported that recently in Philadelphia, at the opening services of a Unitarian church in which the most advanced deriders of evangelical doctrines prominently officiated, pastors of orthodox churches gave their presence and greetings. Such things are becoming not infrequent, and are regarded as proof of the growing "catholicity" of men who walk in the "old paths." But, especially in literature it is manifest that there is a "yoking" with and, impliedly, a "God-speed" given to errorists. The "symposiums" of some reviews are the latest manifestations, and although it may be said that as the opportunity is given for the best gladiatorship in argument to the most diverse views that there is nothing "unequal," yet it is generally a very unwise way of serving the truth.

Just now a new periodical is launched, in which articles by an Episcopal bishop and a Presbyterian clergyman are presented with a paper by a Liberal clergyman travestying orthodox principles, and productions by other writers whose acknowledged ability is only surpassed by their hostility to the common faith of evangelical churches. What are these things but an evident attempt to make "concord" for Christ and Belial?

It may be claimed that it is well to send out an antidote with poison, but if the distribution of the poison is largely helped by the antidote it does not appear that such a course has much of wisdom in it. The fact is that many articles full of venom against Christianity would fall almost still-born from the press if they were not helped to live by being joined with others in its defence. Many people who would not buy a pamphlet or book by an avowed infidel or errorist are led to read their productions by finding them alongside of those of eminent Christian writers.

If a Christian man feels called upon to refute infidelity it is his duty to do so, but he takes a very doubtful course when he helps to float infidel writings. Mr. Spurgeon declares that the proprietor of a Continental gambling resort told him that he desired men of character and opposed to gambling to visit his grounds and saloons. It helped to draw in others who were open to temptation. It is just the same with Christian writers who are willing to furnish articles to be bound up with infidel productions. On the same principle, a company of Christians might occupy a corner of a Sunday beer garden for a prayer meeting and hope to do good, or a clergyman might accept an invitation to hold a Gospel service in a theatre as a prelude to a farce. There is scarcely a more effective way in which popular evangelical writers can serve the evil one than by consenting to make infidelity respectable by placing their contributions beside those of its apostles.—*Baptist Weekly.*

"TO DIE FOR THE COUNTRY."

"Peace hath her victories, no less renowned than war."

To die for the country! When dying comes
It is not for the flag, it is not for the land,
It is not for the glory, the battle grand—
For all the cannon and roll of drums!

The prayer is not for the flag in the fight,
But ever for home, for babe and for wife;
For life and the loved ones—life, sweet life—
And that is the prayer in the battle's night!

I tell you, to see the man at your side
Sink down as you hear that sickening thud—
To look in his face, to see the blood
Slow ooozing from lips that have lost their pride!

I tell you, to see his brimming eyes swim!
I tell you, to see him clutch to the mold
And grasp at the grass, as if to hold
The earth from passing away from him!

Oh, ye who have witnessed the dying in heaps—
The Northerner heaped with the Southerner,
Just as the hastening reaper reaps
Blossom and corn and cockle burr!—

Answer and say if ever a breath
Was heard of delight to die for the land?
Nay, only the reach of a helpless hand
To hold each back from the banks of death.

Nothing at all, in that last despair
Of the one last shot in the desperate strife;
But only a prayer, a low last prayer
For her at the last, and for life, sweet life!

Nothing at all of a sword from the sheath
For the one last blow on the field afar,
But only a prayer; then grinding of teeth,
And a curse upon those who caused the war.

For, oh it is hard for the man to go,
So many are waiting him far away;
He can hear his kindly-eyed cattle low;
He can see his wife with her babes at play.

So he who says it is sweet to die
For country has never yet felt or seen
The shock of a battle or deaths between,
And tells you a pitiful pagan's lie.

—*Joaquin Miller.*

RELIGION IN THE SCHOOLS.

In the current number of the *Forum*, Pres. Seelye, of Amherst College, has some utterances on the right and duty of the State to teach religion, which ought to attract wide attention from educators. After noting that the school property in the United States is valued at $200,000,000, and that we pay over $1,000,000 a year for teachers, the question is raised touching the benefit of this enormous outlay to the national life. Simple illiteracy is by no means the darkest phase of our problems. Reliable figures show that the ratio of insane in our population has increased from one in 1,486 in 1850, to one in 549 in 1880; in 1850, one in every 2,365 was a deaf mute, while in 1880 there was one in every 1,197, while thirty years ago the census reported one blind person in every 2,367, our last census reported one blind in every 1,033. After making due allowance for the difference in census accuracy, the result is sufficiently alarming. The increase of insanity during the present century has been steady and large through the civilized world, while in England the list of idiotic and insane has well-nigh doubled in the last twenty years. Universal education is not a remedy for these evils, for among the Scandinavians, where education may be said to be almost universal, the rate of insanity is three and four-tenths to 1,000, while among the uncultured Slavonic peoples it is only six-tenths to 1,000.

But still more startling is it to learn that similar figures can be produced in relation to the increase of crime, pauperism, divorce, illegitimacy and vagrancy; if figures are to be trusted, these evils are all on the increase in our best educated States. Pres. Seelye shows that the two institutions upon which the existence of society depends, *viz.*, property and the family, are antagonized to-day among educated people as never before, and that leaders in this war on society are to be found among the choicest products of our universities. The salvation of any people, he claims, depends not on their knowledge but on their virtue, and the morality of a community can never be secured by moral precepts alone. "Men are not made virtuous by instruction in virtue. No moral renovation of society has ever been accomplished by teaching a morality alone, however pure." Plato's saying, that to act justly and wisely you must act according to the will of God, is quoted approvingly, and the deduction is drawn that moral reform is wrought by religion alone; that religious quickening furnishes the only efficient moral inspiration to any people.

Pres. Seelye believes that, reasoning from the facts of human nature or of history, an atheistic people could not have enough virtue even to maintain themselves in existence; that some religious instruction is of vital national moment. He thinks that we cannot leave such instruction to the family alone. It is sufficiently evident to any one who has investigated the subject, that many, perhaps most, families utterly neglect that duty. Should the State enter upon the work, the conscience of some of its subjects would unquestionably be invaded, but this is also true when the State undertakes to levy war, and it is not more an injustice to tax irreligious persons for religious instruction, than to tax non-combatants to maintain war. The greatest mistake which any State could make concerning religious instruction, says our author, would be to have none; any faith is better than no faith.

The conclusion is, that as the fundamentals of all religion are to be found in the four Gospels; the New Testament Scriptures should be made textbooks in our schools. "Why," it is pertinently asked, "should we teach our children concerning the life of Julius Cæsar, and almost nothing concerning the life of the Lord Jesus? Which is the grander character of the two? Which is the more potent factor in the history of the world?" The life of Jesus is no less authentically recorded than that of Julius Cæsar. And if we make scrutiny concerning the teacher's qualifications for instructing in grammar, mathematics and ancient history, why is it less a duty of the State to inquire into his moral and religious qualifications?

We are glad that this whole subject has been lifted into new prominence by so responsible a hand as that of Pres. Seelye. We have not yet as a people come to appreciate the duty of the State toward the citizen. The Greeks were far in advance of us in this respect. They laid a strong hand on the popular amusements, and a council of their wisest men determined what plays should be witnessed by their youth They openly proclaimed that this was for the purpose of guarding the morals of the people, and any Greek sage who should arise to-day would be surprised at our carelessness and indifference concerning those who teach our public schools, or who inculcate principles in our theaters, concert halls, and on lecture platform. We believe there is to be yet a close surveillance of all such educators as popular amusements, songs and books, and specially of the common school system where our children may be instructed in the ways of righteousness and peace.—*Advance.*

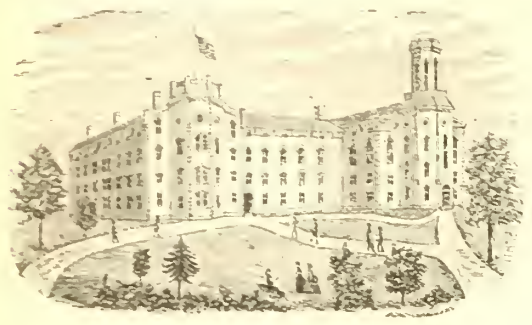
BOYCOTTING IN THE BIBLE.

An Irishman writes from the south of Ireland: "The introduction into the world of boycotting has, I think, hardly attracted sufficiently the attention of the students of prophecy. We observe that eighteen centuries ago it was predicted that just at the end of the age, boycotting should be one of the principal instruments of coercion which anti-Christ will use, the words of Scripture being as follows: 'He causeth all, both small and great, rich and poor, free and bond, that there be given them a *mark* in their hand or in their foreheads; and that no man might *buy* or *sell* save he that had the mark,' etc. Rev. 13: 16, 17. As a matter of fact, now in some parts of Ireland unless a farmer has the Land League ticket as a *mark in his forehead*, that is, stuck in the *front part of his hat*, he *could not sell a single beast.* I have myself seen it so placed. Thus this method of coercion has been introduced and its power established beyond all question, so there it is, prepared and ready whenever anti-Christ shall appear to use it. Is not this, then, a very remarkable sign of the approaching end of the age? It may be added as of further important significance, that this form of coercion and fulfillment of prophecy is thus utilized in a land and amongst a people which are in spiritual and ecclesiastical subjugation to the Papacy, which has shown so many other signs of kinship, if not identity with the anti-Christ.—*Selected.*

THE NEW BUILDING AT WHEATON.

BY PRES. C. A. BLANCHARD.

Readers of the *Cynosure* will remember that a few weeks since I mentioned, under the head of "Two Incidents," the fact that one hundred dollars, given very wonderfully, had been set aside for the east wing of the college building at Wheaton. That all may understand, I will ask the editor to insert the cut of our present building.



It will be seen that on the left of the central building there is a connecting wing, and then another towered front which is called the west wing. This building is one hundred and forty feet front, built of stone, and entirely paid for.

It has long been our wish to put up an east building, substantially the same as that on the west, so that the entire building will have a front of two hundred and thirty-five feet. It was for this new building that the one hundred dollars mentioned was set aside.

Shortly after the article was printed a lady handed me three hundred and fifty dollars for this purpose, and now an old classmate and dear brother sends a subscription of one hundred dollars more. We have thus, it will be seen, some five hundred and fifty dollars for this new enterprise. The question has arisen, What shall be done with this money? Shall we deposit or invest it and wait for more? or shall we make a beginning, get in the foundation and go up with the wall as far as money is furnished and then stop? What do our friends say? There are yet three months during which building operations can be carried on, and in that time if one hundred only of the readers of the *Cynosure* should "sit down quickly" and send one hundred dollars each, the walls could be put up, the roof on, and the windows in.

There is one thing more I would like to say before closing. There are more than four thousand homes which receive the *Cynosure*. I suppose that four hundred persons leave these homes in the early fall for school. Let me urge all who have a share in choosing the college or school for these persons, be they more or fewer in number, to select institutions where their own principles will neither be ignored, despised or assailed. If the homes in Illinois, Iowa, Wisconsin, Michigan and Indiana, where the lodge is known to be the antagonist of God and man, would send us their young men and women for the next ten years we would fill, God helping, the schools and churches of this region named with those who should unite intelligence, religion and zeal so that the way might be more speedily and perfectly prepared for our coming Lord.

I do not intend to urge a single person to attend at Wheaton who would attend any other college where open war is waged on the Christ-rejecting, man-slaying lodges of our day. But I do urge all who read the *Cynosure* to patronize schools which are decided and active in opposition to the evils which abound in our own day. Our fall term opens September 7th, and I shall be glad to answer any inquiries or aid in any way those seeking schools for their wards or themselves. Ministers in active service and missionaries can send their children on payment of incidental fees—two dollars per term, six dollars per year.

The letter giving notice of the last subscription is so pleasant that I will share it with the readers of the *Cynosure*.

——— ——— 1886

DEAR FRIEND—I have been reading the *Cynosure* this morning, and with interest observe your notice of the "Two Incidents." I also note your decision to make the one hundred dollars given by the Christian lady a "nest egg" for the "east wing" of the college. My mind went back again to my early days, days spent at Wheaton. My feelings for the college and desires for its success have always been strong, and all information of its prosperity has pleased me.

I hope and pray that this enterprise may be a success, and that the Lord may bless you in your efforts. Allow me to add my little by saying I will give one hundred dollars at ten days' notice, when you get ready to commence work. The only condition of the gift is that the money be used for the east wing. I should like to know that it was built, and would feel pleased to give a little to help on the work. I am glad that I was directed to go to Wheaton to school. I learned many things there that have done me good, and any success I have attained in life is to some extent due to the teaching I received at Wheaton.

There are other interesting paragraphs in the letter, but these must suffice for the present. Will not many of our readers lay this matter before the Master, and if moved to aid in the work, act promptly.

Wheaton College.

LITERATURE.

FIRST LESSONS ON MONEY, by B. T. Roberts, A. M. Pp. 160. Price 50c. Published by the author in Rochester, N. Y.

It is a rare coincidence that a man who has been a busy and successful leader among the churches can find the opportunity, much less has the talent, to write a book on the abstruse and intricate question of money. Few topics that approach so near the practical life of every man, woman and child are so little understood. The power to get it and keep it is enough for most people, and they leave to theorists and legislators the rest. But there are few intelligent men who would not be thankful to any writer who could so bring the subject into the light, with all its hard questions solved, its intricacies unraveled, that the mind can readily grasp the fundamental principles of the money question. Such is this little work of Mr. Roberts. Clear, logical, concise, the mind easily goes on from page to page, from chapter to chapter, without confusion or losing interest in the subject. Mr. Roberts is a warm advocate for the continuation of our silver coinage, although the question of values he does not discuss. He ably defends the greenback also, and maintains the American platform in its position that the government should furnish the money, and all of it. He does not, however, clearly enough enunciate the fact that the confidence of men is a factor in the money value, as well as the fiat of the state. Gold and silver have an intrinsic value to be considered, and paper money is as worthless from a government as from a "wild cat" bank, if there is not something better back of it. We doubt if the statement that there is no legal limit to the inflation or contraction of currency by the national banks should be taken literally; and we are not told in connection with the amount of contraction already attributed to the banks, whether the loss to the general circulation is not more than made up in some other way. There is need of the greatest care in discussing financial and economic questions, that essential facts be not omitted and the attempt be made to establish principles on half truths. The closing chapters of the book are full of sound advice and business and moral maxims which should govern all the interchange of trade.

THE HAND BOOK OF FREEMASONRY, revised and enlarged. By Edmond Ronayne, late Past Master of Keystone Lodge, No 639, Chicago, Illinois. Tenth Edition. Pp 274. Price, limp cloth, 50 cts. T. B. Arnold, publisher, Chicago: and for sale by the National Christian Association.

This remarkable book first appeared in the columns of the *Cynosure* some ten years ago, and has since gone through the various editions to the present, when the plates having beeome worn the publisher has had new plates made from larger type, greatly thus adding to the attractiveness and usefulness of the book. Some of the introductory and explanatory parts have been re-written and a large number of illustrations have been introduced. The standard work is unchanged, conforming to the ritual in use in Illinois. May this work of Bro. Ronayne continue to serve the high purpose for which it was first written—of enlightening the public respecting the abominations of the lodge.

Demorest's Magazine for August is a good number aside from its long stories. Mrs. Croly writes of Genevive Ward, the actress, an interesting sketch of an interesting woman, whose talents and perseverence, had they been given to God, might have blessed the land, instead of fostering one of our greatest moral curses—the theater. Emma M. Tyng furnishes a good paper on "South Kehsington and its Neighborhood;" and W. Jennings Demorest has two prohibition articles, "What is Prohibition?" and "Liberty and Prohibition." There are several good poems, one of the valuable series, "From Pencil to Brush," and "The World's Progress." The frontispiece is a fine steel engraving called "Harmony."

The current number of the *Library Magazine*, New York, presents the following as part of its table of contents: "The Factors of Organic Evolution," by Herbert Spencer; "Deep-Sea Soundings in the Atlantic;" "The Statistics of Population;" "Mind Acting on Body," by Prof. Richard A. Proctor; "Scores and Tallies," "Is the Ocean Surface Depressed?" "Whence Come the Comets?"

The July August number of the *Missionary Review*, Princeton, N. J., contains Rev. John Wilson, D. D.; Maricha Warka, Wakasa and the Floating Testament; Meriah Sacrifices in India; Missions in Siam. The reports of Foreign Mission cover the work of the Seventh-day Adventists, Christians, Church of God, Dunkers, Friends, Moravians and others; also the independent or faith missions in Gazipur; Basim, India; Joppa (Jaffa); and Telugu, India. A valuable tabulated report of fifty American societies shows the amount of increase or decrease in the home strength, missionary receipts, etc.

The five hundredth anniversary of the founding of Heidelberg University will be celebrated at Heidelberg in August of this year. A historical sketch of the old town, the Castle and the University, by Mrs. Lucy M. Mitchell, will appear in the "Midsummer Holiday" *Century*, the August number. Seventeen illustrations from drawings and photographs will accompany the article.

When Webster's Unabridged was first published in one volume, it was a comparatively small book. Some years after, an addition was made of 1,500 Pictorial Illustrations, A Table of Synonyms, and an Appendix of New Words that had come into use. A few years later came an entirely new revised edition of larger size, with 3,000 Pictorial Illustrations; then, after an interval of a few years, a Biographical Dictionary of nearly 10,000 names, and a Supplement of nearly 5,000 new words were added, and now there has come a new and most valuable addition, A Gazetteer of the World, of over 25,000 titles. The work is now not only *the* Dictionary, par excellence, but a Biographical Dictionary, a Gazetteer of the World, and a great many other good things in its valuable tables.

PRESS COMMENT.

Twenty-five gypsies who landed at Castle Garden on Saturday are to be sent back to Europe on the steamer by which they came. But why should gypies be sent back to Europe, while we welcome Mormons by the boat load, and anarchists and dynamiters every week of the year? The one class at most are but petty thieves, as their hunger prompts; the others are conspirators against the love of God and man, and the open enemies of civilization.—*Inter Ocean.*

The letter [to the new Cardinal Gibbons] affords no proof that the President has become "broader and more tolerant." It will be generally regarded, with the other courtesies extended by the Government to the Papal messengers, bearing the "cap," and the serenade by a Government band, as a bid for the votes of Irish Romanists. The affair in all its parts stands alone. No Protestant denomination, no head of any Protestant body, such as a bishop, Episcopal or Methodist, or a moderator of a general assembly, or president of a Congregational council or convention, or president of a synod of any Reformed or Lutheran church, has sought or received such official recognition from the head of the nation, or has received attentions in any degree approaching those rendered to the Papal delegates and the recipient of Papal honors. The simple fact is, as pretty much everybody will believe, that Mr. Blaine has many Irish friends, has recently made a speech on Irish affairs which has tended to win a still larger number of Irish friends to his support. To counteract this, to retain Irish votes for his party and perhaps for himself, the officers of the Government and the President receive and conduct the Papal delegates on their way and present congratulations with unusual, it may be properly said, with extraordinary attention, to the recipient of Papal honors.—*Christian Intelligencer.*

A late German historian says acutely that the peculiarity which stands out most clearly in the study of the history of the English nation, is not so much their love of liberty, as it is their love of law. It is this quality, which we have inherited, which makes us sure that the German anarchists of Chicago, who are so defiantly assailing justice, will get full measure of law in the trials now going on. Our people believe in submission to law. Spies and his crowd believe that law is tyranny. It is not tyranny but liberty. Anarchy is tyranny. Our people look on with great anxiety to see what Illinois justice will do with these bomb-throwers and murderers. Peaceable people submit willingly to law, and these ruffians must, whether they will or not.—*Independent.*

On the other hand, that a band of men, self-constituted and in secret conclave, should decree who shall break bread and who shall not—how long a certain man shall work and for whom he shall work—then boycott or break up—such things are simply outrageous; and good men, civil society and just government should suppress—suppress speedily. For men to gather together in secret conclave and assume to regulate the civil relations that shall subsist between the members of civil society, without the deliberations and actions of such being open to the inspection of society, and that the action and liberty of the individual member shall be subject to the control of a grand master, or central lodge, is a usurpation which civil society ought not to countenance, or a just government allow. Such associations are dangerous precedents in society.—*Berea Evangelist.*

Much has been said about the wealth of the Vanderbilts, and they have received considerable advice

as to how they should spend it. That the advice is not needed is constantly becoming more and more apparent, the latest manifestation being the offer of Mr. Cornelius Vanderbilt to erect, upon a site set apart by the company, a building for the benefit, enjoyment and instruction of the employes of the New York Central and Hudson River Railroad. The building is to be 80 feet front, 40 feet deep and three stories high, in which will be a gymnasium, bath rooms, reading room and library, class rooms and sleeping rooms. The offer was promptly accepted and work will soon have commenced. This is but one of the ways by which the management of this railroad seeks to cultivate peace and good will between capital and labor, and were its methods copied by other employers the labor problem would soon be solved.—*Christian Instructor.*

If the Knights of Labor, the trades' unions, the strikers and the boycotters have the common sense which sane men are usually assumed to possess, they must ere this have discovered that, by their recent striking and boycotting operations, they have been their own worst enemies. They have damaged themselves far more than anybody else, and at the same time offended and disgusted the general public. There has been no time within the last twenty-five years when labor organizations were looked upon with so little favor by the people at large as at the present moment. The reason does not lie in the fact that such organizations are necessarily unlawful, or in the fact that, when properly managed and confined to legitimate ends and proper means, they can be of no service to the cause of labor. It rather lies in the monstrous abuses und utterly intolerable assumptions that have characterized their recent history in this country. These abuses and assumptions have justly offended and alarmed the people, and brought the whole system of organized labor into general discredit.—*Independent.*

It is an "off day" in the Anarchists' trial when the prosecution does not put a new foreign informer on the witness-stand. There was a new informer produced yesterday. Of course he could not speak English. It is one of the peculiarities of this conspiracy that the men who have been its most active followers and most pliant dupes are those who have not yet learned the language of the "villainous, robbing, class-ridden" Government they would overthrow. They have arrived here within the last two or three years as ignorant immigrants, and for the first time in their lives they have learned what it is to live in a free country and get three meals a day. They get paid for their labor far beyond what they ever did before. Their shoulders are eased from the tax-ridden burdens of monarchical rule, and they have begun to breathe the air of a free Republic—a Government of, for, and by the people. But instead of settling down as good, honest citizens, thankful that their lines at last have fallen in pleasant places, they at once begin to act as did those savage strugglers seen by Browning's Childe Roland—like

> Toads in a poisoned tank,
> Or wildcats in a red-hot iron cage.

They are given a measure of freedom that has allowed them to pour on the heads of all who have an interest in the progress of the country, torrents of the most bitter invective of which their language is capable; that has permitted them to preach doctrines the most villainous and the most dangerous to humanity and civilization; and has even permitted them to openly arm themselves with professed intent to carry out these doctrines. Never until they have committed overt acts and put their murderous plans into operation, have they been interfered with by the authorities.—*Chicago Tribune.*

REFORM NEWS.

COLPORTEUR WORK IN MICHIGAN.

Rev. S. E. Lane, who was employed as colporteur by the State Association at the spring convention, closed a month's work last week with the following report, which is by no means discouraging, considering the circumstances, busy season, dull times, etc.

Let me give his own words: "I report, in thirty days' time, I have called on 200 families, distributed about 8 pounds of tracts, visited Jackson, Waterloo, and went to Eaton Rapids camp meeting, and sold on camp ground $6.30 worth of books and two shares of stock. Sold books to the amount of $13.-85, have secured five stock notes amounting to $50, receiving five dollars as first payment on same, making in all $18.85 received."

I have written Bro. Lane to secure his services for September, if possible, so as to spend an entire month working up an interest for our fall convention, which I think should be held in October, and will probably be held in one of the churches at or near Williamston, Ingham county, Michigan. I shall have something to say farther concerning this meeting, but I want to say something now. Complaint has been made that we did not give long enough time for consideration and preparation before our State gatherings, hence the small attendance. Now let it be understood that there is to be such a meeting this coming fall, and let everybody prepare for it and be present, especially Wesleyans. Michigan Wesleyans ought to be ashamed. I don't know whether they are or not, but they ought to be. Every quarterly conference in the State ought to send one or more delegates. United Brethren and Free Methodists ought to do the same.

Board and lodging will be entirely free, and the people here will heartily welcome all who come. More anon. H. A. DAY.

SUMMER NOTES FROM KANSAS.

CLIFTON, Kans., July 19, 1886.

DEAR EDITOR:—My circumstances, and a considerable amount of neglect, accounts for my not writing oftener. The agent's department in the *Cynosure* has so few reports lately that I thought if any other readers were as anxious as I am to know how the battle is progressing, we ought to be more prompt to give the news, whether little or much.

Since my report from Mitchell county in May, I have attended quarterly conference of the Wesleyan Methodist church in Clay county, Bro. Bernhard the preacher in charge. I preached four times and lectured twice to intelligent and appreciative audiences; and I trust the labor was not in vain. I was kindly received and liberally rewarded,for which the people have my hearty thanks.

On my last trip I visited Meredin, twelve miles northeast of Topeka, and lectured three times in the United Brethren church, the audience increasing from the first. The brethren here are anti-secrecy but have been somewhat narcoticized by a suavative, liberal, U. B. preacher; but they have a live, anti-secrecy minister now, Rev. J. W. Stewart, and I think they are rousing from their stupor on the reform question.

From Meredin I went to Lecompton, where I was kindly permitted to speak in the college chapel twice. President Irwin attended and opened the service by prayer. The loyal element at Lecompton have been tried as to their soundness on our U. B. church constitution lately. A G. A. R. man came with a church letter and attempted to join the class. The preacher in charge, G. M. Huffman, who has tried to please everybody, favored his reception, and in favoring it, committed himself. When the vote was taken, admittance was refused by a large majority.

If the anti-secrecy cause could be closely pressed in this state, there is certainly a hopeful prospect of great advancement. I have been earnestly requested and have sent appointment to Mankato, the county seat of Jewell county, to commence a series of lectures the 24th inst. Pray for me.

R. LOGGAN.

CORRESPONDENCE.

THE UNITED BRETHREN CONSTITUTIONAL CONVENTION.

FAIRMOUNT, Ind., July 22nd, 1886.

One of the most remarkable meetings it has ever been my privilege to attend is nearing its close. It began its official session at 2 P. M. on the 20th and has continued in an unbroken succession of advances at each gathering until it is a Pentecost long to be remebered by every one present. Personal denunciations and acrimonious speeches have been exceedingly rare, while remarks have been terse, pointed and in the power of the Spirit. Had I entertained one thought of failure on my arrival, it would be impossible for me to carry away such a thought after listening to the discussions and noting the spirit of candor, love and determination which has characterized this meeting from its inception to the present.

A grand surprise awaited the good people of Fairmount and the brethren themselves, as delegates came pouring in from the East, the West, the North and the South, until sixteen conferences are represented by one hundred and forty-seven loyal,devoted and determined members of the United Brethren church, in a gathering which was almost impromptu. The ground taken was that of uncompromising fealty to the constitution and articles of faith,to which they subscribed when uniting with the church, and the determination to resist any and every effort to remove this foundation and destroy the house built under God by the fathers.

It was clearly proven that the "protestants" against the "commission" of 1885 and its subsequent work, were *not* schismatics,but loyal,covenant-keeping members resisting an effort to subvert and nullify the constitution and deliver the church over to the control of the secret lodge power. Beginning with the first open, official attack upon the clause against secrecy at Lebanon, Penn., in 1868, the movement was carefully traced and thoroughly analyzed until the culmination at Fostoria in 1885, by which the nullifiers forced a rupture which grows more serious and widespread as the "things done of them in secret" are becoming known to the membership at large. The money and the lodge power is doubtless now on the side of the oppressor,but those men who sit in seats of churchly honor, and suppress entirely or mutilate the communications of men who are their peers in piety and intellect would do well to consider the words of the Psalmist: "I have seen the wicked in great power and spreading himself like a green bay tree," before they reach a point beyond which repentance and return to the fold they have wantonly assailed, is impossible. Retribution will surely come,and whether in high or low places men should remember that the judgments of a just God make haste.

The personal appearance of the convention is very striking. Dr. L. Davis is perhaps the most venerable among the fathers present, but Bro. I. Kretsinger has for many years been accounted a strong and safe man in the church. Both these brethren retain their mental vigor in great clearness, and as their connection with the U. B. church and ministry extended back through nearly or quite half a century of its history they are very valuable members of the convention and are invariably listened to with the closest attention. Hon. Halleck Floyd who pioneered the way, maintained a steady bearing. He has the satisfaction of seeing a success, as I apprehend, far beyond what he had anticipated.

Rev. William Dillon, editor of the *Conservator*, is "clear cut", right to the point, and knows the value of time in a meeting like this. The chairman, Rev. H. C. Barnaby, is a happy selection, for he knows how to handle a meeting of earnest Christian men who are not always particular about parliamentary law, if they can reach the main point. It has been years since I met Bro. J. K. Alwood last, but he is the same calm, thoughtful, modest man he was when years ago we fled to a cornfield for shelter to escape a howling mob who had vowed that the lodge iniquity should not be exposed in their midst. Bros. Bishop and Nichlas from Chambersburg, Penn.; Titus, Buck, and Hampe from Michigan; Bro. S. Austin from Nebraska, Bro. Hott from Virginia; and Bro. Becker from California are minute men, and with their associates are a power in the conference and church at large.

The collection in cash and pledges for carrying on the work amounted to $1,333.90, and the vote to hold the next convention in Dayton, Ohio, was enthusiastic and nearly or quite unanimous.

The work of the convention was diversified, and numerous committees were appointed to present different interests, and it should be noted greatly to their credit that not one of these committees failed to submit a full and satisfactory report on time.

There were no "great men" in the convention to plan and manage, but all were brethren, so that the Lord had a chance to work,and he did work, making the convention one of the grandest successes on record, and to him be all the glory. Amen.

J. P. STODDARD.

A WORD FOR THE ORANGEMEN.

SAND SPRING, Iowa.

I have been an earnest reader of your excellent paper for years and am very sorry to have to write to you on this occasion; but I am constrained to speak. If you were Presbyterians living in Ireland, would you like to have such men as Dennis Kearney and O'Donovan Rossa or Pat Egan ruling over you with the Pope as dictator? I think you would not. My forefathers fought at Derry, Anghrim and the Boyne; and, think you, would it be right for them to tamely submit to have their fetters of Popery bound on more firmly than ever without resistance.

I think not. Now I am no secretist nor never was, but I think you treat Orangemen rather hard. You call their order, twin sister of Masonry. Now as far as secrecy goes that is partly true, except the horrid oaths. In other respects their purposes and record is very different. I know there are refractory Orangemen as there are just the same in the church and in the state. So much more is the pity. I was raised among them on the hills of Antrim and know what they can do, and thank God there are enough of them to drive Parnell and all his bloody crew into oblivion. PETER GUTHRIE.

NOTE.—The original object professed by Orangemen may have been laudable, but they surely were in great error in the means they took to secure it,

nor can we see that any good reason now exists for the continuance of such an order. Freemasonry, the Ku-Klux, the Mormons, began with good professions, but attempt to secure a seemingly good object by unlawful means.—ED.

THE CHILDREN'S CASE.

EDITOR CYNOSURE:—The death of children is always a sad event to the bereaved parents; but when they have the assured hope that the change is to the blessed home above, with the Lord Jesus who, when on the earth, took them in his arms and blessed them, then the grief becomes very different in its character, for instead of the dark thunder cloud, hope, like the rainbow, illumines their sky.

Believing, as we do, that the character of our race, after Adam sinned, has its restoration in the gift of Christ's righteousness to every child, in every generation; believing that all who die before sinning as Adam did are saved by Christ, as certainly as we believe that, "He that believeth and is baptized shall be saved" (Mark 16: 16), it is a great comfort to bereaved parents to have this faith. Nor can we feel any doubt on the subject when we consider that Christ's righteousness is declared to be as universal as Adam's sin, for Adam was the "figure" or type of Christ (Rom. 5: 14), and the whole connection shows that this figure was in its universality over all mankind. This is found from Abel onward through every generation until the "seed of the woman bruised the head of the serpent" enemy of mankind.

This is as far from Universalism or any other delusion, like Freemasonry, etc., which offers men salvation without faith and obedience to Christ. T. H.

A NEW ORLEANS TRACT PUBLISHER.

NEW ORLEANS, La.

EDITOR CYNOSURE:—I thank God that perfect love casteth out all fear and doubt. When I wrote the first tract entitled, "Why the World is so Wicked," I felt as if there was not another man in America who would now openly denounce Masonry; but thank God, after the tracts were printed and many of them distributed here, the good encouragement I received was from your valuable paper, the *Cynosure*, by the hand of Rev. J. L. Wimby, and shortly thereafter the Lord sent me good words from Illinois, Missouri, Kansas, New York, Massachusetts, Tennessee and other parts. I then thanked God and took courage, though I have been threatened and rebuked and called lunatic, old fogy and many other such names. Even some of the preachers openly rebuked me. Yes, even yesterday I was told that some Mason would hurt me; but through all that I give God the glory, honor and praise. "Blessed are ye when men persecute you for my name's sake."

Now, dear brother, whenever I can I will always send a few dimes for some of your anti-secret tracts. I would subscribe for your valuable paper, but I am not just now able. I am a subscriber for the Memphis *Living Way*. But I shall try my best to get subscribers for the *Cynosure*. Peace be unto you and unto all the family in Christ Jesus.

FRANCIS J. DAVIDSON.

The *Cynosure* for one year is entered for Bro. Davidson, paid for by the donation last week. Don't let this useful fund fail.—ED.

PITH AND POINT.

THE SOUTHERN CONVENTION.

If my health remains as good then as now and nothing else to hinder, I can attend a convention in December, or in the winter, in any one of the cities mentioned. My health is much better now than I ever expected it to be again. I am attending to my business, but then I lack much of being my former self as regards health. I have quit the use of tobacco in any shape, and conclude that I have been much benefited thereby.—JESSE WARD, *Patridge, Ala*

GOSHEN, INDIANA.

In the *Cynosure*, in the column of the American Party, you give the names of the "National Committee," but not their addresses. I would like to know the address of Israel Hess, of Indiana. –T. S. WALTER, *Kit, Ind.*

THE BIBLE USED AS A LODGE WEAPON.

I like the object of the Association, for secret societies are flooding our country and city and churches. The *Cynosure* is a great help to me, to help me to meet them, when they begin their secret cliques. They fight me saying their order is based on the Bible.—HENRY JACKSON, *Augusta, Ga.*

"AMEN, SO MOTE IT BE."

Masonry is becoming bolder than ever. It will scarcely be credited that the above was the text of a sermon by Bishop Fallows, of the Reformed Episcopal church, on a late Lord's day, in this city. Yet so it was advertised, and probably did attract a number of Freemasons to hear their brother Mason glorify their response to their Christless lodge prayers. To have a Reformed Episcopal bishop substituting a Masonic text instead of one from the Bible in religious services, is like thunder out of a clear sky, and should alarm our people.—H., *Chicago.*

A MORGAN REMINISCENCE.

I was at the home of a nephew, four years ago, who gave me the "Broken Seal," and reading the account of the Morgan affair, and the efforts to bring the murderers to justice, aroused my memory and sent me back to September 26, 1826, when I was just fifteen years old, and was at the Congregational church at North Hillingly, Conn. One Sabbath day, at the noon intermission, I went out on the steps of the church where were two men, one, or both members of the church. They were so busy talking they did not notice me, as they said that the Masons had actually murdered Morgan. One said, "I don't approve of it, and won't uphold them in it; but will denounce them for it." That was said by the church member. The other, noticing the publicity of their conversation, gave a sign, and the two started off immediately. I heard no more, but afterwards learned that they were both Masons. This was before any public news of Morgan had reached that neighborhood; but there never was any exposure of the affair by either of them.—DAVID B. PERRY, *Oregon, Ill.*

BIBLE LESSON.

STUDIES IN THE WRITINGS OF JOHN.

LESSON VI, August 8, 1886.—Gentiles Seeking Jesus.—John 12:20–36.

GOLDEN TEXT.—And I, if I be lifted up from the earth, will draw all men unto me.—John 12:32.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E FLAGG.

1. *Christ the desire of all nations.* vs. 20–26. As the Magi came from the East to worship at his cradle, so now that the sun of his earthly life was so soon to set, the West sent its representatives in the person of these Greeks. They were proselytes of the gate, devout Gentiles who had heard of the fame of Jesus, and evidently desired a special introduction to him for some especial object. It may have been to invite him to a wider field of work outside of Judea, but of this the narrative gives no hint. To Christ it was evidently an event of peculiar significance, and seems to have been regarded by him as a sign that the hour when he should be lifted up from the earth to draw all men unto him was fast approaching. In parabolical language he once more foretells his death. Before he could become the bread of life for believers he must be as the seed corn, which abiding alone is barren and useless, but when it falls into the ground and dies, brings forth much fruit. From this he deduces self-sacrifice as the great law of the Christian life. None can enter his kingdom who are not vowed to follow him in the lowly path of service. We see here the radical difference between the Masonic religion and Christianity. One is based on that selfish instinct which desires to reap a benefit or an advantage at the expense of its neighbor. But Christ, to quote the language of Bonaparte at St. Helena, "founded his kingdom on love, and at this hour millions of men would die for him."

2. *The Voice from Heaven.* vs. 27–30. The shadows from the mysterious agony at Gethsemane were already darkening Christ's pathway. But the prayer of his troubled soul is still, "Father, glorify thy name." Still the glory of his Father is the one thing nearest and dearest to him. It is unfortunate that there is so little understanding of what is meant by God's "manifesting his glory," "glorifying himself." etc. We have a friend who enters a burning building and rescues its inmates at imminent risk of perishing himself in the flames. That action manifests what our friend is. It glorifies him in our own eyes and in the eyes of others. Thus God's glory was in the act itself, the supreme self-sacrifice of giving up his own son to die for the world. The voice from heaven which answered him was to some of the people only thunder, to others but an angel's voice. So we give our own material interpretation to the voices which sound from heaven in Nature and Providence, and in our highest grasp of their meaning we often fail to realize the divinity behind.

3. *The duty of walking in the light.* vs. 31–36. There is no need to blot out the sun in order to have darkness at noonday. We have only to draw our curtains of selfishness, or pride, or indulged sin. But to have light always, light in us and around us, we must believe in the light, give it free entrance, bask in its beams. Then, and then only, can we be the children of light, walking in the King's highway, and seeing ever before us brighter and brighter the perfect day of the heavenly life.

LIGHT FROM THE WORD.

To what class did these Greeks belong? 1 Kings 8:41, 42; Acts 8:27. Where does Paul make use of a similar illustration in reference to the death of believers to that which Christ used in reference to his own? 1 Cor. 15:36.

From Peloubet's Notes.

"Among them that came up to worship at the feast." This shows that though Greeks by birth, they had been admitted to the privileges of Judaism. They belonged to the class known as "Proselytes of the Gate," so named from the phrase in the law, "the stranger that is within thy gates" (Exod. 20:10, *et al.*)—*Ellicott.* These were not circumcised, but accepted Judaism, attended the feasts, acknowledged the one God.

"Sir, we would see Jesus." It was one of the first demonstrations of the heathen world in favor of the Gospel, the first indication of that attraction which its moral beauty was soon to exercise over the whole human race. —*Godet.* It was one of the signs not only that the doors of the Kingdom of God were to be opened to all nations, but also that the nations were beginning to seek after God, and were being prepared to enter the kingdom.

(1) This should be the desire of every heart. (2) We should see him as he is, as divine, as the atoning Saviour, as our teacher, as our example, as our Lord, as always ready to forgive and to help. (3) Seeing Jesus will attract our hearts to him, and away from the world. (4) The more clearly a church sees Jesus, the nearer they will be to being a true and perfect church, with pure beliefs, and perfect conduct, and active Christian life. (5) If the world would see Jesus, their prejudices against religion would be removed.—*P.*

"The hour is come that the Son of man should be glorified." *Hour* is here equivalent to the more general word *time* or *era*. The prophets of the Old Testament foretell in the gathering of the Gentiles through the Messiah. This is both his glory and the glory of the Jewish nation in him (Ps. 2:8; Isa. 53:11). In this application of these Greek proselytes Christ sees a prophetic indication of the time when, with a profounder meaning, the Gentile world will everywhere put forth a request to see Jesus, when, being lifted up, he will draw all men unto him, when he will break down the partition wall between Jew and Gentile (Eph. 2:14), and gather into one nation the dispersed children of God (John 11:52; Col. 3:11; Rev. 7:9). The term *Son of man* is here, as always when used by Christ in reference to himself, equivalent to *the Messiah.*—*Abbott.*

"He that loveth his life shall lose it." To love one's life or soul, according to Christ's meaning, is to make self first and chief, that self-gratification becomes the law or principle of all action. To do this is to lose the life or soul; for, *first*, this is a wrong or wicked principle, and hence is itself the soul's ruin; and, *second*, this principle works out ruin, because it is at war with the nature of God, with the nature of the human soul, and so with the constitution of all society, human and angelic, earthly and heavenly.—*Pepper.*

"Father, save me from this hour." That is, the agony of his trial and crucifixion. This is most easily understood if we make this a question. "Shall I say, 'Father, save me from this hour,' as my flesh and earthly life prompt?" There was a real struggle between this earthly life or soul, and his spiritual consciousness.

"Glorify thy name." Through my sufferings. But the Greek means "save me *out of*" (*soson ek*), *i. e*, "bring me safe out of," rather than "save me *from*" (*soson apo*) *i. e.*, "keep me altogether away from," as in "deliver us *from* the evil" (Matt. 6:13). St. John omits the agony in the garden, which was in the other Gospels, and was well known to every Christian; but he gives us here an insight into a less known truth, which is still often forgotten that the agony was not confined to Gethsemane, but was part of Christ's whole life.—*Cambridge Bible.*

"Then came there a voice from heaven." The whole multitude heard a noise, but the meaning of the voice was only perceived by each in proportion to his spiritual intelligence. Thus the wild beast perceives only a *sound* in the human voice; the trained animal discovers a *meaning*, a command, for example, which it immediately obeys; man alone discerns therein a *thought.*—*Godet.*

"Is the judgment of this world." "Now is approaching the decisive scene, the eventful period, *the crisis*, when it shall be determined who shall rule this world. There has been a long conflict between the powers of light and darkness. Satan has so effectually ruled that he may be said to be the prince of this world. But my approaching death will destroy his kingdom, will break down his power, and will be the means of setting up the kingdom of God over man." The death of Christ was to be the most grand and effectual of all means that could be used to establish the authority of the law and government of God (Rom. 8:3, 4). This it did (1) by showing the regard God had to his law; (2) by showing his hatred of sin; (3) by presenting the strongest motive to induce men to leave the service of Satan; (4) by securing the influences of the Holy Spirit; (5) by his putting forth his own direct power in the cause of virtue and of God. The death of Jesus was the determining cause, the grand crisis, the concentration of all that God had ever done or ever will do, to break down the kingdom of Satan, and set up his power over man.—*Barnes.* His cross is in fact a judgment-seat, and men are discriminated morally and spiritually by their reception of the suffering, self-sacrificing Redeemer.—*Abbott.*

"Be cast out." The second coming is not to redeem the world, but to realize for the world the fruits of redemption, in an established and eternal kingdom of righteousness, after, by the cross, humanity has been judged, the evil cast out, and the redeemed race lifted up into oneness with Christ Jesus.—*Abbott.*

"Will draw all men unto me." Christ by his cross will draw to himself not only men of all classes and climes, but all human interests and resources, all commerce, all enterprise, all art and science, all wealth and power in the world.—*Jacobus.*

"Jesus departed." This was the farewell of Jesus to Israel. He then retired and did not reappear on the morrow. This time it was no mere cloud which obscured the sun; the sun itself had set.—*Godet.*

ANTI-MASONIC LECTURERS.

GENERAL AGENT AND LECTURER, J. P. Stoddard, 221 W. Madison st., Chicago.

STATE AGENTS.

Missouri, Eld. Rufus Smith, Maryville.

New Hampshire, Eld. S. C. Kimball, New Market.

Ohio, W. B. Stoddard, Columbus.

Kansas, Robert Loggan, Clifton.

DEGREE WORKERS.—[Seceders.]

J. K. Glassford, Carthage, Mo.

OTHER LECTURERS.

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N. Callender, Thompson, Pa.
J. H. Timmons, Tarentum, Pa
J. H. Baird, Templeton, Pa
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
H. A. Day, Williamstown, Mich.
J. M. Bishop, Chambersburg, Pa
A. Mayn, Bloomington, Ind.
J. B. Cressinger, Sullivan, O.
W. M. Love, Osceola, Mo.
A. D.Freeman, Downers Grove, Ill
E. Mathews, Spring Arbor, Mich.
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E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, South Salem, O.
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C. F. Hawley, Wheaton, Ill.
J. T. Michael, New Wilmington, Pa.
S. C. Kimball, New Market, N. H.
S. G. Barton, Breckinridge, Mo.
Joel H. Austin, Goshen, Ind.
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A WOMAN'S VICTORY;

OR

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National Christian Association.
221 W. Madison St., Chicago, Ill.

The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. A. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of tbe party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE.

F. W. Capwell, New York; *J. A. Conant*, Connecticut; *E. G. Paine*, Minnesota; *G. W. Needels*, Missouri; E. D. Bailey, District of Columbia (*Ex. Com*) James Kennedy, California; Robert Hardie, Dakota; J. F. Galloway, Florida; L. N. Stratton, Illinois; Israel Hess, Indiana; J. N. Norris Iowa; H. Curtis, Kansas S A.Pratt, Massachusetts; H. A. Day, Micbigan; E. Tapley Mississippi; S. C. Kimball, New Hampshire; Robert Armstrong, New Jersey; E. A. Foldstrom, Nebraska; J. M. Scott, Obio; Wm. H. Pruett, Oregon; A. M, Paull, Rhode Island; J. W. Moss, West Virginia; M. R. Britten, Wisconsin.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing witb alarm the fearful prevalence of caste and clannishness by wbich our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for tbese evils from existing parties, and believing the foundation of a party based upon tbe fundamental principles of tbe Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in tbe religious democracy of tbe New Testament, aud not in the despotism of tbe lodge; believing, also, with our Scotch and English ancestors, that civil government, tbough ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; wbile we abbor tbe idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and tbe stake, we at the same time as firmly believe tbat atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe tbat a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by meu, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us tbe peace wbich we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong tbe strain raised by the women of this country: "For God, and home, and native land," and trust tbat tbis beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by wbich we intend to be governed in casting our votes. We bold:

1. That ours is a Christian and not a heatben nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and tbe same equality should be extended to Indians and Cbinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound cur-

13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as tbe necessities of revenue and vested business interests will allow.
14. That polygamy sbould be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to tbis evil.
15. And, finally, we demand for the American people tbe abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

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Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentuckv.

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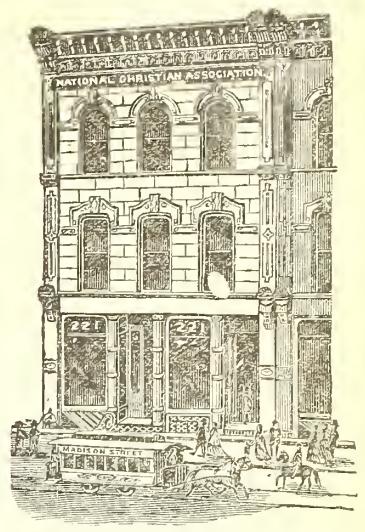
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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JULY 29, 1886.

MR. POWDERLY certainly objected to a Congressional Committee of arbitration to settle difficulties between employers and laborers, and gave as his reason: When our organization is completed or "perfected" we shall not need the laws, or words to precisely that effect. We cannot hunt through the pile of our late exchanges to find and give his exact words: nor is it necessary. Every one who reads knows that the secret lodge principle is to supersede and set aside civil government, substitute laws, officer courts, and hold legislatures of its own. "Masons," said Seward, "seek to overthrow every government which they cannot control."

"A majority of our race for whom Christ suffered, die in infancy, of course sinless and not liable to punishment."—*Baccalaureate Sermon.*

Two respected brethren, Gehring of Parkville, Mo., and Baldwin of Cherry Fork, Ohio, except to the above paragraph as unsound doctrine. We infer that they object to the word "sinless" as applied to infants: and the expresssion is liable to objection if it is understood to deny "original sin" or inherited depravity, which all infants have. None are born holy. We must be "born again." But infants are free from "actual transgression" till they actually transgress. But Christ tasted death for every one, infants included: and he took "infants" in his arms and blessed them, and said "*Of such is the kingdom of heaven.*" We have always supposed that Christ's death avails for infants who have not sinned after the similitude of Adam's transgression. As Wesley's hymn has it:

"His blood atones for all our race
And sprinkles now the throne of grace."

The first avails for unsinning infants before moral agency begins; and the second gives place for repentance after they have sinned.

A SAD MISTAKE SOMEWHERE.

Elder R. M. Kilgore (Seventh-day Baptist) is thus reported in the *Inter Ocean*, July 19th: "What is the significance of the National Reform Movement which is agitating our country from center to circumference? What is the aim of this great party? It is to unite church and state. It is to change our Constitution so as to restrict the rights of conscience." And further on: "Already persecution has broken out in Arkansas, Tennessee and Pennsylvania, and those who worship God according to the teachings of God's Word are suffering under this Sabbath law."

The president of the National Reform Association is Felix R. Brunot, understood to be an Episcopalian. There are some one hundred vice-presidents, more or less, of whom the editor of the *Cynosure* is one. Bishop Huntington is, and the late Bishop Simpson of the Methodist Episcopal church was another, and one hundred men could not be selected in the United States to whom the idea of "church and state," the coercing of conscience by the civil law, would be more abhorrent than to the list of vice-presidents which have for years been published in the organ of that body, which seeks a recognition of God as the author of civil government. And if there are Seventh-day Baptists now in jail, or fined, because, having kept Saturday as their Sabbath, they have refused to keep Sunday also, their names and the jails where they are confined should be published at once.

The American people have for years gone the length of tolerating Mormon Danites and polygamists, who practiced polygamy and assassination and called that religion; and will they punish, by fine and imprisonment, civil, orderly Christians who only differ from them as to the hours of Sabbath rest? Nothing could be more abhorrent to our Constitution than such persecution.

PURDUE UNIVERSITY.

Our readers may remember that this State Agricultural institution at Lafayette, Indiana, was embroiled by secret societies during the presidency of Dr. E. E. White, who, with his board of trust, insisted on excluding them. A student prosecuted the college for refusing to admit him after he had joined a secret order. The courts sustained Dr. White, but the Masons in the legislature conditioned an appropriation of several thousand dollars on the admission of the secret orders. The money argument prevailed and Dr. White resigned.

A Greek-letter society is then smuggled in. A professor, E. E. Smith, was accused of being in league with the secretists, though voting against them, and he was lately removed by a unanimous vote of the Board. He demanded an investigation, though no charges were made; but he was dismissed by the Board acting at their discretion for the good of the institution, and students who were for the societies, publish their certificate that Smith was not their friend.

In his appeal to the public Prof. Smith accuses President Smart of an indefinite promise to admit the secretists, and reveals the underground agency of these pests in the trouble, by publishing in the Lafayette *Courier*, that when the petition to admit them was before the Board, he (Pres. Smart) made this statement in faculty meeting:

"The more I see of these students' secret fraternities, and of their workings in colleges, the more I am convinced that their influence is evil, and that perpetually. It would be the best day's work ever done if the colleges of Indiana should unite and forever expel these fraternities from their connection with students."

Smith had been accused of voting against the societies with a united faculty, and yet "was in reality their chief counsellor and abettor;" in short, that he was Bunyan's "Mr. Facing-both-ways," which his appeal shows to be true.

One would suppose that for a school composed of both sexes, like this, to have secret societies, meeting, of course, nightly, must inevitably become a training school for vice, and that no prudent parent would send a daughter where she would meet nightly with young gentlemen under the condition of telling nothing she should see or hear there.

CHRIST'S FINAL COMING.

Despair is a bad counsellor: and since Captain William Miller began to preach Christ's second advent, when Millerite tabernacles were built to accommodate multitudes in the principal cities and towns, though the movement, as a whole, has had the salutary effect to lead sincere souls to "look for, and haste unto," the coming of the Lord,—since that time there has been a tendency in some minds to despair of the race, and give their chief attention to their own ascension robes.

Doubtless Christ will destroy the wicked "by the brightness of his coming," and at the close and consummation of all earthly things, those who are alive and remain will be caught up to meet the Lord in the air. But "the Scripture hath many fulfillings," and there will doubtless be multitudinous comings before the final hour. Overborne by the rapid springing up of new secret orders, all which have secret, Christless worships; the universal giving way of the Sabbath; the rejection of the Bible and prayer from the schools, where millions of children are daily learning practical atheism, etc., some good men are ready to despair of our Republic and our race. A successful evangelist, named Boyle, was so overborne by the conduct of the churches, courts, and legislatures in their desertion of American principles, and trampling on the slave, that he quit preaching and went to setting types on Dr. Bailey's paper for his support. He used to say, "You'll never abolish slavery. You will only bring out the guilt of this nation to the surface, and prepare it for 'wrath to the uttermost.'"

The present prospect was, indeed, dismal enough. Ministers, assemblies, conferences, associations, and, in civil life, judges, marshals, sheriffs, courts, and legislatures,—all together seemed to have apostatized from God and humanity. The Chief Justice of the United States sold his own nephews and nieces, born of his brother's slave-woman, on the auction-block with their mother, and with mules, horses, hogs and cattle. A constable dragged a Methodist preacher from his knees while praying for the slaves, and the Methodist General Conference voted to censure the same good man (George Storrs) for the same act. Abolitionists were in personal danger while silent in stage coaches or walking the streets. But prayer rose continually and reached the ears of God. The average mind on reading the American platform now, is affected precisely as the Liberty party platform affected the same minds then. "It's no use. The thing can't be done. Railroads break the Sabbath, and the business world follows suit. You'll never get God recognized, or the Bible back into schools." By human force we shall not. By Divine power we shall.

The Hebrew commonwealth, in the days of Josiah, was drifted from God's worship by the Messiah (Christ), just as we are now doing. A gentlemanly clerk in a real estate house, in this city for years, said last week, "I belong to a secret insurance company which receives only men of good moral character, and every one of our meetings is opened and closed with prayer; and we have already *sixty thousand* members in Chicago." Every week starts a new secret order, league, or council, to insure lives, suppress mobs, to drill and uniform, care for the sick, protect labor from capital, etc., etc.—all amenable to their own laws, independent of government, and all having oaths, obligations, and worships independent of Christ.

Now this looks like the United States of Judea when Josiah, a child of eight years, came to the throne. The only temple of God's worship on earth, where the worship was paid through the "one Mediator," was forsaken, dilapidated, and filled with rubbish and filth; while the extemporized lodge worships were nightly thronged by multitudes on hill-tops, in cities, in caves, and "under every green tree." The Decalogue was forsaken, and sacrifices, which meant a suffering Christ, had lost their meaning. The United States is now fast approximating that condition of the Hebrew union. One young man, King Josiah, at sixteen years of age, wrought an entire revolution in the morals and religion of that nation. "The Book of the Law" was found buried under the filth and rubbish of the temple. It was read before the king, and he sent five men to inquire of Huldah the prophetess, who said: "Thus saith the Lord: I will bring evil on this place; even all the curses written in the book: because they have forsaken me, that they might provoke me to anger with all the works of their hands."

"But as for the king of Judah, * * * say unto him: Because thou didst humble thyself and weep before me, thou shalt be gathered to thy grave in peace; neither shalt thine eyes see all the evil I will bring upon this place." And so it fell out. Josiah "took away all the abominations out of all the countries which pertained to the children of Israel, and all his days they departed not from following the Lord;" and millions, doubtless, now dwell with Christ in heaven as the fruit of that reformation. Now if a young king and a handful of spiritually enlightened men could, by prayer and corresponding effort, wipe out the secret, Christless lodges of that day, what is to hinder the like turning to God to-day, to his worship, his Sabbaths and his law?

Nothing can hinder it, if but a handful of people pray in faith to God. The Lord's prayer, "Thy kingdom come," is said by more infant lips to-day than ever before. And Christ, who *was* the Truth, never would have given that prayer unless he intended to answer it. He will answer it, and his kingdom will come. He will take care of the millennium, and fulfill all the Scriptures which predict it, if we do our duty. Railroads, street cars, travel, and business of all kinds can and will keep the Sabbath, that laborers may rest, when a fourth part of professing Christians *vote* as well as pray for it. Nor do we stand in danger of "church and state" by voting for God, the Bible and the Sabbath. Religion and state is not church and state. The masses govern, and will govern. And the masses are not going to persecute themselves, or allow themselves to be persecuted, when their eyes are opened and they vote and act in the fear of God and the light of the Bible. *Nil desperandum.*

THE ADVANCE ON THE LODGE.

It is stated on good authority that one of the greatest hindrances to missionary work among the colored people is the prevalence of secret societies. The way in which that race turns to anything mysterious and is impressed with this foolishness of secrecy, is astonishing and discouraging. A colored minister of this city informs us that there is scarcely a negro family in Chicago that is not connected with from one to four or five secret societies. Into these societies go their money and their time. It is deplorable to have white people tricked out of their time and money by such devices, but their influence on this ignorant, emotional race is yet more pernicious. We have never sympathized with those who denounce all secret societies or condemn those who belong to them. But it does seem as though the light of the nineteenth Christian century should dispel the illusions which have kept most of them alive.—*The Advance.*

March 5th, 1885, the *Advance* said: "It is beyond dispute that Freemasonry is a religion." This is a true testimony; and it is also true that Freemasonry is not the Christian religon; and it is also true that being a Christless religion its god is the devil, and its ceremonies are the worship of Satan. And it is true that, like all false religions, Freemasonry is hypocritical and murderous, as can be seen from the acts of its branches here in Chicago Haymarket. We are glad that the *Advance* does not sympathize with those who denounce all secret societies. The *Cynosure* does not. It has held and still holds that under tyrants and despots secrecy, which is the world-wide badge of shame and crime, may become a token of virtue and patriotism. We have sometimes wished that the *Advance* would aid us more in our battle against these secret orders, which being false religions are ruining the souls of men. We wish so still, and expect it, even.

We expect this because not only is Freemasonry a religion, but so are Odd-fellowship, the Knights of Pythias, the Good Templars, and many other secret organizations religious. Even the A. O. U. W., a

member of which suicided in this city this week, begins and closes its services with prayer to some unknown god. And this secret insurance society which has a religion of the Masonic sort claims sixty thousand members in Chicago alone, or TWICE AS MANY MEN as all the Protestant churches have MEMBERS, counting men, women and children.

If the *Advance* pushes its inquiries, it will probably ascertain that the secret societies which are "unquestionably religious," (Christless religions), have more members, white and black, in Chicago and elsewhere, than any two or three Protestant churches occupying the same ground, except in those localities where the people are kept informed as to the character and tendency of these societies. We expect this result, and that the *Advance* is to hate the evil and love the good in true Pauline fashion, having no fellowship with unfruitful works of darkness, rather reproving them.

THE ANARCHIST TRIAL.

Since the opening speech of prosecuting attorney Grinnell, published last week in these columns, the examination of witness for the State has gone on steadily and with dispatch, and the present week may be required to complete the testimony. The police department is taking a lively interest in the case, a number of officers having been called to the stand' and a large body being in constant attendance, some with heads bound up, others limping in on canes and crutches—victims of the fury of the men on trial before them. The jury is composed of better men than usually sit in our criminal court. Though comparatively young, they are men of intelligence, and listen with interest and seriousness to the fearful evidence drawn out by the examination. The indicted men have daily a more anxious look, as the enormity of their crime is developed, and the instruments by which they hoped to carry it to yet more terrible results are exhibited before the jury.

The testimony of the police shows that many pistol shots were fired by the crowd after the explosion of the bomb, and before the amazed officers had rallied and begun to return the fire. They showed also the bombs manufactured by Lingg and others and distributed among the anarchists. Some of these were two hemispheres of lead or iron held together with a bolt; others a piece of gas pipe with the ends packed. A large package of dynamite mixed with sand and sawdust, the explosive power of the mass being enough to blow up a large section of the city, was also exhibited. Bombs enough were made to have killed or wounded five thousand men, if the single one that exploded was a sample of the power of all.

The public meetings of the anarchists were seldom large, and their journals, the *Arbeiter Zeitung* daily, *Verbote* weekly, and *Alarm* semi-monthly, had neither of them a circulation of over 5,000, but they were able to influence other labor organizations, to which they belonged. Parsons was member of the Knights of Labor, the Printers' union, and the Good Templars. Others officered the Carpenters' union. All belonged to the Lehr and Wehr Verein, an organization for instruction in the use of arms, which drilled secretly and each member of which owned a rifle. They belonged, too, to the International Workingmen's Association, a secret society organized in groups of eight all over this country and Europe, the members of which are comparatively unknown to each other. There were several groups, and their operations are given to the court by detectives who have been members for some months, and by some of the members themselves.

The Central Labor union has raised several hundred dollars for the defense of the men on trial, and is to hold a great meeting this week to create sympathy, intimidate the jury, and threaten witnesses. The *Tribune* calls upon the authorities to suppress this meeting in the following editorial:

It has been proved already in the anarchist trial by several independent witnesses that the meetings of the Carpenters' union, which is part of the Central Labor union of this city, were made the occasion for violent speeches inciting to murder and violence. Self-confessed anarchists were officers of the meeting. Seliger, Lehmann, and Lingg, the manufacturer of dynamite bombs, were officers and active spirits of the union, Picnics were arranged for under the auspices of this union, the proceeds of which were to be used to buy dynamite for the destruction of life and property. This union has an "armed section," according to the several witnesses. "At the next meeting," said Lehmann, "it was resolved that dynamite should be bought with it [the money raised by the Carpenter's union picnic] and that we should practice with it at once." Lingg was given the money and bought the new agency of civilization. That was "unanimously resolved." Engel addressed the meeting of the union at Clybourn avenue—a public meeting—and counseled the use of dynamite. Since the indictment of the anarchist conspirators there have been meetings of this dangerous society also at which violence has been advocated against those carpenters who have compromised on ten hours' pay for nine hours' work. Armed bands of the members have gone around in the western and northwestern portions of the city terrorizing honest workingmen and forcing them to desist from work by threats and blows. One of the indicted persons—Neebe—attended one of the meetings and spoke thereat. The members of this organization now advocate the use of revolvers publicly to prevent men from pursuing their lawful avocations and earning their livelihood. The municipal authorities have permitted the meetings, and seem utterly unable to cope with the organized intimidation resorted to. In a few cases where the terrorists have been arrested the Justices of the Peace appointed by the Mayor have imposed only light fines. The work of terror goes on. Emboldened, apparently by the immunity enjoyed so far, the Central Labor union—of which the Carpenter's union is the leading society—has called a meeting for to-morrow evening at West Twelfth Street Turner Hall to criticise the conduct of the trial of the anarchists, and probably to denounce the presiding Judge, the witnesses for the State, and the attorneys for the prosecution. It is proposed, doubtless, to intimidate the court by a display of numbers—perhaps by threats. Parsons, Spies, and Fielden cannot be there. Neebe can. There will be no lack of orators, as an announcement in the *Arbeiter Zeitung*, the Anarchists' organ, promises. It would not be at all surprising if there were incitements to those assembled to march on the court and blow it up with dynamite. The bombs hidden away last May may be brought from their hiding places.

The Mayor of the city ought to take measures to prevent this meeting, which can hardly fail to be of an incendiary character.

—All the friends of reform in Chicago and their friends, also, are invited to the mission hall, No. 135 West Van Buren street, to hear Secretary Stoddard on Thursday evening, this week.

—Some time since Rev. J. T. Michael of South Oil City, Pa., wrote suggesting a general uprising among faithful Methodists against the lodge evil in their church. His ideas on the subject, presented at some length, appear in pamphlet form, and copies of the document for distribution can be had of Rev. B. T. Roberts of North Chili, N. Y.

—The *Union Signal* prints a powerful appeal from Miss E. E. Flagg, author of "Between Two Opinions," to the Woman's Christian Temperance Unions, asking them to take up the secret society question as well as the Social Purity reform, as the former is so closely related to the temperance cause. The letter will be re-printed in next *Cynosure*.

—The *Living Way* has begun a list of Baptist ministers opposed to the lodge. It is probably intended for colored preachers, although they are not particularly mentioned. There are many such friends who are reading the *Cynosure* who would be willing to testify for Christ in this way. Let all such send their names to the *Living Way*, Memphis, Tenn.

—Elder J. F. Browne reached the *Cynosure* office from the East last Thursday, and went on, Saturday afternoon, to the Wisconsin work. He expects to visit Rock county first, and will be welcomed by many friends in that part of the State. For the present he can be addressed at this office.

—Our thanks are due to Prof. T. S. Parvin, of Cedar Rapids, Iowa, for a copy of the Masonic Grand Lodge Report for that State for the present year. Prof. Parvin has been using a most commendable diligence in securing Anti-masonic literature for the new Masonic library of Iowa, and his effort will in due time bear fruit. A hasty glance through the report discovers little of general interest in the transactions of the Grand Lodge at its last meeting.

—Rev. J. H. Karsten has resigned as editor of *De Hope*, the organ of the Reformed Dutch church, published in the Holland language, in Holland, Mich. Mr. G. van Schelven has been appointed managing editor, with Prof. C. Doesburg, Rev. D. Broek and Rev. John Van der Meulen as a committee of supervision. *De Hope* has been criticized as being too non-committal on the lodge question.

—Conventions of the National Reform Association were held last week at Ocean Grove, New Jersey, on Wednesday, July 21st, and at Chautauqua, New York, Friday, July 23d. Mrs. Woodbridge, Dr. McAllister, Major George A. Hilton, and Dr. McIlvaine were to speak at the former, and Dr. McAllister, Mrs. Woodbridge, and the Rev. W. J. Coleman at the latter. In addition, a number of short addresses were expected. This is the first time the National Reform work has been presented at these great summer assemblies.

—Prof. U. Z. Gilmer, of Quincy, nominated by the Prohibition party for Superintendent of Public Instruction in Illinois, has been connected with the Odd-fellows, Sons of Temperance and Good Templars. Although not now affiliating with these orders, he does not object to them, and believes there is nothing in either to "interfere with a religious life." If elected he does not think his relation with these orders would in any way influence him in administering the office. We regret that Prof. Gilmer's views are not more clear on the lodge question. A candid and careful inquiry into the religious principles underlying the whole system of secretism would, we are confident, produce a decided change in his convictions.

—A Boston lodge organ has ventured an encomium upon the atheistic Masonry of France, which has by vote cast off all semblance of prayer and rejected even the name of deity from the lodge worship. The church referred to in the recommendation below is the Roman Catholic. Of course the sacred place of the Mason must be for the time hostile to that of the priest. The note reads: "One of the most persistent and powerful propagators of republican principles in France is Freemasonry. This institution is much more serious there than with us. It is the center of union, the rallying point, for all those who rebel against unjust claims of the clergy and domination of aristocratic and monarchial institutions. The Masonic lodge is the sacred place of the French Freemasons, socially, politically, and religiously. They care for their own poor, their own orphans, and themselves, in a degree not yet attained by our Masonic bodies. Instead of building costly edifices, they spend their money in caring for the needy. The exterior show of Masonry in France is almost nothing, but its effects upon the people is feared by the church."

PERSONAL MENTION.

—Rev. Isaac Bancroft, late State agent in Wisconsin is located at Everly, Clay county, Iowa, not Spirit Lake, as announced lately in these columns. Correspondents will please take notice.

—C. A. S. Temple, an old friend, late of Reading, Mass., has removed to Lebanon Springs, N. Y. His oldest son, aged 42, was one of the victims of the fearful railway accident near Reading, Mass., last April, when part of the train was hurled 200 feet down into the river. So sore a blow to our aged friend well nigh crushed him with the great and sudden loss. May the Lord be his staff and stay in the trial and infirmity of years.

—Rev. Alexander Djejizian of the Armenian church in Ada Bazar, Asia Minor, has opened a new Protestant school in connection with his church work, and on account of the well-known poverty of the Armenians there is need of outside assistance. Any readers of the *Cynosure* who have missionary money to give for such an object may send through this office.

—Rev. J. M. Foster, of the Reformed Presbyterian church, Cincinnati, has accepted the appointment to labor in the National Reform work, and has already entered on his work. The Rev. N. M. Johnston, of Eskridge, Kansas, has also consented to spend three months in the field, if called upon by the Executive Committee of the Association.

—Deacon David West of Sycamore, one of the old settlers of northern Illinois, celebrated his 80th birthday on the 16th, and a company of aged friends gathered to congratulate their comrade, among whom were a number of equal or greater age, Agrippa Dow being past 92 years, yet hale and hearty. Deacon West has long been a faithful office-bearer in the Congregational church, whose fealty to Christ has brought upon him many trials from the lodge.

—Rev. Dr. Joseph L. Cooper, whose long and faithful services in the United Presbyterian church have been surpassed by few if any of its members, has been compelled, from continued ill health, to retire from the editorial control of the *Evangelical Repository*. Rev. A. G. Wallace, the assistant editor, has been appointed to the position.

A story translated from the French for the New Orleans *Times Democrat* contains the following hit: "Last year, on my wife's birthday, I was driven to break out into open revolt against M. Dubu, who threatened to adorn my dwelling with a most terrific scene from the Inquisition, with tribunal of monks, executioners in cowls, and a naked victim writhing on burning coals. My nights are not very good, as it is; if I have eaten anything a little unmanageable at dinner, Jane Grey and Lord Strafford pursue me in nightmare, and I dream that I am obliged to cut off my wife's head, or that I am kneeling before a grating to kiss the hand my father-in-law holds out to me between the bars. He took a cruel revenge, though, for my refusal. He has hung up in his daughter's room—in our nuptual chamber—an enlarged copy of his own photograph of himself, Dubu, invested with his Freemason's insignia!"

THE HOME.

OUR FATHER'S HOUSE.

There shall be no more sighing
In our dear Father's house.
Upon the earth-road dreary,
O we are growing weary
And homesick, till our Father
His children all shall gather,
To that calm rest before us,
And all our lost restore us.
Then there will be no sighing
In our dear Father's house.

There shall be no more sighing
In our dear Father's house.
The earth-stains we inherit
Defile the captive spirit.
We've heard the tempter's wooing,
And risked our soul's undoing:
Our birth-right guilt hath taken,
And left us crushed, forsaken;
But there will be no more sinning,
In our dear Father's house.

There will be no more sorrow
In our dear Father's house.
All fetters shall be rended;
All mourning shall be ended;
No more of blinded straying;
No wordless anguish preying;
No partings and no sadness,
But peace and sacred gladness.
No, there will be no sorrow
In our dear Father's house.

MAJESTY OF CHRIST.

I confess to you that the majesty of the Scriptures astonishes me; the holiness of the Gospel is an argument which speaks to my heart, and which I should be sorry to be able to answer. Read the books of the philosophers with all their pomp; how petty they are beside this! Is a book at once so sublime and so simple, the work of man? Can it be that He whose history it relates was himself a mere man? Is this the tone of an enthusiast, or of a mere sectary? What sweetness, what purity in his manners! what touching grace in his instructions! what elevation in his maxims! what profound wisdom in his discourses! what presence of mind, what acuteness, what justness in his replies! what empire over his passion! Where is the man, where is the sage who knows in this way how to act, suffer, and die, without weakness and without ostentation? When Plato describes his imaginary good man, covered with the opprobrium of crime, yet meriting the rewards of virtue, he paints, trait by trait, Jesus Christ.

What prejudice, blindness or bad faith does it not require to compare the son of Sophroniscus with the Son of Mary! What distance between the two! Socrates dies without pain, without ignominy! he sustains his character easily to the end. If he had not honored his life with such a death, we should have thought him a sophist. They say, Socrates invented ethics; but others practiced morality before he taught it. Aristides was just before Socrates described justice; Leonidas died for his country before Socrates taught the duty of patriotism. Sparta was temperate before Socrates praised sobriety; Greece abounded in virtuous men before he defined what virtue is. But Jesus,—where did he find the lofty morality, of which he alone gave both the lesson and the example? From the midst of a furious fanaticism proceeds the purest wisdom; among the vilest of the people appears the most heroic and virtuous simplicity. The death of Socrates, tranquilly philosophizing among his friends, is the sweetest one could desire; that of Jesus, expiring amid torments, abused, ridiculed, cursed by a whole people is the most horrible one could fear. Yes, if Socrates lives and dies like a philosopher, Jesus lives and dies like a God!—*Jean Jacques Rosseau.*

ANSWERS TO PRAYER.

Newman Hall, the well known London minister, gives the following instances of answers to prayer from his own experience: "The writer's brother, when superintendent of a Sunday-school, felt a strong impulse one Saturday evening, to call on a member of his Bible class whom he had never visited before, and to inquire if he was in any need. He found him very ill. Though the mother and sister seemed in comfortable circumstances, he felt constrained to inquire if he could aid them in any way. They burst into tears, and said that the young man had been asking for food which they had no power to supply, and that on Monday some of their goods were to be taken in default of payment of rates. When he knocked at the door *they were on their knees in prayer for help to be sent them.* By the aid of a few friends the difficulty was at once met—but the timely succor was felt to be the Divine response to prayer.

"With that brother the writer was once climbing the Cima de Jazzi, one of the mountains in the chain of Monte Rosa. When nearly at the top, they entered a dense fog. Presently the guides faced right about and grounded their axes on the frozen snow-slope. The brother—seeing the slope still beyond, and not not knowing it was merely the cornice, overhanging a precipice of several thousand feet—rushed onward. The writer will never forget their cry of agonized warning. His brother stood a moment on the very summit, and then, the snow yielding, began to fall through. One of the guides, at great risk, rushed after him and seized him by the coat. This tore away, leaving only three inches of cloth, by which he was dragged back. It seemed impossible to be nearer death and yet escape. On his return home, an invalid member of his congregation told him that she had been much in prayer for his safety, and mentioned a special time when she particularly was earnest, as if imploring deliverance from some great peril. The times corresponded. Was not that prayer instrumental in preserving that life?"—*Selected.*

ANTIQUITY OF THE SCRIPTURES.

Few of us ever stop to think how old the Bible is. Yet "the Scriptures are believed by candid critics to contain the most ancient forms of truth now known to men." With the aid of chronological tables, any one may easily make profitable comparisons between the antiquity of the Book and that of other writings and events. The Scriptures contain the only authentic history of the world before the flood. We find in the Pentateuch one or two stanzas of poetry composed in the antediluvian period. The Hebrew statutes were enacted a thousand years before Justinian reformed the Roman jurisprudence. In the Bible we have the record of chartered rights secured to the people more than two thousand years before Magna Charta.

What a sensation would be produced if the first chapter of Genesis should appear for the first time in one of our newspapers to-morrow! Yet there can be no doubt that that chapter contains the oldest writing, twenty-five hundred years before the invention of printing. Xenophon's record of the conversation of Socrates, in his Memorabilia, seems an old book to us, yet similar topics were discussed in Ecclesiastes six hundred years before. The works of Tacitus, Plutarch and Quintilian are not modern, yet the books of the New Testament are older than they.

As to the book of Job, its age is beyond conjecture. Those who make it as modern as they can, are compelled to place its origin at least one thousand years before Homer. When Priam was king of Troy, Job was of remote antiquity. The name of Alexander has no modern sound to us, yet when Alexander invaded Syria, the book of Job might have been read before him as the work of an author more time-honored then than the name of Alexander is now.

The writings of Confucius are modern compared with most of the Bible; and the most that the Hindoos can justly claim for their sacred books, the Vedas, is that they were written five hundred years after the death of Moses. The Koran is a book fresh from the press compared with the Scriptures. —*Dr. Upson.*

WOMAN'S GLORY.

Mozart had a weak will and would often have desisted from his endeavors but for his wife, of whom else we would have known little, whose steady purpose and cheerful courage balanced his thought and concentrated his will. How often is it true that woman is the victor where man wears the laurels. We sometimes hear it said that she is unrecognized, unrewarded. Who dares say this? Where is there a man who deserves the name of man, who does not acknowledge woman's influence? It is assumed. Every woman who is blessed with wifehood and motherhood is honored with the two dearest names in the language—*wife*, *mother*. Man has success only as he wins it, and how few do that! How small a fragment of men win any success for which they are recognized! How many men acquire wealth, a business reputation, social, political, or religious distinction? Unless a man do, he is considered by the rules of society to have failed. His only hope of success in the eyes of his associates is in winning some definite superiority.

Not so with woman. She is a success unless she do something to forfeit her womanhood. When a man is "toasted" it is for his attainments or position. Whoever heard a sentiment offered to *man*, but when woman is toasted it is always as *woman* with all the halo and glory inherent in the word. She is universally, instinctively, recognzied as the silent force that always tends to exalt, balance and intensify man. We welcome woman to every field of effort to which womanly instinct may prompt her to aspire, but we hope the day may never come in which the name of woman will not be the loftiest, brightest crown she can wear.—*Selected.*

PRAYING FOR RAIN.

Some years ago the Methodists were holding a camp meeting in the town adjoining where I now reside. One lovely afternoon a gang of rowdies were seen marching around and through the encampment, with large powder-horns swung over their shoulders, with the corks out, and making trails of powder all through the grounds. Their plan "leaked out." They were going to wait until evening service and then set fire to the powder. The presiding elder rushed into one of the tents greatly excited, saying, "We are going to have a terrible time to-night." A very pious, devoted sister, whose faith in God to answer prayer was often the occasion of this remark, "When Sister Titus prays the heavens bow," replied to the presiding elder, "We must pray for rain." As there was not a cloud to be seen, the faith of some wavered; but this good sister prayed for God to send rain to wet the powder, and in less than one hour the rain came in torrents. The powder was not only wet, but washed out of sight. It was said the rain fell to the depth of several inches. So the devil lost his powder, and his servants were disappointed in their plans to bring trouble in the camp. I have these facts from an eye witness.—*Christian Conservator.*

THE FIRST AND SECOND ADVENT.

What a difference between the first and second coming of our Lord! When he shall come a second time it will be to be glorified and admired, but when he came the first time it was to be despised and rejected of men. He comes a second time to reign with unexampled splendor, but the first time he came to die in circumstances of shame and sorrow. Lift up your eyes, ye sons of light, and anticipate the change, which will be as great for you as for your Lord; for now ye are hidden even as he was hidden, and misunderstood even as he was misunderstood when he walked among the sons of men. "We know that, when he shall appear, we shall be like him; for we shall see him as he is." His manifestation will be our manifestation, and in the day in which he is revealed in glory then shall his saints be glorified with him.—*Spurgeon.*

THE OLD DOCTOR'S STORY.

"I have a little story to tell you, boys," the old doctor said to the young people the other evening. "One day—a long, hot day it had been, too—I met my father on the road to town.

"'I wish you would take this package to the village for me, Jim,' he said, hesitating.

"Now I was a boy of twelve, not fond of work, and was just out of the hay-field, where I had been at work since daybreak. I was tired, dusty and hungry. It was two miles into town. I wanted to get my supper, and to wash and dress for singing-school.

"My first impulse was to refuse, and to do it harshly; for I was vexed that he should ask after my long day's work. If I did refuse he would go himself. He was a gentle, patient old man. But something stopped me—one of God's good angels, I think.

"'Of course, father, I'll take it,' I said, heartily, giving my scythe to one of the men. He gave me the package.

"'Thank you, Jim,' he said, 'I was going myself, but somehow I don't feel very strong to-day.'

"He walked with me to the road that turned off to the town; as he left, he put his hand on my arm, saying again, 'Thank you, my son. You've always been a good boy to me, Jim.'

"I hurried into town and back again.

"When I came near the house, I saw a crowd of farm-hands at the door. One of them came to me, the tears rolling down his face.

"'Your father,' he said, 'fell dead just as he reached the house. The last words he spoke were to you.'

"I'm an old man now; but I have thanked God over and over again, in all the years that have passed since that hour, that those last words were, 'You've always been a good boy to me.'"

No human being ever yet was sorry for love or kindness shown to others. But there is no pang of

remorse so keen as the bitterness with which we remember neglect or coldness which we have shown to loved ones who are dead.

Do not begrudge loving deeds and kind words especially to those who gather with you about the same hearth. In many families a habit of nagging crossness or ill-natured gibing gradually covers the real feeling of love that lies deep beneath.

And after all it is such a little way that we can go together.—*Selected.*

TAKE CARE.

Little children, you must seek
Rather to be good than wise,
For the thoughts you do not speak
Shine out in your cheeks and eyes.

If you think that you can be
Cross or cruel, and look fair,
Let me tell you how to see
You are quite mistaken there.

Go and stand before the glass,
And some ugly thought contrive,
And my word will come to pass
Just as sure as you're alive!

What you have and what you lack,
All the same as what you wear,
You will see reflected back,
So, my little folks, take care!

And not only in the glass
Will your secrets come to view;
All beholders, as they pass,
Will perceive and know them, too.

Out of sight, my boys and girls,
Every root of beauty starts;
So think less about your curls,
More about your minds and hearts.

Cherish what is good, and drive
Evil thoughts and feelings far;
For, as sure as you're alive,
You will show for what you are.

—*Alice Cary.*

HINTS FOR VACATION.

I would like to say a few words to our young people, particularly "our girls," who expect to visit their country cousins and friends during the approaching vacation. In the first place, remember that your friends rise earlier than you have been in the habit of doing, and that they do not keep as many servants as you do in your city homes. Now, if you are late in getting up, you either oblige your hostess to wait for you to take breakfast with the family, or get your meal separately when you make your appearance. In either case you throw the domestic arrangements awry, and annoy both mistress and maid. Before you go to bed the night of your arrival inquire the family breakfast hour, and then compel yourself to be ready for it; you will soon be repaid for the effort, I assure you. Then, before you start off on any pleasure jaunt, put your room in order, and see that you have not left any of your belongings around in parlor or hall; take care of yourself and your clothes, and never require any one to wait for you after the appointed hour for starting on an excursion.

There are many little things, such as preparing fruit for the table, etc., which you can do to help your friends, and it certainly will not lessen your own pleasure. If the weather keeps you indoors for a day or two, do not shut yourself up with a book to read to entertain yourself alone; remember it is your duty to give as well as to receive enjoyment from your visit. Have some pretty piece of fancy-work to employ your fingers, which, when you have completed, you can leave as a memento of your stay with them; talk and, if you can sing, sing; in short, make yourselves agreeable, girls, and have a good time, and let your entertainers see you have enjoyed your visit, and they will regret your departure, and hope for your return.—*Christian at Work.*

A GREAT MATHEMATICIAN.

The librarian of the United States Coast and Geodetic Survey is an odd sort of a person. The only name he personally cares about is Artemas Martin, but he has a half dozen prefixes and suffixes, all given him by learned societies. Mr. Martin, says the Detroit *Free Press*, is one of the first mathemiticians in the world. The problems of Calculus are to him mere child's play. Nothing short of mathematical sophistries of the most abtruse and unpractical sort have any facination for him. Oddly enough, Mr. Martin was, until his appointment, in the United States Government service, a market gardener. He owned a small piece of land on the south shore of Lake Erie, within a half-dozen miles of the city of Erie, which he tilled, raising mostly kitchen truck for the city market. Twice every week he was to be found in his stall, as little known to his customers as was the vendor of poultry or the seller of beads and buttons in the neighboring stalls. One day it was announced in the telegraphic news in the papers that a Mr. A. Martin of Erie, Penn. had been elected an honorary member of one of the leading learned societies of Great Britain, the Royal Mathematical; or something of that sort, I have forgotten, just now, what. Everybody said, "Who's Martin?" "Have we any such distinguished indivdual in our midst?" No one seemed to know. A few days later the University of Michigan conferred the degree of Master of Arts upon Mr. A. Martin, of Erie, Penn. Here was a fresh bit of news. Well, after a while this learned but mysterious man was discovered in the person of the gardener who tended a stall in the city market. A man of perhaps forty-five, he was tall and ungainly, dressed as became his calling, looking as little like a Fellow of a Royal British society as like British royalty itself. But fame made no change in the appearapce or occupation of the market gardener. He continued to tend his stall—and study too, I suppose, as before, dropping the former only when appointed a few months ago to the Government position for which he is so eminently qnalified.

TEMPERANCE.

A FRIENDLY WORD.

We all like to stand well in the estimation of those around us. No man wishes to be despised, or to be thought foolish or ridiculous. No man wishes to make himself an offence and a nuisance in society. We do many things simply to please others, or to avoid displeasing them. No man wishes to do anything which will impair his powers, and make him inferior to those around him. No man seekiug employment or position wishes to do anything which will disqualify him for such employment, or unfit him for the best position within his reach. And yet there are men who habitually do things which degrade them, which render them objects of contempt, and which hinder their progress and prosperity in every department of life.

Suppose a man seeks employment in an office. The position is desirable, the work is pleasant, and the salary satisfactory, but as he applies for the place he takes his cigar out of his mouth, and stands with it between his fingers, the slowly burning weed exhaling its stench through the office; and in very many instances, before he is aware of it, he has disgusted the proprietor with the smell of the weed, and he is politely told that he does not seem to be the man they have in mind.

There are scores and hundreds of desirable positions where "*No smoker need apply.*" Men of cleanly habits do not wish to breathe the fumes of tobacco; and though everything else may seem satisfactory, they will not have a tobacco user about them. By that indulgence, a man cuts himself off from a variety of pleasant, useful, and profitable occupations, besides unfitting himself for the highest usefulness in any position which he may obtain. Who would want to be under the instructions of a *preacher* or a *teacher* who is addicted to the use of tobacco? What kind of a figure would a minister of the Gospel make, smoking a cigar, and warning little boys to beware of cigarettes? What delicate invalid would request the services of a physician whose breath was reeking with the fumes of tobacco? What decent girl would wish to marry a man who was addicted to this loathsome and disgusting vice? What stable keeper, or farmer, or carpenter would care to hire a man who was littering up the premises with cigar stubs and old pipes, and who was likely to burn down barns and stables and shops and houses with the matches that he used to light them?

No young man who has to earn his living and make his way in the world, can *afford* to use tobacco. It costs him too much. It ruins too many of his chances to rise. It leaves him at a perpetual disadvantage, and causes him to miss the highest prizes in every department of life. The most prominent and widely known man in America smoked cigars for years and years. At last the doctors said he must *stop*. He did stop, but it was too late to undo the mischief, and after months of hopeless suffering the tomb enclosed the form of a great commander who, had he let alone the cigar, might perhaps have enjoyed twenty or thirty years of healthy life. Gen. Grant's cigars cost him dear, even if he did not always have to pay for them. Let the young take warning and let the old take heed.—*Safeguard.*

TOBACCO STATISTICS.

At Yale College the students of each class are ranked in four grades according to their scholarship. An inquiry recently instituted shows the following curious relation of the tobacco habit to low ranking:

RANK.	USE TOBACCO	DO NOT USE IT.	TOTAL.
1st.	10	30	40
2d.	18	19	37
3d.	20	7	27
4th.	22	4	26

It is interesting, in connection with this subject, to know that Germans do sometimes pass strict prohibitory laws, albeit they are not against wine and beer, but against boys smoking. In Germany if a boy is caught smoking he is locked up. The government has become anxious about the effect of tobacco on the physique of the soldiers of the future, and in order to rectify in some measure the evil, ordered the police to arrest all boys found smoking in the streets, if they are under sixteen years old, and to have them punished by fine and imprisonment. According to reports resulting from government investigation, a clearly defined line has been discovered between the smokers and non-smokers who attend the polytechnic schools, those who do not smoke being decidedly superior in general scholarship and mental vigor. The poisonous nicotine, so far counteracted in the adult smoker by the resisting forces of his mature constitution, takes hold of the forming tissues of the young and does its injurious work without hindrance.

WHAT TOBACCO IS MADE OF.—We have heard a tobacco user claim that the weed was food and drink to him, but never thoroughly believed him until a British parliamentary report on adulteration set forth the following schedule; "Sugar, alum, lime flour or meat, rhubarb leaves, saltpetre, fuller's earth, starch, malt, cummin, chromate of lead, peat, moss, molasses, burdock leaves, lamp-black, gum, red dye, a black dye composed of vegetables, red licorice, scraps of newspapers, cinnamon stick, cabbage leaves and straw-brown paper.

This is convincing. Not only is it food and drink, but it is also house and land, paint shop and literature, with drugs, condiments and chemicals thrown in *ad lib.*—*Boston Transcript.*

Mr. Moody, in one of his "Talks," says: "I thiuk also that it is best for a reformed man to give up tobacco. I would let that go with whisky. It is clearly taught that these bodies are the temples for the Holy Ghost, and we ought to be careful to keep them pure. I do not think it is becoming for a son of the Most High to be using that filthy weed, and I have an idea that mauy a man that uses tobacco is led thereby into drinking. I think it belongs to the old nature, and I would let it go? How is it with men who have no work using tobaco? I don't see how they can afiord it; put it on that ground. I do not think it keeps the body in a healthy state. I think we ought to be very careful about the body, because it is so identified with the soul."

BOYS AND CIGARETTES.—The Philadelphia *Times* makes a vigorous assault on cigarettes, and tells the boys who indulge in them: "The cheap cigarette is a modern invention, and a peculiarly vicious one. Twenty years ago, when the cigarettes all came from Cuba, and were wrapped in rice paper, smoking them did no great harm. Moreover, being made of Henradez, or some braud of equally strong tobacco, only a boy of stout stomach could smoke more than two or three of them at a time. But to meet the boyish demands cigarettes are sold now-a-days both cheap and weak. They are made of mild, often bad tobacco, and for the most part they are wrapped in ordinary white paper. Rice paper wrappings necessarily increase the cost, and the boy who wishes to prove by the ordeal of smoke that he is not a boy but a man, much prefers the article that he can get the most of for his mouey. Moreover the boy does not know the difference apparent to the sight between the rice paper and the ordinary; any more than he knows that while rice paper burns away with out scarcely any smoke at all, common paper burns with a foul smoke that cuts like a saw into the chest and throat. So he spends his pocket money on cheap cigarettes, and makes everybody around him uncomfortable, while he smokes himself away into an untimely grave.

Tobacco blindness is becoming a common affliction. At present there are several persons under treatment for it at one London hospital. It first takes the form of color blindness, the sufferers who have smoked themselves into this condition being quite unable to distiuguish the color of a piece of red cloth held up before them. Sometimes, the victim loses his sight altogether. Although smoking is to a large extent the cause of the malady, heavy drinking is also partly responsible.

RELIGIOUS NEWS.

—Rev. Dr. W. T. Meloy of the United Presbyterian church, in this city, preached a discourse on the anarchists Sabbath forenoon.

—Rev. Adrian Foote, the oldest Baptist minister in the United States, died Monday night at Rochester, Ind., in his 100th year.

—A cablegram has been received at Washington City, announcing the death of Rev. Charles H. A. Dall, at Coonoor, India, in the 71st year of his age, after more than thirty years' missionary service. During the early part of his ministry he resided at St. Louis.

—The chapel of an Episcopal church in this city was destroyed a few days since by fire. It was a high church establishment, and the items of loss are a study in ritualistic expense. On the organ, $1,800; the marble altar, $1,500; vestments, $2,500; furniture $1,500; on building, $2,500.

—Rev. M. S. McCord of Providence, R. I., has gone to Europe for a vacation visit. His head quarters till Sept. 1st, will be Conor, County Autrim, Ireland.

—Dr. J. G. Carson, of Xenia, Ohio, returned from his trip to California on the 3rd of July, greatly benefited by his trip. Dr. Carson has nearly completed the seventeenth year of his pastorate in Xenia, and few have been more happy and successful.

—The Chicago Training School (Methodist Episcopal) for City and Home Missions has just been incorporated, with Mrs. Lucy Ryder Meyer in charge. The school has been in existence for a year, and is soon to have a fine building on the North Side. The school will open about October 1. Its purpose is to fit persons for mission work either at home or abroad. Its course of study is confined to the Bible and occupies a year. At present the school is open only to women.

—Three years ago the Congregationalists had no German church in any Western city of influence. To day they have churches in St. Louis, Chicago, and Springfield, Mo., and promising missions in Kansas City and Omaha, all of which are destined to become centres of influence and power.

—The colored Methodists have now the largest church in the city of Washington. It is on M street, between Fifteenth and Sixteenth streets, Northwest, in a fashionable neighborhood. It cost $116,000 (of which all but $40,000 have been raised) and seats 2,800 people.

—New York city has over thirty schools for the Chinese. Mr. Huie Kin, formerly under the care of Dr. Eells at Lane Seminary, is now permanently engaged as a missionary among his countrymen there. The prospect is that a church exclusively for Chinamen will be formed soon.

—The English Society of Friends have twenty four missionaries at work in India and Madagascar. In this latter country they have one hundred and thirty-three native teachers, and one hundred and four congregations, with over fourteen thousand children in their schools.

—The fourth conference for Bible study and upon methods of work in Home and Foreign Evangelization, and for the promotion of individual consecration to Christ, will be held in Northfield, Mass., for ten days from Wednesday, August 4th, to Friday, August 13th. The meetings of the conference will be held in the hall of Northfield Young Ladies' Seminary. Lodging and board for a limited number of guests will be provided in the Seminary building at the rate of $2 a day. A general invitation is extended to all ministers and Christian workers who are in sympathy with the object of the conference.

—The Arabic Bible, for which the United Presbyterian Board of Publication made the grant of $2,000, is completed and is selling in Alexandria, Egypt, at a good rate.

—A union has been effected of the Southern Lutheran Synods in one general body. In 1820 the Tennessee Synod was formed, and during this long period it has stood aloof from any union with the neighboring synods. The synods composing the United Synod appear in the roll according to date of organization, which is as follows: North Carolina Synod, organized 1803; Tennessee Synod, 1820; South Carolina Synod, 1824; Virginia Synod, 1829, Southwest Virginia Synod, 1842; Mississippi Synod, 1855; Georgia Synod, 1860; Holston Synod, 1861. The numerical strength of the general body is eight synods, representing six States, with 182 ministers, 354 congregations, and in round numbers 30,000 communicants. The union of the Lutheran church in the South was consummated on Friday, June 25th which was the three hundred and fifty-sixth anniversary of the presentation of the Augsburg Confession to the Emperor Charles V. and the assembled representatives of his empire.

—The late Mrs. Elizabeth Kniser, of Memphis, Tenn., has left a bequest of $40,000 to the Biblical department of Vanderbilt University; and the Rev. Moses W. Payne, an estimable local preacher of the Methodist Episcopal church, South, in Missouri, has given to the Paine Institute the sum of $28,000.

—The Philadelphia *Record* thinks Yale College must have lost the idea which its president in 1754 had, that "Colleges are societies of ministers for training up persons for the work of the ministry," since of its class of 140, 57 intend to become lawyers, 27 go into business, 11 study medicine, 19 will teach, 5 will become engineers and only 6 have the ministry in view.

—Buddhism in Japan has been virtually disestablished since 1874. While there were 393,087 Buddhist temples in 1714, there are now but 57,824. Few new temples are built and many are going to ruin. One of the most distinguished temples in the country is now in such need of repairs that a call has been made to raise a fund of $17,000 in shares of 300 yen each for this purpose.

—We sometimes see the expression "Mohulla work," in articles on missions in India. Mohulla means a ward in a city, and in this work the missionaries go into an open square in the city, and preach the Gospel to all who will hear. The women missionaries go at an hour when the most of the men will be away at their work, and often have a large audience.

—The mission work of the Presbyterians of Canada, in Formosa, interrupted so completely by the Franco-Chinese war, has been resumed, and is being carried on with greater energy and devotion than ever. It is also reported that the injuries inflicted and the destruction caused by the French occupation has been compensated for by the Chinese government, and better churches had replaced those destroyed during the war.

—China has been considered the most hopeless of fields by the critics of missions. But the work is now beyond the reach of criticism, notwithstanding the grievous disadvantage from the brutal treatment of the Chinese in Christian lands. Miss Gordon Cummiug, the intelligent and entertaining traveler, says that Christianity is fast making its way in China, and of this the *Spectator* says: "Well it may, for there is no state of society of which we have ever read so like that of the later Roman Empire, as that which prevails in China to-day. What will be the result of the introductiou of an explosive and democratic force like Christianity, into an ancient but decadent civilization such as China is today, no one can tell. It can hardly fail to be startling."

—Bishop Taylor, who has already begun two chains of missions across Africa, hopes to start two more during the present year. He enters into a unique agreement with chief and people, by which, as his part, he engages to select and import good preachers and teachers from America, to pay their passage to their destination, and to pay for tools and machinery required in founding an industrial school. But, assuming that the people are not beggars, he exacts from the chief and people these conditions: 1. To procure a good tract of about one thousand acres of land for a school farm. 2. To clear and plant a few acres of said farm immediately, to provide early subsistence for the school workers. 3. To build houses for the residence of preachers and teachers of the institution. 4. To build a good house or shed for the school. 5. To do all those things for the benefit of the great chief and his people, without any pay from me. 6. To pay a small monthly fee for the tuition of day scholars. 7. That boys and girls coming for a full course be allowed to remain in school at least five years, and that all the boys and girls who cheerfully do the work assigned them shall be fed from the products of the school farm and their own industry, and pay no money for their tuition.—*Boston Journal.*

—In the remarkable statistical table of foreign missionary operations by American churches for 1884–85, published in the *Missionary Review*, Princeton, N. J., it appears that the Methodist local preachers fell off 2,002 from the previous year. The gain in ministers in all denominations was 2,201; in communicants, 511,095; making the whole number 11,829,382 in fifty orthodox churches. One half the reported gain is from corrected lists. The foreign missionary income was $3,892,814, a gain of $61,882 over the previous report. The cost of administration was 6.48 per cent, or $252,268, an actual increase of $9,874, but a proportionate decrease. The ordained missionaries from this country number, 1,084; lay workers, 130; women, 1,251; native ordained workers, 1,140; others, 11,124; native communicants, 284,438; increase, 15,164, which is 7,477 less than the previously reported increase. The Presbyterians pay their officers the largest salaries, $5,000; the Reformed Episcopal pays the missionaries best, $2,666. The Moravians give the most per member, $4.47, the Reformed Presbyterians next, $1.65. The Baptists have the most native communicants, 117,491, a year's gain of 5,369.

—Mrs. Mary R. Davenport, M. D., writes from Donda, Africa,, where she and her husband are stationed with Bishop Taylor's self-supporting African Mission, and represents the missionaries as all in good health. She, being the ouly lady connected with that station, is an object of much interest. The music with the organ at their school was so much an object of admiration to all the natives that they were compelled to snspend its use for a time to avoid the inconvenience of the crowd. She represents the mission as highly prosperous.

—The new kiug of Uganda, Central Africa, has inaugurated a reign of terror, taking life and property according to his whim. The missionaries have discovered plots against their lives, and the king has isolated them, commanding all natives to keep away from their premises. The native Christians, who have become a large band, are in constant fear of death, and yet there are inquirers who are anxious to be baptized, and willing to bear persecution. Mr. Mackay wrote, November 16th, that the missionaries had been seriously considering how they might escape from Uganda, but could hardly see any possibility of getting away undiscovered. The latest date of the letters printed in the *Intelligencer* is December 20th. All was then uncertainty.

AN APPEAL.

To the Friends of Christian Edueation and Missionary work:

DEAR READER:—We come to you asking your very prayerful attention to the appeal of the Young Peoples' Missionary Association, organized and duly incorporated under the laws of the Territory of Dakota, in Aug., 1885, and having for its object "General Missionary and Educational work," which includes the founding of a missionary college or school of learning where persons may be fitted for missionary workers in home, frontier or foreign fields, either as teachers or ministers of the Gospel. The society is organized as undenominational, but strictly evangelical.

It is the desire of the association to begin the building of this school or college as soon as funds for the same can be secured or avouched for, and with full faith in God, and with perfect confidence in the desire "to do good" in his people, the Board of Trustees begin the solicitation of funds by asking YOU to do what you can to assist in founding this institution of Christian learning. Will you please consider this as a personal plea and do what you can for us?

The Board ask you to do what you can either by way of money to be paid in at once, or avouched for at some specified time, or in material to furnish the school or printing to be done as needed, as circulars, etc., and if any one desires to donate a small job press to use for the purpose of printing the bills, circulars, etc., it will be thankfully received. Will you not aid in this glorious cause? It is the work of our Master, and you ought to have a share in it. Will you?

The articles of incorporation make it obligatory to locate the school in Twin Brooks Township, County of Grant, Dakota Territory, and the Board of Trustees anticipate obtaining lots on which to build at once.

Any question arising in your mind concerning the association or its work, will be cheerfully replied to if written to the corresponding secretary. (If convenient, a stamp for reply may be enclosed, as the correspondence "runs up" on the meagre funds of the treasury.)

Remit all money to the Treasurer who will receipt for the Board; all other matter should be addressed to the Corresponding Secretary.

Now, dear friend, give this consideration worthy of the cause, and if you can you will aid us in the Lord's work.

Mrs. Wm. Gunn, *Pres.* Wm. H. Gunn, *Treas.*
Alva C. Sarff, *Vice-Pres.* Mrs. Geo. A. Gunn.
Geo. A. Gunn, *Rec. Sec'y.* Albert E. Gunn.
Rev. C. E. Walker, *Cor. Sec'y.*

Board of Trustees of Young People's Missionary Association.

Twin Brooks, Dak., July 10, 1886.

LODGE NOTES.

It is rumored that Hon. E. B. Sherman, says the *Legal News*, during the past week reached the thirtieth round in the Masonic ladder. Mr. Sherman is an office holder of Chicago, whom it is well enough to watch. He seems to be climbing up some other way than the right.

After four hours' discussion, at a meeting called on the Sabbath for the purpose, a resolution was adopted by the Cigar Makers' Progressive Union opposing union with the Knights of Labor.

Six men, members of the Executive Board of the local lodge of the Knights of Labor, have been arrested at Wyandotte, Kan., charged with wrecking a train on the morning of April 26 and causing the death of two persons. The affair has caused great excitement among the knights at Kansas City, and additional arrests are feared.

Robert Newman, the treasurer of the Cigar Makers' union No. 14, of the International, was arrested the other day in Chicago charged with misappropriating $2000.50 of the funds of the union. Newman confessed and said he had lost the money at the Washington park races and in the pool rooms. Union No. 14 had a similar experience with its treasurer about five years ago. The embezzler at that time went to Joliet for one year.

It has been customary in many instances in Cincinnati of late for workmen to stand in front of some shop they wanted to boycott and distribute boycotting circulars. Seven men who boycotted Chas. Boune, a baker, in this way were tried before 'Squire Schwab on the charge of "unlawfully and fraudulently sending out printed circulars tending to degrade Charles Boune, intending unlawfully, knowingly and fraudulently to extort and gain from affiant money against the will of the affiant." 'Squire Schwab today held them all in $2,000 each to answer before the grand jury to the charge of blackmail.

The Secretary of the Good Templar Grand Lodge of California, George B. Katzenstein, receives a salary of $3,000, with $300 for office rent a year, besides all other office expenses, and for traveling and incidentals. He is, moreover, charged with infidelity. But he makes the order a power as a secret society; for the temperance cause it is an injury.

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CHICAGO.

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No. 3	64 @		69
Winter No 2			76
Corn—No. 2	39¼@		40¼
Oats—No. 2			27¼
Rye—No. 2			53
Bran per ton		9	75
Flour	2 00	@ 5	00
Hay—Timothy	7 50	@10	00
Mess pork per bbl	8 80	9	50
Butter, medium to best	08 @		15
Cheese	03 @		08
Beans	50 @	1	35
Eggs			12
Seeds—Timothy	1 75 @	2	00
Flax	1 06 @	1	10
Broom corn	04 @		09½
Potatoes	40 @		70
Hides—Green to dry flint	06½@		14
Lumber—Common	11 00 @	18	00
Wool	12 @		28
Cattle—Choice to extra	4 60 @	5	40
Common to good	2 25 @	4	59
Hogs	3 00 @	5	10
Sheep	2 00 @	4	50

NEW YORK.

Flour	3 20 @	5	50
Wheat—Winter	81 @		87
Spring			85¼
Corn	41 @		47
Oats	36 @		48
Mess Pork	10 00 @	11	75
Eggs			14½
Butter	10		17
Wool	13		37

KANSAS CITY.

Cattle	1 50 @	4	60
Hogs	4 35 @	4	75
Sheep	1 50 @	3	00

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On all the points named they differ radically from those which prevail in the organization of society. Either they are true or false. It is a curious fact that all of them have been stigmatized as crazy, and yet nearly all of them have been for some years steadily gaining the adherence of men of intellectual ability.—*Times.*

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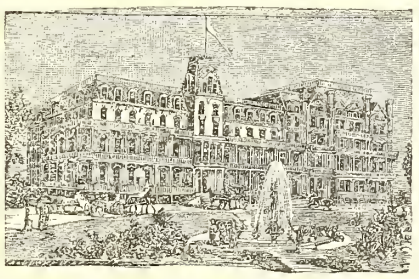
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FARM NOTES.

The calf born in the fall, fairly well wintered and given the vigorous growth that grass food gives the following summer, makes a better cow than the spring-raised one, and she is two years old—the right time for the birth of her first calf.

The disadvantages of the ordinary system of setting milk in shallow pans for raising cream are that a longer period elapses before the skimming is completed, too much space is required, and in summer the milk becomes sour before the whole of the cream is raised.

For a kicking cow, says a correspondent, take a small rope, make a slip-noose in one end and draw tight around the cow, just in front of the udder. I had a large cow that kicked badly. I applied the rope as above and sat down and milked without further trouble. It was only applied three times and she gave me no trouble afterward.

A contemporary says: Considering the fact that a large part of even the best milk is water, and that drank by the cow, the necessity for giving cows in milk only the best water will be fully understood. So far from the cow absorbing any offensive substance so as to leave the milk pure, the very reverse is the case. The female giving milk is usually healthy, for the reason that whatever impurities exist in the system are carried off in this direction. As soon as a cow is in any way out of condition, her milk is unfit to be used.

A greedy hen, belonging to Mrs. Hummer, of Barnesville, Ohio, ate so much that her crop became clogged, and she was in danger of dying. Mrs. Hummer was equal to the emergency. She clipped the feathers off the crop, then opened it with a sharp knife, removed the contents, deftly sewed it up again, and the hen is now the mother of a fine brood of chicks.

A new law in New Jersey is aimed at the deceptive nursery agent. It provides that "any person selling fruit trees or fruit-briars, who shall misrepresent the name or nature of said fruit trees or fruit-briars shall be guilty of a misdemeanor, and on conviction thereof shall be punished by a fine not exceeding one hundred dollars, or imprisonment in the county jail for a term not exceeding three months, or both, at the discretion of the court."

It is admitted says the *Weekly Press*, that important changes in the diet of cattle should be made gradually; experience proves that the fresh bite of new grass does not destroy the cow's appetite for hay, and it proves, too, that cattle fed night and morning and turned out a few hours at a time keep in better condition than if they were suddenly put upon an exclusive diet of young herbage, which has small nutritive value compared with what it will acquire after a few weeks' growth, and which is also loosening and debilitating. The critical change "from hay to grass" is made without any loss when it comes gradually, the cows having their hay and grain twice a day—in diminished quantity for a time—then at morning only for a week longer, until the feed is dispensed with altogether.

HUMANITY TO WORK ANIMALS.

A farmer living near Vicksburg, Miss., noticed that most of the ox teams that hauled cotton from the country to Vicksburg were roughly treated. The long whips of the drivers were often severely applied to poorly fed animals. The drivers seemed to take a savage delight in their skill in cracking and displaying their whips, and in the severity with which they could apply them to their persecuted teams.

An old negro had an excellent team, and he usually hauled two bales at a load more than the other teams. His oxen were fat and always looked comfortable and contented. On being asked why his oxen looked so much better than the others, and at the same time hauled larger loads, the negro replied that he had never whipped nor scolded his oxen, always watered and fed them well, never let them suffer for want of anything—that he loved his oxen, and they loved him; and that's all the reason he knew why his oxen looked so well satisfied, were so fat, and hauled larger loads than the other oxen. The greatest sin of even Christian nations is their cruelty to their domestic animals, and yet cruelty is an element that leads to poverty, and humanity leads to thrift, as proved by the example of the negro and his fine ox team.—*New Orleans Picayune.*

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The Christian Conservator, Dayton.

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The American, Washington.

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Law and Order, Boston.

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The object of the volume is to illustrate the practical workings of Secret Societies, and especially to show how the Lodge upholds the saloon, and this very important design is wrought out with much skill, clearness and power. By reading it temperance people may learn much about the difficulties in the way of prohibition.

The Standard, Chicago.

It is written in the interests of reform, more especially temperance and Anti-masonry. The title of the story suggests the special aim of it, which is to protest against all "halting between two opinions;" in other words, is a plea for radicalism. The story is vigorously written, and will interest even readers who do not altogether believe in its doctrine.

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IN BRIEF.

It is said there is no part of the moon's visible surface half a mile square that is not accurately mapped, while the earth contains immense tracts which have never yet been surveyed.

Japan, according to the new census, has a population of 38,500,000, or about the same as that of the United States in 1870. In area Japan is about three times the size of Pennsylvania.

The very important discovery has been made that the Sankauron and Kassai rivers in Central Africa are navigable, thus opening direct access to the eastern portion of the Congo Free state.

The German government has ordered 75,000 of a new kind of shell, which when charged with rolls of gun-cotton is so destructive that no defensive works, however solid, can resist the projectile.

A clergyman met a man declaiming against foreign missions. "Why doesn't the church look after the heathen at home?" "We do," said the clergyman, quietly, and gave the man a tract.

The statement is made that all the varied machinery of Great Britain, now operated by steam power, is capable of performing more work, and, hence, producing more products, than could be produced by the labor of 400,000,000 able-bodied men—a greater number than all the able-bodied men on earth.

Being out of shot, a western farmer loaded his gun with a box of pills, and when a couple of burglars attempted to raid his premises, discharged the contents of his musket with such effect that one robber was killed and the other seriously wounded.

Some boys brought a loaded gun into the house of Mr. Nelson, of Burlingame, Kan., and laid it on the table. The baby, two and a half years old, became curious, and in dragging the gun over the table the hammer caught, and the charge blew the child's head off.

A load of hay was being driven into the big barn of Schuyler Parish, of Naples, N. Y., the other day, when an iron bolt of the rack pressed so hard on a wheel that the tire struck fire and the hay was ignited. The driver had the presence of mind to back the load out of the barn and jump down. Then the frightened team ran through the village with the blazing load, setting fire to a bridge on the way. When they were stopped all the wagon had been burned but the front wheels.

Last fall a small boy at White Plains, N. Y., had his ears filled with oats by some boys with whom he was skylarking in a barn. He scratched and cleaned out, as he thought, all of the horse feed, and went home. About six weeks ago he was taken with a severe pain in the ear. His head swelled up and he was in great agony. All remedies failed, and his mother took him to a New York doctor, who removed two kernels of oats that had sprouted and taken root in his ear. The boy is now entirely well.

One of the most curiously original collections of books in any library is said to be a botanical collection at Warsenstein, in Germany. At first sight the volumes appear like rough blocks of wood, but on closer examination it is found that each is a complete history of the particular tree it represents. At the back of the book the bark had been removed from a space large enough to admit the scientific and the common name of the tree as a title. One side is formed from the split wood of the tree, showing its grain and natural fracture; the other shows the wood when worked smooth and varnished. One end shows the grain as left by the saw; and the other the finely polished wood. On opening the book one finds the fruit, seeds, leaves, and other products of the tree, the moss which usually grows upon its trunk, and the insects which feed upon the various parts of the tree. To all this is added a well-printed description of the habits, usual location, and manner of growth of the tree.—*London News.*

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This is a sixteen pege pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandeigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

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NEWS OF THE WEEK.

WASHINGTON.

It is believed that President Cleveland will veto six of the most important measures now pending in Congress if they ever reach him—the River and Harbor, the Sundry Civil, and the Deficiency Appropriation bills, the Mexican Pension bill, the Oleomargarine bill and the Morrison resolution to reduce the surplus.

Joseph S. Miller, Commissioner of Internal Revenue, in his report of the operations of the bureau for the fiscal year ended June 30, 1886 shows that the total collections for the year were $116,902,845. The total collections for the previous fiscal year were $112,421,121, an increase of $4,481,724.

COUNTRY.

The three Milwaukee anarchists, Hirth, Palm and Simon, were sentenced Monday to three months each in the House of Correction.

The Pittsburg Humane Society proposes to prosecute certain organizations which insure the lives of small children from two cents per week upward. The increased mortality among the little ones leads to the belief that parents become careless as to the health of their children after the insurance has been effected.

The steamer Waesland, which arrived at New York Thursday, reports that on the 13th she struck and killed a sleeping whale, eighty feet long. It was found necessary to stop the vessel to disengage the carcass.

The Pennsylvania Tube Works Company, employing several hundred men, have voluntarily advanced the wages of all their workmen 10 per cent.

A corps of Illinois Central Railway engineers began work Monday at Freeport, Ill., running a line in a northerly direction. It is presumed the Central intends to build a road to St. Paul, Minn., via Monroe and Madison, Wis., under a charter obtained eight years ago for the "Freeport, Madison & Lake Superior Railroad."

Lizzie Bohlander, 16 years of age, teacher of a kindergarten school at Pekin, Ill., has mysteriously disappeared. She left home Tuesday morning and has not been seen since.

When the Chicago limited express reached Pittsburg Friday Peter Shell was found astride of the truck of a Pullman sleeper, in which position he had ridden from Fort Wayne, 320 miles. He claimed to be on his way to Washington to see his mother, who is dangerously ill, and the passengers made up a purse for him.

Stephen Brodie, a New York bootblack 23 years old, Friday afternoon jumped from the Brooklyn Bridge at the center span, into the East River, a distance of 120 feet. He was fished out and taken to the station house apparently uninjured.

Near Columbia, Tenn., Tuesday evening, a special engine ran into a Louisville and Nashville accommodation train, causing the death of seven persons.

During a storm Monday the house of Rasmus Dilletson, near Minden, Neb., was struck by lightning, Dilletson, his son and his daughter being killed, and a child seriously injured.

Latest returns confirm previous estimates of the wheat crop of California this year, that it will be the largest ever harvested. The returns furnished by the County Assessors show the total yield to be a fraction over 70,000,000 bushels, which will leave for California alone close on 60,000,000 bushels for export.

Recently, near Morgan City, La., Lorenzo Randall (colored) was killed by a white man named Mills. A posse went to arrest the murderer, but the latter, aided by his father-in law, opened fire on the sheriff's men, killing one and wounding two others. Another posse was also warmly received, one of them being shot through the heart. The Mills faction, reenforced by half breed Indians, have taken to the swamps, and a prolonged warfare is expected.

A semi-annual review of the industrial growth of the South, shows that during the first six months of 1886 the value of the manufacturing and mining enterprises of the South has been increased about $63,618,000.

Seven hundred weavers employed by Bromley & Son, Philadelphia, quit work because the firm refused to discharge non-union weavers. Twelve hundred men and women will thereby be thrown out of work.

Heavy wind and rain storms visited Lakin and Nickerson, Kans., Sunday night, wrecking twenty houses at the former place and ten at the latter, and injuring a number of persons. The rain, however, proved beneficial to crops, and will save the corn.

FOREIGN.

In the elections throughout England the popular vote results in a Unionist majority of 272,682.

A force of royal engineers are en route to British Columbia to determine and report as to the best manner of fortifying the Pacific coast.

A Canadian mail coach was robbed by six masked men last Saturday, twenty-five miles south of Humboldt Station, N. W. T., the highwaymen abstracting $20,000 from the mail bags, and, it is alleged, killing the driver.

Fishermen on the Newfoundland and Labrador coasts are starving, and the Dominion Government is asked to contribute some relief. It is stated that 150 persons have perished of hunger, and that 2,500 are at present suffering from lack of food.

Mexican troops and Yaqui Indians fought a battle near Medano, Thursday, the Mexicans losing ten men killed and twenty wounded. Forty of the savages were slain and twenty taken prisoners, who were immediately shot.

Orders for "Masonic Outrages" have been received from the following:

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How many more shall we hear from before another week closes?

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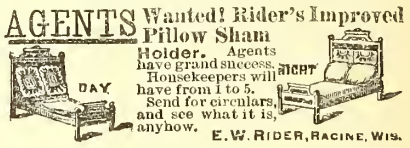
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In an address before the Prohibitionists of Oak Park, near this city, Rev. Charles H. Mead, of New York, gave expression to the following sentiment, which will be very gratifying to the *Cynosure* Prohibitionists who put the lodge along with liquor in their creed: "I bless God for these cranks. Paul, Luther, Wesley, and all the great reformers were cranks,—if not called by that identical name. But don't despise a man because he's away ahead where the clock is striking twelve, and your timepiece only says seven. What you ought to do is to cast aside your old prejudices and hurry along and catch up with these go-ahead fellows who are leading the world."

The president of the China Branch of the Evangelical Alliance with his secretaries have addressed an appeal to President Cleveland from Peking, in behalf of the maltreated Chinese residents in this country, urging the sacred character of the treaty obligations between the two countries, the universal principles of humanity, hospitality and justice, and the danger of retaliation which must be more disastrous to the white race than the Chinese, as reasons why the violent and barbarous treatment of the Chinese should be brought to an end, and the whole influence of the Government be used with Congress and the people to secure just and equal treatment for this people. The appeal is just and timely. The Chinese are among the most unoffending of the foreign races. They are heathen and have the vices of heathen, notably lying and adultery, but they are made worse heathen when they cross the path of a Sand Lot Irishman. Christianized they become intelligent, respectful, decorous—among the best of our foreign population. Who can say what they might not now have become in America, had such influences been surrounding them from the first?

On his way to California Gen. Logan stopped at Salt Lake and was welcomed by nearly the entire Gentile population, who are anxious that prominent men in politics should see Mormonism with their own eyes. To see is to be convinced. An assembly of several thousand was soon gathered and addresses made by ex-Governor Eli B. Murray, Gen. Logan and Governor West. The former, whose few years' experience at the head of the territorial government have rendered him an uncompromising enemy of the Mormon hierarchy, in his opening speech gave the keynote, and was followed with an earnest endorsement by the other speakers. Governor West has been claimed by the Mormons as friendly to their interests, but they are learning to mistrust the self-deception. He has taken up a work well begun by his predecessor, and so "half done," but there is much yet to be accomplished before the thraldom of this iniquity can be broken.

In the Anarchist trial last week, the evidence on the part of the prosecution was not concluded till Saturday afternoon, in time to be followed by the opening address of the defense. The testimony was in some respects more striking than any that had preceded. Surgeons told with sickening detail of the wounds made by the bombs; chemists gave the result of their experiments with the material of which that death-dealing weapon was composed, proving beyond question that it was of Lingg's manufacture; reporters were brought in to repeat the murderous language used by the indicted men; and two witnesses who were at the Haymarket meeting on that fatal night testified to the part taken by Spies, Schwab, and Schnaubelt—the first lighting the bomb and the latter throwing it. The red flags and incendiary banners captured in the *Arbeiter Zeitung* office were last displayed, and the prosecution rested, having proved that a conspiracy had for some time existed in Chicago, led by the men on trial, which had for its ultimate end the massacre of the police, the sacking of private buildings, the overthrow of the city government, and the substitution of their devilish schemes of misrule, which they expected to spread throughout the country. The address of the defense indicates that there will be no denial of most of this damaging evidence, but they will insist on the narrow line of exculpation several times indicated, that only he who threw the bomb is guilty; and that man is not on trial. The decisions of Judge Gary have several times, however, covered this point, and the laws of the State punish an accomplice as well as the murderer with death.

We supposed Denver was civilized. Perhaps it is the revival of sin that often attends a genuine and powerful revival of religion. Dr. Munhall's labors have been blessed with 800 converts, but the other day 15,000 people came out to a public hanging. Two negroes murdered a car-driver last May. Denver cars are run by one horse and one man. One night at the south end of the Broadway line across the creek, where extends a broad flat unoccupied by buildings, two colored men attempted to rob the cash box and murdered the driver. One of them got drunk and told of the crime. The arrest and trial followed quickly, spurred on by the indignation of the people. The sentence was: for one, imprisonment; for the other, the gallows. The sheriff built a gibbet near the place of the murder, and great crowds hung about the spot all day, bringing their luncheon as to a ghastly picnic. The whole affair was horrible. So at Gallatin, Missouri, where two murderers were hung the other day near the railway station, the gallows being set up in a hollow, so that a greater body of spectators might be accommodated. They gathered the day before, men, women and children, camping on the ground, drinking and carousing like savages, anticipating the fearful sight of the execution. This is morally about as bad as murder, and public officers who are responsible for such scenes should be punished.

Rev. H. R. Smith was president of the Ohio convention opposed to secret societies, met last December at Columbus. He is also the author of the Smith Sunday law. The Ohio State Prohibitory convention met last week—one of the largest ever held in the State—and after canvassing the State no abler or safer man could be found for the responsible position of candidate for Secretary of State. Like the nomination in Illinois for State Treasurer, Hon. Henry W. Austin, these candidates should have the vote of every Christian and reformer.

FIRST LESSONS IN MONEY.

BY H. H. HINMAN.

In the able, and in many respects, excellent work by Rev. B. T. Roberts on "First Lessons in Money," there is a chapter on the amount of money that our country needs and which it is implied it ought to provide.

The author in this, as elsewhere in the entire work, seems to forget that the laws of trade are as real, and more inexorable than the acts of the legislature, and that these have mainly to do with the quantity of money in any country.

A people who are industrious and frugal, blest with fertile soil and genial climate, and who produce in excess what the world needs to buy, will inevitably increase, not only in wealth, but in the money which represents it. It will flow in upon such a people just as surely as the inflowing tides. When these conditions are reversed by war, pestilence, famine, or any other cause that checks production, the stream of money flows outward. These conditions are not all of them under legislative control. No Congress can insure good crops, or create a foreign demand for our products when the conditions of exportation are against us. It is with nations as with individuals, they increase in wealth and available means when they sell more than they consume, and not otherwise. Franklin said that "the wealth of the Indies did not make Spain rich, because her imports were more than her exports." Her people became luxurious, idle and warlike, and Spain grew poor, and has remained so. Another cause which effects the quantity of money is immigration. Nearly all immigrants bring more or less money, usually the coin of the country from which they come. This circulates for a time, and sooner or later flows back.

Again the prosperity of any people is indicated, not by the amount of money in the country, but by the amount in actual circulation. It takes more money to transact business done in Chicago than in a suburban town, and more in times of business activity than at others. Other things being equal, the amount of money in circulation will depend on the demand. This demand is indicated by the rate of interest, which is always higher in times of business activity and lower when business is depressed. Now it has rarely happened in the history of the world, and never in our own history, that the rate of interest was so low. When men invest their capital in government three per cent bonds, there is surely a small demand for money in the ordinary channels of business. The reason for the falling off in demand is the business depression that has grown out of want of confidence on the part of capitalists. So long as a protective tariff builds up exclusive interests, and taxes the many for the benefit of the few, the class of employes will grow relatively larger, and the division of interests between labor and capital continually increase. So long, too, as our laboring people can be "ordered out," and held bound to resist, by force and intimidation, the employment of any in their place, there can be but little inducement for the investment of capital, and continued idleness and want in the midst of abundance must result. So, too, while the resources of the laboring poor are so largely wasted on intoxicants and narcotics (whisky, beer and tobacco), there can be very little accumulation and no abatement of poverty and crime.

The remedy is not in the increase of the circulating medium. There is now more money than can be put in circulation. A greater amount, even if it could be secured without increased taxation, would not remedy the evil. What we need is first, a large diminuation in the amount of taxation by tariff reduction. Second, by a general suppression of the importation, manufacture and sale of intoxicating drinks. Third, the suppression of all combinations and associations that require oath-bound secrecy and obedience to unknown leaders. This is a social quite as much as a political change, and while many of the suggestions of Mr. Roberts are timely and important, others seem to me impracticable and tending to divert the public mind from questions of more pressing importance.

THE FATHERS AND THE BOYS.

BY REV. W. W. AMES.

During the Sunday-school session of the St. Croix Valley Baptist Association, at Osceola, Wis., Rev. E. B. Edmunds, for many years Sunday-school missionary for the State, made the following statement: "The children of the present are the people of the future. If the boys are found in our Sunday-schools, they will be found by and by in our churches, and we can't hold the boys in Sunday-school unless the fathers stay there. It is a burning disgrace to the men of any community, that any church should come to be known as a 'woman's church.' The fathers of this generation, by withholding their interest, will send their boys to the devil."

Surely this is a startling deliverance, and should stir the fathers to solemn reflections. But what does the brother mean? He certainly more than intimates that there are communities in which churches have come to be known as "woman's churches." We have heard Pres. C. A. Blanchard more than intimate, in some of his public addresses, that there is a general and lamentable tendency in this direction in the land, and he attributes it largely to the influence of lodgery upon the men of our day. Hundreds of thousands of them have become identified with one or more secrect societies in which they bow at the altars of Baal, and have learned to regard these organizations and worships as equal or superior to those of the church of Christ. And as it is impossible for men to serve two masters, and because they "will hate the one and love the other," or "hold to the one and despise the other," they will naturally give their money, influence and presence to that which they love.

The Sunday-school and the prayer meeting, and often the so-called public services of the church are neglected by the men who, a generation ago, would have regularly assembled with the people of God; and it is a painful reflection that so many *ministers* have cast the weight of their influence in the same direction.

It was said of two certain ministers who once lived not a thousand miles from this place, when the question was asked on the school-house steps at late prayer-meeting time, "Where are Eld. G. and Eld. H?"

"They are gone to the lodge."

It was reported of one minister of considerable prominence in the State, that when the brethren came to the church to attend prayer meeting, and the house was not open, and the pastor was not there, on inquiry it turned out that he had gone to the Masonic lodge with the church key in his pocket.

There is not only a positive, but a negative complicity on the part of ministers and churches in this matter. It is the consent or complicity of silence on their part that has given so great encouragement to this evil. There is abundant evidence that if the churches and ministers of the land had for the last twenty-five years given a united, out-spoken and persistent testimony against secretism, and refused to have "fellowship with the unfruitful works of darkness, but rather reprove them," the lodges would have been a failure, and their influence next to nothing with decent people. But instead of this, many have denied that Paul, in the passage alluded to, had any reference to Masonry or anything of that sort; yet it remains a fact that the old standard commentaries on the Scriptures declare that he had; and there is no getting away from it.

Now if Bro. Edmonds, our zealous and indefatigable missionary, who has during the last seventeen years been present at the association (St. Croix Valley, Baptist), and heard our humble but earnest protests against secret societies, and our earnest pleadings that the ministers and churches should do their utmost to put them away,—had he only spoken out upon the subject with half the emphasis he now speaks with regard to the baleful effects of parental neglect, and encouraged others to do so, he might.—well, he might have been "relieved" of his position by the influence of Masons and those ready to do their bidding; and he might not: and surely would not, if he and the rest had been willing to receive and declare the whole truth. If the children of those fathers who withhold their interest from the Sunday-school, send their children to the devil, they will incur a terrible burden of guilt; but will no blame rest upon those who have seen this evil coming, or should have seen it, but have refused to lift up a warning voice?

Menomonie, Wis.

Our homes should be made radiant within with every social virtue, and beautiful without by those simple adornments of which nature is everywhere so prolific.

CLIMBING UP SOME OTHER WAY.

BY PETER PLOWSHARE.

In the "Gospel according to John," tenth chapter and first verse, we have the words of Jesus concerning the climbing-up process. He who does not go through the door, "but climbeth up some other way," is designated "thief and robber." If the Master himself was here to-day, and talked as he did when on earth, "a way-worn traveler," some of these same persons who now make pretty little speeches, in poetic strain, about "following the Good Shepherd," would be as ready to accuse him wrongfully, "as in days of old."

If we are to be the sheep of his pasture, we must have him for our Shepherd; and if we wish to be placed in the fold, we must enter by way of the door. But just here let us note that when we have become his sheep, it would be well to listen carefully to his calling that we may know his voice. There are "thieves and robbers" after us, and we *might* be led astray by a stranger's voice.

Have you observed that there are many, very many, who are to-day climbing up some other way? Some are trying to get over the wall by all manner of devices: one making a ladder of Native Dignity, by which means to enter the King's Highway without heeding the instructions of God's eternal truth as given in his Word; another will try to tumble himself into heaven on Final Restitution, and declare that if God did damn his soul, that it would be very unjust, indeed. Well, sinners damn their own souls.

Still another is shipped through (so they say) by means of the fare paid by friends, who believe that to succeed in passing safely through the fires of purgatory, money must be paid for prayers. Foolish people! Weekly confession, and positive absolution, and prayers needed to pass through purgatory at last!

Then there is a class to which we desire especially to call the attention of the reader. This class belong to a very ancient institution (so they tell us), and they figure among their numbers who have gone on before, such worthies as Solomon, John Baptist, John the Divine, and many other noted men, who have lived in a later day; but investigation and good sense prove that the persons named were never associated with the class just referred to.

In this plan of climbing up the mothers, sisters, and "weak ones," whether of one sex or the other, being so unfortunate as to be infants, or halt and maimed, cannot go. Perhaps the climbing in this way demands that he who attempts it be strong. Some money is also required. (If you are thinking of going this way note the financial requirement).

This way is paved by blocks of Masonry, and although the term is prefaced by the word "Free," be very careful not to be thus misled, and start on this way empty-handed, and have the shame of turning back to seek the more lowly and humble way—by the Cross.

There is much of grandeur in this paved way. High-sounding titles, fine halls, and midnight suppers. The fine dress plays an important part, also. There is an especial fitting up in this line; but, dear reader, we would caution you against all this; as certain as the way exists, it does not lead to the desired end. To travel this way you are sure to miss the mark.

There is only one Way (John 14: 6); and if you would enter "the metropolis of the elect of God," you must enter by the Door (John 10: 7, 9), and abide the instructions of God's Holy Word.

Climb up by way of the Cross. *Masonry rejects this Way.*

"THE BOYS WOULD HOOT YOU."

So said an apostatized Episcopal Methodist, who departed from the faith and allied himself to an inimical church whose creed contains no recognition of the Spirit's agency in regeneration. It forms a grand asylum for that Masonic patron and brother. The caption, "The Boys would Hoot You," were his words addressed to a pastor of the Methodist Episcopal church, who was contemplating a lecture on the subject of Masonry. A brief interview was had with this man as to the nature of the institution and the probabilities of having a hearing. He replied as above, "The boys would hoot you." There did not, however, transpire a providential opening, and the contemplated lecture was deferred. The same Mason was interviewed by another party who questioned him thus: "Do you believe a preacher of the Gospel should have anything to do with Freemasonry?" His answer in substance was, "Perhaps it might not be best for him." Not satisfied with that reply the party said, "Brother, I would like to have you state honestly and positively whether you consider that a preacher should be found in a Masonic lodge." The answer was substantially, "It is no place for a Gospel minister, and entirely out of character for him to have anything to do with it."

This accords grandly with the recent utterances of the N. Y. *Christian Advocate*, as follows:

"A church in one of the eastern cities is gradually decaying while the minister seems to be quite popular with the general public. On inquiry we find that he is a member of the order of Masons, of the order of Odd-Fellows, of the order of United Workmen, of the order of Grangers, and of the Grand Army of the Republic, attends the meetings of all of them, and is active among them. No wonder his church decays. He has a split-up mind, and probably it was not big enough for the work of the Christian ministry to begin with. Still, there is a colored minister of our church in one of the Southern States who belongs to *seven* secret societies. Of course, we do not mean in the above remarks to settle the great question as to whether a minister should ever belong to any other organization than the Christian church, but do mean just what we say—that such a man as the above, or any man so occupied with other thinks as such a condition implies, is unfit for the responsibilities of a pastorate."—*N. Y. Christian Advocate.*

It is high time that all good men should speak out their honest convictions on all such subjects. The writer is pastor of a church that is almost wholly given up to this kind of idolatry, and the spiritual ruin that succeeds is painful indeed, and destructive to the confidence heretofore reposed in the society, so that the work drags heavily; and the pastor grows weary as he finds no Gospel instructions, exhortations, reproofs or warnings, however faithfully and lovingly administered, serve to correct the evil. Lodges must be attended to if the church goes down. Lodges and worldly conformity are ruining the churches everywhere.

It is high time the *Advocates* were taking a position. Let the editors and preachers speak out speedily. Andronicus.

A WORD TO THE OLD SOLDIERS.

We oppose the G. A. R., and we expect to continue to do so, and what is more we expect to see the day when the majority of the soldiers will say we are right. We believe all oath-bound or obligated secrecy to be wrong. Believing this, can you expect us to make an exception of the G. A. R.? Oh, yes, they say it is not a secret society. We hold that it is. It has the same effect upon the conscience that a secret society would have. If a man enters your lodge he takes some kind of an obligation. We will not stop to quarrel about what kind. Is not that obligation binding upon the conscience? You say not. Now let us illustrate the case. Rev. A. is an old soldier; he loves the boys in blue. He would like to meet with them, but is opposed to secrecy. He believes it is wrong to bind one's conscience. His old comrades urge him to join. It is not a secret society; only a password, etc, "Well then," says the Rev., "if it is not a secret society I will join, and I suppose as it is not a secret society, that if there is anything done in the lodge that my conscience tells me to be wrong, I am to have the privilege of speaking openly to my people concerning it." "Oh, no sir, we cannot take you in that way," was the reply.

Now, friends, you see it is impossible for some men to join the G. A. R. lodge. Then you ask, "Why object to the organization of lodges for those who want to join?" We object for several reasons. In the first place, we believe that the old soldiers that faced the bullets on the battlefields, that have now reached well nigh the top of the ladder, who are surrounded by their children and friends, honored and respected, do not need to form themselves into a close organization for protection, or to secure their rights.

In the second place we think it will result in weakening the influence of the soldier upon the politics of the country. While he is a citizen soldier he is honored and respected, and his political opinions looked upon as the opinions of an independent, patriotic man, but when they organize into a society, it is inevitable that they will become clannish, which will lessen the respect of the coming generation for them.

In the third place, we believe that if they think that for purposes of charity they must organize, that there is no necessity of their forming a secret society and aping Masonic manners, and placing within their ritual lodge-like ceremonies.

In the fourth place, they have a ritualistic burial service in which worldly officers of the lodge, sometimes, perform sacred services. We believe this is wrong, and besides it is taking out of the hands of the Christian church an essentially Christian feature, and we do not think Christian men or those who respect the church should assist in doing it.

In the fifth place, it is prejudicial to the interests of the soldier that is opposed to secrecy. Organize a G. A. R. post in a town and you put an anti-secret soldier in this position, he must either compromise his principles or be shut out from meeting with his comrades on an equality. No soldier likes to do this, hence an almost irresistable pressure is brought to bear upon him to sacrifice his principles.

In the sixth place, we have observed that you can take a man that is thoroughly aroused to the evils of lodgism, and persuade him to join the G. A. R. lodge, and he soon becomes tender-footed upon the secret society question, and does not like to hear anything said against the lodge. It may not always work this way, but it does frequently.

In the seventh place, we speak out against the G. A. R. because we believe it to be a cat's paw of the secret empire. Are not many of the controlling spirits of the G. A. R. members of the Masonic, Odd-fellows, and other secret lodges? They use the G. A. R. for aggressive work.

We consider any opposition to secret societies that does not strike at the root of the evil as abortive. It is not the man nor the particular order we want to fight, but the principle. We regard sworn or pledged secrecy wrong *per se*. To oppose it and countenance mild orders, like G. A. R. and Good Templars, would meet with no more success than the old plan of making people temperate by introducing the use of light wines and beer.

We have had many friends among the old soldiers. We are slow to believe they will desert us. Our strictures upon the camp fire may have been a little rasping, but we are confident that when they come to understand our position, they will not be led away by the clamor of certain lodgeites who would have them believe we are abusing the soldiers. We hold that the reputation of the boys in blue and their claim upon the respect and favor of this generation shall not stand or fall with a secret society. No, God forbid! Let the two things be kept separate. —*Western Crank.*

AN OPEN LETTER TO THE W. C. T. U.

[From the Union Signal.]

Dear Sisters:—That the consecrated leaders of W. C. T. U. do not intend to limit their creed of labor to thirty-nine articles, seems evident from a proposition of Miss Willard's in a recent number of the *Union Signal*, which is to add a fortieth in the shape of a department for relief work. Surely there can be no law against suggesting a forty-first. Bear with the writer then, "as with malice toward none, and charity for all," she endeavors to set forth a few facts, feeling certain that they are enough and more than enough to lead the noble women who have so thoroughly studied the drink problem, to give similar attention to another evil which is too closely connected with their general and many of their special lines of temperance work, to be consistently or safely ignored. We all recognize the fact that the saloon is not the only school where the drink habit is learned; that it is, indeed, in most cases, but the graduating university which finishes up an education begun long before; and like wise women, we of the W. C. T. U. have fought the foe under all his Protean disguises, even when he appears as an angel of light at the Communion table.

The late socialistic outbreaks have drawn public attention to the secret bands of anarchists which lurk in our large cities; but what comparison between the bombshell thrown by the Chicago rioters, even though it made a few women widows and took from aged parents their prop and stay, and the moral havoc, the misery, ruin and death wrought by one of Chicago's licensed saloons? And furthermore, which is the more terrible, the more branding accusation of the two: that dynamite conspiracy is now and then hatched under the shielding darkness of a secret organization, or that plaint so often uttered by sad-eyed wives and mothers all over the land,—"*My husband first learned to drink in the lodge*"?

Let me admit at the outset, that it would be false and foolish to deny that many good men are members of secret orders. I admire the sincerity, the sublime zeal and devotion of the early Jesuit missionaries, but to find out what the system of Jesuitism is we must investigate its principles and general workings. So of secretism.

That Freemasonry as a system, whatever may be said of individual members, is not favorable to the work of the W. C. T. U. admits of ample proof. The laws of the Grand Lodge exclude negroes, atheists, women and fools, but no law shuts out the saloonkeeper; and as a matter of fact the majority of our two hundred thousand rumsellers belong either to the Masonic lodge, or to some other secret society modled on a similar anti-temperance basis.

Odd-fellows have generally pretended to be a temperance organization, but one of its chief authorities thus settles the claim: "Neither the laws nor the principles of Odd-fellowship descend to the restriction or regulation of the beverage of its members. * * * The principle of total abstinence was never intended by the framers to be engrafted on our order." Unlike Masonry it *is* contrary to the laws of Odd-fellowship to drink in the lodge room, but the writer happens to know from testimony not to be disputed, the testimony of members of the order themselves, that it is by no means an unknown thing for the convivially inclined, after the lodge meeting is over, to invite a newly initiated brother into the nearest saloon, thus giving him his first inside experience of bar-room associations.

There is one line of our work lately taken up by the W. C. T. U. in which the heart of every good man as well as every true woman rejoices. I refer to the recently added department of Social Purity. As the lodge stands connected with the temperance question, so it will stand connected with this. If it is the foe of the saloon it will be the friend of virtue; if the friend of the saloon it will be her uncompromising enemy. Rumsellers are not so unselfish that they will join an organization just for the general good, without any eye to their own individual benefit. A Masonic saloonkeeper knows that Masonic policemen will not arrest him, and Masonic juries will not convict, however grossly he violates the law, if he only gives the proper Masonic sign. But the lodge vow, to conceal all a brother's secrets, criminal or otherwise, which protects the rumseller, protects also the libertine. Let our wide-awake W. C. T. U. women read the "Defence of Judge Daniel H. Whitney" before the Grand Lodge of Illinois, charged with unmasonic conduct in bringing a brother lodgeman, the betrayer and murderer of Ellen Slade, to justice, and they will understand the reason why so many offenders against female purity go unwhipped by earthly courts. It is true the Masonic candidate is sworn to respect the chastity of the *near* female relatives of a brother Mason, but what is this but license so far as all other women are concerned? Mackey, one of their standard writers, calls it the seventh unwritten law of Masonry, but how far is it behind the law which thundered from Sinai? How does it compare with the Sermon on the Mount, which flings around every member of our sex, as it were, a diamond shield to protect her from being the subject even of an impure thought?

I appeal to the White Ribbon hosts to investigate fearlessly, candidly, the character and claims of the secret empire. Both its friends and foes admit the formidableness of its power. That power must be exerted either for good or evil. It must either help or hinder your fight against the saloon. And it is for you women of the W. C. T. U., with your large hearts and clear brains, to find out whether the lodge is an ally in your work or a masked enemy.

One point more, and it is a point which touches directly on another and most important department, that of evangelistic work. The testimony of all Christian workers has been that it is useless to try to permanently convert a man from his cups till he is converted to Christ. Does the lodge help or hinder the work of converting souls? By the testimony of its own writers it is a religion, but a Christ-excluding religion. Open any Masonic ritual, and you will find that not only is the name of Jesus carefully excluded from its prayers, but that sacred name, without which all prayer is empty breath, is even expunged from those passages of Scripture selected for reading in the lodge! The same Christ-rejecting principle runs through all the various forms of secretism; and this is to avoid offending the ears of Jews and infidels who hate that name! As Christian women to whom Jesus is infinitely precious, who owe all the high and blessed privilege of Christian womanhood to that holy religion he taught, is this a matter of no moment?

Allow me to quote a few passages from Masonic authorities: "Freemasonry is emphatically a religious institution."—*Mackey's Mystic Tie.* "It is no secret that Masonry is of divine origin."—*General History, Encyclopedia, and Dictionary of Freemasonry.* "A belief in God constitutes the sole creed of a Mason."—*Mackey's Manual of the Lodge.* The Masonic symbol of the blazing star was explained in the old English lodges as commemorative of the Star of Bethlehem, and was the only thing in Blue Lodge Masonry that directly or indirectly pointed to the Redeemer. But Mackey tells us, on page fifty-six of the last quoted work, "that this interpretation being considered too sectarian in its character and unsuitable to the universal religion of Masonry has been omitted since the meeting of Grand Lecturers in Baltimore in 1872."

I remember once seeing an allegorical picture of Truth, a female figure clothed in spotless white, and holding up a mirror in which she could see reflected the image of every approaching foe. No lion of the desert, no dragon of the wilderness, could spring upon her unawares. Let the W. C. T. U., the Una of our land and age, flash upon the dark institutions of organized secrecy the mirror of God's Word, and the image of the beast will stand revealed under all its lamblike disguises.

Once more I appeal to you, sisters of the White Ribbon hosts, to you of the rank and file, and her who, as our honored president, fills a larger place in our love and reverence than any other woman on earth, investigate this matter; for these few facts and arguments out of the thousands which might be adduced are only presented in the hopes that they will stimulate honest, faithful inquiry "whether these things are so." Say not that this is aside issue, that it does not concern you or the temperance work; for by a law as sure as that which governs the ebb and flow of the tides, a religion which rejects Christ will degrade woman, and through her the whole race.

In the name of the many noble men and women who compose the National Christian Association, and who know that the secret empire is thwarting and hindering your fight against the saloon in ways you little suspect; in the name of those heroic souls who are laboring for its overthrow, undaunted even by the wild beasts of persecution; above all, in His name who "in secret said nothing," allow me to suggest another department to your already overflowing list, that of anti-secrecy work, and let its motto be from St. Paul, greatest of all reformers, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Yours in the warfare,

E. E. Flagg.

THE BULWARK OF OUR NATION.

If told two decades ago that thirteen Sunday theatres would open in Chicago, that five or six Sunday papers would be printed regularly, that trains would run as usual, and that lax notions about the first day of the week would modify the very church, we would have been aghast and have almost castigated the prophet of evil. The bulwark ot our nation is the church, and that church protects only when she conserves her members, and through revivals calls multitudes of sinners to repentance. Men of public mark cry out about our national danger and urge coast defenses. Such statesmen see not the real danger nor the real defense. Our best bulwark against foreign war is in constant immigration from threatening nations, but the danger is thereby only changed in form. These comers put a knife at the nation's throat when they attack God's church through old habits of opposing the machine churches abroad, which there are allied to oppressive governments. We must receive these comers and teach them the difference between "a church for the people" here and a church that aids to devour the people there. Therefore, do we look on all revival work as even better than stone coast forts and twenty-inch columbiads. American Christians must learn the secret of national permanence from devout church revival work, and not from Congress or legislature.—*Dr. J. H. Barrows, Chicago.*

The fullness of the times has surely come for the last great crusade against the powers of darkness. Everything is providentially ripe and ready. Nearly fourscore missionary societies enclose the globe in their golden network. The walls of nations lie flat, and challenge us to move from every quarter, and move together and at once, and take the very capitals and centres of Satan's dominion. The Word of God may be had in every leading tongue, and the miracle of Babel is reversed, and the miracle of Pentecost crystalized into permanence! The coffers of disciples contain wealth so vast that a tithe of it would furnish all the funds for a world's evangelization; and the numbers of disciples are so vast that a tithe of them would give one missionary to every one hundred of the population of the globe. Time and space are practically annihilated, and all nations are neighbors. And, in addition to all, from out the shining pillar of a luminous and leading Providence rings out the trumpet voice of God, bidding us "go forward!" What opportunity and what inspiration! We need only organization and consecration to carry dismay and defeat to the allied powers of hell. William Carey's grand motto of 1792 should be emblazoned on the banners of a church that gathers all her hosts for one final, resolute, and overwhelming charge: "Expect great things from God. Attempt great things for God." All around the signs are appearing which indicate to him who watches, that a more momentous era is at hand than historic pen ever chronicled or artistic pencil ever illustrated.—*Arthur Pierson, D. D.*

CHINATOWN AND ITS PROBLEMS.

BY HENRY L. KELLOGG.

The anti-Chinese bill opened four years ago the whole question of foreign immigration: and the frequent mobs and massacres, the threats of the Sand Lots, the appeals to Congress from California, and, more lately and loudly, the anarchist murders in Chicago, have kept it open. In eastern cities to the ordinary observer Chinese "invasion" has no threats; and it is difficult here to conjecture how it could become an issue. But the few and scattered Chinese population in the East, quiet, industrious, and seldom reporting in the courts, furnish no data from which to judge of the effect of massing this element compactly, and suffering the roots of superstition, immorality and paganism to shoot upward in strong growth, with few checks from the law, but many from prejudice and mob violence. Chinatown is a feature in every California city, town and village. It must be visited by all who would understand the Chinese question.

The traveler from the East on the Union Pacific road strikes a Chinatown first in Wyoming, at Rock Springs, a coal district, and a place made infamous by the brutal massacre of Chinese miners in 1885. The United States troops, sent to the place soon after the outbreak, were yet encamped there last May and the rude town was quiet, because held down by bayonets. The colony of Chinese who yet clung to their low pine sheds no longer attempted mining, but were satisfied with such business as came to them without competition. In Denver, where a year or more since the mob spirit rose against the Chinese, I found no Chinatown during a week's sojourn in the city. Many Chinese are there, but no community; they are scattered irregularly throughout the business portion of the city, carrying on their laundries quietly and without molestation.

From Wyoming to California few Chinese will be seen outside of the larger towns. In Utah I do not remember seeing one, except, perhaps, a few working on the railway. In California almost every hamlet has its Chinese quarter, a cluster of small rough shanties with the inevitable red paper sign covered with Chinese letters, over the door. In San Francisco John Chinaman is ubiquitous. Laundries, tobacco shops and rarely a shoe factory are found up and down the city; but "Chinatown" covers about twelve blocks north of California street, and on either side and west of Dupont, where "Nob Hill" has already begun its ascent to the palaces of the mining and railway kings on its summit at Mason street.

The evening is the best time for exploring this quarter, but a daytime visit will warn the stranger that a guide, and perhaps one armed, will be as necessary in these swarming streets and dark, narrow alleys, as in the catacombs of Rome or Paris. One friend advises a call at police headquarters and have an officer detailed as guide. Another suggests that as the task is unwelcome, you will be only so far inducted into the mysteries as you may be willing to pay for and pay well. A police officer informs you that no such detail will be made, but the services of a professional guide are best and most available. He adds to your trepidation by a few harrowing stories of Chinese cunning and cruelty, and remarks that while they have no fear of a revolver they do care to keep away from a stick. Reports from others prepare you to encounter endless filth, the vilest smells, labyrinthine passages where danger may lurk, and unmentionable lewdness. I spent two long evenings, first with an ex policeman and then with an intelligent young Chinaman, visiting all the nooks, alleys, underground rooms and passages to which they could take me, and can say frankly that elsewhere in San Francisco, as well as in Chicago and other large eastern cities, the places abound where all the senses will be more violently assailed, and every notion of decency more rudely shocked than in these berated Chinese quarters of San Francisco.

Within these twelve squares the census-taker counts over 30,000 Chinese; and this year so many have been driven in by the "boycott" throughout the State, that many estimated their number at 50,000. Few if any such crowded quarters can be found in Europe or America.

The crowds that throng the streets and alleys strikes the explorer with his first amazement. He finds himself now and then lost in the multitude, but there is no rushing haste or jostling among the blouse-clad host about him, and he is extricated without difficulty. If a stray pistol shot echoes through the streets in a moment a thousand chattering Chinese are about the spot; but they are scattered again as quickly.

You inquire where these myriads lodge, and across the street the guide crawls before you down a short ladder through a hole in the sidewalk. Here is a cheap lodging-house, running day and night. Narrow bunks of rough boards are ranged one above another, already well filled with sleepers. Others take their places as they arise, and if any one objects to smothering and appeals to the "cubic-air" law, it is easy to lift a grating. One building, yet owned by a white man, was of yore a theater, but unprofitable. The owner fitted it up for Chinese lodgings, and a glance upward in the interior court proves it well rented. Thousands, you may easily imagine, here get their sleep, but not its balm. Every room is filled with its rows of bunks, and thrifty keeper times his sleepers, so that day and night are alike profitable. Everywhere are narrow alleys, and lodgings in every corner. Narrow and steep stairways lead to other lodgings over every shop. You stumble upon a sleeping Chinaman every time you descend into the subterranean conduits for this streaming humanity. Down two short flights below the street where no light of sun or breath of sweet air descends, we find a curiosity. An aged man and woman live here in a little seven by nine den, lit up by a smoky lamp. The light held by the guide enables you to see the old woman and her companions—a dozen cats. On every shelf and table and plentifully about her on the dirty couch are these feline charmers of her solitude; and you are amazed at the tenacity of human life as she tells you she has lived for years in these surroundings. Since my visit to the old lady and her protectors from the army of rats, the authorities have removed her to more comfortable quarters above ground. The guide disappears through a narrow door and you follow through a narrow hall with more doors and several turns until you are within another lodging-house. Down in the basement of the inner court is the kitchen of the establishment—three or four small furnaces, as large as an oil stove, where with a handful of sticks every man may cook his own rice. Stygian smells assail you here, and you avoid the heaps of sweepings and offal waiting for *Italian* scavengers—even the Chinese leave their dirty work to another race; and does not boycott the monopolists either. In another interior the guide, who is likely to be hostile to John Chinaman, points out an immense tank elevated in air, and fed by an artesian well. He tells you of several wells in Chinatown, and grows eloquent in his denunciation of the race which has established itself in the midst of San Francisco, a corporation within the corporation, with its own water supply, its own tribunals, language, religion, society, customs and regulations Here, he exclaims, these heathens are determined to have this Chinatown to themselves, without the interference of the whites. And truly, the difficulties of enforcing the laws of public health and public weal seem nearly insurmountable in this narrow quarter. John switches his pigtail and cares little for cubic air laws to prevent the overcrowding of his hotels, or any other health ordinance. His people look sleek and fat; no class in the city seem to have better living; and no contagion assails him. Fevers and plagues fly over Chinatown and find no spot to alight till they reach the street of the white man.

The subsistence of the Chinaman is in keeping with his lodging. Admiration, amazement, and disgust, now one, now all at once, possess the inquisitive American. Without regard to the time, the passer-by often sees through open doors and windows a group of Chinese closely sitting around a table, eating rice from bowls with chop-sticks. The rattle of the sticks and the chatter of conversation indicate a contentment that the meagre fare does not explain. Scores of markets are scattered among the shops of Chinatown, with large supplies of fish, ducks and other articles imported from China, along with vegetables and fresh meat. The Chinese are said to control the pork market in San Francisco. The stock is small, but in great variety as to kind, quality and condition. It is no epicurean taste that makes us tarry to examine the dried fish, the fowls cooked whole with the entrails, and cut in exact halves, cooked pigs, and abundance of soup vegetables tied in little bunches. John loves soup, and about eleven o'clock at night the streets resound with the squalling outcry of soup peddlers, who run deftly about among the crowds spilling no drop of their savory messes.

Restaurants are numerous, and carefully graded. The guide lights a candle and leads to the basement of a second-class eating-house. The chirping of a multitude of birds strikes the ear before one can make out in the dim light that the pile of crates at one end is filled with thousands of quails. A veritable monopoly! we cry. But in another part of the dingy, crowded space are large tanks of eels—a living, squirming mass a foot and more deep. Verily, John is a luxurious liver! But we are assured that for these delicacies as well as for his frogs, the superior race must come to John to supply the famous San Francisco restaurants. No stranger would recognize the restaurant kitchen. He sees no huge range; his eyes do not smart with smoke, nor does his nose tingle with unsavory fumes. He trips over no potatoe piles, and is not stunned with the crash of crockery or the yell of waiters. Vegetables and meat chopped fine in small bowls, are ready to be quickly cooked and served, and urns ready for tea are all that betray the kitchen. He passes through this apartment generally to reach the dining tables. The first-class restaurants are in two or three stories, graded as he ascends. At the top he can be served with meals worth from one to fifty dollars. Here the wealthy Chinese have their banquets, sometimes lasting a day, with mistresses for companions, and no end to the debauchery until nature or the purse is exhausted. The Chinaman drinks little that intoxicates at these carousals, but instead indulges in an opium smoke on one of the couches at the side of the room. The carved wooden screens of these rooms are imported, as well as the furniture, which is of ebony, marvellously inlaid with pearl. The carving and inlaid work are the universal admiration of American visitors, and cost thousands, even with Chinese cheap labor. San Francisco boasts of her restaurants, and that of the Lick House with its magnificent paintings is fit for a palace; but none can compare with the curious and wonderful outfit of the first-class establishments of Chinatown.

(*To be continued.*)

The Christian Liberator is the title of a new reform paper issued in June, by Bro. William Fenton, in St. Paul, Minn. As everyone was eager to see it in the *Cynosure* office, our single copy was mislaid, and has not appeared for earlier notice. It is a solid shot against the lodge, earnest and uncompromising in every word as is Bro. Fenton's wont. He does not announce a regular issue, and this is, we take it, a special publication which may be repeated as occasion requires. We regret that no notice of this enterprise has appeared before. Copies can be obtained at 5 cents each, of William Fenton, St. Paul, Minn.

Mr. Moody tells a pithy story of a young man who held out a book to his pastor saying, "Here's your Bible," and turning the leaves showed him the volume with many books cut out altogether, and hardly a whole page among those that were left. "Why, what do you mean?" asked the doctor of divinity; "that is not my Bible." "Yes, it is," was the reply, "I have followed your preaching for ten years, and whenever you have discredited a book or verse or explained it away as uninspired or mythical, I have cut it out; and this is what is left of your Bible." "Let me have it," said the pastor. "Oh, no," said the young man instantly, "I am going to hang on to the covers anyhow."—*Canadian Baptist.*

Joseph Cook says: The city of Reality lies foursquare, having for its sides the four "alls" of the Saviour's last commission, viz.: "All power is given unto me." Therefore, "Evangelize all nations," teaching them to "Observe all that I have commanded," and "I am with you through all times."

PRESS COMMENT.

George A. Schilling (Knight of Labor organizer) is a leading labor agitator of the professional sort. He says that he joined the labor movement in 1876. That shows that it has been ten years since he quit earning an honest living by actual labor. When a man becomes a professional labor reformer he begins a life of idleness and generally of mischief.—*Evening Journal.*

In an article on "Gladstone's Defeat," the *Presbyterian*, speaking of the Irish in this country and their influence for the good of Ireland, says: "They must get over their accursed affinities for secret societies, with ways that are dark and tortuous. The Roman Catholic Irish must be more obedient to the policy of their church, which opposes, and rightly anathematizes secret societies, for the Roman Catholic church well knows what this secrecy implies." Our contemporary, in view of this utterance, cannot have much sympathy for secret societies of any name. They have shown very plainly of late in our country the evil they are capable of, and the danger of their existence to the welfare of the community. It is sad, specially at this time, to see any lowering of testimony in our own church against these societies, and still more sad to see some of our own ministers and congregations courting their favor by specially inviting them to their churches in their organized capacity. This has been done in several in-

stances of late in our own city. Thoughtful and honest persons in these societies must have contempt in their hearts for those who have in their ordination vows and in their pledges as members, accepted our testimony relating to secret societies, while at the same time they show them such signal favor.—*Christian Instructor (U. P.)*

The absurdity of trying to consolidate opposing elements is well illustrated in the action of Local Assembly No. 2309 of the Knights of Labor, who denounce by resolution as "cowardly, unmanly, unnecessary, and uncalled-for, the action of Assembly No. 24, in that they expelled from the order certain anarchists who were members of that assembly. The iron and potter's clay of patriotism and anarchism may be caused for a little while, under conditions favorable thereto, to cohere; but they can never blend. One of the delusions of the day, one of the chimeræ which many are laboring to bring about is permanency in union instead of permanency in the truth. In assembly, in lodge, and worse still, in church, this ridiculous policy is being pursued. The commingling of unlike elements involved, with the multitudinous diversity of title and organizations, strongly suggests that we are, in point of history, in the age of the "toes" of Daniel's image of civil empire. It is a blessed thing to be free from all such combinations; for when the stone cut out of the mountain without hands shall smite the image, it will be "upon the toes." The shadow of a coming destruction has already settled upon them.—*Free Methodist.*

Dr. Lyman Beecher once remarked, "Intellectual culture without moral culture is like a Samson without eyes." Shall the Bible be banished from our public schools, and all moral instruction interdicted? That is one of the most serious questions of the hour. In Wisconsin, the court has decided that simply reading the Bible, without note or comment, falls under the head of "sectarian instruction," forbidden by statute, and is, therefore, no longer to be read in the public schools. Are the people of this country willing to send their children to godless schools, where they shall only receive that education and training which will make them nothing more nor better than a generation of blind Samsons?—*Intelligencer.*

We stated some time ago that the Knights of Labor were only popularizing cardinal Masonic principles. "Grand Master" Powderly now affirms the same thing in his defence of the boycott, which he declares to be a long-used Masonic weapon. The trouble is, "Masonic Light," as to the terrific power of a secret lodge to injure an opponent, has spread faster than Masonic cunning. The Knights, however, are not wholly inexpert in Masonic cunning. While in the very act of destroying millions of property and threatening thousands of lives, in actual insurrection in three States so that a standing army is required to prevent murder and pillage, the whole blame is saddled on a few score of ranting anarchists. This secret lodge flurry has already cost the country $20,000,000, and probably $100,000,000 will not cover the indirect damages.—*Wesleyan.*

We have learned pretty well to preach the Golden Rule standard to individuals. We tell men that they must do as they would be done by, or they have no right to call themselves Christians. It is not quite certain that we apply this rule to the conduct of the affairs of nations. When we say that the United States, or England, or France, or Germany is a Christian nation, do we mean that it does to other nations as it would be done by? Are we to expect a nation in its international relations to be absolutely selfish, or to be unselfish? We hold that as between men godliness is gain; do we think of confessing that it can be so between nations? Do nations enlarge their territory, impose restrictions in foreign immigration or foreign trade, make treaties or make war, with the idea of doing to the other nation as they would have that other nation do to them? If a man does not obey the Golden Rule is he a Christian man? If a nation does not obey the Golden Rule is it a Christian nation?—*Independent.*

That there will be any general reduction of the period of labor to eight hours a day appears unlikely. The obstacle to the success of this project is not so much the opposition of employers as the resolute antagonism of the great mass of workingmen. There can be no doubt that these are far too wise not to perceive that the proposed restriction simply involves a plan for depriving them of the privilege of selling to best advantage the only thing they have to sell, namely, their labor. This feeling is particularly strong among skilled workmen who are frugal as well as industrious. Many of them would much prefer to an eight hour scheme an arrangement which would secure to them frequent opportunity to earn extra pay for working overtime. It is not too harsh to assert that the bulk of the men who are eager to labor for eight hours only are just the kind of men to whom the two hours thus gained would be more hurtful thau profitable. There is no greater nonsense than that contained in the theory that the two hours are wanted by men for the purpose of "improving their minds." Anybody who lives in a manufacturing town is aware that the number of workmen who care to improve their minds in any way is very small indeed. The men who have such ambition are almost invariably the very men who would vote against an eight hour law if the question should be carried to the polls. This is an assertion the proof of which is difficult, but we appeal fearlessly to our workingmen readers to declare if it is not true.—*Textile Record.*

The victory won by women at the present season of college anniversaries is nothing short of a revolution in the ideas of what is proper to be done within the walls of a college. Ten years ago it was a brave man in most eastern colleges who dared to say anything in favor of the admission of women to the privileges of a collegiate education. The Harvard Annex began by apologizing for itself, and has not yet had a fair show at Harvard and Wellesley and Smith and Bryn Mawr Colleges are yet in the gristle of experiment; but public sentiment has shot beyond the heads and trustees of the older and more conservative institutions, and now there are but three colleges—Yale, Amherst and Williams—among the older institutions that are not open to women in some form. This is a revolution in female education, and is destined to work a great change in the culture of the country and in professional life. Women spread culture better than men, because they have more time for it. If the present demand for the higher education of women continues, and there is no reason why it should be less, it will shortly come about that co-education will be an accomplished fact in the higher institutions, as it is a reality in many of the country schools and in most schools where primary instruction is given. It would seem as if the drift at the present moment were decidedly in this direction.—*Boston Herald.*

Reform News.

WISCONSIN FRIENDS, ATTENTION.

I am now in your field as State agent and lecturer. Let me hear from you, as soon as possible, as to what openings there are for anti-secrecy work in your localities. If there are no openings, do your best to make them. Let us not be of those who cower before lodge men. Secretists have much reason to fear us if we stand true, but we should not fear them. "*Jehovah* is with *us;* the *God of Jacob* is *our* refuge." Let us up and at the forts of darkness. Use time, talents, money, influence, for freedom, right, and God. Every one can do something; he can do his best. And God *can* and WILL bless our best endeavors to the great advancement of this cause, which is his cause. Write me at 221 West Madison street, Chicago, Ill. Yours in Christ, for justice and righteousness, J. F. Browne.

MAKE THE DENIAL GOOD OR RETRACT.

Bunker Hill, Ind., July 27th, 1886.

I spoke here in the M. E. church last evening. My lecture was of a general character, intended to awaken an interest and if possible draw out a response. In these two particulars it was a success. Elder L. D. Robinson, former pastor of the Baptist church in this place, but now of Toledo, Ohio, appeared on the scene to champion the orders. He announced himself a Mason; said he was a stranger in the place; that he had never before heard a lecture on the subject; that he was greatly disappointed, what he had heard was mere bosh; that he had taken no obligation that he did not know beforehand; that Masonry was not a religion; that Odd-fellowship was more benevolent than the church, etc., etc. The discussion assumed a rather direct conversational turn, and was participated in by the pastor of the M. E. church and others. Authorities were called for which were not at hand, though I quoted freely from Mackey, Morris, McCoy, Rebold and others, which were denied in the most direct and absolute terms. As neither party had the books at hand the whole matter rested on the affirmation and denial of either side. I was accused of misrepresentation (to put it mildly), and the church of Jesus Christ debased and degraded below the lodge in the matter of *benevolence* by one of her professed ministers.

I am unwilling to drop the matter where it is. The charge is a grave one made by a minister at a public gathering and should either be retracted or substantiated in as public a manner as made. Elder L. D. Richardson declared "Freemasonry is not a religion;" "Odd-fellowship is more benevolent than the church." I respectfully invite the Elder to meet me, when the pressure of harvest is over, and the evenings are longer, at Bunker Hill, where these assertions were made and denials given, and settle the points at issue by reference to standard works and official reports. This is both American and Christian. Will the Elder do it? J. P. Stoddard,

Sec'y N. C. A., Chicago.

WISCONSIN WORK BEGUN.

I reached Sharon, Walworth Co., Saturday evening, July 24. There I found brethren M. R. Hoard and J. W. Suidter, the last mentioned of whom took me home with him. Arrangement was made for me to preach at the Free Methodist chapel, Sharon, on the afternoon of Lord's day, 25th, notice being given to that effect at the morning services in the various churches. There was a fair attendance at this afternoon meeting, though not large, but the Lord was there to help and cheer. After the meeting the Congregational pastor, A. M. Thome, came forward and spoke very kindly and wished to be remembered to his old class-mate in college at Augusta, Ky., John G. Fee.

It was arranged and announced that I should preach at South Grove, three miles north, in the evening and lecture in the Free Methodist chapel in Sharon, on Monday evening. Had a good meeting at South Grove.

Monday evening in Sharon, I spoke on our duties toward the moral reforms of the day, giving special reasons why all good citizens should oppose the secret lodge system. Considering the necessarily brief and limited notice given, and the fact that harvest was in progress, the attendance was quite encouraging. There was very good attention and manifest interest, of which substantial proof was given in a voluntary collection of $5. Several persons publicly signified their wish and will to help on the anti-secrecy work to the extent of their ability.

Bro. Pate, Free Methodist preacher of Whitewater, who was in the neighborhood, attended all these meetings and gave much aid and comfort. Brethren Suidter, Occanbaugh and M. R. Hoard are very kindly remembered for their hospitality. I hope to return to Sharon later in the season, and do more work there.

Tuesday, 27th, I went to Clinton, Rock county. I called on all the pastors, and presented my mission. The Congregational preacher said there was evil enough to combat, without digging down for it. I replied that the outrages, strikes, etc., of the lodges, came pretty near the surface. The German Lutheran preacher was opposed to secretism, but did not wish lectures. The M. E. preacher said he had read through Bernard's "Light on Masonry," but failed to see that Bernard made any very strong arguments against Masonry or revealed any very objectionable oaths! How can one see if he doesn't wish to see and won't see? I then called on the most prominent member (as I was told) of the Baptist church, the church having no pastor at present. He claimed to be anti-secretist, "but," he thought it not wise to discuss the matter; said that the old members of the church who opposed Masonry had died off, and that now they would better have peace. So I went three miles south of Clinton, and called on G. Omland, pastor of one of the Norwegian Lutheran congregations in that neighborhood, who entertained me very kindly and expressed considerable interest in our work. The two other Norwegian pastors preaching there, being absent, no lectures could be then arranged for, and I left, promising to return at some future time if we could mutually arrange.

From Clinton I had intended going to Delavan, but finally decided to go to Janesville. There I called on our old friend Andrew Stevens and his wife (who formerly lived near Footville), and on the German Lutheran pastor and the leading members of the Norwegian Lutheran church. No opportunity being offered for lectures, I went to Footville, Rock Co. I am being now kindly entertained at the home of F. M. Dann, an old friend of mine, who is also interested in this reform. To-day his daughter Effie took me "across lots" to Oxford. I could confer with but one friend there (whose subscription to the *Cynosure* I send), but hope to lecture there at no distant day.

To-morrow I expect to visit the Bible-school Convention at Madison, and see if I can make suitable arrangements to have a stand there next week, for the sale of our publications and the extension of the knowledge of the anti-lodge reform. Thence I shall probably go to Baraboo. Yours for Christ's kingdom of freedom and justice.

J. F. Browne,

Ag't, Wis. Christian Association.

THE G. A. R. AND CHURCH DEBTS.

HOLLISTER, Cal.

EDITOR CYNOSURE:—I have just read your "Notes of Travel," in your issue of 8th inst. In it you tell much truth regarding California life as it looks to me, more especially the lodge and liquor questions, as I have been here for fifteen years past. Very soon San Francisco and the State at large will be overrun by G A. R. pilgrims. I am glad to have those brave men come and see this part of our country,but it is a pity so many of the men who conquered a peace for their country have allowed themselves to be conquered by this lodgery "*cocouthes*," and while bound by its shackles feel so proud of their chains. About everything here is run and regulated by this kind of motive power. Still there are some who do not bow down to it,chief of whom,as you know,is Rev. L. B. Lathrop. I have much reason to thank him for inducing me to subscribe for the *Cynosure*, for I did not read it long until I was convinced that it was one of the best *religious* papers in our country. As it makes its appeals mainly to religious people it throws the light of Scripture on its subjects of reform and this makes it what it is, a power for the truth once delivered to the saints. I love to read it.

How I wish the struggling churches of California could get half the money our people will spend in entertaining and "making a vain show" for the G. A. R., to help them with their debts and to go on with the work that needs to be done. If this could be, much might be done that will have to be left undone for "want of funds." Surely it would be better for California during the next month, and the money would not perish with the using, but would come back to us again and again, an hundred fold in this life and in the end everlasting life for many souls that are in great danger of being lost through prevalence of lodge influence in its various forms.

So send all the papers you can to California, as there is great ignorance on the subject here and more especially on the Scriptural aspect of it. I endeavor to circulate for you as much as I can. I try to send my own copy wherever it will do the most good. God speed your good work.

H. NOEL.

A DISINTERESTED WITNESS.

EDITOR CYNOSURE:—As I was preaching in the country last Sabbath, I took the opportunity to quote from Webb's Monitor on Freemasonry, some of their Christ-rejecting prayers and misquotations of of Scripture where Christ's name is expunged. The family where I took dinner brought up the subject, by saying that they were glad that I had preached against the secret societies, when a lady visitor in the family said that she hated the lodge. I asked for her reasons. She said that her father had been a Mason, and when he died he appointed a Mason to settle the estate, who sold all the property, and appropriated the funds for his own use. She had employed two lawyers but they would only go so far and then stop. She farther stated that her father was an officer in the order, and he kept locked in a certain box the books of the lodge. She opened the box in his absence. "But such oaths!" she said, "they used to haunt me. Why they promised to have their throats cut from ear to ear!" She gave the penalties of the first three degrees, thus confirming the exposition. May God speedily unmask their hypocrisy. W. O. N.

MR. KILGORE'S SERMON.

In a sermon of the 18th of July in Chicago, it is alleged that the "National Reform party" is seeking to have "an established church," and that the connection of church and state in our land would be the "Image of the Beast," the Papal power which ruled Europe so long and persecuted the saints.

Some may imagine that the "National Reform party" is the American party; but that party states in its platform that "Civil government though ordained of God, is founded in nature not in grace; and, therefore, that *all* have equal civil rights." It abhors the idea of enforcing religion or controlling conscience by human laws and penalties, and thus making hypocrites. Yet the civil government by the act of authorizing the civil oath does in fact acknowledge man's responsibility to God. The civil oath is one which requires a witness to tell what he knows, in order to establish truth. The oath of lodgery demands that the candidate shall "conceal and never reveal" what he don't yet know—but when he does know became a sin under the law of Moses (Lev. 5: 4), and required confession to the priest and an offering to the Lord.

The preacher (an Adventist), however, hits at one point which is advocated by the American party, viz., the legal enforcement of the Sabbath, or now the first day, as a day of rest, and sees in that the cloven foot of danger to church and state; possible persecution looms up in proportion as "the general clamor for a Sunday law" prevails, and the spirit of the dragon is thereby revealed!

Well, we have dangers enough in our country to alarm our sons, but believe we could rest comfortably if the worst was the observance of the first day of the week as the day of rest from legal business, and the day when civil government guaranteed for its people to meet for the worship of God. We think the fault has been too great laxity in this respect, and that there should be a universal United States law for the day of rest. All civil law should be a terror to evil doers and praise to those who do well, as a protection to our community against the multiplied evils of Mormonism, anarchy, socialism, sham marriages, and easy divorces. These are very real evils, which pulpit eloquence will do well to condemn. T. H.

PITH AND POINT.

THE SOUTHERN CONVENTION.

Possibly Nashville will be the best place to hold it, for several reasons:

1. It is more central.
2. It is more acceptable for the greater number.
3. It is a a great center of secretism.
4. It is a capital city; and, while Memphis is larger, yet I think Nashville has some advantages over it. Capitals are usually centers of considerable importance.
5. It is a great school eenter. We want to reach students in schools. And just here I would suggest that the convention be not held till the schools are all in session. This might not be so favorable for those who are in school work outside of Nashville,but it will be better for the place and for the schools, while those whose minds are to attend will manage to get off from their schools in order to go. As to time, it strikes me that about the middle of January would be the most favorable, though I cannot as yet speak definitely as I have not thought much on that point. I shall be very glad to attend such a convention if circumstances will allow.—PROF. G. M. ELLIOTT, *Selma, Ala.*

A GRAND WORTHY FOILED.

About four weeks ago the Deputy Grand Worthy Chief Templar of Nebraska came to McCook and lectured on temperance. After the lecture he attempted to organize a Good Templar Lodge, and called on me to pass a paper to secure names of those who desired to join. I arose in an instant and declined to serve, and stated that I was opposed to dragging the noble cause of temperance into a secret society; that the church and ministry should take up the cause and proclaim it openly or they had better sell out.

The Deputy G. W. C. T. stated that if I had scruples on the subject he would take the paper, and he only secured three signatures. So his attempt to organize in this place was a failure.—W. O. NORVAL, *McCook, Neb.*

BIBLE LESSON.

STUDIES IN THE WRITINGS OF JOHN.

LESSON VII, August 15, 1886.—Jesus teaching Humility—John 13:1—17.

GOLDEN TEXT.—If ye know these things, happy are ye if ye do them.—John 13:17.

[*Open the Bible and read the lesson.*]

From Peloubet's Notes.

"Out of this world unto the Father." He was conscious not only that it was his hour of agony, but that this hour was the gate to eternal glory with his Father. The light from beyond shone back even upon this dreadful hour. He saw beyond the veil.

"Having loved his own which were in the world, he loved them unto the end." The end both in time and accomplishment; that is, he loved them till death broke in on his life of love; he loved them till love had finished its purpose in them by their redemption; loved them despite their quarrels and contentions, that by love he might brood and perfect the new life in them. (And he loved them even when he saw what that love would cost him. Looking in the face of agony and death he went on in his work of love.—*P.*)

"The devil having now put," etc. Here we see the *circumstances of the other side of the scene*, three in number. First the devil, who had "already" plotted the destruction of Jesus, and had fixed on Judas as the instrument. Second, Judas Iscariot, the victim of the devil's wiles. Third, the feelings of the devil's heart,—treachery, hatred. The three particulars are in the sharpest contrast with those in ver. 1,—the devil with Jesus,Judas with "his own," treachery with love. Darkness is over against light, earth over against heaven, the lie over against the truth.—*Schaff.*

"He riseth from supper." The Paschal supper began by the head of the company taking the first cup of wine mingled with water, and speaking over it "the thanksgiving." This cup was then passed around. The next part of the ceremonial was for the head of the company to rise and "wash hands." It was at this point of the supper, close after the strife among the disciples, that Jesus took the basin and ewer which were at hand, and taught them this lesson.

"And began to wash the disciples' feet." The disciples sat down to the meal without washing their feet, after a hot and dusty walk. There was no servant to perform the menial act for them; and no one would volunteer to do it for the rest.—*Abbott.* Christ had already lain down; as they had no servants, the feet washing should have been done by one of the disciples; the things necessary for it are at hand. The disciples are still disputing who shall undertake to do it. Jesus then rises himself to perform this duty of a servant.—*Tholuck.*

"But thou shalt know hereafter." (1) Christ explained the meaning after the transaction was over (vers. 12–17.) (2) It is in the trying circumstances of the future, in the zealous discharge of the task that shall be his, and in the ripening of Christian experience, that Peter shall "learn," shall "perceive," the full meaning of what he at present feels to be so incomprehensible.—*Schaff.*

"Peter saith unto him, Thou shalt never wash my feet." Pride in Peter could not comprehend humility in Christ. He thought the act, which was a manifestation of the true glory of the Lord, dishonored him. The same spirit in our day accounts the declaration of the incarnation and of the atonement dishonorable to God; it sees no glory in the humiliation of love.—*Abbott.*

"The servant is not greater than his lord." If Jesus their Lord did much humble service for others, and spent his life in ministering to others, not in being ministered unto, every one of his disciples to the end of time should do the same, and not expect to avoid this duty and privilege. This is the royal road, and there is no other by which we can aid his kingdom to come. The great danger of the church, in this as in every age, is pride, self-seeking, and failing to imitate its master in this humble service for others.

"Happy are ye if ye do them." Duties involving humiliations, though seemingly repulsive, are found in the doing to be attended with the highest blessedness (Matt. 7:24; Luke 11:28)—*G. W. Clark.* The happiness here promised is not merely the inward complacency which accompanies every act of voluntary abasement, but a really superior position in God's sight; we are greater in his eyes and nearer to him in proportion as we humble ourselves to serve our brethren,—*Godet.*

1. The danger of the church is in self-seeking, in strife for the highest places,and in neglect of humbler service to the poor and needy.
2. Jesus corrects this danger by his example, not only on this occasion, but throughout his whole life.
3. Like him, our desire should be not to be ministered unto, but to minister.
4. Jesus not only sets us a right example, but he warns and entreats us to be like him in humility and service.
5. Unless we are cleansed from this imperfection of self-seeking, we have no part with Jesus in his character, his work, his kingdom, his heaven.
6. The usefulness, the power, the success of the church depends on its following the Master, in welcoming the poor, in ministering to the wants of the needy.
7. Love transfigures the humblest service, and makes it worthy of the highest beings.
8. We should do the smallest duties with the highest motives.
9. "Vain is all strife for superiority, where the only strife should be, which should oblige each other the most; and the only power lodged in any person should be a power of doing good. Never strive to gain an absolute sway over anything but your own passions."—*J. Seed.*

The attitude of the liquor dealers in the annexed district of New York is intended to strike terror into the hearts of the people. As they cannot sell their fluids on Sunday, they announce it to be their purpose to enforce the Code, and compel milkmen, druggists, and others accustomed to sell on Sunday, to cease their trades. If they will only do this, barring the lack of milk for sick children, they will be philanthropists of a high order. They may help the city to a quiet, orderly Sunday, and if so, we shall be inclined, like the old woman, when she gave thanks for the bread the boy threw down the chimney, to say, "The Lord sent it, if the devil brought it."—*Baptist Weekly.*

The late Dr. Samuel Wolcott, the eminent Congregationalist minister, in his later life wrote many hymns, and has left on record an account of how he began to do so. He was fifty-six years old, and had never put two rhymes together, and had taken it for granted that he was as incompetent to write a hymn, or even a stanza, as to work a miracle. "However," he says. "I resolved that I would try to write a hymn of five stanzas, and proceeded to plan it, precisely as I would plan a sermon. I said, the first stanza shall be a recognition of God the Father; the second a recognition of Christ the Redeemer; the third a prayer to God the Father; the fourth a prayer to Christ the Redeemer; the fifth shall blend the two in one address. . . . . A more perfect recipe for wooden stanzas it would be difficult to frame." The result was the hymn beginning, "Father, I own Thy voice," and the author was much surprised to find he had written what could actually be sung. Many of his hymns have become favorites throughout the country.

—The Boston *Investigator*, an infidel paper, affirms that Odd-fellowship holds the Bible and the Koran, Judaism, Mahommedanism, Buddhism and Hindooism on the same level. Some uninstructed Odd-fellows do not so regard it. The writer in the *Investigator* is friendly to Odd-fellowship.

OBITUARY.

JOSEPH CATTERLIN died at the home of his daughter, Mrs. T. L. Thornton, in Abilene, Kansas, on Friday, May 21, 1886, aged 96 years, 7 months, 18 days. Thus at length has the summons come for this old hero in the army of the Lord. For many years he has been among the most earnest of the supporters of the reform, and according to his means one of the most liberal. At his home its agents were always welcome, and they never departed from his presence without bearing away a blessing. He was personally known to the editors of the *Cynosure*, who visited him while living in Kewanee Ill., and on Indiana street, in Chicago. Though long confined to his room by blindness, and afterward to his bed with the feebleness of age, he maintained always the cheerful, courageous spirit of a true child of God.

Mr. Catterlin was born in Winchester, Frederick county, Virginia, September 3, 1789, and married Miss Eleanor Knox, a Pennsylvanian, and moved to Springfield, Ill., in 1835. In 1849 he came to Toulon, Ill., accompanied by his son in-law, Mr. Pierce and family. There he carried on the mercantile business, and January 1, 1850 was appointed postmaster for the place, which office he held for three years. From here he moved to Kewanee and then to Galva, where his wife died and her remains laid to rest in the cemetery at Kewanee. His family consisted of six daughters, three of whom survive him, and were the sunshine of of his latter days, smoothing over the rough places of life and making his pillow in death, and now with grand children and many dear friends mourn his loss. His remains were embalmed, and, in a metallic coffin, brought to Kewanee, where the funeral services were conducted by Rev. Joseph Travis, Chicago, editor of the *Free Methodist*, who also officiated at his wife's funeral. His remains were laid to rest by the side of his beloved companion, who by many years preceded him to the home above.

For upwards of sixty years Father Catterlin has been a faithful, consistent, earnest and professing Christian, having at the age of thirty three joined the M. E. church. He was a Christian in thought, word and deed, and a follower of the Master in whom there was no guile. For several years he was almost blind, yet could well discern bright, sunshiny days and perhaps distinguish some objects, but was unable to read, which, as he was always a great reader, was to him a severe loss. During the last two years of his life he has lived with his daughter, Mrs. Elizabeth Thornton, of Abilene, Kansas, having removed thither from this city with the family of his daughter, Mrs. Harry Thompson.

He retained his usual good health, and up to the very last moments of his life his mind was clear, memory good, hopes bright and faith unshaken in the Father in whom he had so long trusted verifying every promise, and that a crown of rejoicing awaited him. Three minutes before he died he bade all an affectionate farewell, and in triumph passed to his glorious reward.

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NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

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1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. A. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

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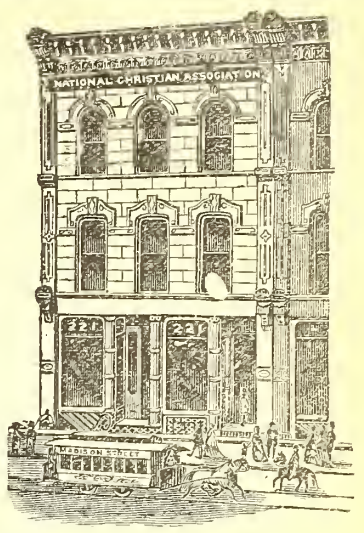
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The Christian Cynosure.

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J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, AUGUST 5, 1886

We insert the noble letter of Miss E. E. Flagg to the W. C. T. U. in the present number. It has the strength of a man, with the adroit instinct and delicacy of a woman; and, by placing it in the widely circulated *Signal*, the editor, Miss West, has placed it where the heart of woman will respond to it. They are hastening the day when the Prohibition party of the United States will have no secret ring in sworn complicity with the Masons and Odd-fellows who run the breweries, distillers and saloons.

A GOOD NEIGHBOR calls us "mud-slingers," for our protest against the propriety of a brother consenting to act as chaplain for the six Orange lodges in Chicago, by receiving them and their band in regalia into his church on the Sabbath, at the end of a long march, followed by the customary crowd of men, women and children.

If secret societies are a nuisance, it is the duty of Gospel missions and Gospel ministers to say so. Orange lodges were contrived 191 years ago, to fight Tyreonnel and his Ribbon men. What are they now, spread over the globe? Will the *Mission Worker* sling a little mud at them as well as at us?

The Anarchists now on trial, all belong to secret lodges. To receive and preach to them at the end of a Sunday parade with their flags, music and finery, and preach piety to them, expressing no opinion of the lodges which get their money, furnish their finery, flags and music, would be just as rational as to do the same for Orange lodges. They can afford one or two converts to pay for such public recognition: and make money by the operation. The *Worker* does not tell us how many ignorant young men were drawn into their lodges that day.

To convert drunkards, saloon men and jail-birds, is a good work; but what does the *Worker* think of the lodges, swarming in Chicago, which turn out young men in the night, when no lights are burning but those on the lamp-posts and before places of vice? Come, brother, sling us a little mud at the secret factories which fill the prisons and support the saloons and furnish your work.

THE RELATION OF NEWBORN INFANTS in the moral economy of God is a theme which we should embark in at once, if babes, before they walk or speak, should form lodges or open saloons. It is an interesting topic, as we have all been infants, and are on our way to second childhood.

Since declining to discuss the matter with brethren Gehring and Loggan, we have received a well-written and forcible article from Rev. W. E. Barton, of Robbins, Tenn., which we are obliged to decline, as the other brethren would have a right to reply, and that would be switching the *Cynosure* off its track or rather off the wolf-track leading to the dens in which the wolves skulk which are destroying Christ's sheep.

The term "original sin" is not in the Bible, and might be dropped, or exchanged for a Bible term, without damaging the cause of religion. The *Cynosure* holds no one personally amenable for the acts of another, performed before he was born, whether that person should be Adam or some other man. At the same time, the phrase "as in Adam all die," has a serious and very damaging import. Something has happened to infants which makes it certain that no holy cities or villages grow up unless grace reclaims the inhabitants; but the *Cynosure* holds no infants to blame for being born as they are; and is not particular whether that *something* which needs regeneration in infants be called "original sin," "depravity," taint, or corruption. We think every infant needs regeneration; and we are of the opinion that Samuel and John the Baptist were regenerated before they were born; and that all infants might and would be if parents were as good Christians as they ought to be. Certainly their salvation is promised to believing parents' faith.

Of the three brethren who have been moved to write by the statement dropped in the Baccalaureate sermon that newborn infants are "sinless," Bro. Gehring thinks it grievous error, Bro. Loggan defends the Baccalaureate, and Bro. Barton puts Bro. Gehring and the *Cynosure* in the same category, as holding infants to be sinners and dissents from us both. So now we have learned and given each others' belief, we must drop the discussion, and hope that the Baccalaureate will convince all that Horton's book is true, and that Masonry is "The Image of the Beast."

THEOLOGICAL DISCUSSIONS.

Rev. R. Loggan (United Brethren), of Clifton, Kan., writes an earnest vindication of the Baccalaureate address in view of the criticism of Rev. Mr. Gehring of Park College, from whom he quotes: "Bro. Gehring says, 'I do not deny that infant children are saved when they die as such.'" And then, after a clear and forcible exposition of Paul, showing that Christ's atonement covers the period of infant life prior to their "actual transgression," he concludes: "Then, when they die, they fall asleep in Jesus."

In 1867, Oct. 31, instigated by two Free Methodist pastors, Fanning and Underwood, we held our first anti-secret convention in Aurora, Ill., where Hon. Philo Carpenter then lived, whose name was among the first on the call for that convention. Mr. Carpenter was also vice-president of that first gathering. Our most sanguine hopes looked for delegates from four or five counties. Six States were represented, and this Bro. R. Loggan represented Nebraska, having come all the way from Plattsmouth to attend that meeting.

The Aurora Town Hall was full of people, and of the glory of God, so "they were all filled with the Holy Ghost, and spake as the Spirit gave them utterance." When Bro. Loggan sat down after a most powerful speech, Mr. Carpenter leaned over and whispered: "These men are giants."

Five young men, light of foot as young roes, placed thousands of hand-bills in the houses in the city, and the hall at night was crammed. These young men were A. J. Bailey, H. L. Kellogg, C. A. Blanchard, and two others. This was nineteen years ago, and Mr. Bailey says the boots he wore that day have "pinched him ever since." But they are getting easier.

When the temperance reform started, ministers drank and deacons were distillers, and lecturers were mobbed. A theological discussion sprang up, called the "Taylor and Tyler controversy," which so filled the land with the fine dust of theology that pulpits and presses could not see whether the liquor was good or bad. Then came the lodge into the arena, with its hands bloody, followed by the slave-driver with his

"Lash on woman's shrinking flesh."

And "The Albert Barnes Case," and "Old School" and "New School," kept the educated, brilliant minds of the American clergy so busy settling the difference between moral and natural ability, that churches and religious papers did not protest against worshiping devils and whipping and selling slaves.

Let us not be beguiled a third time. When the hand of God puts a hot iron on our anvil, let us hammer that iron. The lodge is putting Christ out of our worship, and the whole Bible out of our schools, so as to make our schools theological lodges, without Decalogue or Saviour, law or gospel, right or wrong.

As both Mr. Gehring and Mr. Loggan agree that infants, dying before they know right and wrong, go to heaven, let us rescue their parents from the lodges and theology will run clear, so that parents may escape the *lodge* where Masons go.

AN OBJECT LESSON.

"And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel."—*Numbers, 25:4.*

Was this one of "the mistakes of Moses?" Surely not. The principle on which his "judges" took off and hung up the heads of the men who were seduced by the sorcerer Baalam and the women of Moab to forsake God's altar and "join" Baal Peor; that principle of political economy founded the Hebrew commonwealth which stood fifteen solid centuries before its final fall under Titus Vespasian. All their national disasters came by their departures from the altars of God which had a Decalogue and a Messiah, or Mediator; and besides the ghastly object-lesson, the rows of heads of their neighbors, who had switched off from God's altars to Baal's, twenty-four thousand men perished on that occasion by plague.

What then? Are we to cut off the heads of lodge-worshipers and hang them up in the sun? No. We are to pull down Baal's temples by "spiritual," not carnal weapons. But we must pull them down by the Spirit and Word of truth or they will pull the United States down, as they did the twelve United States of Judea.

The anarchists, now on trial for murdering a few policemen, worship Baal Peor. Their creed of disorganization repeals, not only property but marriage, as did those ancient lodge-ites. The two pillars, the Jachin and Boaz of the system, are force and license, dynamite and whoredom. And

"Haply there may be
Within the panel who do try the felon
A thief or two more guilty than the one
Whom they condemn."

But few years since there might have been seen 1,600 able-bodied Masons coming out of McCormick's Hall, looking as wierd as so many spirit-worshippers from a circle, and a few blocks off several hundred women were met as an Eastern Star lodge, and these men and women, stranger to each other in person, but known by signs and grips, met and danced together in another hall after twelve o'clock at night. And if any one can point out any *moral* difference between this modern and the ancient Baal Peorism; or between that in Chicago and the like orders at Salt Lake, he will confer a favor on the public by showing it.

What then was the crime of Baalism? It was simply the crime of anarchism. The altar of Jehovah differed from Baal's in just this: One had a law and Gospel; the other had not. One was supreme love to God and equal love to man, with a Saviour to recover the lapsed, and wash them clean in his blood; while Peorism was made up of the exact stuff which makes Masonic lodges; viz., *ceremonies!*—always more ceremonies.

Now Judge Gary will instruct the jury to condemn Spiees, Parsons and others if proved guilty of murder. But Moses was commanded to hang up the heads of men who set up a government shop, in which murder was meritorious if done for the clan. O'Donnel followed Carey nearly half around the globe and shot him by the law of his lodge. This he declared to Mrs. Carey while her husband lay before her on the deck wallowing in his blood!

The Haymarket murder was a horror, a crime to be punished, if the guilt is proved. But what is *murder* compared with a lodge which has no morals in its creed; no marriage but a limited restriction to shield the near female relatives of Masons; no property, but a law forbidding to rob Masons; no truth, but lying legends instead; no right or wrong, because no rule of right and wrong, but the nugatory rules of a secret lodge?

If Moses had let Baalism go on in the delirious whirl of idol-worship and Eastern-Star-ism with the daughters of Moab, where the very gods were fictions and all was sham but vice, instead of a few hundred heads hung up to dry in the sun, he would have had a society in which there was no crime in perjury, because the gods themselves were lies; their Bible fictions, like the lies about Hiram and Solomon's temple lodge; no blasphemy, because the gods themselves were devils; no such thing as crime, because no law to define it but the will of an irresponsible despot; and blasphemy and murder meritorious, because required by the "Order" and sanctioned by its priests!

Such is the teaching of the object-lesson of Moses. While the teaching of that lesson was obeyed, Judea was the school-teacher of the world. Now it is the home of Arabs, jackals, Turks, pilgrims and priests.

REV. C. M. MORTON AND THE ORANGEMEN.

The reference to his sermon before the Orangemen, in the *Cynosure* of July 15th, is objectionable to Mr. Morton, who has written to a friend of the *Cynosure* enclosing an account of the meeting from the *Daily Times*, which he endorses. The report in the *Inter Ocean*, which was the basis of our sharp criticism, he regards incorrect. The *Times* says the discourse "did not contain a single allusion to the principles of the (Orange) order. On the contrary, it was an earnest appeal to his hearers on the necessity of practical Christianity in every day life," and that his allusion to Jeff Davis was not "a panegyric" but only a commendation of his obstinate consistency in adhering to the rebel cause in which he believed. We are assured, too, that Mr. Morton has been reclaimed from his early habits of dissipation for twenty-one years, which is greatly to his praise; and has enjoyed the confidence of good men during that period, as an earnest Christian, devoted to the service of Christ. We regret any injustice done Mr. Morton into which an incorreet report led us; and there should have been added to the note complained of, a sincere regret that since the evangelist Jones gave up tobacco here last winter, the pastor of the Railroad Chapel should continue its use; and that while Moody, Needham, Munhall, Whittle, Pentecost and other evangelists are warning against the secret lodges, Mr. Morton encourages them.

The facts of the meeting in question as we now gather them are these: Representatives of the six Orange lodges of Chicago "met in their hall, No. 2974 State street, and after some lodge business was

gone over, those present fell into procession, under the conduct of District Marshal John Coyle and Brother David Frazer; and marched to the Presbyterian Railroad Chapel on the same street between Thirteenth and Fourteenth streets. The procession was nearly two hundred strong, and was gaily set out by the orange colored sashes worn by the members. It being the Sabbath, there was an absence of the usual white horse, mounted by a representative of the immortal King William. The marchers made twenty-five blocks in their route. The members filed into the church and took seats in the center tiers of pews, the other seats being well filled with persons who were either Orangemen or the wives and children of Orangemen." After service they marched back again to their hall.

The above is quoted verbatum from the *Times'* report approved by Mr. Morton. Then followed the sermon, which, the report says, dissatisfied some of the Orangemen because it omitted laudations of the order, and dwelt on the duties of practical Christianity. In brief, 200 men, in gay Orange regalia, marched twenty-five blocks under marshals, with a band of music on the Sabbath, and displacing the ordinary congregation filled the Presbyterian mission chapel, July 11th.

These "Orangemen," so named from the Prince of Orange and their orange sashes, are a secret order formed one hundred and ninety-one years ago, to protect Protestants in Ireland from the Ribbonmen who were Catholics. The order spread from Ireland over England, Scotland, Wales, the Islands, Canada, and the United States. It thus became, and now is, a secret brotherhood, with the initiations, oaths, degrees and worships of the family of secretism. Like the Law and Orders leagues of Sedalia, Mo., and the Chicago "Conservators," whose professed object is to organize the male population of the United States to suppress local labor mobs, Orangeism was a secret order to suppress another secret order, but it became, and now is, a secret oath-bound brotherhood, which is not Christ's, to practice rites which are not Christian, to pay dues and obey unknown superiors in order to protect the government and laws,—in a word, to supersede, set aside, and substitute itself for religion and government. It is thus a Ku-Klux Klan ready for any and every evil work, which money, cunning and corruption may find and enable it to do. It tracked its way with riots and bloodshed, and, though professedly Protestant, in 1836 it was dissolved by Protestant England, and, though revived again after nine years, its processions are still forbidden in Ireland; and its late mobs and massacre in Belfast, swearing vengeance against Gladstone, the great Christian statesman, are but a specimen of what a secret order will do whose god is a "liar and murderer from the beginning."

Surely such a secret order is out of place in a *Presbyterian* chapel on the Sabbath day. For if there is a church on earth distinguished for its attachment to the Sabbath day more than others, that church is the Presbyterian; and if our Bro. Morton still uses tobacco and belongs to an Odd-fellow's lodge, as he does not deny, we hope the *Cynosure's* faithfulness will prove a blessing to him, and to the cause of Christ, who was no friend to secret societies and probably used no tobacco.

—John B. Finch, the head of the Good Templar order and chairman of the National committee of the Prohibition party, says that he is not a Freemason.

—Rev. George Warrington, editor of the *Free Press*, Birmingham, Iowa, called on the *Cynosure* on his return from Pennsylvania last Wednesday. He did not speak at Newcastle, Pa., as expected, because of a message postponing the engagement.

—Rev. S. Collins, D.D., president of the last N. C. A. National Convention, presided at the National Reform meeting at Ocean Grove, N. J., last week, and is now at Xenia, Ohio, where he may be addressed.

—Bro. H. H. Hinman has begun work preliminary to a State convention in Illinois. He spent a day or two in Aurora, but attempted no public address. He expected to spend the Sabbath in Princeton, where a welcome awaited him from several supporters of the reform.

—Secretary Stoddard addressed a fair audience at Pastor Seguin's Mission room last Thursday evening. Threats had been made of disturbance, but nothing occurred to disturb the quiet of the meeting, and an excellent impression was produced, some young men taking a lively interest and making such inquiries as gives the assurance that the lodge has lost some victims. The morning papers had good reports of the lecture.

—The United Brethren at Fairmount, Ind., passed a resolution of sympathy and co-operation with the congress of Christians which is expected to meet in Chicago, to discusss the attitude of the Christian church to the lodge power of the world. Revs. Halleck Floyd, of Indiana, and H. J. Becker, of California, were elected representatives to said convention.

—The National Reform Convention at Ocean Grove, July 21st, was a successful meeting. Rev. S. Collins, D.D., was chosen president, with John Alexander Esq., of Pittsburgh, Dr. White, Mrs. Woodbridge and other vice-presidents. Addresses were made by Bishop McIlwaine, Prof. David McAlister, of Geneva College, Mrs. Woodbridge and others, and resolutions adopted in favor of the principles of national reform as applied to the Sabbath, the marriage relation, temperance, civil service, and the labor question.

—Rev. M. A. Gault has our sincerest thanks for an excellent letter to the *Christian Instructor* on the National Christian Association and its work. In speaking of the power of the secret lodges over the churches, he says: "Like the slave power this evil of secretism is making fearful progress. We had dreamed that at least the Old Covenanter Church was untainted by it, but at our last annual gathering some were disposed to apologize for the Knights of Labor who were creeping into some of our city congregatious. One minister stated that a Covenanter on his deathbed had been heard repeating fragments of the Odd-fellow's ritual. In my rounds as agent of the National Reform Association, I have preached in several United Presbyterian congregations in which by confession of the pastors to me, Freemasons were in regular communion."

—The Good Templar lodge of Los Angeles, California, prospered in former days, and under the lead of devoted temperance men as attorney W. D. Gould and Capt. Wood of the *Censor*, not only had the confidence of the people, but secured real estate worth some $10,000. But unable to follow the lead of Katzenstein, of Sacramento, into the depths of lodgery, the order in Los Angeles, and Southern California generally, broke up, and among its latest acts transferred its property to the Women's Christian Temperance Union. Katzenstein had made great efforts to secure this valuable property, but could not succeed. This property is in the heart of Los Angeles, and the new owners propose to erect thereon a suitable building for temperance headquarters for that large section of the State, now rapidly increasing in population.

—A few days after the conference on the lodge question in Denver, June 9th, Dr. Munhall, of Indianapolis, assisted by the singer, Charles Herald of Chicago, began a month of powerful Gospel meetings in the skating rink, with afternoon Bible readings in the Central Presbyterian church, where Dr. Geo. P. Hayes was late pastor. Dr. Munhall was formerly a Freemason, but in one of these afternoon meetings, writes Rev. St. Clair Ross to the Dayton *Conservator*, while speaking on the subject of separation, he unmasked secrecy by pulling aside the curtain, and showed its evil workings by a good many illustrations, and said "he knew what he was talking about, for he had belonged to a good many of them; that they were detrimental to the cause of Christ, spiritually and financially; and for himself, in the future he would put his gifts into the church of the living God." The meeting closed with eight hundred conversions reported.

—An exchange notes the following petition offered to a Methodist conference in Canada. As the petition is evidently incomplete in its present form, will some of our corespondents in Canada who may be aware of the facts furnish the *Cynosure* a full report with the circumstances attending its presentation: "We, your petitioners, being members of the church which you represent in your Quadrennial Assembly, beg to represent that many of the ministers and others, are members of Masonic lodges and other secret combinations whose obligations and teachings are essentially and designedly anti-Christian; that Masonry, the parent and promoter of such combinations, professes to be a religion; has its priests, its ritual, its worship and its laws, to raise its members to holiness here and heaven hereafter; aud all this while it rejects the only Saviour, Jesus Christ; and as these ministers and other members of our church should belong to Christ and his Gospel alone, and have no fellowship with such unfruitful works of darkness, but rather reprove them, feel much aggrieved by the contradictory and unholy connections here specified, and are becoming more and more dissatisfied therewith, especially so with regard to ministers who have entered into such unholy and anti-Christian association."

The Secret Empire.

THE LEHR UND WEHR VEREIN.

The Lehr und Wehr Verein, of which the witness Waller in the anarchist trial was a member, and whose plottings against society he detailed to the jury, was organized in 1875, and on April 16 of that year was incorporated under the laws of the State. The incorporators were about thirty German and Bohemian socialists, whose object was to train and drill in military fashion and get ready for the great conflict between capital and labor which agitators of that class have for many years declared was to come.

The society attracted but little public notice until the year 1879, when the Legislature passed the law creating the State militia and forbidding the formation of private military organizations without a license from the Governor. The law caused a great deal of discussion among lawyers, many of whom believed it was in conflict with the United States militia act There was also some political feeliug stirred up by it, the opponents of Gov. Cullom holding that it was a move on the part of the latter to create a new set of officeholders, and thus aid in his election to the United States senate.

In December, 1879, the Lehr und Wehr Verein, then forty strong, paraded on the streets of Chicago armed with rifles. At their head rode Herman Presser, a workingman and socialist, carrying a saber. Presser was arrested and was indicted under the new law because his company had refused to take out the required license. His case was taken up by the enemies of the militia act, and as a test case he was tried in the Criminal Court and fined $10. The case was appealed to the Illinois Supreme Court and subsequently to the Supreme Court of the United States. Among the attorneys who helped to prosecute the appeal were Lyman Trumbull and Allan C. Story. In both courts the new law was sustained.

The Lehr und Wehr Verein never paraded in public after that and it was lost sight of, but the members never ceased to drill and own military weapons. During the last six years they have increased greatly in numbers, and at the time of the Haymarket riot there were six groups in the city.

"It has been no secret for years," said a well-known labor agitator lately, "that the Lehr und Wehr Verein were training to fight the police. They have drilled in theirhalls, and have steadily increased in numbers, until there are probably two hundred or three hundred of them."

"What class of people are they?"

"They are socialists of the ultra type. Every socialist who is in favor of dynamite is among them. The most of them have served in the army in the old country and hate government and law. The men who first formed the society were not dynamiters, but they were men who believed that the only way for the working people to secure their rights was to fight."

"I don't know much about the Lehr und Wehr Verein," said A. C. Story, "as I never came in contact with them. The society was only a figurehead in the case which went to the Supreme Court. I think it is likely that the society at first was a harmless affair, no more dangerous to the community than any military organization, but it is probable that when Spies, Fielden, and men of that class came to the front they saw in it a means of accomplishing an end. It is probable that they took hold of the society and introduced the dynamite business into it."—*Daily News.*

A few days ago, in the presence of and assisted by the members of the Highgate Gospel Temperance Help One Another Society, Mr. William Green, of Bishopwood House, Highgate, England, the president of the society, destroyed his cellar of wine, about 2,500 bottles, valued at about £600. In a speech explaining his reasons, he said that after mature reflection and earnest prayer he had come to the conclusion that it was God's will that he should part with the contents of his wine-cellar. After this address the contents of the bottles were poured into the sewer.

A Philadelphia woman of wealth has discriminated against tobacco-using preachers. She left a large bequest for the support of a Preacher s Home, or something of that kind, but forbidding that any tobacco-spitting person should enjoy its benefits. A hint that will be very effective.

—Mary Emily Dowson has been legally qualified to practice both medicine and surgery as a member of a College of Surgeons in Great Britain, the first lady in the kingdom who has secured the right.

THE HOME.

HOME RULE.

The farmer sat in his old arm chair,
Rosy and fair,
"Kate, I declare."
He said to his wife, who was knitting near,
"We need not fear
The hard times here,
Though the leaf of life is yellow and sere.

"I am the king, thou art the queen
Of this fair scene.
Our love is green
As when thou wert a village maid,
And I, a blade,
In love—afraid
My fondest hopes would be delayed.

"Now, whether the days be dim or fine,
In rain and shine,
Here, thine and mine,
Are cattle grazing upon the hill,
Taking their fill,
And sheep so still,
Like many ruled by a single will.

"These barnyard fowls, our subjects all,
They heed the call
Both great and small,
When we scatter for them the grain.
'Tis not in vain
We live and reign,
In this our happy, fair domain,

"Unvexed with shifting stocks and shares,
And bulls and bears,
And the affairs
Of speculation in mart and street,
In this retreat
Sweet Peace can meet
Plenty that's crowned with braided wheat."

—*Vick's Magazine.*

RELIGION AT HOME.

It is laughable to see one hunting high and low for his spectacles when they have only been shoved over his forehead. But it is not laughable to see Christians hunting for what they call opportunities to honor God, while overlooking such opportunities which they carry with them wherever they go. A slovenly carpenter was once heard at a weekly prayer meeting to pray with great ferveney for the spread of Christ's cause—a cause which he disgraced and hindered in his sphere every time he stood at his workbench. When he ended his prayer, a hearty "Amen" came from a servant who put her mistress out of temper a hundred times a day by her carelessness. A clerk also was there, who, although he taught a class in the mission school on Sabbath, was always late at his employer's store week days. He whispered "Amen!" too—and meant it so far as he knew himself. A lady hearer, as she listened, resolved to join the church, and then went home and found unreasonable fault with her cook. And others also felt warmed to do something for Christ, who never seemed to have thought that religion, like charity, begins at home. The mechanic who is powerful in class meeting and weak at his trade, is no credit to the cause he professes. The servant who drops tears feelingly at religious services and drops dishes unfeelingly in the kitchen has her tenderness altogether too much on one side. And it is a poor kind of religion that seeks opportunities to set others straight but overlooks its own crookedness.—*S. S. Times.*

BUILD YOUR NEST HIGH!

The pulpit and the press have had a great deal to say about marriage lately. The brightest pens have been sought that the greatest wisdom might be secured. It has been a real coming-down-to-fact, and sensible talk, that must result in a better state of matrimonial affairs. No writer advocates the doll-baby sort of woman, nor the type of man that fancies her. Neither has there been anything that could be called "strong-minded" or revolutionary. The one particular thing that has been emphasized, is the influence of young women over young men, and the consequent raising or lowering of the standard of marriage. With the removal of the stigma that used to pertain to single life, and the wider opportunities offered women in industrial and philanthropic pursuits, there is more freedom of choice guaranteed to woman. She can be happiest if married well, but happy at all events, and useful. Such is the trend of discussion.

Another important point has been reached. It is no longer the height of missionary endeavor to "marry a man to save him" from bad habits, and consequent destruction. The girls of to-day are finding out that the wife has less power than the sweet-heart, that marriage will not make a man who loves the wine-glass or immoral practices better than he loves her, the fit companion for her untarnished womanhood.

Dear girls, if you have hugged any such fancy to your heart—if you think Theophilus only "weak," when he is wicked, if you have to make excuses to yourself over his tainted breath or his tainted morals, *you are building your nest too low!* You cannot afford to smile now at things you will weep over by and by. No poverty or privation, no sorrow or loss, can equal the misery of feeling you have thrown your life away upon one you must always shield from the knowledge of others. If you shrink a little now as the fumes of beer or whisky fall in your face, how shall you shudder when you are forced to meet it daily? If the stories idle tongues tell disturb your serenity now, how shall you bear them when the certainty comes? If you excuse idleness, irreverence, irresponsibility now, what shall you say when home and helpless children depend upon his hands and brain?

O, dear singing birds of future homes, build your nests high! Weave them in the bows of character, of industry, of purity. Weave them about with love and devotion. Cling as you will with all womanly tenderness to manhood's strength, but be sure it *is* strength. *Build your nest high!—Woman's Magazine.*

LANGUAGE OF THE VOICE.

Nothing betrays so much as the voice, save perhaps the eyes, and they can be lowered, and so far their expression hidden.

In moments of emotion no skill can hide the fact of disturbed feeling, though a strong will and the habit of self-control can steady the voice when else it would be failing and tremulous.

Certain voices grate on the nerves and set our teeth on edge, and others are just as calm as they are irritating, quieting, or like a composing draught.

A good voice, calm in tone and musical in quality, is one of the essentials for a physician—the "bedside voice"—which is nothing if it is not sympathetic by constitution.

Whatever its original quality may be, the orator's voice bears the unmistakable stamp of art, and becomes artificiality; as such it may be admirable—telling in a crowd, impressive in address, but overwhelming and chilling at home, partly, because it is always conscious and never self-forgetting.

An orator's voice, with its careful intonation and accurate accent, would be as much out of place beside a sick-bed as a broeaded silk for the kitchen girl.

The voice is much more indicative of the state of the mind than many people know or allow.

One of the first symptoms of failing brain power is in indistinct or confused utterance; no idiot has a clear or melodious voice; the harsh scream of mania is proverbial, and no person of prompt and decisive thought was ever known to hesitate and stutter.

A thick, loose, fluffy voice does not belong to the crisp character of mind which does the most active work, and when a keen-witted man drawls and lets his words drip instead of bringing them out in the sharp, incisive way that ought to be natural to him, there is a flaw somewhere.

CONVERSATION.

"The power to converse well is a very great charm," says Ruskin. "You think anybody can talk? How mistaken you are! Anybody can chatter. Anybody can exchange idle gossip. Anybody can recapitulate the troubles of the kitchen, the cost of the last new dress, and the probable doings of the neighbors. But to talk wisely, instructively, freshly and delightfully is an immense accomplishment. It implies exertion, observation, study of books and people, and receptivity of impression." Plato banished the musicians from his feasts that the charms of conversation might have no interference, but in our later fashions many prefer music rather than the gossip of the hour which often degenerates into trivialities, wearisome and commonplace. As the mirror reflects the face, so conversation reveals the mind, and Dr. Johnson said he could tell just how much a man knew if he could hear him talk for a while.—*The Current.*

Happiness is like manna; it is to be gathered in grains, and enjoyed every day. It will not keep, it cannot be accumulated; nor have we got to go out of ourselves or into remote places to gather it, since it has rained down from heaven, at our very doors, or rather withinside them.—*Martyria.*

Few men know of how much they are capable until they have first tested their abilities.

A FAMILY STRIKE.

"There! I've stood it just as long as I'm going to! There's no use in being so particular!" and Jasper Jones threw his cap into a chair, his hat on the floor, and stretched himself upon the sofa with a defiant look on his young face.

"What will you do when she comes in and says in that quiet, strong way, 'Jasper, you hat is out of place. Hang it up in the entry, please; and put your hat behind the shed door,'" said Elsie, with a droll imitation of her step-mother's voice and manner.

"I'll just say I'm going to when I've rested a little. We've all jumped at her bidding ever since she came. I've gone back to wipe my feet, and hang up my hat, and clean my overshoes, and all that, till I'm sick of it."

"I'm sick of it, too," said Elsie. "I left my clothes where they fell last night, when I went to bed. I was *so* tired. Mother didn't happen to look in, or I suppose she'd have routed me from bed to hang them up. It's awfully tiresome to have to put everything just so, every time."

"Ma never made us do it," said Jasper.

"And the house was always tidy enough to suit me," said Elsie. "Not so nice as mother keeps it, perhaps, but I like to be free and easy, and I hate to be prim."

"The old order was good enough, I say," said Jasper. "Let's strike! Strikes are all the rage nowadays. When folks want the rules changed they strike. We'll talk it up to Bess, and Clarence and Rose; and, if we're all in it, mother'll see that she may as well give up. That's the way it always works, don't you see?"

"I don't want to do anything bad," said Elsie. "You know ma said if God sent us anybody who was willing to be a mother to us we were to be good and obedient."

"Well, we have been, and we mean to be. Only she needn't be so much more particular than ma was."

Bess and Clarence and little Rose were easily led to embrace the views of their brother and sister. The league was formed, Jasper appointed as leader, and it was agreed that the strike should come off "before father comes home."

"The first thing is to perform a procession and march," said Jasper, "and while we're doing that I'll think up my speech. Our marching will show mother that we mean business."

It was fine fun for the little ones. They got strips of red and white cloth and tied them to short poles, and carried them as banners; and they marched up and down through dining-room, and kitchen, and bed-rooms, up stairs and down stairs, out into the yard, and back through the long entry, till the mother wondered, and grew a little restless over the tramp, tramp, that was making more threadbare the carpets which wore out so fast.

"Come, come!" said she, at last; "haven't you kept up that play long enough? Seems to me it is rather small business for you, Jasper and Elsie."

"We're strikin'," said Clarenee, waving his flag; "just like the big folks do."

In and out, up and down, they still kept their march. There was a curious expression on their step-mother's face whenever they passed through the kitchen, where she was ironing their clothes.

Finally they halted before her, and, standing with toes all even with a crack in the kitchen floor, they made a low bow, as Jasper had instructed them, and then he began his speech: "Honored and respected madam, our mother; we have tried to do as you wanted us to, and we don't wish now to be bad, or rebellious, or anything. But we think, one and all, that it's too hard, when a fellow comes in all tired out with baseball, or something, to have to run straight and put his hat in one place and his hat in another. This strike is to—to see if we can't come to some agreement that we shall live a little more free and easy, as Elsie says, and do a little more as we've a mind to do about such things. We don't wish to be very disorderly, but we would rather not have to be quite so particular."

"I suppose," said she, "you expect me to make a speech in reply. But I must have a little time to think what I ought to say. Besides it is almost lunch time, and I must get these things ironed first. Suppose you march up and down on the sidewalk in front of the house till my speech is ready."

"Can't I iron, and you go right to getting lunch?" asked Elsie, pressed by hunger.

"That isn't the way. We ought all to keep marching," said Jasper; "but we're all hungry, so perhaps you'd better."

"Just as you like," said their mother. "And if Jasper and Clarence will bring some light, dry wood from the shed, we shall have lunch all the sooner."

Flags were consigned to Bess and Rose, and the procession broke up for the present. Nothing more was heard of the strike till lunch was over. Perhaps it would have been forgotten altogether, but Mrs. Jones herself reminded them of it by saying, "I have my answer ready now, if you wish to hear it."

"Oh, yes, we do! Form into line here! There, we're ready!" said the children.

"Well, when I came here, you all threw your things down just where it happened, and often they were lost, or broken, or soiled; and it always made the house disorderly. I suppose your own mother used to pick them up for you, but I thought you were old enough to begin to learn to put them away yourselves. But it seems you do not like my plans. Now I can't have a disorderly house, so we must compromise the matter. That is the usual way in case of a strike, I believe."

"Yes, we should like to compromise," said Jasper. "That's just what we want."

"Very well. There is a large hogshead in the back room. Whenever you leave any of your things about, I shall not ask you to put them in place any more. I will just drop them into that hogshead. We will call it the 'disorder barrel.' And when you want them you can look there for them."

Jasper and Elsie looked somewhat nonplussed, and glanced dolefully at each other, but Clarence and Bess and Rose hailed the compromise as every way satisfactory, and the strike was over.

The first things that went into the disorder barrel were the flags which had been thrown together upon a settee. Mrs. Jones dropped in this first contribution with a quiet, amused smile. For several days Jasper and Elsie were rather careful to put away their things, for the hogshead was deep and wide, and it would be "such a bother" to get them out if they once got in. But presently the barrel began to fill up, and the fuller it grew the more difficult it was to find any small article that had been consigned to its depths. Mrs. Jones seemed fully satisfied with the arrangement. She no longer reminded them to lay their things in the proper places, and books, slates, hats and bonnets, marbles, and jumping ropes were quietly dropped in together.

More and more frequently the cry arose in the house. Where is my jackknife? Where is my best alley? Where is my tippet? and little Rose's small piping voice was generally heard in reply, "In the sorder barrel, I speet!" and the discomfited loser ran, often in hot haste, to rummage among the medley of articles. The older ones stood on a chair and reached down to search, but when time pressed and search was unavailing they were often brought to the extremity of turning the barrel upon its side, pulling out the contents, and when the lost article was found, tumbling them back again. But Clarence and Bess, who were not strong enough to tip the barrel over, had been known more than once to climb into it, much to the detriment of some of its contents.

Jasper and Elsie complained of this, but the mother's laughing reproof in no wise availed to prevent a repetition of the offense. Consequently many things came out of the disorder barrel so crushed and spoiled that they might almost as well have been thrown into the fire.

"I can't go to the picnic to-morrow, nor to school next day, nor anywhere any more, as I see," said Elsie, one day. "My hat is just ruined. The crown is crushed down, and there's a stain of apple or something on the ribbon. I'll never wear it. I don't think much of your old strike, Jasper! It's made us ten times more trouble than we had before. I should like to set that old disorder barrel afire and burn it up, with all there is in it, and never hear of it again!"

"Well, I own that I'm sick of my job," said Jasper. "Suppose we strike once more, and get it abolished."

"Oh, yes; strike again! Where's my flag, I wonder?" said Clarence. "Strikes are such fun."

"The consequences are not fun to me," said Elsie, "and I'm not going through any more of that silly marching. I'm just going to ask mother to change back to the old way; that's all."

"But we ought all to go together and ask her, because we were all in the strike," said Jasper.

"Well, then let's do it right away," said Elsie.

So the procession was again formed, and without much preparation and with no needless parade they sought their mother and made known their request. She cheerfully promised that the odious barrel should be abolished. And that evening she kindly pressed and retrimmed Elsie's school hat, so that the soiled ribbon and crushed place were no longer visible, and henceforth things returned to their old order, the gain from the strike being manifest only in the added zeal and cheerfulness with which even the slightest hints were obeyed.—*Selected.*

STRIKES.

Strikes are quite proper; only strike right;
Strike to some purpose, but not for a fight;
Strike for your manhood, for honor and fame;
Strike right and left till you win a good name;
Strike for your freedom from all that is vile;
Strike off companions who often beguile;
Strike with the hammer, the sledge and the axe;
Strike off bad habits with troublesome tax;
Strike out unaided, depend on no other;
Strike without gloves, and your foolishness smother;
Strike off the fetters of fashion and pride;
Strike where 'tis best, but let wisdom decide;
Strike a good blow while the iron is hot;
Strike, and keep striking, till you hit the right spot.

—*Selected.*

NURSERY MUSIC.

Two-year-old Tommy is often told to be "still as a mouse," lest he wake the baby. The other day while dressing him his mother said, "Will my little boy be good all day?" He replied, "I'm doing be dust as dood as a mouse." "I hope you will," said his mother with a kiss. "And I hope mamma will, too," said the little fellow, affectionately returning the caress.

Here is a childlike incident which we commend to certain doughty disputants over full salvation. A little child, becoming wearied with the quarrelling of two younger children over a glass of milk, exclaimed, "What's the use of quarrelling over that milk? There is a whole cowful out in the barn."

A very little girl, whose father is a minister, had been sorely tempted to play at the waterpail, which stood upon a low bench within her reach. It was thought best not to remove it, but to make it a tree of the knowledge of good and evil. More than once her chubby fingers had been "snapped" by way of correction. At two years of age she went with grandma to church, where her deportment was very serious. On returning, some one said, "Well, so you have been to church!" "Yes." "And did you hear papa preach?" "Yes." "And what did he say?" (Thoughtfully): "Oh—he p'each, an' he p'each, an' he tell 'e people 'ey mus' be—good chillens—an'—not play in 'e water pail!" The conscientious baby is now a mature Christian, teaching a great many other children "not to play in the waterpail."

Family physician: "I'm afraid you have been eating too much cake and candy. Let me see your tongue." Little girl: "Oh, you can look at it; but it won't tell."

Little Alice, not three years old, came running into the room where her mother was sewing, and throwing her little head into her mother's lap, said: "Mamma, I don't want God everywhere, I don't want God everywhere." Her mamma suspected that she had been in some mischief; so she went into the other room, and found the little girl had been doing wrong, had been disobedient. Is it not true that disobedient children, whether large or small ones, do not like to have God everywhere? Dear children, may we all ever remember that "Thou God seest me."—*Christian at Work.*

A little girl once said that she would be very glad to go to heaven, because they had plenty of preserves there. On being cross examined, she took down her catechism and triumphantly read: "Why ought the saints to love God?" Answer, "Because he makes, preserves, and keeps them."

TEMPERANCE.

THE GEORGIA EVANGELIST FOR A THIRD PARTY AND COLD WATER.

Sam Jones made a rousing temperance speech to 4,000 people at the camp meeting at Macon, Mo., July 15. In giving his views on prohibition in politics he said: "I am not in favor of putting a man into office because he's a prohibitionist, unless he possesses the other requisite qualifications. I won't let any prohibition candidate saddle himself on my vote and ride into office, but I'll saddle the prohibition question onto him, and make him come out flat-footed in favor of reform. My views on this question have been changed lately. The liquor dealers in Georgia met a few weeks ago and adopted a platform in which they declared their intention to cut loose from party ties and vote for the man who would work for their interest. After reading this, I say I am in favor of political prohibition from this time forward. Let us put on our tickets men who stand square on this question, and if we nominate the right kind of men we will scoop the other parties out of existence. There may have been a reason twenty, ten, or even two years ago why temperance men should be Democrats or Republicans, but there is not now. The Democratic party champions whisky and the Republican party champions beer. There they are—one astraddle of a beer keg, the other straddling a whisky barrel. They go rackin' along, and yet temperance people will vote for such a party. Let's lay both those parties in the shade and live and vote for sobriety, temperance and right. A member of the church who won't vote for prohibition belongs to the devil from his hat to his shoes. What kind of a minister do you suppose it is that is afraid to leave his party and work for prohibition? He hasn't got any backbone—nothing but a cotton string with two or three ribs tied to it."

A "COMMERS."

In connection with the report of the late national meeting of German singing societies at Milwaukee, the *Inter Ocean* describes one of their entertainments which seems to be a beastial relic of ancient German savagery:

"Did you ever attend a 'commers?' Do you know what it is? Well, it is a thoroughly German entertainment that is as popular with the Teutonic element as good beer. The participants, several hundred in number, march into a large hall preceded by one or more brass bands. The society entering first is seated and as the next one enters, if with a band, keeps time with the music by clinking of knives and forks on the plate, causing a rather loud and bizarre effect. There are immensely long tables filling the hall, and, instead of chairs, there are benches as long as the tables. The latter are laden with slices of rye bread in abundance, likewise cheese, ham, sausage, that is the good German 'wurst,' the genuine article; onions and sardines are also seen. At a table on a dais sits the master of ceremonies with his aids. Last evening Harry Rubens, of Chicago, presided at the Germania 'commers.' At a signal the waiters bring in the beer in glasses. From four hundred to five hundred glasses at a time. Ere they are ready to return for more the beer has disappeared. The waiters return with more, and this keeps on for some three hours. Reckon for yourself how many glasses each man drinks, bearing in mind that he does not pay for it. The eatables also disappear. There is no charge for them either. The society giving the 'commers' pays for all the beer and bread and other solids. At a signal every man receives a fresh glass of beer. At another every man stands up. Some one with a big voice arises and every man takes his glass. The big voice, as round as a beer keg, shouts, 'Eins'—'Zwei'—'Drei'—'Salamander,' and every glass of beer is simultaneously emptied and thrust upon the table with a crash; this is repeated a number of times, but no one becomes intoxicated and the best of humor prevails. The ladies sit in the gallery above and are allowed to look on and have some refreshments occasionally. No, they do not take ice cream and lemonade. Something stronger and more substantial. Yes, a 'commers' always proves a great night for Germany, and a benefit to the beer brewer."

TWO GREAT COMBINATIONS.

The members of the W. C. T. U., of the Prohibition party, of the Y. W. C. T. U. and other juvenile organizations—and many patriotic men, women, and youths who as yet belong to none of these organizations, are in an open and avowed combination to bring about certain ends.

Not one of these ends is secret or has an evil purpose or breathes hostility, unkindness or injustice to any class of human beings.

The proposition is to obliterate by law the dramshop, the brothel, the gaming house; to institute an honest, pure righteous government; to save this Christian nation from extinction in the flood of crime and debauchery which now menaces its existence—and to introduce an era of universal justice, of peace and good will, of general happiness and prosperity,—a condition easily attainable in this country under a rational and common-sense system of statesmanship and government.

Another combination exists with other aims and ends, some secret, some open; some having an inkling of a certain brand of patriotism or justice; some of them neither good nor bad; some of them as infamous, atrocious and accursed as it is possible for the heart of man to conceive.

The chiefs and leaders of this conspiracy of evil are the liquor makers and dealers, who make this world a hell and live by the robbery, corruption, ruin and murder of their fellowmen and women and children. Their one great object is to plant and maintain the dramshop everywhere, Sunday and week-day, and with it the brothel, the gambling den, the thief-school and of consequence the jail, gallows and penitentiary.

These men certainly murder every year in this country 100,000 persons, by drunkenness, by disease

induced by the use of rum and beer; by the starvation, exposure and cruel treatment of the children and wives of drunkards; by drunken crime and drunken accident. In England, Germany and other countries, their track is similarly one of blood and death and hell everywhere. And the permission of a single dramshop anywhere in this Republic, is a crime that is not surpassed in deep and devilish atrocity and infamy by any vileness ever recorded. That is the simple truth and anything less forcible would be untrue.

Next to these men and in intimate alliance with them are our politicians of the Republican and Democratic parties. They expect office by agreeing to maintain the dramshop and help along its infamous work and support its infamous allies. A man who seeks or takes office under such conditions is a murderer of his fellowmen, and a sharer in all the crimes of the dramshop.

The dramshops and brothels continue to flourish and to steal the sons and daughters of honest parents, and to ruin, debauch and kill them. They can do this because they are supported and licensed and patronized by the legislators and office holders elected by the two old parties.

And these politician legislators and officials are elected to carry on this volume of vice, villainy, treason, and infinite shame, because first, all the vile and vicious voters vote for them, and next, their election is made sure by the votes of farmers, citizens, professed temperance people and Christians, and some ministers and bishops—well meaning but unthinking people—who by voting for these men, vote directly for the perpetuity of the dramshop, the brothel, the thief-school, the gallows; and they vote also for the abolition of the Sabbath and Christianity and for the extinction of this nation by rum and crime. That is the clear platform of both the godless old parties of crime.

These are two great combinations, one is in the name of God and humanity—the other in the name and service of the enemies of God and humanity; if any one can show any standing ground for Christian or patriot in the latter—let him do it.—*Censor, Los Angeles, Cal.*

SCHOOLS AND COLLEGES.

—The Free Methodist Seminary at Spring Arbor, Michigan, opens August 1st. For circulars of the nstitution apply to A. H. Stillwell.

—The Pauline Holiness College, at College Mound, Macon county, Missouri, Jasper A. Smith, president, lately closed its third year with thirty-seven students in the college classes and a good attendance in the other departments. The fall term opens Sept. 8, 1886.

—The University of Heidelberg, Germany, is to celebrate its 500th anniversary in August of this year. The ceremonies and festivities will be on a magnificent scale.

—Michigan University outranks all American institutions in the matter of large graduating classes. That university gave degrees to 366 students, this season, there being just 100 graduates in the college of liberal arts.

—Judge R. M. Widney, of Los Angeles, Cal., has made a recent gift of $100,000, his share of the proceeds of the San Fernando ranch, which sold for $400,000, to the University of Southern California (Methodist) for a reserve fund. The total endowment of the University in money, land and buildings is now $750,000, but in a few years the value of the lands will probably be two millions. The institution has a fine new brick building of imposing proportions approaching completion in the southern part of Los Angeles.

—The University of Strasburg, founded in 1567, was reorganized in 1871, and is thus in a certain sense, a monument of the new political conditions. Since the reorganization, over three and a half million of dollars has been expended for new buildings, etc., and there is an annual apropriation of nearly a quarter of a million dollars for its support. Its new edifices are a series of magnificent palaces, and its library contains 560,000 volumes. No other institution in Europe has so rich a provision for higher education. It now has 73 ordinary and 19 extraordinary professors. Last year there were 858 students.

—The degree of Ph. D. *cum laude* was conferred by Columbia College, N. Y., at its last commencement, on Winifred Egerton, of Wellesley College. For the past two years she has had charge of the scientific department of Reed College. She is distinguished for the excellence of her scientific work in the departments of practical astronomy and pure mathematics. Her theses were upon "Multiple Integrals," and "Latitude of Columbia College Observatory."

Religious News.

—The Free Methodist brethren are organizing a colony for Africa which will probably locate with Bro. Shemeld at Esteourt in Natal. Responses are beginniug to come in from devoted men who are williug to forsake all if need be for Christ.

—R. L. Harris of Texas went to Liberia last fall to find an opening for mission work and a colony. He returned a while since to make up a colony. He has eight missionary workers ready to go to Africa, and expects to come North about August 1 to hold misssionary meetings and collect funds.

—It is now definitely settled, says the *Mission Worker* of this city, that Moody will come to this city in October and inaugurate his scheme for evangelizing the masses through the agency of a system of missions. Missions will be planted in the worst localities, and supplied with the men and means to do effective work. In connection with these missions there will be a school for the trainiug of men for this special work. We welcome this as an anwer to the prayers of the mission workers of Chicago, who have been laboring for years amid many discouragements. Thank God, the poor will have the Gospel preached to them.

—The converts during the month of meetings held by Munhall and Herald in Denver, beginuing June 13, numbered 800. Dr. Munhall was faithful in his testimony against secretism.

—Thirty-five years ago it was the crime of high treason in Italy to possess a Bible. Now Bible depots are established in every Italian city.

—There are now in Mexico, connected with missions of five denominations, 10,000 people who have renounced Romanism and professed faith in Jesus Christ.

—The Old School Baptists, once numbering 100,000 in the United States, now fall below 40,000. Their doctrine has been that Christian work has been to comfort saints and feed the sheep, but not to preach to sinners, because conversion is an act of sovereign grace, without the instrumentality of man. They are opposed to education, missions and other benevolent agencies of the church, as being the invention of men, and contrary to the Gospel.

—Rev. A. R. Dodd preached his farewell sermon to the Wesleyan Methodist congregation at College Springs, Iowa, July 25th. The house was filled to its utmost capacity, and many were present from other churches of the town. Prof. Dodd goes to New York State to take charge of Houghton Seminary.

—Dr. Butler has just received a letter from Bro. Knowles of India, stating that three whole villages in the Terai, numbering in all 583 souls, have been baptized.

—Jah Jai Pil, a Corean exile, has confessed his faith in Christ, and has been baptized and received into the Howard Presbyterian church of San Francisco.

—A number of Chinese converts at Foochow have volunteered to go to Corea as missionaries. This is the first instance of a Chinaman leaving his own country to spread Christianity abroad.

—There were 151 Protestant churches in Japan January 1, 1886, with 11,602 communicants, 2,706 of whom were added in 1885. Their total contributions were $28,406.97, or $6,415 more than in 1884.

—Dr. Murray Mitchell, of England, recently expressed the thought that by the end of this century no foreign missionaries would be needed to carry on the work in Japan.

—The new mayor of Shanghai is a native Christian. This is, indeed, a significant promise of His coming. A very few years ago and Chincse prejudices would not have permitted such an honor to be conferred on a Christian.

—The Church Missionary Society of Great Britain has attained, in respect to its receipts, the highest figures ever reached by any similar society throughout the world. The actual receipts were 233,219 pounds sterling; that is, about $1,161,000.

—Dr. Levi Johnson, of Bishop Taylor's party in Africa, writes: "Slavery is carried on from the interior to a fearful extent. The women are captured and placed in a large inclosure, where they are fattened and anointed, and sold for wives and servants, as the case may be. All the young female children are sold for wives in their infancy, to be delivered to their purchasers, at the ages from eight to twelve years."

—Buddhism in Burmah had a deadly blow in the overthrow of the native government. Its supporters have petitioned the English Government to appoint the Buddhist Pope, and, of course to support him, but the Viceroy has iuformed them that it is impossible.

—The Church of Scotland Mission in the Punjaub, Northern India, is having great success. More than 100 converts from heathenism have been baptized withiu a few months, 100 more are preparing for admission to the church, and whole villages are asking for teachers to tell them of Christ.

—There are in the American Episcopal church fourteen sisterhoods and two well-established orders of deaconesses—one in Long Island and one in Alabama. In the church of England tweuty-five sisterhoods and eight orders of deaconesses are reported.

—"It is no uncommon experience" says Dr. Hall, "for me to receive a letter from a hired servant, regretting that she would be unable to come the next Sabbath, as it was her day to stay at home, and inclosing perhaps five, and, in one case, ten dollars for the foreign missionary collection."

—The telegraph reports the sudden death by a railway accideut of Mr. Charles Hutchins, manager of the American Board rooms in Boston for many years. Mr. Hutchius was well known in the Congregational denomination in the East, and was a frieud to Christians of all faiths.

—At the late meeting of the General Assembly of the Presbyterian church, held in Minneapolis, there was present as commissioner a very remarkable man—a Sioux or Dakota Indian, eighty years old, Simon by name. He had been the foremost brave in his tribe, and by his deeds of savage prowess had acquired the distinction of "above law"—that is, he was beyond the reach of legal punishment. But he submitted himself to the law of Christ, and was admitted into the church; forty-five years ago, by the well-known missionary of the American Board, Dr. Riggs. For a time he was overcome by the fire-water of the white man, but afterwards conquered himself, and for many years has been ruling elder and licensed preacher. In the Minnesota massacre of 1862, he remained loyal to the whites at the risk of his life. A captive family, hearing the voice of prayer from Simon's tent, committed themselves to him and escaped. There was great enthusiasm in the Assembly as the old warrior was called to the platform, a wonderful witness of the power of the Gospel over the savage character.

—Thirty years ago South Ceylon was emphatically a land of darkness. In that time Christianity has made great progress. The Sunday-school has been an important aid in missionary work. The Rev. John Scott, in writing about the Wesleyan Missionary Society in the island, says: "There is no department work in which the native Christians engage more heartily than in Sunday schools. According to the returns at our last district meetiug, we have now 100 Sunday schools, 373 teachers, and 6,066 scholars. These schools are well and zealously conducted, and many of the children have been brought to rejoice in their Saviour."

—Rev. E. P. Hammond is holding meetings in Christina, Norway, in a large hall which is crowded night after night. The desire of the people to hear the truth is so great that they are reluctant to leave at the close of the scrvices. Mr. Hammond considers these the most remarkable meetings he has held in his long career as an evangelist.

—The Waldensians, at the General Conference at Florence, Italy, have decreed that hereafter female members who have reached the age of twenty-one shall be allowed to vote but not to speak, at church meetings.

—Statistics of Christian work accomplished in the Sandwich Islands have been heretofore given in various places, but the following facts brought together by Rev. Mr. Forbes, Secretary of the Hawaiian Evangelicial Association, will be of interest. The first Hawaiian pastor was ordained in 1849. Since that time ninety-five Hawaiians have been ordained of whom thirty-eight are at present pastors in the home field, and nine are in foreign service, making forty-seven native Hawaiians who are now either pastors or missionaries in active service. Since 1852, when the first Hawaiians went to Micronesia in company with Messrs. Snow, Gulick and Sturges, not less than seventy-five Sandwich Islanders have gone as foreign missionaries, thirty-nine of them males, thirty-six females. The total sum contributed at the Islands for foreign missions has been $170,149 44. Of this amount $133,015.86 was contributed by native Hawaiian churches, the remainder by foreign churches and individuals at the Islands. The contributions of the Hawaiian churches for all purposes from the beginning, so far as can be ascertained, amount to $818,270.35. This record should awaken our gratitude and stimulate our faith.—*Missionary Herald.*

LODGE NOTES.

Our Odd-fellow lady friend's will relish the following elegant simile from the pen of "Past Grand," John W. Bourlet, Jr.: "The Rebekah degree is as essential to the order as a tail to a kite—without it both would be deprived of a most important auxiliary."

The gift enterprise under the auspices of the Brotherhood of Locomotive Engineers, which originated in Mattoon, Ill., last winter, is finding Jordan a hard road to travel. They moved the headquarters from Mattoon to Terre Haute before the last sitting of the Coles County Grand Jury, and had announced to the ticket-holders that the drawing would take place in the Terre Haute Opera House July 29 The hour set was 3 o'clock, and two bands had been engaged to enliven the occasion with music, but the managers failed to show up, and it is stated that the drawing has been postponed indefinitely, and Indianapolis is the place where the next effort will be made to have the drawing take place. The ticket-holders are anxiously watching the movements of the managers.

The Masonic Grand Secretary of New York gives the number of Masons in the State as 71,977; lodges, 714; raised to Master's degree during the year, 321. The receipts for the year, $106,860.06; balance on hand, $27,610.32.

The trouble between the Knights of Labor and the Progressive Cigar-makers in New York has reached a bitter stage. Two Knights of Labor Tuesday entered the cigar factory of Levy Bros. and announced that the men who would not "stick" to the Knight's organization could find employment elsewhere. At this 450 cigar-makers left their places and later resolved that "As American citizens" they would not submit to such dictation, and they sent word to the firm (which favors the Knights) that they must be protected in their rights.

Most's paper, the *Freiheit*, refers to prosecuting attorney Grinnell of the Anarchist trial, as a "beast" and a scoundrel," and winds up the article with: "To the accusers and their perjured witnesses we say, you are marked and will not escape."

G. W. Brown, of Youngsville, is probably the champion lodge organizer in the country. In ten years he has instituted 158 lodges of Good Templars and 167 unions of the Equitable Aid Union. Put them together at $50 a lodge net profit for himself at the least he has cleared in ten years $16,250, and had a glorious good time doing it. There is no doubt that with the exception of Brother Teeples, of the K. of H., G. W. B. is the champion organizer.—*Corry (Pa.) Leader*. So we see, replies the Sandy Lake *News*, why the brother is organizing lodges. We have heard that all the money went to relieve the distressed, etc. How long he has been distressed.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2	74⅜@		75½
No. 3	66 @		68
Winter No 2	76¼		76⅝
Corn—No. 2			43½
Oats—No. 2	27½		29
Rye—No. 2			53
Bran per ton		11	00
Flour	2 00	@ 5	00
Hay—Timothy	7 50	@11	50
Mess pork per bbl	8 80	9	50
Butter, medium to best	08	@	18
Cheese	03	@	08
Beans	50	@ 1	35
Eggs			10
Seeds—Timothy	2 10	@ 2	12
Flax		1	14
Broom corn	04	@	09½
Potatoes	40	@	70
Hides—Green to dry flint	06½@		14
Lumber—Common	11 00	@18	00
Wool	11	@	28
Cattle—Choice to extra	4 30	@ 5	00
Common to good	2 25	@ 4	00
Hogs	3 00	@ 5	10
Sheep	1 50	@ 4	25

NEW YORK.

Flour	3 20	@ 5	50
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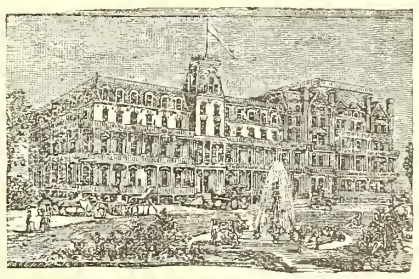
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INFLUENCE OF HOT DRINKS ON DIGESTION.

Various opinions are held by the public, and we believe by medical men also, on the effect of hot drinks on the digestion of food. This matter has lately been investigated by Dr. V. E Nyeshel, of St. Petersburg. The plan he adopted was to make use of twenty patients in the surgical wards of the Obukhoff Hospital, suffering from fracture of the fibula, contusion of the foot, and such like affections, and dividing them into two sets of ten each, to find out first, by a three days' experiment, the length of time an ordinary meal of soup, meat, potatoes and black bread, required for digestion. For this purpose the stomach tube was employed at periods varying from five to seven hours and a half after the meal, and the condition of the contents of the stomach examined. In all the cases complete breaking down appeared to have taken place in about six hours and a half. The exact time required by each individual for the digestion of the specified meal being noted, further observations were made on a subsequent day, the patients in the first group being given after the meal hot tea, at a temperature of from 40° to 75° C, the quantity taken varying from two to eight tumblerfuls. The contents of the stomach were drawn off at the time when, as former experiments had shown, digestion would, under ordinary conditions, have been complete. The result was that when not more than three tumblerfuls of hot tea had been swallowed, it was found that digestion had progressed just as well as without it, but a larger quantity of hot tea appeared distinctly to retard the digestive process. The second group of patients were given a meal similar to what they had had before, but hot. On examining the contents of their stomachs, no difference could be detected between the rate of digestion of hot and cold food. The author found that by painting the pharynx with a 5 per cent solution of hydrochlorate of cocaine the tube passed easily and quickly.—*Lancet.*

WATER AS A DRINK.

Many persons drink ordinarily as little water as possible, and none at all at meal times, because they suppose that water dilutes the gastric juice. Experiments, however, show that dilution does not diminish the digestive power of the gastric juice, and further, that water alone, as well as solid food, awakens its secretion. A paper read by Dr. Webster, of Boston, at a meeting of a learned medical society, took the ground that water used moderately at meals is beneficial, and that a large class of persons drink too little. The result is, if too little water is drank, especially if the person eats heartily, the perspiration and the kidney secretions are diminished. Not only they, but the waste of the system, which can be removed only in a state of solution, is not eliminated with sufficient regularity and fullness, and the system becomes gradually clogged by it. The accumulation is slight from day to day, but in time unpleasant symptoms are developed. The symptoms are of an indefinite character—discomfort, even pain, sometimes in one place and sometimes in another, constipation, and unhealthy hue of the skin. "Patients," said Dr. Webster, "who drank no more than a pint of water a day, have told me they were not thirsty. They were surprised when told to drink more. Those who have followed this suggestion in the course of a week have developed thirst, and drank as many as three pints of water a day." We may add that water taken into the stomach is at once rapidly absorbed by the blood vessels. A bowl of well seasoned broth as a first course, is specially helpful to the above class of patients. A large quantity of ice cold water is harmful to any one.—*Selected.*

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CARE OF ANIMALS IN SUMMER.

The American Humane Association presents the following suggestions relative to the care of animals during the heated term.

Provide water — fresh, pure water. Think, reader, how you are refreshed by a drink of cool water on a hot day. The lower animals are equally in need of the means of quenching thirst.

The active dog requires drink frequently during the hot day, as does also the cat; and a dish of fresh water should stand where they can have access to it. Undoubtedly many a dog is driven to madness through lack of water; and the testimony is that hydrophobia is almost unknown in those localities where dogs can drink when they wish.

Every city, village and country town should be liberally supplied with drinking fountains for animals, and they should be so constructed that even the smallest dogs can drink from them. No gift to a people confers a greater pleasure than a fountain, and that person who turns aside a stream from the field and gives a watering trough to the roadside or provides a fountain at which man and beast can drink pure water, is truly a public benefactor.

Give the horse frequent opportunity to quench thirst at times when not too much over-heated, and before eating. To drink freely immediately after eating prevents a favorable digestion of food.

Provide shade. How instinctively we seek the shadow when the sun is pouring its hot rays on the dry and parching earth. If the pasture is not provided with shade trees, in a convenient locality set four, six or eight supports, across which place straw or grass, and thus, in a brief time and with little labor make a shade in which animals can rest from the heat of the sun, to the great comfort of themselves and benefit to their owners.

Remove the harness from the horses in the hot day whenever you desire to give them a full, free rest, and once during the day, preferably at night, a thorough currying and grooming will not only give rest, but will do about as much towards improving the animal's condition as will the oats

Examine the harness on your working team, and you will discover that blinds, check-reins and cruppers are simply torturing contrivances, serving no useful purpose. Take them all off for the convenience of yourselves and the comfort of the horses. Keep the stable well ventilated and free from the strong ammonia, which is injurious to the eyes. Assist the animals to protect themselves against flies, feed regularly, hitch in the shade, and remember that the care which will give comfort to the lower animals will make them doubly profitable to their owners, aside from the humane bearing upon the subject.

A contemporary publishes the following twaddle not founded on fact: The old-fashioned pear trees, that came from seedlings, were not only hardy but grew to very large size and lived for many years. They were not subject to blight or other diseases. The blight was unknown until the system of grafting became extensively practiced.

Sulphide of potash has proved in our practice all that has been claimed for it by the English press as a destroyer of mildew on roses, chrysanthemums and some other greenhouse plants. A quarter of an ounce dissolved in a gallon of water and thrown on the affected foliage with a fine-rosed syringe will wholly destroy the fungus, and the leaves will not be injured.—*Vick's Magazine.*

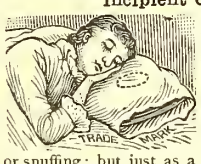
A *Prairie Farmer* correspondent says: "Upon the first favorable weather after the berries are all picked, I go through my strawberry rows with a mowing machine, cutting everything down close. The tops lie until dry enough to burn readily when I set fire to them. This destroys all the weed-seeds, fungus, insects, etc., and saves a great amount of labor. In a few weeks the vines take a fresh start from the roots, and form a new, thrifty growth, which is usually aided by the ashes left on the ground. At first sight this looks like 'heroic treatment,' but results fully justify."

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HON. THURLOW WEED ON THE MORGAN ABDUCTION.

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In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

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NEWS OF THE WEEK.

WASHINGTON.

The Payson bill, prohibiting aliens from holding lands in the Territories, has passed the National House of Representatives.

Senator Hoar's resolution to provide for a plan for celebrating the 100th anniversary of the Constitution and the 400th anniversary of the discovery of America was, after modification so as to direct the committee of seven to report on the cost at the next session, passed by a vote of 41 to 12.

Senator Evarts has asked leave to offer a resolution looking to the opening up of a correspondence between this country and Europe concerning the effect of the great fall in silver bullion and the prospects of a restoration of parity between gold and silver upon a ratio to be established by law.

The Senate has refused to confirm the nomination of James C. Matthews, the colored man of Albany, to succeed Fred Douglass as Recorder of Deeds.

Mrs. Cleveland united with the Presbyterian church, Byron H. Sunderland, pastor, last Sabbath. Her mother accompanied her to church, but the President was not there.

COUNTRY.

The prohibition conventions are very generally indorsing the ballot for women as a plank in their platforms and a method of prohibition. Michigan with 700 delegates, Illinois with 500, Kansas with 300 and Connecticut have all given this indorsement within the last few weeks or days.

The Chicago postoffice received $2,030,975 and expended $769 441, showing a net balance of $1,261,534 for the year ending June 30, 1886. The money order business was about $22,000,000 out and in.

One of the Anarchist's bombs was exploded in Lake Michigan last week. A stream of water several feet in diameter shot 100 feet into the air, and scores of fish were killed.

A mail pouch containing money and securities of the value of $80,000 was recently stolen between New York and Pittsburg. The authorities have no clew.

Miss Jane McArthur, a wealthy cattle queen of Butte, M. T., was drowned Sunday while attempting to save the life of a sister of Judge Armstrong. Miss McArthur had rescued a son and daughter of the Judge when she was grasped by Miss Armstrong and dragged to the bottom.

The St. Clair (Pa.) Baptist church was blown up by dynamite Saturday. Revenge against the Law and Order Society is believed to have led to the act.

In a bloody row at Lake Maxenkuikee, near Plymouth, Indiana, growing out of a rivalry between two excursion parties, one from Mexico and the other from South Bend, Leslie, the leader of the Mexican band, was killed and several others were wounded.

Byron Ringer, a farmer of Hartville, Ohio, became very angry Friday afternoon because one of his men grew ill and had to abandon work. Ringer took the reins off a team with which he had been plowing, went to a barn and hanged himself.

It has been discovered that William P. Pierson, cashier and chief book keeper of the American Baptist Publication Society, is a defaulter to the extent of $60,000, which was absorbed by speculation.

At Erie, Kan., Tuesday, Willie Sells, aged 14, was found guilty of the murder of his parents, his brother and his sister.

A frightful gas explosion occurred Sunday night at Ripley, N. Y. Mr. Kingsley and his son while passing a new gas well in course of drilling stopped to examine it. As they opened the door, the lantern which Mr. Kingsley carried ignited the gas and a terrific explosion followed The derrick was torn to pieces, and Kingsley and his son were enveloped in flames, and almost roasted to death. They cannot live.

Wilbur Ayers, a provision dealer of South Norwalk, Conn., went into his large patent meat refrigerator while his clerks were at dinner and in some way the door slammed behind him and he was locked in with the temperature at zero. Mr. Ayers weighs 200 pounds, but he soon began to feel sleepy and realized that he was freezing to death. He threw his body violently against the door many times, succeeded in widening a crack in the inside plank, tore out the layer of charcoal between and after repeated trials broke the outside plank, crawled out and fell in a heap on the floor, where he was found by one of his customers. His muscles on the right side were severed and his ribs and arms paralyzed, while his body was one mass of bruises.

During a heavy wind and rain storm Friday at Columbus, Ohio, the Columbus rolling mill was wrecked, several men being seriously hurt. The Union Depot and other structures were unroofed, chimneys thrown down and trees leveled. Crops in the region swept by the storm suffered severely.

The Pittsburg region was swept by a fierce rain and wind storm Monday morning, reports from along the rivers indicating heavy losses by floods and the destruction of crops. Whole fields of wheat and corn were ruined, railroad tracks were washed out, and houses flooded or wrecked by lightning. Rough estimates place the damage at $350,000.

Striking Italians attacked Hungarian railway laborers, between Delphi and Hazleton, Pa., Monday afternooon, 400 men participating in the battle. The Italians drove their enemies to the woods und stopped all work on the road. Several of the Hungarians are wounded, and three of them are said to be dying.

FOREIGN.

An exchange of views among the Parnellites has led to a decision to give the government time to prepare an Irish bill, but the Parnellites will demand a measure for the suspension of evictions.

The parents of Eliza Armstrong, the young girl who figured so conspicuously in the *Pall Mall Gazette's* exposures, will sue Mr. Stead, the then editor, the newspaper's publishers, and Gen. Booth of the Salvation Army for $40,000 damages for alleged libel and for assaulting the child.

The casualities in the riots in the city of Amsterdam, Holland, on Sunday and on Monday night, last week are twenty-five persons killed and ninety wounded. Further demonstrations by the mob were suppressed and the police appear to have command of the situation.

The London *Times* notes the arrival at the East India docks of a cargo of over 30,000 frozen carcasses of mutton from the Falkland Islands. Portions of the cargo sold at five pence per pound. As the islands now contain about 600,000 sheep, and the industry of raising them is rapidly increasing, there is room for a material extension of the supply to England.

Wassif Bey, from the Soudan, reports at Cairo that Khartoum has been razed by the rebels. He believes that a force marching to re establish the Khedive's authority would now meet with a welcome.

Herr Fischer, the African explorer, reports that he has reached Wanga, north of Pangani, with the remnant of his expedition, after a journey of extreme hardship lasting thirty two days. The members of the expedition suffered severely from hunger. Of the 230 natives who accompanied the party fifty-seven died from disease and starvation or from wounds received in battle. He will proceed to Zanzibar from Wanga.

The following appointments are officially announced in the new British cabinet. Secretary for Foreign Affairs—The Earl of Iddesleigh. Chief Secretary for Ireland—Sir Michael Hicks Beach Chancellor of the Exchequer—Lord Randolph Churchill, who, by virtue of his appointment, becomes the recognized leader of the Conservative party in the House of Commons. Secretary for War—The Right Hon. W. H. Smith. First Lord of the Admiralty—Lord George Hamilton. Lord High Chancellor—Baron Halsbury. Secretary for India—The Right Hon. Frederick Arthur Stanley. Prime Minister and First Lord of the Treasury—The Marquis of Salisbury. Lord Lieutenant of Ireland—The Marquis of Londonderry. The following appointments have also undoubtedly been decided upon but they have not yet been officially announced. Lord President of the Council—Viscount Cranbrook. President Local Government Board — The Right Hon. Henry Chaplin. President Board of Trade—The Right Hon. E. Stanhope. Postmaster General—Lord John Manners. Commissioner of Works — The Right Hon D. Plunkett. Attorney General—Sir R. Webster. Lord Chancellor of Ireland—Lord Ashbourne.

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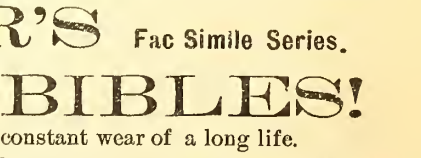
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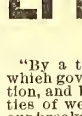
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THE CYNOSURE FOR THE SOUTH.

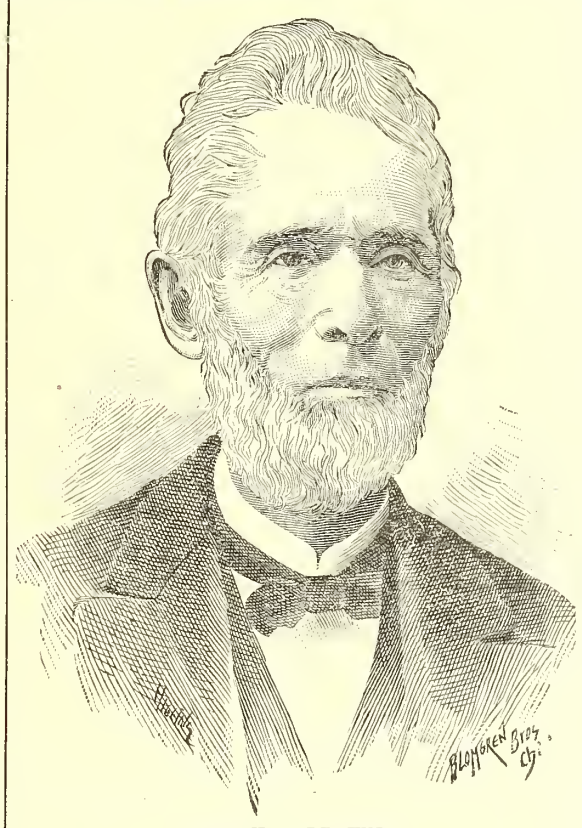
The publisher informs us that the subscriptions of some 300 colored pastors, paid by friends in different parts of the country, expire this month. Few public appeals have been made for the fund which furnishes this list, and we can, therefore, ask more urgently. Hundreds of letters from the pastors in the South, who have read the paper, bear witness to the inestimable benefit they and their congregations have received through this gift. We can point to no such immediate and direct benefit arising from any other method of extending our cause. The colored people are universally poor and unable to subscribe, and they are kept poor by the lodges which eat up their substance while they destroy the spirituality of the members of their churches. Many of them realize the magnitude of the evil, but do not know how to grapple with it. The *Cynosure,* gives them the needed information, and encourages them in the difficult task of effectually applying the truth against lodgery. It is of the utmost importance for the success of the proposed National Convention in the South, that these 300 subscriptions be continued and the number doubled. There are thousands of friends of our reform who have contributed nothing to sustain it during the past year. May the Lord open their hearts to do liberally for this new deliverance of the South.

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should be sent at once for this object, and twice that amount can be well employed. Do not delay in this good work.

The labor unions and Knights of Labor are turning to politics now that the boycott is becoming a mark of outlawry. Schilling, of this city, a Knight of Labor organizer, is moving to revive the Socialistic Labor party; and the order is making nominations in Illinois and Iowa. In New York the Central Labor Union is moving. It is the duty of all good citizens to do their part honorably in politics; but if these lodges enter politics they do so on a dishonest basis of sworn secrecy. Outside their lodges they have given us such a mayor as Harrison and such a Congressman as Lawler and such aldermen as the "boodle gang" of Chicago and New York. Will they do better within?

The latest move in this game is a call for a national convention in Indianapolis September 1st, composed of Knights of Labor, Grangers, National Greenbackers, Farmers' Alliance, Anti-Monopolists, The Wheels (a Texas organization), and all other associations akin to these. According to the present programme, delegates from these orders will meet to organize a new political party, with the rights of labor as the chief corner stone. Powderly is expected by the leaders of the movement, and so are all of the great labor lights. We fear this will be a meeting of Adullamites, but without a David, or the God of David.



NATHAN BROWN.

[See page 8.]

One good effect of the transient visit of the old soldiers at Salt Lake City on their way to San Francisco, was a resolution denouncing polygamy, and urging Congress to pass laws by which the evil may be eradicated. But back of this doctrine of lust is the despotic church-and-state constitution of the Mormon church. Such a union is outlawed in America and is on the march to death in England. It should be included always in the Mormon system. Alas! that the veterans who conquered in the second battle for freedom in America should themselves be snared into "Grand Army" lodgery with its sworn secrecy, un-American as it is un-Christian, and tending, as well as Mormonism, to undo the work for which their comrades and our fathers gave their lives.

The Anarchist trial has drawn through another week, and yet another will pass before the lawyers are through pleading. The witnesses of the defense have been generally from the Anarchist ranks and warm sympathizers with the accused men. Later, Fielden, Spies, and Schwab have been called from the bar to the witness stand. The testimony so far will hardly shake the main position of the prosecution—that a conspiracy was formed and the most savage weapons of modern device prepared for the destruction of human life and the property of capitalists, the overthrow of municipal authority and of the social order which abides behind its shield. Their usual Sunday picnic was held by the Socialists at a grove in Indiana and nearly $1,000 raised for the defence of the authors of the Haymarket massacre. There was little speaking and *it* was lifeless, but the trial was the theme of every tongue. The Sabbath is the first institution these deluded people would destroy, and the first lessons of preparation are in the saloon.

THE MISSIONARY.

[The following poem was written many years ago by Rev. Nathan Brown, during his earlier missionary life. Concerning it Bishop W. L. Harris writes to the *Christian Advocate* of New York: "It was my good fortune while in Japan, in 1873, to make the acquaintance of this devoted man, and no one received me more cordially or manifested a deeper interest in the missionary work of our own church than did he. During one of our conversations I accidentally mentioned a piece of poetry on the subject of missions which had often touched and melted my heart as I read it, and to my great delight I learned from him that he was its author. He then gave me a copy of the poetry, as last revised by him, and believing that others as well as myself will read it with interest, I subjoin a copy for publication."]

My soul is not at rest. There comes a strange
And secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me, and I may not stop
To play with shadows, or pluck earthly flowers
Till I my work have done, and rendered up
Account. The voice of my departed Lord:
"Go teach all nations," from the Eastern world
Comes on the night air and awakes my ear.

And I will go. I may no longer doubt
To give up friends, and home, and idol hopes,
And every tender tie that binds my heart
To thee, my country! Why should I regard
Earth's little store of borrowed sweets? I sure
Have had enough of bitter in my cup
To show that never was it His design
Who placed me here that I should live in ease
Or drink at pleasure's fountain. Henceforth, then,
It matters not if storm or sunshine be
My earthly lot, bitter or sweet my cup;
I only pray, God fits me for the work;
God make me holy, and my spirit nerve
For the stern hour of strife. Let me but know
There is an arm unseen that holds me up,
An eye that kindly watches all my path,
Till I my weary pilgrimage have done;
Let me but know I have a Friend that waits
To welcome me to glory, and I joy
To tread the dark and death-fraught wilderness.

And when I come to stretch me for the last,
In unattended agony beneath
The cocoa's shade, or lift my dying eyes
From Africa's burning sand, it will be sweet
That I have toiled for other worlds than this.
I know I shall feel happier than to die
On softer bed. And if I should reach heaven—
If one that hath so deeply, darkly sinned—
If one whom ruin and revolt have held
With such a fearful grasp—if one for whom
Satan hath struggled as he hath for me—
Should ever reach that blessed shore, O how
This heart will glow with gratitude and love!
And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering once were mine below.

THE IMPORTANCE OF INDUSTRIAL SCHOOLS IN INDIA.

BY O. S. PALMER.

Liebig uttered an important truth when he said, "The nation most quickly promoting the intellectual development of its industrial population must advance as truly as the nation neglecting it must inevitably retrograde." It will not be denied by any intelligent person that the industrial paralysis in India is due to the apalling ignorance of the people in the technology of trade, and that their moral corruption, on the other hand, is traceable to their crude and erroneous notions of God, and the truths of a revealed religion.

There are three important lines of education: the physical, intellectual and moral: or, in other words the hand, the head and the heart. It has been the prevailing idea among the promoters of missions that the work of the missionary is simply to preach the Gospel; that no time should be given to the education of the heathen in new lines of industry, or in teaching them better modes of carrying on the branches of industry they are now pursuing. There is a *trinity* in man's development that should not be overlooked—physical, mental and moral culture,and these should form a *unity* also in all our schools as far as possible.

To give a man the completed development of all his physical powers, careful and constant attention should be given to gymnasties, or a proper amount of physical labor. But to stop here would be mental and moral suicide. Then again, to give mental discipline only, without at the same time giving proper attention to the physical and moral is both physical and moral suicide. It is on the physical side like building a splendid palace on a sandy beach with no precautions against the incoming tide: and on the moral side it is like starting a vessel out on a rough sea with no rudder, and with clearance papers to no port: bearing no flag, unless it be one dyed with the blood of her victims.

But since the moral trainiug is the most important, shall we not give our undivided attention to that? This is what we have been doing in many of of our mission fields, and if the testimony of those who have given special thought upon the subject after personal experience and observation can be relied upon we have been makiug a great mistake in so doing, or at least we have not accomplished so much as we might have done had we pursued the *trinity* plan in our work.

I know of no better testimony upon this subject than that of Ardesheer Durjorji Master, a native of India, who has recently taken high honors in the City and Guilds of London Institute, and from the Science and Art Departments of South Kensington. He says: "To impart education through the indigenous schools where a barbarous practice of teaching is carried out: through the missionary schools where conversion is principally aimed at; and through the schools under private bodies, the difficulty of collecting sufficient fees for making them effective is well known—is urged us where else than in India. The country must suffer and suffer terribly as long as she neglects the edueation of her children. I say this after careful study."

The establishment of industrial schools in India is important:

1. Because such schools will open a new and effectual door for preaching the Gospel. One great difficulty experienced by the missionary in India is that of reaching the higher and more intellectual classes. They are very slow to patronize our schools where they are distinctly religious schools. But so soon as they see that we teach their children in various branches of industry and of science they look upon us in a very different light, and are ready to not only send their children to our schools, but are willing to pay something toward their support. This, indeed, will be a great advantage to the work of the missionary. There are many ways by which this will be an effectual door. It will not only bring the children to our homes where they are taught trades and receive at least a common school education, but at the same time they will be taught the Scriptures,and in the life and home of the missionary they may be able to see some of the fruits of the Spirit and be brought by His power to a saving knowledge of Christ. Then, too, such schools will be an effectual means in breaking up the system of caste and of making common labor no disgrace.

2. Such schools will make our work more permanent. This is very apparent when we consider the difference between a converted heathen cast out from his kindred with no means of support, and a converted heathen educated and skilled in some trade. The former may live a Christian life even in the midst of persecution and poverty but his hands are tied so far as carrying on aggressive work for Christ is concerned; and he without doubt will always be dependent upon charity to a great extent, at least; the latter will not only support himself but will have money to support the Gospel among his people, and he himself may do good work in preaching or in teaching the way of salvation to his lost people. Thus the work will soon become self-supporting and aggressive. When we carry on the missionary work on this plan there will be less danger of oppression in later years from capitalists and speculators who always come in after the pioneer missionary to gather the fruits of his labors.

I believe that this is the way to solve the money problem in the support of missions. I am in favor of self-supporting missions. I do not mean by that that we should not expend much money on the foreign field. We expend far too little. But my opinion is that we might so expend our charities as to yield a vastly greater increase, uot only in numbers saved, but at the same time convert the heathen to work, and thus sustain aud extend the kingdom of Christ by the sweat of their own face, as well as by their faith. Some one has said: "No charity is so well directed as the charity which enables a man to earn his bread honestly and independently; no philanthropy is so great as that which relieves a man from the present enormous drudgery which characterizes service, because the supply is greater than the poor demand."

Bishop Taylor in Africa is urging the importance of this kind of work and is calling for missionaries who can teach the mechanical arts as well as handle the Word of God skilfully. Rev. M. B. Fuller in Akola, Berar province, India, feels the importance of industrial schools in connection with the work there. The commissioner of that province is very anxious that such a school be established and signs a petition to the government for a grant to aid in establishing such a school. There are seven who are preparing to sail from America in October next, under the American Faith Mission, to engage in this kind of mission work in India. It will require a large sum of money to open such a mission. The Lord is turning the hearts of some in this country to contribute to this work. "Withhold not good from them to whom it is due when it is in the power of thine hand to do it." Prov. 3: 27.

Chicago.

COLORED PEOPLE AT OCEAN GROVE.

BY MRS. J. S. COLLINS.

The event of the week, and we may say of the season, thus far, was the colored people's meeting, under the auspices of the Afriean Mission of M. E. Church. Last year was their first assembling here, when they were invited to eome again and do even better. They came. Old men and women, and young women with babes in their arms, and women on crutches and the blind, came to this Mecca to attend their jubilee. They felt they were welcome. It was a gala day for them, and the best clothing had been saved up for the occasion.

Bishop Campbell presided. Rev. Dr. Handy, of Washington, D. C., read an able missionary address. Fine music was rendered by a choir of colored folks from Washington. Then came the address of the morning, "Footprints of the Missionaries in Eighteen Centuries," an able review, by the Rev. Dr. Arnett, of Wilberforce College, O. Many of your readers will reeognize in him a member of the Ohio Legislature. He is a man of power, and if not spoiled by contact with wily politicians, will be an important factor in Ohio politics. By the way, he is on the eommittee on temperanee in the House, and is a warm advocate of constitutional prohibition.

Dr. Lee, of Philadelphia, had for his subject, "Education of the Head and Heart and Hands of the Race." He spoke of the difficulties under whieh his people labored, and how hard it was for them to acquire an education, so recently brought out of heathenism and the ignorance of two hundred and forty years. It was too much to expect them to acquire in the public schools in a day that which the whites had been centuries learning. He advocated manual labor in the schools as part of their education.

Dr. Jennefer, of Boston, had also an address on "Educating Agencies," and being from the "Hub," it was expected he would show more culture than his brethren. He, however, did not come up to the expectations of some who heard; perhaps because he was nearly white. Still his address gave evidence of thought, and as a literary performance was quite creditable.

Bishop Campbell, the "irrepressible" as he is sometimes called, preached in the evening on the text, "Who hath despised the day of small things." His text gave him ample room to speak of their small beginning. He is hopeful for his race, and thinks the world will not come to an end until every African hears the Gospel. Speaking of the trials they with others had on account of the liquor business, he said, "We don't want our sons and brothers to be lost through intemperance. Why don't the parties put planks in their platforms? It is easy to do that." All emphasized the importance of educating the hands as well as the head and heart, and that manual labor and trades should constitute part of their education in the schools.

Verily, a new era is upon us. Whites and blacks sit together in the high places of the land, and the color line, though not entirely obliterated is, for the day, at least, at Ocean Grove. Whites and blacks meet together and mingle their prayers and tears, aud sympathize with each other, wish each other God speed.

As I sat listening to the refined, cultivated voices of those young women in the choir, I recalled scenes of Colonial times in the seventeenth century, when virtuous white women were brought over and sold to Virgiuia planters, and paid for in tobacco, and subsequently their black sisters were sold from the same auction block.

To-day the white woman aud the black stand side by side on the rostrum, pleading for the suppression of the liquor traffic and the protection of their boys. What a change God has wrought. It was well for the African that the few advocates for freedom did not despise the day of small things, but toiled on until victory perched upon their banners. It will be well for the united forces now to take courage in this new anti-liquor campaign and to labor side by side until every saloon is closed in our land, and the oppressed from appetite shall go free.

Ocean Grove, N. J., July 30.

MISSIONARY JOTTINGS.

BY REV. J. F. AVERY.

When ye pray, say, "Our Father, who art in heaven. Hallowed be thy name. Thy kingdom come."Send more laborers, for the harvest truly is plenteous. Lord, if thou wilt, send me.

We regret to see it recently reported that drinking and drunkenness is cruelly spreading in India. At one time it was confined to the low caste. But the English and other settlers are making it popular and common in the higher castes. The evil and misery is only too apparent.

Mr. M. Richards writes from the Congo: "Every braneh of our work is progressing. Our cry is 'Africa for Christ.'" The last mail tells of the first baptism on the Congo. The candidate has waited two years and given evidence of the Spirit's work. The fruit is being seen. God bless the Congo and all other missions and missionaries. Christ is a king. He must reign King of kings and of all kingdoms.

When Admiral Foote took dinner with the king of Siam, he leaned over the table to ask a blessing. The king looked at him with surprise, saying, "I thought only missionaries did that." "Sire," said the admiral, "every Christian is a missionary."

"God's work must be done, *and I may be dead.*" Let those who would defer or delay doing what is in their hand to do, think of this—

"Life is the time to serve the Lord."

God makes choice of his own instrumentalities, often in opposition to the wisdom of men. Remember what Carey was; remember that he was a shoemaker. Remember that he taught himself Latin, Greek, and Hebrew when he was making shoes. Remember his heart was in the work of the Lord and he got very little eneouragement; for when he was at the Conference of Missionaries, Dr. Ryland in the chair, he suggested it was the duty of Christians to obey the Lord's command to send the Gospel to every creature; and Dr. Ryland said, "Sit down young man; when God is pleased to convert the heathen he will do it without you or me." Remember that he went to India and aequired the language in such a way that he was made examiner of civil servants with a salary of $9,000 a year. He gave every dollar of that to the Baptist Missionary Society, and lived on the pittance they allowed him.

Halifax, N. S.

It would not be necessary for me to open the Scriptures to make me zealous for missions, beeause the philanthropic attitude of soul is enough to give us a zeal in this particular. There are three hundred millions of women now on this planet who have only the Buddhist hope of being born again as men, instead of toads or snakes. There are eighty millions of women in Moslem harems. There are uncounted millions of men and women and children growing up in the most degraded superstitions and suffering in mind, body and estate from inherited pagan eustoms. In the name of mere philanthropy and seeular prudence,Christian missions ought to receive support, immediate, abundant, permanent, unflinching. All that united Protestant Christendom together raises annually for missions would not pay the liquor bill of the United States for three days, or that of the British islands for two. At the opening of the century all Protestant Christendom expended only $250,000 annually for missions. It expends to-day $7,500,000 for that purpose. This is a large sum, you think. It is a bagatelle. The dissipations of Saratogas and Newports and Brightons would hardly find this sum worth mentioning in the hugeness of their expenses for self-gratification.—*Joseph Cook.*

IMMORALITY OF MASONRY.

ADDRESS OF REV. NATHAN BROWN, D. D., BEFORE THE NATIONAL N. C. A. CONVENTION AT CINCINNATI, JUNE 11, 1870.

Masonry has much to do with traditions, and I will therefore narrate one, as an illustration of its underlying principle.

In the early days of the world one of the primitive inhabitants, while passing over the mountains of Asia, fell in with a good-looking stranger traveling the same way. As they walked on together they became very familiar, and finally entered into a covenant to be friends and mutual helpers for life, the stranger promising that he would aid his young acquaintance in obtaining everything he wanted, wealth, luxury and honor, but upon this one condition, that whenever his companion put his finger to his lips, the young man should keep silence. So the youth took an oath and bound his soul that he would faithfully observe secrecy whenever he should perceive this sign. The arrangement appeared to work well; wherever they went they found friends, and Mr. Companion seemed to have comrades everywhere they went, who brought him gold, silver and jewels. Some of these he pretended were presents, others the profits of trade, and some, he frankly confessed, were the fruits of robbery. He always put his fingers to his lips when he told of a fraud or robbery. The young man became uncomfortable; he had doubts whether he ought not to expose the wrong doings of his associate; but the oath kept him quiet. At length his companion told him he had committed a murder, and the whole community was in excitement; that he had hid the corpse on the premises of a citizen, beside whose doorstep he had left a bloody knife. The murderer sealed the tale with the appointed sign; the trial came on; the young man dared not testify in favor of the innocent; he saw him condemned, and finally, with unutterable mental agony, silently witnessed his execution. As he turned away from the scene, Mr. Companion laid his hand on the young man's shoulder, and with a grin of unearthly satisfaction (for it was the devil) said to him: "You are the murderer of that man! You knew he was innocent, and you might have saved his life; but you stifled God's voice within, that you might keep your vows to me, and now you are mine forever!"

Mr. President, the obligation which the devil exacted from the young man in the fable, was precisely the same which the Masonic institution exacts from every member. The candidate promises to keep a secret before he knows what it is. The Master Mason promises that every secret of a brother Master Mason, confided to him as such, shall be forever sacred in his breast, and for no considerations and under no circumstances, shall he exercise his own judgment and conscience in regard to it, except in the sole case of "murder or treason." And when he reaches the degree of Royal Arch, the oath becomes more stringent, and he binds himself to the absolute concealment of every Masonic secret, "murder and treason not excepted!"

I would rather have manacles on my hands and fetters on my feet, than have a padlock on my lips. I would sooner place my neck in the stocks than put the keeping of my conscience in the hand of a man. Yes, sir, God is the Master of conscience. My Maker is the only being that can tell me whether I ought to disclose a secret or not. I want the privilege of going to my God for direction in such case of moral duty as this, unfettered by any rules or restrictions of human authority.

The man who puts his soul and conscience in the hand of another is a slave. He who surrenders himself to strong drink places his reason and conscience in abeyance; and do we not for this pronounce him a slave? He does wrong unconsciously, but Masonry compels a man, under certain circumstances, to do wrong consciously, and with his eyes open. I ask if there is anything under heaven, unless we go back to Popery and the Inquisition, that makes a more abject and absolute slave than the oaths that throw their meshes around the Masonic candidate as he takes his leap into the dark? Swell up the groans and sorrows of the bondman; the flesh quivering under the lash; paint the canvas with a thousand forms of cruelty to the body, they are as nothing compared with the marring and scarring of man's nobler part —the enslavement and debasement of his godlike moral powers. When you put an embargo on the tongue, and a curb on the conscience; when a man promises beforehand that he will keep secret whatever is told him, whether it be good or bad, he sells his allegiance to the God of heaven, and puts the keeping of his soul in the hand of a frail mortal like himself.

I know that Masons will reply, "You are not fair; the candidate for admission is expressly told that his Masonic obligations will not interfere with either his politics or his religion." Not interfere with his religion! Why, the binding of a man's conscience, placing him at the mercy of every brother Mason that may choose to approach him, is itself the most positive and absolute interference with his religion that can possibly be imagined. If I must shut or open my mouth in obedience to the injunction of man, and not in obedience to my own convictions of duty, the conscience is paralyzed; the soul is free no longer; the chain is on the nobler part. * * *

Any element of society which appeals to selfishness must be a demoralizing element. Masonry is built on selfishness. Help us and we will help you. We will favor them that favor us. Such a principle of action, if I understand the New Testament, it is the object of Christianity to destroy. If Freemasonry had existed in the days of Christ, and in the same form that it exists with us, he could not have condemned it more distinctly than he did in his sermon on the mount. "If ye do good to them that do good to you, what do ye more than others? Do not even the publicans the same?" The Gospel is at war with every system of clique or clan, caste or combination, that seeks to create distinctions in the human family, alienate man from man, to sow seeds of discord and jealousy, by placing the interests of a class in array against the interests of all. The heathen world is full of these putrid sores, left by the old serpent's sting. Priestcraft, the Eleusinian mysteries, the gibberish of Isis and Osiris, the mummery of the old fire worshipers, these are the models after which modern Masonry is patterned. The idea of one universal human brotherhood, one harmonious happy family, with common aims and interests, is displaced, and in its stead mankind are taught to seek for happiness in secret organizations, building up themselves in darkness, and scattering through society the elements of discord, rivalry, jealousy and hate. That selfishness which would produce alienation and misery in the family circle, must be equally fatal to the peace of the great family of man. What would we say of the lurking enemy that would steal into the family circle to enkindle the spirit of antagonistic interests in the household, to separate the full and free communion of the husband and wife, in all their varied joys and sorrows, and raise a partition wall through which neither should be able to penetrate the thoughts, feelings and griefs of the other? And is not Masonry guilty of doing this? Tell me not that the wife is satisfied with Masonry! Oh, no. Nature herself belies the effort to make that heart appear resigned. Never yet did a wife kiss her husband good-bye, as he went for the first time to a Masonic lodge, but she felt a dagger go through her heart! The husband knows it, and hence says as little as possible about his intentions, till the first shock is over. A system that requires such a sacrifice of affection is fiendish; the old serpent, when he entered Eden, did no more effectually poison human happiness. And if it is a crime to tamper thus wantonly with one loving heart, create forever a sense of painful separation between the dearest connections of the family circle, how enormous the wrong when the scale of selfishness is enlarged, and a systematic and multiform separation of interests is attempted in the great human brotherhood! We talk of a coming millenium, but how would such walls and bars and passwords comport with that happy state of unanimity and love? Oh, no; the spirit that binds men in secret, oath-bound clans is an anachronism; it belongs to the dark ages; it belongs to heathenism; it is no child of Christ, his Gospel, or his church, and should forever be banished from among his saints.

But it is said we are a set of fanatics who expect to uproot this venerable institution; that it is spreading in the country, the church and the government with a strength that nothing can resist; that it is becoming the commanding influence in all our movements for reform; giving its grand titles and its methods of procedure to all our temperance societies, which in turn are becoming feeders for the mother organization. Fifteen years ago, Mr. President, I came to this city, a sick and worn-out missionary, to find a warm shelter from the cold New England winter, and hearing that there was a good man here who kept an underground railroad, I made my way to his house, where he and his excellent wife housed and nursed me, and he told me stories of the fugitives he had helped forward from a land of bondage to a land of freedom. The general opinion was that Friend Coffin was doing a very small business; that if he was not a wicked lawbreaker, he was at least engaged in a foolish and fanatical attempt to do what there was not the slightest chance of accomplishing. But I am here again to-day, in obedience to his call and the call of other Christian friends, and what do I see? I look across the Ohio river, and there is sunshine on that shore which was then so dark and gloomy that I had no heart to set foot, even for a moment, upon its blighting soil. I look elsewhere, through this great republic, and what do I behold? Those little trickling rills of pity that flowed down the cheeks of pious friends, and Christians of other names, have swelled to a mighty river, whose broad wave rolls freedom from Niagara to the Gulf! Mr. President, there is nothing impossible, if it is only right. We have secured freedom for the body, now let us strike for the freedom of the mind—a free, unshackled conscience. Our fathers, when they landed at Plymouth, did not come to set up here the doctrines of caste and clan, and perpetuate pagan mummeries and unrepublican aristocracies, and have their tombstones decorated with the emblems of Masonic honors. No, sir, there is a better destiny for this country. The mighty power that threatens us so proudly and defiantly to-day shall be dead on the morrow; its corpse cast out upon the rough sands of the sea, at low watermark, where the tide ebbs and flows twice in twenty-four hours, that not the least track or trace of so vile a wretch—a system so full of crime and perjury—may remain in the memory of man or Mason, or of injured and insulted woman.

RESULTS OF THE STRIKES.

The numerous and extended "strikes" which have recently so discouraged the business of the country, have not been successful as to their direct object, but some of the results will be permanent, and will, to some extent, modify future trade combinations and labor movements.

All branches of laborers are more in sympathy than before. It is seen that all laborers stand on substantially the same basis and have common interests. The effort has been made to consolidate these interests in one organization. It has failed, and may never be practicable, but the sympathy is is stronger than before. We may therefore look for closer co-operation and more successful combinations in the future.

The lesson of the power of organization will not be lost. Those of common interests will unite, and by organization seek to accomplish what would be impossible to the individuals. Capital combinations will become more general and stronger; labor combinations will become more compact and aggressive. Classes and interests will be more directly arrayed against each other, and in some form the conflict will become more intense. Out of the contest will issue new conditions and relations of work and commerce, affecting, it may be, the social relations.

The individual is sinking out of sight in the organized body. He is becoming more and more a creature of a combination. His own judgment is shown, it may be, by a vote, but he is losing his freedom of action. The small capitalist is powerless against the strong association; the individual laborer is helpless as to following his own judgment and wishes. Bodies of men will deal with each other and determine the questions that may arise as to their relations and obligations. The movement is thus toward socialism. The same principles governing those of common interests will assert themselves in the political sphere, and the tendency is to determine all relations by legislation, and to avoid the conflict of interests by the Government assuming all great interests. Thus it is asserted by many that it will soon be necessary for the Government to assume the control of the railroads and telegraph lines. Of course the argument cannot be bounded by any arbitrary limitations, and the paternal theory of government could be insisted upon in all industries with equal force.

The effect of this upon the personal conscience and the sense of individual responsibility cannot be favorable to the best development of character. We cannot expect the same causes to produce results in the future different from those wrought out in the past. Individual freedom and personal responsibility are necessary to high character.

At the same time there has been a public awakening to some of the dangers which thus threaten us. Courts are intervening to protect the individual in the unmolested use of his own judgment, and the pursuit of his business in his own way. The dangers to society in secret orders have also been felt more than before. A judge in one of the great cities called upon the Grand Jury, "to investigate carefully and fully the nature and character of the labor organizations which exist in our midst, with a view of ascertaining whether anything in any of their constitutions, or in any oath which any officer or member is required to take, binds officers or members to resort to violence or other unlawful means for the purpose of accomplishing the objects sought

to be obtained. Any organization whose officers or members are so bound, is an unlawful organization and liable to indictment."

Let us hope that the reaction will leave the relations of all parties and interests in better condition, without injury to any principle affecting the public welfare. It will be so if they who bear the name of Christ exhibit his character in their lives and renew his work for men of every class.—*Evangelical Repository.*

THE SUNDAY LAW AND SABBATH PERSECUTION.

REPORT FROM ARKANSAS.

Editor Christian Cynosure:—In your issue of July 29, 1886, you refer to the sermon given by myself, as reported in the *Inter Ocean*, July 19, in which it was stated that "the aim of the National Reform Association was to secure a religious amendment to the Constitution of the United States, thereby making our nation a Christian nation, thus forming a union of church and state, and restricting the rights of conscience: that already persecution has broken out in Arkansas, Tennessee, etc., and those who worship God according to the teachings of God's Word, are suffering under this Sunday law."

This article is called forth in response to your statement, that "if there are Seventh-day Baptists now in jail or fined because, having kept Saturday as their Sabbath, they have refused to keep Sunday also, their names and the jails where they are confined should be published at once."

We are Seventh-day Adventists and not Baptists, and as I am now on the ground where our brethren are feeling the effects of this bitter spirit of persecution, I am glad to give you and your readers the desired information.

Two years ago a church of Seventh-day Adventists was raised up in this place (Springdale, Ark.). Last fall they erected a house of worship, and for painting, one Sunday, on the rear of the house, unseen from the road, Elder J. W. Scoles was indicted by the Grand Jury at Fayetteville, Washington county, Ark., tried, convicted, and fined by the Circuit Court. An appeal was taken, and the case is now pending the action of the Supreme Court of the State. James Poole, of the same county, a conscientious Sabbath-keeper, for pulling weeds in his garden on Sunday morning, was indicted by the Grand Jury and fined by the same court, though he had attended public worship in the forenoon and afternoon, four miles from his home. William Martin was indicted by the same jury for sowing oats, and tried before the Circuit Court, but the jury disagreed. J. M. Davis was indicted by the Grand Jury for "harrowing oats on the Christian Sabbath or Sunday," and tried before the Circuit Court, but failing to sustain the charge the court picked up a man who swore that he saw Mr. Davis hauling wood on Sunday, and without even an indictment for said offense, the court fined him and taxed him the costs. F. M. Elmore, for three minutes' labor on Sunday, was indicted, convicted and fined in the Circuit Court of this county. The second arrest of J. A. Armstrong, of Springdale, was effected July 9, for digging potatoes on Sunday for the table. In four hours after his arrest he was on his way to jail at Fayetteville, where he was kept five days to commute the fine imposed upon him, which he refused to pay, and thus honor an unjust law and a partial administration which oppressed the conscientious observers of the Fourth Commandment, while others who observed neither day were permitted to go unmolested.

The railroad cars could rumble and carry their heavy burdens, and the loud voice of the locomotive could be heard more than once every Sunday, and yet go unrebuked. The factory could ply its vocation and keep its servants at work every Sunday; the hotels could send their runners to each train soliciting patronage and collect their fees for labor performed on Sunday without a word of censure from the authorities. Other citizens could drive their hogs to market; livery teams could be hired to pleasure seekers and money exchanged for such service, and no one was disturbed enough to take cognizance of, and report the matter to the Grand Jury; and when the jury was told of these breaches of the law by a Sabbath-keeper, who was summoned to testify against a brother, no notice was taken of them, while the brother was arrested and fined for wielding, quietly, a paint-brush, after he had conscientiously observed the day before as the Sabbath, according to the commandment of God.

Allen Meek, of Star of the West, Pike county, was indicted by the Grand Jury for planting potatoes on Sunday morning, on the testimony forced from a friend who was visiting him. While the case was pending in the court he was cited to appear on Monday morning twenty-five miles distant. The road being rough he was compelled to repair the break in his wagon on Sunday. He was again indicted and fined for that offense, on the testimony of a man who came to see him on *business*. The man who came on business could go home free after causing the arrest of the Sabbath-keeper. Others with whom I am personally acquainted in this same county, and whose names I could give, have also been arrested and fined in this same manner.

Any one can see that it is not because the Sunday law is broken, or that these good and conscientious Sabbath-keepers make more noise or disturbance than others; but the strong arm of the law is the best argument that can be wielded against their faith and practice. However "abhorrent to our constitution such persecution" may appear to the editor of the *Cynosure*, we are now realizing its effects.

R. M. Kilgore.

PRESS COMMENT.

The supremacy of secret oaths and obligations, of secret laws and orders over all other obligations and allegiance, is a principle which permeates and pervades the multiplied and multiplying orders of secretism which fill every nook and corner of our land. Secret law is but secret treason against all other law, which may develop into open rebellion whenever a secret combination or combinations deem themselves strong enough to ignore the laws of the land in the assertion of the supremacy of their own secretly devised and oath-sworn codes. Until such a time comes, the principle of treason against all law in the recognized supremacy on the part of the clan of secret oaths and enactments works under the cover of the night to subvert law in carrying out, to as perfect a degree as possible, the higher law of secret traitorism.—*Free Methodist.*

It should not be forgotten that when the drought came upon Israel it was a judgment for sin. It is God who sends the early and the latter rain, and he is represented in the Scriptures as retaining a direct control over the powers of nature. It might be well to ask when the heavens withhold their moisture whether or not our people have not gone whoring after strange gods. Has not Baal his priests in our day who seduce the people to his worldly and sensual worship? Is it not possible that many, nay, all but seven thousand, have bowed the knee to the false God? When we hear of churches offering up prayers for rain, it occurs to us that perhaps the appropriate prayer would be that the people would forsake the worship of Baal for that of Jehovah. We have an old-fashioned kind of faith that holds that whenever our people cease to "halt between two opinions," and fully resolve that "the Lord he is God," and firmly decide to serve him instead of Baal, then the rains will fall in season and the heavens smile sweetly upon the labors of the tillers of the soil.—*Christian Evangelist.*

Next Sunday in every Mormon meeting-house it will be declared that the Lord has interceded once more in behalf of his saints; that Congress has adjourned and the threatened legislation is once more indefinitely postponed. In the meantime, before Congress shall again convene, there will have been several hundred more polygamous marriages celebrated, and there will be probably fifteen hundred more cradles filled with birth-stained children. The action of Congress toward this Territory is simply infamous; the action of the Executive of the nation is simply imbecile. Congress had a plain duty to perform; but those who had the matter in their keeping were unworthy, and the President simply let matters drift. It is shameful. If the intention is to let matters go on to Mormon Statehood, then the engineers are cowards and dare not make known their plans, and the result is the continuing of an agitation which no decent Government should impose upon loyal people year after year. A gentleman who has the ear of those in power, said yesterday: "You will get nothing at this session, nor at any other session of Congress during the present administration, unless you can bring such a pressure behind Congress that it will not dare refuse you. The intention is to pass the anti-polygamy amendment, and then to admit Utah as a State. You will see Zane and Dickson removed very soon, and no money will then be advanced to secure polygamous trials." It was a Democrat who said that; one who has never swerved a hair's-breadth in his Democracy since childhood. The controlling hand behind the President and behind Congress is Secretary Lamar. He is a thorough Jack-Mormon, and Gentiles may depend upon it that it is his fine hand which has guided and finally throttled all legislation for Utah.—*Salt Lake Tribune.*

LITERATURE.

MAGAZINES.

Of the richly illustrated articles in the August *Century* the opening paper is an entertaining description of "Algiers and its Suburbs." Mrs. Lucy M. Mitchell contributes a picturesque account of the town, Castle, and University of "Heidelberg." The paper derives a timely interest from the fact that the five-hundredth anniversary of the founding of the university has just been celebrated. "Sea-Birds at the Farne Islands," by Bryan Hook, with illustrations by the author, gives a description of the birds to be found off the Northumberland coast on the islands with which is associated the heroism of Grace Darling; "The Western Art Movement," by Ripley Hitchcock, reveals art tendencies and achievements in several Western cities. A sketch portrait of John Burroughs is the frontispiece of the number, and Miss Edith M. Thomas contributes a short paper on "John Burroughs and his Last Two Books." In the War series, General James Longstreet contributes the title paper, "The Battle of Fredericksburg," and the Confederate view. The Union assaults upon the memorable stone wall are described by General Darius N. Couch, who was virtually in command on the field of "Sumner's 'Right Grand Division;'" General William F. Smith, General Rush C. Hawkins, and Major J. Horace Lacy write of the different parts of the battle, describing such parts of the bloody and disastrous field as came under the notice of each. Dr. Washington Gladden writes of the question, "Is it Peace or War?" as regards the relation of capital and labor, and states the situation on both sides with great force and fairness. The first editorial in "Topics of the Times," entitled "The Falsehood of Extremes," also deals with the labor troubles; and in "Open Letters," Alfred Bishop Mason writes of "A Dutch Success in Co-operation."

In the *Brooklyn Magazine*, "Hamlet's City," by Hon. W. J. Armstrong, takes us through the scenes of Shakespeare's drama in the quaint town of Elsinore, Denmark, and conducts us down into the lower dungeons of Kronberg Castle, disclosing the blood-curdling horrors of its subterranean vaults. Mrs. Henry Ward Beecher writes from Liverpool of listening to Gladstone's great Home-Rule speech, through the first of a series of personal letters from England. "A New Factor in our Civilization" is an account of the natural gas of Pennsylvania and Ohio. Late Sermons by Beecher and Talmage form an important part of the magazine.

The frontispiece of the *English Illustrated Magazine* is beautiful and noble character study, "Study of a Head," "In Leicester Fields," and "Old Chester," are finely illustrated descriptions, the first, of a part of old London, the other, of one of the most interesting towns in the northwest of England.

The Herald of Health is among the most valuable of the sanitary and health journals. The contents for the month are: "An English Ladies' Boarding School;" "How to Leave off Corsets;" "Temperance Physiology;" "Sewage Disposal in Berlin;" "A Sensible Breakfast;" "Health and Working Habits of Busy Men and Women."

The opening article of *St. Nicholas*, "A Rocky Mountain Hermit," by Alfred Terry Bacon, is a delightful account of a Robinson Cruso summer spent among the birds, the beasts, and the mountains of Wyoming. Ripley Hitchcock gives in "A Royal Fish," a description of the methods and the joys of salmon-fishing, which is freely illustrated. The "Work and Play" department is also of an amphibious character this month, and contains "A Rope Yarn spun by an Old Sailor," C. W. Miller, who describes some of the most useful knots and splices employed by mariners, but applicable to terrestrial purposes. Horace E. Scudder takes "George Washington" through the year 1783, when he became once more a private citizen; and Henry Eckford, in "Wonders of the Alphabet," tells about some curious ancient and modern letter systems.

Babyhood, in its August issue, introduces a department of "Nursery Observations," consisting of short extracts from its large and varied correspondence describing special traits of children. One of the most important articles is "Diarrhœa from a H. D. Chapin. Other medical authorities discuss "The Baby in Its Carriage, "Sea Bathing for Children," and "Water Filters." Marion Harland writes on "Old Wives' Fables," and Mrs. Lucy White Palmer on "The Coming Guest."

REFORM NEWS.

STATE MEETINGS.

IOWA

State meeting is fixed by constitution on the last Tuesday in August. The notice of place, speakers, etc., will be given in due time. Bro. Hawley is hard at work in Iowa and meeting with very encouraging success. Every friend in the State should encourage, co-operate with and aid in supporting this able and tried Christian worker. His work is not spasmodic or sensational, but solid, everyday work, that will foot up in permanent results at the end of the year. Look out for the official call and get ready to come up and hold an old-time Christian convention on the straight line of opposition to the dark orders.

ILLINOIS

State meeting at Princeton, September 20th and 21st prox. Bro. H. H. Hinman writes from this energetic inland city, the former home of Owen Lovejoy, that he finds many friends of our cause,

and is assured of entertainment for a goodly number of delegates. He has engaged the Opera Hall for two evenings and one day, with privilege of additional day if needed. It is designed to procure the best speakers possible for this convention, and to make it in every way worthy of the great cause of reform and the State which it represents. The damaging influence of secret societies upon moral character, and their hostility to the substantial interests of our country and even to the liberties of the people, are becoming better known, and the times are favorable for an impartial discussion of this question.

In addition to the American people in and near Princeton, there is a large foreign-born population who are decidedly favorable to open methods and wisely avoid membership in societies ever concealing and never revealing the transactions of their nightly conclaves.

Friends, let us have an old-time rally at Princeton on the straight line of Christian work and free discussion. Look for speakers and programme soon, but do not wait to begin to get ready.

J. P. Stoddard.

FRIENDS AND FOES IN WISCONSIN.

Elder J. F. Browne is already in the field and and doing solid work against the system of secret lodges in this State. He is no novice in the work, and while friends may well rejoice and take new courage, foes have just occasion to apply themselves to serious thought, for their "craft is in danger." Wisconsin has a well-officered organization, and the machinery for a first-class campaign. There are many and influential friends in the State and money enough in the treasury to give the work a hopeful start. If you want Elder J. F. Browne to keep right on through the year you must do two or three things:

1st. You must help support him. Dea. M. R. Britten, of Vienna, Walworth county, is the custodian of your funds and has been for several years. His reports are always accurate and satisfactory. Send to him the amount you can give to this work for the year.

2d. Co-operate with your agent in calling and holding meetings and see that he has a comfortable home while with you, and is not left to carry heavy valises to and from the depot before and after speaking. A little attention to such matters will lighten the burdens and greatly cheer the heart of your "servant for Christ's sake."

3d. Your State meeting should be held at as early a date as practicable, at which there should be a grand rally and Pentecost, and the whole movement should be with humility, faith and prevailing prayer. Read reports of your agent in the *Cynosure* from week to week, show them to your neighbors and ask them to become weekly readers of a Christian family paper that gives the last developments of the secret lodge system, discusses living questions, and in no case shuns to declare the whole counsel of God. J. P. Stoddard.

MINNESOTA AND IOWA.

Dear Cynosure:—After the annual meeting of the N. C. A. I went to Minneapolis, Minn., to attend the Augustana Synod of the Evangelical Swedish Lutheran church. The synod is a vast assembly being composed of all the pastors, and a lay delegate from each pastoral charge of their membership of fifty-five thousand. It was soul-inspiring to look upon such a strong and resolute body of Christian Anti-masons.

I greeted those I knew and freely distributed tract literature; and when I took my departure I went to St. Paul and called upon Rev. Wm. Fenton, the zealous street-preacher and Anti-masonic reformer of that city. We together visited Red Rock camp-meeting, and interviewed the minister who had charge of the meeting, to whom I gave a number of tracts. During the few hours I spent upon the camp-ground I heard Rev. Sam Jones preach. A part of the time he played the role of a pulpit fun-maker. Then the scene changed, and his utterances were grand, impressive and thrilling.

From St. Paul I came to Wasioja, Dodge Co., Minn., where Prof. Paine, the principal of Wasioja Seminary and the president of the Minnesota Christian Association opposed to secret societies, resides. He is very anxious to have the reform work carried on in that State.

I preached and spoke several times in Wasioja, and distributed tracts, and gave private lectures,and canvassed for new subscribers to the *Cynosure*, extending my labors into the adjoining county of Goodhue. I succeeded in taking thirteen new subscribers to the paper.

Receiving notice on the 12th of July that my time as an agent of the N. C. A. had expired, I closed my work in Minnesota, and the next day took my departure for Iowa. At this juncture I recived a call from the Illinois Christian Association to be their State agent; but being already in correspondence with the officers of the Iowa Association I started for their State to prospect and see if sufficient financial aid can be secured to carry on the reform work in Iowa this year.

C. F. Hawley.

FROM THE WISCONSIN AGENT.

On train for Baraboo, Wis., Aug. 7, 1886.

Editor Cynosure:—My application for the privilege of showing the literature of the anti-secrecy reform and calling attention to our work, on the grounds of the Monona Lake Assembly, was refused. Pres. Coleman said our work was "divisive." And has not our all-wise Lord said that his work would cause division? A work *divisive* in that it separates truth from error; the people of God from the men of this world? The Lord hasten on such division! It is one great need of the age.

In Madison I met with encouragement from pastor Gunderson of the Norwegian church, and from Prof. Ylvisacher of the Norwegian Theological Seminary, at which institution I have hope to speak at no distant date.

At Baraboo I was very kindly received by Dr. Cowles, J. W. and Robert Wood, and Bro. Van Driessen of Lyons. On Lord's day, Aug. 1, I went to Fairfield, where Bro. Van Driessen preaches, and spoke in his place. I was interested in my message and the congregation listened well. Appointment was made for me to lecture there Aug. 8. In the evening I spoke in the school-house near J. W. Wood's.

Since then I have been seeing friends and making appointments, having gone as far north as Elroy. Near this place lives Elder Mabbott, a staunch United Brethren minister, with whom I lodged Friday night. At Ironton I was kindly received by Bro. O. C. Blanchard, and on Big Creek, northeast of LaValle, by Bro. J. W. DeLap, Wesleyan minister.

I have so far arranged for meetings as follows:

Aug. 12, Friend's chapel, Friendswood, Sauk Co.
" 13, Wesleyan chapel, near Friendswood.
Aug 15 (Lord's day) { A. M. Wesleyan chapel, Big Creek. P. M., Friendswood. Evening M. E. church, Ironton.
Aug. 16 and 17, Potter's school-house, Juneau Co.
" 18, U. B. chapel, Big Creek.
" 19, Wesleyan chapel, Big Creek.
" 20, Valton, Sauk Co.
" 22 (Lord's day), Valton and La Valle, Sauk Co.
" 23, La Valle, Sauk Co.
" 24, Valton, Sauk Co.
" 26, 27, 29, Pleasant Ridge, Monroe Co.

To-morrow I am to speak in and about Lyons.

Who wants my services? Write without delay to 221 W. Madison St., Chicago, Ill.

For the rights of Christ, J. F. Browne.

NOTES BY THE WAY.

Princeton, Ill., Aug. 6, 1886.

Dear Cynosure:—I left Chicago on the 30th ult., at 12 M., and spent the afternoon and evening with our steadfast friend, Bro. Gardner, who took me into the country to see Dea. Alexander Small, who has been for years a liberal supporter of our reform, and who still proposes to do duty as a good soldier. On Saturday, the 31st, I called on other friends, among them Rev. Mr. Ebey, pastor of the Free Methodist church, who gave me names of friends and many timely suggestions.

I then came to Princeton, and have been most kindly entertained by Mr. and Mrs. H. W. Hodgeman. On Sabbath I attended and spoke at the Free Methodist service and also at a street meeting in the evening. This little church, though small in numbers and poor in this world's goods, are rich in faith and zeal, and are not ashamed of the reproach of Christ. On Tuesday evening there was a meeting to pray for prohibition of the liquor traffic held in the Congregational church, which was of much interest.

On Wednesday I visited friends in Dover, and returning attented prayer meeting at 2 P. M.; afterwards went to Wyanet, and walked most of the way to Bro. J. Bradley's, four and a half miles in the country, where I was cordially welcomed and entertained, as are all true reformers who come in the name of the Lord. Thursday morning, after a delightful rain, Bro. Bradley took me five miles to Rev. Wm. Pinkney's, who went with me to visit Bros. Corse and Fay, two veterans in the cause. He then brought me to Princeton, where I spoke in the Swedish Baptist church to a fair congregation of sympathetic Christian people. The four Swedish congregations here are all in sympathy with us, but two are without pastors, and the two pastors here have been but a short time in the place and are somewhat timid.

There is considerable intelligent anti-secret sentiment in the other churches, and the prospect of our convention is good. None of the pastors are Masons, except the M. E. minister, who is said to be devoted to the order. I called on the son of Owen Lovejoy, a prominent lawyer here, and was struck with his resemblance to his father. He received me most kindly, had many kind remembrances of Wheaton. He is in evident sympathy with our reform. I go to-day to Sheffield. H. H. Hinman.

KANSAS CONVENTION NOTICE.

The Kansas Christian Association will hold its next annual meeting at the Rusco church, seven miles north of Vining, Washington county, commencing at 7:30 P. M., Tuesday, Sept. 7th, 1886.

The following programme of work is suggested:

I. Report from State agent of work done during the year, with the future outlook.

II. Should secret lodges be opposed, and if so on what considerations?

III. Wherein lies the secret of lodge power?

IV. Knights of Labor, how related to Freemasonry, and to society generally?

V. Secret fraternities in their relation to family, church and state.

VI. How can secret orders be most successfully opposed?

W. W. McMillan, *Sec'y Kansas C. A., Olathe.*

The Location.—Those coming from the southeast, south, or southwest can come to Vining, seven miles south of the church, on the Republican Branch of the Kansas Pacific R. R, from Junction City or Clay Center. Those coming from the east or west, come on the Central Branch to Clifton, one mile east of Vining. There will be teams at both places waiting for those coming on the 7th. The friends of the cause are cordially invited.

R. Loggan.

CORRESPONDENCE.

NOTES FROM THE PACIFIC COAST.

San Jose, Cal., July 29, 1886.

Editor Cynosure: The absorbing theme of the present month is the "G. A. R. Encampment." Very extensive preparations are making to entertain the guests both in San Francisco and San Jose. Many veterans have already arrived, and many more are *en route* to the coast. August 10th is to be the grand "Reception Day" for the "Boys in Blue" here in San Jose. Much public spirit is manifested to make the occasion a memorable one. Our mayor has even discontinued our street sprinkling in order to save money to defray expenses in connection with the entertainment of the soldiers whom all delight to honor.

The "irrigation" question is prominent before the Legislature. It is likely to be handled in a more satisfactory manner than in previous years.

The Holiness Camp Meeting, now holding here, creates no small interest. The Lord is pouring out blessings on his people. Occident.

LODGERY AND POLITICS IN ARKANSAS.

Charleston, Ark., Aug. 2, 1886.

Dear Cynosure:—I do not know how I could do without your paper in this land so cursed with secret societies. The Democratic party is controlled by Freemasonry, and the Republican by a secret society called the "Brothers of Freedom," or "Wheelers." This is another secret order. Each party tries to gain the colored vote.

Thus each party is trying to overthrow the other. The Democratic party say, by their action, that they won't defend the colored men if they get into trouble, unless they support their party. I know two colored men who were arrested for stealing a bale of cotton. One had voted the Democratic ticket, and the other a "Brother of Freedom" ticket. The Democratic sheriff met the one who had voted the Democratic ticket with a bond and went his bail to keep him from going to jail, while the other had to go to jail and wait until the next term of court to get a trial. When he had his trial there was no proof of his guilt. Some time afterwards, while this same colored man was on his death-bed, he declared that he was innocent of the charge. This is the way they persecute both black and white who dare say anything against them.

I preached at one place where a man arose and said he was afraid to come and hear me preach, for fear I would be mobbed. I found out he had been trying to get up a mob against me himself; but the people told him that he had better let it alone, I

told him that I was ready to be mobbed for the truth's sake, and that it would not be the first time. For being an Abolitionist I had the last cow I had shot down on my own farm in Livingston county, Ill. I was at Streator, Ill., when the Masons egged brethren Ronayne and Hinman, and helped guard them to Bro. Buckley's house. I then and there became convinced that Freemasonry was a child of the devil, and must be removed from the nation or it would destroy our government.

The Masons here have a book belonging to me, written by Pres. C. G. Finney, and won't return it, although asked for it several times.

C. P. PAGET.

THE EX-NUN ELIZABETH HEADY.

EDITOR CYNOSURE:—There is at present in Chicago a young woman from Terre-Haute, Indiana, who styles herself as an ex-nun, and goes on lecturing on her so-called personal experience, as an ex-Roman Catholic nun.

I am sorry to be obliged, by the information I have had from the Catholic priest of Terre-Haute, and other reliable sources, to warn the public against such a woman.

She has never been a nun. She is but an impostor, and I refer the readers to the Chicago *Herald*, Sunday issue, 25th of July, which reproduces a long article from the papers of Terre-Haute, Indiana, concerning her conduct whilst there. Constable Burdick of this city was summoned by the Chief of Police of Terre-Haute to make an inquiry about the so-called ex-nun, who has been preaching here in the various leading Protestant churches, and obtained money also for her book.

P. A. SEGUIN, Pastor.

TO BAPTISTS WHO READ THE CYNOSURE.

DEAR EDITOR:—Allow me to say through the *Cynosure*, brave and true, that there is just *one* Baptist paper in these United States that has the fidelity to God and his truth, the pluck and courage to speak the truth on the lodge question. None north of Mason and Dixon's line can live long at a time, which has the audacity to question the divinity of the lodge. Our good and brave brethren, such as Austin and Fenton, have essayed to speak to our Baptists of the North and West, but were not sustained.

Now let me say to the Baptists, and to all others, that the *Living Way* of Memphis, Tenn., is brave and loyal to God and truth, and is thoroughly a Baptist paper, and should receive the support of all Baptists in the country. Brinkley and Countee are its editors. They are men of mark, being men of God, who in this profligate age endure persecutions for the truth's sake. O, ye thousands of Baptists, who hate the lodge as God also does, "come up to the help of the Lord, against the mighty" Baal Peor, by sending your names with $2 to R. N. Countee, with your orders for that good paper. Here is a Baptist paper, a hero in the midst of an army of cowards, which will speak out at the cost of reputation, popularity, and bread and butter. *Send for it.*

If you use tobacco in any form *quit*, and send your $2 for the *Living Way*, and that large surplus, saved up from abstinence, for *Cynosure* and other good literature. I presume its editors are clean from the tobacco curse, and "all filthiness of the flesh and spirit." Right eyes, come out! right arms, come off! and give room for the soul to swing where the sun does his successive journeys make. Get into the *Living Way* forthwith. It is a good place for the soul to vibrate.

I see this messenger of God is publishing the names of anti-lodge ministers. Good! Here's mine—my soul in it.

Satan has gone a "new departure." Instead of "fire and brimstone," he uses whisky and dynamite and dispenses the same through the lodges and lodge preachers, many of whom are faithful subagents. The lead which the *divine institution* (?) planted in the head of the financial editor of the *Living Way* has turned to golden thoughts, and the recoil is tremendous on the legions of lodgery. Brother Countee is a thousand times safer at the muzzle than his adversaries are at the breach. "Masonic Outrages" are destined to tell with awful precision on the ranks of the lodge—the Communists, Nihilists, Anarchists, Mollies, Mormons, and Masons. These are the graduates, and form a kind of alumni association, of the world's university of the "Universal religion" of Masonry of all types, for all work.

Lucifer is bound to be up with these times with "an educated ministry" with fuse and fire. His audiences never sleep in church, or anywhere else where the interests of his kingdom are at stake. His dynamite bombs are ubiquitous, nearly, in the form of Masonic preachers; these are his pets. The lodge-bound presses inflate *them*, while they have a stigma for the faithful. God save us from lodgery.

NATHAN CALLENDER.

PROHIBITION IN MICHIGAN.

DETROIT, Mich., July 31, 1886.

EDITOR CYNOSURE:—I have just returned from Lansing, where was held on Wednesday, July 28th, one of the largest, most able and enthusiastic Prohibition conventions ever held in this State. Every district was represented and over a thousand delegates were present. There was some earnest and sharp discussion over the platform, but the final action on adoption, and the nomination of State officers was unanimous, and the results announced with cheers. Prof. Dickey of Albion College was nominated for Governor, and Hon. Charles Mosher of Mosherville was nominated for Lieut.-governor, and a full State ticket made out. Prohibition clubs are being formed throughout the State, and a very large Prohibition party vote will be cast in Michigan. The Democrats and Greenbackers are "*fusing*" and the Republicans are turning "*blue!*"

GEO. W. CLARK.

THE TRIALS OF UNITED BRETHREN.

BEACONSFIELD, Iowa.

Much is done by some to "blind the minds" of the brethren and cause them to follow their so-called "leaders" The *Conservator* is denounced as "a mess of falsehood," and they try to make believe that all but "commission" men should be arrested for insubordination. Until the last General Conference most of us thought we had men for leaders of the same sentiments and principles as Dr. Lewis Davis, Bishop Wright, Bishop Dickson, Rev. William Dillon, Hon. H. Floyd, and others of like precious faith who follow Christ. If they are not now our leaders, if they and the *Conservator* are in error, they err with such men as Bishop Edwards who was the first president of the National Christian Association opposed to secret societies, and Pres. C. G. Finney and others now in heaven and all the best men living. He whose "name is above every name" said, "In secret have I said nothing;" no error in that. The Apostle to the Gentiles said, "Have no fellowship with the unfruitful works of darkness."

The last General Conference constituted a thing which is entirely new and has no precedent in this or any other church, or has it the shadow of constitutional law. It is composed in part of ministers, and if the church has been right for the last one hundred years they are either deluded or Satanized. Wright and Dickson are both bishops, and if so they are leaders, but they lead in a different direction. So we have two sets of leaders, leaders of the new departure and those who lead us in the old paths. All who will be led "in the way the fathers trod" are denounced as liars and disloyal troublers. But just how it makes a man loyal and truthful to abandon the old paths and be led off with a new thing is hard to explain, but if any one is able, surely one would think it would be "men of brains." The commission is a new thing; it is like the lodge because it antagonizes "free thought, free speech, and free investigation;" and brings in strife and division with a new leadership.

CYRUS SMITH.

BIBLE LESSON.

STUDIES IN THE WRITINGS OF JOHN.

LESSON VIII, August 22, 1886.—Warning to Judas and Peter.—John 13: 21-38.

GOLDEN TEXT.—Wherefore let him that thinketh he standeth take heed lest he fall.—1 Cor. 10: 12.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Christ foretells Judas's betrayal.* vs. 21–30. We instinctively recognize the fact that there are some disciples who live peculiarly near to Christ. We ask their prayers for us, and feel that our faith is warranted by James: "The fervent, effectual prayer of the righteous man availeth much." Peter recognized it when he beckoned to the loyal, loving John to put the question which they all dreaded yet longed to ask. But it is not as easy to find out the Judases as it is the Johns. Frequently, as in his case, they are greatly trusted, given most responsible positions in the church; and their true character is not discovered till it stands self-revealed, as they go out forever from the company of Jesus's true disciples,—out into the darkness, self excluded, self-condemned.

2. *The New Commandment.* vs. 31–35. The departure of Judas seemed to lift the cloud of darkness from Christ's soul. Again he begins to speak of approaching glory, and to comfort his disciples with those wonderful "last words" that have been the solace and joy of believers in all the ages since. Now that the hour had come when he was to be glorified, and God glorified in him, by a manifestation of such love as the universe had never before witnessed, he gives them a sign by which, when he shall be parted from them, they themselves, and all around them, shall know that they belong to him:—"Love one another as I have loved you." The sham benevolence, of which there is so much in the world, could have but little power to deceive men if they would bring it to the test of this divine touchstone:—"As I have loved you." The strength of the secret lodge system is in its boasted charity, but Christ and anti-Christ have no part nor lot with each other, and the charity which the lodge-god burlesques, when he binds together in fraternal ties believer and unbeliever, infidel and Christian, is the purest selfishness. The reason that multitudes are deceived and defrauded by it, for this world and the next, is because they have never found out by personal experience what true charity really is, and so they are willing to accept the spurious article. When Finney said, "I was converted *from* the lodge *to* Christ," he expressed this truth: The soul that has truly felt the wonderful love of Christ knows at once the ring of the false coin.

3. *Christ foretells Peter's denial.* vs. 36–38. We all like the rash, warmhearted Peter, probably for the reason that he has so much genuine human nature in him. He forgot his weakness, forgot that time, when through the same rash self-confidence, he almost sank in the stormy waters of Galilee. How must the sorrowful prophecy have fallen on his ears: "Before the cock crow twice thou shalt deny me thrice." It is not so important a question whether we are willing to die for Christ as whether we are willing to *live* for him; willing to stand up for the honor of his name, through evil report and good report; willing to combat every popular sin that would block the way for his advancing chariot wheels; willing to be nothing that he may be all in all.

LIGHT FROM THE WORD.

When was Peter at last allowed to follow his Master? ch. 21. 18; 2 Peter 1: 14. How is God glorified in Christ? 1 Peter 4: 10, 11.

From the Bible Teacher.

"When Jesus had thus said, he was troubled in spirit." (v. 21.) What was it that troubled his spirit, usually so calm? Not the fact that he was soon to suffer. True, his soul had been troubled by thoughts of his sufferings a few days before (12: 27); but now he was troubled as he thought of the fate of him who should betray him. God is willing that none should perish, but that all should come to repentance.

"The disciples looked one upon another." (v. 22.) Anxiety filled their hearts because of the possibility that one of them should betray him. So should our lives be serious and earnest, while joyful and ever confident in the Lord. There is no room for frivolity in the Christian life. They asked the Lord, "Is it I," knowing that he understood their hearts. So let us pray, "Lord, search me."

"There was leaning on Jesus's bosom one of his disciples, whom Jesus loved." (v. 23) What traits does Jesus love to find in his disciples? Just such as are here described. He loves the soul that seeks intimate fellowship with himself, and trusts him implicitly, like a child resting in its mother's bosom. "If you love me, sister, lean hard," said a converted heathen to her teacher, whom she was supporting in the mission room. So says Jesus to every soul.

"After the sop Satan entered into him." (v. 27.) I understand the giving of the sop to have been an earnest, tender appeal of love; but it was rejected. Then Satan took complete possession. Such is the danger of every one who deliberately rejects the Gospel. "When the unclean spirit finds his house empty, swept and garnished,—unoccupied by the grace of God, "he taketh seven spirits worse than himself, and they enter in and abide there. And the last state of that man is worse than the first."

"Love one another, as I have loved you." (v. 34.) How does Jesus love us? (1) His is an undeserved love. We deserve only his wrath. How then shall we as Christians say, "I never can love that man!" "I never can love that scholar!" True, their characters may be unlovely; but what was your character when Jesus found you? If you cherish no compassion for the erring, because of his faults, are you loving as Jesus loves? (2) His love led him to make an unspeakable sacrifice for its objects. "Brethren, let us not love in word only, but in deed." What sacrifices have we made for those whom we profess to love? (3) His was a stable, unchanging love. "Having loved his own which were in the world, he loved them unto the end." What more bitter experience than to find that one in whose friendship we had reason to repose has become a detractor, a calumniator. Is this the way Jesus loves you,—with such a fickle, inconstant love? (4) His is too often an unrequited love. Have any of us made a proper, an adequate return for his love to us? Why then should I say, "I will do nothing more for that ungrateful scholar, or neighbor; he shows no appreciation whatever of kindnesses bestowed on him?" If Jesus had bestowed blessings only in proportion to our appreciation of them, where would we all be to-day?

OBITUARY.

ABNER C. READ died in West Salem, Ohio, July 28th, 1886, aged 77 years, 10 months, and 28 days. He was one of our oldest and best citizens. He was a good man and a devoted Christian. For many years he was a subscriber of the *Cynosure* and was earnest in his opposition to secrecy. The funeral was held last Sunday in the Evangelical church, of which the deceased was a highly esteemed member. He died in peace. The funeral service was by the writer. J. B. KANAGA.

JOHN C. BROWN died in Los Angeles, Cal., July 9th, 1886. He had been a resident of that city for nineteen years, and was a member of the real estate firm of Brown and Adams. He was born in Scotland, and was a man of strong physical constitution and earnest spirit. He was for many years connected with one of the Congregational churches of the city, and was active in the church, and as a volunteer Sabbath-school missionary, and no less zealous in temperance and other reform work. About four years ago he embraced the views of the holiness workers in that city, and received the blessing of faith. He then connected himself with the independent holiness church, and was greatly useful in putting that work on a permanent basis. He was even more in earnest than before for Christian work against the saloon, the lodge, and in favor of every good and holy enterprise.

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FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

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1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. A. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

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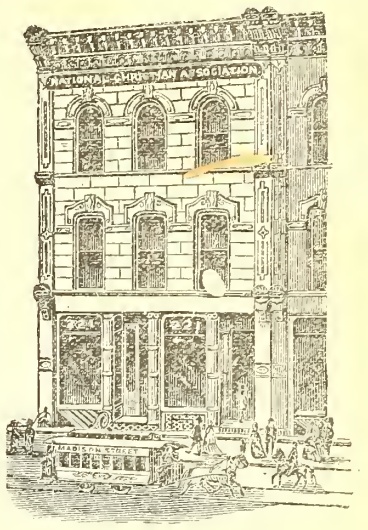
OTHER LOCAL CHURCHES

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY AUGUST 12, 1886

PHILO CARPENTER IS DEAD.

A great star has fallen from the firmament of reform, nay, rather, has risen to higher skies above it. Every reader of the *Cynosure* and every philanthropist in Chicago will be a mourner and follow his bier with benisons. We propose that the family be requested to set off a plat for a monument in front of the old Carpenter mansion on Randolph street, in this city, and that those who wish to contribute to its erection, in every State and Territory in the Union, may be permitted to do so. There is no one State or Territory in which some such persons do not now reside. As was said of another patriarch, he died "being old and full of days;" and the character which God gave of that other patriarch, would answer well enough for his: "*There is none like him in the earth, a perfect and an upright man: one that feareth God and escheweth evil.*" He should not now be hidden away in some crowded cemetery, but stand where his benevolent features may beam from his monument on the stream of humanity sweeping through the gate city between the oceans, that coming generations may light their way to earth's promised millennium at his lamp.

Mr. Carpenter was born in Savoy, among the hills of Berkshire county, Massachusetts, June 22d, 1805, and died August 6th, midnight, after a brief relapse in a protracted illness. He came to Chicago in 1832 in a log canoe, and has seen the city rise to its present magnitude from a rude hamlet of cabins made of green logs.

Mr. Carpenter wrote and circulated the first temperance pledge here, when whisky was abundant as lake water in the gutters; he started the first Sabbath-school while the language of the Christian religion was a foreign tongue; he founded the first church and was its principal officer for years. In denomination he was a Baptist-Presbyterian-Congregationalist. His large foresight, cool judgment, and correct habits placed him, from the first, among the richest men in Chicago, and his taste and culture made him relish their society, and desire their good opinion. But he was an Abolitionist when the name was odious, and he was ejected by the Presbytery of Chicago from a church built and furnished by his own money, because he voted to request his Elders not to represent his church in the upper courts of the denomination till they ceased to uphold slavery. He requested leave to take out stoves he had newly put up, to warm the temporary accommodations which were to shelter him and the handful of brethren and sisters who had built the edifice, but the stoves were denied him. In all this ecclesiastical savageism, no bitter word escaped his lips, and no harsh feeling shaded his countenance. The same calm, benignant expression beamed on all, as God's sun shines on just and unjust alike. His country, which, if he had any, was his idol, was writhing under the slave system, made cruel by fear, and bondmen came to Chicago on their route to the North star. Mr Carpenter's home was their sanctuary where their bloody pursuers dare not follow them. While every inch a gentleman, he was in every pulse a man.

But the crowning glory of this man, who had the talent to fill any civil office from President down, was the closing labor of his life. He had built churches, patronized and protected schools, and fed from his bounty so many, that "when the ear heard him, then it blessed him, and when the eye saw him it gave witness to him, because he delivered the poor that cried, and the fatherless, and him that had none to help him." He loved the esteem of good men and was not indifferent to popularity. But he was twenty-one years old when Masons murdered Morgan, and was a citizen of New York when the judiciary of that Empire State was defied and throttled by the lodge. He had seen three hundred men accessory to the murder of a citizen, husband, and father, before the fact, and 60 men implicated by their own acts in that national murder. He had seen that accursed system which had corrupted good men by its oaths and shielded the murderers by its influence and money, prostrated by popular indignation, rise, like a wounded snake and crawl back into power, over pulpit, press, and platform; and he said, "When we get along with this slave business we must give our attention to the lodge, and we must have a paper to represent us." This was the first word the writer ever heard about a paper. *The Christian Cynosure* is that paper. He furnished money to issue the first number. He gave the building in which it is printed, 221 West Madison street. He wrote tracts; he attended conventions; sat steadily in the executive committee, and presided over the annual conventions of the movement.

"We give such names unto the sweet-toned lyre,
Th' historic Muse, proud of the treasure,
Marches with it down to latest times.
And Sculpture, in her turn, give bond in stone
And ever-during brass, to guard them
And to immortalize her trust."

The world's heroes have been and still are the men of battles. Grant was great. He helped to save our country by the sword, but Mr. Carpenter has helped make the country worth saving.

REV. NATHAN BROWN.

We omit the tittle, "D. D.," given him by Williams College, because "he said in his diary," says his able biographer, Rev. A. A. Bennett, "He considered it unrepublican and anti-Christian. His dislike to it continued till his death."

The text, "Know ye not that there is a prince and a great man fallen this day in Israel," never was applied more fitly, than by his biographer to *Nathan Brown.*

This great man was born in New Ipswich, N. H., June 22nd, 1807, of Baptist parents. His immediate ancestors were church-officers, when that denomination was a protest against the formalism which had crept into the New England churches from their connection with the state. The Baptists insisted on regeneration as prerequisite to membership, and gave "credible evidence of a change of heart" or being "born again," a prominence in this country never known before. They spiritualized the American churches. It is to be deplored that, as a denomination, they commune with Knight Templars and Scotch Rite Masons, both of whom baptize infants, and who also reject Christ or worship him with swords and human skulls, and ignore regeneration by the Holy Ghost!

Nathan Brown was born when regeneration was the sum of the Baptist creed, and their covenant meetings were little penteeosts, and their infants, as did John the Baptist, often received baptisms by the Holy Ghost before they were born. Such seems to have been the case with young Brown. He joined the church at nine years of age. His grandfather, Josiah Brown, fought as captain at Bunker Hill and Ticonderoga, and both grandfather and father were Baptist deacons, and lived above eighty years. The son and grandson died at seventy-eight. At twenty he graduated at Williams College, the first in a class of thirty. Before his graduation he wrote the poem, "The Missionary," which was chanted at his funeral in Japan. In 1830 he married, and was editor of the *Vermont Telegraph*, while that State was rocked by the Anti masonic earthquake, and he helped carry that State for Wirt and Ellmaker in 1832. But this great work is forgotten or suppressed by his Baptist biographers. Seeing the lodge, the hatcher of heathenism, lying for dead in Vermont and the Northern States, he embarked for Burmah in December, 1832, where he toiled twenty years, conquered and preached in four or five Asiatic languages, but devoted his life-labor to translating the Bible, and writing hymns for the pagans, who had dug up his little girl's coffin in hopes of finding gold in it, and left the child to be devoured by jackals. Thousands of converts now sing those hymns.

In 1855, wrecked in body and mind, he returned to America. Restored to health in the home of Levi Coffin, the Quaker philanthropist and manager of the "underground" railway, he became editor of the *American Baptist*, when our slavery struggle was at its white heat. Through this medium he poured a stream of light among the pro-slavery owls and bats who were peering and chickering in the belfry of his denomination. He helped elect Abraham Lincoln, saw slavery fall, as he had seen the lodge hide itself; conducted the *American Baptist* with ability and power for fifteen years, and left America for Japan in 1872.

We pause here to tell what sent this noble man from his country at 65 years of age to recommence missionary life in Asia.

The writer had seen Dr. Brown in the *American Baptist* office in Utica, N. Y. That paper was then the organ of the Free Mission Baptists.. In no way but by withdrawing from the pro-slavery bodies could slavery be driven out of them. Their governing motive was the fear of losing funds. Slavery fell by Lincoln's proclamation in 1863; and the Appomattox surrender two years later, and the three Constitutional amendments confirmed the proclamation. Now the old original Baptist Missionary Society discovered that they had never differed with their Free Mission brethren in anything worth mentioning, and now that the thing was abolished, they could see that this woman-whipping, babe-selling business was really *sin per se.* They did not need two missionary societies. "Let us be one, and we will send out your men. Dr. Brown, for instance, is the very man we need for Japan." So in February, 1873, Mr. Brown arrived in Japan, where he died aged 78 years, 6 months, Jan. 1, 1886:—"A painter, poet, artist, editor, philologist, antiquarian, teacher, preacher and missionary": and the children of those who stoned this prophet of God will now build his tomb and garnish his sepulchre. In the native Japanese chapel during the funeral service, when the audience of native Christians attempted to sing one of the hymns written for them by their beloved missionary, they broke down with grief and the hymn ended in silence and tears.

In 1855, when the Abolition struggle was hottest, and Mr. Brown left his mission-work and came home as one of a grief-stricken band of missionaries, protesting against the pretensions and interference of pro-slavery home secretaries, whom his fearless fidelity to truth had provoked to acts of arrogant oppression, it is noteworthy that he found solace and restoration to health in Cincinnati, in the house of Levi Coffin, an unbaptized Quaker, where the slave-mother "Eliza," had found refuge, who crossed the Ohio with her babe in her arms on moving flakes of ice, leaving her balked pursuers gazing after her from the Kentucky shore. This same philanthropist's roof has often sheltered the editor of the *Cynosure;* and he was one of the Tract Committee which issued the first tract against secret societies, written by the said editor. In the home of such a philanthropist, Mr. Brown rekindled his life and vigor, re-entered life's battle for Christ and did an ordinary life's work after most men are laid aside. His pen powerfully sustained political abolitionism, and helped the election of Lincoln, to whom he was afterward sent as one of a commission to urge and encourage that great man to issue his immortal Emancipation Proclamation. As editor of the Brandon, Vt., *Telegraph*, he had, in 1831, helped overthrow the lodge in the Free States. As secretary of the Baptist Free Mission Society he vitalized that organization which drove slavery from its refuge in the opinion of that great denomination; and one of the avowed principles of the Baptist Free Mission Society which had been formed in Boston, May 4, 1843, was "*opposition to secret societies.*" But by a flank movement, common in the war of anti-Christ, Satan has carried the 800,000 *Abolitionists by complexion* in the South against the protest of their great Apostle, Nathan Brown, and against the Baptist Free Mission Society of which he was the secretary and the glory. Let brethren Countee of Tennessee, and E. J. Payne of Charleston, South Carolina, awake the entire colored population of the South, to the fact that their friends in the North, who suffered, prayed, toiled and conquered for them, were all opposed to secret societies, from Charles Sumner, Lincoln and Chase to the godly men whose prayer and and labors under God, gave those statesmen their constituents and the slaves their freedom.

In the winter of 1867–8 the writer, as chairman of the Aurora committee, saw Mr. Brown at No. 37 Park Row, N. Y., whither his paper had been removed, and told him of his appointment as member of that committee, to call our first national convention in Pittsburgh the following May. The great, good man smiled through his tears. He had stood with the sainted Bernard, Stearns, Pease, Colver, and a host of Baptists who had put their denomination in the "forefront of the hottest battle against the lodge, which had been sucking out their vitality from American institutions," and "now," said he, "whereas, once, every Baptist church in this city of New York excluded Freemasons, all but one are gone over to the lodge, and that last one is struggling against an effort to repeal the rule and let in the 'rulers of the world's darkness' and my own paper, the *American Baptist*, is trembling under the blows of concealed hands. The most I can give you is my prayers, but those you shall have."

In a short time the *American Baptist* became the *Baptist Weekly*, and the now sainted Nathan Brown was missionary to Japan. He left for heaven this present year and his biography is not yet out. The hand that shall rob God of the glory of this prophet, by suppressing his testimony against the conspiracy to expel Christ from the worship of Americans for sectarian or other reasons should be smitten with leprosy as was the arm of Jeroboam, who, while ministering at his idolatrous altar at Bethel, stretched it out to suppress the faithful prophet who foretold its ruin. The very bones of such men as Nathan Brown give life by their touch, and temporizing prophets like that old one at Bethel who sought popularity from both sides, will beg to be buried with them when they die. Blessed be God for the life of good and faithful men.

THE LODGE FLOOD.

PRESENT EVENTS PHOTOGRAPHED BY AN ANGEL NEAR TWO THOUSAND YEARS AGO.

Woe to the inhabiters of the earth and of the sea! For the devil is come down to you having great wrath because he knoweth that he hath but a short time.

And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood.—Rev. 12:12 and 15.

The Revelation, as Stuart has it, is picture and pantomine, events shown by tableaux. Now whoever read the *Inter Ocean* (Aug. 1) saw on page 20 three columns full of "SECRET SOCIETIES:" Knight Templars; Red Cross Knights; Commanderies; Conclaves; Eminents; Sir Eminents; Commanders-in Chief; Princes of the Royal Secret; Knights of Pythias; their brigade of uniformed Knights (illegal!) making a journey to Toronto at somebody's expense beside their own; Officers and Staff Illinois Brigade Uniform Rank Knights of Pythias, composed of Brigadier Generals, Colonels, Captains, Lieutenants, and so down; the Independent Order of Odd-fellows, with a like long vocabulary of titularies; then the International Odd-fellows, and Odd-fellows of the Patriarchal Circle with whom the old Odd-fellows are in mortal feud, and both sham military, armed, uniformed bodies whose existence is forbidden by the laws; then Knights of Honor, a general meeting; Royal Arcanum, Regents meeting; Sons of America, the White Degree; United Workmen, Grand Legion; down to the poor Hebrews' B'nai B'rith, or sham Sons of the Covenant.

Think of three solid columns of stuff like above for one day, for which the general public have to pay the advertising! And reflect that the myriad members of these lodges are, nine in ten, wage-workers who carry on their banners, "Our children are starving," "Death to the bloated Capitalists." Notice, too, the resolutions of thanks of which the following is but one sample:

Resolved, That commendation is especially due to the Chicago and Grand Trunk Railroad for the excellent accommodations furnished us in elegant and luxurious coaches, making the Chicago and Grand Trunk Railroad one of the most agreeable and safe on the continent.

The beer and whisky bills are not mentioned though liquor was, of course, plenty.

Now the *Cynosure* wishes to call the attention of every Christian voter, indeed, of every lover of his country and his God, to the above single day's allowance, from a single Chicago daily and to the following brief comments:

1. Could anything more perfectly answer to a flood, out of the mouth of the devil, to sweep away and destroy Christianity, than the above deluge of false instruction, fraud, imposture, superstition and swindling?

2. The star-crowned, sun-clothed mother of the man-child, Christ, was of course, Christianity; and a flood from the dragon's mouth must mean a teaching force and institutions to displace and take the place of the Law and Gospel, Decalogue and Atonement, i. e., Christianity.

3. If men were not blinded, "bewitched by the devil," they could not help seeing that a Christless, religious hotch-potch of secretism, such as the *Inter Ocean* gives its readers, weekly, is an intellectual, moral and religious swill, fit only for men turned to swine and possessed by devils, running down a "steep place." What discreet father would send a son with that squad of persons over the "Grand Trunk" railroad, if they were not a sworn secret order, "bewildered and blinded by the lies and legends of the lodge." We call special attention to the paragraph given below from the *Inter Ocean* and to the facts which follow it:

Eminent Sir James Nesbitt, Grand Recorder of the Grand Commandery K. T., of Ohio, is so ill as to be unable to attend to the duties of his office. At his suggestion Charles E. Stanley, Grand Commander, has appointed Sir John D. Caldwell, of Cincinnati, Grand Recorder, pro tem, and directs that all reports and remittances of Grand Commandery dues, and all communications relating to the work of the Grand Recorder, be sent to him at Cincinnati until further notice.

Many years ago the *Cynosure* editor went into the Masonic Temple, Cincinnati, to inquire for Rebold's History of Masonry. The above named John D. Caldwell, now "Sir" John D. Caldwell, in a brief, pleasant conversation, gave the desired invitation, recognized the writer as a pastor in that city, who had preached against Masonry some twenty years before. In course of the conversation, Mr. Caldwell remarked, "We respect such gentlemen as you are who oppose us: for *you must be aware we are disintegrating your churches.*" Mr. Caldwell had belonged to the church but now only to the lodge.

No reflecting man can read the three colums, p. 20. of the *Inter Ocean* (Aug. 1) without seeing clear as daylight that Mr. Caldwell told the truth. The lodges are disintegrating the churches, and no friend of the Zion of God, least of all can the watchman on her walls, see this disintegration going on and hold their peace, without being guilty of the blood of souls. (Ezek. 33.)

A country without churches is like a world whose sun is turned to blood and setting in a night without stars.

MR. CARPENTER'S DEATH.

The extended and respectful notices of the press on the death of Mr. Carpenter mark the esteem for his character universally felt by all who were honored by his acquaintance. It was something over four years ago that he celebrated the fiftieth anniversary of his arrival upon the spot now covered with a mighty city, and during this more than half century he has been an influential and public-spirited citizen. Among these notices the following from the *Daily News* very fairly epitomizes though with some minor errors the great work Mr. Carpenter has done for Christian reforms.

"Philo Carpenter was a warm friend of religion. The first month after his arrival here he established a Sunday-school, which is now known as the Home Sabbath-school of the First Presbyterian Church. A year later he helped organize that church and was a deacon in it for many years. He united with the Third Presbyterian subsequently, and it was the firm stand this church took on the slavery question that, largely through his efforts, led to a rupture in that denomination in 1851. Carpenter was a zealous anti-slavery advocate.

"He was uncompromising in his bitterness to the institution of slavery, and harangued against it on any and all occasions. The church of which he was a member took the matter up, and not liking the attitude of the General Assembly toward slavery promulgated the following:

"*Resolved*, That God hath made of one blood all nations of earth; that chattel slavery is blasphemous toward God and inhuman and cruel to our fellow-men; that this church is dissatisfied with the position of our General Assembly on the subject of disciplining those holding our fellow-men in bondage, and this church, so long as this vacillating policy is pursued, hereby declare their determination to stand aloof from all meetings of the Presbytery, Synod, and Assembly.

"This bold declaration aroused the Assembly. They insisted their brethren had disqualified themselves to act as members of a Presbyterian church, whereupon Mr. Carpenter and the others organized the First Congregational church, situated at the corner of Ann street and Washington boulevard.

"A gift of $50,000 from Mr. Carpenter to the theological seminary of that church on the West Side aided materially soon after in placing the institution on a prosperous basis. In all his efforts in the direction of reform Mr. Carpenter was consistent and unyielding. He encouraged temperance, and the same year he arrived here penned and circulated the first total abstinence pledge ever written in Chicago. He was a bitter foe to secret societies and fought them all through life and was lavish in his disbursements of money in the endeavor to break their influence. He was one of the founders of the Anti-Secret Society of this city, and was its president for many years. He regarded all secret orders as so many obstacles to religion and good government, and was one of the most active contributors to the movement. He donated the building and lot at 221 West Madison street to the Anti-Secret League to be used as its headquarters, and wrote and published a number of tracts, his theme being the danger to society of the existence of secret orders.

"Prior to the war his home on the west side was an asylum to all fugitive slaves, and many of these he aided to escape to Canada."

FUNERAL NOTICE.—The public funeral ceremonies will be conducted in the First Congregational church, of which Mr. Carpenter was a life-deacon, on Sabbath afternoon next, August 15th, at two o'clock. It is hoped that Dr. Goodwin, the pastor, now spending his vacation in Colorada, will return to officiate. The memorial services are delayed in order that Mrs. Edward Hildreth, the youngest daughter, may be present from Santa Barbara, California.

FREEMASONS IN WHEATON.—The Wheaton Lodge of Freemasons held a special meeting last Saturday night at the Court House. About thirty-five visiting brethren from Chicago, Hinsdale, Downers Grove, Naperville and Turner were present. About 12 o'clock [Saturday!] after passing a very pleasant evening, the company adjourned to the restaurant de Bixby, and partook of one of those suppers for which Mrs. B. is so justly noted.—*Wheaton Illinoian.*

We suggest a meeting of the citizens at the Du Page Court House to consider the propriety of that building being used for secret night meetings by Freemasons.

If Democrats, Republicans, Catholics, Methodists, or any other organization, should occupy and use the county building, paid for by the whole people, under oath or pledge to conceal their doings from the people whose money built the building, loud complaints would be instantly heard. And if there should be just and sufficient ground for belief that such party, church, or body, met there to gain secret advantages for themselves, they would be routed double-quick.

THE SOUTHERN FUND.—Below is one of scores of letters received by the *Cynosure* publisher. No better evidence could be asked of the value of the paper to ministers and churches in the South. Help this fund, brethren, by your prayers and gifts, and help quickly.

READ THIS LETTER.

MARIETTA, Ga, Aug. 6, 1886.

W. I. Phillips,

DEAR FRIEND:—I have just received your notification that the *Christian Cynosure* must cease to come to me after this month unless subscription is renewed.

I am very sorry to give up such a friend as it has been, but I am less able than a year ago to subscribe for this or any other paper, and, unless some friend, as heretofore, comes to the rescue, I shall have to say please discontinue after the expiration of the present subscription.

Thanking you and the kind friends who have sent me the paper, I am gratefully, E. J. PENNEY.

—The power of the rites now practiced on all sides of this globe of ours is a supernatural and spiritual power; and it is either divine or devilish; of God or of Satan, as there is no third.

.—Pres. C. A. Blanchard is engaged to speak at the Illinois State convention, which will probably meet in Princeton next month.

—Secretary Stoddard has arranged to provide a lecture once each month in the Evangelical Mission room, 135 West Van Buren street in this city. The results of his late address there are good.

—The editor of the *Cynosure* started with Mrs. Blanchard for Western New York on Monday, to attend the Silver Lake Assembly, with Mr. and Mrs. Capwell. He will probably be absent several weeks and will visit various points in New England before returning.

—During a camp-meeting in July the little son of Rev. C. W. Stamp, the excellent young pastor of the Free Methodist church of Denver, wandered away and was off in the woods and hills all night, while agonized parents and sympathizing friends scoured the country in vain. He was found by a kind family four miles from the camp-ground and returned about morning. The little fellow was but three years and eight months old, and his preservation seems a wonderful providence.

—D. W. Houston, the Prohibitionist candidate for Lieutenant Governor of Kansas, is a prominent and active member of the United Presbyterian church of Garnett. "He was an ardent Republican until 1884," says the *Voice*, "when he voted for St. John. He is a man of strong convictions, with a courage to stand by them; is well known in religious as well as political circles, having been an elder in the United Presbyterian church for thirty years." His religious convictions indicate a good man for every one to vote for who wishes to put in his ballot against the lodge.

—The late remarkable meeting of United Brethren in Fairmount, Indiana, organized permanently under the uame "The General Association of United Brethren in Christ." Rev. Dr. Lewis Davis was elected president; Reuchlin Wright, secretary; and William Dillon, treasurer. These form an executive committee. Rev. Halleck Floyd, of Indiana, and Rev. H. J. Becker, of California, were appointed to represent the body in the national congress of churches. Rev. William Dillon, the present able editor of the *Conservator*, was continued in that relation, and Rev. Halleck Floyd chosen as corresponding editor and lecturer. The war has heavily opened in the *Telescope* on these brethren, especially upon Dr. Davis.

—Inquiry has been made for the authenticity of the letter of Daniel Webster often quoted against the Masonic lodge. The reply may be valuable to all the readers of the *Cynosure*. In the "Catalogue of Anti-masonic Books" published in Boston in 1852, Webster's letter is recorded as found in pamphlet form (sometimes in a bound volume of pamphlets) in many public libraries. especially those of the Historical Societies of New York, Massachusetts, New Hampshire and Vermont, Bangor Theological Seminary, Bowdoin, Yale and Harvard Colleges and Brown University. Extended reference is also made to the Anti-masonic correspondence of Mr. Webster in Vol. I., page 510, etc., of his life by George Tichnor Curtis, one of the literary executors of the great orator. Several of these letters are quoted, and reference is made to Vol. II. of Webster's Private Correspondence edited by his son Fletcher Webster for the correspondence entire.

The Home.

"THE VOICE OF THY BROTHER'S BLOOD."

[Written on the return of Mr. and Mrs. Hudson Taylor to China in the Lammermuir, on May 29, 1866.]

Over the deep blue sea,
Over the trackless flood,
The little band is gone
In the service of their God.
The lonely waste of waters
They traverse to proclaim,
In the distant land of Sinim
Immanuel's saving name!
They have heard from the far-off East
The voice of the heathen's blood:
A million a month in China
Are dying without God!

For many an anxious day
On England's shore they stood;
As the eagle's longing eye
Looks to the distant cloud,
They gazed across the sea,
Their hearts with sorrow heaving;
O China! all for thee
Their homes and loved ones leaving:
For they heard the ceaseless cry,
The voice of their brother's blood:
Of thy million a month, O China,
Who are dying without God!

No help have they but God;
Alone to their Father's hand
They look for the hourly supply
Of their wants in that distant land;
For the fulness of the world is His,
And all power in earth and heaven:
They are strong, tho' weak, and rich, tho' poor,
In the promise he has given.
'Tis enough: they hear the cry,
The voice of the heathen's blood:
A million a month in China
Are dying without God!

O Church of the living God,
Awake from thy sinful sleep!
Dost thou not hear yon awful cry
Still sounding o'er the deep?
Is it naught that one out of every three,
Of all the human race,
Should in China die, having never heard
The Gospel of God's grace?
Canst thou shut thine ear to the awful sound,
The voice of thy brother's blood?
A million a month in China
Are dying dying without God!

O ye ambassadors for Christ,
Who hear your Lord's command,
"Go, go ye into the world,"
Why linger in this land?
Say, do ye well to tarry
Where thousands preach the Word,
While China's millions never yet
His blessed sound have heard?
Should it still send up unheeded
The cry of your brother's blood?
A million a month in China
Are dying without God!

Oh, speak not of the noble few
Who the Gospel sickle wield,
And reap some sheaves with weary hand
On the edge of the harvest-field;
For beyond their utmost efforts
Four hundred millions lie,
And a thousand preachers were all too few
To reach them ere they die!
But hear, oh, hear ye, for yourselves,
The voice of your brother's blood!
A million a month in China
Are dying without God!

Go, for the Saviour sends thee,
To call from the distant East
The idolators for whom He died
To His heavenly marriage-feast.
The Gospel that thou bearest
The power of God shall prove,
To triumph o'er the souls of men
By the omnipotence of love.
And remember, while thou lingerest,
The voice of thy brother's blood;
A million a month in China
Are dying without God!

And ye who cannot go, oh, help
With the wondrous weapon, prayer!
While ye uplift your hands at home
The Cross shall triumph there.
And give ye freely from your store
To the warriors in the field;
The more you give, to you the more
Barrel and cruse shall yield.
So only can you cleanse your hands
From the guiltiness of blood;
For a million a month in China
Are dying without God!

—*H. Grattan Guinness.*

SOME MISSIONARY STATISTICS, AND WHAT THEY TEACH.

It appears that the sum total of receipts into the treasury of the American Board for the years 1884–'85, amounted in round numbers to $655,251. This large sum represents many thousands of contributions, from churches, Sunday-schools, and individuals. Its receipt and disbursement require a vast amount of clerical detail and of careful management; nor would it be surprising if the cost of superintendence should be exceptionally heavy. Besides, the great distances of missionary stations from the center of supervision and distribution make necessary frequent and careful correspondence, with occasional visitation of the mission centers. Every man knows the difficulty of managing business enterprises at arms' length; the impossibility of preventing, under such circumstances, a great waste of time and money. Yet may the American Board challenge comparison in the financial management of its trust.

Aside from the annual gifts, the Board has had the care of large sums of money, given for special purposes, or permanently invested, amounting at present to nearly nine hundred thousand dollars. Yet, in the care of all these moneys, the total expenses of management last year, including agencies and publications, was only a trifle over $34,000; a little more than *five* per cent on the year's regular income. Deducting the $3,000 of deficit in the department of publication, which a small gain in subscriptions to the *Missionary Herald* would remove, and the $8,000, required for agencies of collection, which ought to become needless at an early day, the total cost of management in the departments of correspondence and finances, was not quite $23,000, about *three and one-half* per cent of the income, to say nothing of the care of permanent funds. The treasurer's report shows, moreover, that the expenses of his department amounted only to $6,254, less than *one* per cent on the moneys received and distributed. Instead of its being true, therefore, that a dollar must be given to secure the sending of a penny to China or India, ninety-five cents out of every dollar reach their destination, and ninety-nine cents out of every hundred go into actual missionary work at home and abroad. There are churches that pay five per cent on their gross annual receipts for the prompt collection and disbursement of their pew rents. Real estate agents receive one per cent commission on transactions that do not involve five hours of negotiation. We may fairly challenge the production of the balance sheets of any commercial enterprise whose business is conducted at a lower cost.

One other thing merits attention. The business of the American Board is conducted in open day. There are no secrets in its methods of book-keeping. The accounts, with their vouchers, are annually submitted to careful and trained inspection; and any skeptic may satisfy himself of their correctness. Great business corporations keep their secrets, refusing to yield them often at the call of the law. The American Board has always courted inquiry and examination; and, through the seventy-five years of its existence, handling over twenty millions of dollars, it has given strict account of every penny; nor —what is worthy of mention—has any one of its officers grown rich in its service. The road, in our day, to great and sudden wealth lies in intimate and confidential relations with great corporations, where the honest handling of millions can be secured only by placing the agents far above the temptation to theft. But the agents of the American Board have not grown rich in its service. The maximum salary, in the treasury and correspondence departments, has been thirty-five hundred dollars—salaries that many a church and business firm would have been glad to increase forty and fifty per cent. These men have had food and raiment, a roof to shield them; they have been able, by thrift and economy, to educate their children; and they have had a decent Christian burial. And that is all. Their hands bear no stain of filthy lucre; they have had no itching palms; and their record, through long years of devoted toil, is beyond reproach. The churches have reason to be proud of them, and to pray for them. There are no more unselfish, self-sacrificing, godly men in our ranks than they who hold the lines of our foreign missionary enterprises.

And what has it all amounted to? Let us see. Ten millions of dollars annually spent for sending the Gospel to Asia and Africa seems a very large sum; and of this amount more than nine million dollars is contributed by the Christians of England and America. And what have we to show for the outlay? Over 3,000 missionaries in the field, more than 27,000 native helpers, and a membership of nearly 700,000 in heathen, Mohammedan, and Papal lands. Twenty-one million dollars have been spent in this work by the American Board, a very large part of the amount in Turkey. It seems a vast outlay for four hundred churches and twenty-three thousand communicants; and only when we remember the educational and evangelizing influences of which these churches are the centers, can we rightly estimate the ultimate outcome of all this preparatory work. We have only been drilling into the hard rock of heathenism, storing here and there the dynamite whose explosive energy at no distant day must destroy the citadels of paganism. Twenty-one millions we have spent, in seventy-five years, to Christianize the world. In a single year the American people spend thirty or fifty times as much on fermented and distilled liquors! Thirty times as much annually for ruining men as the gifts of seventy-five years for saving men! Taking the work of the American Board as a sample, the income of the liquor traffic for a single year would have planted 20,000 churches, gathered a membership of more than a million, with not less than three millions of attendants upon the worship of God. During the three-quarters of a century of the American Board's operations, the immense war debts of Christian nations have been contracted. These amount, at present, to four billion dollars for England, the same amount for France, an equal sum for the remainder of Europe, and nearly three billion dollars for the United States; a total of fifteen billion dollars. It is a liberal estimate to say that all Continental and American foreign missionary societies have expended three hundred million dollars since the present century opened. During that time nominally Christian nations have spent fifty times as much in cutting each other's throats as in saving their fellowmen. Had we spent for Bibles what we have for powder and lead, we might have planted tens of thousands of churches, gathered thirty-five millions of communicants, and Christianized a hundred millions of souls. Such a policy would have made Asia as Christian as is New England. The facts are simply overwhelming. Our cheeks should mantle with shame. We cannot press the work too closely and eagerly; for the missionary policy is the most economical for the peace of the nations. Nor will anything but the Gospel of Jesus Christ ever dissipate the standing armies of the world, and seal the sword forever in the scabbard. Here at home, too, the conflict widens and deepens. Class is arrayed against class, labor mutters against capital, the poor grind their teeth against the rich; and only as the Son of Man lays his pierced hands on all hearts, can the threatening storm pass away, and the heavens become radiant with eternal peace and joy.—*Dr. Behrends, in the Independent.*

WHAT SHALL WE DO WITH OUR CHILDREN

My heart aches when I think of the buried talents that exist in the shape of loving, well-educated, gifted daughters, in Christian families, pining for lack of an object worth living for; and then think of the miserable millions of their own sex pining elsewhere, and perishing for lack of the knowledge these could impart! Again I ask, Whose is the fault? Dear fathers and mothers, does it not lie at your doors?

Train them for missionaries from their conversion onward, and it will be a wonder indeed if a large Christian family grows up without at least one missionary in it. And train those who are not fit for missionaries to support those that are. Put before them a holy object for money-making. Let the brother who stays at home labor for the brother that goes forth as a missionary; or yet, father, ere you die, render your missionary son or daughter independent, if you can. We want, Christ wants, the world wants, not a few hundred paid agents, but a whole host of voluntary missionaries—an army of volunteers to invade the realms of heathendom. And say not, dear mother, "I cannot part with my daughter." Would you not give her up willingly if a suitable offer of marriage presented itself, even though it involved going to India or China? Will you give her to man and not give her to Christ? Say not, "We cannot expose her to a bad climate, and all the risks and hardships of mission-life." What! will you deprive your child of suffering with Christ, that she may reign with him? Will you rob her of the opportunity of learning practically to rely on God's all sufficiency? Will you prevent her hearing the "Well done, good and faithful servant," by-and-by? This were to act anything but a parent's part.

Far be it from me to think lightly of the sacred demands of filial duty. But where parents have many children, can they not spare one for Christ's work? For more wordly motives how many a worldly parent spares all? I only plead with Christian parents, that they may consider their ways in this

thing. If in this year, one thousand Christian parents of converted boys and girls, now in the schoolroom, resolved, before God, to devote one son or one daughter to missionary work, to train them with a view to it, to endow them with money enough to provide them with food and raiment, and to send them forth as soon as they reach a suitable age, how glorious would be the result in ten years' time—a thousand well-educated, enthusiastic, and independent young missionaries going forth to preach Christ where he is not yet named! And in 20 years' time what fruit of their labor should gladden the heart of the great Husbandman! And in 50 years' time, when the laborers may all have gone in to the harvest-home, what self-multiplying native churches in Africa, China and Japan might be praising God for the lives and deaths of their founders! And in eternity, what multitudes might be added to the white-robed throng redeemed from the earth! and what bright crowns of rejoicing might forever grace the brows of the sons and daughters thus consecrated by their parents to missionary service!

And if one thousand fathers so acted, the result would soon be that ten thousand would follow their example—for a good example is contagious. Robert Raikes founded one Sabbath-school, and the world is full of them now. Oh, may the day come when, universally and naturally, Christian parents shall regard it as one of their greatest privileges and most solemn duties to train one or more of their Christian children thus to serve Christ.—*Mrs. H. Grattan Guinness.*

LIVES OF CELEBRATED MEN.

CHRISTIAN FREDERIC SCHWARTZ.

Before Carey and Judson had entered the field, there had gone from Germany, as a forerunner of the missionary work in India, a man who was one of the most energetic and successful missionaries of the eighteenth century. His name was Christian Frederic Schwartz. Schwartz was born at Sonnenburg, Prussia, Oct. 26, 1726. He was consecrated from his birth to the service of God by his mother, who died while he was very young. On her dying bed she made her husband and her pastor promise that they would faithfully carry out her wishes and train her son for the service of God.

In his boyhood Schwartz was sent to the schools of Sonnenburg and Custrim. He was always an obedient boy, and inclined to be religious. At the age of twenty he was sent to the University at Halle, where he obtained the friendship of Herman Francke, one of the professors, who was an earnest and generous supporter of the missionary cause. Through the influence of Francke, he gave his heart to God, and consecrated himself as a missionary to the East.

He set forth for Southern India, as the agent for the Danish Missionary Society. Sailing from London, January 21, 1750, he reached Tranquebar, the field of his labors, in July of the same year.

The first sermon he preached on the soil of India, was from those precious words of Jesus: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It was the unfurling of that glorious Gospel banner, which he held aloft for nearly half a century. He sowed the precious seed for sixteen years at Tranquebar and Trichinopoly with good results. In 1766 he transferred his services to the Society for Promoting Christian Knowledge, and moved to Tanjore, where he labored until his death. His life and work was a grand success. Bishop Heber estimates the number of his converts at between six and seven thousand, besides multitudes gathered by agencies which he directed or influenced. Before he died, he could from his garden, in Tanjore, see whole villages that had been entirely converted to Christianity. For such results it is worth while to cross the seas and endure the privations and hardships of a whole lifetime!

His life among the heathen was a perpetual sermon. He accomplished as much by his spotless character and his benevolence as by his preaching. Such was his truthfulness and faithfulness in every situation that he gained the confidence of all. One of the grandest tributes ever paid to moral excellence was that given to Schwartz by Hyder Ali, the tyrant of Mysore. The government at Madras having heard of Hyder Ali's intention to declare war against English rule and ravage the country, proposed to send a messenger to make a treaty of peace with him. But there was only one man whom Hyder would receive as an ambassador. "Do not send to me any of your agents," said he, "for I do not trust their words or treaties; but if you wish me to listen to your proposals, send to me the missionary, Schwartz, of whose character I hear so much from every one,—him will I receive and trust."

Schwartz was accordingly entreated to undertake the journey. He hesitated at first. The idea of "shriveling from a missionary into an ambassador" did not strike him favorably; but when the work of a peace-maker was pressed upon him, the thought that he might be the means of saving many lives led him to consent. It was the work of many weeks to reach the capital of Hyder Ali. Along the dense jungles, where the jackal and the tiger lurked, by narrow pathway over rocky mountain heights, the old missionary urged his way, until at last he stood in the presence of Hyder Ali. He made peace with him, and as a testimony of respect and gratitude, Hyder sent this message to all his officers on the line of Schwartz's return:

"Show the Father Schwartz respect and kindness, and permit him to pass unmolested, for he is a good man, and means no harm to my government." But the peace thus secured was of short duration. Hyder invaded and devastated the country as he went. Many of the people fled into the cities, where the food was soon consumed, and multitudes perished from hunger and disease. There was plenty of grain in the country; but the people, having been cruelly deceived before, had lost all confidence in the government, and would not bring it to the city. There was only one man in all Tanjore whom they would trust, and that was the venerable Schwartz. When he sent out letters by the hands of his converts all over the country, requesting them to send their oxen with grain, promising to pay them with his own hand, a thousand oxen carried burdens of grain into the city in one day, and the ravages of hunger and death were stayed.

Like Joseph in Egypt, he foresaw coming famine, and purchased a vast quantity of rice and laid it up for future use. The expected war came, and famine followed in the track of war, and now thousands were kept from starving by the rice which he had laid up. Sometimes as many as eight hundred people surrounded his dwelling in a single day.

On another occasion, when the inhabitants of the Tanjore country had abandoned their farms and fled because of the oppression of the native ruler, he remonstrated with the ruler, and through his intercession the king offered them inducements to come back, but not one came, because they did not trust the word of the king. It was now September, and the cultivation should have begun in June, yet they had not returned. Famine would be the result if the crops were not put out.

Schwartz then wrote to them, and 7,000 came back in one day, and the rest soon followed their example. Such was the wonderful confidence in a man who never deceived them; who never took a bribe, and who was willing to sacrifice himself for the temporal and spiritual welfare of the people. After a long and painful illness, throughout which he displayed a beautiful example of Christian fortitude and resignation, Christian Frederic Schwartz died February 13, 1798. His career is an evidence of what may be accomplished when piety, integrity, charity and good sense are harmoniously united in a man. And it is our privilege and duty to be truthful and pious, so that, like Schwartz, we may have the confidence of all around us.—*Evangelical Messenger.*

TEMPERANCE.

WASTING BREAD.

To make intoxicating drinks, over sixty million bushels of the various kinds of grain are destroyed annually in America. In 1882 there was destroyed in distilleries, 2,192,719 bushels of malt; 301,241 bushels of wheat; 3,228,669 bushels of rye; 20,051,239 bushels of corn; 168,488 bushels of oats; 452,330 bushels of mill-feed, and 2,121,804 gallons of molasses. There were destroyed in breweries, 39,201,697 bushels of barley.

Total grain destroyed in distilleries and breweries, 66,660,792 bushels, which at fifty cents a bushel would be worth $33,330,396.

The average weight of grain used for liquor is about fifty-three pounds per bushel, and yields forty pounds of flour which makes sixty pounds of bread or fifteen four pound loaves. The 66,000,000 bushels would give a grand total of 990,000,000 four pound loaves of bread, or more than 99½ loaves for each family in the United States in 1880. This does not include the grain destroyed in making the imported liquors used, nor the native wines, 30,000,000 gallons, as given in the Report of Agriculture, 1880 but only liquors paying tax as per Internal Revenue Report for 1882.

To remove these loaves from the bakery, at the rate of 500 for each load, and a load every half hour to be thrown into the Delaware River, Philadelphia, and to haul them ten hours a day during the entire year, it would take 275 wagons or one wagon 275 years.

What horror and rage would be excited in the minds of every sane citizen who should see these 275 wagons going to the Delaware, each having 500 four pound loaves of bread to be thrown into the river! He who attempted to destroy the bread would be thrown in after it. Yet year after year grain is destroyed in manufacturing intoxicating drinks equal to the amount of bread that these 275 wagons could haul in one year at the given rate. If 990,000,000 four pound loaves of bread, or 66,000,000 bushels of grain, were annually destroyed by being thrown into the rivers of our country, the food would be lost, and that would be the end of it; our people would be blest by its destruction compared with the evil results that flow from the drink made from the grain. It is certainly bad to destroy the grain but it is very much worse to destroy the grain and ruin the people also. The food annually destroyed would feed not less than three millions of our people. Every bushel of grain made into liquor increases the price of what remains. *Dear bread means bad trade.—Dr. Wm. Hargraves in Voice.*

WHAT ROBS THE WORKING MAN.

The curse of the working man in this country is the rum traffic. It is this that robs him of most of his wages, and in many cases it is in the taverns that he spends much of his spare time. It may be feared that the two hours proposed to be gained, by reducing the hours of labor, would be spent in the same places, and with them much more of the money earned. It will be remembered that all the Chicago socialists were associated with the beer saloons, either as owners or frequenters, and their places were the haunts and the rallying points of the rioters. Rum sellers wax fat upon strikes and disturbances, and they form the only class that would make a clear money gain by cutting down the hours of labor. These are hard things to say, but they are true, and they ought to be said. The money squandered in this infernal business last year would have given us good trade and working men good wages right along. It is not the tyranny of employers that keeps men poor. It is the rapacity and devilish greed of the liquor dealer. The fact is demonstrable, not only that wages are far higher here than in other countries, but that they are far higher here now than they ever were before, and meantime living is cheaper. The constant tendency, moreover, is to still larger wages. Everything in this country tends to improve the condition and the chances of the laborer. If he falls behind in the race, when he has health and strength, the fault is almost certainly his. No organization can help him if he squanders his money and plays the fool. He will be beaten out of sight by the man who saves his earnings and obeys the requirements of reason and sense.—*Textile Record.*

WHAT A BLUE RIBBON COST.

Years ago in London, Mr. Frederic Carrington, son of a very wealthy brewer, was converted. His father had lavished on him every indulgence, and had given him a share in the business, which was a fortune. After his conversion the young man engaged in Christian work among the neglected of the East End of London. But it was gradually forced on him that the most potent and fruitful source of evil among the poor and wretched was the gin-shops and beer-houses. One night, as he passed to his work, heavy in heart by reason of the sights and sounds of woe and wickedness, his eye was drawn to a flaunting beer-shop, over the door of which was the sign, "Carrington & Co.'s Entire." From that moment he determined on his course. He went to his father and told him that he could not longer be in the firm. At a later day some one casually asked him "what his blue ribbon cost him?" He replied, "Fourteen thousand pounds a year."

The execution of the laws in this country is committed to courts, consisting in judges and juries. What is wanted in a judge is the requisite amount of legal learning, a pure and upright character, a judicial turn of mind, independence in thought, and aptitude and promptness in the dispatch of business. These qualities will always make a good judge. Whether judges should be appointed, or directly elected by the people, is an open question, not yet entirely settled in this country. The tendency of public sentiment is toward the elective system; and where this system is adopted the terms of judges should not be less than ten years, and all partisan politics should be entirely ignored in their nomination and election. The less judges have to do with such politics the better for their own reputation, and

the better for the people. The jury system of this country will undoubtedly remain substantially what it is to-day; and yet there are two respects in which we think that it might be modified to advantage. We would abolish the unanimity rule and allow three-quarters of a jury to find a legal verdict, and would not exclude any man from the jury panel simply because he has an impression in regard to the case before the court, provided he declares that he could and would judge of the case solely by the evidence adduced on the trial. These modifications would, in our judgment, be an improvement of the jury system.—*Independent.*

Religious News.

—The Synod of the Dutch Reformed church, recently in session in Grand Rapids, Mich., has condemned the Knights of Labor and forbidden members of the church from joining them.

—The evangelists Jones and Small, after a brief visit to their Southern home, returned North to engage in some special work. They spoke at Loveland, Ohio, and from that point their appointments were as follows: Aug. 9th to 16th, Lancaster, O.; 17th to 22nd, Urbana, O.; 22nd to 27th, Wheeling, W. Va.; 28th to 30th, Round Lake, N. Y.; Sept. 5th and 6th, Toledo, O.; Oct. 3d to 24th, Toronto, Canada. In November they go to Omaha; December is not arranged for; January they spend in Boston, then go to California for an indefinite period.

—New York city has over thirty schools for the Chinese. Mr. Huie Kin, formerly under the care of Dr. Eells at Lane Seminary, is now permanently engaged as a missionary among his countrymen here. The prospect is that a church exclusively for Chinamen will be formed soon.

—The seventy-seventh annual meeting of the American Board of Commissioners for Foreign Missions will be held at Des Moines, Iowa, in Plymouth Congregational church, beginning Tuesday, Oct. 5, at 3 o'clock P. M., and closing Friday morning, Oct. 8. The annual sermon will be preached by Rev. J. L. Withrow, D. D., of Boston, on Tuesday evening.

—The American Sunday-school Union offers a premium of one thousand dollars for the best book, written for the society, upon *The Christian Obligations of Property and Labor.* Each writer will be expected to suggest an appropriate title to his work; and will be allowed the widest practicable freedom in the form and style of treatment, and in the phases of the subject emphasized. The society, however, expects writers to present the Christian principles underlying the general subject, free from the prejudice and bias of current controversies. The book must be popular in character, of a "high order of merit," and consist of not less than 60,000 nor more than 100,000 words. The MSS. must be submitted to the Committee of Publication on or before November 1, 1887.

—Rev. Levin Johnson, a former Wheaton student, was among the company which went with William Taylor to the mission in West Africa. In a letter to the *India Watchman* of Bombay, he says that from continued ill health he must abandon the mission work for the present and return home. There are many hopeful features of the mission, but great darkness and superstition to combat. Chief among the evil influences is rum, of which he writes: "The curse of this country is rum. Men, women, and children are slaves to it, and at every trading house it is sold. There is a number of distilleries in Angola, but they cannot supply the demand for rum. Scores of barrels are brought up the river to Dondo, and from there taken to different parts of the interior. The N'Rundas are not only slaves to rum, but the same as slaves to the Portuguese. Since slavery has been abolished, the Portuguese have established a law whereby they make a contract with the natives to hire them for five years, with a certain amount of pay—a mere pittance; but when the contract is once made they are generally kept for life."

—Buddhism in Japan has been virtually disestablished since 1874. While there were 393,087 Buddhist temples in 1714, there are now but 57,824. Few new temples are built and many are going to ruin. One of the most distinguished temples in the country is now in such need of repairs that a call has been made to raise a fund of $17,000 in shares of 300 yen each for this purpose.

—From the seventieth annual report of the American Bible Society, just published, we learn that, although from diminished receipts, consequent in a great measure upon the prostration in business, the work of the general supply of the United States with the Scriptures has not been conducted for the past year on the same extended scale as during the first two years of the General Resupply, yet satisfactory progress has been made, and 60,000 homes which at the beginning of the year were without a copy of the Scriptures, are now possessed of that inestimable blessing.

—Dr. Smith, pastor of the First Methodist church in St. Paul, found a gang of men paving the street in front of his church one Sunday morning. He asked them to stop. They did not. Then he said that they must stop, and right off, too. If they did not, he would make a complaint against each individual workman, and see that he was arrested and punished for breaking the Sabbath-day. At this the pavers took up their tools and quit work, and the energetic pastor walked into the pulpit and preached with great fervor, saying in the course of his sermon, that he proposed to have Sunday observed in front of his church if not in any other part of St. Paul.

—A correspondent of the New York *Journal of Commerce*, who is himself a Christian, has been traveling through New Hampshire, and writes as follows: "Be the cause what it may, this is sober truth, that there is as much need of missionary work, by all the orthodox churches, in New England as in China or the Lebanon country. Orthodox Congregationalists may rest assured that the priests of the Maronites, Greeks, Greek Catholics and other sects in the Mount Lebanon country preach and teach as sound doctrine and pure faith as are taught and preached in a large number of so-called orthodox churches in New England. Here, rather than across the sea, is your place for mission work."

MISSIONS.

—In Greenland there are 7,000 Esquimaux converts under the fostering care of the Danish Missionary Society.

—The native Christians of Madagascar have given more than $4,000 for the spread of the Gospel within the last ten years.

—A Methodist missionary in India reports the baptism of 453 persons within a fortnight, among the Tharus, an aboriginal tribe of the Gonds.

—The English Church Missionary Society, the richest of the foreign societies, reports that of its $1,157,000 income last year only $6,500 came from the titled classes.

—The London Missionary Society has sanctioned the printing and binding of an edition of 5,000 copies of the Bible Dictionary in the Tahaitian language, prepared by the Rev. A. Pearse, of Raiatea.

—Dr. Ellenwood, at the Presbyterian General Assembly, paid a high, but just compliment to the effective work of the women of the church when he said: "When the Board of Foreign Missions formulates its plans and prepares its appropriations at the beginning of each year, the source of income concerning which there is felt to be more certainty than any other, is that of woman's work."

—There are now 25 workers in the Kabyle Missions in Northwest Africa. A new mission has lately been opened at Arzila, and there are good congregations of Moors and Jews.

—It is probable that the communicants and adherents won to Christianity from the actual heathenism of to-day, by all the missionary organizations maintained by the Christian world, are about four millions.

—G. H. Rouse, of the English Baptist Mission in Calcutta, says, that if the same rate of progress is made by Protestantism in India as during the past century, it will be Christianized in the sense that England is—in 108 years.

—A missionary in Japan writes: "Japan is born to be, and bound to be, a misssionary nation. In education, in material development, in government, and in religion Japan is to do missionary service."—*Gospel in all Lands.*

—A missionary in China writes: "The Chinese have a strong physical life, holding a grip on the centuries; brains which, with equal training will match those of any country; and hearts which have unlimited possibilities of Christian culture."

—A Mohammedan professor for twenty years at the Daoul-Islam of Mecca, a man of wide learning and a rare linguist, who accidentally came upon a chapter of a volume that treated of the Bible, left his post and went to India to inquire into the truth of Christianity. He has now for some months been zealously studying the Scriptures, and has accepted the truth of Christ.

—The census of 1881 gave the following as the distribution of the population of India according to religion: Hindus, 187,937,450; Mohammedans, 80,120,585; Aboriginals, 6,426,511; Buddhists, 4,418,884; Sikhs, 1,853,426; Jains, 1,221,896; Parsees, 85,397; Jews, 12,009; Christians, 1,862,634; others 952,029, a total of 253,891,821.

—The Gossner Mission among the Kols in India, has now 8 stations and 30,063, or including the Catechumens, 31,807 Christians. During the last year 1,155 Christian children and 674 heathens were baptized. Fifteen missionaries, 11 native pastors, 137 catechists, and 73 teachers are engaged in the work, together with a number of colporteurs and Bible women. The Kol Christians last year contributed some $1,700 or $1,800 in support of the work, and for church building and repairing.

—An English church missionary reports the conversion to Christianity of Fashatullah, a remarkable man of wide learning and a rare linguist, who has been professor for twenty years at the Dav-ul-Islam at Meeca. While at Meeca he accidentally came upon a chapter in a volume which treated of the Bible, and on taking the book to the head of the institution, that he might refute its arguments, that person snatched the book from him, and manifested great wrath at finding that such a volume was in the place. Fashatullah subsequently left for India, leaving his post at Meeca, that he might inquire into the truths of Christianity. He fell in with Rev. Mr. Bambridge at Karachi, and has now for some months been engaged heart and soul in study.

—The eleventh annual report of the Mission to Lepers in India, gives interesting accounts of the eight asylums assisted by the society. Of these asylums four are in connection with the Church Missionary Society, two with the American Presbyterian Mission, one with the London Missionary Society, and one with Gossner's Evangelical Mission. Thus, through the means of existing agencies, Christian influence and teaching is sought to be brought on some of the most tried and suffering of our fellow-beings.

—The *Bombay Guardian* reports that a year or two ago there were three English papers in India established for the purpose of opposing Christianity and defending infidelity. Two of these papers, the *Anti-Christian* and the *Philosophical Enquirer*, have come to an end. The third was on the point of discontinuance when somebody in England furnished the means for carrying it on. The two features of this statement which are of interest are: first, that East Indians who read English do not care for anti-Christian literature; and second, that are those in Christian lands who are devoting their time and money to the overthrow of the only religion which can deliver the Hindoos from debasing superstition.

—Burmah is now exciting great interest and attracting much attention, and in Burmah there were found many years ago certain wild tribes called Karens. They were immersed in ignorance and superstition till the Bible came among them, brought by devoted missionaries, principally American. At least 50,000 of these tribes have become Christians, 20,000 being communicants, and a group of them came to the Calcutta Exhibition under the guardianship of Dr. Vinton, an American missionary, who with no possessions and no badge of sovereignty but a well-worn Bible, is regarded as a sovereign among them.

—The old car of Juggernaut in India, which for ages was annually dragged out for the adoration and destruction of fanatical devotees, many of whom threw themselves beneath its wheels (which murderous superstition the English Government now prohibits), was recently brought forth for an airing. Enough men to move it were only procured with great difficulty, and they refused to bring it back. The collector at Bengal had to employ a force to return it to its shed.

—Secretary Forbes, of the Hawaiian Evangelical Association, furnishes the following interesting information respecting the Hawaiian islands: The first Hawaiian pastor was ordained in 1849. Since that time ninety-five Hawaiians have been ordained, of whom thirty-eight are at present pastors in the home field and nine are in foreign service, making forty-seven native Hawaiians who are now either pastors or missionaries in active service. Since 1852, when the first Hawaiians went to Micronesia in company with Messrs. Snow, Gulick and Sturges, not less than seventy-five Sandwich Islanders have gone as foreign missionaries, thirty-nine of them males, thirty-six females. The total sum contributed at the islands for foreign missions has been $170,149.44. Of this amount $133,015.86 were contributed by native Hawaiian churches, the remainder by foreign churches and individuals at the islands. The contributions of the Hawaiian churches for all purposes from the beginning, so far as can be ascertained, amount to $818,270.35.—*Gospel in All Lands.*

LODGE NOTES.

Rev. A. E, Higgins, S. J., has been chosen by the council, provincial delegate to Rome, from Chicago, to attend the general council, the object of which is to appoint a successor to the late Father Keller, who was a member of the advisory council of the Father General of the Jesuits.

The Good Templary is having a boom in Iowa. The membership of the order has increased nearly 10,000 in the past year. (This is an item from the W. C. T. U. department of the *Inter Ocean.*)

General Lucius Fairchild, of Wisconsin, was elected Commander in Chief of the Grand Army of the Republic at San Francisco Friday. He is a high Mason and was an officer in the grand Egyptian rite of Memphis which was set afoot some years ago in this city.

B. P. Reynolds, the head of the Orange lodges in this part of the country, is a 32 degree Mason.

A convention of members of the fraternal beneficiary societies of the United States and Canada will be held at Washington in October.

George Lippard, a brilliant and erratic literary genius, who died thirty-two years ago in Philadelphia, aged 32, and whose life in many of its details resembles that of Edgar A. Poe, is to have a handsome granite monument placed at his neglected grave inOctober next. He was buried in the Philadelphia Odd-fellows' Cemetery. He was the founder of the secret order known as the "Brotherhood of the Union," with headquarters in Philadelphia.

READING ROOM FUND.

This is a fund for sending the *Cynosure* to the Y. M. C. A. reading rooms. The better class of city young men are found in increasing numbers in these reading rooms. Will not the friends of the *Cynosure* donate enough to this fund to supply every reading room of the Young Men's Christian Associations with the *Christian Cynosure?*

If any information is wanted, please send in your questions, which will be answered through the paper so far as possible.

SOUTHERN MINISTERS' FUND.

This is the fund from which the colored ministers of the South have received the *Cynosure.* It seems very desirable to continue this fund, and hence the special appeal in the *Cynosure* of Aug. 12th.

The following named persons have contributed to this fund this year, 1886, and such names will be added from week to week as donate to it in the future:

Jno Dorcas, J F Icke, Mrs A E Tyler, H Holbrook, Wm Mathews, O Hansen, Mrs S B Skeel, Mrs A F Rider, F W Capwell, A Hamilton, Mrs C H Richardson, N Martin, R Johnson, J Aylsworth, Mrs T S Couch, I Bancroft, S A Pratt, J Rutley, A Hamilton, H A Fischer, Mrs N E Kellogg, Mrs A B Kellogg.

Not reported before: T Kingsnorth, 80 cents: Marcus Phillips, 50 cents.

NOTICE.

All orders for 'Masonic Outrages" received up to the time of going to press have been shipped as per order. If any who have ordered fail to receive the pamphlet as they should, they will oblige us by reporting promptly any error.

Please call the attention of your friends to the advertisement of the pamphlet in this week's *Cynosure.*

BIRNEY.

The sketch of JAMES G. BIRNEY candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome damphlet for sale at the N. C. A. office.

MASONIC OUTRAGES.

BY REV. H. H. HINMAN.

The character of this valuable pamphlet is seen from its chapter headings: I.—Masonic Attempts on the Lives of Seceders. II.—Masonic Slander. III.—Masonic Assault on Free Speech. IV.—Freemasonry Among the Colored People. V.—Masonic Interference with the Punishment of Criminals. VI.—The Fruits of the Masonic Institution as seen in the Conspiracies and Outrages of Other Secret Orders. VII.—The Relation of the Secret Lodge System to the Foregoing and Similar Outrages.

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Butter, medium to best	08	@	19
Cheese	03	@	08
Beans	50	@	1 35
Eggs			10
Seeds—Timothy	1 96	@	2 03
Flax			1 14½
Broom corn	04	@	08½
Potatoes	40	@	70
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—*Cynosure.*

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On all the points named they differ radically from those which prevail in the organization of society. Either they are true or false. It is a curious fact that all of them have been stigmatized as crazy, and yet nearly all of them have been for some years steadily gaining the adherence of men of intellectual ability.—*Times.*

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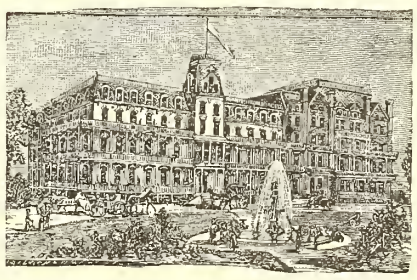
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FARM NOTES.

THE FARMER AND HIS FARM IN AUGUST.

August may be a very busy month, yet there is no month in the year when many farmers can better take a play spell and make a journey to the mountains, or to the seaside with their families, tarrying on the way to visit friends, or famous stock farms, or dairies or cheese factories, or other objects of interest. Summer crops are "laid by," the turnip crop is in, winter grains are safe in stack or mow, spring grains may be ready to cut, and as soon as this is done, comes the farmer's holiday. How much good it does the whole family, who can be spared from the superintendence of the house, the farm, and the dairy, to take such a vacation. All should have their turn, though they can go but one or two at a time; and no one should be more sure to go than she whom it is so hard to persuade to leave, even for one day, the daily round of home duties—the good house mother. Turnips will make a good crop sown the first week in August, even Swedes do well on light, rich land, and the small roots, as big around as a pint cup, are more marketable than bigger ones. After the rains soften the sward, we may plow for wheat, and in some sections it is a great advantage to sow early and seed to grass. In some sections the practice of early seeding to grass, without the intervention of a grain crop is successfully followed. This only abstracts value from the soil which would otherwise be appropriated by the grass. Early plowing is a great advantage to land intended for winter grain, especially if weedy, or if somewhat stiff. repeated working mellows the soil, makes sure of a good catch of grass seed and defends against winter killing. In case the season is dry-and it generally is over a great part of the country—no more favorable time can be selected for digging drains with a view to improving swamps. If the actual reclaiming cannot now be pushed, the land may easily be dried, so that it can be grubbed and further ditched during the autumn and winter.—*American Agriculturist.*

LIVE STOCK IN MIDSUMMER.

The milk will probably show, by its falling off how the dry weather is affecting the pastures. The water supply must be well watched, for the cows should never be forced to drink from polluted, stagnant pools. Slinking and other maladies often come from this cause. Green fodder should supplement short pasturage. Green fodder corn increases the flow of milk at once, but the quality notably deteriorates. It should be fed with some grain. A good armful of fodder corn and two parts of corn and oats ground together, will keep up both the quantity and quality. Horses will be grateful for a run in the pasture on hot nights. Harness galls, sores of all kinds, fly bites, etc., we find are best treated with carbolic soap (sheep dip) used as a salve. Keep oats growing by feeding a few oats daily. Ewes intended for early breeding should be well fed for a week or two before the ram is turned with them. It is important to tar the noses of the whole flock, to protect them against the gad fly and grub in the head. The pigs should revel in weeds and fallen or otherwise wasted fruit, and if possible should have the run of orchards, where they will devour the gnarly and worm-eaten fruit. Poultry should have the run of stubble fields, both for the scattered grain, and for the numerous insects.—*American Agriculturist.*

A Southern man who knows, and he might have added whisky to the list, says: "In hiring help on the farm look to the habits. A smoker is likely to burn your buildings, a careless man will waste and destroy twice his wages; a passionate man will spoil your horses and cows, and break more than he earns; an immoral man will corrupt the minds of your children; a careful, high minded, thinking man will make your labors light, will look after your interests, and will earn his money, whatever you pay him.

The gnawing of foreign substances sometimes becomes chronic with cattle. Generally it is from a lack of the constituents necessary to health in their natural food. In a pasture containing a variety of natural grasses this could hardly occur, unless the field was over pastured. We advise giving a quart of ground oats daily, in which is mixed a tablespoonful of linseed meal and a tablespoonful of fine bone meal, to each cow.

LUCILLE VERNON.

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THIS is a pleasant surprise in many ways. The author is Rev. W. T. Meloy, of the United Presbyterian Church of Chicago, and the book is published by the Board of Publication of his denomination. It is a love story, not "fascinating," but with so much of genial interest that the reader is in no danger of laying it down unfinished. * * * The moral purpose of the book is to describe and vindicate Christian character, in its more heroic aspects, and it is a success. We congratulate the author and the United Presbyterian Board of Publication on this literary lily of the valley.—*The Interior.*

"LUCILLE VERNON" is evidently not an ideal sketch, but the fictitious names used represent to a great extent real men and women of flesh and blood. The characters of many of them are by no means attractive, but are perfect counterparts of querulous, obstinate and parsimonious professors who are thorns in the flesh of many a pastor in all the churches. But as in all the churches, there were also good and true men and women at Lansington, who upheld and encouraged the pastor. * * * In its author will be recognized the worthy pastor of the First United Presbyterian Church of Chicago, and a welcome contributor to these columns.—*United Presbyterian.*

The heroine, who becomes the bride of the pastor of the church at Lansington, is a wonderful exemplification of how a woman who is a true wife and help-meet may throw her life and energies into the great work of saving souls; aiding, by gentle words and sympathy, wise counsel and brave endurance, the husband having charge of a congregation where the Demon of Misrule held full sway. We follow with interest the history of the wife and husband through their hours of despondency and discouragement to the happy ending, where religion, harmony and peace have gained the ascendency and the good man and wife find their reward.—Pittsburgh *Daily Telegraph.*

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The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cl. 75c; per dozen $7.50. Paper cover 35c; per dozen, $3.50.

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HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and n xt, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy 5 cents.

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Every one who loves to read a good story, chaste and elegant in expression, in thought, true in incident, deeply interesting in its narrative, should read this

READ THESE NOTICES FROM THE PRESS:

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"Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions and must attract thousands of readers among our thinking and observant people. The plot of the story is neither startling nor novel, but it develops a wonderful strength in following the experiences of people in the common, every-day walks of life.

Free Press, Birmingham, Iowa.

It differs from the popular story, "The Bread-winners" of a year ago. It greatly differs from that book in that it is written from the Christian standpoint, and its beautiful and touching descriptions of home life and home duties and heroic self-denyings will waken a responsive echo in every heart, that has not by dissipation lost the taste for the pure joys of home.

The Religious Telescope, Dayton.

The author, Miss Flagg, is a brilliant writer. The stirring questions in American politics are undoubtedly prohibition and the labor movement as championed by the secret unions of working men, which direct the strikes that with more and more frequency occur in our cities. "Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions, and must attract thousands of readers among our thinking people.

The Christian Conservator, Dayton.

This is a charming book, written in an attractive manner. It is so full of sunshine and so radiant with light that one is enlightened, warmed, and, before they are conscious of it, set against the lodge. The style gleams, glows and sparkles. It is dignified and simple. It is the right book to place in the hands of your wife or daughter to superinduce co-operation with you in anti-secrecy work. Every minister's wife should read it, and then, if her husband is not an Anti-mason, he should take his turn next and become one.

The American, Washington.

We are reading, in spare moments, Miss Flagg's new book, "Between Two Opinions," and the estimate we have thus far put upon it is that it is masterly both in style and argument. One is insensibly made to feel that he is reading facts and not fiction; that the book is not a play upon the imagination but an unraveling of mysterious circumstances which have an important bearing upon current events.

Law and Order, Boston.

The book takes high ground for prohibition of the liquor curse, for woman's ballot for home protection, and for a better and more honest brotherhood than is forced by their obligations upon the members of secret orders. It is, therefore, a valuable book for several large classes of American readers.

Christian Instructor, Philadelphia.

There are important questions pressing upon American politics to-day; two of them are prohibition and the labor question as connected with the secret unions of workingmen. This work is an expose of the twin evils, secret societies and the saloons. The truths are given in the form of a story; not startling, but thrilling experiences of home life that are vouched for as facts. The evidences presented of the impossibility of reaching the saloon keeper so long as he and the officers of the law are sworn brothers in the den of some secret society, are conclusive enough to awaken the most careless and obtuse member of society. It is a valuable book for the masses to read.

Evangelist, Berea, Kentucky.

The object of the volume is to illustrate the practical workings of Secret Societies, and especially to show how the Lodge upholds the saloon, and this very important design is wrought out with much skill, clearness and power. By reading it temperance people may learn much about the difficulties in the way of prohibition.

The Standard, Chicago.

It is written in the interests of reform, more especially temperance and Anti-masonry. The title of the story suggests the special aim of it, which is to protest against all "halting between two opinions;" in other words, is a plea for radicalism. The story is vigorously written, and will interest even readers who do not altogether believe in its doctrine.

The Pacific, San Francisco.

It is a story intended to do service against the saloons, and in favor of Womans' Christian Temperance work, and especially against the secret orders--Freemasons, Odd-fellows, the Knights of Labor, etc. No reflecting man can doubt that any combination of picked classes and individuals is liable to great abuse. It is obvious, also, that secret orders are specially capable of being used in a selfish and unprincipled way.

THE BROKEN SEAL;

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In Brief.

Punched coins are thus valued by the treasury department: double eagle $15; silver dollar, 75 cents; half dollar, 35 cents; quarter of a dollar, 18 cents, and dimes 5 cents.

A Swiss scientist estimates that in 1970 there will be 8,600,900,000 people in the world speaking English, 127,000,000 German and 69,500,000 French.

The Detroit *Free Press* was the legitimate successor of the Detroit *Gazette*, first printed July 25, 1817. The *Free Press* presented its initial issue May 5, 1831, as a weekly, becoming the first daily paper in the State of Michigan Sept. 28, 1835. The *Free Press* has been burned out three times, and celebrated its fiftieth anniversary last Monday.

The shipments of fruit from California to the East during the month of August aggregated 1,535 car-loads. Calculating 20,000 pounds to the car, this makes 36,000,000 pounds of green fruit for 1885, as against 12,000,000 pounds for the year 1884. The rate by passenger train for green fruit is $600 per car-load, and by freight train $300.

Mail carrying in Arizona is attended with some danger. Lately the horse of a carrier failed him while he was thirty miles from his destination, Agua Caliente, but he kept on his way on foot. After he had gone fifteen miles he became exhausted, and was found on the road in a dying condition, his mail bags having been dragged off by wild animals and torn to pieces.

A Utica naturalist says that song birds in that region are fast disappearing. The wren is almost unknown, the bobolink, that formerly abounded on the Mohawk meadows, is disappearing rapidly, while blue birds, yellow birds, orioles, and even woodpeckers, highhoes and crows are becoming scarce. As a consequence, he says, fruit trees and all kinds of vegetation are suffering from the ravages of insects. Pot hunters and bird-nesting boys are said to account for the disappearance of the birds.

It was a Maine girl of whom the story is told that she refused to marry a most devoted lover until he should have amassed a fortune of $10,000. After some expostulation he accepted the decree and went to work. About three months after this the avaricious young lady, meeting her lover, asked: "Well, Charlie, how are you getting along?" "Oh, very well, indeed," Charlie returned, cheerfully; "I've got $18 saved." The young lady blushed and looked down at the toes of her boots, and stabbed the inoffensive earth with the point of her parasol. "I guess," said she faintly—"I guess, Charlie, that's about near enough."

In "Triumphant Democracy," a recent work by Mr. Andrew Carnegie, a Scotchman by birth, and now an American manufacturer, the author gives many interesting facts showing the progress and prosperity of his adopted country. He states that during last year 74,000 more tons of Bessemer steel were produced in the United States than in Great Britain; that more yards of carpet are made each year in Philadelphia and the vicinity than in all England, Wales, and Scotland; that the school libraries alone in this country contain 12,000 000 more books than all the public libraries of Europe combined; and that all the State and city debts of the Union added together, rating them according to valuation of property, do not amount to one-fifth of the city debt of Manchester, England, or to one-tenth of the debt of Birmingham.

A Scotch dominie, after relating to his scholars the story of Ananias and Sapphira, asked them "why God did not strike everybody dead who told a lie." After a long silence, one little fellow got to his feet and exclaimed, "Because, sir, there wadna be onybody left."

At a recent popular assembly in Paris, a speaker pathetically inquired: "Why don't the great men of Paris bestir themselves? Why do they remain cold and unmoved at the calamities of our country?" "Because they are cast in bronz!" shouted a sarcastic voice in the gallery.

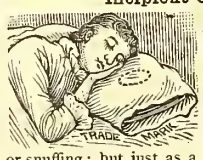
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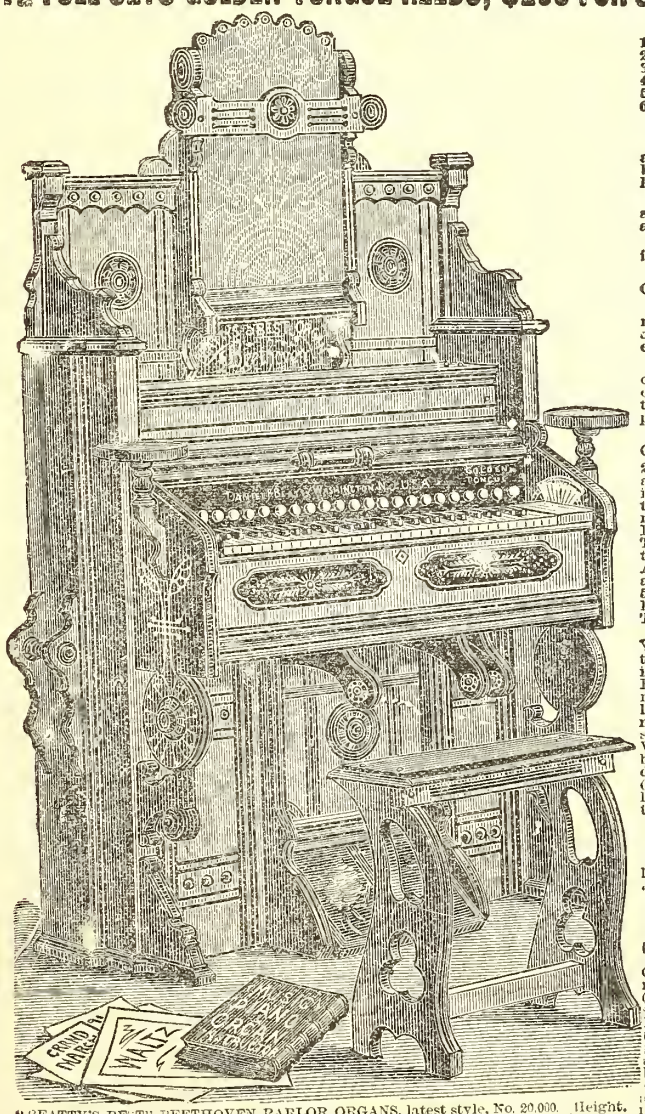
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NEWS OF THE WEEK.

WASHINGTON.

It was reported Friday night that at a meeting of the Cabinet it had been decided to call in a large amount of bonds, in accordance with the surplus resolution, which the President had failed to sign. The first call will be for $15,000,000.

President Cleveland Monday sent a message to the House of Representatives stating that he had signed the oleomargarine bill, and giving his reasons for approving it.

Treasurer Jordan reports that the public debt was reduced during July to the extent of $9,000,000.

The forty-ninth Congress closed its first or long session at 4 o'clock Thursday afternoon. Many important bills were left in an unfinished state, but all the absolutely necessary appropriation bills were passed.

COUNTRY.

By the wreck of a pleasure yacht in Lake Huron on Monday six gentlemen, of Sarnia, Ont., were drowned. Two of the young men were nephews of the Hon. Alexander McKenzie.

At Mancelona, the county seat of Antrim, Michigan, fire destroyed thirty-one buildings, entailing a loss of $85,000. The bank, postoffice, and many business houses and residences were consumed. Persons narrowly escaped death, so rapidly did the flames spread. It is thought the fire was the work of an incendiary.

The woods in Manitowac county, Wisconsin, are said to be full of illicit stills and moon shiners. Persons representing themselves to be farmers have been carrying on the trade for years, and some have done well at it.

The walls of the new English Lutheran church, in course of erection at Decatur, Ill., were blown down by a fierce gale that swept that town Thursday afternoon. Other buildings were wrecked, and fruit and shade trees were leveled.

The two-year-old son of J. W. Brown of Mansfield, Ohio, drunk the contents of a camphor bottle Thursday, and died in a few hours.

The grain production of the State of Kansas is estimated as follows: Winter wheat, 12,360,000 bushels; spring wheat, 926,000 bushels; oats, 32,194,000 bushels; corn, 120,000,000 bushels.

The Kansas Republican State Executive Committee appointed thirty-six delegates Thursday to attend the anti-saloon convention in Chicago.

From Omaha comes the information that farmers are satisfied at the prospects as they are at present. There will be a fair average of all kinds of grain, and root products are in good condition.

The July fire record in the United States and Canada shows a loss of property valued at $10,000,000. That is 20 per cent greater than the everage loss for twenty years,

Judge J. W. Hallett shot himself at Aberdeen, D. T., Wednesday, and died Thursday, without giving any cause for his action. He was an able lawyer and had the respect of his townspeople.

The branch of the Salvation Army stationed at Laporte, Mo., was captured by the mayor and officers of that town. Among the prisoners of war were several well-known citizens, whose friends demand their release. The entire army was discharged, and there is talk of prosecuting the mayor for overstepping his authority.

The Hon. Samuel J. Tilden died at his residence, Greystone, Yonkers, N. Y., at 8:50 o'clock Wednesday morning. His demise was not expected, and for the past few months he had been in unusually good health.

Two constitutional amendments will be voted on at the State election in Georgia in October. Should they pass, and there appears to be little opposition to them, Confederate soldiers will be placed on a permanent pension-list.

The Kansas State Board of Equalization has just completed its labors. The total amount of taxable property in the State is $277,110,683, an increase of $28,265,406 over last year.

The creditors of the late Archbishop Purcell held an indignation meeting August 1, in Cincinnati, and adopted a petition to the Pope demanding the recall from the diocese of Archbishop Elder, who is charged with lying and swindling, and who vigorously combatted the suit brought to subject diocesan property to the claims of the creditors. Resolutions were also passed condemning Trustee Mannix, who defaulted about $400,000, and who, it is feared, will escape legal punishment.

Michael Davitt arrived in New York Sunday on the Germanic. The Irish agitator was accompanied by James Rourke, business partner of Patrick Eagan. Mr. Davitt will be present at the Chicago convention of the Irish League August 18.

The socialists of Chicago gave a picnic at Sheffield, Ind., on Sunday, for the benefit of the anarchists now on trial. Several thousand people participated, and nearly $1,000 was raised.

At New Orleans Saturday night a man was observed by some negroes to deliberately commit suicide by jumping into the river. In the pocket of his coat, which he left on the wharf, was found a letter, in which he stated that his part in the conspiracies of Kealus, Most, Spies, Lingg, and Fielden sickened him, and he had resolved to die.

The elevator at Eggleston, Goodhue county, Minn., was destroyed by fire Sunday and fell across the railroad track as a freight train was passing. The engine was thrown from the track and the cars caught. Three tramps, who were stealing a ride, were burned to death, and three others were seriously injured. It is thought the elevator was struck by lightning.

Two coopers, William Potts and George Hazlitts, navigated Niagara's whirlpool rapids Sunday in a barrel-shaped boat. The feat was accomplished in the presence of 15,000 people. A landing was made at Queenstown, Canada, five miles from the starting place, the Maid of the Mist's dock. The voyage occupied fifty-five minutes.

On account of the long dry season forest fires have been dangerous in Wisconsin. On Sunday, Spencer, a town of 1,000 people in Marathon county, was completely destroyed. The fire caught from the woods. The Wisconsin Central depot, water tank, two churches, public school, Clifford & Thayer's two saw mills, planing mills, and about 15,000 000 feet of lumber were destroyed. About sixty families are homeless. The loss will reach $400,000, with about $40,000 insurance in different companies. No lives are known to be lost, but several persons are missing. Colby, in the vicinity of Spencer, was also scorched, and fears are entertained that the entire town will be destroyed. The fire is reported moving toward Eau Claire, and the citizens are in a state of intense excitement.

FOREIGN.

For the fourth time rioting broke out in Old Lodge road, Belfast, on Sunday, and the police were obliged to fire in order to disperse the crowd. In the afternoon the rioting was renewed with great violence in Old Lodge, Grosvenor, and Springfield roads. Many persons with gunshot wounds were sent to hospitals. Additional troops were telegraphed for. A dispatch dated August 8, midnight, says: "The rioting shows no sign of abatement. The McKenna incident, which was principally the sacking of wineshops and other public houses, was repeated to-night, the result being that two persons were killed and another was fatally wounded. Twenty-six cases of serious injury are reported, one of the sufferers being a boy who has since died. The total number of persons dead, so far, is believed to be six. The number wounded is unknown, but will probably reach 200. Inspector General Reed, with a small escort, was surrounded by a mob in Lodge street, and was obliged to run for his life."

Cholera is raging in Tokio and Yokohama. Advices by steamers from Hong Kong say that fifty people are dying daily in Yokohama. It is feared the disease will spread, as the atmospheric conditions are favorable to its propagation.

The Emperor William of Germany arrived at Gastien Sunday and was warmly welcomed by Emperor Francis Joseph of Austria. The monarchs will remain in conference for a few days.

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MARKETS 13

Men who have once taken the Masonic covenant can never be released. They may indeed repent and be forgiven. They may renounce their unholy promises and repudiate all claims of the institution, but how they are regarded by the lodge is seen from the following from Mackey's Cyclopedia of Masonry: "No voluntary, or even forced, withdrawal from the order can cancel certain obligations which have been contracted, and place the person withdrawing in precisely the same relative position towards the institution that he had occupied before his initiation." With such facts before them why will men sell themselves to an order which makes no promise of release under any circumstances whatever?

The Irish National League which organized at Philadelphia two years ago with Alexander Sullivan, the murderer of the teacher, Hanford, at its head, is meeting this week in Chicago. There is a split in the ranks, caused, some aver, by the opposition to Sullivan, and others mistrust by the clashing of lodge interests. Both factions held immense out-door meetings last Saturday. One of them, which appears to have control of the League, is run by Sullivan and the Clan-na-gael order, the other by the Ancient Order of Hibernians. Bishop McQuade of Rochester, New York, a week ago denounced, in severest terms, the Clan-na-gael and Irish Republican Brotherhood, as in principle destructive of society and in their methods damnable. The outcome of all this may be a Kilkenney fight on the shores of Chicago river, with a bad effect on Mr. Parnell's revolutionary fund.

Last fall President Cleveland appointed James Matthews, a colored lawyer of Albany, to the position of Recorder of Deeds in the District, a place long occupied by Hon. Frederick Douglass. The appointment was not confirmed by the Senate, where the Democrats voted against the "nigger." Last week Monday President Cleveland proved his indifference to the race prejudice of his party by reappointing Mathews, who immediately took up the duties of the office. Mr. Douglass has accepted the presidency of the National Emigrant Aid Association of Washington; but in his letter of acceptance he defines clearly his position. The South he believes the natural home of the colored race, and to encourage a wholesale exodus would be most unwise.

The *Banner of Holiness*, of Chambersburg, Pa., reports an important incident in connection with the Sabbath-school Assembly at Williams' Grove, Pa., which will cheer the brethren in Denver and encourage the editor of the *Interior*. This meeting was held from July 21 to 24 ult., and Rev. George P. Hayes, D. D., formerly of the Central Presbyterian church, Denver, but now of Cincinnati, had a prominent part in the exercises. At one time, when he was answering questions relative to Christian work, some one asked, "Do secret societies often interfere with Christian duty by keeping persons from the prayer-meetings, etc.?" His answer was substantially as follows: "Yes, sir. When I am asked my opinion, I never dodge, I strike out from the shoulder. I have nothing for those societies. I never joined any of them, not even a college secret society." He gave more of a same character. This answer brought a greater storm of applause from the large audience than any answer to any other question asked.

A week ago Dr. P. S. Henson, of this city, spoke at the Chautauqua Baptist Circle. It fell naturally to him as a popular speaker on a popular occasion to speak of the labor question and the order that presumes to lord it over the working men. "A true knight of labor," he said, "is a true gentleman. Christ was a true knight of labor, and every honest toiler is a knight of labor." He objected to tyranny over either capital or labor. No man ever won distinction who did not work over eight hours a day. Limitations should be lifted from labor. "We will have no more frothing; no red or black flags at Chicago." In the very next dispatch following the report of Dr. Henson's speech we are told of a *pseudo* Knight of Labor procession over some of their number released from prison, marching to their hall, over which were two flags—the Stars and Stripes, surmounted by the lodge flag. Will not Dr. Henson, when he next speaks on the labor topic, tell us the difference between a knight of labor and a Knight of Labor, the true and the false?

The evidence in the great trial in this city closed early last week, and the pleas of the lawyers began, three on each side. Two attorneys of the prosecution made very able presentations of the case. The defence opened with a weak speech by a German attorney, a socialist and a Jew who could not refrain from a fling at the name of the Redeemer. The next speaker for the defense repudiated the principles of the Spies-Parsons gang, and very ably confined the case to the charge in the indictment. The case will go to the jury by Thursday, and the decision be known before the close of the week. While speculations vary outside the court room, there is no doubt that it will go hard with Fischer, Engel, and Lingg, with the probabilities of a death-sentence. The case of Spies and Parsons is almost equally desperate. The witnesses for the prosecution who testified of the secret conspiracy and bomb-making were denounced by the opposing attorneys as traitors and perjurers, no more to be believed than a renouncing Mason. The daily press has occasionally flung out similar stuff, denouncing these men at the same time as cowards. On the other hand Seliger's testimony showed that he had no heart in the conspiracy, but he was dragged on by the lodge leaders until he found himself an accomplice of savages and murderers.

The ruin of a nation is not the blight of corn nor the weight and impetuosity of hail stones. It is no inundation nor storm; it is no pestilence nor famine. A few years, perhaps a single one, may cover all traces of such calamity. But the country is too surely ruined in which morals are lost irretrievably to the greater part of the rising generation, and there are they about to sink and perish, where the ruler has given, by an unrepressed and unreproved example, the lesson of bad faith.—*Walter Savage Landor.*

THE TRUTH VINDICATED.

STRICTURES ON A SERMON, BY REV. DR. WILD, TORONTO, ONTARIO:—DELIVERED JULY 25, 1886, IN DEFENSE OF SECRET SOCIETIES.

BY REV. C. C. FOOTE.

Rev. Dr. Wild,

DEAR SIR:—Being in your pleasant city July 25, I gladly accepted the invitation of a family of your church to attend your service on that day. I was glad of the opportunity to listen to a clergyman so widely known and so richly endowed with pulpit power. I was well paid and should be glad to hear you again.

I was in full sympathy with the thunders of applause that greeted *portions* of your eloquent discourse; but, my dear sir, imagine if you can the consternation that came upon me like a tidal wave when I learned that I was to hear, for the first time in my life, a set defense of secret societies—societies whose history and character have been my study for more than fifty years, and against which, as a consequence of the knowledge thus obtained, I have, in the fear of God, waged a truceless war. At the close of the service I said to the gentleman whose guest I was, "A bad cause has fallen into the defense of skillful hands."

For lack of space in this rejoinder I must confine myself to some of the most salient portions of your sermon.

1st. Of the display of the Knights of Pythias you say, "Their beautiful uniform, music and drilled manœuvres were very grand and entertaining." To me they were alarming and painful. Nothing that the enemies of good government and society can do is entertaining to me. Where is the demand for the gathering of martial hosts and the drill of war in battle array, in governments at peace with all the world? If my neighbors are drilling in the arts of war, in secret, society has a right to know for what. And I challenge the world to disprove their right.

After paying your compliments to the Pythians you propound these four fundamental questions concerning secret societies, of which you specify half a score. "Are such institutions justifiable?" "Have they the seal of God?" "Have they the approval of his holy Word?" "Are they really a public good?"

To all these questions you unqualifiedly say yes. I as unqualifiedly say no. It is not the secret societies of Toronto that demand our attention, but all secret societies as well; I ask, therefore, Why you do not include the Knights of the Golden Circle, the Molly Maguires, the Ku Klux, the Nihilists, the Anarchists, etc., etc. Please remember you are defending secret societies as such, not some favorite selections.

You say, "If Providence is not organizing these things, he is permitting them for some good intention."

And for this reason you defend them. But did not Providence "permit" that horrible state of Europe in the fifteenth century and thereafter, which you so eloquently describe? Now, reverend sir, allow me to remind you that your logic compels you to defend that state of things and to condemn Luther, the Quakers, and John Wesley.

And does not Providence "permit" the dram shops of your country and mine to fill the land with poverty, crime, and woe? Why, then, do you not champion these as well? Does not your logic require as much at your hands? I hope you will see you have done "Providence" a great wrong in finding a justification of secret societies from "providential" permission. The Apostle Peter told the Jews that with "wicked hands they had crucified the Lord of glory," even though permitted by Providence.

I will now give you one all-sufficient reason for condemning all secret oath-bound societies. They are organized *clans* for promoting their own *selfish* interests as against or irrespective of the interests of outsiders. Every such organization ignores the unity of the human family and the equality of the rights of all, and the *duty* of all to the *rights* of all. Here in the first oath of the Entered Apprentice Mason is an illustration: "I most solemnly and sin-

cerely promise and swear that I will always hail, ever conceal and never reveal any of the mysteries . . . of ancient Freemasonry . . . whereby the secrets of Masonry may be obtained through my unworthiness; . . . bindiug myself under no less penalty than to have my throat cut across, my torgue torn out by the roots," etc., etc. Masonry claims to be the custodian of *"light"* and *"knowledge"* and other "good things," as they have facilities for such an absolute perfection of the "craft" as shall "guard them against ever goiug astray;" so that we "cannot conceive that anything more can be suggested which the soul of man requires."—(Sickles's Monitor, page 97.)

Now, if Masonry can do all these things, then it is guilty of putting its "light under a bushel," for which there can be no justification. But if all this is a cheat and a lie, as it is, then no man can join or defend such an organization without committing a sin, and so *palpally* a sin, that no amount of sophistry can hide it. And it can easily be proved that all secret societies rest upon the same unjustifiable basis.

Your first question is clearly and fully answered. Secret societies are not justifiable.

2d question. "Have they the seal of God?" If they have let them give the one sufficient proof. Bring it forth. Show the "seal" to the world. They will, when Mahommedanism, Papacy and Mormonism can exhibit the "seal of God." These have a "seal," as have secret societies; but it is the "mark of the Beast"! Like a deep thunder scar trenched in the pate of a fallen angel! The holy God never sets his seal on anything so supremely selfish.

3d questiou. Have they (secret societies) the "approval of his holy Word?" "To the *law* and to the testimony' If they speak not according to these, it is because there is no truth in them." Almost the first step into these organizations is an oath to conceal, you know not what, and to do you know not what,—a thing God's Word condemns in language which cannot be misunderstood; a sin that must be confessed, repented of and renounced, or the offender must be put to death.—Lev. 5: 4–14.

The example of the Son of God was conclusive and final on this subject. He was himself the Word of God. What said he? "In secret have I said nothing." "I ever spake openly." His omniscient eye flashed down through the centuries to this "organizing age" of which you speak, and saw every secret combination and the frightful work they are now making, so rninous to hundreds of thousands of laborers and the business interests of the country.

That one burning sentence of the Saviour's has forever stamped his condemnation upon all organized secretism. Lord Beaconsfield declared that Europe was honeycombed with secret societies, and the city of Chicago is cursed with hundreds of these dark organizations and they are, with the grog shops, responsible for the recent horrible developments in that city.

The laborers among the freed people of the Southern States say that secret societies among them are like the locusts of Egypt, devouring every good thing, and ruining the church; and there is ample evidence to prove that the Y. M. C. Associations of this country are controlled, toa great extent, by secret societies. The Evangelists at the recent convention at Niagara declared that the Y. M. C. A. had so left the Gospel for things secular that they —the Evangelists—had turned away from them. Although the Y. M. C. Associations allow pretty free discussion on nearly all practical subjects, they will not tolerate any discussion on secret societies. Can God's holy Word approve of such a system? *No!* a thousand times No!!

4th question. "Are secret societies a public benefit?" You speak eloquently and worthily of the Lutheran, the Puritan, and the Wesleyan Reformations; but when you place modern secretism alongside these, I can summon no words adequate to express my sorrow and amazement! In the name of civilization, good morals and Christianity, I ask, What has secretism done to elevate and save the race? Nothing, literally nothing! There are thousands and thousands in these organizations who will tell you they contain "good enough religion" for them! Here, then, you have a fatal exchange of Christ's religion for human production. Is this a public benefit?

But you say, "these societies acknowledge a God!" What about France? Has not the Grand Orient, the principal secret society of that nation, repudiated God and the immortality of the soul? Yes. And have their American brethren excommunicated or repudiated them? I have yet to learn it. But, my dear doctor, what kind of a god does Blue Lodge Masonry acknowledge? A god out of Christ; this yon very well know. Bnt there is no snch god! Then in place of acknowledging the true God, the God of the Bible, they have substituted a false god, and are therefore idolators.

Their imaginary god they call the "Grand Architect of the Universe." But the Bible knows uo such god. The Lord Jesus Christ, whom they repudiate, is not an architect, but the CREATOR of the universe. Him the Blue Lodges reject. Hence the religion of Masonry is spurious, a religion of works, and not of faith. Masonry proposes to save its votaries by itself, and not by Jesus Christ. Here is a specimen of their prayers:

"Correct our errors by the unerring square of thy wisdom, and enable us so to practice the *precepts of Masonry* that all our actions may be acceptable in thy sight. So mote it be. Amen." —(Mackey's Masonic Ritualist, page 296.)

This is a sample of much more of the same sort. The Korau and the Book of Mormon are just as good as the Christian's Bible for the Masons. The trestle board of the Jewish Mason is the Old Testament, of the Mohamuedau it is the Koran.—(Mackey, page 59.)

What, now, my dear brother, does your affirmation that "These secret organizations are a force against infidelity" amouut to? Puttiug God's book ou a level with the books of false religions, they prove themselves to be infidels.

Next you say, "These societies are pledged to the rulers and laws of the country in which they live." Let us see.

That you may find such statements in their rituals is admitted, but it is denied in their standard books and by their deeds. "Freemasonry is an institution subject to no other laws than that which it makes itself."—(Voice of Masonry, page 459.) "We know uo government save our own. To every government save that of Masonry, and to each and all alike we are foreigners. We are a *nation* of men only bound to each other by Masonic ties, as citizens of the world, and that world the world of Masonry, foreigners to all the world besides."—(Missouri Grand Lodge Report for 1867.)

This is the doctrine proclaimed by Masonic writers generally. What think you of that, doctor? I have lying before me pages of just such treasonable language.

I record the teachings of Masonry, not because they are worse than others, but because it is the mother of all like her. Thus I have shown that, instead of secret organizatious giving us "thousands of men, who cannot secretly conspire to resist lawful rule," we have in these societies thousands on thousands who are taught by the instructors of these societies that they can resist lawful rule.

Fifth item of defense. "They are pledged to charity." That one endowed with your historic lore should attempt to palm off these societies on such a pretence, is to me simply amazing. This statement shall be offset by published facts. These societies bestow their so-called charities upon none but *paying* members of their own order. They will have your money in their coffers, before they will return to you a dime. It is not enough for you to be an Entered Apprentice, or Fellow Craft. No matter how much you have paid as such, if you are sick or die, your family cannot receive back a farthing. To call such an institution charitable is a wicked misnomer. How was it at the great fire in Chicago, in 1871? $90,000 was sent from the U. S. A. and from Canada, and all for the Masters, not a dollar for the lower degrees. And $60,000 of the $90,000 never reached those for whom it was intended, but was devoted to lodge building and favorites. These facts may be found in the report of the relief committee.

I select now from annual Masonic reports. In 1872, the Grand Lodge of Illinois gave $100 to so-called charity, out of $25,000 received that year. In 1873 they received $28,000, and devoted not a solitary dollar to charity. See pages 25 and 26 of that year. In 1880 their receipts were $32,000, out of which they gave $212. A Boston lodge gave $35 to charity, and $1,000 for suppers and liquors out of $2,000 received. The Grand Lodge of New York received in 1881 over $83,000, and gave for charity $405. The Grand Lodge of Massachusetts received over $100,000, and for charity and funeral expenses paid out less than $1,600. No wonder the Supreme Court of Maine has declared that a "Masonic lodge is not a charitable institution;" and we have the testimony of the Grand Lodge of South Carolina to the same effect. This is enough to place the slab of eternal silence on the so-called *"charity"* of secret societies.

Next you say, that these societies "help the church and do the work that distinctively belongs to the church."

Shame on a church that will turn over her distinctive work to a worldly, Christ-rejecting organization. To his disciples, the great Apostle to the Gentiles said, "Let them labor with their hands, that they may have to give to the needy."

In the uext place you claim because of their connectiou with these secret societies, the members must be more geutlemanly, sober, and Christian. I I regret this statemeut as it imposes upon me a painful task. Had you been eontent to say, "There are many men iu these societies possessed of these virtues," I should have admitted it, for I know there are. Some good men having been led into these "lodges" are held there by what they regard as the binding uature of their horrid oaths. As your statemeut is both personal and universal my response must be so.

On my way to and from Toronto, I found myself in company with hundreds of the Kuights of Pythias, and among these I witnessed more of rowdyism, vulgar jokes, howling, yelling, smoking, liquor drinking, and drunkenness, and ungentlemanly conduct generally, than I have witnessed for years. At a State meeting of one of these societies I saw the distributiou of bottles enough to fill a cart. I can only say, Detroit does not distribute *water* in bottles.

At the national gathering of the Knight Templars in Chicago and San Francisco the drunkenness and the patronage of "her whose steps take hold on hell," was notorious and scandalous to the last degree.

Is it not scandalous that every man, be he preacher or libertine, saint or sinner, must on bended knee solemnly swear that he will not violate the chastity of a Master Mason's female relatives? See the ninth of the seventeen oaths a candidate takes to be become a Master Mason. What does this mean? This and nothing else: "We *know you* and mean to protect ourselves from *your tricks!* We don't concern ourselves about the rest of womankind! But we mean you to 'hands off' from ours." Shame! shame!!

With your prophesies concerning the future use of secret societies, and your fight with the Pope, contained in the discourse I am reviewing, I will not meddle. Please do not regard these strictures as a discourse on secret societies, but only a reply to what I deem your tremendous error concerning them.

Were it not for the already too great length of this article, I could add the testimony of the wisest statesman, and an army of high, seceded, and of adhering Masons, not a few, to prove the character of these societies to be anti-social, anti-democratic, and anti-Christian.

Detroit, Mich., Aug., 1886.

HOW TO OPPOSE EVIL.

BY ELDER N. CALLENDER.

Evil is too manifest to be ignored, and contact with it is certain to all in this world. How to meet and to treat it is the all important problem. All wholesome government, from the parent up through all legitimate powers, to God himself, must meet and treat evil in ten thousand forms. It is scarcely necessary to say all *good* authority must and will oppose it. (See Rom. 13: 1–4.)

Every true father and mother will resist it as they would the embraces of a rattlesnake. All good governments of church and state will do the same. Duty calls us to "abhor that which is evil, cleave to that which is good," and it is just as much our duty to do one as the other. To ignore evil by filling up the vessel with good, is an evil sentimentalism, which pleases Satan even better than it does the people of this simpering age. Fill up a cesspool with pure water, fill a stinking beer or whisky barrel, already full to the bung, with pure milk, as soon!

No, there must be a hard and heavy job done first, of emptying and cleaning, of "turning upside down;" often it is the best alternative to stave in the heads, and after severe cleansing *put in new heads.* The analogy is apparent to all who think for themselves, as some venture to do.

Yes, says one, we should so resist wrong doing as to keep on good and amicable terms with the evil doer. So when law and order must be enforced, the criminal should be so consulted as to keep on the right side of him, and in case of murder, the sheriff should be ingenious enough to fix the cable-tow so as not to cramp the wind of the culprit. This would be simply humane—to the criminal, less so to society and the public. "None ever felt the halter draw with good opinion of the law." But who in these days of "liberal and advanced thought" cares for law, much less God's law? *Our* "God is love," the villain quotes. Justice responds, "Our God is a consuming fire." "Vengeance is mine; I will repay, saith the Lord." It has been said, and I believe it, that the love of God is as apparent in a hell for outlaws as in a heaven for the loyal. Are prisons for outlawry a malignant provision? No, being a necessity for the protection of the loyal, they evince the beneficence of government as much as hospitals do.

But we started out with the purpose to see *how* to

oppose wrong doing and evil. One class, a very large class, contend that you must so oppose evil as to keep the good will of the sinner.

Can this be done? Answer, Yes—No.

Explanation: When a man of God, filled with the Holy Spirit, as all should and *must* be to be successful, comes to the mixed multitude, and kindly and tearfully proclaims God's law and his offers of mercy, some, peradventure, will be "pricked in the heart and turn from sin, change their mind, and go to God." These will not be angry with the embassadors for Christ, but will love them. They will praise God eternally that he sent his fearless servants to tell them the saving truth of God, and that "they did not *shun* to declare the counsel of God" to them, through fear or the desire to please men.

But, be it remembered that there will be found another class, who will adhere to their sins and "refuse to return." Who can keep the right side of these? Men, however good, cannot. God himself could not please such, without denying himself, and this he cannot do. Apply this fact to the reforms and to the reformers of any age, and your answer is, Yes—No. All depends on the penitence or the impenitence of those who hear God's law from the embassador of Jesus. The drunkard who cleaves to his cups, the infidel who hugs his unbelief, the lodgeite who adheres to Baal, will hug his idol and curse the loving embassador of the Cross. "No man can serve two masters."

HOLINESS AND REFORM.

Holiness is the root and heart of reform. It is not the helper, handmaid, or adjunct of reform, but its life, its essence, its instinct, its power. Reform belongs to holiness, and not holiness to reform. There are incidental reforms—reforms in a few directions, growing out of selfishness and the requirements of civilization—but these are not reform. They are no more born of holiness than the toad stool has to do with yellow-ripe wheat. Reform is greater than all these, and different from them. Reform is spirit; a wind from God, blowing upon the corrupt wastes of humanity, not only to clean up the outside, but to reform (re-form) the hidden life of the soul. Reform is the righteousness side of holiness. It is holiness in motion.

Holiness is reform at base. It will put reform on the statute-book, no doubt—just as God gives his holiness the form of law on the written page of his book—but this is expressly declared to be for the sinner, the unreformed, and not for the holy, the already reformed. Their hearts need no law, for they have got it. It is written on their hearts. Signs at the corners, giving the names of the streets, are not needed for those who live on them, but for strangers. Holiness sharpens the instinct of righteousness.

Yet at this point there is danger. As ingrain and instinct as reform is to the holy—as needless as the written law is to his heart—there is another sense in which it is very important to him. Holy instinct works by aid of the mind, and requirs an illuminated and rectified judgment. The instinct seizes upon facts; and if the facts be confused, the instinct operating only upon the case as presented, acts irrationally, though itself be as righteous as heaven. Hence the apostle Peter stirs up the "pure mind" of his brethren "by way of remembrance." And hence the psalmist declares his habit of meditating in the "law" both "day and night." Forgetful of the principle here laid down, some have very disastrously erred in declaring that if you only "get the heart right," other things will come right. Take out reform preaching from holiness preaching and the holiness resultant will be a poor tottering kind—a baby holiness where stalwart manhood is needed. In fact, on this line you are likely to reach no farther than regeneration. Many profess the distinctive grace of holiness who are yet babies in righteousness.

Be suspicious of the holiness that fears reform—that fears reform in a particular direction, or particular reforms. Holiness must take up the different reforms as they get into its pathway. Also, fear a holiness that has some darling reform to present, and not much else. When one reform tosses another out of the way as about useless, it is because it has got itself fixed up in clothes that are out of proportion. It needs reforming itself. This, however, is a different thing from temporarily running out on one reform with all your might; for this course is often necessary to give it the eye and hearing of the people. Every reform—as well as "every dog" in some good sense must needs have "its day." This is particularly true in a holiness meeting. Here there are times when particular reform needs a thorough and, perhaps, tremendous shaking up. Then pass it by for a season, either entirely or with only a passing allusion, and give some other form of truth a chance. Round out the truth. Holiness is as round as a dollar, and so is righteous reform. They who in purely religious gatherings only peddle out one kind of reform, are close to the boundary line between fidelity and fanaticism, or very likely passed clear beyond it. Some may have a life-work or mission to a particular reform, precisely as others do to be farmers or mechanics. Then let them follow their calling. But they must also think of something else, or be as one-sided as a wart. And they have no right to force all religious meetings into the mold of their reform; if they do they will overreach their own object, and make themselves a pest.

Let us get a clean-cut holiness, that reforms ourselves all over, and then go in for saving and reforming the world.—*Christian Harvester.*

UNSEEN INFLUENCE.

Cable cars are propelled by an unseen power. It is just as potent as if every movement of the great puffing engine that drives the cable were visible to every passenger. The passengers, too, are borne just as swiftly onward up or down the street. Thus the unseen powers that influence human beings and bear them up to heaven or down to hell are ever at work. We may close our eyes and so not be conscious of our progress, but we are still going on On the one hand there is the unseen hand of God lifting us up by the power of truth and grace within the soul. It is not a power that can be seen by the eye. Philosophers have been straining their eyes and using every facility which chemistry and the other sciences afford, "feeling" after this unseen One, whose power moves the world. They have not found him. But they dare not deny that the world moves and that we are all borne along, hither and thither, to our different destinies. What the Scripture saith is true. He is "invisible." In vain do men "feel after him." Faith alone sees him.

There are often unseen influences working with God in the home and in society. Men are borne upward by the hallowed conversation and prayers of the home. They go out to mingle in the world, and yet they descend not to its level. They live above its low and base methods. The world knows not why, and perhaps they themselves are not conscious that home influence is supporting them. The prayers of loved ones are following them in all their hardships and temptations, and moving God's hand that is holding them up. No doubt the closet prayers of believing fathers and mothers have often saved their sons and daughters from many a dangerous temptation.

Example has power to influence us unconsciously. How natural for us to do as others do! It requires great moral power to resist the example of those about us. In the cut of the coat and twill of the hair we feel that we must be like others. The most profane are often restrained by the example of godly persons while in their presence.

But the devil is an unseen power drawing men in the other direction. "He walketh about as a lion seeking whom he may devour." There is no evidence that Job in all his afflictions knew what hand Satan had in moving God against him. Satan is a sly, stealthy old serpent, whose movements are unseen and generally unsuspected. But his power is none the less for that in bearing men on to their awful doom.

He is helped by the silent influence of the corrupt principle in the hearts of men. The flesh lusteth against the Spirit and the Spirit against the flesh. Men incline to indulge the lusts of the flesh. Corrupt appetites are strong within and clamorous for indulgence. The drunkard is an example of this. The habit of dissipation, or the indulgence of vices of any description, exerts a propelling influence that can only be felt, and it is known by the downward movement of the man.

Evil example seconds the work of the devil, makes the downward career more easy and renders reform more difficult. At home, in society, everywhere, it is exerting constantly its unseen influence. This influence is molding the lives of millions of children into conformity with this present evil world. It is so silent and gradual in its effect that few are aware of its power, none the less dangerous on that account.

The combination of secrecy is another unseen influence. Men hate the light because their deeds are evil. They combine in darkness the more effectually to promote their schemes. The late revelations of the Anarchists at Chicago, and the secret labor organizations all over the country show what power secrecy has. In secret conclave they not only mold the opinions and lives of the members of the orders, but they forge the cables by which they hope to draw the whole nation to do their pleasure, or else drag it down to anarchy and ruin. Political parties and sectarian prejudices also draw men out of the way of truth, often by their unseen influences brought to bear with unscrupulous craftiness upon the weak.

By such various and opposing unseen influences human society is manipulated and shaped continually. The good and the bad are borne along, they themselves being the active choosers, to their respective destinations. Every one must take heed for himself whither he is being carried by these unseen powers. It makes all the difference in the world whether you step aboard the up town or down town cars, forced along by the same cable, as to where you will land. Look out! get aboard the right car, and stick to it till you reach your point.—*Christian Instructor.*

COLLEGE FRATERNITIES.

The "secret societies" in our colleges have become a great evil. In their beginning, middle and end, they are evil and that continually. This is not a rash, unsupported statement. It is not a dashing assertion. It is established by the experience of our oldest institutions of learning and by the opinion of many wise and conservative educators. Two prime and obvious evils connected with these societies are, (*a*) their effect on the literary societies, and (*b*) their tendency to extravagance. We think it can be shown to the satisfaction even of the friends of these organizations that where they thrive and prosper the interest in the regular literary society rapidly diminishes. How could it be otherwise? Affection for the secret society, and pride and zeal in it, are sure to bring forth the fruit of indifference to the open routine of the literary society. It is a serious calamity when the debating society is reckoned of secondary importance. It is the testimony of thousands that they received incalculable benefit, while in college, from these auxiliaries.

Then look at the expense connected with these organizations. With their badges and their "banquets" they are a constant and heavy drain on the purses of parents who can ill-afford such useless outlays. It is no very uncommon thing, we are told, for one of these badges to cost *one hundred dollars!* Not that this is the necessary cost, but a great many are bought at that price. Think of it! A parent struggling for the education of his son—a whole family, perhaps, making sacrifices for the brother at college, and he abusing this combined self-denial in wasteful extravagance of a fraternity-badge set with pearls or diamonds. It would be almost impossible to rebuke with undue severity such filial and fraternal ingratitude. Yet this is just the temptation to which the members of these societies are exposed and to which many of them yield. The "banquets," too, must be held annually. Costly suppers they are, tending to gluttony and drunkenness.

By every lawful means we believe these "societies" ought to be discouraged. We have not spoken of their tendency to interfere with discipline, not because we do not think that is their tendency, but because the tangible proof here is not so clear and convincing.

At a late meeting of the Board of Directors of the Theological Seminary here, the following action in reference to this subject was taken, limiting the distribution of the interest on the McMillan bequest:

> Whereas, it is known to this Board that there are secret fraternities in Erskine College; and whereas this Board regards with earnest disfavor all such organizations; therefore
> *Resolved*, that no aid from the "McMillan Fund" be granted to any student who is a member of such an organization.

Similar action was taken by the Faculty of Erskine College in reference to the "Duane Mower Scholarship." This is a quiet, but most intelligible protest against these ensnaring organizations.—*Associate Reformed Presbyterian.*

EFFECT OF GODLESS EDUCATION.

We visited the school of Art and Design [Cincinnati]. The great majority of the contributions of these galleries are from pupils of the public schools of the city. It was a surprise to learn that what we were looking at were the efforts of school boys and girls. But the surprise took on a different phase when we behold effort after effort to imitate the "masters" in producing the entire model of the human body in plaster of Paris! And when I was told that these models were the results of the *combined* skill of boys and girls in the laboratory of the public schools, surprise gave place to indignation. Then I remembered that the Bible had been expelled from the schools of Cincinnati by the adverse decision of the Supreme Court of Ohio. Some have had the audacity to object to the reading of the Bible in the schools because of the alleged "obsceni-

ty" of some parts of it. Of course no man of intelligence or honesty ever urged such objection. But the Bible is out of the schools of Cincinnati less than a score of years, when both sexes of the pupils can labor together on models fit only for the dark halls of buried Pompeii. These are some of the blossoms of the upas tree of infidelity. Some of the first fruits have ripened and been gathered in the form of judicial and political corruption, mobs, fires, murders, debauchery and all manner of crime. And now, as if the work of ruin were not thorough enough, they have begun to poison the social and civil waters at their fountain. All the drunkenness and impurities of the Continental cities, with a weaker form of government, are fastened on the "Queen City of the West." A nightmare seems to have settled down on the city. The religious classes are aware of the danger that hangs over them. One of the ministers of the city declares it to be his conviction that Cincinnati is a doomed city.—*Rev. J. H. Lieper in Christian Statesman.*

THE TRUTH MARCHING GLORIOUSLY ON IN THE SOUTH.

PROF. WOODSMALL ON THE WORK OF THE CYNOSURE.

I have been attending conventions and associations of colored Baptist churches in Louisiana, Mississippi, Arkansas and Tennessee during the past month; and during that time I have met over one thousand leaders of their churches. The religious destitution in the Mississippi bottoms and regions bordering thereon is very great. There are colored churches on nearly every large plantation, and some are doing good; but the most of them are weak, and their leaders are weak, and many are immoral. They are surrounded by the worst kind of influences. Whisky is sold on nearly every plantation. No attention is paid to the Sabbath except in many places to make it a day of revelry. The people are being led into all kinds of vanity and sin. They have a perfect mania in some places for secret societies. There are good pastors and other good Christian people in almost all sections, but many of them feel that it is almost useless to attempt to stem the tide of evil. The situation in some respects, in some places, is truly appalling.

On the other hand I have seen evidence of much that is hopeful. I have found a good healthy temperance sentiment developing everywhere; very weak, it is true, in some places, but growing. I have also found evidence of a growing opposition on the part of the better pastors, and others, against secret societies. This sentiment was specially marked in Louisiana and Southern Arkansas.

The man who preached the introductory sermon at the Louisiana State Convention took for his text the passage that gives an account of the destruction of Baal's altar by Gideon; and after forcibly showing the evils of the lodge, he called upon all to help throw down Baal's altars in Masonic lodges and other secret orders.

It was evident that a large number of the leading brethren present heartily endorsed the sermon. Some, however, were displeased. I found some of the best brethren in the State who were convinced a year ago that it was wrong for Christians to be connected with these secret orders, but were not strong enough then to openly renounce them, who have since done so.

I find that the *Cynosure* has had more or less to do in helping to strengthen individuals and develop the reform sentiment in all sections that I have visited. Scores of brethren who are now doing valiant service have told me that the *Cynosure* was the means of leading them to oppose secret orders. It would greatly encourage friends who are helping to send the paper and tracts to the colored pastors of the South to see the evidences of good that is being done in this way as I do. The *Cynosure* ought, without delay, to be put into the hands of every pastor in the South. H. Woodsmall.

Memphis, Tenn., Aug. 10, 1886.

In traveling around the country we are often surprised at the remarks made by men who say they are Masons, or were some time ago, but for reasons they take no interest. In the craft now. We met one of those individuals at Monroe, who said he was down on Masonry because a Mason owed him $120 and died without paying him. We met another gentleman in Northville recently who was soured on Masonry because a certain lodge in this city had suspended him for non-payment of his dues. We met another brother Mason in this city who had taken out his Masonic charm of his watch chain because another brother Mason [who is a lawyer] had sued him in court, and he considered the claim an unjust one.—*Detroit Freemason.*

CHINATOWN AND ITS PROBLEMS.

BY HENRY L. KELLOGG.

(*Continued from last week.*)

The journey through the mazes and mysteries of Chinatown is one of the noteworthy sights of San Francisco. Other points and places of interest have their peculiar attractions: the Cliff House with its sea-lions and Sutro Heights; the Presidio with its camps and bristling ramparts; Black Point, with its homelike residence for the commanding general of the department, now Gen. O. O. Howard, and its ornament of Spanish bronze cannon cast more than 200 years ago; Alcatraz Island, with its fortifications; Golden Gate Park, with its magnificent drives, conservatory and Garfield statue; Telegraph Hill, with its noble views of bay, harbor and city; "Nob" Hill, with its palaces of the Crockers, Coltons, Floods, Hopkinses and Stanfords; the Mint, with its plain, massive front, restful to the eye amid the forest of florid, bay-window architecture of the city,—but none will compare with Chinatown, and the San Franciscans, though they may rail upon the Chinese, yet have a certain pride in the fact that no American city can furnish its guests with an equal attraction.

We elbow through these crowded, hilly streets, wondering at the dexterity of the barber who in his open shop shaves the Celestial head as well as face, and manipulates ears, eyebrows, nose and cue until his subject is thoroughly revamped. People who rest in the delusion that the Chinese are a race of laundrymen, will be quickly undeceived here. The stores, full of Chinese goods and novelties, from gimcracks to jewelry and rich silks, are small but well filled, and the American purchaser will be attended as courteously as in great stores of Geary and Market streets. Late in the evening the proprietor, often a man with every appearance of wealth and intelligence (Celestially speaking), will be seen footing up the business of the day in curious hyeroglyphics and with a counting machine similar to the abacus, with which our dictionaries are wont to open their treasures of knowledge. Next door may be a market, or a shoe shop, or a store filled with smokers' articles, and in the quarters there are two or three liquor stores, not with the gilded front of their American neighbors, but a display of genuine liquors in the original casks. Outcries of eager, but not angry voices, with undistinguishable chattering, strike the ear from an inner room. A crowd flows in and out to watch for a few minutes over the shoulders of the players the result of a game played around a large table by eight or ten men with large dominoes. It is gambling, for each of the players puts down his dime, and the manager of the game generally puts it all in his bag. There is much chaffering in a high key at the result, but no quarrelling. The domino game is never disturbed by the police, as one accommodating officer informed me, because it was open-handed and there was no cheating. But the "tan" game is pounced upon at every opportunity. Everywhere along the streets there may be seen a silent Chinaman looking quietly on the busy life about. He stands near an open door. Beyond is a narrow hall with another door or two with a guard sitting beside each. If a white stranger stops to look in, the outside watchman quietly closes his door. It is heavy with oak timber and a sheet-iron casing, which more often than not bears the marks of severe tussles with the axes of the police. The officers charge on one of these gambling dens, and break their way after half an hour with axes and crowbars through two or three barricades only to find within a few humble Chinamen meekly pursuing their peaceful and legitimate business. Seldom are the gamblers caught napping, and a few weeks since, when the officers failed to make out their case in court, the Chinese proprietor retaliated by arresting them for house-breaking.

Opium smoking is no more prohibited than gambling, but the dens must not allow the patronage of the whites under penalty of a heavy fine. In our rambles we saw many Chinamen smoking the Lethean drug. They resort to opium for any slight ailment, and many regard it as a panacea for all their ills. The common opium joint is far removed from the jarring clamor of the street. We stumbled down narrow and protesting stairs and groped through long dark passages to find two or three of these. The door opened into a low room with stifling, heavy, heated air. On low wide bunks around the sides, were a number of smokers in various stages of intoxication.

A previous explorer into these regions gives us this particular description of the strongest habit of vicious indulgence to which the Chinaman is addicted: "The opium pipe is made of a piece of mahogany or ebony wood. The stem is about three-quarters of an inch in diameter and about two feet in length. A hole, about half an inch in diameter, runs the whole length of the stem. About six inches from the end of the stem is the bowl of the pipe. It is made of a peculiar kind of sand and clay in China, and is very hard and fire-proof. The bowl is about two inches in diameter. The top of the bowl is entirely closed, except a small hole in the centre, about the size of a large darning-needle. In the bottom is a hole about half an inch in diameter, into which is inserted a brass coupling, connecting the stem of the pipe. The opium is kept in a small box, made of horn. Every Chinaman carries one. When a person desires to smoke opium, he reclines upon the bunk upon one side. With a piece of steel, about the length and size of a large knitting-needle and sharp pointed, a little of the opium is taken from the box. It is held over the blaze of the lamp until it is thoroughly cooked. The piece of steel is kept in motion all the time, and the opium when cooked is formed into the shape of a small pistol cartridge. The point of the steel needle is then inserted into the small hole in the centre of the bowl of the pipe, and gently drawn through the cartridge of opium. The smoker then turns the bowl of the pipe to the flame of the lamp, reposes upon a wooden pillow, and smokes. He gently draws in his breath in long and rapid respirations. He must be careful, however, to slightly remove his lips from the stem of the pipe when taking breath. If he should breathe slightly into the stem it stops the flow of the smoke of the opium. When the flow is stopped the sharp-pointed steel is used to open the small hole in the bowl of the pipe. It takes about three minutes to prepare the opium for the pipe, and about one to smoke it out, ten or twelve whiffs only being required. From six to twelve pipefuls are generally smoked before the smoker is satisfied." The deleterious effects of opium smoking are not so manifest among the Chinese as the whites; and a similar relation seems to exist as between Germans and Americans in the use of beer. But there is abundant evidence that physical wreck and moral ruin everywhere follow the use of opium, and nowhere in the world is smuggling carried on with such strategy as is practiced by the Chinese of San Francisco to secure their favorite drug. The Board of Supervisors of San Francisco report twenty-six public opium resorts, but there is a "lay out" in most of the sleeping rooms.

Chinese prostitution in San Francisco has been represented by the "Sand Lot" orators to be the most degrading imaginable—if degrees in this vice are possible. There are some 500 professional prostitutes out of the 1,385 Chinese women in San Francisco. But of this number those who occupy sixty-nine of their alley-way dens, are patronized only by whites, and will not allow a Chinaman to look in at their narrow windows. These figures, gathered by the authorities, tend to prove that the Chinese are far less addicted to this vice than a proportionate number of whites in a similar situation in life. It is most obvious to anyone who will walk the most frequented streets of San Francisco in the evening that white prostitution, with its "cribs" and free theatres with "box" attachment, is so bold, open and disgusting, that the Chinese is hardly to be compared with it.

It is a favorite theme with O'Donnell, the demagogue coroner of San Francisco, in his speeches on the Sand Lots, to expatiate on the amours and intrigues of Chinese servants with mistresses of California households in the absence of their lords. The vile and lying slander should choke the villain; and the character of the Irish crowd which listens to to the sentiment may be known by their applause. As a matter of duty I listened one Sabbath afternoon to the harangues of O'Donnell and his inebriate lieutenant, Mulloy. Both freely cursed Dennis Kearney, who has settled down to a legitimate business in an employment agency, for a traitor. The auditors appeared to be generally of the same nationality as the speakers, and would not look well in comparison with an equal number of Chinese, especially the female portion. Several policemen were about the edge of the crowd, and one of them in brogue informed me they never had any trouble at the Sand Lots.

(*To be continued.*)

—The New Haven *Journal* makes the following statement as to the members of the present Congress: "Of the 408 Senators, Members, and Territorial Delegates who compose Congress, 72 are Methodists, 63 Baptists, 41 Episcopalians, 37 Presbyterians, 36 Catholics, 15 Unitarians, 8 Lutherans, 10 Christians (Campbellites), and 2 Quakers, making a total of 283 who are actively connected with some church organization. This leaves 125 who either never belonged to any church or have drifted out of such associations."

Reform News.

STATE MEETINGS.

IOWA

At Birmingham, August 31, 1886.

KANSAS

At Rusco, Washington county, September 7.

ILLINOIS

At Princeton, Bureau county, September 21.

Good speakers are announced, and an interesting programme is being arranged for each of the above meetings, which, the Lord willing, I expect to attend. Each State has an abundant anti-lodge element in it to assure a grand meeting and victory if it can be brought out and unified. Bro. Hawley and the friends in Iowa are making a good start, and if the convention is what it may be and should be, the coming year will witness an advance unprecedented in that State. Will not the friends, if need be, make a sacrifice to be at that meeting, and with united prayer and consecration lay the foundation for a campaign before which the enemy will be driven as chaff before the wind. Let Iowa set other States holding conventions later a good example, and then let those that follow make each successive State meeting better and stronger until the list is completed, and we come up to the national gathering strong in victory and in the Lord.

J. P. Stoddard.

THE ILLINOIS CONVENTION.

To the Friends of Christian Reform in Illinois:—The Convention of the State Christian Association called to meet in Princeton, September 21 and 22, will in some respects be the most important of our annual gatherings. No former convention has been held there, and there has been but little discussion of the secret society question. There are, however, a few earnest reformers and a considerable number who, while they have but little knowledge of the question, are in sympathy with our cause. Among the latter class are four Swedish congregations, which exclude members of secret societies from their fellowship. The convention will be attended with some little expense, and a large, commodious hall has been engaged. Friends of the cause in Princeton promise entertainment, but will depend on those from outside to pay other expenses. It is hoped that there will be a general gathering, and that friends will be able and willing to contribute some forty to fifty dollars towards making this meeting a success.

H. H. Hinman.

REFORM IN MICHIGAN.

Williamston, Mich.

On Saturday evening, August 7th, a very large audience met at the Wesleyan church, Meridian, Ingham county, to listen to a lecture on Freemasonry, which I had announced two weeks previous. People came in loads, five, and some eight miles, to hear the lecture, and seemed to feel well paid. I announced another lecture for four weeks and all were anxious to be sure about the date, expressing themselves determined to come again. It did not affect my audience the following morning in the least.

The craft were well represented, both from the Williamston and Okemos lodges, but were very quiet, though evidently very mad. I pitied them and told them so, whenever they were driven into a close corner and compelled, for the safety of their institution, to keep entirely silent. I first showed that, according to their own admission, their word was good for nothing in regard to the expositions, or concerning Anti-masonry and Anti-masons, since by their own admission they were sworn to "never reveal," and "*always conceal.*" Therefore, as a matter of course, when they did speak, they must falsify, or violate that oath.

Having thus impeached their testimony, dwelling upon the matter at considerable length, much to the discomfort of every craftsman present, and repeatedly calling for a public denial of a single point taken, and receiving no response, I proceeded to show how we might know what Masonry was, without the testimony of a single adhering Freemason on the entire globe, bringing forward such men as William Morgan, David Bernard, Charles G. Finney, etc., calling attention to the fact that any one of the craft present would be willing to receive their testimony on any case in law, showing the Christian virtue of breaking an unreasonable and unlawful oath, etc. Again I gave space for any remarks by way of explanation or defense from representatives of the craft present; but no response. I then endeavored to examine the charge of perjury made against these witnesses, showing that so soon as this charge is made there is a virtual acknowledgement of the truth of all their statements concerning the lodge and its work. Moreover, if revealing Masonic secrets be perjury, to charge others with perjury is to perjure one's self, since it is but an outspoken acknowledgement of the truth of their revelations given to the world.

A very profitable hour was spent in this way, with much discomfort to the craft, and advantage to the Wesleyan church at this place. Having shown how we might know Masonry without submitting to the humiliation of initiation, or heeding one word pro or con from adhering Masons, I announced that in four weeks I would tell part of what we know about the initiation. Let no Wesleyan preacher go into hysterics now. I am lecturing on my own charge, and will meet the results.

H. A. Day.

Correspondence.

FROM WESTERN MISSOURI.

Montevallo, Mo., Aug. 11, 1886.

Editor Cynosure:—The battle against secrecy is going on in Barton and Vernon counties in this State. Bro. J. W. McIntosh and D. H. Richie have just closed a holiness meeting at Lamar, in which 335 persons were converted and sanctified. I am glad to say that secrecy got some fatal stabs. The holiness people are straight against secrecy of all kinds down in this part of Missouri. Many have come out of the Masonic and Odd-fellow lodges. I preached a sermon on Masonry last month at Sheldon. The Masons were wonderfully stirred. Some of them said I ought to be tarred and feathered. Praise the Lord! That does not deter me from telling the truth.

The holiness people will have a grand camp-meeting at Lamar beginning August 25, and to last about a month. The tabernacles of Vernon, Jasper, Newton, Lawrence and Barton counties will be at Lamar to accommodate the people. We are all fighting sin in all of its forms, especially sectism and secrecy. The holiness people are making it red hot for Masons and Odd-fellows. Many of them have left the lodges. When they get sanctified out they come. A lot of Odd-fellows attended the lodge at Sheldon, when we were there, to warn and strengthen their brethren against the holiness movement, which is spreading like wildfire over this country. A certain doctor got up in the lodge and said not to have anything to do with this holiness movement, it was a fraud. But one visiting "brother" from Lamar got up, and said he knew the statement of the doctor to be false, for he knew about forty drunkards had been saved from tobacco and the taste of whisky through prayers and faith in Jesus. One old man, seventy-five years old, got sanctified, and he said he had used tobacco fifty-two years, and that the Lord had delivered him from the very desire or taste for the nasty stuff. You know Jesus was "manifested to destroy the works of the devil." (1 John 3:8.) Praise the Lord forever! Two of the Odd-fellows who came to warn their friends against us were law-breakers. One of them had been arrested at my motion for selling whisky, and he plead guilty to the charge. The other had insulted a lady in his town, and was compelled to pay $50 hush money to keep her husband quieted. Ah! the lodge is a cage of every unclean and hateful bird, and the hold of devils.

I am going to Lamar, and I want the readers of your excellent paper to send me all the *Cynosure* numbers they have read and all the tracts they may have on hand. Please don't fail to send any literature they may have at once to my address, Lamar, Barton county, Mo. I shall try hard to get some subscribers for *Cynosure*. I shall let you know how the battle goes on at Lamar. We will have the Masonic subject laid open to the bone. Thousands will attend, and many of them seceders. It will be a good time to substantiate what is said against the immaculate brotherhood. We want the prayers of God's people that this mystery of iniquity may be overthrown in this part of Missouri. Down with rum, tobacco, secrecy and sectism, and let God's people unite on one common level against the devil! Amen.

W. W. Allis.

MORE HOPE FOR MEMPHIS.

Memphis, Tenn., Aug. 12, 1886.

Dear Cynosure:—We are yet in the land among the living, and to God be the glory. This time last year I was in a far different frame of mind; my nervous system was entirely out of tension in consequence of the mobbing of myself and family, which took place on Monday night, August 3, 1885, between the hours of 1 and 2 A. M. How wondrous are the ways of our God, and I shall call on him as long as I live. I look back now and I am astonished to see so many men in Memphis who yet are willing to be branded as the companions of men who have descended so low in the scale of humanity that they willingly attempt to take human life. Men seem to forget that they are weighed by their associations, and I do not fail to remind the oath-bound secretists of Memphis that they are guilty of attempted murder, and have besmirched themselves and their whole membership with my blood. They hate to hear it, and they hate me; while I love them as men, and hate the institution because it opposes the religion of my Saviour, and dupes, demoralizes, and vitiates the characters of men by the taking of horrible oaths.

I remember when I was made or initiated a Mason, on the night of November 2, 1868, in Camden, N. J. I had been reading Morgan's "Freemasonry Exposed," having bought a copy from a second-hand bookstore on the corner of Sixth and Walnut streets, Philadelphia, Pa., and I really knew more than the master of the lodge. How soon I learned to *lie* and tell others that it was all sham! I bought a whistle when I bought Masonry, and I have paid well for it. But, glory to God, I shall never cease to cry aloud and spare not. Some of my members say, "Stop now. Let them alone. They are all out of our church." But I tell them they are yet in the world, and in Memphis. I want to rid Memphis and the whole world of the evil.

Eld. Branden, a Baptist preacher who joined the lodge last May, left it at once after the mob, and has been a statwart foe to them ever since. His church in Mississippi (like mine) was full of the lodge, but the last week he made a strong fight, following my example they turned them all out, and now he is free, and the church which God made him to oversee is free also. He wants to take the field.

On last Sunday morning I talked from the International Sunday-school lesson for the day, and in making an exposition of the verse, "And I, if I be lifted up will draw all men unto me," spoke of how Satan mistakes his aim. Always the lifting up of Jesus was to disgrace him and wipe out his cause. So thought and intended the emissaries of Satan, the Jews. So did the Masons in the killing of Morgan, and more recently their work in Memphis is against them. Then God helped me to paint the secretist, the emissaries of Satan, in their proper hue, and as my soul abhors the institution, I had no trouble in showing them how they stood. I declared every man in them as an abettor to the crime of mob and attempted assassination. Men who were not present know who the parties are, their wives know; and as they chose to conceal and hide it they are all alike guilty.

After my sermon one man, a stranger to me, came forward and said, "Sir, I thank you for your sermon. I was just going to join the lodge of Masons. You have saved me. God bless you." We are striving to let the folks know what these things are. My people have no idea, they are in them, but they are perfectly ignorant of their true inwardness or principle. We are fighting it out on this line for truth and right.

R. N. Countee.

CAT HOLES FOR THE LITTLE LODGES.

Bloomington, Ill., Aug. 9, 1886.

Editor Cynosure:—I understand we have had in this region lately a traveling Masonic magnate lecturing to the faithful Hiramites. I also understand that part of his teaching is, that Masonry must not be called a religion. Although claiming for it every function of religion, they must deny its being such. Said magnate is said to be a preacher and ought to know.

In looking over a prominent Masonic journal, on the same page with an article claiming all of the above, I found the following verse:

THE CREED OF MASONRY.

"Whoe'er believes in an Almighty Cause,
And strict obedience pays to moral laws,
Of whatsoever faith or clime he be,
He shall receive a brother's love from me.
For modes of faith let graceless zealots fight;
We know he can't be wrong whose life is right,
What tho' we here such different roads pursue,
All upright Masons, all good men and true,
Shall meet together in the lodge above,
Where their good names shall certain passwords prove."

I have shown this verse to numbers of the craft who were very certain of the non-religious character of their pet institution, and were not a little amused at their awkward attempts to get around the last two lines. To-day I met a prominent secretist who also belongs to the Presbyterian church. He saw nothing in the verse but Masonic beauty and consistency. (Evidently had not heard the Rev. magnate.)

On my referring him to John, tenth chapter,

where Christ declares *himself* to be the *only* door, and also speaks in not very complimentary terms of those who seek to come up some other way, he became quite excited, and told me I did not know what I was talking about. "Such folly!" said he. "Only one way, indeed! Are we not told there are twelve gates?"

This being new to me I send it on for the benefit of your readers. After the Masonic and Odd-fellows' gates they have discovered ten openings for the next most important secret cliques of the thousand. How the remaining fraternities will get in will be, perhaps, by small openings in the gates, such as New England farmers provide in their kitchen doors for cats. If we ever discover the exact status of the small fry we will endeavor to inform the public through your columns.

H. D. Whitcomb.

CREED AND SCRIPTURE.

The allusion to Andover "progressive theology" in the Baccalaureate address of Pres. J. Blanchard, and the quoted remark of the Rev. Dr. Goodwin, of the First Congregational church of this city, that "It spans the gulf of perdition with a rainbow of hope," reminded me of the first number of that "review" which treated of inspiration, as if the old church creeds had and should have as much authority as the Scriptures!

The Andover theology, however, goes to the other extreme, and would make every man his own pope, accepting the Scriptures only as far as his own darkened, foolish heart would pronounce them in harmony with the ever-changing caprice and fancy of "false philosophy" or vain deceit, both of which features are so popular in Chicago to-day.

Nay, nay, the natural powers of man must have remained in darkness if God had not spoken "to the fathers by the prophets and to us by the Son." Let man do his best without this, and he remains condemned by that moral law which to man is the law of sin and death, but never of justification. It is the law of the spirit of life in Christ Jesus that makes his people free from the law of sin and death, and no other name is given under heaven whereby sinful man must be saved from his sins, the teachings of philosophy in Andoverian universities, or by platonic Swings, or by doubting Thomases, when Masonized, to the contrary notwithstanding.

In the school of the Christian the Great Teacher's greatest scholar is he who most resembles the trustful child, who is never wise above what is written, and ever looks to Jesus as this Lord and Saviour, whose law, for all the members of his body, is the perfected and fulfilled law of God, henceforth to all believers the law of the spirit of life in Christ Jesus, and no longer the schoolmaster's law of discipline and condemnation. T. H.

MORMONISM AND MASONRY.

Beaconsfield, Iowa.

A part of Mormonism is a secret sect of swindling fanatics, and can so put on the appearance of benevolence and virtue as to deceive its own members and outsiders as well. In this respect it is the same as Freemasonry. It has been recorded,—not by Anti-masonic authority—that "A part of Mormonism is a secret and irresponsible government operated by a few leaders." The same may be said of every secret society that has a government. There can not be society without law, and law to be founded upon pure principles must aim to benefit all mankind. It has been truthfully stated that the Constitution does not recognize the government of a secret sect which controls by a small and compact circle, working out its secret chamber decrees against liberty; and everything that works against liberty (which is controlled by open law) is blighting to all that is good and pure and holy. This is the chief crime of Mormonism and its fruit is polygamy. To control and overawe the administration of law by its own power is the crime of Masonry and its fruit is every evil work.

Cyrus Smith.

HOLINESS WORK IN MICHIGAN.

Grand Rapids, Mich., Aug. 9, 1886.

Editor Cynosure,

Dear Sir:—Being a member of the Michigan State Holiness Association, I am constrained to let you know something of our methods of work, and how the dear Lord is blessing our labors. Bro. Shaw with his co-workers, organized into two bands, are out in the vineyard with tabernacle and small tents, holding meetings for the promotion of scriptural holiness. During the short time they have been in the work God has honored them and given them to see some of the fruits of their labors. Thousands of souls have been born into the Kingdom, and sanctified wholly, and the spiritual light, knowledge, and enlargement God's dear children have received cannot be estimated. Nearly two years ago I came to them filled with prejudice and, I am sorry to say, much sectarian bigotry. But the blessed Spirit of truth and love has removed all that manifestation of the carnal mind, and now I realize a holy, compassionate love going out to all the world, and a peculiar bond of fellowship uniting me to all true Christians, regardless of church relations.

We have just closed a camp-meeting, held in this city, which was attended by holiness people from all evangelical denominations. Many souls were sanctified, sinners converted, and a blessed spirit of love and unity prevailed.

Our "Holiness School," under the superintendency of Lura Mains, is established at Dutton, Mich. It is carried on on the faith line, and is a school where poor students can gain a good, practical education, fitting them for a life of Christian usefulness at a very trifling expense.

May God bless and prosper your work of love, is the prayer of your humble servant,

Lily D. Blakeney.

Bible Lesson.

STUDIES IN THE WRITINGS OF JOHN.

LESSON IX, August 29, 1886.—Jesus Comforting his Disciples.—John 14: 1-14.

GOLDEN TEXT.—Let not your heart be troubled; ye believe in God, believe also in me.—John 14: 1.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Faith in Christ the channel of Divine comfort.* vs. 1 4. To the unbeliever these words are meaningless; to the heart of faith they speak in the clearest language. Before Christ can be our Comforter we must enter into full sympathy with him; we must understand him; we must feel that we are united to him; he must be as real to us as our dearest friends. We cannot truly "believe in him" till these requirements are met; and this is the great reason why so many Christians in sorrow "mourn as those without hope." They have not that personal living faith in a personal, living Christ which alone can make them capable of receiving his divine comforting. "In my Father's house are many mansions," etc. He comforts by making us partakers with himself in that prescience of final victory which uplifted his own soul in his hour of darkness. He knew he should conquer; that the battalions of sin and Satan would fall back defeated from his open tomb, and this same assurance he breathes into the ear of every tried and troubled saint, "Whither I go ye know, etc." He has made the way a familiar one and not only familiar but *safe*. No lion or ravenous beast shall go up thereon. Christ, the good shepherd, has met them in mortal combat and laid down his life for the sheep.

2. *Christ the manifestation of the Father.* vs. 6–11. Christ never loses his sweet, divine patience; never wearies of reiterating the mysteries of the kingdom even to ears so dull of comprehension. Not only was he the way, the truth and the life, but whoever had seen him had seen the Father; whoever had known him had known God also. It is here that the need of faith is absolute, imperative; Christ cannot comfort unless he is received as the God-man. Then it follows that any system of belief which rejects Christ or ignores his divinity is powerless to comfort in the hour of affliction. Granted that Masonry teaches belief in God, yet by rejecting Christ, the only manifestation of him, it shows itself to be what it is—infidelity disguised. As a matter of fact what Mason ever found the teachings of his order a stay and support in the hour of affliction and death? If Masonry ever succeeds in becoming the universal religion, it will be to make of all humanity, as the original Greek reads, "orphans." Rejecting the Son, they reject the Father also.

3. *The wideness of the Christian's hope.* vs. 12–14. Faith is not only the source of all divine comfort; it is the source of all divine power. As there is nothing impossible with God, so there is a sense in which nothing is impossible to the Christian with this God-power in him. It is in itself a source of immeasurable strength that he knows what a vast reserve force is always waiting for him in the "whatsoevers" of the Gospel; in knowing that all drafts drawn in Christ's name will be honored in full; that there is absolutely no limit to the fullness of the promise but the measure of his own faith.

LIGHT FROM THE WORD.

How is Jesus the way? Heb. 10:20. How does Christ manifest the Father? Col. 1:15; Heb. 1:3.

From Peloubet's Notes.

"Ye believe in God, believe also in me." Believing (1) that God is stronger than all enemies can be; (2) that God controls all the forces of the universe; so that (3) he can make all things work together for good; (4) that he loves us even *as he loves his only begotten Son* (John 17: 23): and therefore will let nothing but good come to his children. Those who thus believe can find comfort in the darkest hour. In the dark hour that had come they were to look up in stronger confidence to this good and mighty God.

"If it were not so, I would have told you." If our separation was to be an eternal one I would have forewarned you; I would not have waited for this last moment to declare it unto you.—*Godet.*

"I will come again, and receive you unto myself." The coming again of the Lord is not one single act,— as his resurrection, or the descent of the Spirit, or his second personal advent, or the final coming in judgment,—but the combination of all these, the result of which shall be his taking his people to himself to be where he is. This coming is begun (ver. 18) in his resurrection; carried on (ver. 23) in the spiritual life (see also chap. 16:22, etc.), the making them ready for the place prepared; further advanced when each by death is fetched away to be with him (Phil. 1:23); fully completed at his coming in glory, when they shall be forever with him (1 Thess. 4: 17) in the perfected resurrection state.—*Alford.*

"Jesus saith unto him, I am the way." (1) Because he is the express image of the Father, and therefore when we know Christ, we know the Father. (2) Because he reveals the Father by his words. Only he has seen the Father, and he is declaring the Father, so that we know what he is. (3) He has made atonement for our sins, and opened the way for us to be reconciled to God, and to come to him. (4) He imparts the new divine life, by which alone we are able to see the Father, because we thus become like him.

"But by me." Because there is no other way of seeing the Father but by his express image, nor of fully knowing the Father save by Jesus's revelation of him; no way of coming into loving communion except through the atonement; no way of knowing the Father except through the new life Jesus imparts.

"And have seen him." Because Jesus is God, and expressed to them what God is. The practical lesson for us clearly is that the way to come to a true spiritual knowledge of the Father is by a study of the life and character of Christ, and above all by a sympathetic and personal spiritual acquaintance with him.—*Abbott.*

"Have I been so long time with you, and yet hast thou not known me." My true character, and nature and relations to God. There is a possibility that men should be in the closest apparent nearness to Christ and yet have never learned the meaning of the words they constantly hear and utter; and have never truly known the purpose of Christ's life.—*Ellicott.*

"Believest thou not that I am in the Father and the Father in me?" The relation existing between the Father and the Son was of so close and vital a nature that the Father could not be revealed apart from the Son. The relation was one of mutual indwelling so intimate and continuous that the words and works of the Son must be considered as proceeding also from the Father.—*G. W. Clark.*

"Shall ye do also; and greater works than these shall he do." This has been fulfilled, not in greater miracles of healing, but (1) in the spiritual works, marvels of conversion, which are greater than any physical miracles. (2) In the wondrous progress of the Gospel among men. More were converted in one day at Pentecost than during all Christ's ministry of three years; and nation after nation has since been converted to God. (3) Christianity has done more for the healing of the sick and giving sight to the blind, and for the physical comfort and relief of men than all the miracles Jesus did when on earth. Under his divine power new skill has come. A new benevolence has arisen, that builds hospitals and asylums, and invents means and methods for the help of men. Thus Jesus is every year doing greater works through his disciples than he did when on earth.

"And whatsoever ye shall ask in my name, that will I do." For analagous promises of answers to prayer, see Exod. 22:27; Deut. 4:29; Ps. 34:15; 37.4, 5; Jer. 29:12, 13; Joel 2:32; Matt. 7:7,8; Mark 11:24; John 15:16; 16:23; James 1:5; 1 John 3:22; 5:14, 15. A comparison of these passages shows clearly that God does not give an unconditional promise of affirmative answer to every prayer. This would be to place omnipotence at the command of ignorance and selfishness; it would be a curse, not a blessing. The condition here is embodied in the words, *in my name:* the promise is only to those petitions asked in the name of *Jesus Christ.* To ask in the name of Christ is not to introduce his name into the petition, as in the familiar phrase, "For Christ's sake"; nor is it merely to approach the Father through the mediatorship of Jesus; this, but much more than this, is included. "In the name" of any one, as used in the New Testament, generally, if not always, signifies representing him, standing in his stead, fulfilling his purposes, manifesting his will, and imbued with and showing forth his life and glory. With John it always has this signification. Here, then, the declaration is that whatsoever we ask, speaking for Christ, seeking his will, representing him and his interests, and his kingdom, not merely our own special and personal interests (Phil. 2:21) will be granted. So in Matt. 6:9 the Lord makes the petition, "Hallowed be thy name," the portico to every prayer, so teaching us that in every prayer the desire for the glory of God should be supreme. And this will carry with it the petition, "Not my will, but thine be done."—*Abbott.*

OBITUARY.

ABNER C. READ was born Aug. 31st 1808 at Moretown, Vt.; was converted and joined the M. E. church in his twentieth year; was united in marriage October 16th, 1831, with Miss Mary B. Buffum at Uxbridge, Mass., who still survives to mourn her loss. To them were born three daughters and five sons, of the former but one survives, viz., Mrs. J. E. Turner, of near Albion, Ohio. Of the latter four, viz., John W. and James W. of West Salem, O., Edwin A. of Brownhelm, O., and G. M. Read of Albion, O.

Shortly after his marriage he with his young wife removed to Parish, Oswego Co., N. Y., entering upon a life of toil and hardships incident to pioneer life, as they built their cabin three miles further into the dense forest than any other white settler had ventured to do in that locality. Think of the nearest neighbor being three miles distant and only a blazed path by which to find your way out. In 1835 (four years later) he sold his improvements made and removed to Ohio, settling on a farm in the township of Penfield, Lorain county, and subsequently in 1846 removed to Jackson, T. P., Ashland county, where they lived and prospered until the year 1875, when they found themselves alone on the farm, their children having grown up and married and one after another had gone—and they al so left the old homestead on the farm and took up their residence in the village of West Salem, O., where on Wednesday at 11 A. M. July 28th, 1886, the subject of this memoir, after a brief illness of two days, passed sweetly and triumphantly to his reward on high, for his was an eminently Christian character and life. For more than 40 years he was a zealous working member of the M. E. church, much of the time filling the offices of class-leader, steward and trustee.

He was always strongly in favor of reform; voted in turn with the Whig, Free-soil, Republican and American parties; was a constant reader of the *Christian Cynosure* from the first issue of that valuable paper. He was conscientiously opposed to secret societies, and was so strongly impressed with the enormity of that evil that seemed to him was ruling and ruining the M. E. church (the one of his choice) to a great extent, and feeling that he could not conscientiously support ministers who upon the Sabbath entered the sacred desk and perhaps during the week were practicing the secret rites of a Christ-rejecting institution, he, after much prayer and many tears, concluded to withdraw his membership from the M. E. church, with a hope of finding a home in some branch of the church free from secret orders, and accordingly withdrew with his wife, and after struggling along a few years and no Christian organization being formed within their reach strictly excluding the secret orders, they united with the Evangelical church of which he remained a consistent member until death. When one clasped his hand and looked into his cheerful face they saw the unmistakable expression of Christian love and kindness. We mourn, all of us mourn, but it is because of our loss and not his; while from our grief-stricken hearts we are led to exclaim—

Life's labor done as sinks the day,
Light from its load the spirit flies,
While heaven and earth combine to say,
How blest the righteous when he dies!

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PLATFORM ADOPTED at Chicago, June 28, 1872.
NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.
1876—James B. Walker and Donald Kirkpatrick.
1880—J. W. Phelps and Samuel C. Pomeroy.
1884—J. Blanchard and J. A. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

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THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists.)
Christian Reformed Church.
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part.)
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference.)
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch.)
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

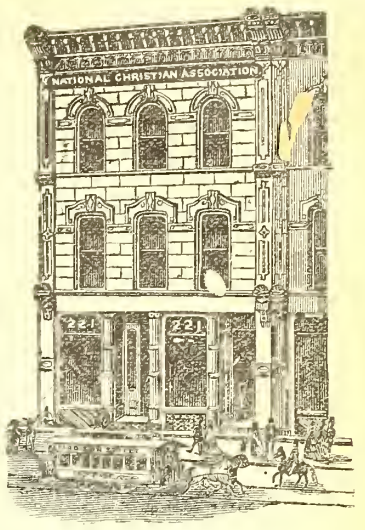
OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE,
221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

PRESIDENT.—H. H. George, D. D., Geneva College, Pa.

VICE-PRESIDENT—Rev. M. A. Gault, Blanchard, Iowa.

COR. SEC'Y and GENERAL AGENT.—J. P. Stoddard, 221 W. Madison st., Chicago.

REC. SEC'Y. AND TREASURER.—W. I. Phillips, 221 W. Madison St., Chicago.

DIRECTORS.—Alexander Thomson, M. R. Britten, John Gardner, J. L. Barlow, L. N. Stratton, Thos. H. Gault, C. A. Blanchard, J. E. Roy, E. R. Worrell, H. A. Fischer, W. R. Hench.

The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

PRESIDENT.—Rev. S. Collins, D. D.

SECRETARIES.—Rev. S. A. George, H L. Kellogg and M. N. Butler.

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NEBRASKA.—Pres., S. Austin, Fairmount, Cor. Sec., W. S. Spooner, Kearney; Treas., J. C. Fye.

NEW HAMPSHIRE.—Pres., Isaac Hyatt, Gilford Village; Sec., S. C. Kimball, New Market; Treas., George Crosby, Gilford Village.

NEW YORK.—Pres., F. W. Capwell, Dale; Sec'y, John Wallace, Syracuse; Treas., M. Merrick, Syracuse.

OHIO.—Pres. Wm. Dillon, Dayton; Cor. Sec., J. P. Lytle, Sago; Treas., J. M. Scott, Alexandria.

PENNSYLVANIA.—Pres., A. L. Post, Montrose; Cor. Sec., N. Callender, Thompson; Treas., W. B. Bertels, Wilkesbarre.

VERMONT.—Pres., W. R. Laird; Sec., C. W Potter.

WISCONSIN.—Pres., J. W. Wood, Baraboo, Sec., W. W. Ames, Menomonie; Treas., M. R. Britten, Vienna.

WEST VIRGINA.—Pres., D. B. Turney; Sec., John Bosley, Grafton. Treas., H B. Higgins Petroleum.

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO THURSDAY, AUGUST 19. 1886

THE SOUTHERN FUND FOR THE CYNOSURE.—Several liberal responses to the appeal of last week encourage the belief that this fund will be made up, but the friends must not forget that it should be done quickly. We cannot conceive that any friend of the reform would hesitate for a moment to contribute, if the importance, the value, and the necessity of this part of the work were fully realized. Read in this number the excellent letters from different parts of the South, and do with love and faith what your ability will allow. A paper in the home of some colored pastor a year may save a church for Christ.

A PRESIDENT of one of our most useful colleges writes that he has never joined any secret society, and is heartily opposed to the whole lodge system. He adds, however, that he does not approve of the methods of those who oppose them, and has no advice to give in reference to what ought to be done. We are not strenuous about methods, so only they are Christian, but we *are* anxious that all men in positions of influence and especially all educators of youth should, at least, do *something* to remove the abomination that maketh desolate. The truth is, that the men who criticise our methods have no others to practice or suggest. It is easy to criticise. It would be wiser to illustrate.

OUR SCHOOLS AND COLLEGES begin in a short time their year for 1886–87, and in ten thousand homes the days of preparation will soon begin. Careful parents who are anxious for the future of their sons and daughters that their culture be of that liberal, just, and Christian character which shall be best adapted to fit them for the most useful life. No institution can construct mental capacity, that is already given of God, but there is the widest difference in our colleges and seminaries in the method of training the mind for the greatest usefulness among men, so that it shall amount to the very utmost for the good of men. Parents who desire this for their children should by all means examine the catalogues of the institutions mentioned in the *Cynosure*, not only in college training but in the preparation for the Gospel ministry also, there is an important choice. Culture is too often the end; the spiritual grace and preparation which only can make a preacher of the Word a power for God and the church, is neglected. In how many of our theological schools is that baptism of the Holy Spirit, for which Finney used so eloquently to plead, and for which the first preachers waited in Jerusalem,—in how many is that induement considered a requisite for the Gospel work?

THE GRAND ARMY.—"Last Sabbath morning the Grand Army of the Republic left Chicago on their excursion for California. Toward evening they thundered through Monmouth in a train of fourteen heavy loaded cars, in a cloud of dust, and with John A. Logan on board, defying the laws of both God and man. I say the church which will allow the members of such a Sabbath-breaking, God-defying organization as the G. A. R. in its communion, ought to be shaken up, until such fellows are shaken out. Lord speed the day."

In sending the above to the *Crank* of College Springs, Iowa, Rev. M. A. Gault derives his conclusion from the fact that the constitution of the G. A. R. contains no clause that forbids such violation of God's law, nor could it; because the society being composed in great part of ungodly men, it could not be expected that they would legislate against themselves. Believers in the Grand Army are thus "unequally yoked with unbelievers," and this violation of a plain scripture cannot safely be allowed in any church.

A LATE DISPATCH to the *Inter Ocean* has the following:

One of the most remarkable religious manias of which there is any record has broken out in a little circle in Cincinnati. A party of thirty or forty people, most of them prominent and above the average in intelligence, believe that Mrs. John B. Martin of Walnut Hills, is Christ manifest in the flesh, and that her sister, Mrs. John F. Brook, is the Holy Ghost. The followers of these two women meet at Mrs. Brook's house, and worship them both. Mrs. Martin has exerted some strange and wonderful influence that has put them completely in her power, and they are fanatics on the subject. One of the followers of this woman Christ is named Jerome. He was a bookkeeper there for the Cincinnati agency of D. Appleton & Co, the New York publishers He gave up his position of $1,800 a year to serve the female Saviour of mankind. To an *Enquirer* reporter who saw him to-day he said in an earnest and eloquent conversation: "I have seen God face to face in the last half hour." A young man named Cook, who works in the auditor's office of the Adams Express Company, has also been captured. He resigned his position and has attached himself to the new sect. They believe that all churches are frauds, and the preachers are a set of fools."

An exactly similar delusion still exists and spread from Byron, Ill. A Mrs. Beekman was deified and worshiped as Christ. She died, and her demoniac followers kept her corpse till it became rotten, in the full belief that she was not to die. "Many shall come in my name saying I am Christ and shall deceive many." Matt. 24: 5.

MR. CARPENTER'S FUNERAL.

The funeral of Deacon Philo Carpenter, at the First Congregational church on Sabbath afternoon at 2 o'clock, was largely attended. The old citizens were especially noticeable. The floral decorations were beautiful and appropriate. The pastor, Dr. Goodwin, was unavoidably absent in Colorado, but the services were conducted by Prof. F. W. Fisk of the Theological Seminary, assisted by Dr. Joseph E. Roy, and Dr. Flavel Bascom. Dr. Roy made the opening prayer, Dr. Bascom read Scripture selections, Prof. Fisk gave a most interesting discourse, describing the character of the deceased. He gave notice that Dr. Goodwin would give a memorial address on his return. A letter was read from the officers of the First Presbyterian church, which Deacon Carpenter helped to organize, and a delegation from that church was present. Prof. Fisk's was an able presentation of the leading traits of character of the deceased, and did not omit to mention that he was the untiring opponent of secret societies.

Many took a last look of the face of the departed, and there was a large procession to Graceland Cemetery. Perhaps no citizen of Chicago was ever more respected for his perfect integrity and practical benevolence.

THE CUTTING CASE.

A. K. Cutting is for the moment notorious as the agent of a serious complication of affairs between our Government and Mexico. A man of roving life, able, fearless and independent, he has made a varying success as a journalist, until he was arrested in June in Paso del Norte, Mexico, across the river Rio Grande from El Paso, in the extreme west of Texas.

The cause was a published attack on a Mexican editor. He was forced by the Mexican court to retract the libel and was set at liberty. He immediately crossed to El Paso and printed in the *Herald* of that town a card reiterating the attack on the Mexican. On returning to Mexican soil he was arrested again for libel and contempt of court, for an offense committed in Texas. By advice of the U. S. Consul (Brigham) he refused bail, and to acknowledge the right of the Mexican court to hold him. Our State Department demanded his release which was refused, and the House, just before the adjournment of Congress, passed strong resolutions on the case. The Governor of Texas and the State behind him are ready for war, and the Mexicans across the river reciprocate the hostility. Cutting's trial took place August 5, and he was sentenced to a year's imprisonment and to pay a fine of $600. It is folly to talk of war for such a matter; but our Government has gone too far in the effort to rescue an American from an unjust foreign prosecution to recede. An amicable adjustment of the difficulty will doubtless be made.

The very general denunciation of Cutting by the American press is the most remarkable feature of the case, but it is a problem easily solved. Cutting is opposed to all the lodges, and especially the printers' union. Nearly all the daily papers are under the heel of this order. This is their revenge. Brave lodges, to strike a man who is down!

THE KNIGHTS OF LABOR AND THE POPE.

Cardinal Taschereau, the new Canadian prelate, who lately had a controversy with the Freemasons of the provinces, is riding down the other lodges that interfere with the spiritual domination of the Catholic church. Last week he issued a circular to his bishops informing them that he had submitted to Rome the objections to the decision of the Pope in September, 1884, condemning the Knights of Labor. A reply has been received from Cardinal Simeoni reaffirming the judgment of two years ago absolutely, and the bishops are directed to proceed to cast the order out of their churches.

This is in Canada. But the prelates of the States profess to be in profound ignorance of any such decision or the reason for it. Archbishop Heiss, of Milwaukee, thinks it applies to Canada alone, because the Canadians are so exeitable. The order among them might be dangerous and produce an explosion. The hierarchy of Chicago know nothing of the decision and seem inclined to ignore it. Cardinal Gibbons, of Baltimore, has spoken more at length on the matter, revealing the principle of opposition to the secret system by the Romish church. He says: "Whether or not secret pledges are taken by the Knights here is a question on which more light should be thrown by their leaders. Vicar General Conway, of Chicago, who examined the constitution of the body carefully, assures me that it bears no resemblance to that of the Freemasons, Odd-fellows, and other organizations which the church has always antagonized. A distinction must be made, too, as to the nature of the secret pledges. We hold that if a man joins a society swearing never to reveal any of its workings, no matter how criminal, and to obey the dictates of its officers blindly, he surrenders his personal liberty, becomes a slave to his fellow-man, and cannot partake of the sacraments of the church. On the other hand, if a man joins an organization, swearing to keep secret its workings, with the proviso that nothing therein shall be contrary to the laws of the land, to his conscience and religious tenets, we hold that his action is perfectly justifiable. The whole question as to the church's attitude toward the Knights of Labor depends on which of these oaths the members take. If the latter are in accordance with Mr. Powderly's statements, then the church says to the Knights of Labor: 'God speed you.' If, however, the absolute, blind pledge is taken, no matter how laudable the objects of the society are, the church can never countenance it, and will call on her children to withdraw under the pain of excommunication. So everything depends on the proviso."

The difficulty of managing this ease with us is easily seen, for Powderly is a Catholic and thousands of Catholics are in the order. But what a happy condition must ultimately result from the prohibiton of an order in Canada and tolerating it across the line may be readily conjectured.

—The interesting account of the Peoples' Tabernacle in Cleveland, in the department of Religious News, will be read with greater zest when it is known that both Mr. Doan, the founder of so noble a work, and Mr. Johnson, the pastor, are both in sympathy with the movement against the lodge.

—Elder Browne reported from Baraboo, last Thursday, that the meetings in Fairfield church early in the week were succesful. On that day he was purposing to go northward. Friends in Wisconsin, note carefully his appointments and keep adding to the list, so it shall never grow less.

—The Iowa friends are making noble efforts for the work in their State for the ensuing year. If Bro. Hawley keeps on as well as he has begun, the State meeting at Birmingham will have to make a jubilee of one sitting. Let all the brethren be encouraged and resolve on better and greater results then ever next year.

—Rev. C. F. Hawley, State Lecturer for the Iowa Christian Association, says the Birmingham *Free Press*, dropped into Birmingham suddenly last Monday to make arrangements for State work, and to prepare for the annual meeting. His stay was short. On Tuesday morning a few friends of the anti-secret movement had a conference at the house of Dr. J.N. Norris.

—Bro. Countee, of Memphis, still holds his ground, and more and more the intelligent and truly pious colored people are joining themselves to him, and giving up the lodge as a system where only evil lurks continually. He shows in a late number of the *Living Way* how the railway companies are able to control the lodges in their interest. They arrange with the leaders to get up an excursion or picnic. The lodges are ordered out and respond by the thousand, filling the railway treasuries. Such an exeursion, numbering 7,000, spent on a careful estimate $54,650 in one day, and this by poor people who had no need of such kind of recreation.

—Mrs. I. R. B. Arnold, who has for some time accompanied her husband in his illustrated lecture touring, writes to the *Wesleyan Methodist* of their visit at Baldwin City, Nebraska, where is located a Methodist school, Baker Univeristy. She says of this institution: "The college has five different literary societies, which seem to be 'each against his fellow.' The initiation, the vow of secrecy concerning the business of the society, with its money penalty attached to each violation, all look like the work of some one who is anxious to pave the way for secret oath-bound societies."

PERSONAL MENTION.

—Rev. B. A. Imes, pastor of the Congregational church in Memphis, is visiting in Ohio and Pennsylvania.

—John G. Mattoon, of Ohio, a beloved brother in our reform, died a few days since from the effect of a fall. He was for some years a frequent contributor to the *Cynosure.*

—Rev. H.H.Hinman returned to Chicago last Friday morning after visiting Princeton, Sheffield, Tonica, Wenona, Streator and Atkinson in behalf of the State meeting at Princeton. On Monday he started for Washington city.

—Rev. Dr. T. H. Hanna, pastor of the First United Presbyterian church of Monmouth, Ill., is spending a brief vacation in Chicago and vicinity, making some character studies on our busy streets. He will preach two or three times during his visit. He hopes to attend the State Convention at Princeton, and be ready for every call of duty.

—Rev. C. W. Hiatt, pastor of the High Street church, Columbus, Ohio, was united in marriage last week to Miss Florence E. Johnson of Wheaton. The *Cynosure's* warmest congratulations to both bride and groom. Both are graduates of Wheaton College, one in 1880, the other in 1885. Miss Johnson's graduation essay was published in the *Union Signal* and the *Cynosure.* With Bro. Hiatt's seminary life at Oberlin and his subsequent success in pastoral work in Gustavus and Columbus, Ohio, our readers are familiar. May their united efforts for Christ and his kingdom be doubly blessed.

SCHOOLS AND COLLEGES.

Prof. Ed. F. Reid has decided to decline the presidency of Muskingum College and retain his connection with Monmouth College.

New York City has over thirty schools for the Chinese. Mr. Huie Kin, formerly under the care of Dr. Ells at Lane Seminary, is now permanently engaged as a missionary among his countrymen there. The prospect is that a church exclusively for Chinamen will be formed soon.

Professor Henry Garst, of Otterbein University, Ohio, has been elected president of that institution. He had been for years professor of Latin in the college. As he is understood to be opposed to the principles of the United Brethren in their separation from secret societies, this election turns over the leading college of the church to the lodge interest.

The whole number of teachers in the public schools of the States and Territories is 307,804. Of these, 198,000 or nearly two-thirds, are women. In the schools classed as secondary, ranking as academies, there are 3,312 male, and 4,011 female teachers. In the 286 female colleges, there are 617 male and 1,963 female teachers. The special aptitude of women for teaching is urged as a strong argument in favor of higher education for them.

Professor Peabody and the preachers of Harvard University announce that next term they will hold daily service of prayer in the college chapel, and an evening service, with preaching on Sundays throughout the year. In a circular they say: "We have recommended to the corporation that attendance at all such exercises be made voluntary, and at our recommendation the change from compulsory to voluntary attendance has been made."

Pres. L. N. Stratton, of Wheaton Theological Seminary, has been spending some time among the Wesleyan connection of churches collecting funds for the theological school of which he is the head. The results sum up $500 in cash and pledges, all to be paid by January next; a will of $800, and a vote of the Wesleyan Educational Board of Trustees to favor the erection in Wheaton of a dormitory of "flats" for the home of young men who come to Wheaton to study theology. An extensive correspondence reveals the purpose of an increased number of promised attendants at the opening of the ensuing fall term, October 5. Tuition is free. Board is cheap. A capable board of instructors, besides free access to all college classes, promise much to learners. Correspondence is invited.

The celebration of the five-hundreth anniversary of the University of Heidelberg began officially on August 3d. The German Crown Prince was in attendance, and the ceremonies were opened by the Grand Duke of Baden, who is Rector Magnificentissimus of the University. The Grand Duke presented the anniversary medal and a new official seal and chain of office of gold. The city was filled with strangers, bent on making as much of the holiday as possible. Torchlight processions took place every night, and the ancient castle was illuminated. The grand procession took place on August 6th, and was a great success from an artistic point of view. On the morning of August 5th, the ceremony of conferring honorary degrees began. The degrees bestowed upon Americans were as follows: that of Professor of Arts, on Alexander Graham Bell, of Washington; that of Doctor of Philosophy, on Prof. Simon Newcomb, of Washington; Prof. John W. Powell, of Washington; Charles Marsh, of New Haven, and Edward D. Cope, of Philadelphia.

The fall term at Wheaton opens September 7th next. Several changes have been made necessary in the faculty from the resignation of Prof. O. F. Lumry and the retirement of the two lady teachers, Miss A. J. Carothers and Miss F. H. Hiatt to the more private duties of home life, one as Mrs. Pres. C. A. Blanchard, the other as Mrs. Rev. Erastus H. Scott. The college has secured for the chair of ancient languages, Prof. C. M. Lowe, an Oberlin graduate, a teacher of experience, and who comes to Wheaton from Heidelberg College, Tiffin, Ohio, where he has been professor of Latin for three years. Miss Gertrude Hulbert, a graduate of Smith College, is expected as lady principal. Her father was for a time president of Middlebury College,and she has had experience as a teacher. She is a devoted Christian lady, and will be a guide, friend, and helper to the young ladies under her. Before her acceptance of the position at Wheaton, she was offered a similar place in the college at Beirut, Syria. She wished to choose the position that presented most opportunities for usefulness as a Christian teacher, and decided in favor of Wheaton. Her assistant will be Miss Alma Blount, daughter of Dr. Blount, of Byron, Ill., a graduate of Wheaton in June last, and much esteemed in the institution for excellent scholarship and Christian character.

GENEVA COLLEGE.

The college motto is "*Pro Christo et patria.*" Adherence to this motto causes the institution to be a friend of the principles advocated by the National Christian Association, and of every other reform and principle in church and state. No surprise is excited upon finding the president of the college to be at the present time presiding officer of the Association. So practically is the principle of anti-secrecy carried out in this school that all the professors, members of the board of trustees, and nearly all the students, are opposed, upon principle, to secret societies. So far as known, there are no secret fraternities in the college, and its authorities have never, within the knowledge of the writer, had a case of discipline on account of them, nor been troubled by their maneuvres.

This much to show the effect of proper training on the subject. Many of those connected with the college have been readers of the *Christian Cynosure* for years, and have recognized in it a worthy and ably conducted paper. Some have stood with the N. C. A. in its good fight since its origin. There has been not only negative but positive opposition. In the opinion of the writer, the Association can receive much more aid from this institution in its opposition to secret societies, if the Association will only call for it.

The institution is favorably and peculiarly situated in a manufacturing district of which Pittsburgh is the center, where exist perfect hornet's nests of secret orders, trades unions for laboring men, etc.; where even the churches pledged to the reform grow careless, where some churches are run (into the ground) by secrecy.

While National Reform is the special work of the institution, yet oppositio n to secret societies is recognized as one of its branches, and can be, and is, undertaken in connection with the general work. It is the desire of the college to be recognized co-ordinately with other institutions in the work of the N. C. A. It wishes to encourage the open manliness and independence that will heartily despise secrecy in all its forms, and to aid in extending that education which teaches that taken altogether, secret societies are not profitable. Yours truly,

EDMOND P. THOMPSON.

—The Norwegian missions, both in Zululand and Madagascar, have suffered from the disturbances with which those countries have been afflicted. The missions in Natal include nine central stations. The life of these stations has been preserved through all difficulties, and the latest reports speak of work going on at them, with a few faithful converts, and the missionaries hopeful and trusting. The old missionary ship "Elieser" has been replaced by a three-masted vessel, the "Paulus," which reached Durban safely in the fall of last year.

PRESS COMMENT.

See here! We want it understood that we're in for prohibition, all there is of us. But we're not in for Good Templarism nor any other ism that is not in perfect harmony with Him who "ever spake openly." Just bear this in mind.—*Free Methodist.*

The Knights of Pythias try to teach the lesson of bravery by ordering a man to jump upon sharp spikes. If one should jump upon real iron spikes with his bare feet, he would be a fool; if he knows the spikes are rubber, he merely shows what a simpleton he is; if he imagines he is showing the least signs of bravery, it is plain that his head is the softest part of him.—*Birmingham Free Press.*

A new secret order has just been invented, professedly for temperance, called "Ineffable Temple of Honor." Its obligations are said to be "as binding as the Masonic." This is another spawn of Freemasonry. The assumption of the title is next to, if not quite profane. To invent a secret clan and then assume that it is "ineffable" is, however, on a par with the general egotism of secretism. "Great is Diana" of these secret heathenisms. Beware of secret societies, new or old.—*Wesleyan Methodist.*

The order known as the "Nobles of the Mystic Shrine," is being organized in the principal cities of the United States. Only 32-degree Masons are eligible. In Arabia and Hindoostan the home of the order, only members of the highest caste are eligible, and they must believe in the Mohammedan Koran. The *Globe Democrat* in giving a friendly notice of the order, says that the organization in America will "in a way blend the two leading religious organizations of the world." Yet with these facts thundering in their ears, professed Christians still maintain that secrecy is not a foe to Christianity. The religion of Christ blends with none, nor can any professor retain Christ in his heart and blend any system of the world with his worship.—*Western Crank.*

The tyranny of strikers and Knights of Labor becomes more and more odious, as its details are known. A master plumber is forbidden to employ his own sons as apprentices; a widow who keeps a little shop is threatened with the loss of patronage unless she stops her subscription to a newspaper that has offended some union printers; five peaceable workmen, minding their own business, are set upon and beaten by members of the Empire Protective Association because they will not rot in idleness at the demand of its officials. Let us have done with all nonsense about the rights of labor, and with milk and water compliments to demagogues, who are posing as philanthropists. It is time to call them by their right names, and to treat them as conspirators against liberty, and as law breakers and plunderers.—*N. Y. Sun.*

Admitting the fundamental proposition on which the Socialist, the Communist, the Nihilist, and the disciple of Powderly unite and agree,—the proposition that capital is an oppressor of labor,—the Socialist is logically right; and the dupe of Powderly, that bamboozles himself with the notion that he is not a Socialist, is logically wrong. Labor and capital are things that never have existed apart from each other, and how they could exist apart from each other it is not possible to imagine. They are indissoluble. The laborer of average intelligence, as well as the capitalist, ought to be able to discern this simple but important truth in a mere definition of what each of the inseperable associates is. What is labor? It is the exercise of a person's capability of production without any extraneous aid to his own faculties. What is capital? It is commodity or combination of commodities actually employed to increase a person's capability of production by the profit derived from such employment. Without capital, labor can exist only in the natural capability of each individual to produce something by the exercise of his own muscles or brains; and without labor, capital cannot exist at all. Modern society rests on the recognition of their mutual dependence, and the supreme object of its organization is the protection of their just freedom in that relation. If either is making war against the other, its motive is to change or destroy that relation, and therefore to overturn the social edifice. If there is a war against capital, it is a war against society that secures the rights of capital. It is a war that can no more be prosecuted by the method of ballot-boxing than the career of a comet can be arrested by the effect of a papal decree against it. The social Nihilist is in the right of it. The only possible weapons of victory in a war for the subjugation of capital are those that will overturn all existing governments, all existing laws, destroy the social organism itself, and remit the world to primitive barbarism.—*Chicago Times.*

The Home.

AFTER HARVEST.

A song for the reaper, a song for the wain,
With its mountainous heaps of the sweet-smelling grain;
A song in the heart from the lips springing high,
As the jubilant flight of the lark to the sky.
A song for the fields, they may rest from their labor;
A song for good-will binding kinsman and neighbor;
Ye people, strike boldly a resonant chord,
And crown the glad summer with praise to the Lord.

From the nations afar float dull echoes of strife,
And dark plains are dyed with the crimson of life;
From seaboard and hill comes the ring of debate,
Fierce din of opinion waged early and late;
There is crashing of fortunes in market and town
When, a touch, and the houses of cards tumble down.
But heeding no clamor, perturbed by no care,
The corn lifts its gonfalons brave in the air,
And the dizzy bee whirls in an ecstacy over
A white world of fragrance in buckwheat and clover.

O silent is Nature and tranquil and sweet,
As patient she broods o'er the ripening wheat.
She kisses the flower, she plays with the leaf.
But deeper her pride in the cluster and sheaf.
When her four winds have blown, and their mystical passes
Have winnowed the furrow and fluttered the grasses,
When weary but happy she sits in the sun,
A mother whose work for the moment is done.

A song after harvest, a song and a cheer,
For the bounty whose benisons guerdon the year;
A song after harvest, the ages go by,
And the wealth of the earth is the gift of the sky;
And what though to-day there be trouble and sorrow,
There is weeping at night but joy waketh to-morrow;
Ye people, strike grandly the conquering chord,
And crown the glad summer with praise to the Lord.

—*M. E. Sangster in S. S. Times.*

NECESSITY FOR AN ADJUSTMENT BETWEEN SOCIAL AND BUSINESS LIFE.

One characteristic of the nineteenth century is its unwise ambition in the eager hastening to a chosen goal. Is this goal desirable? Are the means used for its attainment best suited to promote the physical, moral and mental good of the people? Can there be found a better adjustment between the social and business life of this age? These are important questions, and merit careful consideration from men and women willing to devote some portion of their thought and labor for the public good. Americans, as a people, are the hardest workers on earth. They should work less and play more. They give to rest and recreation the minimum of time, and count those moments lost which are not given to the actual furtherance of a chosen purpose.

The very children in our public schools are eager aspirants for fortunes which to them consist of marks. They strain forward towards the prized 100, and often spend the moments set apart for recreation in the rapid reviewing of lessons for the coming examination. The hot heads and cold hands tell us at what expense of nerve force their goal is reached. Nor is this excess of study confined to our public schools. Our academies and costly establishments for the cultivation of what are called the highest branches, suffer from the same evils. They cram our young men and maidens with Latin, Greek, French, German, and mathematics, and rob them of their natural appetite for bread and butter, fresh air and exercise. Witness the crowds of young men graduated yearly, knowing everything but how to earn an honest living; and the multitudes of invalid young women, educated to be unable to bear with ease and happiness the necessary and natural strain and burden of woman's life. I have the record of a girl's boarding school in which this system of overwork without recreation is persistently pursued. To lessons and music ten hours of the tweaty-four are given, and in order to prevent foolish conversation an instruction book is read at dinner, and the recreation which is generally prescribed consists of a walk of half an hour in the morning and twenty minutes in the garden in the afternoon. As if this were not quite enough to wreck a nervous system, written examinations occur once a month, and all the examinations of a class are required on one and the same day. If each department had its own separate day for examinations a child might possibly get through it satisfactorily, but, as a wise schoolmaster once said, "the child does the first department examination very well, the second tolerably, and the next becomes muddled and stupid." I have a neighbor whose zeal for the culture of her children's minds so far outruns discretion that the little people spend mornings in school, afternoons robbed of two hours for practice, and a French professor is served at tea every night but Sunday. Her children are frail, she can't tell why. She cannot spare time for the music that was the joy of her girlhood; the magazines, if any are taken, lie with leaves uncut, because she is cumbered with much sewing. She finds herself to busy to help form a club. Her one recreation is the church sewing society, where women who are living in grooves similar to her own, meet to do a bit of charity work and discuss absent members. What wonder then that this childhood, without a due amount of recreation, should produce invalid young women, who after one or two years in society, come under the doctor's care? They complain of physical debility, anemia, dyspepsia, loss of sleep and loss of appetite. The nervous system and mental faculties are also affected; they are irritable, depressed, melancholic; partially lose their memories, have violent headaches, and cannot settle down to work, and because childhood or girlhood was robbed of its playhours.

All work, notably brain work, is facilitated when at special seasons, we do nothing, giving head and hands both holiday. This is specially true of brain work of young children whose museles must keep pace with their minds. And what shall I say of the housewife, full of multitudinous cares, who forgets that her strength is not equal to perform the work of three women; who tries to do all her own sewing, baking and preserving; who devotes evenings, spent by her husband in the clubs, to darning of stockings, and the patching of pants? The goal of this good woman is to help her husband get rich. She succeeds maybe; breaks down in the effort, goes to the insane asylum or hastens to her reward in the next world, and leaves wife number two to enter soon into the enjoyments of the fruits of her labors and economies. With the rapid increase of wealth, especially in our large cities, we find a rapidly increasing number of what are called "society women." These women have the wealth that should give leisnre for education and are called "social leaders," not becanse they excel other women in beauty, virtne, worth or ability, but from superiority of riches. Do these improve that leisure, and so present a perfect intellectnal and physical development? Verily, no. Their days and nights are filled with toil, shopping, visiting, attending board meetings of fashionable charities occupy the long days. Accepting too many invitations for the evening, the society woman passes rapidly from house to house, gaining no useful recreation, no real rest, because oppressed by a sense of her duty to society, which gives no time for the enjoyment of rational conversation or even the leisurely sipping of a cup of tea. The fashionable physician counts these martyrs to society among his best patients; and the children of such mothers inherit grave nervous weakness. The physical endurance of the society woman is a marvel to me. Surely there shonld be some plan devised to save her from the consequences of her useless overwork.

Why should there be so many broken down men and women; why the multiplicity of sanitariums and rest cures; why such a large number of insane people? I make answer, and feel sure physicians generally will agree with me, 'tis because men and women take too little recreation. There is not enough leisure time in our lives; business obtrudes upon our social life. The best work can be got from a machine when it is taken care of. The steam engine, with the just amount of fuel and care, runs for years without strain or injury, accomplishing its regular task with safety and precision. With a trifle too much steam, the boiler bnrsts and the whole machine becomes in a moment a useless wreck. The best work is done by men and women who take care of themselves.—*Dr. Julia Holmes Smith, in Woman's Journal.*

THE DUNCE OF THE FAMILY.

It was commencement day at X Female College. The sun shone warmly into the hall, which was filled with a brilliant assemblage of visitors. The girl graduates were ranged on the dais. The other students, numbering three hundred, were grouped around them. As the Principal took his place to read the standing of the students for the past year, there was an eager stir in the audience.

"I have little fear of my girls," said Mrs. Waring, a complacent smile on her thin lips. Mrs. Waring was a sharp-featured woman in a shabby silk dress. She had published one or two long poems, which no one read. But on the strength of them she gave herself to literature and lumbago for the rest of her life. She was talking now to a stout, jolly-looking, bearded man, whom she called Cousin George.

"I intend each of my elder daughters to study a profession. They must be independent. Their father can make no provision for them—as you see," nodding significantly towards a dark, moody man who sat near, his fine face flushed from drinking. "They must find their own careers, as men do. And they can do it!"

"But you have three daughters, Maria."

"I have. But Catharine, the youngest, is—I will be candid about it—she is a dunce. She does not inherit even her father's intellect. He had a certain ability once. He is altered since you went to California."

"Yes, greatly. He was a noble fellow when I knew him."

"While you were amassing a fortune, he was going down—down. He began by hating his home, and then came drink."

"I am afraid he hears you," warningly.

"Serve him right if he did! There, listen! That's my Maria."

"Miss Maria Waring, one hundred being the highest mark attainable, has received ninety-nine."

A round of applause followed.

"What does she study?" whispered Cousin George.

"Greek, Latin, and the higher mathematics," said the proud mother. "Jane has three studies, also. But her specialty is science."

"Miss Jane Waring. One hundred. Miss Waring is also gold medallist for the year."

Another outbreak of applause.

The list of other pupils followed, the rank going lower and lower, Cousin George Justus listening, with twinkling eyes, for the name of the poor dunce of the family. Fifty, forty, twenty, ten, five. At last, "Two, Miss Catharine Waring."

Her mother's thin lips shut like a steel trap; her father nodded stupidly, for he was bored with the whole affair. When the exercises were over, Mrs. Waring found her disgraced daughter and dragged her up before Mr. Justus.

She was a plump little girl of seventeen, with a turned-up nose and a round, ngly face, swollen with much crying.

"It is a mere waste of money to keep her here," said Mrs. Waring, severely. "The Facnlty inform me that she was not indolent, that she exerted herself conscientiously. The bald fact is that she is good for nothing. She is a"——

"Nothing of the kind!" interrupted George compasionately. "Nothing of the kind! I will wager you a diamond ring that my little cousin will yet prove herself good for something."

"You can return home with your father this afternoon, Catharine," said Mrs. Waring. "I will wait during the week for the concluding exercises. "Jane and Maria," turning to Mr. Justus, "will remain here during the vacation, in order to take a private course in geology."

Catharine cried all the way home, and most of the night after she reached home. She had been for four years at school, making an honest, vain effort to conquer quadratics and other like mysteries. Besides, there was little at home to soothe the ache of disappointment in her heart.

In these years of absence, while her mother had been growing into a complaining invalid, and her father into a drunkard, the house had become bare, almost shabby and miserable. Carpets were becoming worn, almost ragged, windows clouded with dust, blotches of hair-filling were bnrsting from some of the chairs and sofas. The day after her arrival Catharine made a tour of inspection. Her eyes, though still swollen, were keen.

Then the servant was startled from her long dream of indifference and idleness to find herself actually at work. Two helpers were bronght in and paid from Catharine's little store of pin-money, that came from a small property of her own. Catharine herself was behind them. They could no more lag or dawdle than could a train of cars with an engine at their back. Dust flew out of the house; windows shone; carpets were mended; curtains washed and prettily draped; pictures came out of their long obscurity of cobwebs and smiled down from the wall; vigorous, booming plants filled the windows.

When Mr. Waring came home, at the end of the second day, he found a sparkling fire in the grate; the table drawn close to the hearth; a dainty meal ready, and a saucy little girl, with curly hair, laughing eyes and a tip-tilted nose, waiting for him at the door with a kiss.

"Why—why, Cathy, my dear!" he muttered. "It *is* Cathy? Really, this is pleasant!" looking about him. "Something as it was when we were first married. I'll go up and change my coat, my dear." It was long since he had changed his coat for dinner.

Cathy watched him moving slowly up the stairs with a great gulp in her throat. But she was smiling bravely when he came down, and offered her his arm to lead her to the table. Something of the old instincts and habits of the days when he was a gentleman among gentlemen, awoke in him as he sat facing his daughter.

He had not lost his power of appreciation, and he saw that she was bright, sincere and gentle. He grew more watchful and more courteous and tender. It was a gay meal, however. John Waring had been a famous conversationalist and a wit; and Cathy, if she were a dunce, had that fine tact which made her the best of listeners.

As the week of Mrs. Waring's absence passed, her husband discovered that his little girl had learned one or two other things well. She was a dexterous seamstress. His clothes were put into perfect order. The girls had had a cooking club, and Cathy showed a positive genius for compounding dainty, appetizing dinners day after day.

"Bring some of your friends home, and I will give you a game supper," she said.

The friends came. The supper was delicious. The old fellows all fell in love with the cheerful little girl who listened to their stories, and untiringly sang them old ballards and ditties in a voice which, if unskilled, was as sweet as a bird's and full of pathos. They went home in high good-humor and —sober.

Mrs. Waring came home at last, so ill that she was carried to bed. Instead of Martha's sour visage, Cathy's rosy face beamed down on her. Something in the changed appearance of the room startled her.

"So you've been playing house maid?" she said. But she soon grew too ill even to grumble. When after a month's tedious suffering she recovered, her physician said: "You owe your life to the care of your daughter as much as to me. Miss Cathy was born to be a nurse."

"She was unfortunately not born for anything better," said the mother. "My ambition has been terbly thwarted in the girl, doctor. She is no scholar."

"It is something, after all, to be a woman," said the doctor, dryly.

But when the disease returned and Mrs. Waring rapidly sank under it, it was to Cathy she turned, and on Cathy's breast she leaned while dying. Cousin George was there, strong, quick, and kind. He seemed to know by intuition all the plans that Cathy wished to carry out in her little world, and silently helped her in them.

In the year that followed Jane and Maria began their careers; one as professor of Greek the other as a student of medicine. They did not come home again.

"What with the habits of their unfortnate father, and poor stupid Cathy," they said, "the atmosphere of home was stifling. All mental life died in it."

But home and poor stupid Cathy grew every day dearer to Mr. Waring. His old tastes and habits, his finer nature, revived under the sunshine of his daily life. He sought out old friends whom he had avoided for years, and brought them to the house to present to his daughter. He struggled desperately all that winter to break loose from the yoke he had carried so long.

His property had been largely spent, some of it lost in poor investments, and his income had become quite small. Catharine discharged the two servants, and took the whole management of the house. Yet, with the sharpest economy, she found herself not able to keep it up.

"If I were not such a dunce!" she said to herself. She could not teach. She was not a musician nor an artist. She could not write anything but letters, and she was very anxious about the grammar and spelling of them. She knew nothing about fancy work or art embroidery. But she was an admirable seamstress. She took in some plain sewing that winter, and worked at night, and so paid the bills.

One evening in May Mr. Waring came home late. He was pale and his eyes shone with repressed excitement. But Cathy did not observe it. She kept herself in the shadow of the coffee-urn, and spoke but little. Cousin George, who had that very day returned from California, saw that her little round face was red with crying, but said nothing.

"Why, what is the matter my child?" exclaimed her father, as they rose from the table and came into the light.

"Oh, nothing, father. Only a letter from Jane. She and Maria are doing so much, 'filling a place in life,' she says; and she asked me if there was no work for me in the world, no talent which I could cultivate. There don't seem to be any, really," looking up at her father with quivering chin. "It seems as if I never could learn anything, no matter how hard I tried. Jane says I spelled 'psalm' in my last letter 'sam.' I must have been in a great hurry, for I do know that word."

"Let Jane find her own work," said her father. "Book-learning is a good thing, Cathy, but there is wisdom and work, too, outside of books and the schools. "As for your work"—his voice grew hoarse. He stopped, came up to her, as she stood before the fire, and held out his arms—"your work has been—O Cathy, you have saved me! I was going down into hell, and you have brought me back. I have drunk my last drop, with God's help."—*Youth's Companion.*

A GOLD-LINED NEST.

Close to the United States mint, on the roof of the place of business across the street, there is a small bird-box, which was formerly occupied about this time of year by a pair of robins, but lately occupied solely and entirely by a pugnacious and tricky English sparrow. This miserly fellow—and the sparrows are all an avaricious set—after driving the robins out, has occupied the box for two seasons without even so much as a mate. As might be supposed, one who was able to do that is foremost in looking out for himself in other ways. Among the girls, and even among the girls in the mint, nearly all of whom bring their dinners with them, this particular sparrow has been long a favorite because of his boldness, and so freely does he fly in the window and flit in the back door of the smelting room to pick up crumbs, that they jocularly say he is the only one who has the "free run of the mint." A short time ago a boy in the building went where Mr. Sparrow has made his nest, and peeking into the box to see if there were any of the young folks at home, as the boys love to do, he was surprised upon drawing his fingers out to see them sparkling in the bright sunshine. No miner who strikes an unexpected vein was more excited than that boy as he seized the box and carried the whole thing downstairs, where it was found that the inside was not only flecked with gold dust, but that the accumulations of the precious metal had formed a sort of a carpet of sparkling, soft, yellow gold, the whole proving a veritable "bonanza." The sparrow had regularly been carrying off quantities of gold dust in its feathers which it shook out when it made its toilet in the morning.—*Sel.*

TEMPERANCE.

A TEMPERANCE REVOLUTION.

The following declaration of the Merrill Good Templar Lodge of Los Angeles, California, is a document worth reading and preserving in these days when the temperance lodges are making all capital out of the great prohibition movement. Let it be remembered in connection that the Geo. B. Katzenstein herein denounced is one of the leading spirits to the Good Templar order. He was lately its head and is now chief secretary. Cases prosecuted in the highest tribunal of the order by the very lodges named below, and on the same grounds, have been decided in his favor! So that Good Templarism is made responsible for the abuses mentioned by Merrill Lodge. Mr. Gould, a prominent lawyer of Los Angeles, and Capt. Wood of the *Censor* of that city, leading members of Merrill Lodge, now realize that the temperance reform has got beyond the secret practices of Good Templarism and are in favor of open work. The action of the lodge reads thus:

Whereas, Merrill Lodge, No. 299, I. O. G. T., for many years has been the "banner" lodge in California, and has paid more than $3,000 Grand Lodge tax, and has contributed liberally to all Grand Lodge enterprises, and has expended much larger amounts for the advancement of the cause of temperance in Los Angeles county, and had, with great effort, accumulated nearly $20,000 toward the establishment of temperance headquarters in Southern California, and had become the wealthiest Good Templar Lodge in America; was the first lodge in this portion of the State, and has always had prohibition for its watchword, and has taken advanced ground on every phase of the temperance reform; and has organized and maintained the best Band of Hope on this coast; has had among its membership the most worthy people in the community; has always given its influence and granted the use of its hall and property to promote every good and benevolent purpose; and,

Whereas, This lodge has been assailed because of its good works, and is now compelled to change its plans, and the good of the cause of temperance demands that it make a public declaration, as follows:

This lodge condemns the infamous proceedings of the last Grand Lodge; the use of free tickets to bring delegates to Grand Lodge, pledged to do what was done; the continuing in absolute power of a ring of "fraternal" politicians; the absorbing of the funds of the order in exorbitant salaries; the wasteful management of the Home for Orphans; the seizure and destruction of the *Rescue*, when it had a weekly circulation of nearly 5,000 copies; the seizure of every means of communication in the order by the Grand Secretary; the attempt to put out the light and silence forever the best and noblest friends the order ever had in this State; the employment of incompetent and immoral Grand Lecturers; the sham organization of the children; the counting in as officers of the Grand Lodge persons who were never elected; the payment of $3,000 a year salary to Geo. B. Katzenstein for services which (if faithfully rendered) are not worth more than $100 a month—besides office rent, office expenses and annual leave of absence to go East, with his expenses paid in the sum of more than $350 per year—all this while giving a large portion of his time to other fraternal societies and business; the perquisites from sale of lodge seals for $9 and more, that can be bought in the open market for $4.50 or less; the sale of regalia at more than fifty per cent above dealers' prices; the payment of more than $2,000 annually for Grand Lodge printing; the casting of more than 100 illegal votes by officers and deputies at each Grand Lodge session, and the continuing of ring power by reason of such illegal voting; the arrest of charters and destruction of lodges for protesting against outrage and wrong; the decision of appeals by officers to whom no appeal had been made; the continuous assault upon faithful officers and members who refuse to be parties to these wrongs, and the continuance of a policy that has driven out of the order in this State, during the past three years, more than twice as many members as now remain in it; therefore,

Resolved, That Merrill Lodge, having donated more than $10,000 worth of property to the Woman's Christian Temperance Union of Southern California, and transferred to them its Band of Hope, and having put its house in order, now refuses to longer loan its good name or to contribute of its funds to the support of an order whose management in this State has fallen so low that it has become unjust, immoral and an impediment to the cause of temperance; therefore the lodge will never again pay a dollar to the support of Geo. B. Katzenstein.

Thus Merrill Lodge now follows the example of the other lodges in this county at Pomona, Compton, Orange, El Monte, Alhambra, Newhall, East Los Angeles, Westminster and Downey, and nearly all of the lodges in Southern California, and recommends that all other lodges do likewise, and organize for temperance work in some society which is not controlled by men allied with the enemies of our cause and engaged in war with temperance workers.

PROHIBITION IN GERMANY.

Bismark says: "Beer makes people stupid, lazy and impertinent," and that it must be prohibited; yet Germans, when they come to America, have been surprised that beer and wine are not drank by every body, and that there is a strong element in favor of prohibiting their sale; they say that America is more tyrannical than Germany. It is interesting to know that Germans sometimes have passed strict prohibitory laws, albeit they are not against wine and beer, but against boys smoking. The Government has become anxious about the effect of tobacco on the physique of the soldiers of the future, and in order to rectify in some measure the evil, ordered the police to arrest all boys found smoking in the streets if they were under sixteen years old, and to have them punished by fine and imprisonment.

According to reports, resulting from Government investigation, a clearly defined line has been discovered between the smokers and non-smokers who attend the polytechnic schools, those who do not smoke being decidedly superior in general scholarship and mental vigor. The poisonous nicotine, so far counteracted in the adult smoker by the resisting forces of his mature constitution, takes hold of the forming tissues of the young and does its injurious work without hindrance. But the father's smoking slays half his babies.—*Exchange.*

That last sentence should not be comforting to smoking parents.

The Bethesda Inn, which was opened July 3, by the Central Union of Chicago, has given 1,250 lodgings, and 1,500 baths. Many such home-like lodging houses in this city would do much to keep men from the saloons.

The United States stands third in the list of beer-producing countries, Great Britain at the last general estimate brewing 1,000,000,000 gallons, Germany 900,000,000, and the United States 600,000,000. Last year 18,000,000 barrels were produced in this country.

A bill prohibiting the sale or use of intoxicating liquors on State and county fair grounds passed the New Jersey Assembly recently.

Religious News.

—Rev. C. H. Carpenter and wife expected to sail from San Francisco last week in the City of Pekin, due in Yokohama Sept. 2nd. These missionaries, who go out at their own charge, ask the prayers of all good people for the poor Ainos of Japan.

—A great grandson of William Carey, Rev. W. P. Carey, son of J. S. Carey, of Tiverton, has been appointed by the English Baptist Missionary Society to the charge of the mission station at Howrah, near Calcutta. He is the third William Carey, now living, who has devoted himself to Indian missions.

—The mission of the Moravians in Alaska is now one year old. The annual report in the *Moravian* last week shows the mission to be well established and to have been quite successful for the time it has been operated.

—The masses are being reached in France to a large extent. It is estimated that more than 400,000 persons attended the McAll mission in Paris alone last year, while Mr. Gibson reports 35,000, and Miss DeBroen, in the Belleville mission, counts 20,000 a year.

—The Protestants of Ireland are not the "insignificant minority" that is popularly imagined. The Episcopalians number 600,000, the Presbyterians number 485,000, the Methodists and Unitarians 110,000, the Congregationalists, Baptist and other denominations make up about 60,000 more.

—"A grandmother," hearing that the translation of the Pilgrim's Progress, made by the Corisco Mission, could not be printed for want of $500, appeals in the *Presbyterian* to the grandmothers of that church to contribute the needed amount to give the immortal dream to those natives of West Africa.

—The *Spirit of Missions* for August publishes the following paragraph: "The refusal of the native Christians at Pwo Kan, in China, to take part in the heathen village ceremonies has greatly incensed the unconverted villagers. They have 'boycotted' the Christians, and denied them access to the public wells, and dispute their right to use the public roads." This is about as good an illustration as one could wish for of the essential savagery of the boycott.

—A remarkable revival has been taking place in the Persian field of the Presbyterian Board of Foreign Missions. Places of worship have been crowded, and there have been many conversions. In Syria, it is reported, a large number of Mohammedans have been converted, twenty-six persons in Beyroot having joined the church. This mission, established fifty years ago in Persia by the Presbyterians, held a jubilee a short time since in honor of the fact. The churches count 2,000 members, and nearly 50,000 persons listen to the preaching of the Gospel every Sabbath.

—At the sixteenth anniversary of the Woman's Board of Foreign Missions of the Presbyterian church in the United States, held lately in Brooklyn, the attendance was large, and the public interest as usual. There were present a Syrian lady and a Hindoo *pundita*. The latter is a remarkable woman, still young, but old enough to have committed to memory the whole of the "Rig Vedas." She is a recent convert to the Gospel, and came to America to study medicine in order to be helpful to her conntrywomen. She speaks English with accuracy and fluency. A Bible presented to her by a Presbyterian missionary was the instrument of her conversion.

—At the annual breakfast of the Zenana Mission in India, given during the London May Meeting Season, the following report was made: "Our stations in India are Calcutta, Barasct, Delhi, Allahabad, Agra, Benares, Bankipore, Dinapore, Serampore, Monghyr, Dacca, Soorie, Barisal, Likari, Khan, Commilla, Simla, and Madras. We have a staff of forty-two lady zenana visitors, twenty-five assistants, fifty-four native Bible women, and fifty native school teachers. We have also forty-one girls' schools and women's classes containing 1,330 pupils. About 928 Zenanas are visited for regular instruction where there are 1,560 pupils. But there is much work besides, which cannot be reckoned in this way; the thousands who come to Mrs. Wilson's dispensary at Agra, and Miss Thorn's at Delhi, and who receive Gospel teaching as well as bodily healing, and the many hundreds visited by Mrs. Ellis in Calcutta, and by some of our Bible women there and in other places, who go from house to house simply to read and explain the Word of God."

—China has been considered the most hopeless of fields by the critics of missions; but the work is now beyond the reach of criticism, notwithstanding the grievous disadvantage from the brutal treatment of the Chinese in Christian lands. Miss Gordon Cumming, the intelligent and entertaining traveler, says that Christianity is fast making its way in China, and of this the *Spectator* says, "Well it may, for there is no state of society of which we have ever read so like that of the later Roman empire, as that which prevails in China to-day. What will be the result of the introduction of an explosive and democratic force like Christianity, into an ancient but decadent civilization such as China is to-day, no one can tell. It can hardly fail to be startling.

THE GREAT CLEVELAND MISSION.

Cleveland, O., Aug. 12, 1886.

Editor Cynosure:—I have been requested by a subscriber and reader of your valuable paper to write a short sketch of the People's Tabernacle work in Cleveland, in which I have been engaged for the last seven years. The old People's Tabernacle, on the corner of Ontario and St. Clair streets, had its origin in the mind and heart of Mr. W. H. Doan, who built it in 1877, more particularly for Gospel temperance meetings. It was during the great Murphy excitement which started in Pittsburgh. The building, a plain frame, veneered with brick, about one hundred feet square, with a gallery on three sides, seated with plain unpainted wooden chairs, cost about $10,000. Meetings were held every night, and all were urged to sign the pledge and then give themselves to Christ. Different workers had charge of the work, employed and paid by Mr. Doan, from the opening until the fall of 1879, when I was requested by Mr. Moody and Mr. Doan to take charge of the work. The work is really an undenominational mission work for the evangelization of the non-church-going masses.

On Sunday there is preaching at 10:45, Sunday-school at 3, prayer-meeting, in winter at 6:30 p. m., and in summer an open-air service on the Public square, and preaching service or evangelistic meeting at 7:30. This evening service is always followed by an after-meeting of Christian testimony and inquiry-meeting for seekers. The week night meetings or cottage-meetings, on Monday evenings, Gospel temperance on Tuesday, prayer and praise-meeting on Wednesday, and a meeting for conversational Bible study on Thursday evening; also a rehearsal for the large chorus choir on Friday evening. This choir, led by a competent music conductor, Prof. N. Coe Stewart, leads the Sunday services.

Now how is this work carried on? for the expenses of evangelist, music leader, janitor, gas, coal, etc., are very large, over $5,000 per year. How are they paid? Is there a large finance committee begging the public all the time for funds to sustain the work? No; not at all. The finance committee is one man, W. H. Doan, the builder, who has cheerfully paid all the expenses since the beginning, only allowing the people to contribute the little mites in the Sunday evening collections which they please. He has not only paid the expenses every year, but has during the last year purchased a lot and put up a fine permanent building 94 by 150 feet, costing, with the lot, about $80,000, having a seating capacity of nearly 5,000, with two large galleries running round three sides, while the platform, chorus seats, and pipe organ, occupy the other side.

The reader may suppose that Mr. Doan is a very rich man, and that the amount he pays out for this work he does not feel; but he is not what Clevelanders call a wealthy man by any means. He has made all he has since the war, in the oil and gasoline business, and he has been successful too. But he has been converted, pocket and all, and he holds his property as belonging to the Lord, and is using his income as he thinks the Lord wants him to. He has no children, and his wife enters heartily into all his generous plans for carrying on the Lord's work. Mr. Doan not only gives his money for the work, but his time and strength as well. He never misses the Sunday-school or the Sunday night meeting, and always leads the Wednesday night praise-meeting in his own happy way. Mr. Doan's sunny face and hearty hand-shake, as he stands at the door while the people are passing out, are a benediction never to be forgotten by the multitudes who attend the services.

We also, as part of this work, publish a weekly paper, *The People's Tabernacle*, containing programme for Sunday evening meeting, with hymns; the Sunday-school lesson helps and items of interest connected with the work. A copy of this paper is given to every person in attendance, and is the only reading which goes into many of the homes represented.

Now what are the results? I cannot answer this question definitely; but will say that there has been a warm revival interest in the meetings from the beginning of the work until the present. We never have a Sunday pass without some souls expressing a desire to "see Jesus." The converts go into all parts of the world; some unite with other churches or the city, and some are members of our *People's church*, which was organized two years ago, and now has a membership of one hundred and ninety. Our church is undenominational, having the same basis and plan as the Chicago avenue church (Mr. Moody's) in Chicago. I hope this hurried, homely sketch of this work among the neglected city masses will stir up some men of means to imitate the grand example of the founder and supporter of this Tabernacle work in Cleveland.

William Johnson, *Evangelist and Pastor.*

IOWA STATE MEETING.

The regular annual meeting of the Iowa Christian Association, opposed to secret societies, will convene in the United Presbyterian church at Birmingham, on Tuesday, Aug. 31, 1886, at 7 p. m.

Able and eloquent speakers will be present from abroad, and ample arrangements will be made to entertain all the delegates who may come. Conveyances will be at Fairfield to meet the delegates who come on the trains. But those intending to come will please send word beforehand and announce the train by which they will arrive.

The names of the speakers can not be fully announced at present, but we expect Pres. C. A. Blanchard, the Rev. J P. Stoddard, the Rev. C. E. Harroun, Jr., the Rev. C. D. Trumbull, and the Rev. M. A. Gault, and the State Agent. The Rev.C.F. Hawley, is preparing the way for future work. Come on to Birmingham if you wish to see an enthusiastic meeting. — George Warrington, *President.*

KANSAS CONVENTION NOTICE.

The Kansas Christian Association will hold its next annual meeting at the Rusco church, seven miles north of Vining, Washington county, commencing at 7:30 p. m., Tuesday, Sept. 7th, 1886.

The following programme of work is suggested:

I. Report from State agent of work done during the year, with the future outlook.

II. Should secret lodges be opposed, and if so on what considerations?

III. Wherein lies the secret of lodge power?

IV. Knights of Labor, how related to Freemasonry, and to society generally?

V. Secret fraternities in their relation to family, church and state.

VI. How can secret orders be most successfully opposed?

W. W. McMillan, *Sec'y Kansas C. A., Olathe.*

The Location.—Those coming from the southeast, south, or southwest can come to Vining, seven miles south of the church, on the Republican Branch of the Kansas Pacific R. R., from Junction City or Clay Center. Those coming from the east or west, come on the Central Branch to Clifton, one mile east of Vining. There will be teams at both places waiting for those coming on the 7th. The friends of the cause are cordially invited.

R. Loggan.

THE ILLINOIS STATE CONVENTION.

The Illinois Christian Association opposed to secret societies will hold its meeting in Opera Hall, Princeton, Bureau county, Tuesday evening, September 21st, at 7:30 o'clock, to continue through the 22nd and 23d. Addresses are expected from Pres. C. A. Blanchard, Pres. L. N. Stratton, Rev. J. P. Stoddard, Rev. Dr. T. H. Hanna, Rev. Dr. Wm. Wishart, Mrs. L. H. Plumb of Streator, Rev. C. A. Bockman of Galesburg, Samuel E Holyoke of Galesburg, and others. Discussions of such interesting topics as are at present forced upon the public mind by the hostility of secret societies to social order and the personal independence of workingmen, will be ably maintained. Princeton is a beautiful town, distinguished for its culture and widely known as the home of the late Owen Lovejoy. As a result of his influence and that of his co-laborers, it occupied an enviable position in the ranks of reform during the anti-slavery struggle. Entertainment will be provided for delegates from abroad. The central location and convenience of railway connection invite a large attendance of the friends of the Association. All churches and local associations in sympathy with the object of the meeting are earnestly requested to send delegates, and let every patriotic, Christian man and woman in the State make an effort to be present or to have a representative on the floor of the convention, that our counsels and prayers may be united for the enlightening of all our people upon the nature and evil tendency of the secret orders.

J. L. Barlow, *President.*

H. L. Kellogg, *Secretary.*

WISCONSIN APPOINTMENTS.

Aug. 16 and 17, Potter's school-house, Juneau Co.
" 18, U. B. chapel, Big Creek.
" 19, Wesleyan chapel, Big Creek.
" 20, Valton, Sauk Co.
" 22 (Lord's day), Valton and La Valle, Sauk Co.
" 23, La Valle, Sauk Co.
" 24, Valton, Sauk Co.
" 26, 27, 29, Pleasant Ridge, Monroe Co.

LODGE NOTES.

The Grand Legion of Select Knights, A. O. U. W., closed its session at Erie, Pa., Thursday. The Knights prohibit the sale of intoxicants at their demonstration, and will not accept any manufacturar or dealer in liquors to their order.

The Executive Committee of the Knights of Labor, who had been confined in the Labette (Kan.) prison for nonpayment of fines imposed for conspiracy against the Missouri Pacific Road, were released Thursday. They were given an ovation on their arrival at Parsons by their fellow lodgemen. The fines will be held against them to insure good behavior.

Martin Irons, the Knight of Labor leader in the Southwest keeps a saloon and restaurant in Kansas City.

In his sermon at Rochester, N. Y., Aug. 8, Bishop McQuade attacked the Irish Republican Brotherhood, the Clanna-gael and kindred societies of alleged Fenian affiliation. "The principles of these societies are destructive of societies and good goverment," said the Bishop, "and they are damnable in their methods."

There are said to be 326,000 members of the Grand Army of the Republic enrolled.

There are about seventy thousand Knights Templar in the United States. Over ten per cent of them are credited to New York, Pennsylvania, Massachusetts and Rhode Island; Illinois and Ohio follow in order, each having upwards of five thousand. Michigan and Iowa each have over three thousand. Missouri and Indiana about reach twenty-five hundred each. The balance of the States have less than two thousand. The State having the smallest quota is North Carolina, beiug less than two hundred.

The printers of Cleveland, Ohio, have declared a boycott against the Cleveland *Leader* which ostracises union men.

The Knights of Labor have been beaten in their fight against the International Cigar Maker's Union, and the manufacturers have invited their old employes to return to work.

A business and social meeting of the Order of Railway Conductors was held in Des Moines, Iowa, last Sabbath, attended by about 200 representatives. Grand Chief Conductor C. S. Wheaton, of Elmira, N. Y., was present. The sessions were secret.

The National Bakers' Union and the Knights of Labor are at odds. The complaint of the bakers is that in Pittsburgh, where the local bakers' union is also a local assembly of the Knights of Labor, there was a strike which was authorized both by the National Union and the district assembly of the Knights, After it had lasted two weeks and negotiations were pending for its successful settlement the Knights of Labor stepped in and ordered the men back. The bakers claim they were sold out and will withdraw from the Knights.

Arthur H. Hall, Charles J. Burroughs, William C. Stevenson, and a dozen other members of the St. Alban Legion, No. 16, Select Knights of the American Order of United Workman, have begun an injunction suit in the Circuit court against George W. Linn, Grand Commander of the order in this State. On Saturday evening while the lodge was in session at 679 West Lake street, Linn took the chair in the absence of the Select Commander, William Sylvester, and when the Vice-Commander, Stevenson, objected and claimed the right to preside, he was ejected from the hall. Stevenson and the other complainants allege that Linn has revoked the charter of the St. Alban legion, and has declared his intention of reorganizing the society. The reason they have appealed to the courts they say is because they have no remedy within the order until the biennial meeting of the Grand Legion of Illinois, which does not occur until October, 1887,

BIRNEY.

The sketch of JAMES G. BIRNEY candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome damphlet for sale at the N. C. A. office.

BUSINESS.

COMMENTS ON "MASONIC OUTRAGES.

Changes and enlargements "when you get out a new edition," which have been suggested will be duly considered when that time comes; but the practical thing now is to *hasten* that time! One copy in each family will be carefully read now that it is something new, and advance the cause more than to have a lecturer visit your town. Friends donated the money to put a copy into each home in Wheaton and it can be done in many places. The pamphlet will be sent postpaid to 100 *different* addresses, or 100 to *one* address for $12.50. We shall be glad to make a list of places in which every family has been supplied with this effective little work.

A number of places may have already been supplied as above suggested, as some of the constant workers like A. C. Moffatt have ordered liberally and may have supplied every family in their town. Let us have the names of all such places.

Rev. C. E. Walker writes:—"Have received first copy of 'Masonic Outrages.' It is just what is needed; ought to be sown 'knee-deep' all over our land and wherever Masonry has grown."

Mr. Thos. Hodge writes:—" 'Masonic Outrages' is a clear and temperate statement which, though short, does away with the fancy that the opponents of Masonry have only a 'Morgan' to talk about as a victim of that secret order. The most of it was no doubt written before the recent startling *devel* opements which Anarchism has revealed in Chicago, and that in our free country we have the same fiendish doctrines taught in the dens of lodgery which our trusting and credulous citizens had thought were confined to oppressed desperadoes in foreign countries.

"The cover of this interesting little book has an excellent woodcut of the handsome monument to the martyred Morgan and an excellent likeness of that excellent President of our country, John Quincy Adams.

The matter of fact style in the whole treatment of the subject sharpens the appetite for more knowledge of the vast system of secret control over workingmen and others among us which compels an unquestioning slavish obedience to a despotism stronger than our own slaveholding and as devilish as the Danites of Mormonism, the Ku Klux, the Molly Maguires, and Fenians, labor unions, etc., whom we have nursed as vipers in the bosom of our body politic and whose systems too often demand the sacrifices of their victim's good name and even of life itself."

SOUTHERN MINISTERS' FUND.

This is the fund from which the colored ministers of the South have received the *Cynosure*. It seems very desirable to continue this fund, and hence the special appeal in the *Cynosure* of Aug. 12th.

The following named persons have contributed to this fund this year, 1886, and such names will be added from week to week as donate to it in the future:

Jno Dorcas, J F Icke, Mrs A E Tyler, H Holbrook, Wm Mathews, O Hansen, Mrs S B Skeel, Mrs A F Rider, F W Capwell, A Hamilton, Mrs C H Richardson, N Martin, R Johnson, J Aylsworth, Mrs T S Couch, I Bancroft, S A Pratt, J Rutley, A Hamilton, H A Fischer, Mrs N E Kellogg, Mrs A B Kellogg, T Kingsnarth, M Phillips.

Not reported before: Mrs H L Kellogg, $10.50; Susannah G Recd 60 cts.; Lemuel Lester, $10.00; W O Percival, $2 00.

The orders for the "Baccalaureate Sermon" have been very liberal. Sam'l. H. Davidson writes: "I think that document is the greatest effort in that line I ever saw." Remember that this is intended to give the *religious* basis of this reform and is sent to any address for two cents (one postage stamp.) See advertisement.

☞Readers ordering goods, or making inquiries concerning articles advertised in this paper, will confer a favor by stating that they saw the advertisement in the *CHRISTIAN CYNOSURE*.

MASONIC OUTRAGES.

BY REV. H. H. HINMAN.

The character of this valuable pamphlet is seen from its chapter headings: I.—Masonic Attempts on the Lives of Seceders. II.—Masonic Slander. III.—Masonic Assault on Free Speech. IV.—Freemasonry Among the Colored People. V.—Masonic Interference with the Punishment of Criminals. VI.—The Fruits of the Masonic Institution as seen in the Conspiracies and Outrages of Other Secret Orders. VII.—The Relation of the Secret Lodge System to the Foregoing and Similar Outrages.

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AND

ITS PREVENTION.

BY OSCAR F. LUMRY, PH. D.

Prof. Lumry's book, "National Suicide and Its Remedy," will be read with profit even by those who do not accept its doctrine, that taking interest for money loaned, one or more per cent, is sin, taking something for nothing. For, as Goldsmith said of his Vicar of Wakefield,

E'en his failings lean to virtue's side.
—*Cynosure.*

Dr. Lumry is a man of ideas and never fails to make his readers understand just what they are. Every sentiment he writes has such an air of honesty that it will in a measure disarm those who read to criticise. It is a good book to set people to thinking, whether they believe his theories or not. The book is well worth a careful reading and study.—*Inter Ocean.*

On all the points named they differ radically from those which prevail in the organization of society. Either they are true or false. It is a curious fact that all of them have been stigmatized as crazy, and yet nearly all of them have been for some years steadily gaining the adherence of men of intellectual ability.—*Times.*

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The author, an old man, claims to have a memory more to be trusted by training under this system than even while he was young.—CHICAGO INTER-OCEAN.

We cordially commend it to all persons of failing memory as the best book obtainable on that subject.—INTERIOR.

Most ingenious; enables any one, who familiarizes himself with the system, to carry an immense mass of digested information, ready for production on demand. By experiment we have tested the author's mnemonic resources, and been moved by them to wonder.—ADVANCE.

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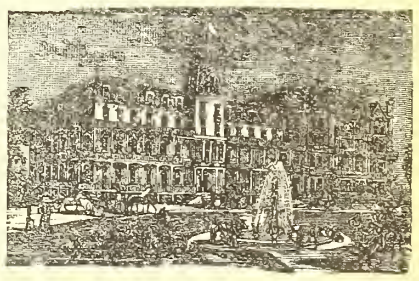
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HOME HINTS.

CONVALESCENT CHILDREN.

Very often the convalescence of children is retarded by a depressing *ennui*. Little children have not the mental resources nor the philosophy of grown-up invalids, and if too young or too weak to read, it goes hard with the patient—and with the nurse, too—if he must lie still all day, sighing and moaning: "Oh, I wish I could get up"—"Oh, dear, I am so tired of this old bed,"—"Oh, when can I go down stairs?" and all the fretful lamentations familiar to mothers and nurses.

As it taxes one's ingenuity to amuse and pacify these little patients, I will mention two or three things I did for my boy when he was recovering from diphtheria, hoping the experience may be of use to some other mother. Of course I soon exhausted stories, and the mild play with such toys as weak little hands can manage, and the old cry of "Oh, mamma what can I do?" set in again.

The walls of the sick room were of bare plaster—as all sick room walls should be, for a coat of lime makes them all fresh and pure again—and when my weary child sighed, among his many sighs, "for something new in the room to look at," I bethought me of a roll of pictures saved from a year's numbers of a London illustrated newspaper. These I brought into the sick room and pinned all about the walls. The effect was very enlivening. The room seemed suddenly enlarged—as if all at once opened out up on all the quarters of the globe. There were broad landscapes and wild marine scenes, battle fields, Christmas firesides, noble portraits of horses and dogs, brave generals and fair women, pretty groups of children and tumbling waterfalls. The small invalid was delighted. Then I brought him a long, light stick—a piece of inch moulding, it happened to be—with which he could point at the different pictures while he asked as many questions as he liked. This stick was an inspiration. It was like having arms six feet long, and the boy had great fun "visiting all around the world" with it, as he expressed it. As long as he stayed in bed his first demand in the morning was —"Give me my poke-stick, mamma." As I had to be out of the room a good deal I fixed a call-bell on the foot of the bed, and we arranged a code of signals that proved quite entertaining. Three taps on the bell with the "poke-stick" meant a drink of water; four taps, a clean handkerchief; six taps meant "I am hungry," eight taps, "What time is it?" and twelve taps signified that the the pillows needed shaking up and the bed straightened generally.

After a while I attached to the stick a bit of string with a bent pin attached, scattered some old toys about the floor, and the invalid had a grand season of "fishing." It was amusing to see how shy some of the fish were, and what a time it was before they would consent to bite. And then the excitement of landing them in the bed—which was now a boat, of course—was immense.

I am sure these little beguilements helped on my boy's recovery for they kept his "spirits" in a cheerful condition, and cheerfulness is a very helpful medicine.—*American Agriculturist.*

ICE IN THE SICK ROOM.

A correspondent of the *National Druggist* makes the following seasonable suggestion:

"The writer's son suffered with typhoid fever during the heated term of last summer, when the temperature of the room often rose to 90° or 95°, and the patient's temperature ran up to 105° F, and over.

"A number of tubs were placed in the room, and kept filled with ice, and the doors kept closed. The temperature of the room sank to 80° or less, an average of 12° or 15° degrees below the temperature of the other rooms in the house; and the cooler atmosphere not only added to the comfort of the patient, but aided in keeping down the body temperature, and materially contributed to a final recovery."

HOW TO COOL A CELLAR.

A great mistake is sometimes made in ventilating cellars and milk-houses. The object of ventilation is to keep the cellars cool and dry, but this object often fails of being accomplished by a common mistake, and instead the cellar is made both warm and damp. A cool place should never be ventilated unless the air admitted is cooler than the air within, or is at least as cool as that, or a very little warmer. The warmer the air, the more moisture it holds in suspension. Necessarily, the cooler the air, the more this moisture is condeused and precipitated. When a cool cellar is aired on a warm day, the entering air being in motion appears cool, but as it fills the celllar the cooler air with which it becomes mixed chills it, the moisture is condensed, and dew is deposited ou the cold walls, and may ofteu be seen running down them in streams. Then the cellar is damp, and soon becomes mouldy. To avoid this, the windows should only be opened at night, and late—the last thing before retiring. There is no need to fear that the night air is unhealthy—it is as pure as the air at midday, and is really drier. The cool air enters the apartment during the night, and circulates through it. The windows should be closed before sunrise in the morning, and kept closed and shaded through the day. If the air of the cellar is damp, it may be thoroughly dried by placing in it a peck of fresh lime in an open box. A peck of lime will absorb about seven pounds or more than three quarts of water, and in this way a cellar or milk-room may soon bc dried, even in the hottest weather.—*Scl.*

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The author, Miss Flagg, is a brilliant writer. The stirring questions in American politics are undoubtedly prohibition and the labor movement as championed by the secret unions of working men, which direct the strikes that with more and more frequency occur in our cities. "Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions, and must attract thousands of readers among our thinking people.

The Christian Conservator, Dayton.

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The American, Washington.

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Farm Notes.

HOW TO MAKE A GOOD STRAW STACK.

Straw may be so stacked that it will keep in good condition until it is fed out during the winter. It is the common opinion that the straw stack furnishes the hardest positions about the thresher; hence, the men usually take the other positions, leaving the straw stack to be mismanaged by the boys. If you wish the straw properly stacked you must see, first of all, that capable men are put upon the stack, and you must insist upon their doing thier work well. A very common fault is to start the stack too wide. It will always spread of itself, and becomes so wide that it must be drawn in abruptly and the water sinks into it. Another fault is not to keep the center highest and trampled solid. Let one man be delegated to lay the outside, and each of the other men to stack and trample down a certain section of the interior, and not to stand in a hole and throw the straw idly about him. It requires close supervision and good work to make a straw stack. And when it is made, do not allow the top to be blown off for lack of a few "keepers," or the cattle to waste half of it—being allowed to run to the stack. Put a fence close around the stack, and build racks or mangers close to the fence. Then, during the winter, cut down the stack with a knife, and fill the mangers. Put the chaff in a pen and roof it, or else have it evenly distributed through the stack. Do not allow it to accumulate in a mass around and under the straw carriers, to spoil. The above is written for the benefit of those who have not mow room or barracks for the straw.—*American Agriculturist.*

WATERING COWS.

One word about watering cows that are in milk. For six years I have followed the practice of giving my cows warm water in winter. The size of my dairy has varied from 12 to 50 cows. I began warming the water after I had purchased in one lot, forty-one cows, and had succeeded in making them do almost everything but give milk. I had a partner in the business, a bright enterprising man, and we laid awake nights, and studied hard days to think of some scheme whereby we could stop the drying up process and carry the election in favor of more milk. We fed them hay, and then cornstalks and clover, we tried bran and then shorts, and then both, we fed oats and corn ground together, and then made one grand general purpose move, by mixing up every kind of ground feed known to our market, and giving them fifteeen pounds each day of that. They held the fort and continued to shrink. We then commenced giving them warm water in the stable, with a small amount of bran and shorts stirred in. Within two weeks our milk supply increased twenty-five per cent. The cost of that supply had not increased five per cent. The cows drank more water, digested their food better, ate a little more, and looked the pictures of comfort and health. A cow takes a lot of cold water into her stomach and it takes heat from her body to warm it up, it takes feed and vitality to make that heat. They are better expended in making milk. So, we can make our wood-piles reduce the cost of our butter and our cheese. In other branches of farm work a large primary expense often limits materially the cost of products. Machinery costs considerable, but there is an easy rule that should control its purchase. Where the interest on the cost of a machine and its annual depreciation in value by wear amount to less than labor in another form would cost, it plainly reduces the cost of a crop to buy it.—*Ex.*

STABLING HORSES IN SUMMER.

The keeping of horses in stables in summer almost as much as in winter, which in some parts of the East prevails, is very injurious. Not only is it warm and unpleasant for the animals thus treated, but it also deprives them of a large portion of nature's own washing by the warm summer rains, and going into water holes and creeks. This stabling must or certainly should cause a large amount of extra labor, for an animal that loses a large portion of nature's cleaning must necessarily need considerable more cleaning by hand, both of currying and washing, than an animal that receives all of nature's washing. In feeding animals, especially at noon, in summer, it is far better to have shade trees to feed them under than to feed them in a stable.

Through the warmer months a horse, after working and being fed, should be turned into a pasture for the night, and if that is not practicable he should be staked or given his liberty in a corral, but under no circumstances should he be kept in a stable. When not working the proper place for an animal is either in a pasture or corral, at any rate outside. I hope some day to see the stabling of horses and mules, in warm weather, entirely abandoned.—*Cor. Farm, Field and Stockman.*

LEGISLATING AGAINST THISTLES.

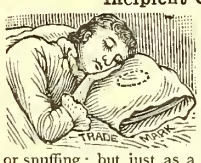
The recent Indiana Legislature enacted that any person knowingly allowing Canada thistles to grow and mature upon his land, or land under his charge, shall be fined not less than five nor more than twenty dollars; and for the second and each subsequent offense, double the amount of the first fine. Supervisors of the highways of the State who allow thistles to grow on any road in their districts are subject to like penalties; as are also road masters of railway lines who allow the pests to grow about stations or along the right of way under their supervision. This is a wise law, and worthy of enactment in other States.

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"Lucille Vernon" is evidently not an ideal sketch, but the fictitious names used represent to a great extent real men and women of flesh and blood. The characters of many of them are by no means attractive, but are perfect counterparts of querulous, obstinate and parsimonious professors who are thorns in the flesh of many a pastor in all the churches. But as in all the churches, there were also good and true men and women at Lansington, who upheld and encouraged the pastor. * * * In its author will be recognized the worthy pastor of the First United Presbyterian Church of Chicago, and a welcome contributor to these columns.—*United Presbyterian.*

The heroine, who becomes the bride of the pastor of the church at Lansington, is a wonderful exemplification of how a woman who is a true wife and help-meet may throw her life and energies into the great work of saving souls; aiding, by gentle words and sympathy, wise counsel and brave endurance, the husband having charge of a congregation where the Demon of Misrule held full sway. We follow with interest the history of the wife and husband through their hours of despondency and discouragement to the happy ending, where religion, harmony and peace have gained the ascendency and the good man and wife find their reward.—Pittsburgh *Daily Telegraph.*

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In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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THE HISTORY of Russia now published is the most satisfactory history of that country ever brought before English readers. The history of the rise of this wonderful nation is remarkable. Its power of absorption and diffusion is phenomenal. "The World," said Napoleon once, "will one day be ruled by the Slav and Teuton races." The prophecy is under fulfilment. How the Russian Slavs expanded from small districts about the Upper Dwina and Dneiper and the Volga and the Oka until they dominate one-sixth the territorial surface of the globe, containing a population of 103,000,000, is most admirably told by Rambaud. The work is well supplied with maps, and well indexed.—*Pioneer Press*, St. Paul, Minn.

RUSSIAN history is full of cruelty, oppression, tyranny, and all sorts of crime, with few peaceful passages to note the advance of civilization. This very fact makes it dramatic and full of stirring incidents, and those who crave this kind of reading, or who desire to know the history of Russia for its own sake, will find M. Rambaud's volumes well suited to their needs. He has taken vast pains to make his history both full and accurate; his style is nervous and forcible, and he gives a graphic picture of the bloody centuries through which the Russian Empire rose. His book lifts to a great extent the veil of mystery that hangs over the origin and growth of Russia.—*Inquirer*, Philadelphia.

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NO STUDENT of history and no observer of public events can afford to be ignorant of Russia—that Polar Bear which stretches one huge paw toward Constantinople and the other toward India—that "muffled destiny" of whose future no one knows save that it is to be great and must affect to a remarkable extent the condition of well-nigh the entire human race. No more weighty matter of debate exists among the nations than that which constitutes the "Eastern Question," and of this question the White Czar, representing territorially the greatest nation on earth and one of the strongest, most ambitious, shrewdest, far-seeing, and persistent, is the central figure. What is the best History of Russia in the English language? Undoubtedly that of M. Alfred Rambaud.—*Morning Star*, Boston.

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NEWS OF THE WEEK.

WASHINGTON.

The death is reported by cable from Sierra Leone of the Rev. Moses A. Hopkins, Minister Resident and Consul General from the United States to Liberia.

The President has appointed all of his nominees under the Interior department whose cases were not acted upon by the Senate. There are twelve gentlemen, mostly in the Indian service, who are thus reappointed, and among them is George W. Julian to be Surveyor General of New Mexico, and Israel Green to be Indian Agent at Sisseton Agency, D. T.

Acting Secretary Fairchild Thursday issued a call for the redemption of 3 per cents to the amount of $10,000,000.

COUNTRY.

From various parts of Illinois and other States come reports of the ravages of the storm of Thursday and Friday. Two men are reported killed by the lightning; houses are unroofed, stores flooded, trees stripped and grain damaged ten bushels per acre. It is said to have been the worst storm this year. Near St. Charles, Ill., lightning killed William Gorham and his hired man. The unfortunates were looking out of the barn window when they were struck.

A gale at Edina, Mo., overthrew the tent of Sells's circus, while a performance was being given, Friday. The canvass and poles fell upon the audience and many persons were injured fatally and seriously. The terrible effect of the stampede that followed was noted in the number of persons who had broken legs and arms.

The watch factory at Elgin, Ill., was struck by lightning. A number of operatives were shocked, but aside from breaking a few panes of glass no damage was done. Six cows in the immediate vicinity were killed.

It was reported to Governor Hubbard, of Minnesota, that 102 families in the vicinity of Marshall were homeless from the effects of the July storms. They will be assisted from the cyclone fund.

John McCarthy, of Boston swallowed his artificial teeth one year ago. He lived, but the passage of the food to the stomach was seriously interrupted. Lately he was unable to take any food, and Thursday Dr. Richardson took out the man's stomach, removed the teeth and then replaced the organ. McCarthy is doing well.

Six young men of the town of Coral, the county seat of Montcalm, Mich., were arrested Thursday charged with "egging" the Rev. S. W. Ladue, while that gentleman was preaching in the Methodist Episcopal church there.

Anton Kabok, a baker doing business at No. 3617 Cottage Grove avenue, Chicago, committed suicide because of despondency growing out of the boycotts raised against him by the labor unions.

Captain Frank D. Longsford, of Gloucester, Mass., was impaled Tuesday by a sword fish which he had harpooned. He will probably die.

The heavy rains in Maryland have proved destructive to the tobacco crops. An extensive tobacco planter in Calvert county says there will be but half a crop in that and other counties of Maryland.

In the vicinity of Aberdeen, D. T., a tornado destroyed farm-houses, granaries, etc., Wednesday. Considerable damage was done, but no close estimate of the loss can be given.

On the Foster farm, near Jefferson, Wis., five persons were killed by the explosion of the boiler of a threshing machine Tuesday. Several others were scalded, one fatally.

The schooner Orizon capsized in Boston Harbor Thursday night, and four persons were drowned. A few minutes later the sloop Frolic sunk, and it is thought three of her crew were drowned.

J. M. Howey, law professor of the Mississippi State University at Oxford, shot and killed H. M. Sullivan, Secretary of the Board of Trustees.

The stables of the Sprinfield Avenue Horse-car Company at Newark, N. J., caught fire Monday and sixty horses were burned to death. The loss will reach $20,000.

The people of West Somerville, Mass., were startled to learn Thursday of the arrest of Mrs. Sarah J. Robinson, a comley widow of 48 years, for poisoning her son William, 23 years old, by administering arsenic in his food. It is feared that the woman has been engaged in the poisoning business for years, and that her husband, her three children, and seven other people have fallen victims to her cold-blooded scheming.

Until rain fell late in the week the forest fires raged fiercely in Central Wisconsin. From points in the vicinity of Green Bay come reports that the citizens had been fighting the flames since Sunday. In a stampede of citizens from near Pensaukee an infant in a cradle was caught by the flames and burned. Bodies of horses, cows and other animals have been found along the roads over which the fire has passed. Along the line of the Wisconsin Central Railroad for 100 miles forest fires were raging Monday. People are fighting the flames that threatened to destroy the towns. At De Pere, Monday, a disastrous fire occurred. Almost thirty families were burned out, many business blocks were destroyed, and the Presbyterian church was also laid in ashes. The loss will reach $50,000.

Daniel Madigan, a teamster, fell from the roof of a house in New York, upon Thomas Donovan who was passing. Madigan was killed; Donovan was fatally injured.

Hundreds of thousands of acres of openings where the second growth of pine was growing have been burned over in Wisconsin. From the best information obtainable it is estimated that fifty saw mills were consumed along the line of the Wisconsin Central Railroad, and thousands of cords of piled wood, ties, etc., are in ashes. The number of homeless families is estimated at seven hundred, representing some 3,500 people.

foreign

The British Parliament is to be prorogued on Tuesday. It is said that the prospects of the Conservative party have greatly improved, owing in a large measure to Lord Salisbury's speech at the Lord Mayor's banquet, and the confidence in European peace. An effort is being made to induce Lord Hartington to accept the leadership of the Unionist Liberals, on the ground that the Gladstone Liberals are certain to secede and that Gladstone will surely drift toward Parnellism.

Rioting commenced in Belfast early Sunday morning. From the housetops and the street-corners well-armed partisans fought a bloody and hard contested battle. The military was called, and charged the mob, which fled, leaving dead and dying on the streets. In the afternoon another mob formed, and when attacked by the police fought a stubborn battle, but was compelled to give way. At Widnes, Lancashire, England, an Orange procession was jeered. The men broke ranks, attacked the mob, and left two or three of them dead.

At Berlin a German-African society has been formed, with a capital of 2,000,000 marks, the capital stock to consist of 2,000 shares, each worth 1,000 marks. This society will begin its work on the territory of the East African society.

FOREIGN.

A dispatch from Leigh, Lancashire, England, Aug. 13, states that a terrible explosion occurred that morning in the Wood-end colliery at that place. One hundred and forty miners were below at the time. Forty miners perished by the explosion.

A balloon called the Torpilleur, fitted with a patent steering and propelling apparatus, has just made a journey from Cherbourg, France, to London in seven hours.

The latest advices from Mexico are to the effect that a strong war feeling gains there. Some of the prominent citizens across the Rio Grande are of the opinion that the United States in case of war would not have Mexico alone to cope with, they hinting that Spain and Great Britain would take a hand in the controversy. There is little change in the Cutting affair. The U. S. Government's demand for the surrender of the prisoner is still on file in the office of Mexico's Secretary of State. It is said, however, that the United States will stand firm by its demand for the release of Cutting. The government denies that any foreign power has the right to arrest, try, and imprison an American for crimes committed in this country.

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The order of the Secretary of the Treasury calling in $24,000,000 worth of government bonds for redemption,and the probability that $16,000,000 worth more will be canceled before winter, calls out the boast from the Republican press that under the administration of their party the reduction of the debt would have been $40,000,000 more than it now is. In nineteen years the United States national debt has been reduced by the enormous sum of $1,347,948,622 while the reduction of the annual interest charge for the same period is $103,653,866. The marvelous recuperative energy of our country which these figures manifest are the wonder of the world, and especially are they a surprise to the financiers and statesmen of Europe. Twenty-five years ago it was feared the war debt would be a legacy to several generations, but no sooner was our most exhaustive and and expensive war over than the debt payment began and has continued until nearly one half has been paid and the rate of interest at the same time correspondingly reduced. The wisdom of this course, instead of expending our revenues on vast armaments,will more and more appear as the years pass.

The meeting of the Irish National League in this city last week was a characteristic and tumultuous gathering. From first to last Irish pugnacity well-nigh eclipsed Irish patriotism. The war of faction began weeks ago, and between parties and individuals it was continued to the very end, when Finerty, late member of Congress from this city, had to be held back by force to prevent his falling upon one-armed Michael Davitt, the "father of the Irish Land League," who was present as a guiding genius and representative of Parnell. Alexander Sullivan, the assassin of school teachers, was the champion of the controlling party in the League, which had the offices and meant to keep them. He is pale, smooth-faced, high-browed, determined, and as ready for a fight as a cow-boy just out of a saloon. The speaker of the oppostion seemed to be W. J. Hynes, an able lawyer, an eloquent speaker, and a devoted Catholic. The hand of the church of Rome was seen in the sprinkling of priests in the convention, and the prominence given to them. A Methodist preacher named Pepper and an Episcopalian named Betts, were apparently the only persons outside the Irish Catholic lines who took part. The former spread himself in a short speech, and raised a whoop by offering to fight for Ireland; the latter is Grand Prelate of the Grand Encampment of the Knight Templar Masons of the United States. This Freemason was chairman of the most important committee in the convention—on platform and resolutions! The election of officers and hearing of reports seemed to be the only business of the convention, but the end of all the eloquence and enthusiasm was evidently moral support and money for Parnell. Davitt and three eloquent companions were present from the Irish members of Parliament, and by their calm and steady repudiation of desperate measures, at mention of which the convention was ever ready to cheer, did much to recommend them to observing Americans; but a disinterested spectator, though kindled with the eloquence of the speakers and the impetuous zeal of the members, could hardly feel satisfied with Gladstone's Home Rule measures if their execution were not left with men of more coolness and judgment.

Gen. Logan is making fast the Pacific States to his Presidential raft. He is touring up and down the coast and everywhere rousing enthusiasm and making votes. The Grand Army is already solid for him, and his well-advertised and almost public initiation into Royal Arch and Knight Templar Masonry in Chicago was just as urgent a request for the votes of the Masonic lodge as if he had gone from lodge to lodge like a mendicant Rob Morris, begging for them. But he has not all the field to himself. Mr. Blaine was a while since published as a Knight of Labor. It was a doubtful rumor, considering that he has all through life kept out of secret traps. But ambition may have at length humbled conviction. The latest report is that he has been investigating the principles of prohibition and has accepted them. This is perfectly right. Every one should do as much, especially distinguished citizens of such a State as Maine. But Mr. Blaine is ambitious,and we are not yet satisfied that he is not once more the foremost aspirant for the Presidential nomination, since he has so nearly reached the office once and again. Then Roscoe Conkling, the lordly and irascible antagonist of Blaine and Garfield, is now reported to be laying his lines for the great catch. He has been out of politics long enough to quiet the prejudices of five years ago, and wields a strong Masonic influence. Such are some of the men who want the office. We hope the people are yet too wise to want them.

The assassination of Rev. G. C. Haddock, pastor of the Methodist church at Sioux City, Iowa, is rousing the indignation of temperance workers throughout the land. He was a most aggressive prohibitionist and had spent the day before the murder in the court room, where he was prosecuting forty-eight cases against saloon keepers. Several years ago in Wisconsin a shot was fired at him, and he had been more than once threatened in Sioux City. He was a clenched fist to some men, an open palm to others, said one of his friends. This pugnacious feature of his character may account for the unusual hostility of the saloon party. Sioux City has long been in their power, and they have defied all efforts to enforce the State law. Another case of attempted assassination is that of J. W. Tufts, a lawyer of Atchison, Kansas, who has been active in pushing the law against the saloons. Explosives were used to blow up his house, but fortunately without much effect. The building was shattered, but no one was killed. This return of the mob spirit to the saloon party must be regarded an evidence of its downfall.

Some weeks ago we hailed with great joy the news from so reliable a medium as the *Christian Statesman* that the great Pennsylvania Company had come to believe that obedience to the law of God respecting Sabbath rest was the best policy because in accordance with natural and Divine law. The *Instructor* of last week dashes to earth all those precious hopes of the beginning of a great and noble reform by our railways. The freight trains, it says, continue to run on the Lord's day without relaxation. There may have been a temporary order issued, but it no longer seems to be in effect, and the Assistant General Passenger Agent of the road says that, as for excursion trains, no order was ever issued or contemplated which should cause them to lay by on the Sabbath, and they are ready to run any day in the year that the public may demand. It is a short-sighted policy that in the end will prove fatal that thus defies God as well as human law. These companies are very obedient servants of the public if asked to violate the laws of God, but if urged to do justly with their employes by paying better wages, or with the public by reducing the rates, the response is the "rough" answer of wealth, monopoly and greed.

THE STRENGTH OF THE CHURCH.

BY E. E. FLAGG.

The eightieth Psalm has been for thousands of generations the litany of an oppressed and afflicted Zion. Not only did the old Hebrew church find in its wailing notes the embodied expression of her woe as she looked on her desolated temple,her walls burned with fire, her lands devoured by strangers; but in the gloom of Papal tyranny, when wrong and corruption reigned triumphant, how must the Waldenses, the Hussites, the Lollards, and all that poor and despised handful, who in those dark ages boldly contended for the faith once delivered to the saints, and sealed the witness with their blood, have found in its sublime plaint a language that never failed!

The day of persecution for the church has gone by. The vine brought out of Egypt and planted in the fruitful soil of our American Canaan has become a great tree,and"the hills are covered with the shadow of it and the boughs thereof are like the goodly cedar." Yet when she glories in her greenness and her beauty, when her heart is lifted up within her, when she forgets that she is but a branch of God's planting which "he has made strong for himself," then comes the real trial of her faith and her love. Like some mighty tree, green to its top while a concealed worm preys at its heart and its giant trunk grows to be but a rotten, empty shell, so she may nourish in her bosom the sins of worldliness and pride and self-seeking; she may let popular evils alone and find too late that they have entrenched themselves in her very heart and drained all the life sap from her limbs.

Would such things be if the twice-repeated thought in this eightieth psalm could sound like the blast of a clarion in the ears of every individual Christian:—"Let thy hand be upon the man of thy right hand, upon the son of man *that thou madest strong for thyself.*" A Christian has no right to be weak. When the chrism of the new birth was poured upon him, when Christ was revealed to him as his Redeemer and everlasting Friend, when he heard the call to give battle in his name against every form of ungodliness and worldly lust, when the voice of sainted loved ones seemed to cheer him on, and the glorified souls of saints and martyrs seemed to bend from the opening heavens to gird him for the warfare, then God's hand was upon him, the man of his right hand; then he made him strong for himself. And why in the church to-day this faltering, this turning back, this compromising with the enemy? Why has her strength in so many cases become weakness? When Samson gave up the secret of his God-given strength at the tears and pleadings of Delilah, he acted much like the Russian prince who stole the imperial crown jewels to satisfy the avarice of a profligate woman,only his was robbery of the King of kings, of him who had made him strong for himself, who had strung those sinews of steel, and made that mighty frame responsive to every breath of his Spirit! God has a right to expect that we shall stand firm, that our courage shall not falter nor our hearts fail us, even when the tide of battle seemingly goes in favor of the enemy. Was there ever a time when we needed more the lesson of our text?—when we needed to realize more fully that if we are weak it is our own fault?

But we who hold his banner with a grasp even death shall not unclose; who have "dared to lose with God" as Faber sublimely puts it, shall find the thought grow more precious, and more sweet, and more joy-inspiring as the years go on. And sweet as vesper chimes over blue waters at sunset shall come this answering refrain over life's troubled sea: "The Lord is the strength of my life; of whom shall I be afraid?"

Wellesley, Mass.

HOW THEY LOVE THE CAUSE!

BY GEORGE W. CLARK.

I see by recent issues of such Republican organs as the Detroit *Tribune*, Chicago *Tribune* and their ilk, that they are just boiling over with solicitude for the dear and greatly imperiled temperance cause in this country, and are pouring out the sweetest and most delightful gush over their devoted Prohibition brethren. Such loving and honeyed epithets as "Professional hypocrites;" "Selfish, unworthy, third-party schemers;" "Insincere and malicious mischief-makers;" "Mouthing frauds of the St. John stripe;" "Plotting Anarchists," etc.

And now, who are these "mouthing frauds" and "plotting Anarchists" so venomously anathamatized by these Republican party "organs?" I have known them and their "works" for more than half a century, and can say, they are as honest, conscientious, law-abiding, order-loving, industrious, exemplary, worthy and honorable a class of citizens as live in the United States or any other country on the globe. A class of citizens who are striving by every moral, social, religious, and political means within their power to banish from our country the greatest curse and scourge that afflicts human society—the *liquor traffic*.

While these "organs" are thus vilifying the earnest and consistent workers in the temperance cause, they are themselvs directly supporting the whole nefarious liquor business by sustaining a party that not only legalizes the traffic, but openly and shamelessly advocates the iniquitous license scheme, takes the "blood-money" and are thus *particeps criminis* in the terrible crimes and miseries that flow from it. But who are these men with hands so clean that they can thus vilify the Prohibitionists? And what right have they any way to malign the motives of the purest class of their fellow citizens?

And now, what have these temperance men done that they should be singled out, and thus outraged by such party organs as these? Simply carried out their honest convictions; been true and consistent with their professions; exercised the privilege which belongs to every American citizen; nominated men who represent and will carry out their principles, men known to be pronounced Prohibitionists, a thing which the old parties would not, dare not do, so completely are they under the control and subservient to the liquor power.

Coming out of the old pro-license parties, temperance men exercised not only a sacred, civil and moral right, but discharged a most solemn duty to their God, to society, to their homes, to their country and to posterity. And these "organs" should know that such vituperation, such spleen and spite will not win back these true and noble men and women to the support of the iniquitous license system, or seduce them into the embrace of any political party that is not out and out for PROHIBITION.

Detroit, Mich.

THE BLACK HOST.

A question may be asked, Can a reason be assigned why the United States Government should not charter and grant powers of incorporation to the Anarchists' society as well as to its twin, Freemasonry. The fact that the former do not swear to mutilate the human body after murder, as Masonry vows to do, is not a valid excuse.

Wofully ignorant and almost excusable are the masses for ignorance of Masonry, when even Abraham Lincoln, acting as President, was duped to sign the act incorporating Masonry; and, in the act of so doing, the highest Masons claimed that the Government was only doing a chore as the clerk of the Masonic government, that was over and above and controller of all governments.

We have recently seen one State, with a whisky bibber and blaspheming Masonic governor at its head, having recourse to every subterfuge and sham excuse, and backed by the Masonized press, tolerate murder and destruction of property, rather than prevent it by military force, for fear of hurting or offending some Masonic brethren in the mob. In another State we have seen an Anti-masonic governor (combating a more formidable force) call out promptly the military and sustain the law and preserve and maintain peace, and no violence ensued to life or property.

France and England each claim to be the head and seat of the world of Masonry, to which all Masons owe an allegiance above what they owe or can owe to any other government, as all other governments must sit at the feet of Masonry. The only difference is that France holds that Masonry should be founded on atheism, and England insists on deism; the latter assigning that the church can be more easily held in subjection to Masonry, and more readily take the bait.

This beast, Masonry, has cost the Catholic church much precious blood and treasure, of which the present generatiou are uot couscious. The wail of the Protestaut church is yet to come; for it has yet to reap what, defiant of heaveu, it has sown. Secret societies are now rampant and permeatiug the nations, all of them bold in their demand for renewed crucifixion of the Just One. Royal Arch Masonry, where the elite aud favored entrench themselves, rejoices in being the controlliug power to wield all the secret forces against church and state, for its self-aggraudizement. It demauds empire aud subjugation of the world, and the overthrow and demolition of the church to-day, as it carries the well-filled Pandora's box of secretism that 'ere long will fly open, to startle that church in its embrace of death.

O. S. O.

THE WORK OF GOD AND SATAN IN SOUTH AFRICA.

BY REV. WILLIAM HAZENBERG.

It is now little more than a year ago that I wrote for the *Cynosure*, and conscience accuses me somewhat for having postponed it so long, but trust the following may be interesting to many readers of the *Cynosure*, especially to those of Dutch descent. The last time I wrote was from Ventersdorp, in Transvaal, after we had come there with a bullock wagon, drawn by sixteen oxen, and worked a little while at this place for the conversion of sinners and the healing of the sick.

We went all through the Transvaal from one side to the other, working at the following villages: Teerust, Veutersdorp, Klerksdorp, Hartebeestfontein, Potchefstroom, Heidelberg and Standerton.

Satan has opposed the work as much as possible, and he has done much mischief. Still he could not prevent, that many souls have been converted, and not a few sick people healed of bodily diseases through prayer. At the first-named place he worked in the hearts of some of the baser sort to threaten us with shooting (formerly I wrote to the *Cynosure* what kind of shooters the Boers are), if we should hold religious service at a certain place. We went in spite of their threatening, trusting in God for protection, and the result was that we kept our lives, and that a great and divine blessing was experienced. Afterward we heard that the enemies had been around the house with loaded guns, but no shot was heard. Many sinners have been converted at these places named, having left off drunkenness, swearing, fighting, dancing, etc., and serving the Lord in spirit and in truth.

There is one, S. J. Du Toit, formerly minister in Cape Colony, but now superintendent of schools in Transvaal, who has been a very faithful servant of Satan with regard to our work in South Africa. He has written a pamphlet against us, stating that we heal the sick through Beelzebub, and indicatiug that I am the anti-Christ, and the people, in general ignorant of the Scripture as well as of our persons and work, are apt to believe such blasphemy, and dread very much our presence. We doubt not that God will visit this evil-doer with punishment, and his influence is nearly lost already in every respect.

At Potchefstroom, which is a large village, here called a city, we labored nine weeks in succession, preaching every evening the Gospel, and the attendance often was very large. My wife held meetings with ladies and children in the afternoons, which were greatly blessed by the Lord. The work of the Lord has been marvelous at this place. Formerly they used to hold prayer meeting once a month, while the attendance was very small, whereas since our labor there they keep it weekly, with almost a church full of people.

C. W. Du Toit, minister of this place, and brother of the above-named, was very friendly to us, favoring our work with his presence and otherwise as much as he dared to, for the opposition from the officers of the church was such that they refused us the benches of the church to use, much less were we permitted to hold meetings in the church. Formerly we had an idea that the people of Transvaal were in general a truly religious people, but in this we have been very much disappointed. Drunkenness, lying, swearing and dancing are very common among them, though almost all of them are members of the church, partakers of the Lord's supper, and boasters of their orthodoxy. If it be the Lord's will that we have to visit America to work among our Dutch people, then we expect better treatment of them, although perhaps Satan will also be able to use some of them to oppose us, and the work God is doing through us. We have labored a year in Transvaal, and we praise our God that he has to such an extent blessed our work, in spite of all the wiles of Satan. Finally we crossed the Vaal River, the boundary between Transvaal and the Orange Free State, with our own bullock wagon, which we had traded from a Boer in Transvaal for a large organ, giviug him £15 or $75 besides. We felt our need of such a vehicle, since we ought to have our own bedding, furniture and cookery with us, in order to be able to occupy a house in a village wherever we happen to come.

The first minister in the Orange Free State, who heard that we visited a member of his congregation, advised him to send "the pest" away. In the district of Bethlehem, in Orange Free State, we met some people who had left the church, and pretend to practice faith-healing. They had among them an infectious disease which is quite common in South Africa, and they refuse the use of medicine, saying that they have also experienced healing from the Lord. These people, however, were possessed of an evil spirit of pride, condemning every one as unconverted, who does not in everything fully agree with them. They have caused us much sorrow.

Satan tries to oppose the work of the Lord in various ways. A few days ago we arrived at Bethlehem, which is a nice village, mostly inhabited by English people, as is usual with the villages in the Orange Free State. Here is a beautiful church building of the Dutch Reformed church, costing £14,000 or $70,000. Some members say the blessing of God was more experienced in the old church than in the new. Pride and selfishness are apt to destroy all religion. At our arrival we first visited the minister of this church, who is a pious man, and received us kindly, procuring a house for us to live in, and bestowing upon us all manner of kindness. We are preaching here already, and expect great blessing upon the work. Forget us not in your prayers.

Capetown.

WHAT SHALL BE DONE WITH UTAH?

July 24th, 1847, an advance company of about 150 Mormons emerged from the Wahsatch through "Emigration Canon," and entered Salt Lake Valley, and that day has ever since been kept with great *eclat*. No other anniversary approaches it in interest and exhilaration, for the Saints of the Great Basin, and it has now come to be a sort of Fourth, Christmas and Thanksgiving, all in one. This year some features attended the celebration, of which the American people will do well to take note.

In Salt Lake the Big Tabernacle was thronged with not less than 10,000 people. The four tiers of benches and pulpits, set apart for the exclusive use of four grades of church officials, were empty, every one, and heavily draped in funereal black. Over the upper tier, which mourns the long and hopeless absence of John Taylor, Geo. Q. Cannon, and Joseph F. Smith, the triune head of the Latter-day hierarchy, an arch stretched of somber hue, and bearing this motto: "The First Presidency: In exile for conscience's sake." In front, and below, a second arch bore these words: "Of the Twelve Apostles and Counsellors: Those not here are in jeopardy, in prison, and in foreign lands, because they prefer to obey God rather than man." Still lower a third inscription alleged as follows: "The Presidency of the Stake: Having tasted of the vengeance of their enemies, and felt their cruel disregard of law, their labors and visits are like the angels, seen only by those who have faith." The allusion is to Angus M. Cannon, who spent six months in prison, and since has not been visible to Gentile mortal's eye. The lowest of all was spanned with this sentiment: "Of the Presiding Bishopric: Those who are absent choose to be wanderers in their own land, in preference to being victims to those who have selected them for ruin."

By a band preseut was furnished at intervals music of a most melancholy and lugubrious sort—*e. g.*, "Pass under the Rod," a dirge, "Rest in Peace," and "The Dead March in Saul." The speaking, likewise, was wholly set in the minor key. Thus, Eliza R. Snow, who some years before the "revelation" on "celestial marriage" was "sealed" to the Nauvoo prophet "for time and eternity," and after his death for time to Brigham Young, and who ever since has been the high priestess of polygamy, furnished a lamentation for the occasion, which began from the day when "Joseph Smith, my beloved husband, [though Emma had been his wife for twenty years], the choice of my heart and the crown of my life, a prophet of the living God, and by him appointed to open the last dispensation, was cruelly assassinated," and came down to the time when "our dear brother [Apostle Lorenzo Snow] with whom I have often taken sweet counsel is incarcerated in prison,

like a felon, confined within grating bars, and clad in a felon's suit. What has he done? He has held sacred and inviolate all constitutional laws of our country, and the unconstitutional one (Edmund's Bill, to-wit) he has fully obeyed. Then why in prison? Persecution has driven him there. The highest judicial court in these *so called* United States acknowledged its *imbecility* and its powerlessness in meeting out justice to Latter Day Saints," etc., etc.

Next Bishop O. F. Whitney sang the praises of the Pioneers, likening their achievement to that of the Hebrews at the Exodus, and to that of the Pilgrim Fathers. He solemnly protested that their children of to-day are not traitors or foes to their country, and prophesied that the day was at hand when the Mormon Church "would rescue that sacred instrument, the Constitution, from the hands of those who would destroy it!" And finally, Elder B. H. Roberts explained once more why the Saints are so sad, and have hung their harps on the willows, as it were. The honored of Israel were absent or in dungeons. Pioneer day should never more be a season of joy until those silver haired chiefs were able, without fear of marshals, again to occupy their wonted seats in the Tabernacle. "Who shall come between this people and their God, or dictate what shall be their religion? Can our enemies hope to crush the convictions of our hearts? With united voice we tell them, No! They cannot. It will not be done." Just before the benediction the great audience was asked to indorse these patriotic sentiments by uplifted right hands and a thunderous Amen.

What a sad and alarming spectacle this in the nineteenth century and in America! An alien host, a hostile church, a treasonable government set up in the very midst of the Republic. Two hundred thousand taught daily, in the name of God, to hate what we love. A reckless band of theocrats, tugging with might and main to overthrow institutions, the choice fruit of ages of most painful endeavor, which, a century since, our fathers poured out their precious blood to plant, and our brothers of a generation since, their blood to defend and perpetuate. Surely, this perversity and folly combined must be severely taken in hand, and looked to with zeal and determination which never flag, or else mischief the gravest will be wrought. *Delenda est Carthago!*—*Independent.*

SECRET SOCIETIES NOT AFTER THE MODEL OF CHRIST.

These societies constitute one of the most marked features of the social economy of our times. In council and lodge rooms thousands are in nightly conclave throughout the land. The strong propensity of men to associate for some common purpose of brotherhood and benevolence seems to have run wild in this direction. And even the women, catching the infection, are organizing in a similar way. An outsider is astonished when one of these great orders marshals its forces for a street parade.

It is well known that these societies receive the countenance of many professing Christians. Many who are not yet members of them are subject to their solicitations. It becomes, therefore, a vital question, what should be the conduct of a Christian in this regard? Is it in accordance with his position, as one of the Lord's peculiar people, called out from the world's darkness, to identify himself with them? To the scattered brethren in Christ who read these pages, and who are anxious to know the Lord's will, we need offer no apology for this endeavor to answer so serious an inquiry. But, first, to clear the subject of extraneous matters which do not affect our present inquiry, we would premise that we are not now considering whether a man of the world may not join in these orders, and, in some cases, with benefit to himself and family. Our inquiry is simply, Has a *Christian* any place among them? Nor, secondly, do we propose to enter into the frequent comparison made between them and existing church organizations. We have already alluded to the dangers that beset the church in her attempts to represent the doctrine of Christ in the world. If she has failed, this does not prove these substitutes and imitations of her organization a proper refuge for her members. Nor, thirdly, do we propose to discuss the claims of these orders on the low ground of reason. Many a thing may be logically maintained as according to the principles and deductions of the natural mind, and yet be wholly contrary to the word of God. We may admit that the annals of these orders are adorned by many a good deed, that the effect of their culture is sometimes humanizing. The same thing, however, is true of almost every false system, such as Mohammedanism or Brahminism. These systems may surpass our existing churches in some outward acts of piety, and benevolence and self-mortification. And yet no Christian would, on that account, dream of joining them.

Coming, then, directly to the point in hand, we charge against these organizations, first, that they contain a system of religion; and, secondly, they are devised and built up after the traditions of men, after the rudiments of this world, and not after Christ.

First, they contain a system of religion. The term "religion" is sometimes used as synonymous with Christianity. But they are very different terms. "Religion" applies to any system in which God is worshiped under any form, even if senseless stocks and stones are invoked to aid the worship. Christianity is the worship of God in Christ, the only way in which he can now be worshiped. For he that honoreth not the Son honoreth not the Father which hath sent him. These systems, then, are religious, inasmuch as they generally inculcate reverence for God in some form. In one of them, the most ancient, and the one that seems to have furnished the model for the others, there are, if we mistake not, prescribed forms of worship; at least on public occasions, such as corner-stone festivals, funerals, and the like, religious forms are used. Some of them find their object of worship in an idea, such as the common brotherhood of man. This, or some such central idea, furnishes at least the altar around which their affections cluster and their homage is paid. But the worship of an idea, unless that idea or image be Christ, "the image of the Invisible God," is just as truly idolatry as the worship of Juggernaut. That the votaries of these systems either designedly or unwittingly regard them as forms of religion is apparent from their frequent comparisons between their societies and the Christian church, and the frequent remark that to be a good Odd-fellow or Mason is all the religion a man needs. It is also proved from the undeniable fact that these orders do gratify and appease that religious instinct which, we have said, is common to mankind. It also appears in the fact that, among church members, the most zealous attendants on their meetings are the least reliable attendants on the weekly gatherings of the church for prayer and the study of God's word. Even their formal attendance on the Lord's day is easily interrupted by these rival claims. Unknown, perhaps, to themselves, devotion to these orders becomes a religion to their members, and gradually displaces, alas! in many a Christian, the only true worship and allegiance to God in Christ.

This deteriorating effect is produced because, secondly, these systems are begotten and developed according to the rudiments or elements of this world, and the traditions of men. It is so with all human religions. The Mohammedan excels many a Christian in the frequency and fervor of his prayers. But his devotion results from faith in human fictions and traditions. Paganism is full of imposing forms of worship, and furnishes many instances of self-abnegation and acts of mercy. These systems may be said to be humanizing. But they are all constructed on worldly principles. And so the systems under review take man as they find him, and build him up into some brotherhood, or devise some method by which he imagines himself to be serving his Maker, without testimony to his ruin by sin and his radical need of new life from God in Christ, before he can do the first act acceptable to him. They draw from this system of nature, as they find it coming from the hands of its great Architect, as they say, their principles of order and harmony and beauty, without recognizing that for his own inscrutable reasons God has suffered the blight of sin and death to fall upon Creation, and that it cannot adequately express to us his glory until all things are made new. This is the grand underlying reason of that prohibition in the second commandment. It is not in the present outward forms of nature that we are to look for God, or discern his likeness, but in Christ The most ancient form of these false religions, for such we cannot but deem them, is so entirely a system of naturalism or deism, so entirely devoted to this idea of the universal brotherhood of man, whether Jew, Turk, or Pagan, that the name of Christ is systematically left out, at least in all its public exhibitions, and, we opine, no less so in its private.

It may shelter itself, perhaps, behind the pretence that it reverences the God of the Old Testament; but to revive Judaism now, is to revive a system that crucified the Lord of glory, and that still puts him to an open shame. This in a Christian is worse than paganism. The grand crime of Judaism was, that it did not recognize Jesus Christ as the form under which the Jehovah of the Old Testament had appeared, nor that all worship of the One Living God was henceforth to be rendered in his name. For a Christian now to identify himself with a system that pretends to worship God in any way except as he has made himself known in Christ, or that seeks to consolidate men in a wide system of brotherhood, except as they are made one in Christ, is such a sad and grievous apostasy from him that, were it not done in ignorance, it would be ruinous. All of these systems virtually deny man's ruin out of Christ. They pretend to make of human nature that which is not possible to it without the renewing grace of God. By striving, as they say, to make men unselfish and benevolent, they are merely putting new wine into old bottles, and patching up this miserable old garment of man's righteousness with here and there a shred of new cloth. And the effect of all this is to conceal from men the knowledge of their guilt and ruin, to foster their self-esteem by the performance of a few good deeds, to shut their eyes to the only divine provision for their salvation in the death and resurrection of Jesus. Reader, if you have watched the workings of these systems in the community, and in the lives of individuals, you will find that just this is their tendency.

Can a Christian contribute in any way to sustain systems that mislead and blind the souls of men? Is this the way he is to let his light shine in a dark world? If the light in us be darkness, how great is that darkness!

That these orders are built up according to the rudiments of the world, and not after Christ, and are hence a denial of Christ, is farther apparent in their desire to make a fair show in the flesh, in their fondness for parade and applause, in the air of secrecy with which they surround themselves, in the sensuous baits they throw out to attract others, in their selfish promise of aggrandizement and business advantage, in their skillfully devised systems of rank and hierarchy, appealing to the ambition of their members and their fondness for display, beckoning them on, step by step, up the bewitching heights to the "honor" that comes "from men." Is not all this according to the ordinary principles of human nature—"the rudiments of the world?"

It may be said that, in these criticisms, we have overlooked a noble element, that they are organizations for improving and benefiting men. We expressly stated, at the outset, that we might concede to them such an element, although we cannot do so without remarking that it is not Gospel charity which is based on the commercial principle of the payment of dues in order to be entitled to benefits. Nor is that the benevolence of Christ which first inquires whether a neighbor in distress be one of our own clan. We do not, however, propose to discuss this point. Still less would we be willing to do the least injustice to these orders, or fail to recognize a good and kind act, by whomsoever done.

We are now addressing Christians. To such we feel bound to say that these systems were constructed "after the tradition of men and the rudiments of the world," and not after Christ, and therefore we should have nothing to do with them. We dare not keep silent when so many brethren are beguiled by the great enemy, in these angel garbs of light, into associations and affinities where they cannot carry Christ with them, where his vital doctrine is surrendered, or at least ignored; yea, where his name is publicly dishonored by the strange fire of worship not kindled at this golden altar, the only meeting-place between God and man. Be assured, "Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. This is that spirit of anti-Christ, whereof ye have heard that it should come; and even now already is it in the world."

These systems are too effectually aiding to ripen the world for that crowning system of apostasy—built up so cunningly and compactly after the rudiments of this world, as to deceive, if possible, the very elect—the system of final and flat denial of man's need of God in Christ, ending in crowning man his own god and saviour in this temple of nature. This grand and bewitching and almost universal idea of human brotherhood, and of a common era when it will be realized in peace on earth and good will to men, is anti-Christ, because it proposes to do all this without Christ; and it is significant how readily modern Judaism, the still unrelenting rejecter of Christ, falls in with these ideas. Surely we need to guard well against these flattering devices, this cunning craftiness of men, whereby they lie in wait to deceive. It cannot be otherwise than that by so much as these orders engage the interest and command the support of Christians, by so much will they be less true and faithful to their Lord. We beseech brethren who have been thus beguiled to examine this matter in prayerful study of the word of God. And may God enlighten us all more fully in the knowledge of our calling and position in Christ, in that his death has forever separated us

from the evil of the world, and his resurrection kindled within us motives and aspirations entirely transcending the whole order of this present world, in which its children find so much to satisfy and amuse them. Brethren, we are blessed with blessings, infinitely greater than all these, a companionship infinitely more sacred, a love of far wider range. We have that which may far better engage all our time and energies, and stimulate all our noblest feelings and desires. Our business is here in an age that disowns Christ, in every way to confess to the glory and the grace of our absent Lord, as the great need of dying men, and of a world lying in the wicked one: to reply to all the vain philosophies and deceits of men that in Him are hid all the treasures of wisdom and knowledge; to say to those who would meet the felt wants of their sinful human nature by these worldly systems, that we have no need of them, that we "are complete in Him, the head of all principality and power;" and that our life work is, as we "have received Christ Jesus the Lord, to walk in him, rooted and built up in him, in whom," for us, "dwelleth all the fullness of the Godhead bodily."—*Evangelical Repository.*

PRESS COMMENT.

The secret of much of the labor depression and agitation of the past year may be found in the report of the department of Internal Revenue. It appears that the consumption of beer has increased 1,524,980 barrels. The consumption in 1885 was greater than ever before, and, adding the officially reported increase as given in the New York *Tribune*, it appears that no less than 642,000,000 gallons of beer were consumed last year, or 10.83 gallons for every inhabitant, children included. Considering that thousands of our population have been educated up to temperance principles, this would indicate an equivalent of a pint a day for half the adult population. The increase in the consumption of whisky was 1,606,108 gallons, which makes the consumption for the year 70,763,010 gallons, or 1.19 per capita. The increase in the consumption of tobacco and cigars is also remarkable, especially in their least healthy forms, particularly snuff and cigarettes, the latter appearing at present to be the lowest, most degrading form the habit has assumed. And all this has cost this land of the free over $800,000,000. Figures may sometimes lie, but they also preach eloquent sermons.—*Baltimore Observer.*

The London *Times* directly charges the Orangemen with the responsibility for the riots and bloodshed. It tells them plainly that theirs was the victory. Their party was in power. They themselves were in the majority in Belfast. They had everything in their own hands. The mayor, the magistrates, the money, the means—all were in their hands. And they set to work to celebrate their victory by hacking and hewing and harrying and insulting and goading on to desperation the minority of their Catholic fellow-citizens. The truth of the situation is this: the Orangemen fought for sheer deviltry and for the love of inflicting death and wounds and loss on the Catholics; the Catholics had to fight for their lives and property.—*Catholic Review.*

The *Presbyterian Banner*, of Pittsburgh, says: "Rev. J. T. McCrory, a United Presbyterian minister of this city, and principal officer of the Anti-Desecration Society of the eleventh ward, has received a letter in which the taking of his life is threatened unless he ceases his efforts towards shutting up the saloons on the Lord's day. Mr. McCrory is not a man to be alarmed by warnings of that kind. But the saloon men may as well know that such a warfare can have only one termination, that is the wiping out of their business." Later information is that Bro. McCrory has received a second warning from those cowardly miscreants; but the Lord is with his servants that trust in him and do their duty.—*The Midland.*

No milder word than butchery can be applied to the work of the Belfast mobs, and those who took part in it were not men, women and children but fiends, Protestant fiends and Catholic fiends. There have been bitter and bloody religious feuds in the history of the world, but never a more senseless or satanic quarrel than that which the hateful name "Orange" perpetnates between the Protestants and Catholics of Ireland. That word has been responsible for enough bitter feeling, bloody rioting and fiendish outrages to condemn it to eternal reproach and the organization which defends it to the contempt of mankind. One of the worst riots we ever had in New York was due to the bad blood excited by an Orange parade. The hateful feud has existed long enough. The Battle of the Boyne is almost two centuries old, and it is time its bitter memories were buried. We do not mean to intimate that all the blame for the Belfast rioting belongs to the Orangemen. It is certainly shared by the Catholics, and as to brutality both certainly excel.—*Independent.*

The Socialists are nearly all infidels. We do not include in this class the gentle sentimentalists who patronize socialism in order to be odd or original, or because they think there ought to be some new pathway out of the ills of life. These infidels are especially mad against God because he is the impersonation of law and authority. They like better the idea of nature coming out of primitive chaos by fortuitous accidents. But in this up-coming of nature the strong have always trampled upon the weak, devoured them, and appropriated the fruits of their labor. But here again is the pet animosity of the socialist. He does not want any man to exercise any physical or mental power that shall lift him above the enforced average level. He will not have God, nor any other ruler. He will not have the laws of blind nature. He cannot make the universe over to suit himself. What, then, does the socialist aim to do? From all that can be seen of him his ambition is to have the labor unions tax themselves to support him in idleness.—*Interior.*

Government by Snap of the Finger.—A few days ago a cigarmaker walked into the office of Mr. William Strange, of Paterson, N. J., who employs 1,200 persons in his large silk mills, and demanded that he sign an order which would revolutionize the dyeing shop. Mr. Strange declined to do so, whereupon the cigarmaker at once went out, and as he passed the dyeing shop snapped his fingers, at which signal all the operatives in the shop dropped their work and left the premises. They subsequently admitted that they had no grievance, and that they were indignant at being ordered to stop work, but they claimed that under the laws of their labor organization they had no option. The love of power is an instinct with all, and it is not surprising that the labor element, now that it sees the strength to be derived from association, should like to use that strength more or less wantonly. But ignorance and passion will ruin any cause. Labor can only be really strong by being right. And the labor cause will break down unless it studies the principles of human society and obeys them. In the case just cited, if the facts are as reported, these fundamental principles of liberty and order were ignored; and the result can only be confusion and ruin. Whatever the remedy for labor troubles may be, certainly it is not the snap of the finger.—*N. Y. Commercial Advertiser.*

—Rev. C. B. Graham, our brother of the *Midland*, has embarked on the turbulent sea of politics. But as he is aboard a staunch craft, and is not afraid of water, and has good hope in his God, he fears not wind or wave. Since the prohibition movement took shape in politics in Nebraska, Bro. Graham has been among the foremost supporters of the cause and most eloquent. He prevented the Good Templar lodges from capturing prohibition and dragging it at the chariot wheel in that State, and has compelled all parties to respect the convictions of the Anti-masons of Nebraska. His nomination for Lieutenant-Governor, therefore, is a deserved and respectful recognition of his services. We hope that he will be elected. Let every Christian reformer vote for him.

Reform News.

IOWA STATE MEETING.

Iowa now has an efficient, competent and acceptable agent in Rev. C. F. Hawley, who has been "often tried, never denied, and who is willing to be tried again," either by Masons or others. He is a safe, fearless and energetic Christian man, well posted and of pleasing address. Friends have made a good start in pledges for his support for the year to come, and many have shown a willingness to take hold of the reform work with renewed energy and zeal. The next step is a rousing convention at Birmingham on the 31st of August and the 1st and 2d of September. The outlines of this convention have been well drawn, and what remains to make it a victory must be supplied by the friends of the cause throughout the State.

After the blessing of God, the one thing needed above all else is the attendance of friends from every county, and from all parts of the State churches should appoint delegates and provide for their traveling expenses. Hospitality is guaranteed and will be furnished at the convention. Individuals should be willing to make sacrifices, if need be, to attend this annual gathering, and all should come filled with the Spirit. The recent outbreaks of secret anarchist societies and the derangement of business interests by secret labor orders, have called public attention to this question, and everything conspires to render the time favorable and the demand urgent for the largest, most enthusiastic meeting ever held on this subject west of the Mississippi river. Pres. Charles A. Blanchard is among the speakers of ability who have promised to be present, and those who attend may rely on a bill of fare that will well repay the cost, trouble, and if need be, sacrifice of being at this feast. God calls for volunteers, because the cause needs them, because the issue is squarely joined between Christ and anti-Christ in this battle for supremacy, because he has chosen weak human instrumentalities to defend the truth and the bride of Christ on the field of mortal combat. Brother, sister, will you come and stand face to face with the "prince of the power of the air" in this crisis and crucial test of moral heroism. I expect to meet and greet many of you where the fight has been sharp and the ground successfully held by the heroic Dr. Norris and his associates for these years.

J. P. Stoddard.

WISCONSIN WORK.

On Lord's Day, August 8, I preached, by invitation of Bro. W. Van Driessen, in the Wesleyan chapel at Lyons, near Baraboo, morning and evening. A collection was taken for the cause. On Monday evening, August 9, I lectured in the Wesleyan chapel at Peck's Corners, Fairfield.

It was harvest time and I had arranged for only one lecture, but at the close a goodly number signified their desire for another lecture on the next evening, so one was announced. A larger audience on the second evening was encouraging. Two seceded Odd-fellows, Bro. John Gillem being one, sat in a front seat. Bro. Wallace Porter and several members of his family came several miles to both meetings. His zeal is unabated, and, at his desire, I expect to lecture in the Adventist chapel near him before long. At the close of the second lecture Elder Halstead called for a collection, which was taken, though the extraordinary drougth and hard times make collections small. Quite a number publicly signified their purpose to help this cause of reform to the best of their ability. I enjoyed the hospitality of Bro. Bennett, Gillem, Halstead, and Herron.

Through the efforts of Bro. Albert Watkins, of near Baraboo, I was invited to preach at the weekly prayer-meeting of Adventist Christians, who assemble two and one-half miles southeast of Baraboo. I spoke to them with considerable liberty, and hope to lecture there in future. After meeting I rode home, six miles, with Bro. Watkins. He is a seceded Mason, and has much interest in this reform.

Calling at J. W. Wood's the next day, some conference was had about the next State meeting. Bro. Wood is a careful Bible student, and as I sat down, he exclaimed, "We're in for it, Bro. Browne," and then called my attention to passages that had lately attracted his attention, describing the idolatry of the Israelites in practicing false worship "on every high hill and under every green tree," and to the fact that the same worships are now practiced in secret lodge, Freemasonry claiming openly to derive its practice in the matter of the location of lodge-rooms, from the customs of these very idolaters of old. Yes, as Bro. Wood says, "We're in for it," unless the nation repents of these idolatries. The unchangeable Jehovah who punished ancient Israel for false worship, will punish in like manner the United States for the same false worship, unless there shall be repentance. Are we doing all we can to enlighten the people? to save the country?

Thursday, August 12, I went to Friends' church, Friendswood, west of Ironton. Got there about 6:30 P. M., just as the prayer-meeting was begun. I went to a spring and washed off some of the stains of travel, put off the request of my stomach for supper, attended the meeting, and, after it had closed, spoke on the anti-Christian character of secretism, to an attentive audience. Bro. J. W. De Lap was over from Big Creek. Bro. Solomon Cook, a Friend Quaker, kindly entertained me that night.

The next day I went with Bro. De Lap to near Valton, at which place it was arranged that I should lecture on the 24th and 25th. Returning I lectured in Bethel Wesleyan chapel, near Friendswood that evening, August 13. The audience was larger than on the preceding evening, quite a number having come from long distances in various directions, several "brethren of the mystic tie" among the rest. When called on after the lecture, a good many men and women raised their hands in pledge that they would do all they could to help on the reform. But

times are hard, and the collection was small.

Shall this work be continued? How? Let's hear, *at once*, from those who will pledge help. Write without delay, friends, to your treasurer, M. R. Britten, Vienna, Walworth county, Wisconsin, and say what you think you can do.

Where shall the State meeting be? We want to hear from you about that, too, and *soon*.

Yours in the work, J. F. Browne.

TO THE FRIENDS OF REFORM IN OHIO.

Dear Friends:—It is my purpose to resume work with you the 1st of September, now at hand. It seemed best that during the summer months I take rest and a change of work. During this season I have spent some time in preparing new work. I have now completed a chart representing the process of initiation into the Odd-fellow's lodge, which will, I trust, be a help to many in seeing the evils of this institution and the relation it sustains to the parent lodge.

We are planning for a vigorous fall and winter's work. Your State officers will soon mail you a circular letter, in which a report of the work done during the past year will be given and a request for your continued support. We should accomplish double the work this year, and we will, if all interested will lend a helping hand. Remember this is not only my work and the work of those who have been identified with, and have nobly sustained it in the past, but it belongs to all who desire to see the enemy of Christ and our free institutions overcome, and the kingdom of the Lord Jesus built up in the earth.

There are several hundred more readers of the *Cynosure* in Ohio this year than last. If you have found it to be what was recommended, true on all the reforms of the day, especially opposing the works of darkness, will you not give the light to others?

We had expected to have our State convention in October; but as many, if not all, our friends are interested in the Prohibition work, it is thought best wait until after the November election. There should be no conflict between our cause and Prohibition. They should go side by side, for God is at the head of both.

I know of no State where there is a better foundation on which reform sentiment may be built than your own. During my stay among you I was especially impressed with the frankness and honesty of your farming communities. In most instances they have been willing listeners, weighing carefully what was said, and adopting what they thought to be true. This leads me to believe that yours is a very hopeful field of reform. There are many churches in your boundaries pledged to reform principles. Among these may be mentioned the Reformed and United Presbyterian, United Brethren, Friend Quaker, Lutheran (partially), Free and Wesleyan Methodist, Mennonite, Brethren in Christ, German Baptist, River Brethren, Omish and other local churches.

Now if all these could have the secrecy question set before them in its true light, and the Holy Spirit so affect their hearts as to unite them in one grand purpose, what a terror they would be to evil doers! How the dark haunts of vice would tremble as they marched on to victory!

Is this not worth striving for? I believe every child of God's heart will respond, yes! Then let us work as never before. Let us pray as never before. Let us launch out more fully on the promises of God and we shall see a glorious work accomplished this year. Other States are preparing for a grand work; why should Ohio be behind? Will you not come up to the help of the Lord against the mighty? My address will be as heretofore, No. 214 W. Second ave., Columbus, Ohio. Any desiring work done in their community or information should write as soon as convenient. W. B. Stoddard,

Ohio State Agent.

CORRESPONDENCE.

NATHAN BROWN.

Menomonie, Wis.

Dear Cynosure:—Your notice last week of this veteran missionary interests us deeply. It was indeed with great pleasure and profit that we used to read the *American Baptist*, of which he was the editor, and in which he so faithfully championed the anti-slavery and anti-secrecy reforms. And we sorrowfully felt that when the *American Baptist* became the *Baptist Weekly*, it not only had another name, but was another paper; not that it was not evangelical and Baptistic, and all that, but that its spinal column as a grand reform paper had dropped out, and that it was either without eyes to see that the secret empire of the country needed to be exposed and abolished, or had not the courage of its convictions. And as Samson without his locks was weak as other men, so the *Weekly*, without ringing articles on these great reforms, seemed like any other good Baptist paper, good enough as far as they went, and preferable on the ground of a much longer acquaintance, and so we discontinued the reading of the *Baptist Weekly*.

It was perhaps during the last year or last but one of the *American Baptist*, it contained an article of about two columns, written by a missionary in China, giving an account of four great secret societies in that country, each answering in their structure, workings and objects to the Freemasonry of America, and declared that these societies were the greatest obstacle the missionaries had to contend with in spreading the Gospel. Such an article in most of the leading religious journals would endanger the subscription lists, and might threaten great denominational interests. But Nathan Brown did not stop to take counsel of any such matters. He knew that "right is right, since God is God," and that wrong is wrong because opposed to God, and ought to be withstood, exposed and destroyed.

The late Deacon William Martin, of Hudson, Wisconsin, who died a few months since, was a schoolmate, and, I think, class-mate of Mr. Brown. Often did he delight to speak of this, and of their ardent friendship. Deacon Martin contributed liberally and specifically for the support of Mr. Brown, and watched with eager delight the progress of his work in the translation of the Scriptures into the Japanese language.

A year ago last May I stopped over night at Deacon Martin's and made him my last visit on earth. About eighty-four years of age, his powers were fast giving way, but his soul was brightening for immortality, and was waiting the joyful summons to go home. It was with the liveliest interest that he spoke of his correspondence with the great missionary, and gave me two of the letters he had received from him. They now lie before me, one dated Yokohama, April 21, 1882, and the other October 25th of the same year. In the first he speaks of money just received of Deacon Martin and other friends of his work, and of the urgent need of more printing presses and printers in order to supply the demand for the Scriptures, coming in from all quarters; and after detailing at some length the progress of evangelizing in out-lying districts, goes on to say: "The work is moving on in this country with a strong, deep current, and I am confidently expecting that in fifty years from this day the country will be either Christian or infidel; pagan idolatry will be buried, dead forevermore in Japan. On us it devolves to say whether a pure religion and a pure Bible shall be now given to them, or whether cold infidelity, which is openly preached both by high-class natives and infidel teachers from our own and other so-called Christian countries, is to have the ascendency. May we have grace to stand in our lot, and endure unto the end. We (you and I) have but a little while longer to stay, but perhaps we may, from the shores of a future world, be enabled to obtain some glimpses of what is going on in the world after we have left it. My great remaining object now is to get the Scriptures circulated among the common people, in their own character; not one in a hundred of them know any other."

In the second letter he says: "I came with fear and trembling, but with faith that I should live to accomplish something, and my expectations have been far more than realized. I have printed in the past year two million, two hundred and ninety thousand pages of the Japanese Scriptures (this is the third edition), and they are being circulated all over the empire."

Mentioning that he had a few days before received two large Washington printing presses, sent by his old friend, T. P. Childs, of Troy, Ohio, he says: "I shall have four presses running instead of two. You can scarcely form an idea of the work it is to keep four presses running fast enough to supply Scriptures for thirty-six millions of people. Bro. Childs retains the ownership of the presses in his own hands on account of the disputes between the societies, and to secure them I am going to put a plate upon each, engraved, 'Child's Mission Press,' No. 1, and No. 2. I hope they may be used to print Bibles as long as the iron lasts. I shall send you a copy of one of the Gospels which I have printed with your money. If you should send me any more, I should be glad if you would authorize me to use it, or a part of it, in printing another edition of our hymn book. It is out of print. We have about 150 excellent hymns, including all subjects: Repentance, Faith, Baptism, etc., etc.

"I shall never see you again in the flesh, but I hope we shall meet and take our walks again together beside the rivers of Paradise, as we did in days of yore beside the Hoosac, and in the pleasant villages of Schaghticoke and Whitesboro, only it will be in a sinless world, without any sorrows or shadows. Ever your affectionate brother, N. Brown."

We may now think of these two aged reformers, Anti-slavery, Anti-masonic, Bible and mission-loving men walking together, and singing songs of triumph and praise to the Atoning Lamb. These are only two of a mighty multitude who have fought and gained the victory, and will have many stars in their crowns of rejoicing.

One can hardly help contrasting with the editor, translator, missionary and reformer, Nathan Brown, the Masonic champion, Rob. Morris, L. L. D., writing books in explanation and defense of Masonry—that Christless institution; going to Palestine and other countries to hunt up Masonic relics; sending and bringing them home to sell to people simple enough to invest their money in such things. We hope Mr. Brown's biographer will not rob God and the world of the anti-secrecy phase of the great missionary's career. We *know* that he cannot rob him of the glorious reward of his labors in the cause of Christ and truth. W. W. Ames.

LAWYER BLACK OF THE ANARCHIST TRIAL.

The part taken by Captain W. P. Black, of the law firm of Dent & Black, of Chicago, as leading attorney in the defense of the Anarchists now on trial, brings to mind the time, some years ago, when both he and Mrs. Black, his wife, conducted holiness meetings and were prominent leaders in the holiness movement. They wrote holiness contributions to the *Christian Harvester* and tracts upon that subject. At that time Mrs. Black read Bernard's "Light on Masonry" and thought Freemasonry shockingly blasphemous; but Captain Black, being a Freemason did his best by all the arts of sophistry to defend Masonry, which convinced me that the truth was not in him. And of course his holiness became in my estimation only a device of the wicked one.

When we read of Mrs. B. carrying bouquets to the Anarchists in the court room and telling the florist of whom she purchases the bouquets that they are for the saints at the court house suffering martyrdom at the hands of tyrants, it is enough to make one's blood curdle at the thought of what Satan can do in the name of God and holiness; but it is no more than Christ and the apostles forewarned us of in the Scriptures that should come to pass in these latter days. It is said that Mrs. B. denies having made the above quoted remark to the florist; but be that as it may her conduct to the prisoners implies a sentiment similar to that.

So far as my observation of the general drift of holiness meetings goes, in regard to the manner in which the truth is treated in them, and the readiness with which leaders of holiness place themselves under the religious care of lying blasphemers of the secret lodges, it would not be surprising if Captain Black and his wife were as devout holiness leaders as ever. Oh, what a solemn warning to us all to see to it that God's law is written on our own hearts and that we really know God and have the pardon of our sins and his approbation. Wm. Fenton.

ORGANIZED ANARCHY.

Darlington, Mo.

Editor Christian Cynosure:—I have addressed the following letter to the Chicago *Daily Inter-Ocean* which the editor of that paper does not see fit to print:

Editor Inter Ocean:—In your yesterday's issue (July 23, 1886) is an editorial on "The Great Plot." The words "conspiracy," "despotism," etc., are used. Are you aware that at this hour there is in the United States an organization six hundred thousand strong, drilling under "Worshipful Masters, Kings and Grand Kings?" Every man tied to the order by a death penalty. We speak of Freemasonry. It imposes on its membership such death-penalties as to have the throat cut across and the tongue torn out by the roots, the left breast torn open and the heart and vitals taken out, the body severed in twain and the bowels taken from thence and burned. It is only a matter of hundreds of civil affidavits that such a diabolical system is operating in our very midst, a very school of assassination. These barbarous death-penalties are imposed and invoked with a solemn appeal to God for the sacredness of the murderous compact. That appeal is simply blasphemy of the darkest dye. God can be no party to such throat-cutting and tongue-pulling, breast-tearing and heart-plucking, body-severing and bowel-burning Blue Lodge covenants. Every time

a Freemason visits the lodge and gives a sign or due-guard or sees one given it brings to his mind a murderous death-penalty or a blasphemous obligation. Now, sir, can men constantly familiarize their minds with crime and not come to look upon it with complacency? Is not the natural tendency toward criminality, to say the least?

And, Mr. Editor, it is a well known fact that in your city at this moment is a respectable and responsible firm publishing to the world the workings, doctrines and teachings of practical Freemasonry as now existing, backed in every instance by the civil affidavits of many patriotic citizens who have been members of different Masonic lodges. Here is a grave conspiracy. Its candidates are tied to the very life to "Most Worshipful Grand Masters, Kings, and Grand Kings." The Constitution of the United States positively forbids titles of nobility and cruel and unusual penalties. The candidate is sworn to keep the secrets of Freemasonry when the truth is it has no secrets, hence the pledge is a roaring farce. When the Mason has taken three degrees and gets hold of a sworn exposition, he learns that he has paid thirty dollars for information that he can get word for word as near as his memory can recollect for thirty-five cents outside of the lodge, and therefore he has been swindled out of twenty-nine dollars and sixty-five cents on a square deal. All this is calculated to school men in deception, imposition and organized swindling. Why tackle one anarchist society and let another go?

We submit for your perusal the words of that great American commoner, Thaddeus Stevens, who declared: "By Freemasonry trial by jury is transformed into an engine of despotism and Masonic fraud."

President John Quincy Adams, the old man eloquent, declared "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity or of the land."

William Wirt, Attorney General of the United States, speaking of Freemasonry, affirmed:—"I view it as at war with the fundamental principles of the social compact and a wicked conspiracy against the laws of God and man, that ought to be put down."

Charles Sumner, an eminent American statesman in 1854, penned these words: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralizationand anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free as our ancestors designed it."

Wendell Phillips, the silver-tongued orator of emancipation, shortly before his death wrote to Pres. C. A. Blanchard: "I wish you success most heartily in your efforts to arouse the community to the danger of secret societies. They are a great evil; entirely out of place in a republic, and no patriot should join or uphold them. Considering the great forces which threaten the welfare of the nation in the next thirty years, and how readily and efficiently they can use any secret organizations, such should not be allowed to exist."

Thurlow Weed, the President-maker, and for more than fifty years the Warwick of American politics, testified: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

William H. Seward, Secretary of the United States under President Lincoln, said: "Before I would place my hand between the hands of other men in a secret lodge, order, class, or council, and, bending on my knee before them, enter into combination with them, for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow-men."

Daniel Webster, Secretary of State in the cabinets of Harrison, Tyler, and Fillmore, avowed: "All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others, are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and just government. Under the influence of this conviction it is my opinion that the future administration of all such oaths and the formation of all such obligations should be prohibited by law."

The learned and scholarly Charles Francis Adams says. "Every man who takes upon himself a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God."

The foregoing witnesses are patriots and unimpeachable. The testimony is from men who stand head and shoulders with the statesmanship and jurisprudence of the nation. We might give the testimony of the Toledo *Blade*, New York *Witness*, Chicago *Tribune*, *Times*, and many other popular journals corroobrating the evil nature and effects of oath-bound secretism. Then why denounce foreigners and let Americans go? Why not go to the bottom? All secret societies with extra-judicial oaths, royal nomenclature or despotic principles are dangerous, and especially Freemasonry should be outlawed. At least a little agitation on that line won't hurt anything. Yours for civil and religious liberty.

M. N. Butler.
American Lecturer and Organizer.

PITH AND POINT.

OUR LIBRARY.

I send you to-day the "Labor Reports of New York." The *Cynosure* office should be supplied with a reference library on secret societies, and I contribute this for that object.—B. Tunnicliff, *Schuylers Lake, N. Y.*

Thank you, brother. There is such a library begun in our office, and any other like contributions will be gratefully received, and kept for reference.

A TRACT FOR THE W. C. T. U.

I have been thinking that a tract for our Woman's Christian Temperance Unions, to show them that the rum seller and secret societies help each other in many ways, and that probably they would fall sooner if they were *both* assailed at once.—T. Fraser, *Galt, Ont.*

Bible Lesson.

STUDIES IN THE WRITINGS OF JOHN.

LESSON X, September 5, 1886.—Jesus the True Vine.—John 15: 1-16.

GOLDEN TEXT.—I am the vine, ye are the branches.—John 15:5.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The conditions of fruit-bearing.* vs. 1–6. The prime condition of Christian fruitfulness is abiding in the vine. To sever the connection between the Christian and his Saviour is to make him at once a dead branch. Another condition is that the branch be properly pruned. "All things work together for good to them that love God,"—not because everything which befalls them is good in itself, but because, for such, all the ways of Providence are disciplinary. In the sense commonly used there is no such thing as "special providences." All which can happen to us, whether joy or sorrow, pleasure or trial, is sent with a special end in view; and it is only our human inabilty to see the links between, that causes us in those few cases where we do seem to catch a glimpse of the divine plan, to make this unscriptural and misleading distinction. Another condition is, breaking off from all known sin. If we would be fruitful unto every good work we must strive after holiness. Any conformity to, or union with, the world deadens the Christian life. This admitted, we see why with the increase of the lodges the working power of the church wanes, for a working church is always a living church. The sixth verse contains a terrible warning for all churches and ministers, who, while claiming to be branches of the True Vine, belie their professions by fellowshiping the lodge with all its idolatrous, Christ-rejecting rites. They are in danger not only of the final judgment, but of being cast, in this life, into that furnace of popular wrath and scorn which sooner or later awaits all who sell the truth for gain. If, as many assert, Christianity is losing its hold on the masses, it is largely because the church has allowed secret, oath-bound organizations to take her place as their instructor and guide. When the socialistic lodge becomes the church of the working man it will be an evil day for an apostate ministry. For nothing is so merciless to hypocrisy as infidelity, and the reign of the lodge in America will mean what the same thing did in France in 1792, the reign of atheism.

2. *The blessings of abiding in Christ.* vs. 7–11. We have (1) the privilege to ask anything we want with the certainty that it will be granted, because abiding in him we can have no will of our own, and, therefore, cannot ask amiss; (2) of continual, loving companionship with Christ and the Father; (3) *joy*: joy not only belongs to life, but it pre-supposes a free, healthful, abounding life, not of a branch half dead, partially severed from the parent vine, but one whose verdure and fruit prove a close and perfect connection with it.

3. *They only who abide in Christ can know the things of Christ.* vs. 12–16. There is a sense in which the branches serve the vine, while at the same time one with it. So with the believer and Christ, a servant and yet a friend. In that union of perfect love and sympathy with the Great Teacher there is no divine truth into whose mysteries he may not hope to penetrate. In the economy of grace he has the greatest knowledge who loves most.

LIGHT FROM THE WORD.

What is it to abide in Christ? Col. 1: 23; 1 John 2: 6. How did God once give Abraham a proof of his friendship? Gen. 18: 17. Must not apostate churches expect to be punished by the scorn and contempt, or worse, of the very world whose alliance they seek? Rev. 17: 16, 17.

From Peloubet's Notes.

"I (Jesus, who is speaking) am the true vine." The genuine, the ideal, the perfect vine. He is the one who can fulfill to them the perfect relation of a vine to its branches, in distinction from a natural vine; and from others who have been called a vine (Isa. 5; Ps. 80); and from all things that might seem to be the source of the Church's life and power.—*P.* This *true* vine is Christ; not the man Christ Jesus, but the living, abiding Christ, the Christ who is with his people alway, even unto the end of the world (Matt. 28: 20), who reproduces himself in every true disciple, since only they in whom is the spirit of Christ are truly his (Rom. 8: 9), and who is thus far more widely and potently in the earth to-day than he ever was or could be in the flesh. This living and perpetually inearnate Christ is in a sense identical with his living Church, as the vine is identical with its branches. Throughout this last discourse with his disciples, Christ speaks of himself not as a man about to die, but as a living Christ, forever incarnate in the hearts and lives of his own, living on in the world with mightier and wider influence, and in more intimate communion and companionship with his disciples after his crucifixion than before. It is this ever-living Christ, reproduced in all his members, and spreading over the whole earth, that is the true vine, in contrast with the old Israel, which proved to be no true vine.—*Abbott.*

"He purgeth (cleanseth) it, that it may bring forth more fruit." Everything is removed from the branch which tends to divert the vital power from the production of fruit.—*Westcott.* Christ cleanseth the soul (1) by the operation of the law that right doing develops right feeling, and opens the heart to higher influences (chap. 7: 17); (2) by the sanctifying influences of the Holy Spirit, which is given to each soul in the measure in which each proves itself worthy of and willing to receive him; (3) by the discipline of life, which is the manifestation of God's special love to the soul (Heb 12. 6). The object of all this redemptive work is in order that the soul may bring forth more fruit. Thus Christian fruitfulness in the life is both the condition and the final result of the divine purifying process in the life of the soul. —*Abbott.*

"Now (already) ye are clean through (because of) the word which I have spoken unto you." They are clean, yet (verse 2) needing to be cleansed. They need daily purging in order to fruit-bearing, because daily exposed to defilement; yet they are born, through the incorruptible world, with a birth to which no uncleanness attaches (1 Pet. 1: 23; Jas. 1: 18), and, therefore, in regard to their standing before God, they are absolutely clean.—*G. W. Clark.*

"And is withered," loses its power of bearing fruit; in time loses even the appearance of life. This is true of individuals and of churches. Their life is lost apart from Christ; they wither away. An unfruitful branch is not "withered" immediately when broken off from its parent stock and stem; on the contrary, it retains a deceitful greenness and freshness for a little while; deceitful, because upon all this the sentence of death has irrevocably passed. Churches which, through abandonment of the Catholic faith, individuals who, by unbelief and by the sins which spring from unbelief, have separated themselves off from Christ, their Head, may keep for awhile the show and semblance of life; but little by little, sooner or later, they come to an end of all which they took with them.—*Trench.*

"That my joy might remain in you." This joy is (1) the joy of a free activity in doing right, like the joy of motion in health, like the song of a bird in the morning. (2) The joy of entire consecration and submission to God. (3) The joy of doing good, of self-denial for others. (4) The joy of perfect faith in a wise and loving God, committing everything to his care. (5) Joy in the conscious love of God to us, communion and friendship with him. (6) The joy of loving others. (7) The joy of seeing others saved. (8) The joy of victory. (9) In the end, outward delights and pleasures to correspond with the inward joy.—*P.*

"But I have called you friends." I take you into my counsels, I reveal to you my plans, and you serve me, because you love me, and carry out my plans. The highest service in the world is that of friendship and love. And this is the high privilege of all Christ's disciples.

"Ye have not chosen me, but I have chosen you." Pupils among the Jews generally selected their own rabbi or teacher; Jesus reverses the order and calls his disciples (Matt. 4: 18–22; Mark 2. 14). Their appointment to this high office was purely of grace. They were not his champions, noble of birth, powerful in influence, or of great wealth, but chosen vessels to whom he was pleased to commit the great treasures of the Gospel (2 Cor. 4; 7).—*G. W. Clark.*

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A WOMAN'S VICTORY;

OR

THE QUERY OF THE LODGEVILLE CHURCH

BY JENNIE L. HARDIE.

This simple and touching story which was lately published in the *Cynosure* is now ready for orders in a beautiful pamphlet. It is worth reading by every Anti-mason —*and especially* BY HIS WIFE. Get it and take it home to cheer the heart of your companion who may desire to do something for Christ against great evils, but is discouraged from making any public effort. PRICE, FIFTEEN CENTS. *Ten for a dollar*

National Christian Association.
221 W. Madison St., Chicago, Ill.

The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. A. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE'

F. W. Capwell, New York; *J. A. Conant*, Connecticut; *E. G. Paine*, Minnesota; *G. W. Needels*, Missouri; E. D. Bailey, District of Columbia (*Ex. Com.*) James Kennedy, California; Robert Hardie, Dakota; J. F. Galloway, Florida; L. N. Stratton, Illinois; Israel Hess, Indiana; J. N. Norris, Iowa; H. Curtis, Kansas S A.Pratt, Massachusetts; H. A. Day, Michigan; E. Tapley Mississippi; S. C. Kimball, New Hampshire; Robert Armstrong, New Jersey; E. A. Foldstrom, Nebraska; J. M. Scott, Ohio; Wm. H. Pruett, Oregon; A. M, Paull, Rhode Island; J. W. Moss, West Virginia; M. R. Britten, Wiseonsin.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of easte and elannishness by which our eitizens are being arrayed in hostile bands, working secretly to compass politieal ends, a method direetly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independeuce, both inevitable and indispensable:

We, therefore, a portion of the Amerieau people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a goverument without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotie motto will soon be not only eehoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of scienee and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contraet labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Morengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

CHRISTIAN WORKERS

Who depend on voluntary contributions of Christian people in whole or in part for their support:

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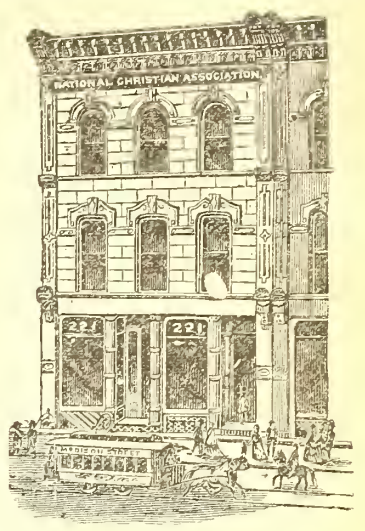
The Evangelists associated with Rev. John G. Fee, of Berea, Ky.

Contributions for either of these brethren may be forwarded through the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

FINNEY ON MASONRY.

The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cl. 75c; per dozen $7.50. Paper cover 35c; per dozen, $3.50.

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N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE,

221 WEST MADISON STREET, CHICAGO

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The object of this Association is: "To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

Editors

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, AUGUST 26, 1886

Mr. Carpenter's Will.—The earnest men and women who hope and pray for the triumph of our reform principles will rejoice to know that Mr. Carpenter's large-hearted care for that success was maintained to the last. During the first eight years after the inauguration of the movement at Aurora he gave for its support probably some $30,000, including the building and property deeded to the N. C. A., and occupied as its headquarters. After turning over the building, and knowing that the Association was, by that gift and the co-existing fund contributed from the country abroad, placed on a good financial basis, his yearly payments ceased, as the income from the property amounted to about his former annual donation. But in his will, drawn up in 1881, he makes a still further contribution of $6000, to be disbursed by his surviving daughters, Mrs. Cheney and Mrs. Hildreth, and Dr. J. E. Roy of the American Missionary Association and also of the N. C. A. Board. This noble addition to his former munificent gifts to this reform will be employed possibly in opening new fields, promoting new enterprises for the triumph of the Christian church over the lodge enemy. God bless the memory of the giver! The will disposes of personal property amounting to $100,000, and real estate estimated at $500,000. Numerous friends and relatives receive a share, and one-fourth of the real estate, or $125,000, is bequeathed to numerous charitable, religious and educational institutions and interests.

Why they do not invest?—The Springfield, Mass. *Republican* is responsible for the following:

The Masonic fraternity in North Adams are interested in the antics of one E. Spaulding, who threatens to expose their secrets and also to confer the degrees in his house for $2 unless his appeals for help are heeded. Spaulding came to North Adams from Watertown some time ago, and has one son who is a peddler. The local lodges have helped him, Lafayette to the amount of $78 and Greylock $5, to neither of which he belongs. His further demands being refused, he has issued recently a handbill offering to expose the order, and he recently offered an advertisement to the same effect to the local newspapers. These handbills he has sent to Masons in the locality, threatening to distribute them if he is not aided, and his demand is in the nature of blackmail. The lodges have investigated him and find that he is not entitled to assistance, and some of his letters to individual members have in them a smack of threat similar to the Morgan exposure. The lodges will offer no opposition to his course, and it is understood that he is getting ready for conferring degrees surreptitiously at his house.

The lodges of the United States know just as well as the *Cynosure* that Freemasonry has been public property for sixty years, but more especially during the last decade, therefore they are not alarmed at the threats of a provoked Mason, who, if not an ignorant person, should know that his work was long ago anticipated, but with other and better reasons. But what an evidence of the shamelessness of the lodge, that the fraud of selling secrets that are no secrets is kept up, and a system of pagan foolery, falsehood and blasphemy is continued in ten thousand lodges, when to conduct their ceremonies openly as everybody knows them, would be certain death to the order! Every Mason who hangs out his pin or badge advertises his own shame and hypocrisy.

EDITORIAL CORRESPONDENCE.

Perry, Wyoming Co., N. Y., Aug. 14, 1886.

Dear Cynosure:—We came out with Mr. Capwell's family to a temperance assembly at Silver Lake, and I have come down here to preach to-morrow in the Second Baptist church. Elder Barlow, Pres. C. A. Blanchard, Secretary Stoddard, and his son, W. B., have all been here, and I am stopping with a family, (Mrs. Tinkham,) which has taken the *Cynosure* from the first number.

The assembly at Silver Lake is a large gathering by a beautiful sheet of water, and we have had grand speaking on the subject of temperance, especially by an Episcopalian from Canada named Carswell, and Rev. Mr. Boole, (Methodist) from New York. These speakers forcibly bring to mind John Randolph's oath: "By all the gods of Olympus, I never witnessed such dancing, whether by bear or human kind." This was in reply to an English lord who called a speech of Daniel O'Connell in Parliament "the bear dance."

This Silver Lake assembly was started by a Rev. Mr. Mead eight years ago, and it has grown to a sort of temperance Feast of Tabernacles. The tall young forest trees shade cottages and tents, inhabited for a week or two by an interesting crowd from the surrounding farms and cities, and the gathering besides being a vast help to the cause of prohibition, is a joyous, rural religious festival. We are lodged in a nice tent made of the cloth which veiled the Morgan Mouument. Mr. Capwell bought the cloth and says he would not take $100 for it.

Mr. Capwell has circulated anti-secret literature from year to year; and though J. N. Stearns, secretary of the National Temperance Society, has become partner in its management, the secret temperance orders are at a decided discount and fast becoming more so.

Rev. Dr. Hutchins, pastor of a wealthy Baptist church in Brooklyn, N. Y., is here. He has been pastor in Brooklyn six months longer than Rev. Theodore Cuyler, and has long held a prominent place in the counsels of the Baptist denomination. His first vote was given for Wirt and Ellmaker in 1832, and in spite of years he is a powerful preacher. He has written to Dr. Cheney, of Norristown, Penn., who, he says, is a giant antagonist of the lodge, and one of the mightiest minds in the denomination, to attend the proposed Congress of Christians in Chicago, and will attend himself if the committee should invite him. Both these venerable men were fearless Abolitionists, and Anti-masons. Elder Barlow knows them well. Elder Cheney has property in Wisconsin, and both visit Chicago. Elder Hutchins baptized Dr. Lawrence of the Second Baptist church, Chicago, and gave him his credentials when licensed. When he hears from Dr. Cheney he will forward his letter to me, and the *Cynosure* will hear the result of Dr. Hutchins' letter; and the committee of seven can get two lion-like men if they wish. I am here in the midst of Baptists, and they all speak of Dr. Cheney as the great man of the whole denomination.

Silver Lake Camp, Aug. 16.—I preached to the church where Elder Cheney was once pastor, and came back to camp in the afternoon in time to hear a political sermon from Rev. Mr. Boole, of New York, the gentleman who spoke Saturday. No words can describe this speaker. He is fearless, logical, witty, and sweeps an audience like a whirlwind. At night we had a speech from Narcissa E. White, and if adjectives had not been exhausted I would attempt to describe her. She has been speaking on the Pacific Coast, and Miss Willard must look out for her laurels. Miss White has a faultless form, good voice, and a steady flow of oratory, beaming with piety, tenderness and sense. Rev. Mr. Mead, the projector and manager of the assembly, holds the helm steady.

THE LODGE.

Rev. Dr. Marsh, the former National Temperance secretary, went with Dr. Jewett against the secret temperance lodges, and they put him out and put J. N. Stearns in, and keep him there. The one argument which the advocates of the secret temperance lodges use, is the same which prevailed with Judas Iscariot and Ananias and Sapphira—money. "We can get more money by secret societies," and this is true. More money can be raised by secret societies than by anything else except popery and Mormonism; and Finch and Stearns used to have a place in the programme here for "The Sons," "Good Templars," etc. This year they have no place assigned, and no allusion has been made to them except by Stearns, and he lugged them in so manifestly out of order and taste that no response was had, and no other allusion has thus far been made to them. It is plain that the lodge is sinking out of this assembly. We go on our way to Saratoga in the morning fully assured that God is leading us and has led us to this place. The assembly here is a reproduction of our first convention in Aurora—each last speaker seems the best. The morning prayers are a strength for the day, and Miss White's speech last night was better for the conversion of sinners than a direct effort for it. She is a United Presbyterian.

Aug. 17, 1886.—A powerful shower drove us to our tents yesterday afternoon and made the parched earth glad. Meetings were held on the large platform and in a large tent. But last night the crowd risked the wet plank seats and listened to the stirring music and to Mr. J. W. Bengough, a cartoonist, who kept the multitude in successive roars of laughter, and, it is to be hoped, from taking cold, by his pictures in chalk and words. Miss Coleman, yesterday morning, analyzed good "communion wine" by putting a flask over a lamp and driving off the alcohol, which blazed as it came from the bottle till the crowd learned thoroughly the principle of spontaneous combustion. She handled the words of Christ at the institution of the supper with singular clearness and force. He said, "bread" (Greek, *artos*, any wholesome esculent); but he did not say "*wine*," but "the cup" and "the fruit of the vine," fresh, unfermented grape juice, such as kings' cup bearers squeezed into cups. This is not alcohol which is the result of decay.

We leave for Saratoga this morning, rejoiced to have been here, guests of our Bro. Capwell. His family have been Baptists in their generation, and have enjoyed the confidence of the people as Christian citizens. By his judicious firmness he has driven the secret societies out of sight and almost out of hearing from the platform here. Secretary Stearns is the only one who is left to advocate them; and he has thus far confined himself to a simple mention that he had joined the Sons of Temperance. But he is a seven degree Mason, sworn to stand by every brewer, distiller or saloon keeper who is a Mason, and if his oath is good for anything *he will do as he has sworn;* if not, he is unfit to be secretary of the National Temperance Society and should be removed.

The Methodist preachers here, Boole and Polson, are men of great power over a crowd. Mr Boole was an original Abolitionist when the M. E. church was pro-slavery; and when men who censured Storrs and Scott for praying at an Abolition meeting were shouting over slavery fallen, he reminded them that they had been on the other side. Mr. Boole has a second wife, a Presbyterian, a lecturer and a fine Christian woman. He has taken seven degrees in Masonry, but he loves Christ and hates the lodge. On the whole, I am charmed with the Silver Lake assembly and hope it will soon speak for Christ against the lodge which excludes him.

FAREWELL TO SILVER LAKE.

Attica, N. Y., Aug. 18.—We are here over night en route to Saratoga. By an incompetent or knavish train officer our trunk was left on the platform yesterday and I went back for it. After we left, J. N. Stearns boomed out on secret societies. He proclaimed that "Sons of Temperance," "Good Templars," etc., were "chained to the ballot"; and introduced a long, lank Yankee, born in Georgia, as "Grand Worthy Chief Templar of Washington, D. C.," where prohibition had scarcely a vote last election, the Good Templars all voting for the old parties! Thus Dr. Ayedelotte's words were true. "The lodge is *lie* all over."

The Mayor of Toronto being detained by a lawsuit at home, good Dr. Hutchins of Bedford Avenue church, Brooklyn, was thrust into the chair, and kept up the interest of the crowd.

I met Senator Colquitt of Georgia, and thanked him for his speech which I heard in Washington. He did not know the American party, so I told him of it. He said, "Had you not better keep on voting with the Prohibitionists?"

"We mean the Prohibitionists shall vote with us," was my reply. "Secret societies curse and kill every good thing which they light on." He did not object.

So, farewell to Silver Lake. If Mr. Mead continues to run its assembly, it must have a future. Its little swan-like pleasure steamers; its fair fields reaching to the marge of the clear water; but, above all, its trust in Christ, fervid eloquence, and sound teaching on reforms will shake off the alligators of the lodge as Florida alligators would die in these clear, cold waters. All denominations of Christians give to it their best; and, though the Methodist Episcopal preachers have generally been run through the cider mills of the lodge, they are not all pomice. Those among them who love Christ (and they are many) already hate the worship of devils by the lodge without knowing yet why. But they are fast learning, as Charlotte Elizabeth teaches in her "*Principalities and Powers*," that "All worship not paid to Christ is paid to the devil;" that lodge-worship is Gentile worship. And so to Silver Lake,

> "Farewell; a word that must be and hath been;
> A sound which makes us linger—yet farewell."

One is proud to look in the bright faces of such a crowd as gather there from the surrounding vales and hillsides. The spot is a sort of "Vale of Avoca," and Tom Moore's description of that Irish valley would do well enough for this:

> "Yet it is not that Nature has shed o'er the scene
> Her purest of crystal and brightest of green:
> 'Tis not the soft magic of streamlet or rill,
> O, no! it is something more exquisite still.
> 'Tis that friends, the beloved of each bosom are near,
> That makes each dear scene of enchantment more dear,
> And who feels how the blest charms of Nature improve
> When we see them reflected from looks that we love."

NEW PARTIES.

Elmwood Hall, Saratoga Springs, Aug. 18.—Last week Thursday the Prohibitionists here had a grand turnout. Prof. A. A. Phelps spoke in the morning, Mrs. Mary A. Lathrop, afternoon, and St.

John at night. A day or two later Miss Willard spoke here in the First Presbyterian church. All the speaking here, as also at Silver Lake, insisted on a new political party as the only mode, rational or possible, to abolish the liquor traffic. Dr. Emory Potter of this place predicts that in 1892 there will not be enough left of the Republican party to put candidates in the field. That, too, is my own judgment.

The Prohibitionists are moving on the South, and on the white people of the South. When I was in Tennessee an agent and lecturer was pushing the organization of that State into secret temperance lodges. The thing for the American party to do is to put a ticket in the field next June with Fred Douglass, or some other colored man selected by themselves, as candidate for Vice-President. The race prejudice in the white Prohibitionists of the South, strong now, in 1887 will yield to nothing but the desire of securing the colored vote for their new party; but they will yield to that desire in 1892 if we give the colored voters a representative on our Federal ticket, and thus gain their confidence and win them over from the Masonic parties. Let the work be pushed South. J. B.

GUILTY.

We, the jury, find the defendants, August Spies, Michel Schwab, Samuel Fielden, Albert R. Parsons, Adolph Fischer, George Engel and Louis Lingg, guilty of murder in manner and form as charged in the indictment, and fix the penalty at death.

We find the defendant, Oscar W. Neebe, guilty of murder in manner and form as charged in the indictment and fix the penalty at imprisonment for fifteen years.

This was the fearful sentence heard by the eight men who have been for two months on trial for the massacre of policemen at the Haymarket square, Chicago, May 4th, 1886.

Already the daily press of Friday morning had intimated that the death penalty had been fixed upon for several of the anarchists, and such an understanding prevailed about the police stations; but not until the opening of the court was the full severity of the verdict known. States Attorney Grinnel finished his able plea Thursday forenoon, the instructions of Judge Gary were given immediately after recess, and the jury retired about 3 o'clock and had agreed on their verdict before 8 that evening, with great unanimity.

The decision was everywhere hailed as soon as known as most just. Hardly a dissenting voice has been heard. The very fact that three weeks were required to secure a jury and over 1,200 men summoned for examination proved that the popular verdict had already been given against anarchism.

The trial began June 21 and closed August 20; and, deducting the Sabbaths, fifty-four days were consumed by the trial, twenty-one of which were taken up in securing the jury and nine in the closing speeches. The prosecution examined 143 witnesses and the defense 79. The conduct of the case by prosecuting attorney Grinnell and his assistants, Walker, Furthman and Ingham, assisted by the police, was careful, considerate and able; on the part of the defense, while in some respects skilfully conducted, it was in others weak and ill-managed. This was especially marked in the pleading of the four attorneys. Salomon and Zeisler are evidently Jews, and both sympathize with the atrocious doctrines of the anarchists. Zeisler referred to one of the police officers who had been active in the case as the Jesus Christ of Chicago. Their defence and eulogy of the condemned men fell upon no sympathizing ear among the jury. Captain Black, who closed for the defense, and was the leader upon that side, also condoned anarchism and attempted to put the crown of martyrdom upon the wretched men on trial and even ventured to blasphemously compare them and their principles to the Lord Jesus Christ and his trial before the Sanhedrim. Mr. Walker, however, while denouncing the anarchist doctrines, very ably contended for the release of the men because not proved guilty under the indictment.

Judge Gary's conduct of the trial and decisions are praised of all for fairness, candor and legal force. It is hardly possible that the argument for a new trial or an appeal to the Supreme Court will do more than briefly postpone the final scene.

It has been on the whole one of the most remarkable trials in history. Seldom have so many men been on trial at once for life, and never before in this country, for putting in practice the infamous doctrines for the overthrow of all legal authority and social order which are taught in the secret lodge groups of the International Workingmen's Association, the "Internationale" of Europe.

The immense importance of this trial can hardly be appreciated by Americans. Distance or time will reveal it. Hon. B. C. Cook, of this city, an eminent lawyer, and during the time of war and reconstruction a leading member of Congress, is now traveling in Europe. He writes that this trial is the most important ever brought before any tribunal in any country or age. Mr. Cook realized that the nations of Europe, as Lord Beaconsfield declared, were continually harassed by this secret International society in the form of Socialism, Communism or Nihilism. They have watched this trial with peculiar interest, because to them it was one of the severest tests of national stability, of the firmness of popular government. It is moreover a proof to the restless spirits of Europe that if there may be room for them here to pursue an honest business, there is not for the promulgation of their doctrines.

—The General Agent is to spend the Sabbath, August 29th, at Denmark, Iowa, and lecture Monday evening at the same place on his way to the convention at Birmingham. He will make a brief call at Princeton on Friday, the 27th, to confer with friends there about the Illinois State meeting. From Iowa he expects to go to Kansas, for the convention on the 7th of September. If friends in Kansas will arrange for meeting he will remain to speak for a week or ten days after the convention.

—After a long lapse of time Rev. William Hazenberg, an independent evangelist in South Africa, writes again of his work among the interesting people of that region. His request for another grant of tracts, etc., was answered by the prompt shipment of several packages of literature. From this seed sowing in a remote and unfavorable soil, we may yet see glorious results.

—Says the *Daily News* of this city: "A clause in the will of the late Philo Carpenter provided for the holding in trust of $6,000 for the purpose of combating secret societies. Mr. Carpenter was an earnest laborer in behalf of certain social reforms, and his zeal led him to believe that secrecy was not calculated to promote the greatest good among men." The *News*, though meaning to speak kindly of one of the oldest and best citizens of Chicago, does Mr. Carpenter an injustice in attributing simply to his "zeal" that earnest conviction against secret societies which ever characterized his public and private life. Zeal may be blind; but it was no fanaticism or visionary impulse that led to his action in this respect; but rather a profound conviction and enthusiasm, founded upon the truth and Word of God. From this impregnable position he attacked the world system of lodgery, and died confident that in his own time the living and true God, who is rejected by the secret system, shall triumph over this iniquity also.

PERSONAL MENTION.

—Bro. H. H. Hinman was several hours delayed on his way to Washington by a washout on the Baltimore and Ohio railway. He expects soon to journey to the South from Washington, visiting various points in Virginia and the Carolinas and across to New Orleans.

—Bro. William Fenton, who gives us interesting information on the Anarchist trial on another page, called at this office last week on his way from St. Paul to Buffalo, where he was last week attending the annual convention of the American Association for the Advancement of Science.

—Rev. E. Hildreth, summoned with his family to the funeral of his father-in-law, Mr. Carpenter, will remain in Chicago until September 10th before returning to his home in Santa Barbara, California. He finds the equable climate of that region more favorable to his health than any other.

—Bro. W. B. Stoddard, having spent the summer at his home in Wheaton, is about to begin work again in Ohio. He starts for Columbus late this week. Ohio friends, read his letter in another column and resolve that the grand work of last year shall be eclipsed by the renewed effort of this.

—Professor Calvin E. Stowe, for many years a prominent character among the Congregational churches, died on the Sabbath at Hartford, Connecticut, aged 84 years. He was husband of Harriet Beecher Stowe, author of "Uncle Tom's Cabin," and was himself the author of several popular religious works. He was formerly professor in Lane Theological Seminary, Cincinnati, and afterward in Andover Theological Seminary. He was an old-time Anti-mason.

—Henry Reilly, editor of the first daily paper in Rochester, N. Y., died in that city Tuesday last. He is best known for his implacable hostility to Thurlow Weed, being not only a political opponent, but also combating him and his Anti-masonic colleagues during the Morgan excitement. In later years both Reilly and his daughter have been brought forward by the Masons to counteract the crushing statements of Mr. Weed just before his death. Their promised evidence never amounted to anything.

The Wesleyan Methodist Seminary of Wasioja, Minn., E. G. Paine, A. M., principal, receives students of both sexes and any age, and fits for business, teaching, or college. The fall term begins September 1, 1886. The friends of Wheaton College will be interested in knowing that one of her graduates, Elsie S. Dow, A. M., has been added to the faculty.

WASHINGTON LETTER.

Dear Cynosure:—Leaving Chicago on the B. & O. road at 5:15 P. M. of the 16th inst we reached the Ohio river without incident where the report of a washout in West Virginia stopped us for a time and then sent us round by the way of Pittsburgh. This is the region of natural gas, and we saw one immense blaze coming out of the earth. I had also seen three similar gas fires in the night as we passed through Ohio. At last we reached Washington, D. C., over four hours behind time, and I found family and friends in usual health.

In this vacation period there is a marked exodus of clerks, ministers, and many of the wealthier citizens; leaving the churches with a slimmer attendance and affording a needed respite to all but the criminal courts and their feeders, the dram shops. The President's absence is being improved in renovating the White House, and the Capitol is having its annual cleaning and painting, but the work on the new terraces has proceeded but slowly.

The new Library building to be erected on the east side of the Capitol is to be speedily commenced. It is to be a magnificent building, 679 by 575 feet, of white marble, and will be an extension of the Capitol grounds on the east. There will be a space of 130 feet on the front and rear to the street each way, and 109 feet to the streets on the north and south. These grounds are expected to be made attractive, and the whole to become one of the finest features of this beautiful city. There will be space for millions of books, and it is hoped to make it one of the finest libraries of the world. It will build up and and draw attention to East Washington, which has been comparatively neglected.

The appropriation of a million of dollars by the late session of Congress for heavy ordnance is to be expended in this city. It will necessitate the expenditure of one-fourth of the amount in the necessary machinery and buildings, of late years termed the "plant." Aside from giving employment to some idle workmen (who might surely be better employed) I can see no good, but much evil, likely to result. Whatever increases the preparations and affords facilities for war, whether offensive or defensive, renders the reign of peace more insecure. All such expenditures are needless and wasteful.

The President has, through the press, given his reasons for refusing to sign some of the acts of Congress that failed to become laws. Notably is the Morrison Surplus bill, which he thought embraced too much, was unnecessary and might embarrass the Treasury department. Whether there are good reasons is debatable, but it is on the whole refreshing to have a President that has positive convictions, and who dares to oppose even party friends who differ. It is altogether probable that, though this measure failed to become a law, it has served as a useful hint to the Secretary of the Treasury, and that its provisions will be substantially carried out.

There seems to be a disposition on a part of the press, especially in the Southwest, to goad on the Government to declare war against Mexico. There is little sympathy for Cutting. No one supposes that he gets more than he deserves, but there is now as there was forty years ago, a strong desire to "revel in the Halls of the Montezumas." Still we need not despair of the practical common sense of the people or the administration. The relation of the Knights of Labor to the Roman Catholic church still elicits much discussion. It is held by many that Cardinal Taschereau's edict which forbade Catholics from having membership in the order applied only to Canada. But since it was endorsed by the Pope it is hard to see why it should not be universal in its application. As a large proportion of the "Knights", including Grand Master Powderly, are members of the Roman church, there must be at least a very strained relation between the church and the order.

The vacation of the ministers makes no abatement, but rather increases the work of the missionaries and Gospel wagon. So long as sin and misery are abroad this kind of work will be always in demand. H. H. Hinman.

The Home.

OUT OF TRIBULATION.

Dost thou feel the slings and arrows
By outrageous fortune cast?
Do they cloud thy sky with sorrows,
And embitter all thy past?

Art thou growing weary hearted
With the strife that will not cease?
Dost thou think thy soul hath parted,
For all time, with joy and peace?

Think not thus. Though toils environ,
Others have the same withstood;
'Tis by constant blows that iron
Grows more powerful for good.

Every tree is fuller fruited
For the wound of pruning shears;
Every tree is firmer rooted,
For the tempests of the years.

If the fire that burns thee sorely,
Be indeed a fiery cross,
It refines thee, slowly, surely,
Cleansing all thy gold of dross.

And the perfect man is builded
Faster in the evil day:
Every loss a cornice gilded,
Every care a stronger stay.

So that, though the world grows colder,
And thy bosom friends be less,
Thou to every true beholder
Shall increase in comeliness.

So that, out of tribulation,
Thou shalt have more perfect light,
And a fuller compensation
For the darkness of the night.

—*The Quiver.*

HOW THE BIBLE TREATS THE AFFLICTED.

An angelic creature from another planet would infer from the contents of the Bible that ours is a suffering race of beings. As a foreigner, not used to our language, once expressed it, "This is a *hurt* world." To every class of men the Bible has something to say that is characteristic; but to no other class has it so much to say as to the afflicted. From a full collation of the biblical passages addressed to them, the angelic stranger might infer that it was inspired for them only. What, then, is the tenor of its message?

1. In even a cursory review of it one is struck with the boldness with which it claims the infliction of sorrow as the intentional work of God. We find no adroit hiding of the divine hand, no obtrusion of second causes to relieve its stern, often its appalling procedures It is the way of science to evade the name of God. The way of revelation is to proclaim and exult in it, even when the deed done makes the ears of men tingle at its tragic story. "See now, that I, even I, am He. I kill, I wound. The Almighty—He maketh sore; He woundeth. I was dumb because Thou didst it." Fragments of Scripture like these might be extended to a volume.

2. The Bible gives equal emphasis to the fact that God is the chief comfort of those who suffer. The hand that wounds is the hand that heals. The word that kills makes alive again. The Scriptures which teach this have become household words. Our morning and evening prayers rehearse them, and our children sing them. "God is our refuge," has but a short time ago made a belt of song around the world. "I, even I am He that comforteth you. Fear not; I am with thee; I will hold thy right hand, saying unto thee, Fear not." A child in the dark trusts in confiding silence to the unseen hand that leads him; such may every sorrowing man be, in the consciousness of God's proximity.

3. Scriptural thought also incloses human suffering within God's purposes in redemption. There is a world of strength in the assurance that suffering is not an isolated anomaly. It is not a mystery, the solution of which we must find, or seek and not find, in its own impenetrable bosom. It is not evil unmixed, which has no benignant outcome. It has part in the grandest alliance of beneficent agencies which the history of the universe discovers.

Time has wrought into volumes of Christian song the words in which the Bible makes sorrow tributary to the designs of God in redemption. It is not merely that suffering is so ruled and overruled by a tortuous providence that glimpses of the benevolence of God can be extorted from it. The sun and the stars effect that without extortion. The seed time and harvest and summer rains do more than that in gentle evolutions. But this mystery of sorrow is a gift which takes rank in dignity with the gift of prayer, with the gift of Christ, with the gift of the new heavens and the new earth. It proclaims eternal purposes of which a dying and risen Saviour is the center.

Suffering, as a factor in the redemption of men, was ordained when the foundation of the earth was laid. When the morning stars sang together, the "sisters of sorrow" were visible in the distant perspective, as servitors of the same cause for which Christ died. They stood locked hand in hand with the angels of Gethsemane. Never did a good man bear a throb of pain to which the heart of Christ was not responsive. Never does a great affliction fall upon a trusting believer which is not recorded in the Lamb's Book of Life.

4. The Bible also abounds with passages which represent God as superintending the discipline of pain with watchful solicitude for the result of it in the character of the sufferer. The favorite emblems by which inspiration designates good men in sorrow are the precious metals. "I will refine thee as silver is refined. I will try thee as gold is tried. I have chosen thee in the furnace of affliction. He shall sit as a refiner of silver."

A Christian woman once inquired of a silversmith in England, what was the process by which the precious metals were purified from dross. He replied in substance: "It is a process which requires infinite care. It must be watched minute by minute. I sit down beside my forge while the heat rises to the melting point. I do not allow my eye to wander from the crucible. I watch it till I can see my face reflected from the molten fluid." "So?" thought the Christian inquirer, "I understand now why the Bible represents God as *sitting* by the furnace of affliction, and watching the discipline of his people."

5. Again, suffering is represented in the Scriptures as one of the factors in the personal discipline of Christ for his redemptive mission. Men are fond of tracing resemblances between the Bible and other books of ancient ethics and philosophy. They tell of other than Biblical incarnations and Messiahs. But where has moralist or philosopher or poet, uninspired, ever given to "a hurt world" such words of healing as these: "A bruised reed he shall not break; the smoking flax he shall not quench. The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary. He hath sent me to bind up the broken-hearted, to comfort all that mourn?"

When these words were first uttered, there was not a blind asylum, nor a retreat for the insane, nor a school for deaf mutes, nor a hospital for invalids, nor a home for orphans in all the world. The wisest of men put their dead into the tomb, or laid them on the funeral pyre, doubting as Cicero did when his only daughter died, whether the immortality of the soul were a truth or a dream. It was on the ears of such a world that the words of Messianic promise first fell.

6. Once more, the Scriptures emphasize God's benign remembrance of the afflicted by their representations of heaven as a place of repose from trial. There the weary rest; the wicked cease from troubling. The inhabitant doth not say, "I am sick." Tears no longer flow. Sorrow and sighing take flight forever. There is no more death. What this world is in respect to all the causes of human sorrow, that heaven is *not*. Thus does the Bible seem to make the heavenly conditions meet by contrast the woes of this world and the longings of suffering men here, as if heaven were made for them alone.

Such is the religion of the Bible in its benignant care for the afflicted and the desolate. Where now is the man or woman, who is far enough along in years to know what life is, who does not feel the need of it? Who does not foresee his need of it, if the pressure is not upon him now?

The time must come in every life, that carries with it in any great density of meaning, when revolutionary changes will drive the soul in upon itself. A thoughtful man who is conscious of such a deepening significance in his own life learns to read by intuition the lives of others. He cannot walk the streets of a crowded city without observing in a multitude of faces as they pass a look which tells of unspoken conflict. Some are bearing their lot patiently; some are battling with it angrily; a few are triumphing over it; all are walking in the shadow of it. This one is not like that one. None can understand fully the trial of another. It is no selfishness in any that none can very essentially help his fellow. Each must bear his own. Each treads a path in which he is the only traveler.

We need in such a life some friend who can and will save us from the abyss of stoical despair to which unblessed affliction dooms a man. There is but one such Friend in the universe.—*Prof. Austin Phelps in Congregationalist.*

JESUS CURED ME.

In the family of a missionary pastor in Kansas, was a daughter of twelve years of age, seriously afflicted with rheumatism. For three years she suffered, until the leg was shrunken, stiff at the knee, shorter by two inches than the other, and the hip joint was gradually being drawn from its socket. The child read of Mrs. Miller's cure by prayer, originally published in the *Advance*, and wondered why she could not also be cured by the same means. She repeated to her mother some of the promised answers to prayer, and asked: "Don't Jesus mean what he says, and isn't it just as true now as then?" The mother endeavored to divert her attention by representing the affliction as a blessing. The physician also called and left another prescription, and encouraged the child to hope for benefit from it. The child could not, however, be diverted from the thought that Jesus could and would heal her. After the doctor's departure she said: "*Mamma, I can not have that plaster put on.*"

"Why, dear?"

"*Because, mother, Jesus is going to cure me, and he must have all the glory. Dr. ——— doesn't believe in God; if we put the plaster on, he will say it was that which helped me; and it must be all Jesus.*" So earnest was she, that her mother at length placed the package, just as she had received it, on the shelf, and said no more about it.

The little girl and her mother were alone that day, the father being absent from home. When the household duties were done she called her mother to her.

"Mother, will you pray now to Jesus to cure me? *I have got the faith; I know he will, if you will ask him.*" The mother, overcome, yielded to her daughter's request, and commenced praying. She was blest with unusual consciousness of the presence of God, and became insensible of all outward surroundings, pleading for her child. She remained in this state of intercession for more than an hour, when she was aroused by her daughter, who with her hand on her mother's shoulder was joyfully exclaiming, "*Mother, dear mother, wake up! Don't you see Jesus has cured me? O, I am well!*" and she danced about the room, literally healed.

One week after that day, she was seen by the writer in the *Advance*, who says she was *out sliding on the ice with her companions.* From that day to this she had no further trouble; *the limb is full, round and perfect;* there is *no difference between it and the other.*

To every question asked she replies, with the overflowing gratitude of a loving heart, "Jesus cured me!"—*Manna.*

WHAT GOD DOES FOR BOYS.

God *wants* the boys, all kinds of boys,
To love him, serve him, do his will;
He wants those boys that make a noise,
And those who keep so very still.

God *calls* the boys, yes, every one,
Those that are in and out of school;
Though jumping, shouting, full of fun,
He leaves none out: that is his rule.

God *loves* the boys of every kind,
The rich and poor, the short and tall;
Even for wicked ones you'll find,
His grace is given to one and all.

God *gives* the boys a tender heart,
And says, just so they all can hear,
"Will you not choose the better part
Just now, while Jesus is so near?"

Christ *died* for boys; he knows their need,
Of all his precious blood can do,
The "Bread of Life" their souls will feed,
And give them "living water," too.

—*Mrs. A. P. Graves, in the Standard.*

STOOPING SHOULDERS.

A cure for the evil habit of stooping shoulders, all too prevalent among American children, is suggested by Dr. Dio Lewis, as follows:

Unless you rid yourself of this crook while at school, you will probably go bent to your grave. There is one good way to cure it. Shoulder-braces will not help. One needs not an artificial substitute, but some means to develop the muscles whose duty it is to hold the head and shoulders erect. I know of but one bull's-eye shot. It is to carry a weight on the head. A sheepskin or other strong bag filled with twenty to eighty pounds of sand is a good weight. When engaged in your morning studies, either before or after breakfast, put this bag of sand on your head, hold your head ereet, draw your chin close to your neck, and walk slowly about the room, coming back, if you please, every minute or

two to your book, or carrying the book as you walk. The muscles whose duty it is to hold your head and shoulders erect are hit, not with scattering shot, but with a rifle-ball. The bones of the spine and the intervertebral substance will soon accomodate themselves to the new attitude. One year of daily practice with the bag, half an hour morning and evening, will give you a noble carriage, without interfering a moment with your studies.

SOME OF THE LARGEST THINGS.

The Talker has in the course of his reading picked up the following interesting facts about the highest and largest things in the world. The highest chimney in the world has just been completed at the Meternich lead works in Germany. The whole height of the structure is approximately 440 feet, eleven feet of which is under ground. The largest hammer in the United States is in the works of the Cleveland City Forge and Iron Company. Its weight is about twenty tons; with that of the anvil and appendages, three hundred and forty tons. Its height is 38 feet and the diameter of the cylinder 38 inches. The largest and oldest chain bridge is said to be that of Kingtung in China, where it forms a perfect road from the top of one mountain to another. The deepest mine, according to Prof. H. Hoefer of the Acadame Imperiale des Mines, is the Przibram silver mine in Bohemia. The lowest depth is nearly 3,300 feet below the surface. The new railroad bridge over the Ohio between Evansville, Ind., and Henderson, Ky., which was formally opened for traffic in the early part of last August, has the longest single span girder of any bridge yet constructed. The structure has a length of 3,200 feet and rests on sixteen piers, each span being 250 feet long, with the exception of the one over the main channel. This is 522 feet, and is the longest single girder in the world. Probably the largest rock in the known world is the South Dome of the the Yosemite. Standing at the fork of the upper valley it rears itself, a solid rocky loaf, 6,000 feet above the ground. The largest ventilating fan in the world is in the St. Hilda colliery, South Shields, Wales. Its diameter is fifty feet. The largest china vase in the world has been made by a firm of English potters. It is eleven feet high and six feet four inches in diameter. The largest literary work in the world is a Chinese encyclopedia of 5,000 volumes, a set of which has recently been added to the British Museum Library. —*Sel.*

TEMPERANCE.

DRUNKENNESS IN ENGLAND.

The vice of drunkenness is said to have been of rare occurrence in England prior to the reign of Elizabeth. But, when a portion of her troops went over to the Netherlands to assist William of Orange in defending the liberties of his country against Phillip II. of Spain, they there acquired convivial habits, which on their return were speedily spread over their own land. Camden states, in his "History of Queen Elizabeth," that "The English, in their long wars in the Netherlands, first learnt to drown themselves with immoderate drinking, and, by drinking other's healths, to impair their own. Of all the Northern nations, they had been before this most commended for their sobriety." The same assertion had been made by Tom Nash, in his "Pierce Penniless," which was written at the very time when inebriety had begun to degrade and enslave the people. "Superfluity in drink," says this writer, "is a sin that, ever since we have mixed ourselves with the Low Countries, is counted honorable; but, before we knew their lingering wars, was held in that highest degree of hatred that might be. Then, if we had seen a man go wallowing in the streets, or lain sleeping under the board, we should have spet at him and warned all our friends out of his company."

Disraeli advances the opinion, in his article on "Drinking Customs in Europe," in the "Curiosities of Literature," that all the terms of drinking which once abounded in England were of Dutch, Danish, or German origin. Thus the phrase "*half-seas over*" he regards as borrowed from the Dutch. The term *op-zee*, or *over-sea*, was given to a stupefying beer introduced into England from the Low Countries, and by an easy transformation and expansion ran finally into the expression *half-seas over*, or nearly drunk. *Rouse* and *carouse* came from the Danes,—*rouse* being the name of a large cup in which a health was drank, and *carouse* the act of drinking healths by a company.

It was a favorite notion with writers on drunkenness, in the time of Elizabeth, that a man in the different stages of intoxication exhibited the vicious qualities of different animals; and in this notion Mr. Disraeli fancies that the expression peculiar to the English, "drunk as a beast," or "beastly drunk," had its origin. Among the writers cited in illustration of his idea, a sketch of different classes of drunkards is quoted from Nash, which is of sufficient interest to merit repeating: "The first is *ape-drunk;* and he leaps and sings, and hollows and danceth for the heavens. The second is *lyon-drunk;* and he flings the pots about the house, * * * breaks the glass windows with his dagger, and is apt to quarrel with any man that speaks to him. The third is *swine-drunk;* heavy, lumpish, and sleepy, and cries for a little more drink and a few more clothes. The fourth is *sheep-drunk;* wise in his own conceit when he cannot bring forth a right word. The fifth is *maudlin-drunk;* when a fellow will weep for kindness in the midst of his drink, and kiss you. * * * The sixth is *martin-drunk;* when a man is drunk and drinks himself sober ere he stir. The seventh is *goat-drunk;* when in his drunkenness he hath no mind but on lechery. The eighth is *fox-drunk;* when he is crafty-drunk, as many of the Dutchmen may be, which will never bargain but when they are drunk. All these *species*, and more, I have seen practiced in *one company at one sitting;* when I have been permitted to remain sober amongst them only to note their several humors."

At the time of the Restoration excesses of every sort were at their height. "Dueling and raking," says Green, "became the marks of a fine gentleman, and grave divines winked at the follies of 'honest fellows,' who fought, gambled, swore, drank, and ended a day of debauchery by a night in the gutter." Beer or ale was the beverage of the people, being as Macaulay states, "not only all that beer now is, but all that wine, tea and ardent spirits now are. It was only at great houses, or on great occasions, that foreign drink was placed on the board. The ladies of the house, whose business it had commonly been to cook the repast, retired as soon as the dishes had been devoured, and left the gentlemen to their ale and tobacco. The coarse jollity of the afternoon was often prolonged till the revelers were laid under the table."

The introduction of coffee in the latter part of the seventeenth century had a visible effect in diminishing the use of intoxicating drinks; and inebriety among the upper classes was, according to Lecky, never quite so general as between the time of Elizabeth and the Revolution. "It was computed in 1688," remarks this author, "that no less than 12,400,000 barrels [of still beer or ale] were brewed in England in a single year, though the entire population probably little exceeded 5,000,000. In 1695, with a some what heavier excise, it sank to 11,350,000 barrels; but even then almost a third part of the arable land of the kingdom was devoted to barley." The English manufacture of spirits was greatly extended by the prohibition in 1869 of the importation of foreign liquors. "It was not till about 1724," writes Lecky in his most graphic history of drunkenness in England, "that the passion for gin-drinking appears to have infected the masses of the population; and it spread with the rapidity and violence of an epidemic. Small as is the place which this fact occupies in English history, it was probably, if we consider all the consequences that flowed from it, the most momentous in that of the eighteenth century, incomparably more so than any event in the purely political or military annals of the country. The fatal passion for drink was at once, and irrevocably, planted in the nation. The average of British spirits distilled, which, is said to have been only 527,000 gallons in 1684, and 2,000,000 in 1714, had risen in 1727 to 3,601,000, and in 1735 to 5,394,000 gallons. Physicians declared that in excessive gin-drinking a new and terrible source of mortality had been opened for the poor. * * * Retailers of gin were accustomeed to hang out printed boards announcing that their customers could be made drunk for a penny, and dead-drunk for two pence, and should have straw for nothing; and cellars strewn with straw were accordingly provided, into which those who had become insensible were dragged, and where they remained till they had sufficiently recovered to renew their orgies."

The Government finally interposed to lessen the frightful prevalence of the evil. In 1736, a measure (Act 9, Geo. II., c 23) imposing an enormous tax upon all salable liquors recited in the preamble that "The drinking of spirituous liquors, or strong waters, is become very common, especially among the people of lower and inferior rank,—the constant and excessive use whereof tends greatly to the destruction of their healths, rendering them unfit for useful labor and business, debauching their morals, and exciting them to perpetrate all manner of vices." In consequence of this tax, the consumption of liquors fell for a brief space; but in 1742 the production, again increasing, amounted to 7,000,000 gallons. "In 1749," to return again to the narrative of Lecky, "more than 4,000 persons were convicted of selling spirituous liquors without a license, and the number of private gin-shops within the Bills of Mortality was estimated at more than 17,000. At the same time, crime and immorality of every description were rapidly increasing. * * * The London physicians stated in 1750 that there were, in or about the metropolis, no less than 14,000 cases of illness, most of them beyond the reach of medicine, directly attributable to gin."

Fielding declared, in his pamphlet, "On the late Increase of Robberies," published in 1751, that gin was "the principal sustenance(if it may be so called) of more than 100,000 people in the metropolis;"and predicted that, "should the drinking of this poison be continued at its present height during the next twenty years, there will, by that time, be very few of the common people left to drink it." It is added by Lecky that in 1750 and 1751 it was computed that more than 11,000,000 gallons of spirits were consumed each year, "and the increase of the population appears to have been perceptibly checked."

Hints of the universal custom of excessive drinking are found in many writings of the eighteenth century. Mrs. Delaney relates in her autobiography, at the date, 1719, that Sir William Pendarres was in the habit of assembling his boon companions around a copper coffin filled with punch and set in the centre of his hall. The potations of the party gathered about this ghastly "wassail-bowl," we may conclude, were both long and deep. Lady Cowper makes the following entry in her diary, in the year 1716: "At the drawing-room, George Mayo turned out for being drunk and saucy. He fell out with Sir James Baker and in the fray had pulled him by the nose." On several occasions this noble lady notes the occurrence of drunkenness among her servants. At one time she writes: "Dined with Aunt Allavern. Go to the Master of the Rolls. The servants got so drunk I was forced to send one of them home."And again: "I dine with Mrs. Clayton. Left by chairman and servants all drunk. I can hardly get to the Princess." It is recorded that in some houses a servant-lad was kept for the express purpose of loosening the neck-cloths of the guests who fell under the table.

By active and efficient legislation the evil was gradually subdued; and it is observed by Lecky that among the favorable results ensuing was the decrease of dropsy, which had risen in London to a wholly unprecedented point between 1718 and 1751, but now "immediately diminished, and the diminution was ascribed by physicians to the marked decrease of drunkenness in the community." Still, continues this writer, the measures passed "formed a palliation and not a cure, and from the early years of the eighteenth century, gin-drinking has never ceased to be the main counteracting influence to the moral, intellectual, and physical benefits that might be expected from increased commercial prosperity. Of all the pictures of Hogarth, none are more impressive than those in which he represents the different conditions of a people whose national beverage is beer, and of a people who are addicted to gin; and the contrast exhibits in its most unfavorable aspect the difference between the Hanoverian period and that which preceded it."—*Chicago Tribune.*

WAGE WORKERS' LIQUOR BILL.

There are some facts connected with the Internal Revenue which should be faithfully studied by every citizen and Christian. During the last year 624,000,000 gallons of beer were used, which would be 10 83 gallons for every one in the land, babes included. During the same time 70,763,010 gallons of whisky were drunk, or 1.19 gallons per capita. One hundred and ninety-one million, twenty-three thousand, six hundred and sixty-three pounds of tobacco for smoking and chewing are reported, or 3.22 pounds for every person. There were 3,510,372,539 cigars consumed, or 59.2 per capita, and 1,310,556,512 cigarettes, or 22.1 for each one. The *Tribune* remarks in relation to these figures: "It remains to add that, supposing cigars to average only five cents each, and cigarettes twenty cents a package, tobacco a dollar a pound in retail forms, beer five cents a glass, and spirits five cents for half a gill, prices which are certainly not as high as those paid by most consumers, the cost of these articles to the people of the country is over $1,189,000,000 or $19.82 for every inhabitant. This burden is borne by about 20,000,000 wage-earners, however, and for them it averages $59.46 yearly. All the money that trade unions have added or ever will add to the wages of labor will not equal half the sum spent last year, mainly by working people, in the consumption of liquor alone, which costs them much over $800,000,000." Accepting these statements as reliable it

follows that at least half of the American Nation is made up of fools, and the other half has hardly good sense. Just think of the sums lavished on appetite! The complaint about hard times seems shameless. Here is a splendid chance to reform and bring on universal prosperity. There is need for it among the disciples of Christ, for they are assisting in this foolish expenditure..—*Midland.*

LITERATURE.

Our Penal Machinery and its Victims. By John P. Altgeld. New Edition. Pp. 151. A. C. McClurg & Co., Chicago.

It is about a hundred years since John Howard, the English philanthropist, was making his way with difficulty among the horrible prisons of Europe, and himself set the example and led the way in person for the alleviation of the rigors of prison life. To-day there is scarce a prison or jail in our country whose heavy walls are not penetrated with a ray of that "purest light serene," the Gospel of Christ and his love for fallen men. Like to Howard in his devotion to the wretched inmates of our prisons is Bro. W. S. B. Mathews of Onarga, Ill., who has given himself to the work of disseminating good reading among them. The various problems suggested by dealing with criminal classes in and out of confinement have of late years engaged the attention of philanthropists, and the idea of reformation as well as punishment is becoming more and more firmly insisted upon. The wonderful success of Mr. Brockway in his reformatory institution at Utica, New York, is leading the way to great changes in prison discipline. Mr. Altgeld discusses the whole question with a humanitarian spirit, and derives from the statistics of our police departments, houses of correction, and penitentiaries some striking arguments for a reform.

History of the Conquest of Mexico, with a preliminary view of the Ancient Mexican Civilization and the Life of the Conqueror, Hernando Cortez. By William H. Prescott. Vol. I. Pp. 467. Price per set of two volumes, $2.25. John B. Alden, New York.

Along with his "Ferdinand and Isabella," this history of a remote period, with its romantic and mythical surroundings, has for many years been honored as one of the finest products of American literature. The late eminent critic and essayist, Edwin P. Whipple, has remarked that it is "a history possessing the unity, variety, and interest of a magnificent poem. It deals with a series of facts and exhibits a gallery of characters, which to have invented would place its creator by the side of Homer; and which to realize and represent in the mode Mr. Prescott has done, required a rare degree of historical imagination." The expiration of the copyright allows the present publisher to issue this history in fine exterior and at a nominal price.

Vick's Magazine for August combines an extensive floral catalogue with its usual valuable contents. Leading articles are "The Supply of Home-Grown Fruit," "Spring-Blooming Bulbs," "Grape-growing and Raisin-curing in California." The latter industry yielded in Southern California in 1885, about 475,000 boxes, or 9,500,000 pounds, and more than a quarter of these were grown and cured in the San Bernardo Valley. The grapes grown for raisin curing are the Morocco, Muscat of Alexandria and the Sultana, the Muscat being greatly in excess of the others. It takes one ton of grapes to make about thirty boxes of good raisins, and vines in this district, three, four and five years old, will yield ten, fifteen and twenty pounds, respectively, to the vine; this is the average of a fairly good vineyard.

Among the articles worthy of note in the September number of *Demorest's Magazine* are "Thirty Years in Journalism," by Jenny June; "The War of the Rum Power on the People," by W. Jennings Demorest; "Four Friends in a Phaeton;" "Madam La Fayette: Her Hero Husband and Her Home;" and "A Night Refuge in Paris." The frontispiece is a beautiful oil picture of a charming child.

A cable dispatch to the N. Y. *Evening Post* announces that "a contract has been sealed between the Century Company and T. Fisher Unwin, by which the *Century Magazine* in the future will be published by the latter. Mr. Unwin is the most enterprising and experienced of the younger publishers here. During several seasons a number of the best books by English and American authors have issued from his house. The *Century* could not be placed in better hands." Frederick Warne & Co. will continue to publish *St. Nicholas.*

RELIGIOUS NEWS.

—According to the *Interior*, the Presbyterian church ought to give $10,000,000 a year for missions.

—The Utah M. E. Mission received 168 members during the year, of whom sixty-one had been Mormons.

—The *Christian Advocate* has a letter from Mr. Ratcliffe, one of Bishop Taylor's missionaries at St. Paul de Loanda, West Africa. He says they have met with no opposition from the Portuguese, but they have invariably been kind and patronize the schools in which the children are taught the rudiments of the truth.

—The English Society of Friends have twenty-four missionaries at work in India and Madagascar. In this latter country they have 133 native teachers and 104 congregations, with over 14,000 children in their schools.

—A new departure in church action is the engagement of Mrs. Goodell, the widow of the Rev. Dr. Goodell, of the Pilgrim church, St. Louis, as an assistant in the Parish work of the church of which her husband was the late pastor, at a salary of $1,200 a year.

—The statistics of Presbyterian missions for the report of 1886 show the total number of communicants in the mission churches to be 20,294. This shows a gain during the last decade of nearly 136½ per cent.

—Not long ago there was a meeting of educated natives in the city of Calcutta, and they acknowledged the fact that it was not the cannon of England that bound India to her, but the band of Christian workers there.

—In ten years more than 30,000 people embraced Christianity in the Samoan Islands. It is thought there are not twenty houses in the whole group where there is not a Bible and family worship. A native trade of a good many pounds a year shows the relation of Christianity to the advancement of commerce.

—Rev. John McKim, one of the missionaries in Japan, describing the funeral of an aged convert, says: "She was very anxious that all the heathen neighbors should be requested to look at her body after she was dead. Her reason was this: The Japanese have a dreadful belief that the bodies of dead Christians are all nailed inside the coffin in the form of a cross! This old woman's request was made in order that her neighbors might know the falsity of the belief. I had a carpenter make the coffin and bring it to my house, where the tailor we usually employ trimmed it very neatly."

—The Chicago *Daily Telegram*, in a notice of the mission of Pastor Seguin in this city, says: "The Evangelical institution at 135 W. Van Buren street is doing a great deal of good work, and should receive hearty support from all people who are interested in the teaching of the Gospel to young children. It is pure, disinterested mission work. No sectarian discussions are allowed at the meetings, and everything is conducted in a most pleasant and satisfactory manner. At 10:30 a Sabbath school is open to both French and English children; at 2 P. M. the Chinamen are given a chance to learn of Christ and the Gospel; at 4 P. M. services in French are held, and at 8 P. M. each evening, Saturdays excepted, Gospel meetings are held in English.

—The Board of the American Baptist Publication Society have employed in the business department at the home office three bookkeepers. The head bookkeeper acted also as cashier. For the last four years the auditors employed a competent accountant, not connected with the society, to audit the books. On the report of these special accountants the officers and Board confidently relied for security. But unfortunately this reliance has proved vain. On the examination of the books in the business department for the year ending March 31st, 1886, the accountant discovered that the bookkeeper and his first assistant had stolen money not only during the last year, but also for the three years preceding, the accounts of which had been audited by special experts, and pronounced correct. These two bookkeepers who have thus conspired together to rob the Society, are men of families and professors of religion. The head bookkeeper had been with the Society for fifteen years. The total amount abstracted is $30,421.42. Of this $4,015.15 has been recovered; leaving the shortage at this date $26,406.27.

—Mr. Moody's Summer Bible School at Mt. Hermon, Mass., was closed on August 1st. Two hundred and fifty students were in attendance. The Mt. Hermon meetings began on July 7th, and were carried through by Mr. Moody, assisted by L. D. Wishard, College Secretary of the Y. M. C. A. The aim of the school was to send a direct impulse for personal Christian work into all the American colleges. The success is attested by the numbers in attendance. One hundred colleges were represented at the meetings. A delegation of fifteen came from Randolph-Macon College in Virginia; Yale and Dartmouth sent twelve men each; Amherst, Williams and Princeton, ten each; Cornell, nine, and the University of Vermont, ten. Harvard was also represented. Canadian colleges were invited, and representatives were present from the universities of Toronto, Queen's College at Kingston, Ont., Magill College at Montreal, and others. Twenty-five States were represented. Several Indian boys from Carlisle, Penn., were present. Talks and sermons were received by the Rev. Doctors Gordon, Brooks, Moorehead, Ashmore, Pierson, the Rev. William W. Clark, and Major Whittle. The college meetings gave way to the annual conference which Mr. Moody conducts at Northfield.

A FRENCH LADY FOR HAYTI.

Pastor P. A. Seguin, 135 W. Van Buren St., Chicago, would like to secure the services of a French Protestant lady who is conversant with music and embroidery work and willing to go to La Grande Riviere du Nord, a small city located near Haitien Cape, Hayti. Any of the readers of the *Christian Cynosure* would render a great service to the cause of Christ by communicating with Pastor Seguin or Mrs. J. Straight, 41 Magazine St., Cambridgeport, Mass., on that subject.

Will the exchanges of the *Cynosure* reproduce and oblige P. A. Seguin, *Pastor.*

IOWA STATE MEETING.

The regular annual meeting of the Iowa Christian Association, opposed to secret societies, will convene in the United Presbyterian church at Birmingham, on Tuesday, Aug. 31, 1886, at 7 P. M.

Able and eloquent speakers will be present from abroad, and ample arrangements will be made to entertain all the delegates who may come. Conveyances will be at Fairfield to meet the delegates who come on the trains. But those intending to come will please send word beforehand and announce the train by which they will arrive.

The names of the speakers can not be fully announced at present, but we expect Pres. C. A. Blanchard, the Rev. J. P. Stoddard, the Rev. C. E. Harroun, Jr., the Rev. C. D. Trumbull, and the Rev. M. A. Gault, and the State Agent. The Rev. C. F. Hawley, is preparing the way for future work. Come on to Birmingham if you wish to see an enthusiastic meeting. — George Warrington, *President.*

KANSAS CONVENTION NOTICE.

The Kansas Christian Association will hold its next annual meeting at the Rusco church, seven miles north of Vining, Washington county, commencing at 7:30 P. M., Tuesday, Sept. 7th, 1886.

The following programme of work is suggested:

I. Report from State agent of work done during the year, with the future outlook.

II. Should secret lodges be opposed, and if so on what considerations?

III. Wherein lies the secret of lodge power?

IV. Knights of Labor, how related to Freemasonry, and to society generally?

V. Secret fraternities in their relation to family, church and state.

VI. How can secret orders be most successfully opposed?

W. W. McMillan, *Sec'y Kansas C. A., Olathe.*

The Location.—Those coming from the southeast, south, or southwest can come to Vining, seven miles south of the church, on the Republican Branch of the Kansas Pacific R. R., from Junction City or Clay Center. Those coming from the east or west, come on the Central Branch to Clifton, one mile east of Vining. There will be teams at both places waiting for those coming on the 7th. The friends of the cause are cordially invited.

R. Loggan.

THE ILLINOIS STATE CONVENTION.

The Illinois Christian Association opposed to secret societies will hold its meeting in Opera Hall, Princeton, Bureau county, Tuesday evening, September 21st, at 7:30 o'clock, to continue through the 22nd and 23d. Addresses are expected from Pres. C. A. Blanchard, Pres. L. N. Stratton, Rev. J. P. Stoddard, Rev. Dr. T. H. Hanna, Rev. Dr. Wm. Wishart, Mrs. L. H. Plumb of Streator, Rev. C. A. Bockman of Galesburg, Samuel E Holyoke of Galesburg, and others. Discussions of such interesting topics as are at present forced upon the public mind by the hostility of secret societies to social order and the personal independence of workingmen, will be ably maintained. Princeton is a beautiful town, distinguished for its culture and widely known as the home of the late Owen Lovejoy. As a result of his influence and that of his co-laborers, it occupied an enviable position in the ranks of reform during the anti-slavery struggle. Entertainment will be provided for delegates from abroad. The central location and convenience of railway connection invite a large attendance of the friends of the Association. All churches and local associations in sympathy with the object of the meeting are earnestly requested to send delegates, and let every patriotic, Christian man and woman in the State make an effort to be present or to have a representative on the floor of the convention, that our counsels and prayers may be united for the enlightening of all our people upon the nature and evil tendency of the secret orders.

J. L. Barlow, *President.*

H. L. Kellogg, *Secretary.*

R. R. FARE TO THE ILLINOIS CONVENTION.—The Chicago, Burlington and Quincy road will *return* delegates who pay full fare on that line at one-third fare to the point where the ticket was purchased, provided:

1. You get a certificate from the agent *where you buy your ticket,* that you have paid full fare.

2. You must obtain the signature of J. P. Stoddard to your certificate at the Convention, and present it so indorsed to the agent at Princeton from whom you will get your return ticket for one-third rate.

3. To secure this reduction there must be at least twenty-five tickets taken over the C. B. & Q. R. R.

The Illinois Central road will give the same rates to Mendota, from points on that line. In the case of the I. C. R. R. the arrangement will be a little different, and will be fully explained next week.

Clergymen with permits are not included in the above arrangement.

LODGE NOTES.

A meeting of representatives of the many fraternal beneficiary societies doing business in the United States and Canada have been called to convene in Washington, in October next. These societies represent many million dollars of insurance and a membership scattered through every State and Territory. The Supreme Lodge of the Ancient Order of United Workmen has taken the initiative toward securing uniform legislation, the collection of social statistics, and other subjects affecting these societies.

A dispatch from Montreal dated Aug. 20th, says that Archbishop Fabre, honorary chaplain to the Catholic circle of the Knights of Labor in that city which contains 300 members, has intimated to them that they must immediately sever their connection with the order.

At a meeting of delegates from the Knights of Labor assemblies in Northern Indiana, held in Fort Wayne last Thursday, steps were taken looking to the formation of a State assembly, and a meeting will be called to be held at Indianapolis during the coming State Fair.

The session of the Grand Lodge, Order of the Sons of St. George, opened in Buffalo August 17. About 200 delegates are present, representing nearly every State in the Union. F. W. Fleck, of New York, was elected Grand President, and Thomas Brown, of Philadelphia, Grand Vice President.

The national meeting of the Knights of the Golden Rule, a secret benefit society, met in this city in a hotel parlor last week. The list of officers elect marks the extent of the order, but show, also, that it is of little prominence: Past Supreme Commander, Sir Knight J. S R. Thompson, Spartansburg, S. C.; Supreme Commander, S. M. Bernard, Louisville, Ky.; Supreme Vice Commander, J. D. Irving, Toledo, Ohio; Supreme Secretary, T. J. Smith, Cincinnati; Supreme Treasurer, O F. Adair, Macon, Ga.; Supreme Medical Examiner, Dr. C. C. Higgins, Chicago, Ill.; Supreme Prelate, C. R. Curtis, Boston, Mass.; Supreme Herald, Friend Tuttle, Spartansburg, S C.; Supreme Warden, Lady Joanna W. McCoy, Louisville, Ky.; Supreme Sentinel, Lady Flora W. Bowker, Lawrence, Mass.; Supreme Trustees, J. R Clausen, Philadelphia, G. W. Menz, Louisville, Ky., and Robert W. Haynes, Jackson, Tenn.

MASONIC OUTRAGES.

BY REV. H. H. HINMAN.

The character of this valuable pamphlet is seen from its chapter headings: I.—Masonic Attempts on the Lives of Seceders. II.—Masonic Slander. III.—Masonic Assault on Free Speech. IV.—Freemasonry Among the Colored People. V.—Masonic Interference with the Punishment of Criminals. VI.—The Fruits of the Masonic Institution as seen in the Conspiracies and Outrages of Other Secret Orders. VII.—The Relation of the Secret Lodge System to the Foregoing and Similar Outrages.

PRICE, POSTPAID, 20 CENTS.

NATIONAL CHRISTIAN ASSOCIATION,
221 W. Madison St., Chicago.

BIRNEY.

The sketch of JAMES G. BIRNEY candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome damphlet for sale at the N. C. A. office.

BUSINESS.

COMMENTS ON "MASONIC OUTRAGES.

Changes and enlargements "when you get out a new edition," which have been suggested will be duly considered when that time comes; but the practical thing now is to *hasten* that time! One copy in each family will be carefully read now that it is something new, and advance the cause more than to have a lecturer visit your town. Friends donated the money to put a copy into each home in Wheaton and it can be done in many places. The pamphlet will be sent postpaid to 100 *different* addresses, or 100 to *one* address for $12.50. We shall be glad to make a list of places in which every family has been supplied with this effective little work.

A number of places may have already been supplied as above suggested, as some of the constant workers like A. C. Moffatt have ordered liberally and may have supplied every family in their town. Let us have the names of all such places.

Rev. C. E. Walker writes:—"Have received first copy of 'Masonic Outrages.' It is just what is needed; ought to be sown 'knee-deep' all over our land and wherever Masonry has grown."

Mr. Thos. Hodge writes:—" 'Masonic Outrages' is a clear and temperate statement which, though short, does away with the fancy that the opponents of Masonry have only a 'Morgan' to talk about as a victim of that secret order. The most of it was no doubt written before the recent startling *devel* opements which Anarchism has revealed in Chicago, and that in our free country we have the same fiendish doctrines taught in the dens of lodgery which our trusting and credulous citizens had thought were confined to oppressed desperadoes in foreign countries.

"The cover of this interesting little book has an excellent woodcut of the handsome monument to the martyred Morgan and an excellent likeness of that excellent President of our country, John Quincy Adams.

The matter of fact style in the whole treatment of the subject sharpens the appetite for more knowledge of the vast system of secret control over workingmen and others among us which compels an unquestioning slavish obedience to a despotism stronger than our own slaveholding and as devilish as the Danites of Mormonism, the Ku Klux, the Molly Maguires, and Fenians, labor unions, etc., whom we have nursed as vipers in the bosom of our body politic and whose systems too often demand the sacrifices of their victim's good name and even of life itself."

SOUTHERN MINISTERS' FUND.

This is the fund from which the colored ministers of the South have received the *Cynosure.* It seems very desirable to continue this fund, and hence the special appeal in the *Cynosure* of Aug. 12th.

The following named persons have contributed to this fund this year, 1886, and such names will be added from week to week as donate to it in the future:

Jno Dorcas, J F Icke, Mrs A E Tyler, H Holbrook, Wm Mathews, O Hansen, Mrs S B Skeel, Mrs A F Rider, F W Capwell, A Hamilton, Mrs C H Richardson, N Martin, R Johnson, J Aylsworth, Mrs T S Couch, I Bancroft, S A Pratt, J Rutley, A Hamilton, H A Fischer, Mrs N E Kellogg, Mrs A B Kellogg, T Kingsnarth, M Phillips.

Not reported before: Mrs H L Kellogg, $10.50; Susannah G Reed 60 cts.; Lemuel Lester, $10.00; W O Percival, $2.00, Prof E Whipple and A G Laird, each, $1.50; Prof H A Fischer, $4; L Woodruff, $5.

A PRIZE OF $20

WILL BE AWARDED FOR THE BEST NATIONAL REFORM SONG AND CHORUS (WORDS AND MUSIC) RECEIVED AT THIS OFFICE NOT LATER THAN AUGUST 20. BOTH WORDS AND MUSIC TO BE PUBLISHED IN THE *CHRISTIAN NATION* FOR SEPTEMBER 1.

A PRIZE OF $5

FOR THE BEST WORDS WITHOUT MUSIC.

CONDITIONS:

1. The verses must be not less than three nor more than four in number, and of eight lines each, with a short chorus, the same for each verse.

2. One or other or all of the following sentiments to be expressed: The necessity of recognizing Christianity in our Nation's law and life; the Divine origin of our Nation, and the Bible the necessary source of National law; Responsibility of the Nation to God for its laws and life; Jesus Christ the divinely appointed Ruler of our Nation.

3. Music must be original, melody simple, easy to learn and follow, and adapted for use in large gatherings without practice.

4. All MSS. submitted become the property of the CHRISTIAN NATION.

5. MSS. to be sent us anonymously, accompanied by name of author in a sealed envelope.

6. Competent judges will decide upon the merits of the contributions. Address,

Christian Nation,
252 Broadway, New York.

Berea College History

PP. 87, CLOTH, 40 CENTS.

The establishment of a College for the education of colored children and the white children of the mountaineers in a slave State at a time when the whole country was shaken by the discussion of abolition, was a sublime act of faith in God who "hath made of one blood all nations of men."

This is what **REV. JOHN G. FEE** did at Berea, Ky., and the friends of reform cannot spend 40 cents better than to send for this

HISTORY OF PRACTICAL CHRISTIANITY,

of faith tried, and of precious deliverances that read like a chapter from the book of Daniel.

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MARKET REPORTS.

CHICAGO.

Wheat—No. 2			77¾
No. 3			74
Winter No 2	79¼	@	79¾
Corn—No. 2	41½	@	42½
Oats—No. 2	26½		30
Rye—No. 2			50½
Bran per ton			10 00
Flour	2 00	@	5 00
Hay—Timothy	7 50	@	11 50
Mess pork per bbl			9 45
Butter, medium to best	10	@	23
Cheese	03	@	08
Beans	75	@	1 50
Eggs			12
Seeds—Timothy	2 05	@	2 12
Flax			1 13
Broom corn	04	@	08½
Potatoes	40	@	70
Hides—Green to dry flint	06½	@	14
umber—Common	11 00	@	18 00
Wool	12	@	28
Cattle—Choice to extra	4 80	@	5 25
Common to good	2 25	@	4 60
Hogs	3 90	@	6 70
Sheep	1 75	@	4 00

NEW YORK.

Flour	3 20	@	5 50
Wheat—Winter	87½	@	90
Spring			89
Corn	52	@	53
Oats	33	@	43
Mess Pork			10 50
Eggs			15¾
Butter	10		22
Wool	13		37

KANSAS CITY.

Cattle	1 50	@	4 60
Hogs	2 65	@	5 00
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France

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HOME HINTS.

SUMMER CARE OF BABIES.

Babies often suffer intolerably in the hot months, either from too much or too little clothing. We remember one dear baby we once saw clothed in a double woolen dressing gown, and with woolen socks on his feet, a hot July day. The drops of perspiration stood thickly over his little head, and what wonder that he cried from sheer discomfort? The little feet needed no covering, and the woolen wrap should have been replaced by a thin cotton or linen garment during the warm portion of the day, the dressing gown being near at hand to slip on as soon as the air grew cool at night. Underclothing pinned tightly about us in warm weather would be insufferable. Why should we suppose it is any easier for baby to endure it? Physicians are advising giving babies cold water at least once an hour, or rather offering it for their acceptance. A bit of ice picked from a lump with a pin may be put on baby's hot gums with good results, and best perhaps of all when the little creatures grow peevish and fussy, when they are a burden to themselves and everybody else, is the plan adopted by wise mothers, big sisters, and aunties, of partially undressing the little body, wiping away the heat and dust with a soft, cool sponge or cloth in a cool, shaded room, and with pleasant, cheerful talk soothing away the "tired" and coaxing the pilgrim to take a nap by the way. "Come now, you've got to have a nap," will rouse rebellion in almost any baby soul, but to be inducted into something nice before one knows it—ah! how we big folks enjoy it; and why shouldn't the baby?

There is another than the hot side of the baby question, however. It is the taking cold. Cribs are left in draughts; baby is left asleep in a room where windows are open: the wind changes, and nobody remembers the helpless little victim of our caprices and thoughtlessness. There is a case on record where a baby was forgotten and left out on a piazza through a heavy thunderstorm, but there are few houses where that could happen, happily. There are homes, however, where the baby really suffers from lack of clothing. The infant mortality in a mountain town, where there was always a chill in the air night and morning, was something frightful. Long sleeved dresses (which most babies now wear), with the feet and bowels kept warm, might have saved some of these precious lives. The babies' illness took the form of bowel trouble, sometimes the result of a summer cold. There is nothing, everybody knows, that will relieve a stomach or bowel pain like a hot application. Indeed, some people who have a tendency to such complaints are seldom without their flannel bandage, and in case of any disturbance of the organs mentioned, know that the flannel bag with smartweed and tansy quilted into its folds will act as a charm. Some physicians say everybody should wear flannel next to the skin the year round. Others say flannel should never touch the skin. The truth will be found to lie between the two extremes. Wear flannel when it is needed, leave it off when it does harm. To be well, however, a person must be warm. If not warm naturally there is probably something wrong in the person's system, but until a natural circulation and warmth can be secured, artificial means must be used. Of one thing be sure, babies' feet, arms, and bowels must be taken care of, and the care of the outer part of the stomach is quite as important as attention to the inner wants. In conclusion let us say, no garment worn during the day should be worn at night by old or young. Cleanliness, if not splendor, is possible to all, and is necessary to health.—*Boston Budget.*

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The last course had been served at a certain grand banquet, when his Grace is stated to have said to his daughter, with some slight agitation:

"My daughter."

"Well?"

"I fear that I am threatened with one of my bad attacks."

"Why?"

"I have been pinching my knee for the last five minutes, and I cannot feel the slightest sensation."

"Make your mind easy, your Grace," rejoined a person on the other side.

"Why so?"

"It was my knee you were pinching all the time!"—*Ex.*

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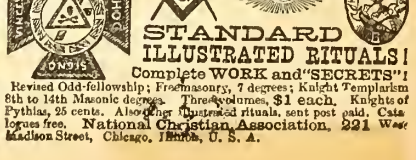
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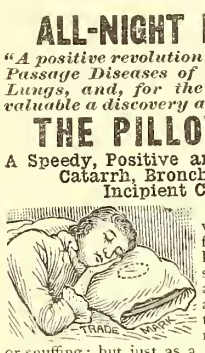
White oak makes a durable rail or post cut at any season, but its durability is increased fifty per cent by cutting in August. "Pin oak" is unfit for posts, or for rails either, on or off the ground, when the tree has died, and is entirely unfit for posts, and almost unfit for rails, if cut when the sap is not flowing; but rails made from a pin oak tree cut in August, will last at least twenty years off the ground. What is true of pin oak is true of red elm. If cut in August it is as durable as hickory or white oak, as long as it is not set in or on the ground. White elm is fit for firewood only, no matter at what time it is cut, and this is true of wild cherry also. With but few exceptions the gain by cutting in August is sufficient to compensate for cutting at that time. It is not necessary that the rails or posts be split out then. The trees may be felled only, and the further work put off until cooler weather. But it is better to split the trunks into rails or posts for later use as soon as felled; the wood will then season rapidly, and the highest point of durability is attained.—*Agriculturist.*

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NEWS OF THE WEEK.

WASHINGTON.

A bond call for $15,000,000 3 per cents was made Aug. 19. This is the third call during the present fiscal year. The first was for $4 000,000, the second for $10,000,000, and that of Aug. 19 for $15,000,000, making $29,000,000 in all. The condition of the Treasury under the hoarding policy of the present administration amply warrants these financial operations.

President Cleveland, accompanied by Mrs. Cleveland, Mrs. Folsom, and Colonel and Mrs. Lamont, left Washington Monday morning, last week, for his summer vacation in the Adirondack mountains.

COUNTRY.

The convention of the Irish National League met in this city last week, and adopted resolutions indorsing the policy of Parnell and the Parliamentary party, and pledging them the undivided support of the Irish in America. Mr. John E. Fitzgerald, of Lincoln, Neb., was elected president, and Mr. Hugh McCaffrey, of Philadelphia, first vice president.

Natural gas was struck at Mattoon, Wednesday. Workmen employed by the Peoria, Decatur and Evansville Railroad were employed digging a well, and at a depth of seventy-eight feet the gas was discovered. Pipes were immediately connected, and soon a number of jets were burning.

F. W. Schafer, a tailor of Keokuk, Iowa, succeeded in making himself crazy drunk Thursday, and then started out to burn up the city. He fired it in three places and then was captured. The populace attempted to take the prisoner, with the intention of lynching him.

Ex Councilman Thomas Reed, of Cleveland, Ohio, was killed in a frightful manner Wednesday. While returning from Akron to Cleveland he leaned from the platform of his car, and his head was smashed by a girder on a bridge near Peninsular.

Galveston, Texas, was visited by a violent storm Friday, which did great damage. The street railway tracks along the shore were washed away, and the waves broke over the gallery of the Beach Hotel. The southern portion of the city was inundated, and the citizens were compelled to flee to save their lives.

It is reported as the latest news of the storm in Dakota, Aug. 15th, that the town of Newark was entirely destroyed. Five persons were killed, Mortimer Kennedy, town site proprietor of Newark, being among the victims. South of Lamoure, William Rowan was killed in his house, which was blown down. Later reports from districts over which the storm passed show that its effects were more serious than was at first stated. From those towns whose immediate connections with the outer world had been cut off by the prostration of telegraph wires comes now the news that many persons were killed and much property destroyed.

Ten head of cattle died on the Peck farm, in Rountree township, Montgomery county, Illinois, from what is thought to be Texas fever. Grave fears are entertained that the disease is spreading, as twenty five more cattle are sick.

Mrs August Becker, of Milwaukee, administered carbolic acid to her 8 year-old son, August, by mistake, Friday. The little fellow died in great agony shortly afterward.

General Sedgwick, who was sent to Mexico to investigate the Cutting case, arrived at Paso del Norte Friday. He had a conference with Consul Brigham, and immediately left for the city of Mexico to see Minister Jackson. Notwithstanding the fact that he was announced as a special envoy from the United States, his baggage was thoroughly overhauled by the Mexican customs inspectors.

A number of gas pipe bombs, with fuses attached, were discovered by the police Sunday in the rear of a private residence at No. 565 East Twenty fifth street, in this city. Experiments will be made with them on the lake front, or elsewhere.

A train bearing an excursion collided with the newspaper train on the Camden and Atlantic railroad, near Ancora, Sunday. Seven persons were injured, two fatally, it is thought. The excurionists were from Philadelphia.

William J. Kendall, of Boston, swam in a cork vest the whirlpool rapids of Niagara river Sunday. The trial was to settle a wager of $10,000, made by Boston parties, he to receive $1,000 of the stakes. He was exhausted and nearly dead when rescued, having only past the first whirlpool.

Nearly $2,000,000 worth of property was destroyed by fire in San Francisco Saturday. The blaze had its origin in a machine shop and spread with startling rapidity, destroyiug business blocks and residences for blocks on either side of the shop.

William Gray, Jr., one of the best known business men in Boston, treasurer of the Indian Orchard and Atlantic Cotton mills, became a defaulter for over $500,000. In desperation he drove out into the wild region of the Blue Hills near Readville, Mass., and shot himself. He owned the yacht Huron, was part owner of the Puritan, a park commissioner, railroad director, and was assessed last year $1,000,000. He had a wife and nine children.

Boston was treated to another sensation Thursday, when George Snell, treasurer of the Lowell Bleachery, was arrested, charged with embezzling $40,000 of the company's money.

A case of hydrophobia developed in Bay City, Mich., Monday, when Ethbert Smithson, nineteen years of age, who had been bitten by a poisoned dog, suddenly snapped and bit at everything near him. Two men tied the unfortunate boy, and he is now in the hospital. Great alarm is felt in the neighborhood, as many other boys and some men were bitten by the dog.

A very earnest petition has been forwarded to the President by Gov. Ross of New Mexico, signed by all the Federal officers at Santa Fe, urging the adoption of Gen. Miles's plan for the removal of the Apache and Chiricahua Indians from Arizona.

FOREIGN.

Two stone-throwing mobs assembled in Belfast Thursday, but were soon dispersed. No further serious rioting is feared. Nine policemen have been indicted for wilful murder, in unnecessarily firing upon citizens during the recent outbreaks.

Several thousand barrels of petroleum were burned Friday on Dudgeon's wharf at London.

In the British House of Commons the under-secretary of foreign affairs stated that negotiations for the settlement of the fisheries dispute were proceeding satisfactorily between England, the United States, and Canada. Thomas Power O'Connor maintained that Lord Churchill's speeches were the original cause of the Belfast riots.

From Port Stanley, Falkland Islands, it is reported that the town was buried beneath 50,000 tons of peat some time ago. The avalanche occurred at night, and two persons were caught in it and killed The inhabitants thought the island was visited by an earthquake, and hastily left the town. Much property was destroyed.

A dispatch from Sofia, Bulgaria, dated Saturday, says, that the populace and the troops quartered in the Capital surrounded the palace early that morning, and forced the abdication of Prince Alexander, who was escorted over the frontier. There was no disorder. The populace then assembled, and adopted a resolution praying the Czar to re extend his sympathy to the Bulgarian people.

It is understood that the Supreme Tribunal, of Chihuahua, Mexico, will order the release of A K. Cutting, the Texas editor, on the ground that he has already suffered enough imprisonment for the offense which be committed.

On account of threats of a renewal of the savage mobs in Belfast, enormous forces of military and police, preceded by eight magistrates, paraded the disturbed districts on Saturday night. This had the effect of overawing the rowdy element. The Albert Street Presbyterian church, which is in the Catholic district, was open for the first time Sunday since the beginning of the riots. When the service was over a mob booted and stoned the retiring congregation and maltreated Mr. Montgomery, the minister, in spite of the troops and police called for their protection.

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In two or three speeches last week which are regarded of national importance, Mr. Blaine leaves no doubt of his position on prohibition in politics. He is just as much opposed to the movement as he was in 1884. The Republican party is enough for him. It will solve the labor problem by a protective tariff and the liquor question by letting the saloons alone. It promises little that the Republican party will ever drive the saloon from Michigan, that a minority report maintaining that the Republican party was the only true temperance party, deploring the existence of the liquor traffic, and in favor of its ultimate suppression by law, was voted down with a vim at the State Republican convention the other day.

Slowly but surely the coils of the anaconda of slavery are unwinding from the crushed races of the earth. A few weeks since there came the glorious news from Spain that Cuba was freed from the curse. In the Chamber of Deputies, says the dispatch, Senor Labra moved a resolution that the Government free as soon as possible the remaining 26,000 slaves in Cuba. The Government agreed to the resolution and it was passed unanimously. The President of the Chamber congratulated the members on the "crowning of the glorious work of the abolition of slavery. Brazil is gradually manumitting her slaves, and with the united efforts of Christendom for the civilization of Africa, the system that has filled her graves with horror will be banished with its ferocity and cruelty. A species of slavery exists in China; it is torpid but actual, and will be long in yielding to the influences of civilization and Christianity.

The question of the Bible in schools was ably discussed last week before the Teachers' Institute of Du Page county, Illinois, by Pres. C. A. Blanchard, in an address upon the dangers of secularization in our public schools. The position of the Chicago schools under the present rule excluding religion and the Word of God was seen last June to be most deplorable, when prayer was refused at the High School graduation, though held in a church. Possibly cities overruled by infidel foreign influences and Romanism, like Chicago and Cincinnati, may have to profit by the example of Holland. Twenty-five years ago the reading of the Bible was forbidden in the public schools of that country. Now, it is said there is scarcely a town of any importance which which has not its free, popular Bible school; and in many public places the public school is almost deserted. These Bible schools are maintained by private expense and cost the Christian public nearly two million dollars.

Some time since a brother in Michigan wrote to "General" Booth at the headquarters of the Salvation Army in London to know in what relation the secret lodges were to be held by the new religious movement. The reply was in favor of the lodge. But with more light on the nature and principles of the orders this decision was reversed, and word went forth condemning the lodge, and all rejoiced who knew of the hostility of secretism to Christ. But Rev. Albert Sims of Uxbridge, Canada, makes the serious charge in the *Free Methodist* that members of secret orders who would join the Free Methodists but for their firmness in maintaining the principle of Christian opposition and separation from the lodge, "go to the Army and there they make the discovery that they can have full and free salvation, be happy, and still belong to their lodges! And away they go! You can find Freemasons, Odd-fellows, Foresters, Orangemen, and nearly the whole brood of secret societies in the Salvation Army. Is it then any wonder that with all these abominations plastered over with ditties, fun and frolic, these people are sweeping through the land?" This is sad news, and if generally true makes the Salvationists an army whose private practices makes war on their marching orders.

It is a happy omen that before the rising power of national independence the plottings of princes and despots are coming to naught in Europe. When Turkey was dismembered after the conquest of Russia, the States known as Bulgaria and Eastern Roumelia desired to be united in government, and so read the treaty of San Stephano. But Beaconsfield compelled, in the Berlin Congress, this natural and chosen arrangement of the people to be given up, since it would be pleasing also to Russia. Two States were made and existed with strained relations until last year, when Eastern Roumalia revolted and joined Bulgaria. Servia attempted to secure some territory in the readjustment, but her incursions were defeated by Prince Alexander. It seems that the new Bulgarian union under Alexander was not pleasing to Russia, because fostering too great independence of her control. Her agents and money have been freely used against Alexander, and when he was kidnapped a few days ago by Russian intrigue, it was reported that he had signed an abdication, and a provisional government was set up. The Bulgariaus did not submit tamely to such an outrage upon their nation and the ruler whom they loved. The provisional government was removed, the Russian agents driven off, and now Alexander is returned from the brief exile in Germany to the bosom of an enthusiastic people. Russia has spent 400,000 roubles in the plot to create a revolution without revolutionists, and the general satisfaction at this failure of one of her many political intrigues with the pleasure expressed by the kings of Roumania and Servia at the result point to a peaceful and happy termination of a threatening affair.

It is possible that Prince Bismarck's religious convictions, so nobly expressed by him years since, as told by ex-minister Kasson in the *North American Review*, have undergone a serious change with the passing of years and the hardening influences of politics.In 1847 he said in the Prussian diet that in his opinion Christian supremacy in the European States was the very soil in which those States had their root, and "that every State which wishes an enduring existence, if it desires to point to any justification for that existence when called in question, must be constituted on a religious basis." "Let us not," he added, "deprive the people of the belief that our legislation is derived from the fountain of Christianity." With the convictions of forty years ago he should have anticipated long since the need of the workingmen of Germany for a Sabbath day of rest and religious instruction, and should hardly need to be enlightened on this matter. But such is the pressure against the workingman's rest day that a thousand carpenters of Berlin have felt constrained to address the following petition to the Chancellor: "Prince Bismarck: You have declared that you will not legally forbid Sunday work until convinced by the voice of the laborers that they demand rest on that day. Here, then, is their voice. We declare implicitly, that we desire a law which will grant us protection in the enjoyment of freedom from work on Sunday. Sunday labor leads to misery, crime and vagabondism." Let this petition be heard round the world.

It was reported in a few papers during July that George Muller, the great philanthrophist and example of the mighty power of faith, was dead. It was not widely credited, and some papers even corrected the report as a mistake. Mr. Muller went to Australia some months ago, preaching and teaching the Gospel way of faith and holiness, and little news of him has since been seen in those papers which give prominence to intelligence of that character. But the Belfast *Witness* accepts the news as correct as given by telegram from Australia, May 4th. If so the Christian church everywhere has occasion to mourn, for since the Apostles the world has seldom known a man of so great faith, whose life seemed to be so hid with Christ's in God. None who ever heard him speak of his regard for the Word of God will be likely to forget the tone and manner of inexpressible love. His teachings on the second coming of Christ, [the life of faith and the baptism of the Holy Spirit were powerful and convincing. He was born, says the *Witness*, September 27th, 1805, in Kroppenstadt, Saxony, and went to England as a preacher of the Gospel in 1829. In April, 1836, he opened his first orphan house in Bristol, and devoted himself with unexampled success to this cause for 43 years. From the year 1875 he felt the duty laid upon him to testify in all lands of his living God and Saviour, who hears everywhere the prayer of faith. Accordingly, he visited the various countries of Europe, and afterwards Palestine, India,and Asia Minor, and in last autumn, notwithstanding the burden of his eighty years of age, he journeyed also to Australia; and there, in the midst of his labors, suddenly he was not, for God took him.

A FOOLISH BONDAGE.

BY S. HART.

"My father was a Republican and my grandfather was a Republican; and if I had a relative that I knew to be a Democrat I would not own relationship." How often have I heard such expressions from partisan lips.

"My father took his dram whenever he wanted it, and it didn't hurt him either, for he could work with any man; and he lived to a good old age." I have known as good men who took a dram occasionally, as those who are always harping on temperance." "A man who can't drink without making a brute of himself, ought to be kicked out of decent society." Such declarations proceed from under the beautifully blossoming nose of the genteel tippler, the moderate drinker, and the one who brings a pint or more home from town for "warming up," "cooling off," "snake bite" and "bitters."

"Why, I'm just as good a temperance man as you; it don't bother me; I can take it or let it alone. I hardly ever touch it; sometimes when I go to town I drink with my friends just to keep from offending them." "Why, many of my best temperance friends

are opposed to prohibition—my best customers—and they would be awfully down on me if I should leave my party." "The fact is my folks are all opposed to prohibition, and I would be considered a 'crank' or 'fanatic' if I should vote prohibition."

Thus they argue, and excuse themselves, while they remain in bondage to relations, friends, and party; in many instances praying for temperance and blindly working and voting against it in the vain hope of accomplishing the object through their party, and thus saving themselves from ridicule and loss. But the most silly, contemptible bondage to friends and relations is brought out in the anti-secret reform. One influential person will compromise a whole line of relations on that question—will hush them all to silence. One lodge in a town will terrify and compromise hundreds. One or two secretists in a community will keep down agitation. One or two in a congregation will menace the harmony and interests of the church.

A lady said to me, "Some of my people belong to the lodge and they may be better than I, I don't feel like judging them." I saw her bondage and said no more. Another, whose husband had been a non-affiliated Mason for seventeen years, would not sign the Washington Monument protest. I asked her if she had ever read the *Cynosure*. "All I want to," she curtly remarked. Her brother, I understood, was a rich Mason. Another, whose father was a Mason, wouldn't read nor hear anything against it. Another had a dear brother who belonged and, therefore, couldn't believe that it was wrong.

I once put out my hand to an old acquaintance, when he suddenly drew back and said, "I won't shake hands with any such a man as *you!*" He gave me to understand that I had insulted his friends by handing them Anti-masonic literature, (for which I had already been mobbed). Another Mason, whose friends I had insulted the same way, took occasion, when surrounded by his friends, to roundly abuse me, shaking his fists in my face and threatening to do terrible things if I ever did the like again.

"Odd-fellowism is good enough religion for me," said a father to his son. "A man can't help being a Christian if he lives up to its teachings." But his son did not see it so easily from what he knew of it, and argued the point. Another son joined his "good-enough-religion" lodge, and they two swindled this anti-lodge son out of his share of the property that had been given to him, and then cast him off. And all his relatives by this means soon dropped him; for they were all mixed up with the lodge in the way of sons-in-law, brothers-in-law, etc., and of course must needs avoid offending their lodge relatives and friends, in showing the usual friendship to this very fanatical, cranky, anti-secretist.

I might cite many more instances of this cowardly servility of the great mass of the people to an overbearing minority. But suffice it to say that the hardest thing to remove is this dread of offending friends who are connected in some way with some secret society. A father, or brother, or son, or son-in-law, or brother-in-law, or cousin, or uncle, or the pastor, or some relation or friend is, or has been, or is going to be, connected with the lodge, and, therefore, "it must be a good thing." Thus the shackles are riveted, and they are inactive and silent. Shame!

Lecompton, Kans.

THE WOMEN'S REASONS AND THE LORD'S.

When the sons of the patriarch Jacob received their Hebrew names, their mothers assigned the reasons why they so called them. Indian women, I presume, could give reasons why they named boys Red Cloud, Sitting Bull, Cornstalk, White Feather, Young-Man-afraid-of-his-Horses, etc. There is, however, deep instruction in Scripture appellations at first not often recognized. Ingersoll and his fraternity of infidels would regard the reasons assigned by Indian women at equal value.

Take the names of the tribes and, with the aid of a concordance, trace them through Bible and Testament, and their doctrinal importance becomes apparent.

Let us observe cursorily Jacob's experience. Who did he behold at the top of the ladder? What did he hear him say? Was his dream a medium of divine communication? Was he joined or consecrated to Him when, "*yidder yankob nedar*," he vowed a vow? Did he wrestle with Him, overcoming victoriously, although in weakness? What knew he of praise, of reward? Did he receive any light in his judgment of things spiritual or temporal? Was he blessed? Did the Lord grant him a habitation or dwelling on earth and in heaven? Did he have an increase or growth in grace? Did he receive the proceeds of vital faith-salvation? Thus we see he had the tribes in a duplicate manner. No wonder he said, "Bereave me of my children and I am bereft." His grief was not merely human, but also a type.

Solon, the Greek, lost a son. When told of his death he replied stoically, "I begat him mortal." Jacob's religion was more than Solon's philosophy.

In the word Benjamin, *Yamin* signifies: first, faith; secondly, right hand, this being given in compacts in pledge of faith. Hence we see why it was changed from Benoni. If one trace these words through Scripture and perceive their doctrinal import he cannot say that any one of them is not canonical. In the early Quaker books one may see these doctrines illustrated, although the writers knew not Hebrew.

When in old age Jacob blessed his sons, his remarks concerning Simeon and Levi are noteworthy: "Hearing and Joining are brethren. Instruments of cruelty are in their habitations. O my soul, come not thou into their secret." They had at one time formed a secret fraternity for murder and evil. The manner and spirit of it was Masonic. The tragedy was Masonic. A long while after they stood before their aged father to receive, as from the Lord, his blessing. The stain of blood was yet upon their skirts. They had not condemned their extra-judicial oath and engagement. They would urge their Masonic reason, but their fate was fixed. "I will divide them in Jacob and scatter them in Israel."

Masonry seeks a place in Israel; stealthily seeks it, and its fate is fixed. It will become more and more contemptible there. Ministers of the Gospel and enlightened churchmen who hear, obey and join the oath-bound secret lodge, must one day receive, if unrepentent, an *Asher* as heart-rending as Jacob pronounced. Benjamin will be Benoni to them, their Issacher or rewards, at most, what Satan promised Christ—the world, the flesh, and the devil. "Unto their assembly, mine honor, be not thou united, for, '*b' appam chargu ish*,' in their anger they slew a man," or the fraternity did, for whose crimes they become, by affiliation, partakers.

QUAKER BOY.

CAN THE AMERICAN INDIAN BE CIVILIZED?

BY REV. C. E. WALKER.

I will not make a grave attempt to prove this proposition, for the simple reason that it has been too often proven for doubt. The Indian can be Christianized, has been Christianized, and if under the treatment he has received from white men (who are called civilized) and the goverment, he can be brought out as a man, certainly there is reason for strong hope when he shall have been properly treated.

From my table as I write, I look out across the highway to where Bro. Amos Merow, a Dakota Indian is harvesting his little field of about forty acres. He is driving his ox team and self-raking reaper, and four of his church brethren are binding after. They are doing good work, and what is to be commended, they go to work in the morning very early in order to give the poor oxen a chance to rest in the heat of the day. Most white men would prefer to sleep while it is cool, and not regard the poor oxen.

Bro. Merow is not a full-blood Indian, but as to any advantage arising from the white blood in his veins, there is good reason for doubt. However, he is a near neighbor, and I know him to be a pleasant man, a good Christian, very attentive to his church obligations, and a good worker. His present dwelling is of the usual Indian style of log hut, but he is about to replace it by a fair frame house. He is enlarging his cultivatable land by breaking some of the beautiful prairie each year. His children are pleasant and polite, although they cannot talk with me, not having learned English.

He takes a paper, the *Japi Oaye*, published monthly for the Dakota mission of the Presbyterian church, and in the Dakota language; and in this little paper they gather information as to what is going on in the world.

When I have attended the religious services at the Indian church at Brown Earth, about five miles from my home, I have praised God for what I saw. I could judge, of course, only by what I saw and felt, as I could not understand; but for whole-hearted sincerity in the service of God, I never saw it excelled elsewhere.

I gave these people a talk on temperance over a year ago, taking a text and presenting the Bible demand in this direction. The closest attention was given while I talked to those dear people, only a very few of whom could understand what I was saying, until Bro. Thomas Renville, brother of Rev. Daniel Renville, the pastor, translated my discourse into the Dakota for them.

Give the Indian a chance, and when he is treated as a man, and given a Christian education—as all persons ought to have—he will show us that he can be a good neighbor, a good citizen, and go to heaven at last. May the Lord open the eyes of our Christian people to a realization of their duties to the red man (and the yellow man from over the sea, too), and help this nation to do fairly and justly by an oppressed and much-abused people.

Twin Brooks, Dak.

THE LORD'S TABLE TO BE KEPT PURE.

The right of self-preservation belongs to all who have a right to exist. Their right to exist implies the right to use proper means to prolong that existence. It is self-murder in a man not to make use of such means to preserve life as are at his command; he is held to be guilty of suicide. The same is true of civil governments and church organizations. If they have the right to exist at all they are bound to use the means of self-preservation. In the case of a denomination it has only a right to exist when maintaining Christ's truth. This is the purpose for which the church had its being. It can plead for a lease of life only when doing this work. Then its right to exist depends on keeping the purity of the faith. So soon as, and just in proportion as, truth fails to be set forth in its doctrine and life, so soon sentence of death goes forth from the law of God against it. To prevent such a dire calamity God said to the church of Sardis, Rev. 3: 3, "Remember, therefore, how thou hast received and heard, and hold fast and repent. If, therefore, thou shalt not watch I will come on thee as a thief in the night, and thou shalt not know what time I will come upon thee."

This is the condition of many churches at this moment. They are opening the doors to all comers who have the mere name of Christian. They stop not to enquire concerning their doctrine or their life, but throw open wide their doors. They say, "We throw the responsibility upon the individual; if he is not worthy that is not our concern but his own." Thus the Presbyterian and Methodist, the Calvinist and Armenian, the Universalist and Swedenborgian, the Unitarian and the Spiritualist, have been known to all sit down at the same table on equal terms. It is thus practically declared to be the table of the Lord and the table of devils. For here are the absolutely contradictory doctrines of all these individuals present, and if any of them be true the contradiction must be false. Such communion of light and darkness, truth and error, God has not promised to join in and bless. The poison of error thus tolerated and received into the church will soon paralyze the life and destroy the power to testify of the truth, and on the principle of self-preservation the church has a right to decline such communion and close the door against errorists.

This is perfectly evident from the command, "Purge out, therefore, the old leaven that ye may be a new lump, as ye are unleavened. For even Christ, our passover, is sacrificed for us. Therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. I wrote unto you in an epistle not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous or extortioners or with idolaters; for then ye must needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with such an one, no, not to eat." 1 Cor. 5: 7–11. This passage establishes as clearly as noonday the obligation to maintain a holy communion, and the duty of the church to scrutinize the doctrine and character of all persons who may seek to sit at the communion table, and exclude such as maintain error of doctrine or life. Of the same import is that passage, 2 Thess. 3: 6, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us." Verses 14 and 15, "And if any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother."

All these passages, if they have any meaning at all, require the church to enquire into the Christian doctrine and life of all whom she admits to the Lord's table, and exclude all who are not known to be worthy according to the Scripture test. How open communion churches are to answer in the great day for their ignoring of these injunctions is not for us to say. But it must be plain to the most casual observer that they make no effort to obey them,

when they invite all of every denomination to the table. They are not purging out the old leaven, but putting it in and mixing it up so that no man can distinguish it, and eventually the whole lump, if God in mercy prevent not, will be thoroughly leavened.

Let it be remembered that this is the Lord's table, not man's. The Lord, then, makes the rules that regulate it, and not man. The Lord's rule is substantially, See that nothing defiling or impure and offensive to him be brought in here. "Purge out," etc. Open communion does away with this and says, "Invite all who think they love God, no matter what their errors or their life; they themselves are to be the judges." Are we not justified in arraigning this doctrine as an outrage upon the authority of Christ? How can we look for any but the most bitter fruits of unrighteousness from such dereliction of duty? With all the scrutiny exercised by the most vigilant, and what are called by way of reproach, most exclusive churches, it is feared many who are wholly unworthy feast themselves without fear at this table. How much greater the danger when the safeguards God has set about this feast are broken down, and the officers of the church boldly proclaim it, that they make no personal scrutiny of any one who may want to come?—*Christian Instructor.*

LOGAN AS A MASONIC LECTURER.

It was hardly possible that General Logan, in his Presidential junket to the Pacific Coast, would neglect cultivating the Freemasons. Monday evening, August 16th, the Golden Gate Commandery put their rooms in order for a banquet. None of the ladies of Logan's party were allowed at the Knight Templar meeting, but they were escorted through the rooms of the commandery before their lords were ready to begin their lodge meeting in the Bacchanalian degree, as if to tantalize,—or rather insult them. Without taking time to analyze Logan's speech, attention is called to several passages that are an evidence that the speaker had fallen back for his eloquence upon some of the hackneyed phrases of the professional lodge lecturer which abound in euphony, but not in truth. This is the reported speech:

"Sir Knights, I feel that I am not up to the occasion. I had heard much of California prior to coming here. I have known something of your history in the past. No man has yet visited the shores of California who has not gone away thankful that he has made the visit. I can say that the people who lately visited your Golden State have returned to their homes with grateful hearts that they had visited a land of such surpassing beauty, a land of flowers and fruit and great productions. We meet here to-night in the capacity of friends, as Sir Knights, members of this great organization. If I could speak of the history of this grand order I could only compare it to the great ocean that is formed by the little streams that trickle down the hillside. Geologists tell us that each and everything in history of this order has made a track through ages which is visible to all. The world can read its history as it goes along as one reads the stars of night. All that is good in human nature it brings together, not the friendship of the lip, but the friendship that ties man to man, because he knows him well, and knows him as a brother. So, too, when freedom pined, manacled with chains in the darkness of a dungeon or crushed beneath the iron heel of tyranny, the Knights flashed forth their swords and lifted it up into the light of day, and proclaimed it there as the inheritance of man. Christianity itself advances under the light of the mystic eye. When Knights meet they cross their swords as indicative that they are to draw them in support of civilization and Christianity. Charity is one of the grand rocks on which this organization stands. We have built our temple on the rock of charity, a charity which you find existing from the homes of the humblest man to the palaces where princes reign. Our organization has done much to elevate man, to put him in that place where he himself can say, 'I am a man.' Our organization is better and greater than all the others you can find in the world. It has no kindred tie with any other organization existing except, indeed, that tie which binds all together—the common tie of friendship. But these are the ties which live longer than any other; which will live when you and I shall have passed away; when the God that rules all things shall have judged us; when we shall appear before the white throne of mercy to account for all our actions in this world. If then we leave a family behind, we leave them under the eye and to the care of brothers, well knowing that they will be sedulously guarded and cared for, that truth will be preserved and justice protected, and that the child of mercy and charity will return to its God as it came from his hands. The lesson of loyalty is here taught because the mystic tie has a controlling influence in every government on God's earth, and our order ever sustains and advances a loyal feeling.

"We are ever ready to draw our swords in defense of that grand old banner which shall wave forever and ever over this mighty republic of ours.

"For this kind reception I thank you from the depth of my heart. To be with you here to-night gladdens my soul; to meet so many distinguished Knights is indeed a pleasure, and when I leave the Pacific shores I shall do so with not only the kindliest remembrance, but also with deep gratitude. In time to come I shall never so forget myself that I shall not have a good word to say for the noble people of this grand old State of California."

ITALIAN FREEMASONRY.

On the 5th of March, 1875, the Freemasons of Rome dedicated a new temple with Garibaldi for the chief attraction. A correspondent of the London *Daily News*, writing from Rome a few days before, gives the interesting particulars of the Italian lodges printed below:

In Italy the Freemasons trace their origin up to the commencement of the sixteenth century. Lodges existed in Venice under the Republic, and in Rome there are seals proving that under the Bourbons and the Popes the brethren held their meetings in Naples and in Rome. The rulers of Italy, however, treated them with much severity. The first Napoleon was a great patron and protector of the society; and during the Napoleonic era the lodges sprung up rapidly everywhere. Joseph Napoleon was Grand Master; Beauharnais, when he came to Milan, was named Grand Master and Commander-in-Chief of the Supreme Council of the thirty-third grade.

With the fall of Napoleon the Freemasons were persecuted even more fiercely than of old; the rulers of Italy enacted laws against them; the Popes excommunicated them; an individual suspected of being a Freemason was condemned to ten years of the galleys. The lodges were of course dissolved, and gradually the Carbonari Society absorbed the old members, who were called cousins instead of brothers. The early revolutions of the present century were directed by the Carbonari. In Naples alone they numbered 652,000 and 200,000 in Sicily. In Piedmont all the Liberals were Carbonari. The cry was the Constitution, and Constitutions were granted in Naples and in Piedmont. Charles Albert was a Carbonari when Prince of Carignano. But when the new Constitutions and their partisans were overthrown, the members dispersed, the society naturally lost its vigor, and the young initiators of the new era found it inadequate to their wants. Mazzini, a Freemason, was also a Carbonari, but he substituted the young Italy party for both. Still the Freemasons were not extinguished. During the wars and revolutions of 1848 and 1849 lodges were re-established in all the chief cities of Italy, and again suppressed when "order" was restored In 1859 the association revived, especially in Florence, and in 1860 in Naples and Sicily. In Rome, despite the vigilance of the Pope, Freemasons of the lodge Fabio Massimo met at each others houses secretly and with the utmost precaution. When Rome was proclaimed the capital of Italy it was decided to make it the seat of the Grand Orient, with which there are now connected 186 lodges, with about 9,300 members. Up to that time Gen. Frappoli was Grand Master, but he resigned when he went to France to offer his services to the French Republic fighting against Prussia, as both the Emperor of Germany and the Crown Prince are Grand Masters. Guiseppe Mazzoni was named Grand Master in his stead. In him the Freemasons have a chief of intelligence, spotless integrity and stainless patriotism. As an advocate at Prato he had acquired fame for his honesty and skill. When Archduke Leopold II. granted a Constitution, he was named Deputy for Prato to the Assembly, then Minister of Justice, and, when the Grand Duke fled, was elected, with Guerrazzi and Montanelli, Tuscan Triumvir. When the Grand Duke was brought back by the Austrians, he condemned Guerrazzi to perpetual imprisonment; Mazzoni escaped the same fate by flight, but was condemned by default, and also to pay the entire expenses of the trial, and as his property lay in the Grand Duke's domains, he was reduced to absolute poverty, and supported his wife and daughter by giving lessons in Paris. On his return to his native city in 1859, he remained stanch to his principles, maintained the unity of Italy above all secondary ideas; but when Tuscany was annexed would have no office, or emoluments, or decorations, living at Prato as he had done from his youth. Only in 1872, after long and obstinate refusal, did he allow himself to be named Deputy for his native city of Prato, and he now sits on the Mountain, speaks rarely, and votes with the Opposition. For his rigid severity in all that concerns the order and morality of the society he is surnamed Cato.

The first lodge opened in Rome took the name of the "Roma Constituente." This lodge was dissolved, and the "Universo" and "Tito Vezia" replaced it. A third, to be opened a few days after the solemn inauguration of the Temple, takes the title of "Uguaglianza." Rome numbers about 1,000 members, many of them Deputies and Senators. The Grand Secretary of the Italian Freemasons is Luigi Castellozzo whose life has been spent half in prison and half in the field. In 1848 he fought in the students' legion of the Piedmontese Bersaglieri; then followed Garibaldi to Rome, fought to the end, and was imprisoned by the French. He fought again in 1859 with the Piedmontese; in 1866 with Garibaldi on the Volturno, when he was seriously wounded; and again with Garibaldi in 1866. In 1867 he went into Rome to prepare the revolution, and was seized by the Papal authorities and kept in prison until liberated by the Italian army in 1870. Of Garibaldi little need be said save that he is a member of every lodge in Italy and of many in North and South America, France and England. He is a "good brother," and the Masons are very proud of him. On Friday the inaugural ceremony—to which only the initiated, of course, are admitted—takes place at 1 P. M. Most of the Italian lodges will be represented. Deputy Mauro Macchi, Grand Chancellor, represents the French Masons, Castellazzo the Hungarians. Other adhesions are expeeted. There will be no public procession, as in Rome they are not permitted save in funeral ceremonies, and all the Masons will dress as they please, but all will wear the insignia of their special grade. The procession will form in the hall of the Passi Perduti, cross the Hall of the Council and the offices, until it reaches the Temple. In the evening a social meeting, to which are admitted the wives, sisters, and mothers of the members, will be held. All the opera singers have offered their gratuitous services. Such a Masonic demonstration has never been witnessed in Rome.

HEATHENISM.

A Polish immigrant received his first lesson in American civilization from a New York policeman lately. The immigrant and his wife were walking up Broadway on their way to some cheap boarding house. The thermometer was registering ninety-five in the shade, and all pedestrians were suffering from the heat. The Pole, a strong, sturdy man, was sauntering along with his hands behind him, smoking his pipe, and enjoying his first glimpse of the land of the free. Behind him his wife was painfully toiling under the burden of an immense bundle, apparently containing clothing, swung on her back, a tin can that could hold a gallon in her right hand, while a healthy child was carried on her left arm. A policeman caught sight of the couple, and immediately proceeded to rectify the injustice. Striding up to the man he wheeled him around by the shoulder, and taking the bundle and the big can from the woman, put them into his hands and motioned him to proceed. The fellow grinned, and intimated by a gesture that the duty belonged to the wife. The ominous scowl on the officer's face and the minatory flourish of his club ended the argument. The immigrant walked on sulkily with his load, the woman smiled her thanks, and the crowd applauded the policeman. The Pole had learned his first lesson by being made to bear his own burden. It may be hoped his education will not stop there. Christians can tell him of a still higher law existing, but very much neglected even in this land of Bibles, which he will do well to obey (Gal. 6: 2).—*Ex.*

Occasionally there may be seen in print a fling at Calvin and his doctrines from an ill-informed and sectarian pen, which serves rather to betray the ignorance of the writer than to detract from the sentiments of one of the world's profound thinkers. George Bancroft, the historian of America, is far from being a follower of Calvin, but as an historian he singles him out as one of the benefactors of his race and of America. He says: "We boast of our common schools: Calvin was the father of popular education, the inventor of free schools. We are proud of the free States that fringe the Atlantic: the pilgrims of Plymouth were Calvinists; the ships from Holland that brought the first Calvinist to Manhattan were filled with Calvinists. He who will not honor the memory and respect the influence of Calvin knows little of the origin of American liberty."

THE KING'S DAUGHTER IS ALL GLORIOUS WITHIN.

MEMOIR OF MRS. JULIA SMITH.

BY REV. C. C. FOOTE.

She finished her pilgrimage of 76 years Aug. 19, 1886. For more than half a century I have known her intimately, and have given her a place among my choicest friends.

Among the whole realm of womankind I know of no one that deserves more richly the appellation at the head of this sketch. From her girlhood she was noted for her devotion to the happiness of others, the simplicity and purity of her life, and her rich spiritual experience. These peculiarities have been the controlling law of her precious life. She was a Dorcas for the poor, a Phebe for church service, "a widow indeed, that trusted in God and continued in supplications and prayers night and day, well reported for good works, brought up children, washed the saints feet, relieved the afflicted and diligently followed every good work: faithful in all things." (1st Tim., 1st and 2nd chapters), and a Mary sitting at the feet of Jesus.

In all my acquaintance I have never found a woman who so completely wrought out in her own life Paul's description of a Christian widow, which she was for nearly thirty-eight years. Her house in Oberlin was peculiarly a home for the friendless. She was an earnest friend of the McDowell Reform from the beginning, and I think she was a patron of the *Christian Cynosure* from its beginning.

Every reform and every good work found in our dear sister a friend and co-worker. Her sphere of action was in the "higher Christian life." She was one of the band of wholly consecrated women, who watched and labored and prayed for Pres. Finney's standard of Christian life.

Her husband was a thoroughly consecrated man. He once said in an address to which I listened, "No one will be admitted to heaven, to whom God cannot say, 'Well done, good and faithful' without telling a lie." Surely, the subject of this brief sketch will receive justly and gladly from her blessed Lord this plaudit. The grand impulse of her life was a burning, quenchless love that wrought in her a self-denial and self-sacrifice surpassed by few.

With Paul she could say, "These hands have ministered to my necessities and them that were with me." These hands have ministered to the education of my children, and to the support of Oberlin in her wants, and to the aid of missions in distant lands. To few will heaven be more precious than to our dear departed sister.

Mrs. Smith was a native of Eaton, Madison county, N. Y. She married at West Bloomfield in 1836. Her only daughter, a graduate of Oberlin, died in 1861. Her second son died in 1878. She leaves two sons, Dr. D. B. Smith, of Cleveland, O., and Rev. Hinds Smith, now of Oberlin.

Precious in the sight of the Lord is the death of his saints.

The following table indicates the number of young men in the Protestant colleges and higher institutions of the United States, and the extent to which Christian work has been organized in them under the auspices of the Young Men's Christian Association.

NO. INSTITUTIONS.	NO. YOUNG MEN.	NO. ASS'NS.
300 Colleges	45,000	157
275 Normals	25,000	13
150 Preparatory Schools	10,000	27
90 Schools of Science	12 000	11
150 Medical Colleges	15 000	2
200 Commercial Colleges	45 000	
50 Law Colleges	3,000	
1,215	155,000	210

These men will, because of their education, do more for or against Christ than any other class. If they are saved it will be through the influence of the men with whom they are more immediately associated than they ever will be with men after leaving college. While statistics are somewhat difficult to obtain in most of these institutions, it has been clearly ascertained that less than half of the young men in the 300 colleges are professing Christians. It is the testimony of many educators that an exceedingly small per cent of men who leave college unconverted, ever accept Christ. In order to do this vast and critical work, the entire Christian force in our colleges must be so organized and distributed that every Christian student will do definite work for a definite person This the college Young Men's Christian Association aims to accomplish.—*L. D. Wishard.*

REFORM NEWS.

PRINCETON AND THE ILLINOIS MEETING.

BURLINGTON, Iowa, Aug. 28, 1886.

A brief stop and hasty calls on friends at Princeton convinced me that nothing will be wanting on their part to make the convention, Sept. 21st and 22nd, what it should be. There are many, and some strong friends of our reform in and about Princeton, and what is more to the purpose, they are not afraid to avow their principles. The "spirit of burning" hatred to oppression, inspired by Lovejoy's fearless arraignment of slavery still lingers with those remaining of the "old guard," and their posterity have in measure inherited the love of liberty and the desire to be free men and women which made Lovejoy a leader, and the city and people where he lived noted for courage, and the execution of deeds that live and will live in history.

Bro. Hodgeman kindly took me in his carriage to see the old home of Lovejoy, where his widow still lives. Would it not be a fitting time and the right thing for Bro. David West of Sycamore, Bro. Benj. Williams of Warren, Dr. J. Blount of Byron, Peter Howe of Wenona, John Morrison of Tonica, Elder Osgood, of Lostant Hon. J. B. Walker of Wheaton, Elijah Smith of Itasca, Bro. Northrup Bloomingdale, and Pres J. Blanchard, the personal, political and intimate friend of Owen Lovejoy, with a host of other veterans and their children to meet with the State convention in a memorial service and invite Dr. J. E. Roy to deliver an address fitting to the occasion. Brethren, a visit to the old home would do you good and brighten the sunset skies of your lives with a glad radiance.

Another day could be added if need be to the convention. Friends at Princeton will provide a picnic dinner at the hall, and do liberally in general entertainment. The railroads give special rates (see terms in *Cynosure.*) And why not come up from your quiet homes in the autumn of life and shake hands, talk over old experiences, pay a merited mead of honor to the worthy departed, encourage the hearts of those at Princeton and everywhere who are battling against the slavery of lodge and rum. Why not come, since expenses are to be reduced to the lowest? Why not invite Bro. Geo. W. Clark, that pioneer for prohibition and for freedom, to come and put in the "rousements" and pay his expenses? I'll give one dollar special. What will you give? Why can't Bro. C. C. Foote take this convention into his wide circuit and fire us up as he only can?

Brethren, when you read this, don't stop to recount your aches and pains, your poverty or your wealth, or stare at the lions in the way. The beasts are bound, and they are soon going to their final place in the "pit." Look on the "bright side" on the *can* and not on the *cannot.* Your very weakness is strong in the strength which God supplies, and "the angel of the Lord encompasseth round about." *This is your opportunity.* When will you ever have another like it?

Write me at once at Chicago. When I am away Bros. Phillips and Kellogg attend promptly to my mail. Finally, and in conclusion, brother, sister, what are YOU going to DO about it?"

J. P. STODDARD.

REFORM WORK IN WISCONSIN.

PORTAGE, Wis., Aug. 20, 1886.

EDITOR CYNOSURE:—I have been spending August quite profitably, preaching and lecturing on National Reform among the United Presbyterians in Wisconsin. I am glad to see that Bro. J. F. Browne is likewise busy among the Wesleyans and Free Methodists. His experience at the Monona Lake Assembly was similar to mine. He says that Hon. Elihu Colman of Fon du Lac, who was president of the assembly, refused to allow him as agent of the National Christian Association to show the literature of that Association on the grounds of the assembly. This was a public and glaring insult to the many noble Christian men who compose our National Christian Association. The W. C. T. U. and the Chautauqua L. S. C., and other associations had tents for the exhibition of their literature, and why should the National Christian Association be excluded. I suppose it was after Bro. Browne's interview that I talked with Pres. Coleman in regard to the work of the National Reform Association, for he was exceedingly snappish and discourteous. I asked him how he regarded the idea of the supremacy of God and his law in government—the idea expressed in the American platform, and which the Prohibitionists were putting in their platform every time. He said: "If you wish me to speak plainly, I will say that I think it is simply nonsense. I do not want to worship a God who has to be acknowled in constitutions and political platforms." Such are the words of the grown up man, who was president of this assembly and who is proposed as the republican candidate for State Attorney. Such is the insult he dares to fling in the face of the best Christian sentiment in the land.

The idea of this Assembly was that on the shaded banks of Lake Monona, a mile from the capital of Wisconsin, the people of the Northwest might gather and tent out for fifteen days, and have the privilege of hearing each day addresses by some of the best public speakers in the land. And yet the managers of this camp ground were so devoted to the interests of the old Republican party that they carefully ruled out all third party sentiment, and even cautioned Miss Willard not to speak on prohibition from a partisan stand point. I heard loud complaint against the managers that they had ruled out of the programme those burning questions uppermost in the people's minds.

The Assembly was conducted chiefly in the interests of the Chautauqua L. S. C. of which Dr. J. H. Vincent is the head. This Chautauqua Circle is like a great university comprising fifty thousand students who recite a prescribed course of reading by correspondence and examination while they reside in all parts of the land. I suppose the *Cynosure* readers are aware that Dr. Vincent uses his great influence in the interest of secret orders. I heard him say with emphasis in his lecture at Monona Lake Assembly, before an audience of four thousand people, that he believed college secret societies were a valuable feature of American colleges, which he would not dispense with. To say this in the light of the fearful results of secretism within the last few months, as shown in the trial of the Anarchists at Chicago, is enough to stamp Dr. Vincent as a dangerous public teacher. Every anti-secret reformer should be careful how he lends his influence to such an educational system.

During the warm busy summer weeks, I have been preaching twice or three times on Sabbath, and lecturing two or three evenings during the week. I have spoken twice at Lodi, twice at Arlington and at Caledonia, Dekorra and Poynette in Columbia county, and am here resting a few days at the hospitable home of Bro. R. G. Campbell, on the banks of the Fox river, in Marquette county. I am to deliver four lectures in his church at Buffalo. Those I am requested to give most frequently are my lectures on "Prohibition," "Shall we have a National Sabbath?" "The Bible in our Education," and "Dangers which Threaten the Republic." In correspondence with ministers they often select the last named lecture, not knowing that it is my dynamite lecture, more than half of which is devoted to describing the dangers arising from secret orders. I spend next week in Waukesha county, and then lecture in Racine and Rock counties. M. A. GAULT.

FROM THE WISCONSIN AGENT.

DEAR CYNOSURE: — Lord's day, Aug. 15, I preached in the forenoon in the Wesleyan chapel on Big Creek, Sauk county, by invitation of Bro. J. W. De Lap, the pastor, who took me in the afternoon thirteen miles from there to Friendswood, where I gave a Bible reading on lodgism. Being encouraged to do so, several persons asked questions and made suggestions as to the points raised. The meeting was interesting and profitable. In the evening I preached in the M. E. chapel in Ironton, and had a good hearing. A friendly Odd-fellow there has since sent me word that I may have the hall that he owns in which to lecture on lodgism, if I desire it.

Monday evening, 16th, I lectured at Potter's School House, Juneau county. Jerome Potter, an ardent Freemason, attempted to defend the order, asserting that Washington always adhered to Masonry, that nearly everything in Masonry was taken right out of the Bible, that Christ was a Grand Master of Masons, that Masonic lodges are now dedicated to Christ, etc. His assertions being denied and proof called for, he wanted to—to bet that what he had said was so, and roundly abused the speaker. I tried to avoid wrangling with him. "The man of God must not strive." The next evening a somewhat larger audience assembled, Mr. J. Potter being absent, though he had been offered $10 to prove from any good authority a single assertion he had made. We had a good meeting.

The meetings at the United Brethren and Wesleyan churches on Big Creek, on the 18th and 19th, were not large, partly on account of threshing and other local causes. Also an approaching storm kept many away from the prohibition meeting at Friendswood on the 20th, which I addressed by invitation, though the occasion was an interesting one.

I have been hospitably treated by many friends,

especially by Bro. Groat, Adventist minister, near Ironton, Bro. John Du Bois, near Potter's School House, Bro. Jno. Fessey, Mr. Rose's family and Bro. De Lap, of Big Creek, and Bro. H. Davis of Friendswood. Bro. De Lap has spent several days, and has driven many miles in taking me forth and back to my appointments, and it was mainly, and in some cases entirely, through his efforts that most of these meetings were arranged.

Some changes have been made in my programme; the meetings proposed for La Valle have been, at least for the time, given up; and I am to lecture in Cazenovia on the 23rd, in Valton on the 24th and 25th, and on the 26th am to speak in the Adventist chapel in Fairfield, a few miles from Baraboo.

I have many invitations and plenty of places to speak in this vicinity and around, but how shall the expense of the work be met? Times are hard and collections very small, and so far none of the books so kindly donated by Bro. E. A. Cook to this State Association have been sold. So, as the amount in the hands of Bro. Britten, treasurer of the Association, will not much more than meet demands now due, the question arises, Shall I keep on at work in this State or stop? What say you,friends of reform? Yours for the cause,

I need some rest and intend to rest on Saturdays, but Saturday evening, Aug. 21, Bro. Hatch, pastor at Valton, Sauk county, made with me a run through a rain gauntlet to the church house at Valton where we found a small audience assembled, and as Bro. H. asked me to preach, I did so. That made the tenth address for that week—six lectures and four sermons and Bible readings. Lord's Day, Aug. 22, I preached at the Wesleyan church near Friendswood, gave a Bible reading at Friend's meeting-house, Friendswood, and in the evening preached at Valton. It was the occasion of the United Brethren quarterly meeting. Besides the presiding elder, Bro. A. Whitney, Bro. Mabbott of Elroy was there. He spoke to the people about me and my work very kindly, and urged them to attend the lectures during the week.

Monday evening, 23rd, I lectured at Cazenovia, Richland county, where I had a good hearing. The meeting there had been arranged by Bro. Orange Warner, son of William Warner, gospel minister, lately deceased. While in Cazenovia I enjoyed the Christian hospitality of sister Warner and her son, Orange.

Tuesday and Wednesday evenings, 24th and 25th I lectured to large and evidently interested audiences at Valton. Several Odd-fellows attended, who had got enough of the order and were in sympathy with the meeting. At Valton I was kindly entertained by friends Samuel Mortimer, the Hutchinses, Wm. Bradley and Mr. Miller. On Wednesday I had the privilege of attending the Friend's mid-week meeting. It was a truly blessed occasion. After the lecture Wednesday evening, I rode home, five miles, with Ezra Davis. I've had many kind invitations to return from friends in these localities. They also kindly remember brethren Hinman and Bancroft.

Thursday I returned to Baraboo. There was met by Bro. Albert Watkins,who had already come from his home four miles south-west and who took me on five miles north-east to Leach Creek Adventist chapel, where I spoke to a small audience. Besides traveling eighteen miles to attend the meeting, Bro. Watkins helped me financially and he has done the same before, lately. May God bless and multiply such workers.

After meeting, I went home with Bro. Wallace Porter, another well-known staunch anti-secretist, and a believer in the real oneness of God's people. Friday, 27th, I returned to Baraboo with Bro. Porter, and went to La Valle, on my way to Big Creek, where I am to be over Lord's day, Aug. 29. I am now, Saturday morning, waiting for conveyance to Big Creek. Last night I enjoyed the hospitality of Bro. R. E. Klett.

Next week I expect to start on my way to visit Mauston, Portage, Rio, Fond du Lac, Oshkosh and Hortonville, in Outagamie county, to which last place I am invited by Elder Jacob Griffin and wife, who have been dear friends of mine since my childhood and who though now nearly worn out in God's service, are still deeply interested in this and other reforms.

I believe that God is accomplishing good through this work, though times are very hard here, and there's not much financial support. Every little helps. Send in your mite, *in money or pledges*, to your Treasurer, M. R. Britten, Vienna, Walworth Co., Wis. Yours hopefully, J. F. BROWNE.

THE WISCONSIN YEARLY ANTI-SECRECY CONVENTION.—Where shall it be held? Have you any requests or suggestions? Time and place should be decided upon *soon*. Write at once to J. P. Stoddard, 221 West Madison street, Chicago, Ill. Don't put this off, friends. Let us do our best to have a successful meeting. To this end write of the advantages or disadvantages of your place. J. F. B.

CORRESPONDENCE.

TENNESSEE EMERGING FROM THE LODGE FLOOD.

MEMPHIS, Aug. 21, 1886.

DEAR CYNOSURE:—This month has been so far a very interesting one to me. I have been, by God's grace, able to strike some effectual blows at secretism.

We had a very large delegation of ministers here last week attending an association. The States of Tennessee, Mississippi, and Arkansas were represented. I attended two days and was invited to participate with them, which invitation I accepted. Elder J. B. Roberts, a very fine young man, and pastor of the St. Paul Baptist church, this city, was moderator of the assembly.

The second day of the association, visiting brethren were allowed five minutes each to address the body; several of them responded and confined themselves to the time allotted. I was unanimously called for, and declined to speak unless more time was given me, whereupon they granted me ten minutes, and as I proceeded, Masons, Odd-fellows, and others of the Christless religious fraternity became very uneasy, and when my ten minutes were out they arose in haste and simultaneously exclaimed, "Bro. Moderator, Bro. Countee's time is out." The brethren cried, "Go on! Go on!!" "Move that he have twenty minutes more." "Second the motion." So I proceeded, and as I pictured the sublime humbuggary of secretism, the faithful with one accord left the building, and returned no more. I called to them to come back, but they would not. God helped me as he always does. Praise his name. As I spoke many said, "Amen." I urged them to preach Christ and him crucified, and point men to him and not to the lodge.

I spent thirty minutes, and the moderator was in favor of my having thirty minutes more. He was at one time a member of the lodge to which I was last July, a year ago, summoned to trial for preaching the truth; in fact, he was a member at that time.

After my remarks several of the brethren came forward and clasped my hand. Elder J. L. Lee said, "Bro. Countee, put my name on the list opposed to secret societies." (See *Living Way.*) Elder W. T. Webb, of Jackson, Tenn. (the city which immortalized itself by lynching a Mormon a few days ago), and a Bro. Taylor, of Holly Springs, Miss., had their names added to list.

Meanwhile the West Tennessee Association was in session at Stanton, Tenn., about forty miles away. Elder Brinkley and Elder Branden, of whom I wrote in my last letter, and Elder Woodsmall were there at work, and they had an excellent harvest. Pray for us that the good work may go on.

We have a large window in the front of my church with a Masonic emblem which cost $250. Ten dollars were donated by St. Peter's Commandery, or by two of its members, and the church paid the remaining $240,—so completely was I then absorbed in the Masonic system. Now they taunt us with it, and we will take it out as soon as we are able to replace it with other glass. R. N. COUNTEE.

MASONIC PERJURY IN THE LODGE.

ST. PAUL, Minn.

In conversation a few days ago with a 32-degree Mason of this city, I remarked that the Masonic fraternity, according to their own definition of perjury, was but a miserable perjured wreck of an institution, having broken its own Entered Apprentice obligation by writing and publishing "Ecce Orienti" and the "Cabala."

He denied my charge of perjury, and said that the use of the "Cabala" in the lodges is forbidden. I said, "If you will not admit that the fraternity has committed Masonic perjury, you must admit that the publishers of 'Ecce Orienti, have." He replied to this, "IN MY OPINION, THEY HAVE."

His reply is an important concession from a Mason of his standing. It ought to be sufficient to open even his own eyes to the supreme folly of trying to sustain Masonry, and convince him that to go on must be an act of insincerity at every step. He has "Given away his Masonry" as completely as is possible. How could the Masonic publishers have perjured themselves if "Ecce Orienti" be not true Masonry? No mere quibble on a word can save him from the charge of having exposed Masonry. I would rejoice before the Lord if it might be the means of opening his eyes to the reality of his position in a deceitful, wicked brotherhood which includes liars and murderers. He is a very reputable citizen, save that he delights on public occasions to display his Masonic regalia, and ornament his name with a lot of hocus pocus, bombastic titles, such as "Sublime Prince of the Royal Secret," etc., etc. Why cannot he discern the truth? "Because the God of this world has blinded his eyes."

Probably the scribes and Pharisees were as fair to look upon as he, and without that Masonic badge of infamy—the badge that glories in Masonic murder and other outrages upon society, and that before God. Jesus plainly said to the Scribes and Pharisees, "Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it. And because I tell you the truth, ye believe me not." John 8: 43–45.

The Freemason before us will say that he is far from rejecting Christ. He is a church member in good standing, according to the way of the world. But that is far from sufficient proof that a man is a Christian. Christ himself declared that many would call him Lord when he would say to them, "I never knew you. Depart from me, ye that work iniquity." Matt. 7: 23.

Had they known the wisdom of God, "they would not have crucified the Lord of glory." 1 Cor. 2: 8. So, if the Masons knew the wisdom of God, they would not cast the Lord of glory out of Blue Lodge and Chapter Masonry, and proclaim a salvation of soul without him. Oh, that God would open the eyes of Masons before they die in their sins.

W. FENTON.

THE REAL AMERICAN PARTY.

WEST UNION, Iowa, Aug. 24, 1886.

EDITOR CYNOSURE:—At present in our town the Teachers' Normal is in session. The following questions were asked by one of the teachers and answered in substance as follows by the instructor in History:

Question: "What about the Anti-masonic party?"

Answer: "It was a party that originated after the disappearance of a man named Morgan, who was supposed by some to have been murdered by the Masons, and it only lived a few years."

Question: "Well, what about the American party?"

Answer: "The American party originated about 1850; was of short duration, was known as the Know-Nothing party, and had no important issues."

Can we have any information on this subject through the *Cynosure?*

(*Signed*) MEMBERS OF THE NORMAL.

ANSWER.—The replies above are in part correct.

1. The Anti-masonic party originated in Western New York in 1827 and became national in 1831 when it held the first national nominating convention in our history. It became thereafter absorbed in the Liberty, Free Soil and Republican parties, of which was the origin. Morgan "was supposed by some to have been murdered by the Masons"; it is known by millions that such was the fact on just as good evidence as hangs anarchists.

2. The American party,or Native Americans,better known as Know Nothings, became a national party and participated in the elections of 1856 and 1860, when it dissolved. The popular vote for its candidates, Bell and Everett, in 1860 was 589,581.

The principle of opposition to un-American secret orders entered again into politics in 1872 with the nomination of Adams and Barlow. The party was named American in 1873, and has cast several thousand votes at every Presidential election since. It is the only party rightly named American, as an examination of its principles elsewhere will show.

SAM JONES AND SOCIETY.

This wonderful evangelist, in his appeal to "Mothers of America," in Cincinnati, Ohio, February 6, uses the following language: "I never went in society any. They would not let me in. I don't know whether it was because I was poor, or for fear I would tell on them." Though this language has special reference to the social customs of female society, could Sam Jones use it honestly and consistently, and yet be an adhering member of the lodge? In our humble opinion, he is not a member of any secret order or else his heart and conscience are so utterly debauched by lodgery and tobacco that his

condition is as bad if not worse than the "heartless woman" which he so forcibly and so justly condemns. Is a heartless woman worse than a heartless man? Can the customs of female society, bad as they are, be worse than the society of the smoking rooms and the lodges? *No.* If the social customs he condemns are a "leech of the heart," as he says, then the lodge viper poisons to death every drop of the life blood of the soul. With the many excellent points in the character of the great Southern evangelist, I will not, I cannot, believe him to be a Freemason. God help him out if he is.

His reference to Masonry in Chicago, and his intimacy with the Masonic clergy there, look suspicious at least. God convert him, if he needs it, from the very worst type of "society" above the abyss where reigns the Royal Arch Conspirator in the *Grand Lodge below.* Let all God's people pray for this wonderful man (excepting his lodge spots, if they are on him), that he may be led into all truth.

NATHAN CALLENDER.

SAVE YOUR INFLUENCE.

JONESVILLE, Mich.

In opposing secret societies I have been told, "The time will come when you will be sorry for it." I have been at work in good earnest for eighteen years and am not sorry for it yet. Also, I am told, "You will run down and become of little or no account, financially and in reputation." I am aware the hand that strikes in the dark has power to cripple our business relations and vilify our reputations with some, even while we may grow in the estimation of others. Again, it is said: "You will lose your influence." Our characters may be misrepresented, and so, where not well-known, we may be underestimated, and our influence suffer, but the fault lies at the door of our enemies, not at ours: for, really, in pursuing a right cause when we have to stem the current of public sentiment to do so, we must grow in strength and breadth of character; and this determines the measure of our worth and how much we will tip the scales if justice be done ns. In regard to the final, and even the present result, may not we say, he that will go with the multitude in the wrong to save his influence, *loses it;* and he that separates himself from the multitude for the sake of right or God *saves* his influence.

R. D. N.

SHUT AWAY FROM THE PEOPLE.

SPRING ARBOR, Mich.

It is conceded that Indiana has a fine man and an able speaker, but his opposition to secret societies prevents his access to the masses. This concession was made to me personally on the afternoon of August 20, 1886, by a prominent temperance worker and successful merchant living in Columbia City, Whitley county, Indiana. Some months ago I attended a convention held in the court house of the place, and by request delivered an address on temperance, and thus formed the acquaintance of the above gentleman who recognized me in the postoffice and asked me to his store. As was natural I inquired after the cause, and found much was being done, and that a man named Cook from Albion had been stirring up the people. I thought at once of our Anti-masonic brother, and added: "I think I know him, but I guess, like myself, he must run an independent institution, owing to his opposition to all secret orders." By that statement my friend was drawn out, and I found that he was quite well acquainted with friend Cook. It seems to me that the world and fashionable churches will stand ready to applaud to the echo opposition to all other institutions, good, bad, or indifferent, but touch this abomination that maketh desolate and they are ready to draw and quarter you.

Last Lord's day in my morning sermon at camp meeting in Hillsdale county, Mich., I was led to preach from Psalms 119: 126: "It is time, Lord, for thee to work, for they have made void thy law." All was serene while showing how national, State and municipal governments, by legalizing the liquor traffic, had made void God's law,—yea, hundreds expressed their approbation by words and smiles, and not a few by tears and shouts. So pride was handled without gloves, and covetousness and other damning sins, but when I showed how Free and Accepted Masons, with all other secret oath-bound orders, made void the law of God, then threats were heard on all sides. I paid no attention, but moved steadily forward in the path of duty. In the evening I prefaced the preaching by reading our rules, and added: "What will you do if they smoke in the circle of tents; or indulge in loud talking, and so disturb the service; or men to be mean go to the ladies' walks?" I answered, "We shall hold the neighborhood responsible for all rowdyism." After service I went to the tent to retire, feeling that perhaps the safest place was in dream-land. A good sister came in haste and said, "Bro. Mathews, there is a drunken man out here." I answered, "I don't care. I wouldn't come out if there were seventeen thousand of them." Pretty soon it was brought to me that five rowdies were going to get me off alone and pound me. O, sister, why did you tell me so. I want to go out now, but I went to bed, having felt it was God's order. The drunken man was taken off the ground by his chums, and I never heard of the company that was to thrash me, and so escaped getting whipped. Perhaps I am not good enough to be a martyr, and so God overruled the affair. The poet says:

"Still let them council take
To frustrate His decrees,
They cannot keep one blessing back
By heaven designed for me."

It looks like Calvinism, but I so believe. Glory be to God! Yours ready for work,

ED. MATHEWS.

PITH AND POINT.

THE MORAL REFORM PARTY.

I was first a Democrat. Finding that they did not entertain Democratic principles at all, I quit and went to the Republican party. They seemed to stick to their principles for a time, and now they have for the last ten years failed, and so I must stand isolated, for I could not for the life of me give a sensible reason why I should belong to either.

We, the people, need a party true to our pressing needs, built upon the heaven-born principle of equal rights to all mankind.

The use of intoxicants, sedatives, narcotics, etc., such as tobacco, poisons called medicines, and all intoxicating spirits should be abated by law. They are so many nuisances, and on this ground we have a right to have them abolished, or rather to abolish them.

All clans, rings and "fraternities" should at once cease and give up their charters and men stand alone on personal merit. It is morally wrong to claim preferment over those who do not happen to belong to "our society."—JAMES SPRINGER, *Galena, Kans.*

NATHAN BROWN.

Allow me to express my sincere thanks to you, as a friend of the late Dr. Nathan Brown, for your able and *faithful* sketch of his life and labors found in the *Cynosure* of Aug. 12. It seems fitting that two such names as Carpenter and Brown should appear side by side. Both have served their day and generation well, and posterity will honor their memory. Indeed, the names of a long list of worthies have from time to time adorned your pages and should have a more permanent monument. Why, dear editor, cannot these brief sketches of the world's reformers be published in book form and thus add another volume to our Anti-masonic literature. Let me early bespeak a copy for my library.—E. L. HARRIS, *Delavan, Wis.*

Such a book would be one of the best. The plan has been considered, but more funds seem to be needed to invest in such a publication.

BIBLE LESSON.

STUDIES IN THE WRITINGS OF JOHN.

LESSON XI, September 12, 1886.—The Mission of the Spirit.—John 16: 5–20.

GOLDEN TEXT.—He will guide you into all truth.—John 16:13.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Mission of the Spirit to the world.* vs. 5–11. "None of you asketh me, Whither goest thou?" Christ was going home to his Father, going to be again invested with that glory which he had with him before the world was; and he had a right to expect that the disciples would rejoice with him in his joy. But they wese now, as they had been all along, incapable of understanding, or looking beyond the material present. "It is expedient for you that I go away," etc. Richer revelations of his love, deeper manifestations of his presence, and a far higher and wider knowledge of his teachings were to come through his going away. It was better for the world. His earthly mission was confined to the small area of Judea, while the Spirit's influence would extend through every nation, to Jew and Gentile, bond and free. He will reprove (or convince) the world of sin—the great and pre-eminent sin of rejecting him which includes all other sin. Anti-masonic reformers are planted on Bible ground when they say that Masonry more than anything else is hindering the coming of Christ's kingdom. For Masonry is organized unbelief. It is that open rejection of him which defiantly says, "We will not have this man to reign over us," crystalized into a system. And whenever and wherever the Spirit comes in power it will convince men of the sin of banding together in secret oath-bound organizations, the basis of whose creed is, No Christ. "He will convince the world of righteousness;" that there has been a sinless, spotless, perfect life, lived in the flesh, and this complete righteousness of Jesus is for all and every one who humbly seeks it. Here again the universal religion of Masonry stands in the way of the Spirit's work, for it tells them that they need no other righteousness than the practicing of Masonic duties to ensure their salvation. "Of judgment," etc. One great part of the Spirit's mission is to convince men that Satan's power is broken; that he is not only a defeated leader but a defeated rebel, in whose punishment all found in his ranks must share. So the Spirit gave force and power to Paul's words when he reasoned before Felix, of righteousness, temperance and *judgment to come.*

2. *The Mission of the Spirit to the believer.* vs. 12–20. The Spirit's mission to the church is that of a divine teacher. Bunyan, in his "Pilgrim's Progress", rightly styles him the Interpreter. "He will show you things to come." John was in the Spirit on the Lord's day when the Apocalypse was unrolled before him. "He shall glorify me," etc. He will throw such light on the mysteries of redemption, that Christ's whole character, his infinite condescension, his surpassing love, will stand out as it were illumined. Thus it proved. The disciples never understood Christ till he was taken from them, had no comprehension of the wonderful words he spoke till they were interpreted by the Spirit. "A little while," etc. There is a broad sense in which these words are full of comfort for every individual Christian. A little while we must walk by faith without the visible presence of Christ; and yet a little while, and we shall see him invested with all power, King of kings and Lord of lords; and at the same time our Friend, our Brother, who needs our presence, rejoices in our nearness to him, and would feel heaven incomplete if the humblest and weakest soul that relies on him could be by any mistake left out.

LIGHT FROM THE WORD.

How was the Spirit's work wider than Christ's could be? Acts 10:1, 2, 19; 8:26–29. How did he convince men of sin? Acts 2:23, 36, 37. Of righteousness? 16:30, 31, 33; 18:24, 25. Of judgment? 24:25.

From Peloubet's Notes.

"The Comforter." No one word expresses the idea of the original. *He is the Comfortor,* consoler. He is also the *advocate.* The idea of pleading, arguing, convincing instructing, convicting, is prominent in every instance in the Gospel (*F. Butler*) as we see in the 8th verse.

"Of sin." (1) What it is. *To convince* the world of sin, to produce a living and lively conviction of it, to teach mankind what sin is; to show it to man, not merely as it flashes forth ever and anon in the overt actions of his neighbors, but as it lies smouldering inextinguishably within his own bosom; to give him a torch wherewith he may explore,—to convince a man of sin in this way, by proving to him that it lies at the bottom of all his feelings; to convince the world of sin, by showing it how sin has tainted its heart and flows through all its veins,—this is the work of the Spirit.—*J. C. Hare.*

"Of righteousness." Of God's righteousness, and the righteousness we ought to have, and which Christ came to implant within us. (1) Its nature. The word translated righteousness means "righteousness in general, including the whole range of that conception, without reference to any particular form of its embodiment."—*Cremer's Lexicon.* It includes both outward perfection of action, and perfect inward motives. (2) The need of conviction of righteousness. (*a*) That we may realize the absolute goodness and love of God our master, and that he must love good and hate sin with all his infinite nature, so that we may be impelled to righteousness both by fear and love. (*b*) We need to see the perfect standard in order to realize how far short we are, and how great our need of the renewing power of the Holy Spirit. (*c*) We need to be made to feel that righteousness is possible to us through Jesus, and therefore it is our duty to possess it.—*P.*

"Of judgment." As the world has had its own false views about sin and righteousness, so also it has had its own false standards of judgment. The Advocate convicts the world of its error in this point also. Judgment here is, on the one hand, the *world's judgment* or estimate or discrimination of things (as in relation to Christ, his death, his kingdom, his success, his righteousness), and on the other side *God's judgment* to which it is opposed.—*Alford.* The Spirit will convince men that the world's judgment is false, and that God will condemn all sin, and all who remain in sin, and will not seek this righteousness of which he has convinced them.

"And he will show you things to come." "Scattered traces of the fulfillment of this part of the promise are found in the Acts and the Epistles; its complete fulfillment was in the giving of the Apocalypse (see Rev. 1:1, 10; 22: 16,17)."—*Alford.* But this showing things to come did not cease with the early church. "He will always be showing us things that are coming; giving us an apprehension of truths that we have not yet reached, though they be truths which are 'the same yesterday, today and forever.' "—*Maurice.*

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221 W. Madison St., Chicago, Ill.

The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. A. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

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AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

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Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Morengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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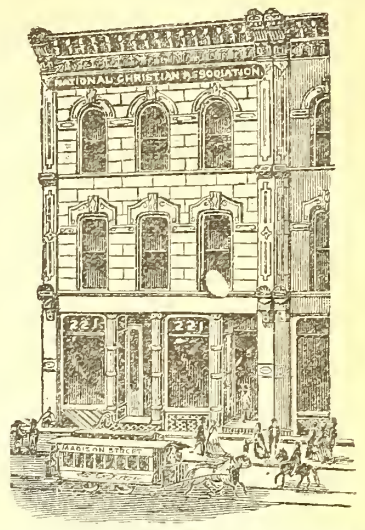
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The Christian Cynosure.

EDITORS.

J. C. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, SEPTEMBER 2, 1886

A SUGGESTION TO LOCAL W. C. T. UNIONS.—A correspondent of the *Friend's Review*, Philadelphia, is greatly cheered to read Miss E. E. Flagg's noble appeal to the great woman's organization against liquor to make the lodge an issue also. How shall that appeal be made effectual? We would suggest that a very sure way would be for all the local unions in town and county to pass resolutions approving of Miss Flagg's suggestion and appealing to the National W. C. T. Union which meets in October to make the lodge a subject of investigation. Let the action be reported to the *Signal* and to the national body.

WISCONSIN CO-WORKERS with Elder Browne are propounded a serious question in his letter elsewhere. Let them see to it that a work so favorably begun does not cease because of indifference and neglect. Times are hard, it is true, but as hard for the lodges as for you: and for this very reason you should redouble your efforts and increase your self-denials for the cause, since always during a money stress thousands of lodge members are well inclined toward giving up their orders and escape a burdensome taxation. Through the efforts of your State Agent you will ally the conscience of these men with their pocket-books and bring them out sure. Try it! With faith in the truth and prayer to the God of truth, try it.

EDITORIAL CORRESPONDENCE.

SARATOGA SPRINGS, N. Y., Aug. 23, 1886.

DEAR CYNOSURE:—I yesterday spoke to the Saratoga Woman's Christian Temperance Union, and after consultation with Dr. Potter of Elmwood Hall, with two city pastors, and with Mrs. W. I. Pond, the excellent W. C. T. U. president, the following notice was read for next Sabbath:

REV. J. BLANCHARD, ex-President of Wheaton College and editor of the Chicago *Cynosure*, Ill., will, D. V., preach a PROHIBITION SERMON, in the Lower Town Hall, on next Sabbath, Aug. 29, 4 o'clock, P. M. The intent of the sermon will be, the uniting of all prohibitionists in political action against the liquor traffic, by dropping the little secrecy of the temperance lodges, and adopting in open methods of temperance work. The sermon will be printed before delivery for distribution in the audience. All are invited!

There was a good audience present, and Mrs. Pond gave opportunity for objections, but none were made. The discourse is to be inserted in the Saratoga *Eagle*, which has a fair circulation.

I have conversed with some prominent prohibitionists here, and though the most active of them belong to the Good Templars and Sons of Temperance, they say they are in favor of giving up secret for open meetings.

The conviction of the Anarchists, and the sentence, seven to be hung and one to fifteen years' imprisonment, is hailed by the Saratoga papers as a glorious event, and an honor to the Chicago jury, and an omen for good to civil government. But the assembling of seven thousand Anarchists in New York city, uttering the same sentiments for which these felons are condemned to be hung, and glorying in their crimes, shows that our Republic is not done with them, and never will be until it suppresses the secret seminaries where these graduates have been taught that just law is despotism, and honestly acquired property, crime. The whole secret lodge system, being a system of demon worship, makes these men, sworn murderers by creed, as sincere as maniacs or Mormons.

A HERO GONE.

John Dougall, the founder, editor and chief owner of the New York *Witness*, and founder of the Montreal *Daily Witness*, died suddenly yet peacefully at the house of his son in Flushing, Long Island, Thursday morning, August 19. He was just seated at the breakfast table when his head was observed to fall over and he was gone! Quietly and in a moment he was with his God whom he had so long, so faithfully and so nobly served. Mr. Dougall had accomplished a great work for the church in founding a Christian daily in Montreal before he became widely known in the States. He began that paper as a weekly in 1846 and a daily in 1860. In 1871, after some effort to arouse an interest in a daily Christian press in prominent cities of the Union, he himself undertook the task which had once or twice failed in other hands. The New York *Daily Witness* was financially a failure and was discontinued in 1878, but the *Weekly* grew to an immense circulation and has accomplished incalculable good. On all Christian reforms Mr. Dougall was true to the honor of his Lord. Not what might be profitable or unprofitable was the question with him, but *what was right*. The voice of the New York *Witness* has always been lifted against the lodge system as un-Christian, unmanly and tending to destroy the churches and disintegrate society. Mr. Dougall's body was reverently carried to Montreal and laid beside that of his life companion amid the scenes of their earlier struggles and triumphs.

—Bro. W. B. Stoddard returned to the Ohio work last week, and began Monday at the State Fair at Columbus. Ohio friends can address him at No. 214 W. Second Ave., in that city.

—The General Agent is at the Iowa State meeting this week. His Princeton visit had a fine effect, and if all will catch the enthusiasm of his letter elsewhere, we shall have one of the best meetings of the reform September 21st and 22nd.

—The visits of brethren Fenton of St. Paul, Dillon of Dayton, and Whitcomb of Bloomington have cheered the *Cynosure* office of late. The first was on his return from the meeting of the American Association for the Advancement of Science at Buffalo, an interesting report of which he has prepared for the *Cynosure*. The lodges were nobly attacked in one paper. Bro. Dillon is returning from an important and very successful convention of United Brethren who are standing by their constitution, held last week at Coleta, Ill. He is confident of the ultimate triumph of the right in the protracted and unhappy struggle in his church.

—The Prohibition convention for Cook county, Illinois, nominated a full ticket last Friday. Among others Rev. A. J. Bailey, of Lake View, brother of E. D. Bailey of the *American*, was nominated for the State Legislature, and E. R. Worrell, of the N. C. A. Board, for Probate Clerk.

—Rev. M. A. Gault, the able lecturer and agent of the National Reform Association, says that his lecture on the "Dangers which Threaten our Republic" is more often called for than any other. Is there not in this fact a significant and wholesome evidence of true patriotism and allegiance to the King of kings? Pastors may not have the moral courage to speak of dangers they have observed, yet are very glad to introduce a brother who can speak for them.

—The principles of Dr. Vincent of the Chautauqua Circles, noted in Rev. M. A. Gault's letter, are a surprise and a sincere regret. Through the course of literary and scientific instruction connected with the name Chautauqua he is exerting a wide and important influence in America, which should be altogether for Christ. His endorsement of college fraternities marks a sad lack of conviction respecting the plainest duties of a Christian life.

—Those who have become accustomed to the term Jack Mason, would find in it a revived meaning to hear the Jack Mormons execrated by the patriotic citizens of Salt Lake City. One of these handy tools of the Mormon priesthood, a Gentile editor in Mormon pay, was lately sent to jail for a year for libel upon Judge Zane of the United States district court; and another got a five-year sentence for slandering Judge Powers. It is not always so handy to be a Jack.

—The *Daily Saratogian*, of Saratoga Springs, N. Y., of the 23d ult., thus notices the remarks of the editor in the temperance meeting of the day before: "The Woman's Christian Temperance Union yesterday afternoon was addressed by Rev. Dr. Blanchard ex-President of Wheaton College, Ill. His recent extensive travels in the South had convinced him that the people there, both white and colored, would unite in the interests of temperance. He was received everywhere with kindness, and he expressed his sentiments unreservedly. Mr. Demorest also spoke, and said that the prospect for a temperance victory North and South was most encouraging."

—The editor of the *Interior* is seldom caught napping, but he must have been away on one of his famous vacations during the meeting of the Irish League in Chicago. He could neither have attended in person or have read the papers or he would not have written that the proceedings of the convention were "quite as decorous as those of some Presbyterian General Assemblies," and the resolutions were adopted "after a square and dignified discussion." If that is not a libel on the Presbyterians their General Assembly ought to be abolished and will be unless it radically reforms. The platform was not discussed but adopted with hurrah after a slashing battle whether it should be discussed or not.

WASHINGTON LETTER.

DEAR CYNOSURE:—There is not much of local interest at this time in this city. The vacation of the President and the absence of work of the city pastors leaves little to interest the people besides the nightly parades of the Salvation Army and the quiet discussion of the impending elections in the country at large.

Washington, like other considerable and growing cities, has had to consider the problem of water supply, and it is gratifying to know that the large reservoir and extensive water works are approaching completion, and that the city's supply of water will be improved in quantity as well as quality. A year ago, through the bursting of pipes the higher parts of the city for some time were left without water except from wells. With the new reservoir all such disasters will be averted.

It will also interest the readers of the *Cynosure* to know that the rough stone pavement of 4½ street, on which is the building owned by the N. C. A., is being removed to be replaced with asphaltum, which I was glad to observe was taking the place of the block pavements in Chicago in those parts of the city where there is least of heavy traffic.

It is pleasant to note that the President and his wife last Sabbath attended public worship in a little log church on the banks of Lake Saranac, while squirrels ran in and out along the rafters, and that a sensible Christian minister preached to them just as he did to other sinners, without reference to their official station. It was also pleasant to read that Mrs. Cleveland could, from her retreat in the mountains, touch the little button that set in motion the machinery of the Minnesota State Fair, more than a thousand miles away.

It is not so pleasant to record the attention that was accorded to the G. A. R. on returning from their pilgrimage to the Pacific, on the obsequiousness of a Cougressional committee to a trades union that has votes to bestow on the party that bids highest for their support. Some months since the firm of Gibson Bros., publishers of this city, fell under the ban of the typographical union and a boycott was declared. A short time since a Congressional committee in ignorance of the fact, made a contract with them for a considerable job. At once a great outcry was made by the "union" and threats expressed, or implied, were made of a withholding of political support. At once the committee made haste to apologize, to withdraw their contract, and transfer it to a firm that was in subjection to the secret combinations.

Thirty years ago the first and last question that politicians asked was, how any given measure would be regarded by the slave power? Now there are two interests about equally dictatorial, and before which politicians bow with about equal submissiveness. One is the saloon interest and the other the Secret Empire. It seems to be the desire of all men who make party politics a trade to quietly submit to all such powerful combinations, and to direct public attention from the consideration of all questions that involve a conflict with great monopolies. It is painful to find that a man of the resplendent abilities of James G. Blaine is not only plotting to run again the race of two years ago, but declares that the campaign of 1888 must be fought out on the issues of 1884. Especial emphasis is put on the tariff as the great issue of the hour, instead of being the one question which both the old parties are divided. He tells us that up to 1861 we had comparative free trade, and since then we have had a protective tariff, under which we have increased greatly in wealth, especially in the manufacturing States. But he did not tell his hearers that this increase was mainly in the hands of the capitalists, and that there has also been a very large increase in *poverty*. The class whose living depends on daily labor has increased more than all others, and how to meet their just demands is one of the great problems of the hour. A protective tariff has taxed the great mass of the people who are consumers for the benefit of the manufacturers and capitalists, and has made the latter rich, and the laborers *poor*. It is a strange infatuation that leads men of fine abilities like Stephen A. Douglass, who did not care whether "slavery was voted up or down," and J. G. Blaine, who wants to "make the liquor traffic a source of perpetual revenue," utterly oblivious to questions of conscience, and keenly alive to party strife.

H. H. HINMAN.

—The Presbyterian Syrian Mission have issued a new hymn and tune book in Arabic. This is, if we mistake not, the first attempt to give to the large Oriental population speaking that language, who already have the Bible, the means of singing Christian truth.

CHINATOWN AND ITS PROBLEMS.

(*Concluded.*)

The religion of Chinatown is one of its most striking features. There are said to be thirteen joss houses in the quarters in San Francisco. One has been opened this season in New York at 202 Mott street. Some professors of Christianity mark with horror this establishment of heathen worship under the shadow of our churches, and pass the red paper label and narrow, rough stairway that leads up to the abode of the joss with shrinking and detestation. But to the Masonic or Odd-fellow temple next block they point with pride as an evidence of the power and wealth and popularity of great organizations of men, whose work of benevolence is sung by thousands of widows and orphans, and whose principles make them the blessed handmaids of Christianity. Until this or that order arose for man's deliverance, society was going wrong and would end in wreck.

But the worship of the joss house is not in appearance nearly so abhorrent and pagan as of the lodge, when you come to know it. The Chinese are practical atheists in large degree. They do not recognize any supreme deity, and their appeals to luck, or the good offices of their ancestors, form the greater part of their religious observances. Frequently a laundry man will have an ugly picture profusely decorated. In answer to your inquiry he says it is "the old man. He good to Chinaman." A few prayer sticks burned before this representation of ancestral divinity are the extent of his ordinary devotions. Much more simple and dignified this than the Masonic worship of Hiram Abiff!

The joss houses of San Francisco are some of them elaborate in their decorations, yet in comparison with the first-class eating houses they are cheap affairs. The house representing most money is owned by a wealthy and powerful Chinese society, the Yung Yo Company, which rents the keeping of the establishment to a Chinaman for a round sum of some $5,000 per year. Yet it is a profitable investment from his sale of prayer sticks and punk and other perquisites. A little child answers the ring of the bell that admits the stranger or the worshiper to the presence of this joss. The ugly image is placed in the back of the room. Before it is a large altar on which may be carved vases, or pennons, or incense burners, and always the recepticles for burning prayer sticks of fragrant wood. Carved lanterns hang from the ceiling and the walls are hung with mottoes. In some houses heavy and elaborately carved screens protect the image; and clusters of weapons, spears and battle axes guard it.

A young Chinaman, a worshiper at these shrines, took me to the rooms of the Chinese Freemasons. It appeared to be a poorly furnished joss house with a single image. There was not room for a large company to gather about this worshipful grand master, and it seemed more probable that this was the place of worship of the Chinese Masonic order, yet the guide said they met there at times. Up stairs, directly over this joss, was the Odd-fellows room. This was a much more elaborate affair, with fine hangings and decorations, denoting the superior importance, or wealth, or devotion of the patron society. Three images were placed side by side, one with a terribly fierce countenance; another apparently weeping, which the guide explained was to represent a young man who grieved himself to death for the loss of parents or some near friend. It was explained that the lodges did not meet often, and unless there was some excitement in the quarters. The members were notified of the meeting by pins dropped or stuck about the streets, much as the Knights of Labor are signaled by chalk marks.

I saw but one worshiper in the five or six houses visited. He remained but a moment to bow before the joss. Upon the altar were always some semi-spherical pieces of carved hard wood used for forecasting luck. Good or bad omens are determined from the falling of these blocks. The Chinese guide tells of the "preachers" whose name he mentions with little respect. They are the priests of the joss, and have a regular charge according to the length of the worshipers prayers. As if to discourage the Pharisaical temptation to long prayers, they charge nothing for the first few minutes, twenty-five cents for the next three or five minutes, fifty for the next period, and so on. The "preachers" have no assemblies to care for, except at the anniversary of some festival when the Chinese have processions and go through enough religion for a year.

Another religious performance is the oath which more nearly approaches an acknowledgement of a personal deity whose awards are to be dreaded or desired. The wrangle of the attorneys in the celebrated lodge murder case in St. Louis, and the summary decision of the judge that this is not yet a heathen nation and the oath of God must stand is a case which is well remembered. A court incident in San Francisco illustrates the Chinese value of an oath. Lee Dan was alarmed at the evidence of Low Sing and his friends under the Christian oath. He therefore brought a tub and six chickens and demanded that the witnesses should give evidence in the dread-inspiring Chinese fashion which would, he believed, curtail their lying. The judge ordered the pagan accessories to truth-telling removed.

It was not my fortune to see a funeral in Chinatown, and as the ceremonies on such an occasion exhibit in a peculiar manner the darkness of their pagan theology, I borrow an account from another correspondent: "The ordinary paraphernalia of two tin pans and an express wagon may do for an ordinary Mongolian, but the big men of the race are laid to rest in superb style. The ceremonies were conducted in front of the rooms of the Quong Duck Tong Society. A wooden stand, 10x8 feet, was built against the sidewalk, with an awning over it. The stand was covered with a stock of eatables that should console the corpse and edify his surviving friends. At one end of the stand expensive candles were burning, with Joss sticks and other propitiatory articles grouped around. A mat was spread before this extemporized shrine, whereon the friends of the lamented deceased prayed in pairs with much ceremony, spilt a cup of hot water and lighted three punks in his honor. The deceased occupied an expensive coffin, raised on frames, just south of the table. The priest was on hand in gorgeous robes, and, to prevent the ceremony from getting monotonous, he carried a pair of cymbals and a bullock's horn, which he sounded at intervals. To still further assist Pong on his way, he carried two poles, from which hung long paper streamers with Chinese characters, and these the priest waved over the corpse whenever the occasion appeared to demand it. A red cloth was draped over the coffin its full length and two bouquets of fresh flowers were placed upon it in the American fashion. After the priest had completed his prayers with all necessary ceremony, the coffin was placed in a hearse and the procession started for the cemetery at noon. The line of carriages extended for three blocks and was enlivened by five or six Chinese bands, which were placed at intervals in the cortege. The coffin was followed to the grave by five societies in a body—the Quong Duck Tong, of which the murdered man was a promirent member; the Wing Fook Tong, Dan San Tong, Chee Duck Tong, and the Fong Ying Tong. After the procession had moved away the improvised shrine was dumped into the street, expensive candles and all, and no man who feared the seven devils dare touch them. A portion of the eatables were thrown out in the same fashion, and another expensive spread followed the deceased to the cemetery. The awning and the table were knocked to pieces, but lest any devil should have found lodgment there and should make it warm for the true believer, the long-handled axes were used in the operation."

But, if John Chinaman in imitating the American lodges, makes his religion more apparent than his white "brother," in the societies peculiarily Chinese, he seems severely plain. If the lodge rooms of the Masons and Odd-fellows can be visited, though guarded by their peculiar duties, why may not the Chinese lodges which are known as "high-binders." Our Chinese guide, after some importunity, consented to lead the way down two short and narrow stairways, and from a hallway opened into a large, low room, feebly lighted and entirely bare of furniture, seats—everything but the dim light. Such silence, such absence of every living thing in the midst of the swarming life in every corner, alley, basement and loft of the Chinese quarter was astounding, and begat a natural dread, felt nowhere else in all the exploration. Did these bare, white-washed walls have ears? Were fierce eyes gleaming through the cracks? To one used to the busy scene above ground, a place so still and so deserted, seemed impossible. "They are all gone," the guide explained, with some relief, and went on to give his explanation of the high-binders, which was, that they are societies of professional thieves and assassins, shut away in their lodge rooms by day, but roaming about at night on their errands of mischief. Through the numerous doors, opening from the room and hallway, he said, they are accustomed to run to underground hiding places, or through tunnels to other buildings, if raided by the the police. The high-binders are sometimes employed by the Chinese companies to put offensive or hostile persons out of the way. Two of these paid assassins, lately arrested in San Francisco, were walking arsenals, clad in mail coats. Sometimes this desperate work is done more openly, and posters are conspicuously placed, offering a reward for the murder of some Chinaman who had violated the laws of his race. They have their own tribunals also, which like the American lodges, try and punish offenders, sometimes by fine, sometimes by death.

It is difficult to understand the reason of the very general and sometimes intense hostility toward the Chinese throughout the Pacific States, until they are seen at home in Chinatown. But their manner of life, though offensive, is not more so than that seen in the French or Spanish quarters of the older towns of Southern California, or in the back streets, peopled by foreigners, in any large Eastern city. Their religious rites and beliefs are repulsive and shocking to the pious soul, but how can they be more so than the orgies of the lodge, the superstitious worship of many colored churches of the South, or the formalities of Romanism? Were it not that they have learned the severest economy and the greatest dexterity in maintaining existence in the densely crowded regions of China from whence most of them have emigrated, so that they are dangerous competitors as wage-workers, we should hear much less objection to the Chinamen. In fact their labor has been of immense value to California, and will at some time be appreciated. The threats of a deluge of Celestial immigration is also a powerful argument with the O'Donnells of the Land Lots and the Ravlins of the Anti-Chinese and boycotting leagues. Should the migratory impulse sieze upon the countless millions of China, what would become of civilization in California? But this danger is purely imaginary. The Chinese come here for money. Their own government takes little account of their troubles while here, as they are generally from the lower classes, and so long as they can profit by coming, the inducement for immigration will remain. They are not driven from their own land by oppression as were our Southern exodites; nor impelled by some great national impulse, as were the tribes of western Asia for centuries after the Deluge. Their desire for gain can be counteracted before their presence becomes an invasion.

The treaty with China of 1881 especially provides for the limitation of the coming over of Chinese laborers, and the question turns upon the practical merits of the law restraining immigration in the view of the broad American and Christian principles which we have inherited from the fathers. Is such a restriction honorable, while upon the other side of the continent no restriction is put upon the millions of keepers and patrons of saloons; or upon the dupes of the Mormon priesthood; or upon the desperate anarchist? By no means. A law for Chinamen should be good for Irish, Germans or Italians. It is a question whether such a law should not be framed. Chicago is almost ready for it as well as San Francisco. But before this question is seriously agitated, let the laws made for the internal regulation of society in our States be firmly applied to foreigners. With these enforced many difficulties would vanish; and were the saloon and the lodge banished it would be long years before there would arise an outcry against the foreigner. Under these circumstances America would cease to be a paradise for the lawless and ignorant hordes of Europe, but would more surely be that asylum for the oppressed of all nations which the fathers intended it should be.

H. L. K.

—Dr. Corbett, a returned missionary from China, says that "the heathen never go to their temples to worship without carrying an offering of some kind as a proof of their sincerity. When they become Christians this conviction is not rooted out, but rather it is heightened in proportion as Christianity is regarded as superior to heathenism. I have seen them give to such an extent that I felt it a duty to remonstrate, and remind them that they owed duties to their homes which must not be forgotten."

—The Christian United States has been taught a lesson by Japan, in the fact that this government has interdicted the lecturing against Christianity on the part of "Yaso Taiji," or Jesus opposers, or to use the word "Taiji," which is interpreted "expel the Christians," the government believing that such preaching is damaging to the country and should not be tolerated.

—Converted heathen in several instances are forming themselves into missionary societies for the purpose of uplifting and enlightening those of their own race who still grope in darkness and heathenism. Among the Methodist Indians in the Northwest(Canada)the Indian women of a certain reserve have organized the first Woman's Missionary Society among the Indians, and have elected a president and vice-president and other officers from their number.

THE HOME.

THE BLIND SPINNER.

Like a blind spinner in the sun,
I tread my days;
I know that all the threads will run
Appointed ways;
I know each day will bring its task;
And, being blind, no more I ask.

I do not know the use or name
Of that I spin;
I only know that some one came
And laid within
My hand the thread, and said: "Since you
Are blind, but one thing you can do."

Sometimes the threads so rough and fast
And tangled fly,
I know wild storms are sweeping past
And fear that I
Shall fall, but dare not try to find
A safer place, since I am blind.

I know not why, but I am sure
That tint and place,
In some great fabric to endure
Past time and race,
My threads will have; so from the first,
Though blind, I never felt accurst.

I think, perhaps, this trust has sprung,
From one short word
Said over me when I was young—
So young, I heard
It, knowing not that God's name signed
My brow, and sealed me his, though blind.

But whether this be seal or sign
Within, without,
It matters not. The bond divine
I never doubt.
I know he set me here, and still,
And glad, and blind, I wait his will;

But listen, listen, day by day,
To hear their tread
Who bear the finished web away,
And cut the thread,
And bring God's message in the sun,
"Thou poor blind spinner, work is done."

—*Helen Hunt Jackson.*

CONTACT WITH CHRIST.

One of the most beautiful little episodes in the Gospel history is that which describes the poor Galilean woman who stole in through the crowd in order to touch the hem of Christ's garment. This was her last resort. Her health was gone, her money gone: and all hope of human cure seemed to have departed. We are often driven to our "wits' end" in order to drive us to the great Source of help: faith is often born, like star-light, out of utter darkness.

This Galilean woman had a very thorough confidence in Jesus: she believed that even a slight contact with the overflowing reservoir of his healing power would be enough to cure her. "If I may but touch the hem of his garment I shall be made whole." So she creeps in through the crowd, and with her eager, outstretched finger she makes the *prayer of faith*. No sooner does her finger touch the white fringe of his robe than Jesus turns upon her a look of love. Instead of being indignant at too great a liberty taken by one who was ceremonially unclean, he sweetly says to her, "Daughter, be of good cheer, thy faith hath made thee whole." How quick the blessing came! Her hemmorrhage ceased in an instant, and she went home healed and happy.

A single contact of the soul with Jesus has made many a man a Christian. The first honest approach to him, the first outreaching of the heart to him for pardon and a new life, the first surrender of a favorite sin to please him—these were like the touching of the woman that had the malady; they brought the blessing. Conversion is the act of turning to Jesus. As soon as the soul begins to trust him the healing comes. The very essence of conversion is the letting go of wicked thoughts and practices—yes, and the letting go of every other reliance for salvation, and the laying hold of the crucified Son of God. Faith is not a mere sound opinion. It is a transaction; it is the contact of a person *with a Person*—of a weak, guilty soul and an all-sufficient Saviour. Faith in Bible doctrine is as powerless to save me as the Sermon on the Mount would have been to cure that woman's hemorrhage. Her faith was in the Person, Jesus Christ, and her own personal contact with him, the Healer, brought recovery. A church service or the best of sermons, an inquiry-room, a prayer, or any other good thing, will be a delusion if it is put instead of a personal grasp on the Saviour. Faith saves, but only because true faith puts the soul into trusting contact with Christ. A touch is enough to begin with; but it must be followed by a constant clinging. There is a moment when the graft is first inserted in the cleft bough and begins to touch it, but it must abide there until there is a living union with the tree. "Except ye abide in me, ye can bring forth no fruit."—*American Messenger.*

CHRIST CAN NOT BE HID.

The moment that a man is saved he must seek to save another man. We are Christianized that we may Christianize. There is nothing selfish about the Christian life. If you can keep your religion to yourself, you have a religion that is not worth keeping. If nobody knows that you are a Christian, there are very grave reasons to doubt whether you are a Christian. An anti-mission church is an anti-Christian church. For such a church God has no use, the world no respect, and the devil no dread. The sooner such a church dies the better; but an honest minister standing beside the dead body at the funeral could not say, "Blessed are the dead which die in the Lord." We read that Christ went once into the borders of Tyre and Sidon, and would have no man know into what house he had entered; but it is suggestively added, "He could not be hid." Christ can be hid nowhere. He cannot be hid in the Bible. From the first majestic words of Genesis to the last sweet invitations of Revelation, Christ everywhere is seen. He cannot be hid in history. Not Gibbon or Hume, not Macaulay or Green, can write an intelligent history and leave out Christ. As well might a man attempt to write a treatise on astronomy and leave out the sun. Christ is the Sun of the moral universe. The true student of history will hear the echoes of his foot-beats all through the centuries. So Christ cannot be hidden in the heart. If the "Rose of Sharon" be in the heart, the perfume will fill all the atmosphere in which you move.—*Rev. R. S. McArthur, D. D.*

DID SHE LOVE HIM?

A boy fell from one of the high beams of a barn, and was carried to his mother sadly crushed and broken. A skillful surgeon was called. He came, looked the boy over, and only gave him a soothing dose.

"You are doing nothing to cure him," said the mother. "Why don't you set his bones?"

"It would be useless, madam. Your son has received fatal injury; we will not add to his sufferings by useless treatment of his fractures."

"Fatal!" cried the mother indignantly; "to what purpose then is your skill? Set every bone in his body."

The surgeon obeyed. It was before the use of anæsthetics, and when many mechanical surgical appliances now in use were unknown. The boy was tortured, but the mother looked on, aided and abetted in the torture, denied all her son's piteous pleadings, yet shed not a tear. She nursed him with almost superhuman patience and endurance, through months of misery, during which he lay bound, and often reproached her that she did not let him die out of his pain. He did not die, nor become a helpless cripple, but recovered the full use of his entire body. And that body held no common mind. He was a genius, a well-known American author, who lived seventy-eight years.

A thought awakened by these facts, however, not the man's history, is our subject.

We suffer; in our agony we wish we were dead, or had never been born. We cry to God for help, and think he hears us not because our pain is not removed. Again, we behold the suffering of those we love better than ourselves, and our heart's wail for their anguish is more piteous than for our own. We say, "How can a God of love, a heavenly Father, omnipotent, see it without interposing; nay, more, order it, and deny our pleadings?" Satan tempts us, "Can there be a God of love?" and we are in danger of saying in our heart—like the fool—"There is no God."

Is there a suggestion of help for all this in the history of those broken bones and that mother's relation to them? Has our heavenly Father taken the desperate case of our fallen, disjoined humanity in hand, because he would have life, not death, our portion? Can Omnipotence, even, interpose? That mother could have interposed to save her son from suffering, yet did not. Did she love him? Answer, every mother who has stood beside a son's cross, with the sword "through thine own soul also." Does God love though we suffer, though we cry and he is silent? Let his Word answer.

"God so loved the world that he gave his only begotten Son;" "The Lord is not willing that any should perish;" "Like as a father pitieth;" "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted."

Oh, well is it for us, with our broken bones, that we have a Father whose love, tender as a mother's, is wiser for us than are our doctors, or than we for ourselves!—*Christian Weekly.*

THE BREAD-FRUIT TREE, A MUTINY AND A MISSION IN OCEANICA.

This fruit is one of the great gifts of God to man. The tree which bears it is found on the continent of India, and in the island of the South Seas. It grows to a middling size in Malacca, and bears a round, rough-skinned fruit, as large as a child's head. The skin is, however, thin and has a conical-shaped core, surrounded by a white, farinaceous, pith-like substance.

This inner pith, which is the eatable portion, resembles the soft part of a new role, when roasted in thick slices, and becomes an important article of food. The fruit is ripe in December, and is dressed in various ways, according to the taste or convenience of the parties using it. The Dutch cooks fry it in oil.

Besides using it as an article of food, the natives of the South Sea islands apply different parts of the bread-fruit tree to various purposes. The wood is used in boat building, and a cloth is made of the inner bark; the male catkins serve for tinder; the leaves for wrapping up food, and for wiping hands, instead of towels; and the juice for making cement for filling up the cracks of the water-vessels. There are several varieties of bread-fruit; the principal of these is one without seed.

Both the bread-fruit and the yam are great blessings to the countries in which they grow. The latter, (*dioscorea sitava,*) the common yam, is largely cultivated in the West Indies, where it serves for food to the negroes, who eat it instead of bread. It yields large thick tubers a foot broad, black on the outside, but, when boiled, remarkably white and mealy within, and very little inferior to the best potato.

The yam is extensively cultivated both in the East and West Indies, and is used for ship's stores, as it will keep well for several months. Some of those, most improved by cultivation, yield tubers which are frequently three feet long, and weigh thirty pounds.

All the edible species and varieties of this root are cultivated like the common potato, but they arrive much sooner at maturity, being planted in August, and fit to dig up in November.

There is a very interesting narrative connected with the bread-fruit. Upon its discovery by Captain Cook in the South Sea islands, it was represented by the British government that the introduction of it to the West Indies would be of great benefit to the inhabitants, particularly to the poor slaves, as an article of food; accordingly, in the year 1787, a vessel was fitted out in the most commodious manner for the command of Lieutenant Bligh, who had previously sailed with Captain Cook round the world.

There were besides the captain, thirty-four persons, and also two intelligent botanists, who went for the purpose of collecting specimens of various plants in the South Sea islands, and of taking care of bread-fruit cuttings during the voyage.

The Bounty sailed from Spithead on the 23d of December, and, after meeting with a severe storm, put into Teneriffe, in order to refit. From this place she sailed on the 10th of January, 1788, and struggled for nearly a month with tempestuous weather. She was then obliged to bear away for the Cape of Good Hope; but, at last, came to an anchor in Matavai Bay, in the island of Otaheite.

The natives soon came aboard, with some pigs, as presents, and some with plantain trees, as tokens of peace. Captain Bligh went on shore, and was received with joy by the poor savages, who would insist upon clothing him in the Otaheitean fashion, and showed him every remark of respect and friendship.

The Bounty staid four months at Matavai, and received on board upwards of one thousand plants. She then made sail to another island, called Annamooka, where the captain and crew carried on a brisk trade with the natives in yams, plantains, hogs, fruits and other productions. The ship now steered away, bidding an affectionate farewell to the kind and simple-hearted islanders.

All things seemed now prosperous; but, just as the captain was congratulating himself with the success of his mission, he was early one morning awakened by Fletcher and Christian, one of the mates, with three others, who tied his hands behind his back, and threatened him with instant death, if he spoke or made the least resistance. They then pulled him out of bed, forced him on deck, and placed him under a guard.

Christian, who was the leader of the mutiny, now ordered the boatswain to hoist the launch out, and Captain Bligh, with nineteen persons, were forced into it. The mutineers threw into it a few bags of bread, a joint or two of pork, a little wine, spirits, and water, and left its crew out in the open sea to shift for themselves, and get back to England as they could.

The captain first tried to land on some of the islands nearest to him, but they were inhabited by an unfriendly people; one of the men was murdered in making the attempt, and the whole crew narrowly escaped. He then bore away for Timor, a distance of twelve hundred leagues, across an ocean whose navigation was scarcely known, exposed to both the dangers of the deep and to famine, their little store only allowing them to serve out an ounce of bread, and a quarter of a quart of water a day.

But the captain and his crew passed through still greater privations. They were obliged in one storm to throw overboard all the superfluous clothes, spare sails and ropes. They encountered several tempests—sometimes the sea broke over the boat, and they were seldom dry. The allowance of food was gradually reduced, and that of rum withheld. One bird they caught, about the size of a pigeon, was divided into eighteen portions, and greedily devoured; but at last, in spite of all their misery, and after a variety of adventures and privations, almost unexampled, on the 11th of June Captain Bligh announced to his famished crew the pleasing intelligence that, by observation of longitude, he found they had passed the meridian of the eastern part of Timor. At daybreak on the following morning a cultivated coast, finely wooded, appeared before them. This was Timor, an island north of New Holland.

Thus in a voyage of forty-one days, through an almost unknown sea, with the smallest stock of provisions, did this small company run a distance of three thousand six hundred and eighteen miles without the loss of a single individual. And to what do you suppose this was owing? Why, to order being preserved among the crew, by their implicit obedience to their superior; by Christian resignation; by fortitude, and courage, and patience.

Captain Bligh soon after came to England safe and sound; a vessel was fitted out in search of the mutineers. Several were taken, brought to England and executed. From their statement it appeared that quarrels soon sprang up among them after the departure of their captain, and several violent deaths occurred, among whom was Christian, the instigator of the mutiny.

For a number of years after, nothing was heard of the remainder of the crew; but at length, two British vessels chanced to fall in with Pitcairn's Island, and were astonished to find it inhabited; and more so, to find that the inhabitants spoke the English language.

At last a fine gray-headed old man came on board and confessed himself to be one of the mutineers, by name, John Adams. His little colony consisted of forty-six persons, who had a pretty little village. They cultivated the ground, and formed it after an English fashion. They were also peaceable, loving and happy. Why was this? you will say. John Adams had found out that good government and religion were necessary: he had instructed his community in the Gospel of Jesus, and taught them obedience to a code of simple but just and efficient laws.—*Lutheran Witness.*

WHAT THE BIBLE IS LIKE.

1. It is like a large, beautiful tree, which bears sweet fruit for those that are hungry, and affords shelter and shade for pilgrims on their way to the kingdom of heaven.

2. It is like a cabinet of jewels and precious stones, which are not only to be looked at and admired, but used and worn.

3. It is like a telescope, which brings distant objects and far-off things of the world very near, so that we can see something of their beauty and importance.

4. It is like a treasure-house, store-house of all sorts of valuable and useful things, and which are to be had without money and without price.

5. It is like a deep, broad, calm, flowing river, the banks of which are green and flowery; where birds sing and lambs play, and dear little children are loving and happy.

My dear, dear children, because I love you, I want you to love the Bible. If you attend to it it will make you, through God's blessing, wise, rich and happy forever and ever. It is God's book. It is the best book. It is a book for children. I hope you will learn it.—*Well Spring.*

TEMPERANCE.

THE HADDOCK ASSASSINATION.

THE SALOONS—A COVENANT WITH DEATH—AN AGREEMENT WITH HELL!

The following resolutions presented by Geo. W. Clark and passed unanimously by a rising vote at a public out-door mass meeting held in Detroit, Aug. 22, are self-explaining:

Resolved, That this mass meeting of citizens of Detroit hereby express their horror and indignation at the cowardly and cold-blooded murder of the Rev. Geo. C. Haddock, an eloquent and faithful Methodist minister of Sioux City, Iowa, by malignant and fiendish assassins in the interest of the accursed and illegal liquor traffic; and for no other reason than because of his manly and loyal devotion to the temperance cause, and his earnest efforts to maintain the *laws* of the State, to preserve the peace of the community and the protection of the homes of the people against the baleful influence of the illegal and hellish saloons!

Resolved, further, That we tender our deep and heartfelt sympathy to the suddenly and cruelly bereaved widow and orphan children in this dark and sad hour of their terrible affliction, and we invoke for them the sympathies, the prayers and the contributions of the friends of the temperance cause to which this able and earnest preacher, this loyal citizen, husband and father, fell a noble martyr, and may the shedding of this martyr's blood raise such a tidal wave of just and holy indignation throughout the country, as shall sweep the deadly liquor business out of existence.

ST. JOHN IN NEW HAMPSHIRE.

August 20 was a gala day at the Epping camp ground. About 3,000 people gathered to hear Gen. Gov. St. John, Hon. Joseph Wentworth, candidate for Governor, and John B. Finch. Gov. St. John's address was one of the grandest political speeches ever given in the State. The immense popular gathering, nearly twenty miles from any city, the enthusiasm, the waving of hats and handkerchiefs, the intense moral tone of the meeting, reminded one of the great popular uprising against slavery under the head of John P. Hale. The executive committee are planning for two Prohibition speeches during the campaign. Gov. St. John, in private conversation, reaffirmed his disapproval of secret lodge methods, and his entire freedom from such entanglements. S. C. KIMBALL.

PROHIBITION IN SARATOGA.

Viewed from any standpoint, the Prohibition mass meeting at the Casino Thursday was a signal and significant success. It was the largest political meeting that has been held in Saratoga Springs for ten years. In the morning Pastor Terrett presided, and he made a ringing and characteristically eloquent appeal in behalf of the cause of prohibition. Prof. Hopkins followed, making a very long and somewhat tedious and commonplace address. Like the moderate drinker, he does not seem to know when to stop. In the afternoon Mrs. Lathrop, a lady of excellent presence and robust form, blooming with health, youth and enthusiasm, made a spirited address which was certainly earnest and entertaining, if not particularly polished and argumentative. In the evening, when the capacious Casino was crowded, Dr. Herrick Johnson presided, and with commendable brevity presented an admirable array of arguments in favor of prohibition. Ex-Governor St. John made the principal address of the evening. Mr. St. John said he was not a statesman, and he made a truthful confession; and he also said he was not an idiot, which was a more obviously truthful statement. But he is one of the very best stump orators in the country. Anybody with a keen sense of humor can derive more fun by listening to one of his speeches than in attending Tony Pastor's show. St. John is not merely humorous, but argumentative and remarkably apt, making numerous sharp points which mercilessly lacerate the feelings of the old party worshipers. W. Jennings Demorest, who is a host in himself, the indefatigable Emory Potter, and the two or three others who worked hard to get up this mass meeting, are entitled to the hearty congratulations of all friends of the third party movement.—*Saratoga Eagle.*

The Nebraska State Prohibition Convention met at Lincoln, Aug. 19, with over four hundred delegates representing forty-five counties. After adoption of a lengthy platform which touches every phase of the liquor question, beside setting forth the views of the party on labor, pensions, Sunday observance and other questions, the following ticket was put in nomination. For Governor, H. W. Hardy, of Lancaster county; Lieutenant Governor, E. B. Graham, of Douglas; Secretary of State, E. J. O'Neill, of Pawnee; Treasurer, A. J. Leach, of Antelope; Auditor, J. E. Hopper, of Clay; Attorney General, Martin I. Brower, of Nance; Commissioner of Public Lands, L. B. Palmer, of Adams; Superintendent of Public Instruction, J. A. Smith, of Burt.

BREAD OR BEER.

The Chicago *Tribune*, in the course of some remarks tending to show how long the accumulated property of the country would last if all were to turn socialists and "walking delegates," estimated that the average socialist spent seventy-five cents for his liquids and twenty-five cents for his solid food. The *Inter Ocean*, a few days afterward, furnished the figures for Chicago. In the year 1880 the consumption of beer in this city was 650,726 barrels of thirty gallons each; in 1881, 744,566 barrels; in 1882, 872,228 barrels; in 1883, 963,652 barrels; in 1884, 1,055,732 barrels; and in 1885, 1,115,623 barrels. The *Inter Ocean* proceeds to analyze this last statistic:

"The amount for the fiscal year ending May 1, 1886, is 1,157,282, and the estimate for the calender year of 1886 is over 1,200,000. It may even exceed that, for 85,000 barrels were drank in May, 1885, and over 102,000 barrels consumed during the same month in 1886. Most of this beer is produced in Chicago, which consumed the entire product of its twenty-three breweries and imported 265,908 barrels last year from Milwaukee. The beer is sold to the retail dealers at $8 per barrel with 25 per cent off, the actual price being $6 per barrel. Hence, it will be seen that the wholesale cost of the beer drank in this city is $6,943,654. Some interesting figures can be obtained from the data given. The 1,157,282 barrels drank in the last fiscal year equalled 34,718,460 gallons, and about 520,776,900 glasses. At five cents a glass this would sell for $26,038,845. If Chicago contains 750,000 people, this would amount to a consumption of eight barrels or 3,600 glasses per year for each family, being 720 glasses per year for every man, woman, and child in the city. The cost of this at five cents per glass would be $34.70 for every person, or about $173.50 per year for every family. Those figures are rather too large, however, as most of the saloons do a heavy "bucket trade," supplying families with the article by the quart or gallon at five cents a pint. If these beer barrels were set side by side in a straight line they would reach over 600 miles. If piled up, end on end, they would extend 820 miles high."

It is true that the "bucket beer" business will cut down the above aggregate sum of twenty-six millions of dollars—but not largely. To this must be added the cheap whiskies in their various forms of gin, rum, ryes, etc. We have not the figures for these, but it must be remembered that the Swedes, Norwegians, Danes and Poles, as well as the Irish, are whisky-drinkers—preferring the stronger to the lighter potations, so that the aggregate drink bill cannot be put much below $300 per annum per family—$1 per day for each family As a large proportion of the families use no kind of liquors it is seen to what an enormous sum the cheap liquors—not the costly wines of the rich, amount to. Some time ago one of our friends, a mechanic in Tiffin, Ohio, objected to similar figures as being impossible, and they do appear to be impossible, but there they are, indisputable as to their aggregates, and to be explained the best way we can. The fact is that the average workingmen in Chicago are paying not less than half their earnings for liquors—as much for drink as for all other living expenses combined. We are not printing these statements as temperance statistics, but to show that the workingmen of Chicago might, in a very few years, be the richest community of mechanics and laborers in the world, if they would stop wasting their wages in drink. But they refuse to take the only honorable road to riches themselves, preferring to spend their money in intoxicants, and then listen to red-mouthed socialists who denounce those of us who kept shy of the saloons, and used our earnings to get a roof of our own over our heads. Those fellows may better understand it first than last—from the lips of kindness rather than from the black lips of the rifle, that we don't intend to divide our savings with the beer-guzzlers. The men who have led steady and temperate lives, and raised children whom they wish to educate, are generally men of clear eyes and minds, and steady nerves, brave as well as clear-headed. They do not mean to stand any fooling, either from socialists of whatever grade, or from any police authorities which may become tainted with socialism, or disposed to truckle for votes.—*Interior.*

RELIGIOUS NEWS.

—The Presbyterian mission schools in Syria, in common with all such schools in that country, have been closed by the Syrian authorities. Against this action, Hon. S. S. Cox, our Minister to Turkey, promptly entered a vigorous protest.

—The next Pan-Presbyterian Council is to be held in London, beginning June 26th, 1888. The American section recommends that fewer papers be read, and more time be given for discussion, in the next Council, than heretofore.

—Rev. Dr. J. B. Stratton and wife, of Natchez, Miss., whom the editor of the *Cynosure* visited last winter during his Southern tour, are spending the summer at Narragansett Pier, R. I.

—The colored Baptists of the Northwest have sent two missionaries to the Congo field, and are showing increased interest in that mission. They have a membership of about 930,000 in the United States, and though many are very poor, it would be worth the sacrifice required to send the Gospel to the land of their fathers, if, like the churches of Macedonia, "the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

—The trial of Professor Woodrow before the Presbytery of Augusta (Ga.), for teaching heretical doctrine in connection with the theory of evolution in the creation of man, has been concluded. On the final vote, thirteen members voted not guilty, and nine voted guilty on the first count of the indictment. On the other counts the majority of his votes was larger. Dr. Adams, of the prosecution, at once gave notice of an appeal to the Synod, which will meet in Sparta in October.

—The Woman's Board of Foreign Missions have recently issued a small but valuable work on Woman's Medical Work in Foreign Missions, which it desires to bring before the Christian public as fully as possible, and which deserves a wide circulation on account of the valuable information it contains. It can be had by application to the Board, 20 North Washington Square, New York.

—The Board of Foreign Missions of the Presbyterian church has among the Indians, eight boarding and nine day schools, with a total attendance of 685. We have 1,706 communicants in twenty organized churches. Two hundred and forty Indians were added to the churches in the year.

—Miss Gordon Cumming, the intelligent and entertaining traveler, says that Christianity is fast making its way in China, and of this the *Spectator* says: "Well it may, for there is no state of society of which we have ever read so like that of the Roman Empire as that which prevails in China to-day. What will be the result of the introduction of an explosive and democratic force like Christianity, into an ancient but decadent civilization such as China is to-day, no one can tell. It can hardly fail to be startling."

—The British and Foreign Bible Society circulated upwards of four million copies of the Bible or parts of it last year, in 267 languages and dialects. More than a million copies of Hebrew Scriptures have been sold since the commencement of the Society, and seeing that the whole number of Jews is generally reckoned at eight millions, this is a large number. One hundred thousand Jews have accepted Christianity since the beginning of the century. The value and importance of Dr. Delitzsch's Hebrew New Testament increases year by year. A colporteur writes: "It is remarkable how many Jews buy the New Testament." The Gospel of St. Mark has lately been translated into Falasha for the Abyssinian Jews by a Jewish convert of Mr. Flad.

—A thousand years have passed since Cyril and Methodius finished the first Russian translation of the New Testament in A. D. 885. This year 55,000 more copies of the Scriptures have been sold in Russia than in any previous year.

—Only ninety-five years have passed since the first English missionary went out to carry the Gospel to the heathen, and to-day there are "Christian communities more than three million strong, led by two thousand five hundred ministers of their own."

—A full bench of judges at Concord, N. H., gave an opinion on the case of the Salvation army indicted for beating drums in the street at Somersworth, viz., that it was in violation of the statutes, and that their doing it as an act of religious worship was no defence. They must worship—so far as drum-beating is concerned—outside of a compact village.

—The agents of the Bible Society make a rather startling report from Maine. During the past year they visited 30,004 families and found that 14,653 attend no church, that 15,253 children attend no Sabbath-school, and that 1,662 Protestant families were without the Bible. In the town of Gray 264 out of 361 Protestant families were non-church-goers, and 325 children were not attending a Sunday-school.

—A new tabernacle in Auckland, capable of seating two thousand persons, has recently been dedicated for the church of which Thomas Spurgeon, son of the great Baptist preacher, is pastor.

—At Friesburg, in Baden, a foreign missionary society has been founded by one hundred of the most prominent Rationalists for the propagation of their doctrines among the high caste people of India, Japan and China.

—The minutes of the General Assembly of the Presbyterian church (North), just issued, show that it numbers 6,281 churches, with 5,546 ministers, 661,809 communicants, and 743,518 Sunday-school members. During the year 51,177 persons were added on examination, and $10,592,331 were contributed, of which $7,640,855 were for congregational purposes.

—The Baptists of Great Britain and Ireland held their annual gathering at a recent date From a report of the proceedings we gather that on the 31st of December there were 3,654 churches. The reputed membership in 2,713 churches was 315,940, being an increase of 3,470 upon the registered number of last year.

—The Roman Catholic Cathedral at Tahiti has a Bible in its pulpit translated by Mr. Nott, an early English missionary, and printed by the British and Foreign Bible Society. A traveler expressed his surprise at finding it there, when a native replied that no native would enter the church if it were not there.

FREE METHODIST CONFERENCES ON THE LODGE.

OREGON AND WASHINGTON TERRITORY.

We should be careful in dealing with secrecy to keep the requirements of our Discipline. Members of the Grand Army of the Republic, Good Templars, Grange, and similar societies, are to be as certainly considered members of secret societies as Freemasons and Odd-fellows. All these orders are exclusive and selfish. In dealing with them we need, especially on this coast, to follow the Spirit closely, and to be filled with true wisdom.

WEST KANSAS.

Divine Providence, which makes the wrath of man praise him, is favoring the righteous war on secretism. The intrigues of communists, socialists and nihilists in Europe, the assassinations of crowned heads and high officials, and the wreck and riot of the labor factions in this country are forcing public thought upon the aims, opportunities and moral character of secretism as preaching cannot do. "As I live, saith the Lord, heaven and earth shall be full of my glory." If God chooses to overthrow giant wrongs and oppressions by the glory of national judgments, let us bow reverently and adore his wisdom who bringeth to naught the devices of the wicked. Still there is abundant work for the public teacher to do, and the utmost necessity that it be done thoroughly, by enlightening the minds of men as to the nature of the general principles of secretism and the dangerous character of particular societies. Such instruction prepares men to apprehend the hearing of public events in the administration of God's providence, and profit by their lessons. The influence of the church in its organic capacity is powerful in educating the public conscience. What it sanctions is widely held to be right; what it condemns, to be wrong. This influence against secret societies should not be weakened by any compromise of its standard of membership. Holding Freemasonry as the head and front of the secret orders, we should be posted upon the character of its oats, the nature of its symbolism, and the interpretation of its religious tenets and ceremonies. Though men come to the knowledge of truth somewhat gradually, and should be kindly encouraged in their approaches, it is important that the public standard be correctly held. In our judgment the oaths of Freemasonry are abhorrent to all natural sense of right, binding men to acts unlawful under penalties that are horrible. They are absolutely null and void, and the consciences of those who renounce them should be free from all sense of obligation to conceal the facts concerning this iniquitous institution. The Bible rule is, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." The renunciation must be hearty and complete. Our business is relying on God, walking in the Spirit and working in the Spirit, to secure the entire destruction of these enemies of man's welfare, and on their ruins build up the beneficent kingdom of Christ.

CHRISTIAN CONVENTION AT OLD ORCHARD, MAINE.

This convention began Aug. 3, conducted by Rev. A. B. Simpson, of New York. The subjects considered were Christian Holiness and Work, Divine Healing, Foreign Missions and the Lord's Coming. The speakers on the last named subject were Elder Miles Grant and Rev. A. B. Simpson, while several others referred to it, expressing their hearty belief in the "blessed hope." The prayer meetings at 6:30 A. M. were well attended and seasons of spiritual feasting. There were helpful meetings for inquirers in regard to Divine healing, and such were instructed by workers of experience and deep piety; also meetings for consecration of Christians desiring a deeper spiritual life. During these, were heart-searching, heart-yielding, and consequent blessing, "Jesus all in all" hereafter to be the motto. After a refreshing rain, the Sabbath dawned clear and bright, and near its close, in the presence of many witnesses, ten saved persons followed their Lord in baptism. Among them were sister Caverly, of Strafford, whose healing was given in this paper some years since, and Dr. Henry Noman, of Lynn, Mass., also a friend of the CHRISTIAN WITNESS. Elder H. L. Hastings gave a Bible reading on the Beatitudes, his chief point being, "Blessed" *now*, *not shall be.* Rev. Mr. Simpson answered the principal objections to Divine healing, and refuted Dr. Buckley's hostile criticisms, in a Christ-like and convincing manner. Nearly all the helpers have been healed of severe sickness and seem to be wholly consecrated to God's service in the highways and hedges as well as in the costly churches. The Holy Spirit was present to bless and save, and many will ever praise God for this meeting at Old Orchard. Another convention will be held there next year, God willing, and if the Lord opens the door *again for us*, we will be there too. "Bless the Lord who *daily* loadeth us with benefits."

EDNAH SHAW.

KANSAS CONVENTION NOTICE.

The Kansas Christian Association will hold its next annual meeting at the Rusco church, seven miles north of Vining, Washington county, commencing at 7:30 P. M., Tuesday, Sept. 7th, 1886.

The following programme of work is suggested:

I. Report from State agent of work done during the year, with the future outlook.

II. Should secret lodges be opposed, and if so on what considerations?

III. Wherein lies the secret of lodge power?

IV. Knights of Labor, how related to Freemasonry, and to society generally?

V. Secret fraternities in their relation to family, church and state.

VI. How can secret orders be most successfully opposed?

W. W. MCMILLAN, *Sec'y Kansas C. A., Olathe.*

THE LOCATION.—Those coming from the southeast, south, or southwest can come to Vining, seven miles south of the church, on the Republican Branch of the Kansas Pacific R. R., from Junction City or Clay Center. Those coming from the east or west, come on the Central Branch to Clifton, one mile east of Vining. There will be teams at both places waiting for those coming on the 7th. The friends of the cause are cordially invited.

R. LOGGAN.

THE ILLINOIS STATE CONVENTION.

The Illinois Christian Association opposed to secret societies will hold its meeting in Opera Hall, Princeton, Bureau county, Tuesday evening, September 21st, at 7:30 o'clock, to continue through the 22nd and 23d. Addresses are expected from Pres. C. A. Blanchard, Pres. L. N. Stratton, Rev. J. P. Stoddard, Rev. Dr. T. H. Hanna, Rev. Dr. Wm. Wishart, Mrs. L. H. Plumb of Streator, Rev. C. A. Bockman of Galesburg, Samuel E Holyoke of Galesburg, and others. Discussions of such interesting topics as are at present forced upon the public mind by the hostility of secret societies to social order and the personal independence of workingmen, will be ably maintained. Princeton is a beautiful town, distinguished for its culture and widely known as the home of the late Owen Lovejoy. As a result of his influence and that of his co laborers, it occupied an enviable position in the ranks of reform during the anti-slavery struggle. Entertainment will be provided for delegates from abroad. The central location and convenience of railway connection invite a large attendance of the friends of the Association. All churches and local associations in sympathy with the object of the meeting are earnestly requested to send delegates, and let every patriotic, Christian man and woman in the State make an effort to be present or to have a representative on the floor of the convention, that our counsels and prayers may be united for the enlightening of all our people upon the nature and evil tendency of the secret orders.

J. L. BARLOW, *President.*

H. L. KELLOGG, *Secretary.*

R. R. FARE TO THE ILLINOIS CONVENTION.—The Chicago, Burlington and Quincy road will *return* delegates who pay full fare on that line at one-third fare to the point where the ticket was purchased, provided:

1. You get a certificate from the agent *where you buy your ticket,* that you have paid full fare.

2. You must obtain the signature of J. P. Stoddard to your certificate at the Convention, and present it so indorsed to the agent at Princeton from whom you will get your return ticket for one-third rate.

3. To secure this reduction there must be at least twenty-five tickets taken over the C. B & Q R R.

The Illinois Central road will give the same rates returning from Mendota, where connection is made with the C. B. & Q. Certificates will be given at the convention to all paying full fare on the Central road, allowing them to buy tickets at one-third fare from Mendota to their homes.

Clergymen with permits are not included in the above arrangement.

NEWS OF THE WEEK.

WASHINGTON.

During the absence from Washington of the Commissioner of Indian Affairs and the Assistant Secretary of the same office Miss Minnie S. Cook is acting as the head of the Indian Office.

—Lieutenant George M. Stoney, commanding the Alaska exploring expedition, has forwarded a report to Washington, announcing the discovery of another great river, which, it is believed, empties into the Arctic Ocean near Point Barrow.

COUNTRY.

Soon after 9 o'clock Sunday morning the whole city of Chicago was shaken by the terrific explosion of the Laflin and Rand powder magazine, located outside the city limits and some seven miles southwest from the court house. The building was struck by lightning and 50 tons of black powder and 15 of dynamite were exploded. Buildings in the vicinity were destroyed, one person killed, four mortally injured and many others seriously. The loss from broken glass and injury to walls all over the southwest part of the city will be very great.

James McMillan and ex-Congressman John Newbury each subscribed $100,000 toward the building of a free homeopathic hospital at Detroit, Mich. The hospital is designed for those too poor to pay for medical aid.

Recently, in Alaskan waters, the United States revenue steamer Corwin captured three British vessels while catching seals. There are now in charge of the Corwin four schooners and sixty prisoners, with over 2,000 seal skins.

C. C. Snyder, a wealthy merchant of Canton, Ohio, was fatally shot by a police officer, who thought he was a burglar. Mr. Snyder had been lying in wait for burglars, and fired on the officer.

Constant Benoit was torn to pieces by a hog on Dickinson's Island Home farm, near Knoxville, Tenn., Thursday. The unfortunate fellow was 27 years of age, and arrived in this country from Sweden only a few days ago.

—Mr. Blaine made another speech at South Paris, Me., Thursday evening. He said the Democrats should explain why it was that as soon as they got into power and began to agitate the tariff question, the labor disorders began.

Hog cholera is reported as frightfully prevalent in Grant and adjacent counties of Indiana. Individual losses of over one hundred head have occurred in one day. No remedy can check the disease.

The town of Bayou Sara, La., was almost destroyed by a fire of incendiary origin Friday morning. The loss will amount to over $118,000

Mrs. Kate Desmond, while riding in a street car in New York, discovered that her clothes were on fire, and before the fire could be extinguished she was fatally burned. It is supposed that a cigar had been carelessly thrown on her dress, and the fire reaching her celluloid bustle made such headway that she could not be saved.

By the overturning of a carriage at Windsor, Vt., Wednesday evening Mr. Charles C. Perkins, of Boston, was killed, and Senator Evarts and a daughter of Judge Stanley Matthews were seriously injured.

Two hundred Iowa saloon-keepers have received notices to stop retailing liquors. Wednesday forty more were warned to submit to the law. It is feared bloodshed will result from the prosecutions. The law-breakers will fight to the death, it is said, while the sheriff grimly says he will enforce the statutes.

The Rev, James C. Beecher, brother of the Rev. Henry Ward Beecher, committed suicide by shooting at Elmira, N. Y., Wednesday evening. He used a rifle, the muzzle of which he placed in his mouth.

Captain William Moore, his wife and five children, and Dolph Moore (brother of the captain), his wife and three children, who left Indianola, Texas, last Thursday evening in the sloop Dauntless, perished in the great storm of Friday.

Pennsylvania Prohibitionists Thursday nominated the following ticket: For Governor, Charles S Wolfe; Lieutenant-Governor, A. A. Baker; Auditor-General, Charles T. Hawley; Secretary of Internal Affairs, John N Morey; Congressman at-large, the Rev. J. M. Palmer (colored).

Editor Cutting was released from prison Monday, the Supreme Court of Chihuahua having ruled that as Medina had withdrawn his right to a civil suit for damages the proceedings were legally ended. Cutting was removed to American soil by friends, and a plot by Mexicans to secure his rearrest fell through. At El Paso, Texas, Cutting issued an address to the American people, in which he extends sincere thanks to the press and people of Texas and expresses the hope that the United States will soon invade and conquer Mexico.

At Dutch Hollow, Grant county, Wisconsin, a deposit of lead of great depth, and extending probably two miles, has been discovered. Nearly 8,000 pounds are being mined daily.

Near Galena, Ill., Monday evening, John Gear, on horseback, forded the Mississippi river, which at the point crossed is ordinarily three-quarters of a mile wide.

Hon. Joseph Cilley, who was the first man sent to the United States Senate on the anti slavery issue, is still living at his home in Nottingham, N. H. He is 96 years of age, but is mentally vigorous.

Amos Adams Lawrence, who was prominently identified with the settlement and development of Kansas into a free State, died Sunday night at his summer residence in Nahant, Mass., aged 72.

FOREIGN.

Alexander, the deposed ruler of Bulgaria has reached Lemberg, where he was welcomed by Germans and Poles. The Provisional Government, which was put in charge in Bulgaria, seeing that the populace were violently loyal to the deposed prince, resigned office and liberated the commander, who at once brought his regiment from Slivnitzna and disarmed the regiment which had assisted in deposing the prince. After this the commander placed under arrest the political leaders who had managed the coup d'etat.

The opinion is general in Berlin that Germany and Austria, by mutual agreement, sacrificed Prince Alexander of Bulgaria in order to preserve the alliance with Russia at the expense of England. Public opinion in Germany sympathizes with Prince Alexander in his misfortune.

Fifty thousand people were made homeless and many drowned by the bursting of the river bank Wednesday in Mandalay, Burmah. The whole district is flooded with from four to twenty feet of water. The damage already done amounts to $5,000,000. Many dead bodies are being washed ashore.

An attempt was made Thursday evening to replace the police in the Protestant quarters of Belfast, from which they had been withdrawn after the beginning of the riots. Fifty constables tried to patrol Shank Hill road. A mob stoned the police, and the latter, after vainly charging the mob, were forced to retreat. Several were injured. The streets were finally cleared by troops.

Thirty men who have been convicted of taking active parts in the recent riots at Belfast were sentenced to various terms of imprisonment—one of them to thirteen months. Others arrested on the same charge were committed for trial.

In the British Commons Friday night Mr. Parnell's amendment to the Queen's speech was rejected—304 to 181. Hartington, Chamberlain, and the Unionists voted with the ministry. This vote seems to indicate that the Union-Liberal party will no longer follow Gladstone.

Advices from Madagascar state that the Malagissys are negotiating with a syndicate of English bankers to raise money with which to pay off the French indemnity claim, and thus terminate the French occupation of Tamatave. The dispatches add that the Hovas are doing their best to execute the treaty with France despite French reports to the contrary.

The recall of the French Embassador at the Vatican is regarded in Paris as the first step towards the disestablishment and disendowment of the church in France, which it is thought will be the result of the Pope's refusal to recede from the position he has taken in relation to China.

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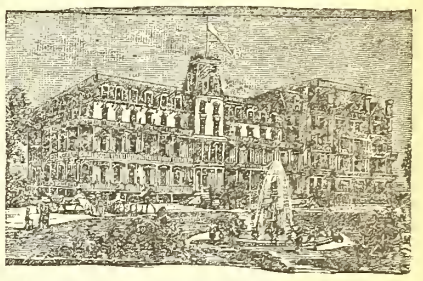
On all the points named they differ radically from those which prevail in the organization of society. Either they are true or false. It is a curious fact that all of them have been stigmatized as crazy, and yet nearly all of them have been for some years steadily gaining the adherence of men of intellectual ability.—*Times.*

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HOME HINTS.

THE USE OF LEMONS.

The lemon tree is a native of Asia, although it is cultivated in Italy, Portugal and in the south of France. In Europe, however, it seldom exceeds the dimensions of the smallest tree, while in its native state it grows to over sixty feet in height. Every part of this tree is valuable as medicine, though we rarely employ any but its fruit, that is, the lemon itself. And every one knows how to employ this in lemonade. To squeeze the juice into cold water—this is the shortest way, or to cut it in slices and let it soak in cold water, or to cut it in slices and then boil it: either way is good. Lemonade is one of the best and safest drinks for any person, whether in health or not. It is suitable to all stomach diseases, is excellent in sickness—in cases of jaundice, gravel, liver complaints, inflammation of the bowels and fevers. It is a specific against worms and skin complaints. The pippins, crushed, may also be mixed with water and sugar, and be used as a drink. Lemon juice is the best scorbutic remedy. It not only cures this disease but prevents it. Sailors make a daily use of it for that purpose. I advise every one to rub their gums daily with lemon juice to keep them in health. The hands and nails are also kept clean, white, soft and supple by the daily use of lemon instead of soap. It also prevents chilblains. Lemon is used in intermittent fevers, mixed with strong, hot, black coffee without sugar. Neuralgia may be cured by rubbing the part affected with a cut lemon. It is valuable to cure warts, and to destroy dandruff on the head, by rubbing the roots of the hair with it. In fact its uses are manifold, and the more we employ it, externally and internally, the better we shall find ourselves. Natural remedies are the best, and nature is our best doctor, if we would only listen to it. Decidedly rub your hands, head and gums with lemon and drink lemonade in preference to all other liquids.—*Sel.*

SOME WAYS TO COOK TOMATOES.

Stuffed Tomatoes.—Select large tomatoes of even size and scoop out a small place in the top and fill with stuffing made as follows: Fry a small onion chopped fine in a tablespoonful of butter; when nearly done add some breadcrumbs moistened with a little milk or water, and seasoned with pepper and salt: put a little bit of butter on each and then bake. Another dressing is made as follows: Chop very fine cold meat or fowl of any kind, with a very small piece of bacon added: fry an onion chopped fine in a tablespoonful of butter, and when nearly done add the meat, some bread crumbs, pepper and salt, cook a minute, mix well; add the yolk of an egg, and fill the tomatoes: place in a baking dish; sprinkle breadcrumbs over them with some small bits of butter, and bake till quite soft.

Tomato Figs.—Take small, red tomatoes, scald and skin them quickly, breaking them as little as possible, add one-third their weight of granulated sugar, boil slowly until they are clear, take them out and spread them on plates; boil the juice till it is very thick, pour it over the tomatoes, and dry them in a warm oven. When dry, pack in layers in a clean paper box, first sprinkling sugar over the bottom of it, and also between each layer, pack tightly and cover closely, and you will have a nice confection for winter.—Aunt Em.

Scrambled Tomatoes.—Select tomatoes not over ripe, peel without scalding and cut into rather coarse bits. Add about two-thirds the quantity of breadcrumbs; have the bread stale and the crumbs not very fine. Put all into a porcelain kettle, add a bit of fresh butter and cover till the tomatoes are hot, then stir lightly every half minute till finished; it will take five to eight minutes, according to quantity. Lift from the fire as soon as done. This is a good dish easily and quickly made.

Preserved Tomatoes.—Ten pounds tomatoes, seven pounds sugar, three lemons; take ripe, firm tomatoes, remove the skins by pouring boiling water over them; strain the juice, mix with the sugar, and boil till it grows thick, skimming carefully; in the meantime boil the lemons until tender (not soft), slice, and remove the seeds, strain the sirup; when boiling hot add the tomatoes and lemons and simmer two hours; then put in bottles or cans and seal.

Tomato Soup.—To one pint of canned tomatoes or four large rawones cut up fine add one quart of boiling water and let them boil till done: then add nearly a teaspoonful of soda; when it foams up add one pint of sweet milk, pepper and butter or one cup of sweet cream instead of butter, a few crackers rolled fine, and serve.

Tomato Toast.—Rub tomatoes through the colander and cook to taste; toast three slices of bread, butter and lay upon a hot dish; just before serving add a cup of cream or milk to the tomatoes and pour over the toast.

Tomato Beef.—Cut up three pounds of beef and seven moderate sized tomatoes, one onion; stew slowly, add salt, a little clove; just before it is done put in a little butter, half a gill of catsup. This will be good heated over next day.—*Tribune.*

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It differs from the popular story, "The Bread-winners" of a year ago. It greatly differs from that book in that it is written from the Christian standpoint, and its beautiful and touching descriptions of home life and home duties and heroic self-denyings will waken a responsive echo in every heart, that has not by dissipation lost the taste for the pure joys of home.

The Religious Telescope, Dayton.

The author, Miss Flagg, is a brilliant writer. The stirring questions in American politics are undoubtedly prohibition and the labor movement as championed by the secret unions of working men, which direct the strikes that with more and more frequency occur in our cities. "Between Two Opinions" is a story, its incidents vouched for as facts, which presents a powerful argument on these questions, and must attract thousands of readers among our thinking people.

The Christian Conservator, Dayton.

This is a charming book, written in an attractive manner. It is so full of sunshine and so radiant with light that one is enlightened, warmed, and, before they are conscious of it, set against the lodge. The style gleams, glows and sparkles. It is dignified and simple. It is the right hook to place in the hands of your wife or daughter to superinduce co-operation with you in anti-secrecy work. Every minister's wife should read it, and then, if her husband is not an Anti-mason, he should take his turn next and become one.

The American, Washington.

We are reading, in spare moments, Miss Flagg's new book, "Between Two Opinions," and the estimate we have thus far put upon it is that it is masterly both in style and argument. One is insensibly made to feel that he is reading facts and not fiction; that the hook is not a play upon the imagination but an unraveling of mysterious circumstances which have an important bearing upon current events.

Law and Order, Boston.

The book takes high ground for prohibition of the liquor curse, for woman's ballot for home protection, and for a better and more honest brotherhood than is forced by their obligations upon the members of secret orders. It is, therefore, a valuable book for several large classes of American readers.

Christian Instructor, Philadelphia.

There are important questions pressing upon American politics to-day; two of them are prohibition and the labor question as connected with the secret unions of workingmen. This work is an expose of the twin evils, secret societies and the saloons. The truths are given in the form of a story; not startling, but thrilling experiences of home life that are vouched for as facts. The evidences presented of the impossibility of reaching the saloon keeper so long as he and the officers of the law are sworn brothers in the den of some secret society, are conclusive enough to awaken the most careless and obtuse member of society. It is a valuable book for the masses to read.

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FARM NOTES.

GREEN FEEDING.

The more a farmer wrestles with the rigors of the summer season the more he will find of the inadequacy of the pastures and the necessity of soiling crops. The succulence of the grass has gone at this time, and with the hard, dry grass, cows cannot keep up in the full flow of milk. It is a necessity of our climate that soiling crops should be grown, and it is a necessity to prevent waste, that these crops should be cut and carried to the stock. Corn is the usual crop grown for summer feeding, and when it is grown in the best manner it is an excellent food for all sorts of stock, and especially dairy cows. At first fodder corn gained a bad reputation by the mistake of sowing it broadcast, and the same blunder is made now by many farmers. This is a loss every way. It wastes the crop and spoils the quality; for broadcast corn makes a small growth, and is so shaded and crowded that it is white and tasteless and deficient in nutriment When grown in the manner usual for corn, that is, planted in rows and cultivated, it contains its full share of nutriment, and yields two or three times as much on the same ground as the broadcast sown. It should be planted in rows not less than 2½ feet apart, and 3 plants together, 1½ inches apart in the row for the small early varieties of the sweet corn, and 3 feet apart and 3 plants at 18 inches for the larger kinds of late corn. This will give 20 to 25 tons per acre for the latter and nearly as much for the former, of the very best fodder, which will be ready for use by the middle of July. This planting will produce a good many ears, which greatly add to the value of the crop, and the product of milk and cream, especially the latter. In feeding Narragansett sweet corn, from the appearance of the ears up to the time when the ears were ready for the market, the writer has found the proportion of cream to gradually increase up to 25 per cent. above the quantity given when the feeding first began, and the highest product was when the corn began to get the first reddish color of the ripe grain. Sweet corn contains a large proportion of albumen and sugar, and while it is premature to declare that albumen may be converted into fat in the cow, yet it is now thought to be highly probable, and as the claim is made that the legumin of peas is so converted, and pea meal is one of the richest butter-making foods, there seems to be little risk in claiming the same for the albuminous sweet corn.

While, however, corn, and especially sweet corn, is one of the best of fodder crops for summer use in every way, yet it is well to have others for the sake of variety, and of all others millet is the next in value to corn. Cows like variety of food as well as other animals, and in practice it is found desirable to conform to their deaire in this respect. Millet comes in about the time when the cows are satiated with corn, and it is thus a most desirable crop. There is time yet to sow it as it is ready for cutting in five or six weeks after sowing.—*Times.*

IMPORTANCE OF CLEANLINESS.

Keeping the pores of farm animals open is as essential to their thrift as bathing is to our health. The skin performs an office more essential to life and health than even digestion; and it is even more important that the horse be thoroughly groomed than that he be fed. Thorough grooming does not mean only the removal of mud and manure from the hair with the comb; it means thorough brushing and rubbing which will clean the hide, removing all obstruction from the pores. It is more necessary to groom the horse than any other farm animal because he is the last to groom himself. Cattle will groom themselves to a certain extent; yet there can be no more profitable work than brushing and rubbing them, though it is so rarely done. The hog, reputed to be the dirtiest of all farm animals, is really the most cleanly, and if allowed to do so will keep his hide clean. This he does by first putting on a coat of mud. This he scratches off and with it removes the impurities which have adhered to his hide and which the wet earth has loosened. Wallowing not only contributes to the comfort of swine, but is of the utmost importance to their health.—*Agriculturist.*

HARD WORKERS.

The hardest workers in this country are farmers, and especially farmers' wives. Happy is the man who has work to do—and does it—and certainly a farmer has plenty to do. What we should aim at is to make our work as efficient as possible. It has been said that a man should never do what a horse can do, and a horse should never have to do what a steam engine can do, And it is here where inventors, engineers, educators, manufacturers, and all who can aid us in doing more work with less labor find their usefulness. You will find that two of the important factors required to increase profitable production are capital and coal. The anarchists and socialists who drive capital from our industries are public enemies; the capitalists who combine to check the mining and distribution of coal, and thus enhance its price, are alike blind to their own interests and the prosperity of the country.

We want to see the steam plow at work on tens of thousands of American farms, and as soon as the miners and railroads give us cheap coal, steam plows will be rapidly introduced. Our seasons are so short that farmers almost kill themselves and their horses in trying to get their land plowed and crops planted. A steam gang plow that would take half a dozen or more furrows at once, would do the work expeditiously and well, and if the land got hard it would simply be a question of good points, and a few more pounds of coal. There are plenty of young men capable of running the engines and plows.

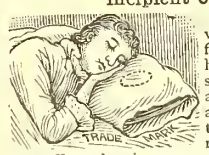
In fact our schools and colleges are turning out thousands of young men capable of doing any kind of work requiring brain and muscle. And in a great country like ours, there ought to be no lack of employment for them.—*American Agriculturist.*

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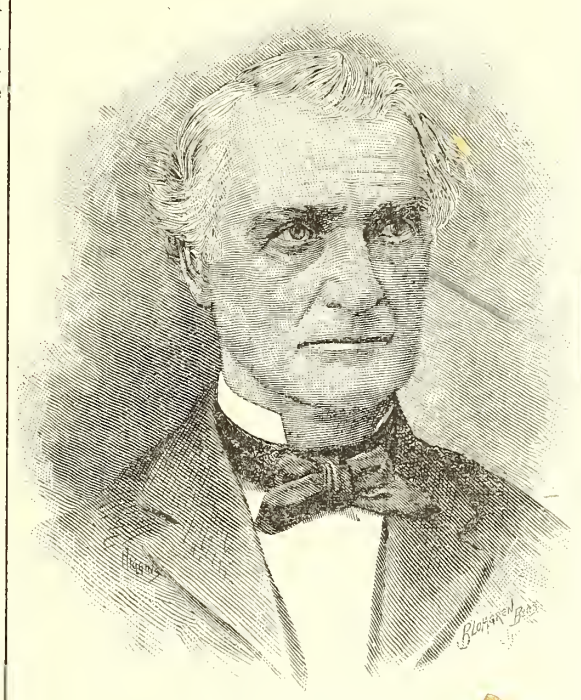
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BY REV. J. E. ROY, D. D.

I have known Philo Carpenter for thirty-four years. As a student in the New York Union Seminary I first met him in 1852 at the Albany Congregational Convention. The next summer, a graduate returning to Illinois, I was entertained by him in this city over the Sabbath, preaching for the First Church, in their little frame building, which was burned that same night. When in two years I came from Brimfield, Illinois, to be the pastor of the Plymouth Church, our acquaintance was renewed, to be matured in Christian affection during all the years since gone by.

Many years ago he gave me an account of his earlier life and of his coming to Chicago, which, written out at the time, now lies before me. He was born in Savoy, Berkshire county, Mass., February 27, 1805, and was educated in the common schools at South Adams. He was of a hardy stock. His father, Abel Carpenter, attained the age of 89, and his grandfather, Nathaniel Carpenter, resigned a captaincy in the British army at the outbreak of the Revolutionary War and joined the military service of the colonists, at the end of the war being in command at West Point. When 23 years old he went "out west" and became a clerk in the drug store of Dr. Robbins in Troy, New York. After devoting some time to the study of medicine he was given a share in the business. A friend who had ventured out west as far as Fort Dearborn came home, and with his glowing account of the prospective town, induced young Carpenter to migrate thither.

Boxing up his little stock of drugs, he and his friend went to Buffalo through the canal. There they took a steamer for Detroit. From Detroit they came on to Niles by the mail wagon which ran once a week. From that point, as the mail was shifted to the back of a pony for the last hundred miles of the great through line, he was obliged to seek some other conveyance on to Chicago. So, upon inquiry, he found a flat boat that was to float from Niles down the St. Joseph to its mouth at Lake Michigan. From that point, St. Joseph, he had expected to take the little sail vessel which was accustomed to run across the lake to Chicago. But by reason of the prevalence of the cholera in that town the men of the vessel refused to go over. An old lake captain once told me that at one time he had a great deal more business at the port of St. Joseph than at that of Fort Dearborn. But Mr. Carpenter, not daunted by the cholera report, chartered a canoe, to be towed by a couple of Indians around the head of the lake with a rope of elm bark. When they reached the Calumet one of the Indians was taken down with the cholera. Stopping off awhile the young druggist, with some medicines at hand, set him up again. They then pulled on until they came to the home of Mr. Ellis, for whom Ellis avenue is named, near the spot where is now the Douglas monument. Fearing the pestilence the Indians refused to go any farther. Then Mr. Carpenter, exhiliarated by the sight of the flag at Fort Dearborn, engaged Mr. Ellis, who proved to be another Berkshire county man, to take him on up to the town by his own rig, which proved to be a wagon and a yoke of cattle. His friend drove him to the old Sauganash hotel, a log building on the south branch, between Randolph and Lake streets, kept by Mark Beaubien. He did not find much of a town, which consisted of log cabins and the fort. He found a population of about two hundred, half of them French and Indian half breeds.



PHILO CARPENTER.

In the fort he found a few military companies, and its trench kept open for the burial of cholera-stricken soldiers. In a batch brought out for interment the young man saw one who seemed to show signs that life was not gone, and he took hold to help; and so, just as the poor fellow was about to be tumbled in, he came to life and one more man was saved for service. Every soldier was needed then, as General Scott was here directing the Black Hawk war. About that time Major Long wrote a description of Chicago as follows:

"Presenting no cheering prospects and containing but few huts, inhabited by a miserable race of men, scarcely equal to the Indians from whom they are descended; and their log or bark houses are low, filthy and disgusting, as displaying not the least trace of comfort, and as a place of business, affording no inducements to the settler."

These people were, of course, the half-breeds. One of these cabins, 16x18 feet, near where Lake and South Water streets intersect, he rented and in it opened out his little stock of medicines, dry goods and other things which came along a month after his arrival. The post-office was next door to him. Col. R. J. Hamilton held all the offices except Indian agent; and Billy Caldwell, the Indian Chief, was one of the principal men in town. Mr. Carpenter soon built a two-story frame house for his business on South Water street, between Wells and La Salle. This was the first drug store of the place. The quarter for residences, as the little cabins of the settlers might be called, was on the north side of the river. Mr. P. F. W. Peck had put up the first decent looking two-story frame in the town; and his was the next.

After he got settled, desiring to have a farm after he should retire from business, he asked Gus Herrington's father, who was a surveyor, where there was any government land. He pointed out some coming down to where Halsted street now is, and Mr. Carpenter directed him to survey out 160 acres—so he got the quarter-section bounded by Madison and Kinzie, and Halsted and a line half way between Ann and Elizabeth streets, paying ten shillings an acre, the government price. He went to Washington for his patent. There wasn't much red tape in those days, and so General Jackson himself turned in to help him. Soon after he also bought a quarter section at the same price in the Indian Reservation on the north branch. This he held onto until a few years ago and then sold it, not making a great deal out of it. As the Illinois and Michigan Canal in those times came on to be dug through its malarial regions there was a great demand for quinine, and this became a large and lucrative part of the business of the drug store. On the farm quarter section in 1842 he built his home upon the block between Washington and Randolph and Morgan and Carpenter streets, and there he lived until 1880. On that block, with his own hands, he set the trees and willow slips which now have bodies two and a half feet through. So stands the familiar old homestead still, worth now $125,000 or $150,000. His corn-field lay between his home and the river. An old settler has told me of seeing Mr. Carpenter come to the First Church from his country home in a farm wagon; and the people were accustomed to speak of him on going home from church, as going out to the Aux Plaines, so far was he from town. His quarter section he laid out in the Carpenter subdivision, one street bearing his own name, and another that of his wife, Ann. When the crash of 1837 came, in order to pay some borrowed money, he said to his creditors: "Appoint a commission, and let them select out of any of my property enough to satisfy the demand." And this land thus turned out was enough to make other people rich. In 1842 he removed his store, where he remained until he disposed of that business. For the past forty years the care of his real estate and public engrossments have engaged all his time.

Mr. Carpenter was the product of the third great era of revivals in our country. The first era was the "Great Awakening," from 1740 to 1750, under Edwards, Whitefield and the Tennents, when 50,000 souls were led to Christ. The second era was that from 1797 to 1805, when there were general revivals under Griffin, Nettleton and others in 150 New England towns. The third era was that of 1830–'35, when at the meeting of the General Association of Connecticut in Old Saybrook, it was discovered that one hundred of their pastors had been kept away by the prevalence of revivals at home; and when, in New York, under Mr. Finney and others, the work was deep and extensive. Now it seems that God had been so timing the affairs of our country that these eras of revival matched with eras of migration, and this in order that the new settlements should be founded under Christianizing influences. So the first era of revival matched with that of the migration that set up into the northern portions of New England. The second era was fitted to the migration that followed the Revolutionary war over into eastern New York. And the third era of revival came along with that of migration which flooded

western New York and the older States of the interior. Multitudes of those who went forth during each of these eras to form new communities had been recently converted. They took along with them the family altar and the germ of the church and the school. Many of them were young married people, and so the first generation in the wilderness were born to an inheritance of the faith. Going forth from those seasons of spiritual exaltation, they loved revivals, they knew how to promote them, and delighted to do so. At the time of the last named era there came up at the East an intense desire to know what to do to save the rising West from Romanism and barbarism. The answer was, send out your Christian families, set up there the Christian institutions. It was out of this third era of spiritual ferment that Mr. Carpenter came.

That was a period which made prominent the demands of personal duty upon Christians; it magnified the spirit of reform, out of which the anti-slavery and the temperance causes gained a mighty impulse: it was also a time for pushing forward the great national benevolent societies. Mr. Carpeuter had been converted under Dr. Beman, of Troy, a foremost revival and reformatory preacher. Mr. Carpenter also came from the heat of excitement in York State, growing out of the abduction and drowning of William Morgan. Here is the key to his subsequent reformatory and philanthropic career. So it was only the natural thing that upon his arriving in Chicago, as he told me, he should fall at once into Christian work for the new community. On the very night of his arrival he fell into the first prayer meeting of Chicago, a Methodist brother and an officer joining him. On the next Sunday he started the first Sunday-school of the place, which afterward became associated with the First Presbyterian Church, and still survives as the Bible school of that noble church. For a time he carried the Sunday-school library to the place of worship tied up in a handkerchief. Seeing the desolation wrought by intemperance, he drew up the first total abstinence pledge and circulated it for signers. During that first winter religious service was held without a minister by the reading of sermons, and the young druggist from Troy was the reader. The next season, 1833, Rev. Jeremiah Porter was transferred from Fort Brady on the Sault St. Mary to Fort Dearborn, by the American Home Missionary Society. When he proposed to organize a Presbyterian church, Father Wright said, why not make it a Congregational church, as all the proposed members were from New England? The young minister replied that at Andover they were so advised as to the West, and that the "plan of union" was working thus. Of course Mr. Carpenter was one of the first movers for the church. And so the Puritan drift for twenty years was turned into another system which thereby gained the prestige of wealth and social position, and the First, Second and Third Presbyterian Churches came along very largely with Congregational members, brains, money and influence.

Mr. Carpenter's public spirit was naturally laid hold of by the city in behalf of its public schools; and so for many years he served on the school board, being a part of the time its vice-president, and not taking the place of president simply because he shrank from the responsibility. The school building named for him reveals his relation to that public interest. His presence in that board was an assurance that there would be a vigilant eye always resting upon its procedure. This was the only political office that Mr. Carpenter had ever held; and he never had but one law suit, and that was not instituted by him.

In his philanthropy he was a man of courage. This was noted in his pushing on to Chicago during the cholera period, and in his interest in those who were suffering from that plague. When the next cholera season came, in the year 1854, when panic-stricken people forsook their nearest kin and fled, and when young Dr. Wentworth, brother of John Wentworth, fell by this disease, and also Dr. Brainard, our friend Mr. Carpenter and his pastor, Rev. Dr. J. B. Walker, were like ministering angels at that trying time, waiting on the sick and closing the eyes of the dying—in some cases when wife and children had fled. Mr. B. F. Worrell, then the foreman in the printing office of Dr. Walker's *Herald of the Prairies*, now a minister at Olathe, Kansas, was also another who assisted in this mission of mercy. On the lake shore a cholera camp was established and Mr. Carpenter was among the very few, as Dr. Walker testifies, who ventured there to minister to the stricken people. Those who remember these days speak of Mr. Carpenter's moral heroism with warmth. His calmness and courage sometimes seemed to overcome in others the fear of death. And Mrs. Carpenter was a fit companion for her noble husband in deeds of mercy. Dr. B. says she always dressed plainly, and in like manner clad her children, often going about among the poor and the sick with her basket full of delicacies and necessaries. She never sought to do this Christ-like work by others, but distributed her gifts and words of sympathy herself.

Mr. Carpenter has been known as a life-long Abolitionist. He was one of the original Liberty party men, and a staunch supporter of Zebina Eastman's *Western Citizen*. He was well known on the "underground railroad," as this was a point where fugitives were transferred to lake vessels for a sail to Canada. These fugitives were often kept in his own house. When at one time by our copperhead legislature the colored scholars were required to be separated from the white in the public schools, two or three had been allowed to remain in the High School of Chicago. When its anniversary came the colored young lady of the graduating class was not seen upon the stage. Mr. Carpenter was presiding. He allowed John Wentworth to arise and call the young woman, if she were in the audience, to come forward to the platform. She did so, and Mr. Carpenter gave her the diploma to which she was entitled, amidst a shower of applause. As the anti-slavery cause was waxing warm, among other public meetings, was one at the old frame court house on Clark street, where is now that majestic pile. On account of the crowd tents were put up about the building, and the Abolition enthusiasm ran high. Mr. Carpenter was always active in these meetings and assisted in carrying them on.

The First Congregational church took its rise from this anti-slavery ferment, and Mr. Carpenter was the leading man in the movement. Some of the anti-slavery people in the New School Presbyterian churches were anxious to have their General Assembly and other ecclesiastical bodies take a stand in opposition to slavery. Mr. Carpenter was a delegate to the famous Cincinnati convention held in April, 1850, when the following resolution was adopted:

"That the friends of pure Christianity ought to separate themselves from all slave-holding churches, ecclesiastical bodies and missionary organizations that are not fully divorced from the sin of slave-holding; and we who may still be in connection with such bodies pledge ourselves that we will, by the aid of Divine grace, conform our action in accordance with this resolution and come out from among them, unless such bodies shall speedily separate themselves from all support of, or fellowship with slave-holding."

The General Assembly, which met in Detroit the next month, in its action on the slave question did not satisfy Deacon Carpenter and the great majority of the members of the Third Presbyterian Church. Accordingly forty-two of the sixty-eight resident members of the church, at a meeting held Feb. 3, 1851, imitated the Presbytery of Rochester, New York, and voted that until the policy of the Assembly should be distinctly changed they would not send delegates to Presbytery, Synod or Assembly, and thus free themselves from all responsibility in the matter. This was of course un-Presbyterian and irregular according to the standards. As Dr. Goodwin says, "These men followed conscience, not 'the book;' and being most of them old-time Congregationalists, they did as their fathers were wont to do. They set the local church above every other ecclesiastical organization, and refused to be forced into complicity with sin." The Presbytery of Chicago, New School, then came together, pronounced this action contumacious, and required the church to rescind its vote. The church refused to obey the mandate. Whereupon the Presbytery, also forgetting "the book," even by an act of despotic power, without charges or trial of the church as a body, and without directing the session to try the obnoxious voters individually, summarily declared these persons cut off from the church by their own action, and directed the unexscinded elders of the session to erase their names from the church roll. The exscinded forty-two do not seem to have been greatly taken by surprise; for when, during the session of the Presbytery which was held in the Third church, the refusal of the church to rescind its obnoxious vote was announced, and the Moderator, Dr. R. W. Patterson, declared Mr. Philo Carpenter no longer a member of that body as an elder, Mr. Carpenter arose and quietly gave notice that regular religious services would be held on the following Sabbath in the lecture room of the church at the usual hour! That lecture room Mr. Carpenter had built at his own expense, and so it was held as private property by agreement until purchased by the church. These services were to be held with preaching supply as it could be obtained; and at other times sermons were read from Drs. Dwight and Payson; and in a short time by an imposing council the First Congregational Church was organized. Dr. Walker says that Mr. Carpenter had also largely built the frame church edifice of the Third Church. It stood on Union street, just below Mr. Carpenter's cornfield.

The Chicago Seminary from the start has been under the foster care of Mr. Carpenter. He was chairman of the first conference in regard to the founding of it. He was one of the directors and a member of the Executive Committee for many years until by increasing infirmity he felt constrained to resign. He gave the lots for the buildiugs and the means for Carpenter Hall. In all he had contributed before his death to this institution fifty thousand dollars or more. And now his will provides that the Seminary shall be his residuary legatee, which will probably receive from fifty to seventy-five thousand dollars more. At the dedication of the Carpenter chapel within the Carpenter Hall, that benefactor was present, haviug come from a bed of infirmity to give the benediction of his presence and of his smiling face. By the side of him stood the marble bust of Colonel Hammond, who in life had stood not long before by his side at the dedication of the Hammond Library adjoining, which the donor had erected at a cost of $35,000. That chapel service was the last occasion of Mr. Carpenter's appearing in the Seminary he loved so much.

It would be but natural that Mr. Carpenter coming out of the Anti-masonic turmoil in York State, and being so imbued with the reformatory spirit of that third revival era, should address himself to the reform represented by the National Christian Association, and for this same purpose he was prominent in the measures that led to its organization. By his consecration of substance to this cause he has proven the sincerity of his convictions. The stone front building at 221 West Madison street was given by him to the Association at a valuation of $20,000. For the support of the *Cynosure* and for the carrying on of the operations of the Association he has contributed many other thousand dollars. And this together with $7,500 given to Wheaton College, as he considered it on the score of Anti-masonry, and with some other such gifts he reckoned that he had paid as much as $50,000 toward this reform. I have another evidence of the depth of his devotion to this cause. Before he had donated the building he proposed to me to put $100,000 into my hands to be handled by myself exclusively for the promotion of Anti-masonry. I could not see my way clear to leave my life-work of home missions.

Notwithstanding that Mr. Carpenter had been a life-long reformer, he has yet kept himself always in fairness and sweetness of spirit as regards those whom he has antagonized. I never heard him say a harsh word about the members of the Chicago Presbytery who excommunicated him. Nor have I ever known of his manifesting harshness as to those whom he has opposed in his anti-slavery and Anti-masonic career. He has always been ready to discriminate between good men in bad institutions, and the bad institutions themselves. In this respect he was a man of wonderful equipoise. He was royally loyal to the Master and to his truth, and to his own convictions of what that truth was. He was at the last a beautiful specimen of a man of well-rounded Christian character, of sweet and saintly spirit.

The wife of his early youth was taken from him, leaving no issue. By the wife of his mature life he had seven children. She had preceded him to the heavenly land by twenty years, and five of his children had also gone beyond. His two surviving daughters are the wives of Mr. W. W. Cheney of this city and of Rev. E. H. Hildreth of Santa Barbara, California. These daughters he has made the executrixes of his estate. One fourth of his real estate he devotes to benevolence: $20,000 to relatives and personal friends, $30,000 to benevolent societies, and the residuary, as already suggested, will go to the Chicago Theological Seminary. Nor in his last testament did he forget the cause represented by this paper. To his daughters he leaves $4,000 to be used at their discretion and $2,000 to the writer of this article to be used by his judgment. As the will names this trustee as a resident of Atlanta, Ga., where for seven years he had lived as Field Superintendent of the work of the American Missionary Association among the colored people; and as Mr. Carpenter had been accustomed to send him valuable invoices of books and tracts upon this subject, it is inferred by myself and by those who have been made the legal administrators of the estate that the purpose of the benefactor was that this last amount should be used for promoting the reform among the Negroes of the South. Mr. Carpenter while living had also deeded to the American Board, the American Home Missionary Society and the American Missionary Association, each, a three story, stone-front building in Ann street. These now become available, and it is hoped that by the next spring they can be sold and they will each realize seven or eight thousand dollars to the respective societies.

It must have been a great delight to our friend at

the close of his days that he had had such a time to live in,that his business career had measured the period of the development of this marvelous city,that he had been permitted to help to inaugurate and carry forward such glorious reforms as these to which he had been devoted, and that by the favor of God he had been permitted to have a hand in the wondrous development of our country in these exigent times. Of him it can well be said as of David the son of Jesse: "And he died in a good old age, full of days, riches and honor."

Chicago.

THE SCIENTIFIC ALLIES OF RELIGION.

BY WM. FENTON.

The American Association for the Advancement of Science, the thirty-fifth annual meeting of which has just been held at Buffalo, N. Y., was founded by men whose names have become household words in science: Professor Henry, of the Smithsonian Institute; James Hall, New York State Paleontologist; Edward Hitchcock, the geologist; Asa Gray, the botanist; Louis Agassiz, the naturalist and Alexander D. Bache and Benjamin Pierce, each in turn Superintendent of the United States Coast Survey, were among its founders. Of those named Dr. Hall is the only one now living. Annual meetings are held and a different locality is chosen for them each year.

At these meetings papers on various scientific topics are read and discussed. The Association is divided into sections so that papers and discussions relating to the exact sciences are separated from those relating to the natural sciences. These papers and discussions are often of great interest to all lovers of science whether it be purely for the sake of science or mere utilitarian purposes. Perhaps it is safe to say that the profoundest thinkers among the scientific men of the country are to be found in this Association. Two years ago the British Association for the Advancement of Science crossed the Atlantic and held its annual meeting in Montreal. They invited the American Association to join them in that meeting and become associate members with them. The invitation was accepted and the meeting was of more than usual interest. The British have also shared their scientific honors with their scientific brethren of the United States, as in the case of the Rumford medal, which was upon one occasion awarded to Professor Henry Rowland of the Johns Hopkins University of Baltimore. Many of the members of both societies are devout Christians and at each meeting a prayer and conference meeting is held on the Lord's day. On Sabbath (August 22), in Buffalo, the hall in which the annual prayer meeting was held was crowded, and the testimonies of the Christian experience of men devoted to science were deep and heartfelt.

While the exact sciences never seem to conflict with the Bible, the hypothetical sciences which from year to year shift and change their hypotheses may do so. But the profounder members of the Association easily expose the fallacies of the vague theories and vainer speculations of a shallow few who undertake to prate about evolutionary theories to evade the solemn realties of the Bible. The hope was expressed in the prayer meeting at Buffalo that the time would come when every session of the meetings would be opened with prayer.

The places for the next annual meeting talked of are New York city, Worcester, Mass., and Cornell University, Ithaca, N. Y. The selection of the place is left with the Standing Committee. The total number of members is 1956, the number in attendance at Buffalo was 442, and the number of papers read 264.

As an indication of the attitude of the leading minds of the Association towards certain men who would, if they could, reason the God of the Bible out of the universe, I would like to quote the closing words of ex-President Gray's address delivered before the Association at Dubuque in 1872. They were as follows:

An able and philosophical writer, Miss Frances Power Cobbe, bas recently and truthfully said (in an article entitled "Darwinism in Morals", in *Theological Review*, April, 1871.):

"It is a singular fact, tbat when we can find out bow anytbing is done, our first conclusion seems to be tbat God did not do it. No matter how wonderful, how beautiful, bow intimately complex and delicate has been tbe machinery which has worked perhaps for centuries, perhaps for millions of ages, to bring about some beneficent result, if we can but catch a glimpse of the wheels its divine character disappears."

I agree with the writer that tbis first conclusion is premature and unworthy—I will add, deplorable. Througb what faults or infirmities of dogmatism on the one hand, and scepticism on the other, it came to be so thought, we need not here consider. Let us hope, and I confidently expect,tbat it is not to last; that tbe religious faith which survived witbout a shock the notion of tbe fixity of the earth itself may equally outlast tbe notion of the absolute fixity of the species which inhabit it; that in the future even more than in tbe past, faith is an *order*, which is the basis of science, will not—as it cannot reasonably—be dissevered from its faith in an *Ordainer*, which is the basis of religion.

We may indeed be glad of Dr.Gray's words; but the humblest Christian has an easier,more direcct and far more satisfactory way of settling the question of creation,and that backed byhistorical evidence unimpeached and unimpeachable, it is expressed by the writer of the Epistle to the Hebrews thus: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3.

That faith does not rest in historical evidence but it is the gift of God and quite equal, in point of satisfaction, to pure and exact science; and many whose names are most illustrious in science have found and prized that faith as far beyond all scientific attainments as their imagination could reach.

Sir William Thompson,in his address as ex-President of the British Association for the Advancement of Science, at its meeting in Edinburgh, in 1871, says: "Science is bound, by the everlasting law of honor, to face fearlessly every problem which can fairly be presented to it. If a probable solution consistent with the ordinary course of nature, can be found, we must not invoke an abnormal act of creative power. * * * But overpoweringly strong proofs of intelligent and benevolent design lie all around us;and if ever perplexities,whether metaphysical or scientific, turn us away from them for a time they come back upon us with irresistible force,showing to us through nature the influence of a free-will, and teaching us that all living beings depend on one ever-acting Creator and Ruler."

Sir William Thompson is one of the greatest scientific men of this age. Much might be quoted from both sides of the Atlantic showing that true science has nothing against, while it has much in harmony with, Him who is "infinite,eternal and unchangeable in his being, wisdom, holiness, justice, goodness and truth," the God and Father of our Lord Jesus Christ.

St. Paul.

THE HERO SOUL.

Forgive me, if from present things I turn
To speak what in my heart will beat and burn,
And bang my wreath on this world-honored urn.
Nature, they say, doth dote,
And cannot make a man
Save on some worn-out plan,
Repeating us by rote:
For him her Old World moulds aside she threw,
And, choosing sweet clay from the breast
Of the unexhausted West,
With stuff untainted shaped a hero new,
Wise, steadfast in the strength of God, and true.
How beautiful to see
Once more a shepherd of mankind indeed,
Who loved his charge, but never loved to lead;
One,whose meek flock the people joyed to be,
Not lured by any cheat of birth,
But by his clear-grained human worth,
And brave old wisdom of sincerity!
They knew that outward grace is dust;
They could not choose but trust
In that sure-footed mind's unfaltering skill
And supple tempered will
That bent like perfect steel to spring again and thrust.
His was no lonely mountain-peak of mind,
Thrusting to thin air over cloudy bars,
A sea mark now, now lost in vapors blind;
Broad prairie rather, genial, level-lined,
Fruitful and friendly for all human kind,
Yet also nigh to heaven and loved of loftiest stars.

—*James Russel Lowell.*

PERPETUAL CONSPIRACIES.

[From the Philadelphia Public Ledger.]

That is a serious as well as a strange finding of the Grand Jury at Seattle, Washington Territory, which tells of a secret organization of Socialists that is alleged to have fomented the raid against the Chinese on the Pacific coast, and to have also been active in stirring up labor organizations to contentions and strikes. While the account is probably exaggerated, it is said to rest on documentary evidence, and is not wholly improbable, since a very small organization, operating secretly, can produce large results when it is content to stay in the background and use convenient tools and dupes, whether anti-Chinese, Knights, or any other kind. The mischief such men may do is not measured by their insignificant numbers. Grand Jury at Chicago finds that the Anarchists in that city do not exceed one hundred in number, and speak of their followers as "ignorant men, who implicitly follow the guidance of their leaders," as though the dupes were of little importance. But if the history of any riotous demonstration, doing great damage to persons and property, is examined, it will be found that of the many thousand gathered in a mob only a few hundred have any definite purpose in view, and only a score perhaps are bent on murder or destruction. The menace to society exists in the villainous leaders, it is true, but is not confined to them, and there should not be too lenient a discrimination made between those who lead in anarchical projects and those who, by secret obligations, bind themselves to blindly obey the orders of such men.

It is important to notice that the socialistic society described above, though of itself small, is aiming secretly to put itself in possession of other secret societies and wield them for its own purposes. This at once reveals the danger to which every secret order is itself subject, however innocent its own purposes may be. A few men, if they can capture the offices of a secret lodge, have control of the whole body, because every member is sworn to obey the chief. One of the most diabolical chapters in the history of the late rebellion is that relating to one Thompson, who came North as the agent of the rebel cabinet to cripple the Lincoln administration.

One of the first things he did was to put himself in possession of a professedly loyal secret society and make it the tool for executing his plans. There were probably thousands of innocent men in that order who could have sworn solemnly that the society was perfectly loyal and would have repelled indignantly the charge that it was wielded in the interest of the rebellion. Another case in point is that of the Invincibles of Ireland, which was simply a small body of sworn cut-throats whose business it was to hold possession of another secret society and wield it for their wicked and murderous purposes. By this means they made it at once a shield and an ally in their crimes. Notwithstanding the presence of thousands of otherwise innocent men in the Masonic lodge it is well understood that a ring within a ring runs the order, and the order in turn runs such innocent societies as the Good Templars, Red Men, and nearly or quite all the so-called secret beneficiary societies.

It is important to notice in the second place that a small centralized society can do great damage. Put a half dozen men into a congregation who have a perfect understanding of each other and whose collusion is not known to the others, and the half dozen will carry out their own plans in spite of all the others. Exhibitions of this fact can be seen in all the caucuses of the country. Whenever these collusions or conspiracies are exposed so the people know who are in it and what they intend, they are defeated, but so long as they can keep their conspiracy out of sight they can succeed. Secret societies are such conspiraces perpetuated. They form the inner circle of public gatherings, and by methods in which the members are thoroughly schooled, they largely control all public affairs.

The danger arising from such conspiracies is not imaginary but real. If the truth were known we are suffering from nothing so much as from this evil. And the worst of all is that good men who have gone into the various secret lodges are being used for ends of which they little dream. Too honest to be themselves mean they assert with great assurance that their associates are innocent. They are the tools of unscrupulous men without knowing it. The danger from this source is great enough to warrant the State in prohibiting by law the existence of all secret societies.

An address by U. S. Attorney, William H. Dickson, at Salt Lake City, before the Grand Army of the Republic excursionists, ought to be spread broadcast over the country. As specimen facts, Mr. Dickson gives the following: "I can point you to a place in Utah called a home where a man dwells with three sisters, and calls each sister his wife, is rearing children by each of the three, and all dwell under the same roof, called by the sacred name of home. I can point you to another place, almost within a stone's throw of this building, where a man is dwelling under the same roof with a mother, a daughter, and a grand-daughter, and calling each by the sacred name of wife, and has begotten children by each of them." As specimens of the perjury which Mormonism authorizes and commits, Mr. Dickson mentions the case of a woman who declared on oath that her daughter, living in her home, was married and was a mother, but that she did not know who was her daughter's husband. Such perjuries the church defends and praises.—*The Independent.*

—The triennial synod of the Moravians was brought to a close on July 21st. It appears from the report read that there were 56 ministers, 5,682 attendants, 5,256 communicants; and that the Sunday-schools had 599 teachers, with 4,135 scholars. The revision of the liturgy was concluded, and it will be published shortly. One deacon and three presbyters were set apart by ordination. The synodical meetings were held at Fullneck, and the presiding bishop was the Rev. W. Taylor of London.

REFORM NEWS.

"REDEEMING THE TIME."

To the Friends in Illinois.

DEAR BRETHREN:—In the death of Deacon Philo Carpenter every good cause in our State loses a true friend, and now that his labors have ceased and he has entered into rest, how can his place be filled and the work kept steadily advancing? His example gives the answer to this inquiry.

He was first and above all a Christian. He was "established in the faith, knowing in whom he believed." He was uncompromising on moral issues, but gentle and winsome in his methods, securing the good will of many who differed with him in his radical views of practical reforms. He was "diligent in business," devoting his energies to the furtherance of whatever cause he espoused. He was liberal in his support of whatever measures he advocated, enforcing his words by giving as the Lord had prospered him. His liberality was guided by a wise discretion which makes it pre-eminently true that the good which he did lives after him. His example, and munificent gifts in aid of educational, mission, and church work, and the cause of needy reforms, will ever remain a monumental testimony to the goodness of his heart, the sincerity of his life and his zeal for the truth.

He was a leading spirit among a few equally zealous reformers who called and conducted the first Christian convention in Illinois, to devise ways and means by which to "expose, withstand, and remove secret societies, Freemasonry in particular, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption." From this initial meeting in Aurora in the fall of 1867, to the close of his life, a period of nearly nineteen years, he never swerved from his purpose or ceased to testify against a system which he clearly saw was anti-Christian in character, debasing in its tendency, and false in its pretensions to benevolence or good-will to men. He used his personal influence with leading business men, with pastors and educators to induce them to investigate the secret lodge system, but he was especially earnest in his endeavors to have the students of Union Park Theological Seminary thoroughly indoctrinated upon this subject so vital to their success in winning souls for Christ. His large contributions to the funds of that institution gave to him a certain degree of responsibility for the thoroughness of its teaching, and his wish was that his funds should represent his principles on the lodge and all other living questions of reform. Previous to 1876 his contributions directly to aid in starting the *Christian Cynosure* and other features of the Anti-masonic work had been liberal, and aggregate a handsome sum, but as he expressed it, "I desire to aid the National Christian Association by furnishing suitable head-quarters and accommodations for the transaction of its business, and I desire also to furnish an inducement to others to aid said Association." In furtherance of this purpose he put the Association in possession of its fine three-story and basement building on the 1st day of April, 1875, and in the month of April, 1878, he conveyed the said property to the said Association for the purpose above mentioned, since which it has been the home and head-quarters of the anti-lodge reform. In his "last will and testament" he gave another testimony to the abiding interest he felt in the cause, by placing in the hands of his two surviving children and Dr. Joseph E. Roy, a member of the N. C. A. Board of directors, the further sum of $5,000, to be expended in prosecuting the cause to which he had been so long and faithfully devoted. Having executed his trust "he rests from his labors, and his works do follow him."

Not every one has the ability with which this good man was endowed, and comparatively few have an amount of means equal to those intrusted to his care, but every one has means and gifts which, if consecrated to a holy cause, will augment the sum of righteousness in the world, and hasten the coming of that kingdom for which we are commanded to both pray and labor. As one after another the veteran heroes are gathered to their rest, each remaining warrior in the contest should accept it not only as a warning to "be also ready," but as a call to rally anew to the conflict, and in the name and for the sake of Christ urge on the work towards its completion.

How many of the friends will gather at Princeton on the 21st of September to reorganize for the year's campaign in Illinois? An interesting programme has been arranged, a commodious hall secured, and good speakers engaged. The harvest is passed, and the busy season of corn gathering will still be in the future. The social and labor elements are disturbed by strikes, anarchist outrages and other developments of the secret lodge system. The public mind is aroused and attention directed to the secret system, and the people are more ready to listen than ever before. What is needed is:

Consecration to Christ.

Conviction.

Devotion and, if need be, sacrifice.

Courage to stand for God and the right.

A large, earnest and prayerful gathering at Princeton from all parts of the State.

The means necessary to honestly meet the requirements of the work so as to put men into the field who will push on the cause during the year.

Brother, sister, what can you do? What will you do? *You can* consecrate yourself anew to Christ. If you have not deep convictions of the evils of the secret lodge system, you can pray for the enlightenment of the Holy Ghost, and when your eyes are opened conviction is sure to follow. You can sacrifice if need be, and do it cheerfully for Christ's sake. And if you are in health and so disposed, you can probably attend the convention at Princeton, and give at least the "widow's mite" during the year to help on the work. WILL YOU DO IT?

J. P. STODDARD.

FROM THE GENERAL AGENT.

THE IOWA STATE MEETING.

BIRMINGHAM, Iowa, Sept. 3rd.

This is the third day of the Iowa State convention, and so far the whole body has been in the unity of the Spirit and the bond of peace. There have been differences of opinion and freedom of speech among the brethren, but no disposition to block the wheels, or dictate or dominate has intruded itself upon the gathering. It is an old-time convention, and when we reached home last evening at a quarter before eleven o'clock Dr. J. N. Norris remarked, "It seems to me that this is the best convention I have ever attended." I believe many if not all will endorse this sentiment.

The convention adjourned at 11:45 A. M. yesterday to give such as desired an opportunity to attend a meeting of the American party which had been called by the State Executive Committee to meet in another building at 2 o'clock P. M. I attended this meeting and witnessed with much satisfaction its proceedings. Its business was party politics, pure and simple, and there was no confusion, though some differences of opinion as to the best course to pursue. After a canvass of the whole question it was resolved to put a ticket into the field, and nominations were made for all the offices to be filled at the coming election, of men who were *known* to be uncompromising and entirely loyal to the American party. The political meeting, having completed its work, adjourned subject to the call of the Executive Committee.

The State convention assembled as per adjournment at 7:30 in the evening in the United Presbyterian church.

CLARINDA, Iowa, Sept. 4th.—I am waiting here for the stage to College Springs, where I hope to meet Father Leuty, Bro. Adams and others and spend Sabbath.

The third day of the convention was an exceedingly busy one and ended in the best of feeling. Three delegates were appointed to the congress of churches at Chicago and one to the anniversary in Tennessee. All purpose to attend. Bro. Hawley's report was quite satisfactory and the friends were very greatly encouraged. His methods and plans of work commend themselves to the substantial men in Iowa, and they have come forward nobly to his financial support. They esteem their agent highly "for his work's sake" and feel confident as they know what is being done and for what they are paying their money. Too much cannot be said in honor of the worthy citizens of Birmingham for their efforts in behalf of the convention. Transportation was promptly furnished by day or night to the railroad, and there was positively no limit to their hospitality. The convention closed as it began, with a full house and a deep religious interest pervading the whole. The closing address was assigned to me, and I spoke on the theme, "Should the secret lodge system receive government sanction and its members be eligible to civil offices." This gave me an opportunity to speak of Anarchists, Knights of Labor and to use the Grand Lodge report of Iowa to advantage. All gave good attention and seemed interested. Dr. J. N. Norris and Rev. Geo. Warrington were each unwell, but both stood by the convention, attending nearly every meeting and seemed much improved in health and spirits at the close. Bro. W. seemed particularly happy, remarking just before we parted, "I have never before seen the work in such good shape in Iowa, or the outlook so encouraging."

While providing for other expenses the brethren did not overlook the railroad fare of their speakers, and I am confident the N. C. A. Board will appreciate their thoughtfulness in returning the amount of the General Agent's car fare to the Treasury.

This convention was the result atttained by much prayer and effort. It is a fitting beginning in the series for the year, and I sincerely hope other States will emulate the example of Iowa and that each will be an advance on those preceding it. What are you saying and *doing* in Illinois, Wisconsin, Michigan and so on? ONWARD is the watchword: victory the goal.

J. P. STODDARD.

ON THE WING.

FROM WASHINGTON TO TENNESSEE.

LIMESTONE, Tenn., Sept. 2, 1886.

Last Sabbath, the 29th, was spent with loved ones in Washington, D. C. In the Bible class in the First Presbyterian church our teacher told us that many societies professed to teach a faith in God which did not include a faith in Christ his Son, and thus they came infinitely short of being Christian; and that as no man could come to the Father except through Christ the Way, so all prayers that were not offered in his name were not only vain, but most offensive to God. Though the Freemasons were not specifically mentioned, all understood that they were referred to and condemned. Surely the leaven of truth is working.

In the afternoon I rode in the Gospel wagon, a four-horse omnibus containing about twenty-five persons and a cabinet organ. We visited the wharves, Washington Circle and Market Space, at each of which points we found large congregations who listened with most respectful attention to brief and pointed remarks by several speakers, and at each place a number raised their hands to ask the prayers of Christians. At Washington Circle the assembly was so large that one voice could not reach all of them. The admonition to go to the churches that were nearest their own homes resulted in a largely increased attendance on that evening. Surely the problem "How to reach the masses," is being solved by carrying the Gospel to them. In the evening the over-crowded meeting at the mission rooms was one of great interest. Nor does this movement fail to influence Christians in favor of the anti-secrecy reform. One of the board of directors who has heretofore been a Mason has recently withdrawn from the order because he could not keep a good conscience, and another, a Knight Templar, has declared the whole system a wicked fraud.

On Wednesday, September 1st, I left for Jonesboro, East Tennessee, by the way of the Shenandoah Valley. This beautiful region, skirted by mountains on either hand, has enjoyed a season of unusual fruitfulness, and is surpassingly beautifnl. One can hardly believe that but a few years ago the tramp of contending armies made it desolate and almost uninhabitable. Not a vestige of the war now mars its beauty. Corn fields and orchards alternate with pastures and fallow ground that awaits the sower.

From the Shenandoah we passed over into the valley of the James and skirted along its banks, going within a few miles of the Natural Bridge. At 3:30 A. M. our train, which was an hour behind time, reached the quaint old town of Jonesboro, the county-seat of Washington county, and the oldest town in the State, where more than sixty years ago the anti-slavery agitation was begun and among its early settlers there was a most elevated tone of Christian sentiment. Washington College, near here, is the oldest literary institution in the State, and has educated some of the best men that have adorned our land.

Seventy years ago that good man, Silas Feemster, walked across the mountains from South Carolina and here completed his college course. Two of his sons, Robert and Paul, are now able ministers in Kansas; one, Calvin, fought a good fight and went home to his reward, and all the surviving members of the family are faithful supporters of the N. C. A. and it work.

But alas! This little city is not an exception to similar towns. The excellent pastor of the Presbyterian church, Rev. Mr. Duncan, tells me that almost every white man in the place is connected with some secret order, and though he is in sympathy with our reform, he sees little hope of getting a hearing. Rev. J. M. Hall, pastor of the Congregational church (colored), has invited me to address his people on the lodge system on next Sabbath, and tells me that Prof. Spence of Fisk University,

on a recent visit, bore a faithful testimony against the orders.

At 10 A. M. I came down to Limestone, where I met Rev. R. Owens, pastor of the United Brethren church, who invites me to address his people on Monday evening, the 6th. I am stopping with our tried and valiant friend, Mr. W. C. Kuzel, who, with his excellent wife, gives to all true reformers a cordial greeting and a hospitable home.

H. H. HINMAN.

THE CAMPAIGN OPENING IN OHIO.

ANOTHER VICTIM OF LODGE INITIATION.

GREENFIELD, O., Sept, 3rd, '86

DEAR CYNOSURE:—I find the work here starts a little slow, but prospects are very encouraging. Last Sabbath I attended the High Street Congregational church at Columbus, Rev. C. W. Hiatt, pastor. Rev. Gilmore, of Nashville, Tenn., prefaced the sermon of the morning with an appeal for help in his Southern work. Among the evils mentioned against which they had to contend was the evil of secretism. "Why!" said he, "right here in Columbus, this Sabbath morning, I saw a secret society out parading your streets with a brass band."

In the evening Rev. A. M. Milligan of Allegheny, Pa., formerly a student at Wheaton, occupied Rev. Mr. Hiatt's pulpit. Friends will be glad to know that he is well and prospering. I had the honor of being the first caller on Rev. Mr. Hiatt and wife at their new home. They are nicely situated and have the best wishes of many warm friends.

I did not attempt to do much for our cause at the State Fair. People were more interested in horse races and fat hogs. I left Columbus at 8:10 this morning. Being compelled to wait two hours at Washington C. H. before taking train for this point, I proceeded to find out what secret societies were doing for the people there. I had not gone far when I met a healthy-looking colored man who gave his name as Dud Coe. I enquired if he had any fellowship with the unfruitful works of darkness? He replied that he did not "take much stock in them societies." Said he, "The colored Odd-fellows killed a friend of mine initiating him over here at London the other night."

The facts as he gave them were these: Mr. John Viney, a healthy, strong colored man, went to London, Ohio, one evening about the first of August last to be initiated into the Odd-fellows' lodge. He was examined by a physician and pronounced sound in body and a proper subject for their ceremonies. He was brought home by the Odd-fellows later very badly injured. He never spoke aloud again, and shortly after died, leaving a wife and children in a destitute condition. Mr. Coe also said that an intimate friend of his was with Mr. Viney after his fatal injury, and that he whispered to him that the Odd-fellows let him fall five or six feet. I find upon farther inquiry that Mr. Coe's statement is correct. I hope to work in this town and know more about this case.

Mr. Coe says they have a colored church with a preacher who will leave a protracted meeting to attend the lodge. There is a mortgage on the church of $150.00. A colored barber who was a member of this church was solicited to give toward raising the mortgage. He very grudingly gave ten cents but went to the lodge and paid fifty cents. In the depot I hung up my charts, and interested the passengers who were waiting with the *"sublime mysteries."* As a result a man wanted some of our books and I received his order.

I arrived here at 1:30 and proceeded to the home of Bro. J. P. McWilliams. He received me cordially, hitched up his horse and has been with me the rest of the afternoon calling on friends. We have arranged a meeting in the school house near by for to-morrow evening. Other meetings are planned.

The people here seem to be honest, industrious and consequently thrifty. I never saw a better prospect for corn. I expect to spend at least a week in this vicinity. Rev. Warren Taylor, well known to our workers, lives near by. I hope to see him to-morrow. I found one man this afternoon who wanted the *Cynosure*; there are a number who will take it in a day or so I am quite sure. The promise is, "Ask and ye shall receive." We have asked, and we don't expect anything else but to receive.

W. B. STODDARD.

INTERESTING MEETING IN MISSISSIPPI.

COLUMBUS, Miss.

The convention of the Associated Churches of Christ met at Simon's chapel, Lowndes county, Mississippi, July 31, 1886. This convention is a body composed of delegates from different denominations, the object of whose organization is to oppose organized secretism, and whatever else obstructs the kingdom of Christ. Sixteen churches have passed resolutions to disfellowship the members of secret orders after due labor with them, and have united in this convention. The meeting at Simon's chapel was one of great enjoyment and encouragement. At each meeting there is a discussion of the best means of opposing Freemasonry and kindred societies.

By request Rev. E. Tapley preached a sermon on secret orders. This was followed by a very spirited and edifying discussion of the same. In one address reference was made to the blessing of God which had rested on the meetings and work of the convention, and the Bible was pointed out as our guide book which will continually say to us, "This is the way, walk ye in it," and warn us against every possible evil.

Another address began with an earnest effort to make plain the way of salvation, and set forth the ungodly walk of church members as one of the great hindrances to the conversion of sinners. A comparison was made between the divinely organized church of God and the man-invented secret institutions, and the antagonism between them, the latter receiving the funds which should support the ministry, and the labor which should uphold the church.

Another member spoke in a very forcible and pointed manner of benefit received from an address by the State president of the W. C. T. U. of Mississippi, proving that it is in our power to live lives of holiness and give up the use of intoxicants. The speaker had banished ardent spirits, and was rejoicing in the Christian life, and contrasted it with the former life of hypocrisy in the church.

Bro. A. M. Pollard made a very appropriate and striking appeal on the necessity of earnest, united effort against secret orders and all sin, and in working for the church and cause of Christ.

Rev. E. Tapley related his experience in Masonry. He had been deceived and had taken three degrees. He found that it hindered the enforcement of the laws of the church and country, and was the cause of great sin.

Another speaker told his experience in joining another secret order, the "Friends of Charity," by which he lost his money and gained no good, but found it to be a fraud. Rev. E. Nichols, in an excellent address, told his experience in joining the Odd-fellows, where he found disappointment and no profit. He gave faithful warning against secret lodges, and exalted the church of Christ.

In the discussion mention was made of the great prevalence of secret societies among the colored people, and the injury they had been to them; also the necessity of enlightening their minds on this subject and warning them against connection with secret orders, which, as one remarked, will always bring disappointment and loss.

The following resolution was adopted by the convention:

Resolved, that we heartily approve of the action of the Baptist church in Memphis, Tenn., of which Rev. R. N. Countee is pastor, in purifying the church from adhering members of secret orders, and we bid them God speed in thus setting forth so good an example to other churches

This convention has had several lecturers in the field who have by the sale of literature, lectures, and the distribution of tracts, done much toward enlightening the minds of the people concerning the dangers of secretism. Some funds have been raised for the prosecution of this work, but there are more willing laborers than means. Will every Christian reader pray for the spread and success of the reform work in this wide field.

M. A. F. TAPLEY.

A TESTIMONY FOR ELDER BROWNE'S WORK.

FRIENDSWOOD, Wis., Aug. 26, 1886.

Elder J. F. Browne came amongst the Friends at this place manifesting the spirit of the Master, in his every effort to declare the whole counsel of God, and renouncing the "hidden things of darkness," and showing forth with such fairness and clearness the exceeding sinfulness of the principles and workings of secrecy, that men who were in favor of many of the different orders were compelled to acknowledge his efforts as right and proper, and that he is presenting the subject to the minds of the public from the proper standpoint.

May the blessings of the Lord attend his every effort, is the earnest prayer of all the lovers of the cause of Christ in this community.

S. D. HORINE.

There is a first-cause, and the search for it is not difficult. In one sphere, J. Russell Lowell finds this illustration: "Behind the snowy loaf is the mill-wheel; behind the mill is the wheat-field; on the wheat-field rests the sun-light; above the sun is God."

CORRESPONDENCE.

THE STREET MEETINGS OF SAN FRANCISCO.

SAN FRANCISCO, Cal.

DEAR CYNOSURE:—I want to ask your readers to think upon the following subject: The Constitution of the United States says, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for redress of grievances."

It is a fact that there are no cases on record where the so-called sanctity of the Masons, Odd-fellows, or such organizations has been invaded in the United States. But let us see what Masons are doing in our country. Last May, here in San Francisco, the police received orders from the Masons to arrest men holding public meetings. They arrested eight men, putting them into the lockup, tried them by false uttering, and a packed jury, convicted them and put them in the county jail for 100 days. There these six or eight men have to stand in a cell 6x9 feet, naked, so they can keep the vermin off with which these cells are lined. We go in every week to carry something for them to eat. The ventilation they have is a hole three inches in diameter; the smell that comes out of the cell is very bad.

These men had not broken any law of our country, but were holding the meetings according to the law of the land. They were telling the people how Masonry holds every office in the State and city and controls all the work, giving all the jobs to men that are organized under their control. These men they cannot organize, so as to control their votes and make them do their dirty work. This is why they put them in jail. When their time is out they will turn them out to become tramps. Masons boycott every man they cannot control. "And that no man might buy or sell save he that had the mark or the name of the beast, or the number of his name." Rev. 13:17. No man can buy goods and sell them, unless he can show a card, or is known to be friendly to secret societies.

There have been many times during the past ten years that Anti-mason meetings have been raided and broken up. The workingmen's meetings have been interfered with and broken up without the authority of law. My meeting was pounced upon without the slightest provocation, and broken up; but I gave them no chance to arrest any man, for I took the meeting to a hall and then they did all they could to keep the people away. There have been times when those assailed by the police have fought back, so to speak, in defense of their rights, and some of the raiders have been laid out.

I have preached the Gospel for twenty-five years, and understand common law, and I am of the opinion that a man has a right to defend his life, family, and property against all invasions; and to peaceably assemble and freely speak are said to be the inalienable rights of all men; it strikes me the proper thing to do when these are assailed is to defend them, but to use the most peaceable means.

Freemasons control and manage the International, Socialist, and Greenback parties, and all the others of the kind in this State. Masonry has instituted a system under which public office may be bought and sold, and has established a market value for the votes of the ignorant. This is the way the people are defeated; they have only themselves to thank. While the people are asleep the enemy is busy.

In all this we see no cause for despondency; quite the reverse. We do not believe God made this country for Freemasons to rule it very long. The ground is now clear for us to see what is in the way, and we think it will take something more than homeopathic doses of reform. We are getting all our enemies in front. The struggle of the future is between Anti-mason and Freemason; and upon one side or the other the people will range themselves.

So far as the immediate questions of the day are concerned, a settlement cannot be long delayed; it will probably come much sooner than is generally imagined. But there are social questions which will have to be dealt with in the near future, by the side of which such mere political issues will sink into insignificance. We do not believe in the capacity of any middle-class secret society government to deal with these questions, and a failure on their part means a reversal or overthrowing of this triumph of Masonry, and a victory for us.

N. KEYSER.

RAILWAY REVERIES.

COLUMBUS, O., Aug. 28.

DEAR CYNOSURE:—When I took the train in your city for this point, I thought how much the trip resembled the Christian's course through life. As it may be of interest to some of your readers to know my thoughts at this time, I will endeavor to recall them, trusting they may be a help to some in their journey heavenward.

After securing my ticket and convincing the man at the iron gate of my right to a seat in the car, I gave myself into the custody of the railroad company.

It was night, and darkness reigned without. As the train left the station I could see by the faint light that shown from the car windows that there were many tracks on either side leading in different directions. By the creaking of the wheels as we turned sharp curves I knew our track was by no means straight. At times we turned slowly to the right and then to the left, carefully avoiding the many impediments in our way. Perhaps a mill was in front of us or a brewery, constantly sending up its heaven-defying smoke. Occasionally a man, with lantern in hand, stood guard as we passed. By the steady, strong puff of the engine we knew it had undertaken no easy task. In imagination I saw the engineer, his hand firm on the throttle valve, his eye keenly watching the track before him. Well he knew his responsibility. In his care were intrusted hundreds of precious lives.

Our speed increased as obstacles grew less. Yet there was no excitement among the passengers, for we had full confidence in the engineer. We could not see him, but we trusted him. We believed he had been over the track before, and understanding his business would conduct us safely to our destination. We knew there were many tracks on every side running in as many different directions, and yet we were not afraid of losing our way. We had our tickets, were on the right train, and had full confidence in the engineer. We sped on and on, faster and faster, leaving the crowded city with its thousand hindrances behind; we were now out on God's green earth, where the air was pure and the rippling waters flowed unrestrained, save by the channels they had wrought. The conductor came through to see that none were on the train but those who had paid the price. Without all was dark. The only safety was in staying in the car where all was light. Had some of the passengers concluded that they could not trust the engineer longer and stepped from the car into the darkness,—as "Bob" Ingersoll and his followers have stepped off into they know not what, (see Ingersoll's oration at his brother's grave)—they would soon have found that their lack of brains would cause them to lose what they had. Even "Bob" has sense enough to trust the man that runs the train on which he rides. Why not trust the God that runs the universe? We all thought best to stay on board, and did not get off to examine the track, or the cars in which we rode. It made little difference whether they were white or black, as long as they carried us safely.

As our train was a *through train*, we made very few stops. We rode through the darkness. The dawn came at last that ushered in the golden day. Now we could see clearly the course we had taken was right. We had more confidence in our engineer than ever. He had cared for us in darkness, would he not care for us now?

I need not compare this trip to the Christian life. All will at once recognize the similarity. Every young Christian knows there are many obstacles in his course to be avoided. Many tracks lead in different directions, all starting near the right track, but diverging as they advanced. What a terrible smash-up there would have been had we attempted to go on all the tracks to see what was the best. We chose our track, car, and engineer, and they carried us safely through. W. B. STODDARD.

PITH AND POINT.

MR. CARPENTER'S RAILWAY WORK.

I met Mr. Philo Carpenter several years since in Kentucky, while coming through from New Orleans. He first informed me of your publications. My grandfather presided over the first Anti-masonic meeting in Vermont, where the accursed organization was before broken up. My father reared his sons in the Anti-masonic faith. Masonry has again become a compact and dangerous society in Vermont, and wields a terrible influence for evil here, breaking up families and conveying the property into the hands of members of the organizations with such boldness, and hardly a semblance of law. One often hears the wish expressed, "they must be put down again," and, "I wish the dangerous organization was rooted out from among us."—SOLON BURROUGHS, *Vergennes, Vt.*

CLOSE UP THE RANKS.

Your paper hardly goes deep enough into this evil. How many Anti-masonic lawyers can you count in your list? How many Freemason judges have been proven disqualified and dismissed? How many cases of Anti-masons *vs* Freemasons in courts of law in the United States have gained their suits? How many Freemasons *vs* Anti-masons have gained unjust decisions in their favor? Until you begin to show that you *have* law and *can use it*, you will make no headway. It is only trifling with this monster evil until you do something in this line. I shall look for such substantial items of progress in the war and less idle talk. There are Anti-masons enough if duly organized to make their power felt. Loose sand and rubbish lying around will never build a house. You must close in your ranks and sustain your own men. Why not organize with ten-fold more vigor to defend, encourage, and aid one another in the good work of withstanding and opposing? At present any man who is enlightened by your paper, and takes a stand against the lodge is a marked man—an object of persecution—none to help. All ask, "Where is his God?"—JAMES DONALDSON, *Galt, Ont.*

THE OLD BAPTISTS.

Having been a subscriber and reader of the *Cynosure* from its infancy, and esteeming it as one of our best papers, I was sorry to see a statement in your issue of August 5th concerning the Old Baptists, that they were opposed to education, missions, etc. I have been acquainted with them for many years and do not know of any such. They are opposed to educating a man and sending him out as a preacher; but after God has called a man or woman to preach his Gospel, they do not think he can have too much instruction. As to missions, they believe in that work as our Saviour has commanded (Matt. 10: 9, 10), and practice it accordingly. Their acts of benevolence are great, as many an aged brother and sister and destitute family could tell.—ALFRED CONLEY, *Polo, Mo.*

BIBLE LESSON.

STUDIES IN THE WRITINGS OF JOHN.

LESSON XII, September 19, 1886.—Jesus Interceding—John 17: 1-3, 11-21.

GOLDEN TEXT.—He ever liveth to make intercession for them.—Heb. 7: 25.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The first part of Christ's petition.* vs. 1–8. Christ in the first of his prayer had evidently before him the scenes of Gethsemane and the crucifixion; and by the expression, "Glorify thy Son," we must understand what is understood by it in other places:—his restoration to that original glory which he had with the Father as the Uncreated Word. Note the reason given: "That thy Son also may glorify thee." There is no selfishness in the petition. Still his Father's glory is the first, the supreme object of desire. He had finished his work on the earth; he had manifested his Father to that chosen few, selected out of the world to be the bearer of the Gospel message unto all nations; he had given unto them that truth which he had himself received from the Eternal Truth, and he longed to enter on his work in heaven as Intercessor. In this wonderful prayer he seems to anticipate the work; to be almost already entered upon it, so full is it of divine tenderness, and spiritual mysteries.

2. *The second part of Christ's petition.* vs. 9–26. Much the longest part of this prayer is taken up in pleading for his disciples, praying that they may be kept in the dark hours of temptation and trial that were coming upon them. Two points are very significant. (1) He prays that they may be kept *united*. The divisions among Christians, the bitter theological controversies, the strife among rival denominations, is the greatest hindrance in the way of aggressive work for God. It keeps the body of believers weak where they should be strong, jealous of each other when they should be full of loving emulation, and engaged in useless word-battles when they need to concentrate all their forces against prevailing iniquity. The ground of Christian unity is oneness with Christ. When all believers pray from the heart, "Thy will be done on earth as it is in heaven," the walls of sectarianism which now divide them must crumble. (2) He prays that they may be kept through the truth. God's Word understood and obeyed is Christianity's great conserving force; but it must be the *whole* truth, not mixed up with human deceptions, or with a portion of it suppressed on grounds of "expediency." It must be the truth as Jesus taught it without fear or evasion, though he knew every word was watched by unscrupulous enemies. Its teachers must have the spirit of Paul in his last words at Ephesus, "I have not shunned to declare unto you the whole counsel of God." Pastors, who through fear of causing division are silent on the lodge question, or any other popular evil, have no real comprehension of true Christian unity. Error always divides; the truth unites. The Prohibition and Anti-masonic reforms are advancing Christ's kingdom as much by developing a spirit of oneness among true believers, as by what they accomplish in the mere putting down of evil. "That the world may know that thou hast sent me," etc. As Christ manifested the Father to the world, so we are to manifest Christ. We are to be the world's Bible, showing on our hearts one divine handwriting, a living witness to Christ's mission, and the Father's love which sent him to die for sinners.

LIGHT FROM THE WORD.

What do divisions among Christians show? 1 Cor. 13: 3. In what does Christian perfection consist? Col. 3: 14.

From U. P. Bible Teacher.

PRACTICAL POINTS.

1. Do not many overlook the intercessory part of the Redeemer's work? Yet what part is made more prominent in the events of these closing hours?

2. All petitions should aim at one glorious end, that the Father, and the Son, and the Holy Spirit, should be glorified.

3. All our petitions should be based on God's eternal covenant, and Christ's perfect work.

4. The closer our acquaintance with God, the richer is our measure of spiritual life.

5. Christ prayed that his disciples be kept in the world, because they had a work to do. We are kept here for some purpose. Are we fulfilling that purpose?

6. Can it be said of us, "They are not of the world?" Are we pursuing worldly ends? Are we employing worldly means and methods? Are we willing to be regarded as peculiar, "not of the world?" Let us be candid.

7. When we handle God's Word, is not our Intercessor pleading, "Sanctify them through thy truth?"

8. Are we seeking the unity of the Spirit in the body of Christ? As the rays of the sun depart from it they diverge one from another. So the farther we get from the Sun of Righteousness the wider the distances between us and our brethren. And the converse is true in all particulars.

9. What more glorious purposes could Christ have revealed than he does in this prayer? Are we not all like Bunyan's man with the muck-rake, gathering up straws and dust, with our eyes on the ground, ignorant of the golden crown which hangs over our heads?

"These words spake Jesus" (v. 1). And what precious words they are. Five brief chapters, but there is more in them than in all the books that ever were written, or speeches that ever were made outside of God's revelation. Now to prove or disprove this, just begin with the twelfth chapter of John, and note the important truths up to the close of the sixteenth chapter. And then they are lessons directly from the lips of Jesus, and from his heart, too, where every word is charged with love. I do not know, I suppose the words of Paul and the rest are just as much God's Word as the word of Jesus—nevertheless there are no words on record that are so precious to me as these last words of our most blessed Jesus. Dear Lord, help us to feed on these words.

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent" (v. 3). To know, that is to have life. The more one knows, the larger and broader his life. Life is more to the man of education than to the utterly ignorant. Eternal life is in knowing God. The more we know of God the more full and complete our spiritual life. And when, at last, we know even as also we are known, *i. e.*, when the perfection of this knowledge ceases—when we enter heaven—as Paul has it, then will come the perfection of spiritual life. Jesus said, I came that they might have life, and that they might have it more abundantly. Now we understand him. Life is in knowing God. Jesus came to reveal him—to reveal him more and more clearly, and so life becomes more abundant; and when at last we stand in the presence of God, we shall know fully, and have the fullness of life—eternal life. The experience of every growing Christian confirms this fact, that life is in knowing God, and more life is in knowing him more and more.

"And none of them is lost but the son of perdition" (v. 12). Awful, isn't it, that title, "son of perdition"? But that is just what the wretch was. "Poor fellow," you say. Why so? Why "poor fellow"? Jesus calls him by a very different name, and that, too, in the most solemn and holy hour of his life; and while Judas was still living, and before he had fully consummated his devilish purpose to betray his Lord. Judas was at that hour preparing to lead out the mob against Jesus. He was consulting with the highest church dignitaries as to the final movements in that diabolical plot. Why call Judas "poor fellow," as so many persist in doing? It is a kind of sentimentalism that is doing a world of harm to-day. This cuddling and pitying of the worst of criminals is a crime itself. Pity! yes, we ought to cultivate it, and cherish it, and extend it to all, but it is not genuine pity that manifests itself in the maudlin sentiment that gives mild names to crime, or decks the villains cell with beautiful bouquets, accompanied by sentimental effusions.

"As thou hast sent me into the world, even so have I also sent them into the world" (v. 18). Ah, if Jesus had failed as wofully in his commission as we have in ours, what would have become of the world? How poorly we reflect Jesus in our lives—and yet that is what we are here for: "Epistles read and known of all men;" what reproach we have brought on our Master. Now, let us try to bear in mind this fact that Jesus has sent us, even as the Father sent him; how much depends on how we conduct ourselves. Watch and pray.

OBITUARY.

Died at Albion, Iowa, August 13, 1886, B. W. OBLINGER, aged 70 years. He was a devout Christian; had many friends; was out-spoken against secret societies, and a constant reader of the *Cynosure*. He leaves a wife and four children to mourn his loss. His illness was brief—of three days only. A. C. M.

ELDER JOHN TOMLINE WALSH of Kinston, N. C., died at his home, August 6, 1886. The minister who officiated at his funeral writes thus of his death to the *Christian Standard:*

"Since the paralytic stroke which prostrated him in January, 1884, his mental vigor has been greatly impaired, and his physical frame enfeebled, intensified by a severe attack of acute bronchitis in February, 1885, from which he never fully recovered, but labored to some extent in the counties of Hyde and Pamlico, and preached at a few other points afterwards, not, however, with usual vigor. Several weeks ago his prostrated system developed dropsy, which, in conjunction with other diseases, entailed great suffering and exhaustion before he was relieved by death. He was born in Hanover county, Virginia, on February 15, 1816, and would have been 71 years old on his next birthday.

"Having been prominent in North Carolina as a preacher, publisher and writer for over thirty years, he was extensively and favorably known as a man of ability and learning, a bold and masterly defender of 'the faith once delivered to the saints' and justly accorded the front rank as a debater and logician."

Elder Walsh was an earnest writer against the heathenism of the secret lodges, and for a time conducted the *Watch-tower* at Newbern, N. C., in which he manfully assailed the orders as anti-Christian, and destructive of the republican principles of our government.

ESSENTIAL TO CLERGYMEN.—"The Ante-Nicene Fathers." Ante-Nicene Library. Translations of the writings of Fathers, down to A. D. 325. Edited by Rev. A. Roberts, D. D., and J. Donaldson, LL. D. 8vo, 24 volumes, Price, each volume, $3.00. Expressage or postage prepaid.

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National Christian Association.
221 W. Madison St., Chicago, Ill.

The American Party.

FIRST NOMINATION for President at Oberlin, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. A. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE

F. W. Capwell, New York; *J. A. Conant*, Connecticut; *E. G. Paine*, Minnesota; *G. W. Needels*, Missouri; E. D. Bailey, District of Columbia (*Ex. Com.*) James Kennedy, California; Robert Hardie, Dakota; J. F. Galloway, Florida; L. N. Stratton, Illinois; Israel Hess, Indiana; J. N. Norris, Iowa; H. Curtis, Kansas S A.Pratt, Massachusetts; H. A. Day, Michigan; E. Tapley Mississippi; S. C. Kimball, New Hampshire; Robert Armstrong, New Jersey; E. A. Foldstrom, Nebraska; J. M. Scott, Ohio; Wm. H. Pruett, Oregon; A. M, Paull, Rhode Island; J. W. Moss, West Virginia; M. R. Britten, Wisconsin.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep concern the corrupt and unsettled condition of American politics, and witnessing with alarm the fearful prevalence of caste and clannishness by which our citizens are being arrayed in hostile bands, working secretly to compass political ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independence, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, and not in the despotism of the lodge; believing, also, with our Scotch and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscience by human laws and penalties as calculated to make hypocrites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the same time as firmly believe that athelsm and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lynch power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while we consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peace and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peace which we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only echoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as containing a brief synopsis of the principles of our government, by which we intend to be governed in casting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxicating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreciated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforcement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general public.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Articles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, and the same equality should be extended to Indians and Chinamen.
10. That international differences should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sound currency.
13. That it should be the settled policy of the government to reduce tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, and that the Republican party is censurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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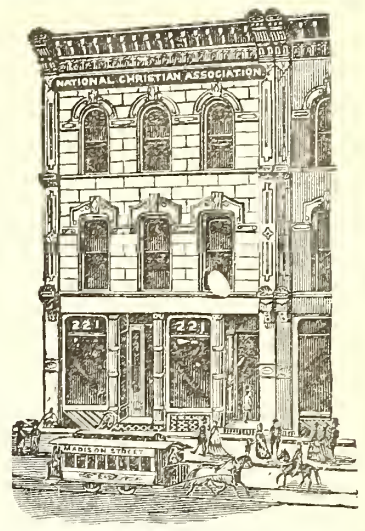
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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, SEPTEMBER 9, 1886

SPIRITUALISM still flourishes in Saratoga and the East, and though there is a mere chaos of doctrines and ideas, there are leading characteristics which belong to all. They compliment Christ as a medium and reformer, but make him a liar by flat contradiction when he says he has "all power in heaven and in earth." They scoff at the miracles recorded in the Scriptures, and boast and believe in miracles wrought by traveling mediums and lecturers. They seize upon and advocate all reforms neglected by the churches—not to help the reforms, but to hurt the churches. They all co-operate with the devil in denying that there is any such creature as himself. They love and fraternize with anarchists who deny all government, God's government included; and with agnostics who not only disbelieve their spirits, but everything else. They do not worship God as Christ commanded, but spirits whose worship is forbidden. They have no standard of law or morals but what their own brain furnishes. They can accept every book but the Bible, and every prophet but Christ. Him they hate; in short they are demoniacs, sincere as Socialists, Mormons, or maniacs.

A public hotel ball was recently given in Saratoga, the first two names on the list published in advance being the Episcopal rector and his wife. As he is a successor of the apostles in line direct, and in charge with the share of covenant mercy which falls to Saratoga, such dancing may perhaps do, but for ordinary people the path to heaven does not lie through the ball room, and dancing Christians are not ordinarily praying Christians, especially where young men and girls, who are strangers, clasp hands and whirl through the figure.

JONES AND SMALL have been attracting crowds to Round Lake, the latter preaching to the M. E. church in Saratoga, Aug. 29. At the Lake Mr. Jones is reported to have said: "I am going to give the old parties one more trial, and if the saloons don't go, the old parties must." At Silver Lake, Wyoming county, the speaking was third party, out and out. As a denomination the Methodists are "wise in their generation," and at every one of the assemblies, now so much in fashion, where Methodists control, the Prohibition party is a love-feated, and voting against the saloon preached as a Christian duty. This is not only a blow but a pressage of speedy triumph. The other day the Prohibitionists met in Saratoga to nominate assembly men and delegates to the Congressional nominating meeting at Schenectady. Americans should attend all such meetings and vote for anti-lodge Prohibitionists. Our platform includes theirs, and the leading active Prohibitionists in Saratoga, so far as heard from, are all in favor of giving up secrecy and following the Saviour's example.

EDITORIAL CORRESPONDENCE.

SARATOGA SPRINGS, N. Y., Aug. 30, 1886.

DEAR CYNOSURE:—We leave here going east tomorrow morning. Yesterday (Sabbath) I spoke for the Women's Christian Temperance Union, to about twice their usual weekly audience, though the heat was extreme, sultry and suffocating. A sudden squall of thunder and wind nearly broke up the meeting, though no shower fell. But I had my remarks printed for distribution, and twelve to twenty grasped my hand and gave me their fervent benediction at the close; and even very many who were fleeing to escape the storm stopped to catch the printed discourses on the way out. Among those who gave me their hand was a Boston editor, who gave me his card and said: "When you get to Boston call on me." I have seen and conversed with the leading Prohibitionists here, and have not found one but wishes the secret lodges to abjure their secret ritual, that we may all push the prohibition cause in open meetings on the plan of Christ. In short, things are very encouraging.

Mr. Carpenter's will was read to me here to-day by Rev. Mr. Jones, father-in-law of the Home Missionary Secretary, Mr. Barrows. His leaving six thousand dollars to oppose secret societies, and only two thousand to the A. M. A., and one thousand to the American Home Missionary Society, produces a profound impression on thinking Christian men. Mr. Carpenter has thousands of representatives among giving men.

I have requested Secretary Barrows to select anti-secret literature from our list, and send to the small army of good men, ministers, aided by that society in our frontier States and Territories. We were both in haste, and the Secretary invited me to call at his office in New York, and meantime he would consult his associates. The wise and firm stand taken by Dr. Roy and the American Missionary Association is exerting a powerful influence against the dark and disorganizing false worships.

The Saratoga *Eagle* inserts my discourse in this week's edition and sends it widely in this part of New York. The edition gave a handsome complimentary notice of myself, as did also the *Daily Saratoga Journal*, which increased the audience.

To-morrow we hope to attend a Prohibition Congressional nominating convention in Schenectady, on our way east, and shall try and lay the argument for united action of Prohibitionists before the members.

SARATOGA AND ITS WATERS.

This watering place excels all others in the number of its fountains; their beauty and health-giving qualities of its waters, its scenery, its clear, sweet air and blue, distant mountains—all which make up an unequalled whole. I have drunk from other springs and spring waters, but their offensive smell and taste, if not entirely insipid and inodorous, make a remedy nearly as bad as the disease. But these springs rush up out of the earth, sparkling as they rise, and their taste becomes so agreeable that more well people drink them for pleasure than sick ones for health. This is my fourth sojourn at Saratoga, and each seems better than the last. If the Spaniard had found these springs instead of the alligator lakes of Florida and the lower Mississippi he might have been pardoned for boasting that he had discovered the elixir of perpetual health.

I have stopped in different houses at these springs, and I do not hesitate to recommend all who know me to stop at Elmwood Hall, midway between the Congress and High Rock. Dr. Potter has been Mrs. Blanchard's and my landlord this last time, and mine once before. The guests are of all kindreds and races, yet regular morning worship in the parlors seems to make them one family; and good provisions, good cookery, and friendly intercourse, good sense and good management make Elmwood Hall a most desirable temporary home. Write to Dr. Emory Potter, Elmwood Hall, Saratoga, N. Y.

PROHIBITION CONGRESSIONAL CONVENTION.

SCHENECTADY, N. Y., Aug. 31.—This 20th Congressional district of New York has an ill name, as the most purchasable district in the State. This Prohibition convention opened with sixty to seventy delegates from five Assembly districts. But above a hundred good men and eight or ten women were in before the close.

The meeting was opened by singing "All hail the power of Jesus name" and a most earnest and excellent prayer. We met in the Good Templar's Hall, but there was but one red collar in sight, and that the owner tucked away on a window stool. Indeed, I should not have known but I was in an American Prohibition meeting. The men were just like our men, and their ideas like ours. A young brother asked that his Good Templar's lodge might be recognized in the resolution which complimented the Woman's Christian Temperance Union. The resolution was re-committed and reported again, but the name "Good Templars" or any other secret lodge or division was not in it. So no secret society was alluded to by the convention, save in the vote of thanks for the hall. The speakers shunned to mention the secret orders, as did the resolutions with rare and trifling exceptions. Mr. Finch was to speak here in Union Hall, but failed to appear. Young Mr. Wheeler, editor of the *Voice*, spoke sensibly and well, as did Rev. Mr. Rose of Troy and others; but if secret societies had had small-pox they could not have been more sedulously shunned.

At the request of the chairman, Mr. Weed, a very able presiding officer, I was introduced to the convention to lead in prayer at the afternoon opening; and the chairman of the committee on resolutions, whose name I did not get, rejoiced that the Prohibition platform recognized God. If things move on at this rate and in this direction the year 1888 will witness an American Prohibition party, the secret lodges given up, and such a band of Christian men united in one solid phalanx against the liquor curse and atheism, as neither this nor any other nation on the globe has ever seen.

The progress of the Prohibition cause, as shown by the statements of Mr. Weed, transcends all previous history of reforms, and the fall of the saloon and the lodge will recapture and restore more lost means and human faculties, than the fall of slavery has done.

After the business of the convention was over, I asked and obtained leave to mention the rise of the American party fourteen years ago, its article on prohibition and its vote for St. John two years ago; and I gave notice of my speech at Saratoga last Sabbath, and fifty or sixty copies of the Saratoga *Eagle* containing it were taken as the meeting dispersed. If we are enabled, by the blessing of God, to secure a truly national congress of Christians in Chicago, and another national convention in the South in the winter, I feel assured the Prohibitionists of the United States will become one. J. B.

THE LABOR AGITATORS AND THEIR DAY.

An hundred thousand workingmen in all the large cities of the North laid down their tools and tramped the streets instead last Monday. The first Monday of September has been chosen by the leaders of the secret labor organizations for a "Labor Day" so-called. If its celebration in Chicago represents fairly the country at large, a word of remonstrance and advice is due to the workingmen of America from such friends as have had better opportunity to study the effect of social movements upon the character and happiness of the masses. Every careful observer on Monday must have noted:

1. That it was not a day of rest or recreation for the participants. Standing about for hours and tramping through hot streets, dancing, beer-drinking, and listening to the harangues of fifth-rate politicians, whose most philanthropic ambition is to capture the votes of workingmen, neither recuperates a weary body, or informs the drowsy understanding.

2. That while the ordinary business of the city went on, the loss to production, and of course to the workingman, was immense. The man who paraded had to pay for the time and transportation of his family or friends to see the sight, and business was blockaded for hours along the streets traversed, except the saloons.

3. It was unprofitable as a day of instruction from speakers in whom political ambition is the ruling motive. The saloonist, Lawler, who poses in Congress as a workingman's friend, and others of like repute, are not likely to be wise counsellors on such an occasion.

4. It was a time of momentary triumph in the display of unity among laborers in support of an unreasoning war against capital. The gratification of personal vanity in a display of badges and cambric sashes, or the boast of numbers, will not heal the wounds made by the oppression and petty tyranny of employers.

It was the agitator's day, not the laborer's. The saloon-keeper, the street politician, and the lodge organizer whose hands are guiltless of grime and blisters and dirt—these are the men who profit most by such demonstrations. The means they are taking for their boasted improvement of the laborer's condition are misleading and wrong; and cannot abide before the growth of intelligence and the convictions of an enlightened conscience among the people. In England such methods are being abandoned.. The trade-unionists there numbered 1,300,000 in 1872; last year they could barely muster a half million. Trades unionism is an "aristocracy of labor," as oppressive upon outsiders as the miserly capitalist. It cannot endure the tests of political agitation and popular inquiry. The labor questions must more and more find answer in legislation, and that to be permanent must be founded on the eternal principles of equity revealed by God in his Word and the conscience of men.

Let, then, the workingmen leave to the agitators their day, and demand of the government their own—the Sabbath day of rest and that of instruction, which will permanently profit their condition, enrich their understanding, comfort them in time of certain trial, and cheer them in hope of the future. If workingmen cannot secure their own day from abuses and secure it to themselves and their households, what guarantee have we that they will wisely use other public trusts.

SATAN AS AN ADVOCATE OF NATIONAL REFORM.

The order of the American Union is a politico-religions secret society—a sort of revised edition of the Know Nothings. Its professed purpose and oath-bound obligation is to keep separate church and state; to oppose the Roman Catholic church; to prevent Catholics from holding office or appointment under the Government; and to withhold subsidies from sectarian institutions. In 1881, at a meeting of its central body called the "Senate" there was organized a controlling or superior order—a hub with-

in a complex wheel—called the National Body, membership therein requiring an oath to protect each other in every particular; to acknowledge Jehovah as God, Jesus Christ as Saviour, and the Bible as the Word of God and foundation of government; and also binding them to have God, Jesus Christ, and the Old and New Testaments recognized in the Constitution of the United States, thus creating a Protestant theocracy, disfranchising every unbeliever of these dogmas, according to evangelical interpretation —all this contrary to their initiatory obligations.

When Satan had failed in his efforts to destroy Paul or to essentially disparage his character and mission, he put it into the heart of a poor girl to follow him and his companions and cry, "These men are the servants of the Most High God which show us the way of salvation." It has been ever thus. What the devil cannot destroy he strives to manage and make contemptible.

A no more thoroughly Satanic plan could be devised for the destruction of the great movement which has for its object a national recognition of God and of Christ, than that of committing it to a secret society. National reform neither seeks nor recognizes any such method for its promotion. To such a spirit and purpose we may well apply the words of Paul, "I command thee in the name of Jesus Christ, come out."

THE SOUTHERN FUND.—Don't forget it. The earthquakes and commotions of last week admonish us to make no delay, for the judgments of God will not forever slumber. Fifty-two visits of the *Cynosure* in a year, on some colored pastor's table, may, by God's blessing, be the means of saving thousands from the secret follies and swindles of the lodge. Send something from the Lord's tenth for this object.

THE PRESENT NUMBER of the *Cynosure* will be sent to many non-subscribers on account of the sketch of Mr. Carpenter, and to extend the notice of the Illinois State convention among the churches of the State. Of all such we ask a careful reading of the paper, with the hope that it will lead to a further inquiry into the work and object of the National Christian Association. It is always a pleasure to answer such inquiries so far as possible, and give light upon every question, if possible, upon the secret lodge system. Copies of this number can be obtained on application to the publisher.

THE CHRISTIAN CONFERENCE of all denominations, on which many hopes are centering and for which many prayers arise, has not yet reached that point of preparation which allows us to speak of time or programme. This we can say in answer to a number of inquiries, that a committee of able men were appointed at the second meeting of a conference of persons interested in the movement. At that meeting there were some twenty-five or thirty present representing some eleven denominations, some of whom were ladies, a number were pastors of churches in the city or suburbs, and six were editors representing the *Interior*, *the Christian Worker*, the *Bible Banner*, the *Free Methodist* and the *Cynosure*. Dr. W. T. Meloy was chairman and Rev. Joseph Travis, secretary. After an earnest and very important consultation a committee of seven was appointed, with Dr. Gray of the *Interior* as chairman, to draw up a call and arrange a programme. The *Cynosure* did not print the full proceedings of the meeting because so requested, but the correspondent of the *American* had more liberty, and the readers of our Washington paper had more knowledge of the matter than those of the *Cynosure*. That committee had two meetings before several of the members left for their vacations. A call was drawn up, and the first steps have been taken toward a strong programme. The call is yet not circulated, it being thought best to be sure of a considerable co-operation before taking a step so definite. The absent members of the committee will soon return, and we hope before long to report substantial progress in the preparation for this important meeting.

—Secretary Stoddard is attending the Kansas State meeting this week, and expects to remain in that State several days addressing the people and awakening them to realize the dangers of the lodge.

—Bro. Hinman left Washington last Wednesday and begins work in the South at Jonesboro, Tennessee. His early purpose was to go through the Carolinas, and so on to New Orleans; but railway arrangements caused a change in plan.

—Elder J. F. Browne lectured fourteen times and preached eleven sermons in Wisconsin during the month of August. He was at Big Creek Wesleyan church, Juneau county, last week assisting in an interesting revival work. Monday of this week he was to be at Baraboo to fill appointments, and from there he goes to Hortonville in Outagamie county by way of Portage, Rio, Fond du Lac and Oshkosh, looking after the prospects of the State convention.

—Our first report from Birmingham, Iowa, tells of a powerful meeting which must sensibly effect the religious interests of the State for the year to come. Bro. Hawley feels that he has a united, intelligent and sympathizing constituency, upon whose support he may confidently rely; and the two reform papers, the Birmingham *Free Press* and the *Crank* of College Springs, will feel a new life and zeal in the holy war. Secretary Stoddard spent the Sabbath at the latter place, speaking several times.

—Bro. Hawley in Iowa has raised and pledged $600 for the State work and will soon have $200 more, which is his mark for the expenses of the year. While thus strengthening the sinews of his war, he is getting the whole plan of the campaign before him so that when he will begin soon, his work will be laid out for weeks or months in advance, and such crowded houses as greeted the speakers at the State convention will welcome him in many places.

—The excellent portrait of Mr. Carpenter which we are happy to present to the *Cynosure* readers is the work of a young Chicago artist, Gustave Higgins, whose success in portraiture is due to a fine natural talent, improved by several years' study in the Royal Academy of Sweden. Among other specimens of his work have been the portraits of John G. Fee, C. C. Foote, George W. Clark, Samuel Plumb, Samuel D. Greene, Benjamin Rush, and Nathan Brown.

PERSONAL MENTION.

—Pres. and Mrs. J. Blanchard stop at New Market, N. H., on their way to Boston, and spend a few days with Elder S. C. Kimball of the *Christian Witness.*

—Rev. George Warrington, pastor at Birmingham, Iowa, and editor of the *Free Press*, and his daughter, Mary, have recently both been severe sufferers from malarial fever.

—Rev. J. M. Hervey of the United Presbyterian church, Los Angeles, Cal., prepares the Sabbath-school lesson notes for the primary classes for the U. P. *Bible Teacher.*

—Hon. Frederick Douglass is to visit Boston shortly before his departure to Europe, Sept. 15, and the colored people there are preparing for him a grand complimentary reception and banquet.

—Rev. E. O. Tade, who hopes to establish a mission church in San Francisco which shall steadfastly maintain Christian reforms, was a seminary mate for two years with Rev. Edward Hildreth of Santa Barbara, Cal., former treasurer of the N. C. A.

—Rev. Wm. Johnston, D. D., of College Springs, Iowa, is being named by some of the papers of his vicinity as a good man to nominate on the Prohibitionists ticket for Congress. He is just as good on the American ticket. Let us have a few such men in Washington.

—Rev. Dr. E. P. Goodwin, pastor of the First Congregational church of this city, his son, and F. G. Ensign, Superintendent of the American Sunday-school Union, have returned from Estes Park, Colorado, where they have been for several weeks in search of rest and health. Dr. Goodwin is soon to preach a memorial sermon on the life and death of Mr. Carpenter.

—Rev. J. C. McFeeters of Parnassus, Pa., pastor of the Reformed Presbyterian church of that place, and a contributor for the *Cynosure*, the *Christian Statesman* and the *Christian Nation*, has been given a six weeks' vacation by his people, and passed through Chicago on his way to Pike's Peak last week, giving us a most agreeable call. He will spend much of the time with friends near Colorado Springs.

—Bro. Countee and family of Memphis are recovering from an attack of malarial fever. He reports another Baptist pastor who has just renounced the lodge with great joy at his deliverance through Christ. He publicly proclaimed his new position on the last Sabbath in August. It cheers us also to know that this brother has found the pole star light of the *Cynosure* leading aright amid the fogs of lodgery, and is rejoicing to follow.

—The visit of Rev. M. A. Gault last Saturday on his way home from a series of meetings in Wisconsin, brightened the whole day. Bro. Gault's efforts to make more close the union of the work of National Reform with our own is wise and shall have our co-operation. He regretted that he could not have attended the Iowa and Illinois State meetings, and it is worth heeding that he says our workers do not early enough nor sufficiently advertise their State conventions.

—The death of Rev. Joseph T. Cooper, D. D., one of the most widely known and highly esteemed ministers of the United Presbyterian church, occurred at Cleveland, Sabbath evening, August 22nd. Dr. Cooper was editor of the church magazine for some twenty-eight years. He was pastor in Philadelphia for nearly one third of a century, and professor in Allegheny Seminary since 1871. He published also some years before the war a volume of lectures on Odd-fellowship in which the unchristian character of that order is very ably shown. Dr. Cooper was active in the organization of the National Christian Association, and its work has always had his sympathy and co-operation so far as possible in connection with his many duties.

—The *Cynosure* has always contended that among the supporters of the reform it represents were to be found some of the best people in the world, and it is always a pleasure to learn how they surpass ordinary men in that broad development of Christian character which takes in the whole of the Ten Commandments. Probably another so unique and affectionate an example of filial devotion cannot be found as this which we now relate of a life-long Anti-mason. Some fourteen years ago there died an old lady in Wayne, Ill., some thirty-four miles from Chicago, who had been a cripple from her 68th year till her death at 82. She was a devoted Christian, and many now living testify of her zeal for Christ. She always wished to be with the people of God on the Lord's day, but could not go so far on her crutches, and found it difficult getting in and out of her son's carriage. She therefore adopted a more primitive conveyance—a wheelbarrow, on which she could sit, one side being removed, without trouble; so for fourteen years, losing hardly four Sabbaths in each fifty-two, was this aged disciple wheeled to church by the strong arm of her devoted son, through snow-drifts and dust and mud. So pleasing an illustration of the Fifth Commandment, so Christ-like in its humility, we have seldom known, and wish to commend it to all the young reformers who read the *Cynosure* and love to honor father and mother. This son was at the time a civil officer, and is now a respected physician, Dr. E. C. Guild, of Bartlett, Ill.

SCHOOLS AND COLLEGES.

—School year began this week, and most of our public schools and institutions for higher education are again crowded with the most interesting part of the American nation. Parents who have selected prayerfully the seminary or the college for their children may now follow them with confidence in their prayers; if they did not they may have occasion to repent of their carelessness.

—Among the institutions remembered by Mr. Carpenter in his will were Oberlin, Berea, Camp Nelson Academy, Ripon, Iowa College, Chicago Theological Seminary and the New West Educational Commission. He gave during his life to Wheaton $7,500.

Rev. Edward D. Eaton, late of Oak Park, has accepted the Presidency of Beloit College, and will enter upon the active duties of that position September 1.

Rev. Dr. Cummings, President of the Northwestern University at Evanston, Ill. (Methodist), recently made the somewhat remarkable statement that in our denominational colleges the number of students in proportion to church membership is as follows: Congregational, 1 to 413; Presbyterian, 1 to 600; Baptist, 1 to 900; Methodist 1 to 1,000.

Bloomingdale Academy, says the *Christian Worker*, has won a name and character amongst Friends' schools equaled by very few institutions of its kind. For twenty-five years, B. C. Hobbs, known as one of the first educators of his time, was at its head. Since his retirement other good teachers have been in charge, and it is now especially blessed in having Hiram Hadley as principal.

The whole number of teachers in the public schools of the States and Territories is 307,804. Of these, 198,000, or nearly two-thirds, are women. In the schools classed as secondary, ranking as academies, there are 3,312 male, and 4,011 female teachers. In the 286 female colleges, there are 617 male, and 1,963 female teachers. The special aptitude of women for teaching is urged as a strong argument in favor of higher education for them.—*Union Signal.*

THE HOME.

EVERY DAY WORK.

Great deeds are trumpeted: loud bells are rung,
And men turn round to see.
The high peaks echo to the pæans sung
O'er some great victory.
And yet great deeds are few. The mightiest men
Find opportunities but now and then.

Shall one sit idle through long days of peace,
Waiting for walls to scale?
Or lie in port until some "Golden Fleece"
Lures him to face the gale:
There's work enough: why idly then delay?
His work counts most who labors every day.

A torrent sweeps adown the mountain's brow,
With foam and dash and roar—
Anon its strength is spent, where is it now?
Its one short day is o'er.
But the clear stream that through the meadows flows
All the long summer on its mission goes.

Better the steady flow; the torrent's dash
Soon leaves its rent track dry.
The light we love is not a lightning flash
From out a midnight sky.
But the sweet sunshine, whose unfailing ray,
From its calm throne of blue, lights every day.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of one unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells,
The Book of Life the shining record tells. —*Sel.*

GOD AND SATAN.

I have a neighbor who tries to puzzle everybody with this question, "If God is good and loves us, and wants us to be happy, as Christians assert, why did he make a devil to tempt us to sin?"

This man came to me the other day, and I promptly met his question with another, "Did God make a devil?"

"Of course he did," was the reply, "for God made everything. To suppose that the devil made himself is absurd, and to claim that he is uncreated and existed from eternity would give us two rival gods. If there is one God, omniscient, omnipresent, and almighty, as you folks say, and there is a devil who goes about like a roaring lion, God must have made him."

"Well, let us see. Here is an apple that is rotten to the core. Does God make rotten apples?"

"No, he makes ripe apples, and we ought to eat them when they are ripe. If we keep them until they rot, that is our fault. But what have rotten apples to do with the devil?"

"Perhaps more than you think. We may call the devil a rotten angel. God made him holy and good. But being a free agent, he sinned and fell, and so made himself a devil. Let me ask you another question. Does God make whisky?"

"No, I suppose not. He makes grain, and men turn it into whisky."

"Yes, the wheat, rye and corn that are created for food are rotted, spoiled for all useful purposes, and then distilled into poison. This man does, and then calls whisky 'a good creature of God.' But is it so?"

"No, but God knew when he made the grain grow that it could be turned into whisky. Why did he put into it the elements for making poison?"

"We will come to that by and by. You were on the train the other day when the locomotive exploded, I believe?"

"Yes."

"Well, when you stood viewing the wreck, the boiler all torn to pieces, the fragments of the engine thrown all about, did you read the letters on that piece of brass that used to be on the side of the locomotive, 'Baldwin Works, Philadelphia?' It was lying in a conspicuous place among the broken wheels and levers."

"Yes, I remember seeing it."

"Did you say when you saw it: 'Now I know who made this wreck; it was that locomotive company in Philadelphia. They had no business to send out a locomotive that could be blown up. They got up the machine, and they are responsible for all the consequences?"

"Do you think that I am a fool? Baldwin & Co. make first rate engines. Thousands from their shops are running on the railroads of the world. They are perfectly safe when properly used. But the Baldwins or anybody else can't make an engine that can't be abused. The engineer in this case let the water get too low in his boiler. It was his fault, and not the fault of the maker. The very fact that an engine is a machine of such tremendous power makes it dangerous if it is not managed just right."

"Well, don't you see that God's relation to Satan is like that of the Baldwins to an exploded engine. The only difference is that in the case of the devil he was both locomotive and engineer. He put on the steam of pride until he threw himself from the track. And now he dashes to and fro, an archangel ruined, a guilty, wretched being—though still so mighty that he is called 'the prince of the power of the air.' And, as misery loves company, he tempted other angels, and now tempts men to share in his sin and sorrow. That is the way it came to pass that there is a devil in the universe, and that he is the tempter of the human race."

"But couldn't God have made men and angels so that they would not have been able to sin?"

"Of course he could. He made the stars that way. They are kept by attraction in their orbits, and cannot wander. But what is their obedience worth? It is like that of a clock which you wind up, and it has to run and mark the time for you. It is a machine, and must do what it was made to. God had machines enough, he wanted free agents; and when he made free agents, they could choose evil instead of good; they could disobey instead of obeying. However innocent and upright at their creation, it was possible for them to fall. That possibility was inseparable from their freedom. Do you wonder that God wanted men and angels as well as stars? You have a child; when Kitty comes to you with her kiss and says: 'Papa, I love you,' you are happy. But why? Is it because of the kiss and the words? Suppose a machine was made to look just like your child; that you could wind it up so that it would kiss you and say: 'I love you,' would that satisfy you? In some respects the machine would be better than the child. It would always kiss you when you wanted it to, while the child sometimes wilful and perverse. But you would rather have the child with its possibilities of disobedience than the machine, though it is sure to obey. You want love that is free and not compulsory; and and that is what God wants. He made Satan as he made Gabriel, but Satan used his freedom to rebel against his Maker. For this rebellion he only is responsible, as the engineer and not the locomotive builder was responsible for that wreck last week. So the answer to your question is, God made an angel free, holy, happy, and he made himself a devil." —*The Interior.*

THE NOBLEMAN'S GREATEST COMPLIMENT.

One wet, foggy, muddy day a little girl was standing on one side of a street in London, waiting for an opportunity to cross over. Those who have seen London streets on such a day, with their wet and mud, and have watched the rush of cabs, hansoms, omnibuses and carriages, will not wonder that a little girl should be afraid to try to make her way through such a Babel as that. So she walked up and down, and looked into the faces of those who passed by. Some looked careless, some harsh, some were in haste; and she did not find the one she sought until at length an aged man, rather tall and spare, and of grave yet kindly aspect, came walking down the street. Looking in his face, she seemed to see in him the one for whom she had been waiting, and she went up to him and whispered timidly:

"Please, sir, will you help me over?"

The old man saw the little girl safely across the street; and when he afterward told the story, he said: "That little girl's trust was the greatest compliment I ever had in my life."

That man was Lord Shaftsbury. He received honors at the hands of a mighty nation; he was complimented with the freedom of the greatest city on the globe; he received the honors conferred by royalty; but the greatest compliment he ever had in his life was when that little unknown girl singled him out in the jostling crowd of a London street, and dared to trust him, stranger though he was, to protect and assist her.

Men carry something of their character written in their faces. Day by day the acts of life chisel their impress on the human countenance; and the record there kept reveals the character of the man, and the history of his life and deeds. If worldliness, and selfishness, and sin, are written there, the keen eyes of childhood will not fail to find the record; while if there beams in that countenance the grace and peace of Christ, and the gentleness and kindness of the Lord, even the children will be attracted by such a face, and be led to trust in one who himself has trusted in God.

Happy are they who know the rich peace of Christ; and happy are they out of whose countenances shines that wondrous and celestial brightness; who have been illumined from on high; and who are themselves lights in the world, a city that is set on a hill, that cannot be hid.

Would a little girl pick *you* out in a crowd, as one to whom she could apply for help?—*The Christian.*

THE BEES.

(*From the German of Weisse.*)

Watch the bees, my children all,
Busy artisans so small,
With what ceaseless labor they
Seek for honey day by day.
They their life's work n'er abate,
Busy, happy, early late.

Should I idly live? Oh, nay!
But more busily than they
Since my God has given me
Understanding. Henceforth be
Happiest hours of my life
Those with useful actions rife.

Not for selfish ease was given
Precious time by God in heaven.
From his hand on me doth fall
Life and skill and knowledge, all
Must be wisely used. At last
Comes reward when life is past.

—*Miss C. L. Brine.*

INDUSTRY'S REWARD.

Some weeks ago in Phidelphia, Pa., the semi-centennial anniversary of the entrance of Mr. Edward C. Knight into business was celebrated. Mr. Knight began his business career on a salary of two dollars per week, and saved something every week, and while still a very young man opened a grocery store with a capital of two hundred dollars saved from his earnings. Two things, certainly, Mr. Knight did as a boy. He kept his eyes open, and learned everything he possibly could about the business; he did not waste any money. It is not at all probable that he bought cigarettes, or owned innumerable neckties or wore large brass rings or pins, or drank many glasses of soda water.

Another thing. It is not at all likely that he got to the office five to fifteen minutes late three mornings in the week, or just got inside the door every morning at the last possible minute. He was there on time, and had risen early enough in the morning to reach business neatly and carefully dressed, and ready to commence his duties at once.

It is not at all likely that he watched the face of the clock the last half-hour of the day, doing the work that came to him in a half-hearted spirit, or as a boy of eighteen, a stock clerk, did to the writer during the last week. The large store where he is employed closes at 6 P. M. A customer hurried in to purchase goods to match some purchased a week before. The stock clerk was asked by the salesman for the goods, and answered in the most nonchalant manner, "All gone." "What! why there was a roll of it yesterday." "All sold." But the salesman hurried along the line of goods three or four times, saying, in a puzzled tone, "It's very strange." The stock clerk said nothing, but stood frowning at the clock. "Why, yes, of course, here it is," and the salesman tumbled a large roll to the floor. A flush of shame passed over the stock clerk's face and he turned his back. He knew he had stolen nearly fifteen minutes of his employer's time, and wasted that much of the customer's, rather than disturb the stock, which was in good order. That young man will be a clerk all his life. He does not attend to business in a business-like spirit.

Another thing. Mr. Knight never reasoned in this way: "I'm not going to kill myself. He only pays me two dollars a week. I am not going to kill myself for that. If he wants me to work harder, just let him pay me more money." Foolish boy! Do you suppose that a boy who does two dollars' worth of work is going to be paid three dollars for doing it! No! When you want three dollars a week, do five dollars' worth of work. Remember that your employer expects to make a profit on your labor. He buys your time, and every minute of the working hours belongs to him.

Another thing. When Mr. Knight was a boy, he must have watched the business methods about him and received many valuable hints that enabled him to transact his own business intelligently. If boys would only remember that their entrance into business is an entrance into a new school, they would learn very much more than they do.

Mr. Knight says: "I cautioned my clerks to give good weight, and I always represented goods as they were. Honor is indispensable in mercantile life. * * * In fifty years I have signed every note sent out by this house." Honesty and devotion to business—two indispensable foundation stones to a successful business life.

To-day Mr. Knight is rated among the millionaires of Philadelphia. Remember, he began as a poor boy on a salary of two dollars per week—*Sel.*

BLIND HENRY FAWCETT.

Henry Fawcett started as a boy with the ambition to enter the House of Commons. This aspiration he regarded as an inspiration from God, for he looked upon the position as a trust. He coveted it not to gratify any ambition for distinction and power, but that he might serve his country by removing from millions of his countrymen the degradation of ignorance. One day, after he had graduated from the University, Fawcett and his father went out shooting. The son was in advance, some thirty yards, when a covey of partridges rose between him and his father, who fired at a bird which was in line with his son. The bird was shattered by the charge, but two pellets passed through the tinted spectacles of the son, one through each glass, entered the eyes, and embedded themselves behind them. In an instant Henry Fawcett was blind for life.

His first thought was, not that that he should be forever excluded from the House of Commons, but that he should never again see the lovely view which he had just been admiring. The father was broken-hearted, for the son was the pride of his heart, and he had made the youth's ambition his own.

The son, however, was not crushed by the terrible calamity. Though cast into utter darkness at the morning of his life, young Fawcett looked the calamity steadily in the face. He resigned himself to the inevitable, but he determined that the calamity should not make him abandon any duty he could perform, nor persuade him to give up the ambition of his life. From that moment his blindness lost half its terrors. It remained an impediment, but never became an obstruction. The man was crippled, but though he limped, he kept step with the most stalwart.

As a fellow of the University he resided at Cambridge, and was elected its professor of Political Economy. His verbal memory was weak, and he seldom trusted himself to make a quotation, but facts and figures were grasped by him with such precision as to fit him for his professional work. He became an authority in what Carlyle calls the "Dismal Science," and a popular lecturer with the under-graduates.

Seven years after the accident, the blind, poor, unknown young man sat in the House of Commons as a member for Brighton. Fifteen years of distinguished service as a liberal member, wherein he displayed remarkable ability as a debater, caused Mr. Gladstone to appoint him Postmaster-General. Immediately he broke away from the traditions of officialism, by making it apparent that the nation did not exist to maintain the Postmaster-General, but that his office was created, and that he was put in it to serve the nation.

Prime ministers had regarded the postoffice as a source of revenue. Mr. Fawcett insisted that this large arm of the Government should do better work than increase the revenue; it should diffuse knowledge, expand trade, increase prosperity, encourage family correspondence, and facilitate thrift.

During the four years and a half that this blind man ran the great engine, he made it deliver parcels, receive the savings of the poor, insure the lives, and pay them annuities. He lowered the charges on telegrams—the telegraph being a Government monopoly in Great Britain—and greatly increased the use of postal orders.

He died in office, and the "common people," imitating the Queen and Mr. Gladstone, sent to Mrs. Fawcett written expressions of their great loss.

This is an age of biographies, but we know none more stimulating than the "Life of Henry Fawcett," by Leslie Stephen. If any boy is depressed by the fact that he is poor, unknown and without friends, let him read this narrative of one who, though weighted with blindness at the outset, made for himself a noble, because beneficent, career.—*Youth's Companion.*

TEMPERANCE.

THE NATIONAL W. C. T. U.

The Annual Convention of the Woman's Christian Temperance Unions of the Nation will be held in Minneapolis, Minn., beginning on Friday, October 22, and continuing through the following Tuesday—five days in all. It will be preceded by public meetings on Sabbath, October 17, to be addressed by our chief speakers. The basis of membership as set forth in the constitution is as follows:

"The annual meeting shall be composed of the executive committee, State corresponding and recording secretaries and treasurers, the National superintendents of departments, the editor and publisher of our official organ, and chairmen of standing committees, National organizers, one delegate at large from each auxiliary State union, and one delegate for every five hundred paying members of auxiliary State unions. Territories and the District of Columbia to be represented on the same basis."

The local committee on entertainment is already at work with such energy and skill as predicts preparations of unexcelled excellence for the transportation and entertainment of delegates, and the convenience and attractiveness of the auditorium. Mrs. N. H. Winchell, No. 10 State street, is chairman of the Woman's Christian Temperance Union committee at Minneapolis, and Miss A. M. Henderson, 112 North Seventh street, Minneapolis, is superintendent of railroad rates. Mrs. H. A. Hobart, President of W. C. T. U. of Minnesota, assures of a hearty welcome from every White Ribboner of Minneapolis. While only members of the convention can be entertained, we hope that a large number of our friends may note the dates herein given, and decide to visit the beautiful "land of the sky tinted waters" at the time indicated. One of the most delightful characteristics of the Philadelphia convention was the unprecedentedly large number of visitors, and we hope for a repetition of that feature at Minneapolis; also that the visiting delegates will invite husbands and sons to accompany them, the convention being in many ways its own best witness, and its effect encouraging and educational. We also believe the presence and sympathy of our brothers will greatly cheer the hearts of all White Ribbon women. Let us come in the unity of the Spirit and the bond of peace.

FRANCES E. WILLARD, *Pres.*
MARY A. WOODBRIDGE, *Rec. Sec.*

BARN BURNERS.

Hon. J. A. Harvey of Des Moines was the victim of the barn burners of the saloon, last week. The Methodist pastor at Solon suffered likewise and the barn of a prohibitionist at Augus, making three fires kindled by the saloon in a week. That is a good way to make sentiment, burn barns and blow up houses, and when that don't do, get up a mob; if that fails, kill the fanatic who dared oppose the saloon and ten more will rise up to take his place. There is nothing like it. The pro-slavery man tried that game way back in the forties. It will save many a prohibition rally if you do that. Actions are louder than words, especially those of the saloon which culminate in arson and murder.—*Iowa Prohibitionist.*

PROHIBITION FROM A BUSINESS STANDPOINT.

Let any man who scoffs at prohibition and its material good, go about Des Moines to-day—even this early day—and locate the former sites of saloons, sites then occupied by old shanties and rented by saloon-keepers who employed no clerks and no help, and who robbed laboring men and their families daily of their earnings, and then compare the same properties, their value to the city and to society with the large brick blocks erected on them in the last two seasons or since the prohibitory law went into effect, and inspect the business now being carried on on the same sites, the character of the business, the amount of capital invested to carry it on, adding so largely to the taxable wealth of the city, and the value of better paid employment, and then let him answer the question himself, which is best for the city, these brick blocks, and the new stores, and the large employment given by the new stores, or the old rotten shanties and the saloons in them that used to be?

Who in Des Moines would swap back to-day and give the fine new blocks on Walnut street alone, and the fine business now occupying them, mostly new ones to the city, to have back the license law and the shanties and saloons that went with them.

Saying nothing of the vast moral good prohibition has accomplished in Des Moines, of the men it has made sober, of the money it has saved to the families of drinking men, of the good the money thus saved has done to children by way of educating them and making them more comfortable, of the number of men it has restored to ways of industry and usefulness, or the men it has saved from crime, of the boys it has prevented from learning to drink, the material wrought before it has hardly started, is enough to commend it to the approval of all right-thinking people.—*Iowa State Register.*

ZEPF'S SALOON.—Upon the recommendation of State's Attorney Grinnell, the Chicago City Collector has issued a saloon license to Charles Zepf, the proprietor of Zepf's Hall, on West Lake street, corner of Des Plaines. Zepf's saloon on the first floor and hall in the third was a notorious place of resort for the anarchists during May last, as was Greif's Hall and saloon farther east on the same street.

A BLESSING IN DISGUISE.—We believe the election of Glick to have been a great help to prohibition in this State. Up to that time we had "St. John tea," "seafoam," etc., in all the courts, and the effort to enforce prohibition was a howling farce in the hands of the Republican district judges of this State. Glick appointed as district judge John Martin, a Democrat who immediately took prohibition in hand. He asked a certain witness who had been fooling all a forenoon away in evading answers, if he knew the difference between beer and whisky. He said he did. "Now, sir," said Judge Martin, "I want you to tell the jury if it was whisky or beer you drank. And I want a straight answer. If you don't answer me as I indicate, I will fine and imprison you for contempt. Now sir, what was it you drank?"

"It was beer, sir," said the witness, and prohibition was won in the courts of this State.—*Burlingame (Kans.) Independent.*

No one can follow the current of discussion on the saloon question, or consider the attitudes of the churches toward it, or compute the number of total abstainers, or observe how rapidly the army of prohibitionists is growing without coming quickly to the conclusion that our nation has become already a formidable foe of the saloon. All the churches, without exception, have raised their voices against intemperance. The pulpit and the religious press thunder against it, a large part of the secular press denounce it, and even politicians are getting courage to attack it. Legislators seem to be among the last to take position against it. They yield to the demands of the temperance sentiment only on compulsion. It is only as they are threatened with defeat and political ostracism that they consent to pass laws affecting the interest of the saloons. The people are becoming terribly in earnest in this matter, and politicians and legislators who stand in the way of local option and prohibition will shortly be swept into political oblivion, if they refuse to see the portents of the coming storm. It is to be one of the glories of this nation to free itself from the devil of the saloon, and every citizen should feel it to be a privilege as well as a duty to help to inaugurate this second Declaration of Independence.—*Independent.*

It is said that the saloon kept by the United States at the Soldiers' Home, Dayton, Ohio, sells more than twenty barrels of beer a day. A thrifty sort of government we are living under now. These old veterans have a few pennies, and the government gathers them in—for beer. And we are told that it makes a handsome profit on the beer. It does not sell the amber beverage at cost; not exactly. It has an eye to business, and will make enough on beer, so it is alleged, to pay hospital expenses and clothe the veterans, and perhaps something more. Business is business, even in a charitable institution maintained by the United States. Gambrinus seems to be advancing toward coronation.—*Western Christian Advocate.*

One of the largest saloons in Raleigh, N. C., has been turned into a shoe manufactory, which establishment, it is stated, will give employment to as many men as all the saloons in the city. Another saloonist has converted his liquor business into a furniture factory. At Winston, N. C., it is declared that, since the saloons have been prohibited, the workmen are becoming prosperous and happy, their weekly earnings greatly increasing. Thus "prohibition prohibits" on the one hand and blesses on the other.

Harris Gunter, a well-known citizen of Montgomery, Ala., having been on a drunken spree, entered police headquarters in that city early Tuesday morning, attired only in his night clothes, and shot dead officer Montgomery. Gunter intended to kill Captain Martin, who had arrested him a few hours previously.

The City Council of Oakland, Cal., has passed an ordinance making the smoking of cigarettes, in any railway car or public square or street, by any minor under 16 years of age a misdemeanor.

The laws of Natal, South Africa, make the selling or giving of intoxicants to a native a punishable crime. The effect of such legislation has been so strikingly beneficial that many neighboring colonies have enacted laws to the same effect.

LITERATURE.

BIOGRAPHICAL AND CRITICAL MISCELLANIES.—By William H. Prescott. Pp., 284. Price, 65 cents. John B. Alden, publisher.

For readers who have not the leisure to read his valuable historical works, the "Miscellanies" of this brilliant American author have a peculiar attraction. The collection has been long published, but never in so popular a style as this volume, where cheapness and elegance are combined. The publisher calls it the "Ideal" edition. It is certainly handsome, durable and convenient, and will help greatly to popularize the works of one of our best authors.

MAGAZINES.

Two full-page portraits of Liszt, the great German pianist, lately deceased, appear in the *Century* for September. The balloon experiences of two venturesome citizens of Connecticut are given in two papers. Alfred E. Moore, the seronsut of the party, describes in a humorous vein his sensations and mishaps in mid air under the title, "Amateur Ballooning." His companion, John G. Doughty, recounts "The Balloon Experiences of a Timid Photographer." The papers are illustrated with the fruits of the latter's art, curious photographs of the earth, and of cloud effects from altitudes of a mile and and more, being here given in fac-simile reproductions. So far as known these are the first photographs taken in America from a balloon. Two illustrated articles of artistic and scientific interest are the late Minister to Persia, S. G. W. Benjamin's paper called, "A Glance at the Arts of Persia," and Mrs. Emily Nunn Whitman's account of "The Zoological Station at Naples." The war series is introduced by General Alfred Pleasonton's "Successes and Failures of Chancellorsville." General Howard writes of "Jackson's Attack upon the Eleventh Corps" in the same battle. Colonel Huntington W. Jackson describes "Sedgwick's Assault at Fredericksburg," with the effort of relieving the pressure upon Hooker, and Samuel P. Bates, the Union Commander's literary executor, gives Hooker's version of the campaign in the article "Chancellorsville Revisited by Hooker." Editorials in "Topics of the Time" discuss "Legislative Inefficiency," "Marriage, Divorce, and the Mormon Problem," and a plea for the good of the many. "The Forgotten Millions," against the rights of an individual.

In the *Brooklyn Magazine* an interesting glimpse is given of the poet John G. Saxe as he is in old age, confined to his room, forgotten by the world and almost alone. "Summer Days in Japan," "Beauty in Literature," by Mary E. Cardwill, "Reminiscences of Holland House," by Henry C. Wilson, are other articles of interest. Mrs. Henry Ward Beecher's second letter from England describes "In and about London." There are some twenty or thirty more articles and poems given besides Beecher's sermons in England and Dr. Talmage's out of town sermons.

A paper on English Art and Artists, by Clara Erskine Clement, opens the September *St. Nicholas* and closes the series which has been the means of introducing so many beautiful pictures and entertaining anecdotes to the readers of the magazine. It is illustrated by the frontispiece and by pictures by Sir John Reynolds, Thomas Gainsborough, and others. In this installment of Horace E. Scudder's serial, George Wasnington once more retires to private life; and Henry Eckford explains some curious relations between letters and numbers in "Wonders of the Alphabet."

A report is circulated that Miss Rose Elizabeth Cleveland is soon to arrive in Chicago to take personal charge of *Literary Life*. Mr. Elder, publisher of that magazine, says she will have a private office, expressly fitted up for her in handsome style.

Vick's Magazine gives its patrons a good number with its "Pleasant Gossip" on flowers and fruits, "Foreign Notes" and correspondence department, which opens with a prize essay on asparagus.

RELIGIOUS NEWS.

—The Michigan Holiness Association holds its fall convention at Dutton, in Kent county, beginning on the 14th inst. Dutton is ten miles east of Grand Rapids.

—A young missionary from the West, a delegate to the American Home Mission Society, writing to his wife from Saratoga, reports that among the fashionable crowd he saw one young lady "whose costume was worth just one meeting-house, twenty-three Sabbath-school libraries and forty cottage organs!"

—The English Presbyterian mission has accepted the offer of Mr. Morton to open a new mission district in China, of which he will bear the entire cost for three years, including the sending out and the support of four missionaries. He also offers to build a hospital at Taiwanfoo.

—For six years after the missionaries entered Kioto, Japan, they could find no place in which to preach the Word of God except their own houses. Last year at the tenth anniversary of Kioto Training School the governor of the city, the governor of an adjoining province, and other officials sat upon the platform, interested spectators.

—Mr. Carpenter left the following sums to several societies for the promulgation of the Gospel: Chicago City Missionary Society, $2,000; American Congregational Union, $2,000; Illinois Home Missionary Society, $1,000; American Board of Commissioners for Foreign Missions, $2,000; American Missionary Association, American Home Missionary Society, American Sunday-School Union and American and Foreign Christian Union $1,000 each.

—The Presbyterian Theological Seminary in this city opened Friday. The inaugural address was made in the chapel of the Seminary by Professor E. L. Curtis. The faculty this year will be the same as that last: Rev. LeRoy J. Halsey, D. D., LL D., Professor Emeritus of Church Government and the Sacrament; Rev. Thomas H. Skinner, D. D., Cyrus H. McCormick, Professor of Didactic and Polemic Theology; Rev. W. G. Craig, D. D., Professor of Biblical and Ecclesiastical History; Rev. D. C. Marquis, D. D., Professor of New Testament Literature and Exegesis; Rev. Herrick Johnson, D.D., Professor of Sacred Rhetoric and Pastoral Theology; Rev. E. L. Curtis, A. B., Associate Professor of Old Testament Literature and Exegesis; E. B. Warman, Instructor of Elocution. It is expected that about 125 students will attend the institution.

—The closing session of the German Evangelical Synod was held Thursday morning. The Board of Education was authorized to take steps toward enlarging the libraries of the various educational institutions. New rules and regulations were also adopted for the better government of the theological seminaries at Eden, Mo., and Elmhurst, Ill., and the Board af Education was empowered to fill the vacancy caused by the death of Professor C. Kursman, of the Eden Seminary. The following officers were elected for the ensuing term: President of the General Synod, Rev. J. Zimmerman, Burlington, Iowa, re-elected; Vice-President, Rev. J. Greunert, Wabash, Ind.; Secretary, Rev. C. Schild, Buffalo, re-elected; Treasurer, Rev. P. H. Goehl, St. Charles, Mo.

—E. H. Tamplin reports from Plano, Tex., in the *Guide to Holiness*, as a result of three weeks' services 90 conversions, among them some very wicked men.

—The revival interest in Bridgeton, Me., continues with unabated interest. On a late Sabbath forty-one children, who gave themselves to Christ, were enrolled in a class.

—Since the Moody and Sankey revival in London, many of the street organ grinders play and sing only religious tunes and hymns.

—A Methodist missionary in India reports the baptism of 453 persons within a fortnight, among the Thurus, an aboriginal tribe of the Gonds.

—Details of a remarkable religious movement in Central Africa are reported to the State Department by the United States Consul at Sierra Leone. An army composed of over 100,000 Mohammedan youth, and divided into three divisions, is operating throughout an extensive territory, under the command of a native named Samudu, who claims that he has been called of God to suppress paganism and open the roads to the coast. Though the movement is spreading the Mohmmedan faith in Africa, it is important in that it opens up to commerce a large and populous territory.

—Hohannes Karagozian, an Armenian, has lately returned to Turkey. He goes to labor under the auspices of the Foreign Society of the Disciple churches. His field of labor is in Cilicia, near Tarsus, the birthplace of the Apostle Paul.

—The Rev. W. Swanson, of the English Presbyterian Mission in China, in a recent speech in London, said that twenty-five years ago, when he went to China, there were only five small churches at the treaty ports. Now, in going from Canton to Shanghai and traveling twenty or twenty-five miles a day, he could sleep every night, with one or two exceptions, in a village having a Christian church.

—The Wesleyans of Great Britain report a net increase of 779 members during the past year. A discussion on the present state of Methodism in England brought out the fact that conversions were numerous, but the difficulty was that the church could not keep its members. The startling record was made that in the last year 27,135 persons "ceased to be members." The Wesleyans are facing the painful fact, and mean to change it if they can.

—The tradespeople of the city of Catania, Italy, have come to an agreement to close their premises on Sundays, except those dealing with the necessaries of life.

—According to the estimate of the Dean of Westminster, one-fifth of the whole population of England and Wales are in Sunday-schools—that is, there are 600,000 teachers and 5,200,000 scholars.

—A Methodist Fisherman's Mission has been incorporated in Cornwall, England. The boats carrying the flag of the mission will not fish on Sunday, and their crews will engage in mission work among their fellow-fishermen.

—The Russian bishops in Siberia have held a conference at Irkutsk, to consult upon energetic measures for the conversion of the heathen. They were of one mind that the greatest necessity was for a larger number of better qualified missionaries, that the new converts should be more carefully looked after, and that the spread of the Raskolniks would have to be opposed by hard work. They were also agreed that nothing hindered the people of the missions so much as the Russian officers, who allow themselves to be bribed by the heathen priests, and embezzle the funds which the Government appropriate in aid of the new converts.

—On the first week in July the mission ship Harmony set out for London on its twenty-sixth annual voyage to Labrador, laden with gifts for the Moravian missionaries and the native Christians.

—There is but one Protestant religious publication in New Mexico—a well conducted monthly Methodist paper of sixteen pages, half in English and half in Spanish, which has reached ten numbers.

—When the late W. S. Clark, formerly president of the Agricultural College at Amherst, went to Sappora, Japan, in 1876, he insisted that he could not teach morality except on a Christian basis. Prayers and Bible study were conducted in connection with his scientific lectures, and after a time a covenant of believers in Jesus was signed by thirty students, and a church was the result, which has been very prosperous, and entirely independent, ecclesiastically and financially.

—The Baptist *Missionary Herald* for June says: "It is just eighty-five years since the Directors of the Honorable the East India Company placed on solemn record, in a formal memorial to the British Parliament, 'their decided conviction,' after 'consideration and examination,' that 'the sending of Christian missionaries into our Eastern possessions is the maddest, most extravagant, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast.' Only a few months ago the present Lieutenant-governor of Bengal, Sir Rivers Thompson, said: 'In my judgment, Christian missionaries have done more real and lasting good to the people of India than all other agencies combined. They have been the salt of the country and the true saviours of the empire.'"

NOTICES.

MICHIGAN STATE MEETING.

The Michigan Christian Association will hold its semi-annual convention at South Locke, Ingham county, Michigan, commencing Tuesday evening, October 12, 1886, at 7 o'clock, in the Wesleyan church.

Pres. C. A. Blanchard, of Wheaton College, and J. P. Stoddard, of Chicago, are expecting to be present. Let everybody keep this notice in mind, and prepare to attend. Trains will be met all day Tuesday. Parties wishing to be met later must write. Coming from the west, leave train at Williamston; from the east, leave train at Webberville. Conveyances in readiness at each place. Entertainment free.

H. A. DAY, *Sec'y.*

THE ILLINOIS STATE CONVENTION.

The Illinois Christian Association opposed to secret societies will hold its meeting in Opera Hall, Princeton, Bureau county, Tuesday evening, September 21st, at 7:30 o'clock, to continue through the 22nd and 23d. Addresses are expected from Pres. C. A. Blanchard, Rev. J. P. Stoddard, Rev. Dr. T. H. Hanna, Rev. Dr. Wm. Wishart, Rev. C. A. Bockman of Galesburg, Samuel E Holyoke of Galesburg, and others. Discussions of such interesting topics as are at present forced upon the public mind by the hostility of secret societies to social order and the personal independence of workingmen, will be ably maintained. Princeton is a beautiful town, distinguished for its culture and widely known as the home of the late Owen Lovejoy. As a result of his influence and that of his co laborers, it occupied an enviable position in the ranks of reform during the anti-slavery struggle. Entertainment will be provided for delegates from abroad. The central location and convenience of railway connection invite a large attendance of the friends of the Association. All churches and local associations in sympathy with the object of the meeting are earnestly requested to send delegates, and let every patriotic, Christian man and woman in the State make an effort to be present or to have a representative on the floor of the convention, that our counsels and prayers may be united for the enlightening of all our people upon the nature and evil tendency of the secret orders.

J. L. BARLOW, *President.*

H. L. KELLOGG, *Secretary.*

R. R. FARE TO THE ILLINOIS CONVENTION.—The Chicago, Burlington and Quincy road will *return* delegates who pay full fare on that line at one-third fare to the point where the ticket was purchased, provided:

1. You get a certificate from the agent *where you buy your ticket,* that you have paid full fare.

2. You must obtain the signature of J. P. Stoddard to your certificate at the Convention, and present it so indorsed to the agent at Princeton from whom you will get your return ticket for one-third rate.

3. To secure this reduction there must be at least twenty-five tickets taken over the C. B. & Q. R. R.

The Illinois Central road will give the same rates returning from Mendota, where connection is made with the C. B. & Q. Certificates will be given at the convention to all paying full fare on the Central road, allowing them to buy tickets at one-third fare from Mendota to their homes.

Clergymen with permits are not included in the above arrangement.

LODGE NOTES.

The number of lodges in Germany is 372, with 43,306 members.

The Masonic bodies in Naples have formed themselves into a powerful committee to consider the best means to further cremation.

According to the *Chaine d' Union,* the Grand Orient of France has under its obedience 313 lodges, 35 chapters, 13 councils, in all 361, being a gain of 9 during the year.

It has been discovered that there are in Englewood, near this city, three Know-Nothing lodges of the principles of years ago: In Englewood proper there are two lodges, and in Normal Park one, the total membership being about three hundred. The residents and politicians living north of Fifty-fifth street are disturbed and incensed over the matter, and one noted politician has offered $100 for the names of the members of the organization.

The A. O. U. W. adopted a new Ritual at its recent Supreme Lodge session.

A movement is on foot to consolidate the Patriarchal Circle with the Order of Heptasophs, or Seven Wise Men.

Che Lueng was buried lately in New York City with the full honors of the Chinese Lodge. He is said to have been the first Chinese Mason who ever died in that city.

The Odd-fellows lodges in Germany and Switzerland do not attend the funeral of a deceased brother in regalia, fearing from public prejudice that it would injure them in their business.

The 13th anniversary of the founding of the K. of H. was fittingly celebrated at its birth-place, Louisville, Ky., on June 30. The attendance was large, there being 51 lodges, or about 4,000 Knights in line.

The Chicago *Inter Ocean* states: The Improved Order of Red Men had its origin in Philadelphia in the Revolutionary war. In 1813 it was reorganized under the above name at Fort Mifflin, when Philadelphia was menaced by the British. Its object is the relief of its members under all circumstances where aid is required. No oaths are administered, and the work of the lodge only is secret. Its written and unwritten work is based upon the signs and symbols of the Indian in his savage state.

Concerning the new Patriarchs Militant degree of Odd-fellowship, the *New Age* says: "The degree is based upon the principle of universal justice. The degree is intended to be purely military and for purposes of display. The unit of the organization of the degree is the canton, consisting of at least fifteen members. Four cantons constitute a battalion; a regiment consists of three battalions; three regiments a brigade; three brigades a division; the army embraces the entire rank and file. The Grand Sire of the Order is the ex-officio Commander-in-Chief. When the membership of a canton reaches 102 the body is termed a grand canton."

The Sovereign Grand Lodge, I. O. O. F., holds its next session in Boston, Mass., commencing Monday, Sept. 20. This is planned to be one of the greatest gatherings of Odd-fellows ever held. No pains or expense are being spared to make this meeting the grandest affair ever known to any fraternity, they having already raised over $100,000 with which to entertain their guests. The Patriarchs Militant, the military branch of the order, will for the first time participate, and it is expected that tens of thousands will be in line of parade. Cantons from all parts of the country have entered for the competitive drill, at which time large and magnificent prizes will be awarded to the amount of over $5,000.

Because of the refusal of seventy-five local assemblies of the Knights of Labor at New York to contribute toward the Home Club's building fund, they were suspended by Master Workman Maguire. Many more assemblies will be suspended. Are capitalists more unreasoning despots than the lodge?

One of the features of the meeting of Good Templars in Richmond, Va., last May was a congratulatory telegram from Frances E. Willard on behalf of the National W. C. T. U.

The progress of the Good Templars throughout the world, as given at the Richmond meeting, is thus noted: Number of members 274,719, a loss of nearly 6,000 since last report; number of lodges 6,336: number of juvenile Templars 34,207, and of Templars Bands of Hope, 17,030. John B. Finch was re-elected "Right Worthy Grand Templar," etc., and Uriah Copp, who holds some lodge office in Illinois, was continued as Treasurer.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Aug. 27 to Sept. 4 inclusive:

H Preston, Rev G Priest, I Meeker, H Hodges, W D Lowrey, W McCracken, W W Bradford, H W Fowler, R W Chapman, J T Williams, J H Leiper, H D Whitcomb, S E Miller, C C Mathews, J P Rogers, L M Rhodes, Rev H R McKae, V Geil, J C McFeeter, Rev C C Felts, R C Wylie, J Cardwell, C Fisher, J R Denison, L A Livingood. J Kirkpatrick, Miss C Wiggins, Rev E Beck.

SOUTHERN MINISTERS' FUND.

This is the fund from which the colored ministers of the South have received the *Cynosure.* It seems very desirable to continue this fund, and hence the special appeal in the *Cynosure* of Aug. 12th.

The following named persons have contributed to this fund this year, 1886, and such names will be added from week to week as donate to it in the future:

Jno Dorcas, J F Icke, Mrs A E Tyler, H Holbrook, Wm Mathews, O Hansen, Mrs S B Skeel, Mrs A F Rider, F W Capwell, A Hamilton, Mrs C H Richardson, N Martin, R Johnson, J Aylsworth, Mrs T S Couch, I Bancroft, S A Pratt, J Rutley, A Hamilton, H A Fischer, Mrs N E Kellogg, Mrs A B Kellogg, T Kingsnarth, M Phillips; Susannah G Reed 60 cts.; Lemuel Lester, $10.00; W O Percival, $2.00, Prof E Whipple and A G Laird, each, $1.50; Prof H A Fischer, $4;L Woodruff, $5.

Not reported before: L M Sampson, $1.80; H Wykhuysen, $5.00; P Bacon, 60 cents; H Preston, $5 00; Rev J P Rogers, 50 cts.: J Brandt, 30 cts.; J A Austin, $1.00: Mrs S H Nutting, $1.50; D Hyde, $1.00; Mrs M W Bingham, $5.00; L E Lincoln, $1.20.

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HOME HINTS.

Five little children, while playing about their homes at Twenty-eighth and Farrell streets, in Chicago, strayed away and entered a vacant lot where they picked and ate of a weed called stramonium, which resembles a prickly burr or thistle. A few moments later all of the little ones were lying upon the ground apparently lifeless, their faces the color of ashes. The parents of the babies were notified and the little sufferers were removed to their homes. Drs. Richardson and Steurnagle were hastly summoned, and by the use of the stomach pump and emetics resuscitated all of the children but one, whose case is pronounced hopeless. The parents of the child are almost heart-broken over the sad occurrence.

To remove unpleasant odors burnt coffee is the best disinfectant, and it is very agreeable. For water closets, night chairs, chloride of lime and even common lime should be used. This is effectual in cleansing utensils from bad odors. Or charcoal powder and camphor dissolved; the articles well rinsed with the composition.

To remove dandruff in the head, wash with a lotion prepared with two drachms borax dissolved in a pint of camphor water. Use once or twice a week.

Apples and potatoes should never be kept in the same cellar, or, if this is unavoidable, the potatoes should be kept in the warmest part of the cellar, and the barrels of apples, well headed up, near the windows, where, on days when the air outside is only a few degrees above freezing, they can be treated to a cool breeze from the open windows, while at the same time the atmosphere in the part of the cellar where the potatoes are kept does not fall below forty degrees.

An excellent plan to preserve knives from rust, when not in use, is to rub them over with some tallow, or any perfectly pure fat, mixed with powdered black lead. If the knives are required to be packed away for any length of time, they should be wrapped in paraffin paper, which can easily be made by melting a paraffin candle into a liquid state, and then just drawing some tissue paper through it, and letting it dry. When a piece of this prepared paper has been closely folded round each knife, it should be held to the fire and just sufficiently softened to make it adhere. By this means an air and waterproof case is formed, and the knives will remain secure from damp for any length of time.

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Richard A. Proctor is welcomed as a scientific protester against the wicked way of dressing children. Here are his own words: "In their case, as in the case of grown folks, the sense of heat gives the best information as to what is really desirable in the way of clothing. But grown people are apt to forget the experiences of their childhood, and to decide what is best for children from their own ideas as to what ought to be best. A child complains of cold or heat sooner than a grown person; but much less attention is paid to the complaints of children on such matters than to our own slightest suggestions of personal discomfort. And children are much less carefully guarded against heat or cold than grown people guard themselves. The idea seems to be that children can stand any changes of temperature; though, oddly enough, children's own idea (which is really not far from the truth) that they can stand anything in the way of rich and indigestible eating, is not much considered by older persons. Now when a child shows by its words or actions that it suffers sooner from changes of temperature than grown people do, it in reality expresses its sense of an important truth. A child cools or warms more quickly than a man, for precisely the same reason that a small cinder cools more quickly than a large one or that a small fire burns more quickly than a large furnace." Our author proceeds to demonstrate this by comparing the size and surface of the child and man. He further adds: "Yet we are too apt to clothe children with a total disregard to the circumstances that they require to be protected much more carefully than their elders against rapid changes of temperature. Apart from all questions of propriety, a man would not care even on a fairly warm spring day to go about with his arms and legs bare for any length of time; for he would feel uncomfortably cool: children suffer twice as much on such a day from undue exposure to the air: yet many foolish folk think nothing of exposing the delicate limbs of children to the cold winter without protection. They imagine that the numbness and insensibility which really indicate the mischievous effects of the cold and may permanently affect the child's constitution, are signs of hardening; and because only the hardier survive this cruel treatment they imagine that those hardy survivors owe the strength which enabled them to survive, to the harsh exposures by which that strength was dangerously taxed and perhaps in measure sapped." If parents and those who have the care of children would only heed these friendly admonitions, a stronger generation would be produced. The little people have inviolable rights which must not be infringed as they often are.—*Midland.*

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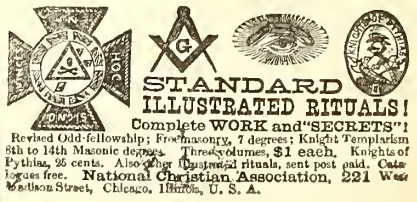
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FARM NOTES.

GOOD SEED-CORN.

It is a poor plan to take seed-corn from the bin, or even save it at husking time. It ought to be selected just when the kernels are hardening, about the first of September. Then, in passing through the field, one can see where two ears are set upon one stalk, which should be of medium hight, leafy and erect, with ears well covered with husks, and well tipped out. Such ears, upon such stalks, particularly the best ears on two eared stalks, should have a string tied around them so that at husking they will be thrown out unhusked. This is no uncommon practice among corn growers who take pride in their own seed-corn. When it comes to husking there ought to be four times as many ears thrown out as will be sufficient for seed, and they will probably be a fine looking lot, with few exceptions. If the variety is a favorite, or a really good one, there will very likely be a sale for these ears at a good price for seed, after the best shaped ones have been taken for home use. Which are the best? First: The medium sized ones, because the large ones are monstrosities in a small way, and not so likely to reproduce themselves as to produce a diversity of ears, some large and some small. Second: The even-rowed ones, because irregularities in the rows indicate an unfixed type, and a tendency to depart from the type. An eight-rowed corn should always be eight-rowed, and eight-rowed throughout the ear; so with the ten, the twelve, sixteen or twenty-rowed ears. Ten at the but, and eight at the tip, shows a wrong tendency, as already said, in matter of type; besides, it shows an inclination to form big buts. Third: The buts must be small, easy to break off from the stem and husks, yet not weak and flabby, for those are as hard to break off as a leather thong. I have been into fields of corn to husk and had my hands blistered in a short time on account of the size and toughness of the buts of the ears, while in other corn-fields the work of husking was a real pleasure, at least for a short time. Fourth: The cob must be small, straight and stiff. The size of the cob is easily known by the length of the kernel. When well-ripened corn dries on the ear, the cob shrinks more than the grain. Hence it holds the kernels firmly set, and the whole ear feels as stiff as an oak pin.—*American Agriculturist.*

Without good seed-corn a good stand cannot be obtained. Replanting, though done ever so carefully, amounts to but little; therefore the importance of perfect seed. Fall is the best time to select seed-corn. It should be dried at once. If thoroughly dried, little danger need be feared from freezing during winter. Many think that drying with smoke is beneficial, the smoke being distasteful to insects, etc., which often injure the seed after planting. It will be found preferable to select the ears before cutting up. Should this not be done, the next best time is when husking. The poorest time of all is in the spring, just before planting.—*Sel.*

MOULTING HENS.

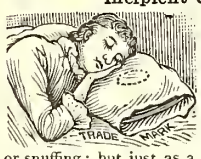
Every hen that begins to moult in August should be saved as one of the winter layers. It takes three months for a hen to moult, and a little calculation shows that if a hen begins to moult in August she will have finished by November, and be ready for winter work. If they do not begin to moult until September or October they will not don their new plumage until winter sets in, and as the process of moulting is very trying to a hen, she comes out of the ordeal in a debilitated condition, and does not begin to lay until spring, as all her energies must be reserved for passing safely through the winter. For that reason we wish to suggest to our readers not to kill off or sell the hens because they stop laying this month, and begin to shed their feathers, as in this way they will simply deprive themselves of their best hens for winter. During the moulting season the hens require some care from the poultry-man. They should have a tonic as an invigorator, and nothing is better for this purpose than the Douglass mixture, composed of two gallons of water, one pound copperas, and a gill of sulphuric acid, adding a teaspoonful to each quart of the drinking water. The food should be salted so as to season it, and in dry weather a teaspoonful of sulphur may be added to the soft food for twenty hens. Do not feed much corn, but give oats and wheat in preference, with meat three times a week, and a liberal allowance of grass. The hens must have a dry poultry house, as dampness is very injurious to them when they are moulting.—*Ex.*

ALL-NIGHT INHALATION!

"A positive revolution in the treatment of Air-Passage Diseases of the Nose, Throat, and Lungs, and, for the purpose designed, as valuable a discovery as vaccination."

THE PILLOW-INHALER.

A Speedy, Positive and Permanent Cure for Catarrh, Bronchitis, Asthma, and Incipient Consumption.



It is a hair pillow, with reservoirs of evaporating liquid, the fumes or vapor of which is inhaled all night long, whilst sleeping as usual, and without any discomfort. It is used only at night, and is perfectly safe to the most delicate. There is no stomach-dosing, douching or snuffing; but just as a smoky lamp will leave a deposit on a whitened wall so the PILLOW-INHALER, for say *eight hours at a time,* spreads a powerful healing balm or salve on the inflamed inner coating of the diseased air-surfaces, from the nostrils to the bottom of the lungs, and hence into the blood. Old-fashioned inhalation, through a tube, for a few minutes a day, sometimes cured. Think of eight hours constant action, on the same principle, but intensified a hundred-fold! There are no pipes or tubes. The medicine is *breathed in, not swallowed,* and goes right to the diseased parts.

CATARRH. BRONCHITIS. CONSUMPTION.

HON. E. L. HEDDEN, Collector of the Port of New York, says: "I take pleasure in stating that the PILLOW-INHALER has been of the greatest relief, and I believe of permanent benefit, to my wife, who has been a great sufferer from Bronchial and Catarrhal Troubles, accompanied with distressing Asthma. I recommend its use to all persons afflicted with such maladies."

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During the six years of its existence the PILLOW-INHALER has wrought cures of Catarrh, Bronchitis, Asthma, and Consumption, that have been more like miracles than the usual treatment of disease. It is not expensive, and is within the reach of every one. Send for *Explanatory Pamphlet and Testimonials,* or call.

THE PILLOW-INHALER CO.,
Central Music Hall, Room 12, Cor. State and Randolph Sts., Chicago.
MAIN OFFICE: 1520 Chestnut Street, Philadelphia.

BATAVIA CONVENTION PAMPHLET.

A Staggering Blow!

Such was to Freemasonry the great NATIONAL CONVENTION held in BATAVIA, N. Y., September 1882. It gave the world

Thurlow Weed's Great Letter

On the abduction and murder of WILLIAM MORGAN in 1826, which has been the most widely published of any Anti-masonic document. The dedication of a noble granite monument to the memory of Morgan, and the able and eloquent addresses of the Convention make this a most valuable pamphlet

SEE WHY.

It contains—
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2. Portrait of Thurlow Weed.
3. Fine picture of the Monument.
4. The great letter of Thurlow Weed and his affidavit—almost the last public act of his life.
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IN THE COILS; — OR — The Coming Conflict.

A NEW AND STRANGE STORY BASED ON STARTLING FACTS, VIVIDLY PORTRAYING A MYSTERIOUS AND DANGEROUS POWER AT WORK IN THE GOVERNMENT, THE CHURCH, AND THE HOME.

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"Unless we are greatly mistaken, the work will do more to awaken the American church and people to the evils of Freemasonry than any other book recently published."—*Evangelical Repository.*

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A NEW

Anti-masonic Scrap-book.

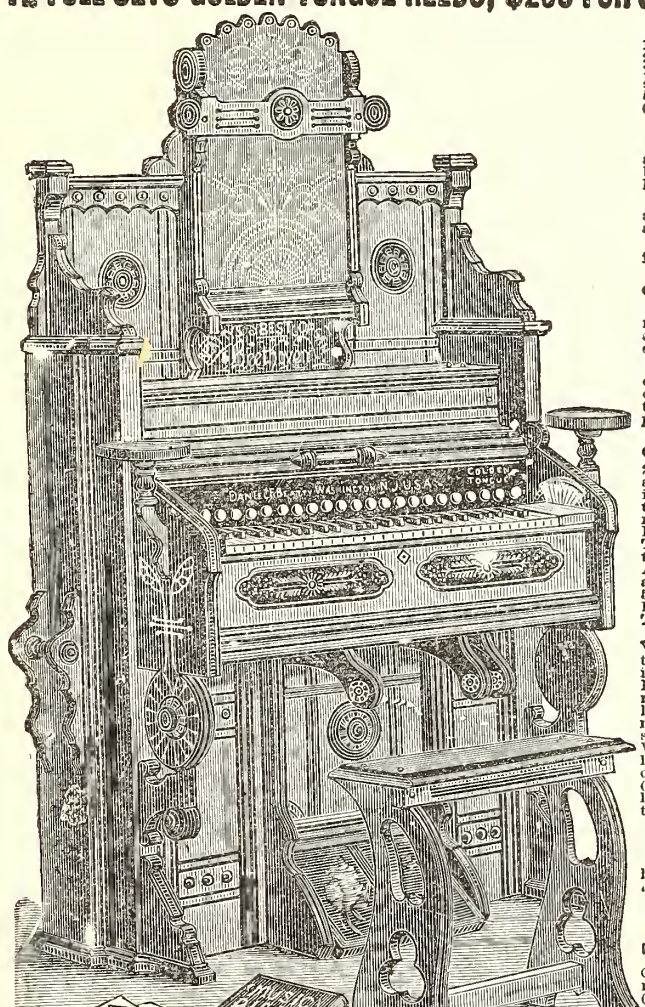
A neat pamphlet, comprising forty-three tracts against secret orders, published by the NATIONAL CHRISTIAN ASSOCIATION. It contains some of the MOST POWERFUL ARGUMENTS put in brief form, written by men of distinguished ability, showing the evil nature and dangerous tendency of secret societies. Those who circulate tracts need the book to make their selections wisely.

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PARLOR ORGANS { ONE YEAR'S TEST TRIAL. Money Refunded, with interest at six per cent., if not just as represented. Organ shipped same day order is received. } ONLY $88.00

It is by far the sweetest toned and most powerful Organ yet made. The case is manufactured from the choicest of seasoned and kiln-dried Black Walnut, built neat, so as not to absorb dirt or dust. It is manufactured on a new and scientific plan, so as to render sound of reeds PIPE-LIKE in tone. The Pipe Tube Cells enable this Organ to imitate a Church Pipe Organ that would cost from $500 to $1,000. The Scotch BAGPIPE, ALPINE HORN, CHIME OF SWISS BELLS, EUROPEAN FLAGEOLET, ORCHESTRA, BRASS BAND, OLE BULL VIOLIN, MUSIC BOX, the HUMAN VOICE, ANGELIC HARP, NIGHT HORN, CATHEDRAL PIPE ORGAN, are all exactly imitated in "Beatty's Best." Only $88; providing order is given and remittance made within 25 days after date of this newspaper. If ordered within 13 days, $80.00, or if order is given and remittance is made within 9 days, only $75.00 cash will buy this magnificent $200.00 Parlor Organ, including a very handsome Bench (or stool), Book and Music. The reason why this limited time price is given is to induce you to order as early as possible, thus introducing this sweet-toned instrument immediately. ☞ *IF YOU CANNOT BUY NOW, WRITE, GIVING YOUR REASONS WHY, AS I WANT TO HEAR FROM YOU ANYWAY.*

12 FULL SETS GOLDEN TONGUE REEDS, $200 FOR ONLY $88.00. 29-Stops. Warranted 6 Years.



"BEATTY'S BEST" BEETHOVEN PARLOR ORGANS, latest style, No. 20,000. Height, 72 inches; length, 46 inches; depth, 24 inches; Upright **Pianoforte** Style Case

TWELVE FULL SETS GOLDEN TONGUE REEDS, as follows:

1st Set—Charming SAXAPHONE Reeds.
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1—CLARIONET.—A set of reeds that exactly imitates the musical instrument that bears its name. It is one of the most beautiful sets of reeds used in "BEATTY'S BEST"

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7—DIAPASON.—Draws a full set of Golden Tongue Reeds.

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NEWS OF THE WEEK.

COUNTRY.

Nearly the entire business portion of South Royalton, Vt., and a number of dwellings were destroyed Tuesday night by a most destructive fire. The loss will amount to $160,000, if not more.

Special telegrams from all parts of Minnesota and Dakota show there was a quite general frost Monday night of last week and the night before. Garden truck and late corn were damaged to some extent, but not very extensively. The grain is out of danger. Reports from parts of Illinois, Indiana and other States show that some damage was done to garden crops and grain.

A terrible explosion occurred in the Fair Lawn colliery, near Scranton, Penn., which resulted in the death of five men.

George Kratel, a butcher living near Cleveland, Ohio, attempted to take an apple from the throat of a cow and was bitten for his pains. Last week he died from the effects of the bite, blood poisoning having set in directly after he was hurt.

Near Summer Hill, Penn., Monday, Watson Ashe, H. George, and Joseph Horner were killed by a train. They stepped from one track to escape an approaching train and failed to see another engine, which mowed them down.

The Revs. F. C. and J. A. Weckel, Evangelical Lutheran clergymen, received probably fatal injuries by being run down by a train near Erie, Penn., Thursday.

Earthquake shocks were experienced at Grass Valley and Mercea, Cal., and at Reno, Nev., Thursday night.

The Queen of England Friday sent a dispatch to President Cleveland expressing sympathy with the sufferers by the earthquakes.

Parrotsville, Cockrell county, Tenn., is terribly afflicted by a disease for which the physicians can find no name nor remedy. Twenty seven deaths have occurred within three days.

Seven men were burned to death in a shanty near Sonoestown, Penn., about midnight Thursday. They were Hungarians and railroad employes.

At New Philadelphia, Ohio, the Oddfellows dropped a candidate when half initiated Tuesday night. The earthquake was of more importance to all concerned. He should now drop the lodge.

The proposed Anti-Monopoly-Labor-Greenback National Convention was in session last week at the English Hotel, Indianapolis, in a back room. Not over twenty-five people were reported present, and no likelihood of there being any commotion.

The earthquake shock of Tuesday evening last extended over more territory than any one previously reported in the United States. Little damage was done, but the shock was felt in the East, South and West as far as the Mississippi river and the lakes. The center of greatest disturbance was about Charlestown, the first shock being most severe, followed by others during the same night. A large proportion of the buildings were either demolished, or so injured as to be untenable. The killed and injured were many, but definite figures have not been given. Early reports put the former at from 30 to 60. Another severe shock was felt at Charlestown at 11:01 Friday night, demolishing two buildings and causing the wildest consternation. Three additional deaths were reported, and the names of the dozen persons seriously wounded are given. Again Sunday night another dreaded shock came running in from the sea, renewing the wild scenes of consternation in the doomed city which seems tottering on its foundations. The earthquake at Summerville, S. C., caused fissures in the earth, from which a fluid of sulphurous smell exudes. Not a half dozen houses in the place are habitable, and the terror stricken people are leaving for other points.

FOREIGN.

Owing to reports that Russia intends to establish a protectorate over Corea, Chinese war ships have been dispatched to Corean waters, and Chinese soldiers have entered Seoul in disguise. Rioting is in progress in the latter city.

At a meeting of Gladstonian members of Parliament at London, Tuesday, an aggressive policy in favor of home rule was decided upon.

In the House of Commons, Sir Michael Hicks-Beach, Chief Secretary for Ireland, stated that during the riots in Belfast one head constable had been killed, five officers and six members of the constabulary had been seriously wounded, and that altogether 322 policemen had been more or less injured in the various encounters with the rioters.

The Mexican Foreign Minister has caused to be issued throughout Mexico a circular bearing on the arrests of foreigners, giving instructions to officials as to the mode of procedure, and warning its judiciary to comply strictly with the provisions of the law.

Rumors prevail at Paris that Premier Freycinet will remove from his cabinet General Boulanger and two other radicals.

Two amendments to the Queen's speech, condemning the annexation of Burmah, were defeated Monday night in the British Commons.

The cholera has broken out in Torre de l'Annunzista, an Italian city of 15,000 inhabitants. The deaths Thursday in the infected districts of Italy numbered forty-one.

The area of the earthquake disturbance in Greece, August 28, was very wide. At least six towns were entirely destroyed and a score of others partially destroyed. On the main land much damage was done, but there was little loss of life. On the islands it is estimated that 600 persons were killed and 1,000 seriously injured. The actual shocks average twelve seconds in duration. People everywhere are camping out in the fields. The Greek Cabinet is sitting at Athens almost continuously, considering relief measures.

BUSINESS.

NEW SUBSCRIBERS.—The hard times tell on the circulation of all papers. People become too poor to subscribe for papers, and are forced to stop them after they have taken them for years. Old friends pass away, and there is need of a constant accession of subscribers to keep a paper in a healthy condition. We must remind our friends that we depend largely on their efforts to increase our circulation. Thousands, doubtless, would be glad to take this paper if they knew about it; but who is to bring it to their notice? You can reach some of them, and they will put more confidence in your words than they would in ours, because they know you better. Can you not devote a little time to this work and report to us the result?

SPECIMEN NUMBERS.—For ten cents we will send the *Christian Cynosure* for *five weeks* to any address, thus giving them a chance to examine the paper and subscribe if they think best. Could you make better use of a dollar of the Lord's money than to send to ten of your friends five copies of the *Cynosure*?

THE CHRISTIAN CYNOSURE

still remains at $2.00 per year, but the N. C. A. at its annual meeting continued the offer for another year of the special rate of one dollar and fifty cents per year in advance.

One month	$ .15	One year	$1 50
Two months	.25	*Two years	3.00
Four months	.50	*Three years	4 50
Six months	.75	*Four years	6.00
Eight months	1.00	*Five years	7.50

*To any one who will renew their subscription for two years twenty cents worth of any of our publications will be sent, or forty cents worth for three years, or sixty cents worth for four years, or eighty cents worth for five years. The renewal of your subscription for several years at a time will benefit you some, but the cause more. Try it!

PLEASE BE PROMPT in paying for your papers. It costs the reform and its friends many dollars every year to send notices that subscriptions have expired, that arrears are due. Five cents is not a large sum by itself, but when it is multiplied by hundreds and thousands, the amount lost to the cause is realized to be great. Can you not inaugurate a reform in this matter, and renew a little before your subscription expires, and if in arrears pay up at once? Would it not be a good thing to do?

EACH OF OUR SUBCRIBERS who sends a new subscription, or purchases a book, or circulates tracts, or contributes to the funds for carrying on the work is a co-worker, not only with us, but we trust also with the Lord Jesus Christ. There is room for many such co-workers. Five thousand new subscribers to the *Cynosure* could be furnished with but a small additional cost above our present expenses, because N. C. A. work is established, the machinery is in operation, the help is employed, and hence a much greater amount of work could be done if it could be furnished. Though times are hard and business dull God has provided that they that trust in the Lord and do good shall dwell in the land and shall be fed. We hope then that this work will not be allowed to lag because of hard times, but will be carried forward with diligence and zeal.

Lactated Food

The Most Successful PREPARED FOOD

FOR NEW-BORN INFANTS.

It may be used with confidence when the mother is unable, wholly or in part, to nurse the child, as a safe substitute for mother's milk.

No other food answers so perfectly in such cases. It causes no disturbance of digestion, and will be relished by the child.

In CHOLERA INFANTUM,

This *predigested* and easily assimilated Food will surely prevent fatal results.

FOR INVALIDS, it is a Perfect Nutrient in either Chronic or Acute Cases.

Hundreds of physicians testify to its great value. It will be retained when even lime water and milk is rejected by the stomach. In *dyspepsia*, and in all wasting diseases it has proved the most nutritious and palatable, and at the same time the most economical of Foods. There can be made for an infant

150 MEALS FOR $1.00.

Sold by Druggists—25c., 50c., $1.00.

☞A valuable pamphlet on "The Nutrition of Infants and Invalids," free on application. WELLS, RICHARDSON & Co., Burlington, Vt.

AGENTS WANTED Lady or Gentleman in every city and village in the United States to introduce our Chines Secret Laundry Glossine. Good, live agents can earn from $15 to $25 per week. Descriptive circulars and terms mailed free on application. GARDEN CITY CHEMICAL CO., 258 South Water Street, Chicago, Ill.

Mental Gymnastics;

OR

Memory Culture.

By ADAM MILLER, M. D.

A practical and easy system by which any person, old or young, can train themselves to memorize anything they choose—

THE CLERGY, Their Sermons;
THE STUDENT, His Lessons;
THE BUSINESS MAN, Items of Business.

The author of this work was put to the severest public test, a few days ago, by reporters of all the leading Chicago daily papers. The commendatory notices which appeared the following day showed how well he stood the test:

The author, an old man, claims to have a memory more to be trusted by training under this system than even while he was young.—CHICAGO INTER-OCEAN.

We cordially commend it to all persons of failing memory as the best book obtainable on that subject.—INTERIOR.

Most ingenious; enables any one, who familiarizes himself with the system, to carry an immense mass of digested information, ready for production on demand. By experiment we have tested the author's mnemonic resources, and been moved by them to wonder.—ADVANCE.

This work, with written instructions by the author, will be sent postpaid to any address on receipt of price, $1.00. Address, W. I. PHILLIPS, 221 W. Madison St., Chicago.

FOR SALE. A large two-story frame house at Wheaton, one block from College. Ten rooms elegantly papered and painted. Stone foundation and good large cellar. Corner lot 66x132, or larger if desired. Price, $1,750. Terms to suit. Nicely located for any one wishing to take boarders or roomers. Address, W. F. BAKER, Wheaton, Ill.

WANTED—LADY Active and intelligent, to represent in her own locality an old firm. References required. Permanent position and good salary. GAY & BROS., 14 Barclay St., N.Y.

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OPIUM! Morphine Habit, Opium Smoking, easily cured. Advice free.
DR. J. C. HOFFMAN, Jefferson, Wis.

CORNS, WARTS AND BUNIONS CURED in five days. No pain. Warranted. Mailed for 25 cents in stamps by L. O. SHAFFER Altoona, Iowa

AGENTS Wanted! Rider's Improved Pillow Sham Holder. Agents have grand success. Housekeepers will have from 1 to 5. Send for circulars and see what it is, anyhow.



E. W. RIDER, RACINE, WIS.

SHORTHAND Writing thoroughly taught by mail or personally. Situations procured all pupils when competent Send for circular. W. C. CHAFFEE, Oswego, N. Y.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

Also good for Cold in the Head, Headache, Hay Fever, &c. 50 cents.

LE PAGE'S LIQUID GLUE



UNEQUALLED FOR CEMENTING WOOD, GLASS, CHINA, PAPER, LEATHER, &c. Awarded GOLD MEDAL, LONDON, 1883. Used by Mason & Hamlin Organ and Piano Co., Pullman Palace Car Co., &c. Mf'd only by the RUSSIA CEMENT CO. GLOUCESTER, MASS. SOLD EVERYWHERE. ☞Sample Tin Can by Mail, 25c.

GRATEFUL--COMFORTING.

EPPS'S COCOA

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The Board of Trustees of Chicago University met early last week and decided to give up the hopeless struggle for the preservation of their building and property. Stephen A. Douglas, before his death in 1861, had given a valuable tract of land and a considerable sum for the founding of the institution. In the progrees of years the University accumulated a heavy debt, which has grown by interest to the vast sum of $300,000. This debt is held by the Mutual Life Insurance Company of Maine which has for several years been endeavoring to secure a settlement. The Board on its part has tried to meet the liberal offers for settlement, but in vain. The resolution, therefore, to suspend the educational work of the institution, was unanimously passed. It is believed that under a new and entirely undenominational management the institution can either be revived or another established. But the old building is likely to fall into the hands of the Catholics as Archbishop Feehan has his eye upon it for a school of priests.

An attempt was made lately to organize the cooks, servants and waiters of Philadelphia into a lodge of Knights of Labor. Part of the work was entrusted to a Roman Catholic, the librarian of another lodge of the same order. In his speech he referred to the recent decision of the Catholic hierarchy against the order, and said that while he was and always had been a good member of that church, he was "not afraid of the Holy Father at Rome," and considered it his duty to keep wife and children alive first. A tall woman objected to such remarks and walked out, saying she would not stay and be insulted. Part of the crowd followed as a flock does the bell-wether. Knights of Labor began to protest and curse the speaker, and the meeting broke up in a general scold, in which the unfortunate Catholic who dared to brave the Pope was not a little abused. Thanks to Cardinal Tascherau.

While in connection with the general government the increase of expenditure for armies and material of war has been successfully opposed in some of the States these expenses are considerable and constantly increasing. Doubtless the influence of the various lodges which maintain a military degree, as the Knight Templar Freemasons, the Patriarchs Militant of the Odd-fellows, the Patriarchal Circle, the Uniform Rank of Knights of Pythias, the military degree of the United Workmen, and the anarchist Lehr and Wehr Verein,——these lodges with their military organization and drill, arms and regalia have greatly fostered the military spirit and excited emulation in the State militia. In one instance, at least, the lodge has secured a position on the militia force. The cost of the militia in New York has for years been great, out of all proportion with the benefit to the public as police force. In Illinois the same evil is growing. Connecticut pays yearly $100,000 for her militia, while the inclination of the young men for army habits and army vices is indicated in some of the ironical signs mounted on their tents, which read: "Four Drunkards," "Sucker's Home," "Widows' Home," "Dead Beats," "Drunkard's Resort," "Inebriate Asylum—Keep Out," "Home of the Soiled Doves," "Bummer's Home," "Out on a Drunk."

The dispatches from China give accounts of the massacre of Roman Catholics in several provinces in the southern and western parts of the empire. In Sechuen the outbreak is attributed to the imprudence of missionaries. There are few if any Protestants in that province, but the Catholics must be numerous, and the well-known character of many of the Jesuit missionaries and their frequent intermeddling with affairs outside their mission may account for the uprising. The aggravations of the French in the Tonquin affair have not been without their effect in the southern part of China. There are occasional reports also which make it evident that there is in other parts of the empire a reflex of our own bad conduct in allowing the Chinese mobs and boycotting in the West. The Chinese government will hardly pay any attention to our indignities shown to the peasant class, but those who return and their friends show at times a keen resentment, which may visit our Protestent missionaries at an unexpected moment with an unhappy revenge.

The Pennsylvania Prohibition convention which nominated Hon. Charles S. Wolfe for governor was not so emphatic in its religious sentiment as have been some of the similar conventions in other States. Its platform, however, closes with an acknowledgment of thanks to God for his divine aid and implores its continuance; one plank of the platform demands a national divorce law drawn in conformity to the law of God on the subject, and the Sabbath day and its all-important national privileges and obligations is thus remembered: "That we believe in the Christian Sabbath as an indispensable safeguard of our cherished institutions, justified as well by nature and reason as by religious precept. We demand the strict enforcements of all laws against its violation, and hold in abhorrence as inimical to the best interests of the people the so-called 'Continental Sunday;' that all corporations, public and private enterprises, and chief among them the drink traffic, engaged in secularizing the day, are violators of wholesome laws, and robbers of both health and rest from their dependent employes." Of the 565 members of the State convention adopting this platform 371 were farmers, mechanics and laborers, 139 ministers of the Gospel and 55 lawyers. This is a happy reversal of the figures of ordinary party meetings, which show the lawyers to be in the majority, the farmers few, and the ministers none. It is a prophecy of a better future for our Republic when the lawyers and Freemasons shall neither make all our laws nor fill all our offices. What better representation of the people can workingmen ask for than this at Harrisburg? And what better can they do politically than to join with an Americanized Prohibition party, which smites the two pillars of distress and iniquity, Liquor and Lodge.

Russia is again victor, and the Bulgarians have lost their Prince. Alexander formally abdicated last Wednesday, his manifesto stating that the Czar had given assurances that the "independence, liberty and rights of our country should remain intact." His fall was assured the week before when Bismarck sent him word that he had better leave. He is now in Darmstadt, and will ultimately find a home in England, whose ruling family as well as the government strongly sympathize with his misfortune. The intrigues of Russia have at last made the Berlin treaty almost nugatory, and it would no doubt have been better if the great congress had never met to give an opportunity for the brilliant but ill-advised diplomacy of Beaconsfield. Now that all is over men are free to point out the mistakes of Prince Alexander. He should not have returned at the call of the people, some say, but have left Russia to make the best of her muddle of a revolution with no one to back it. He should never, say others, have written his abject letter to the Czar, and given that autocrat and despot occasion for his brutal reply. He should stand by his people and fight to the bitter end, is the counsel of many. But let Bulgaria and the world be thankful that he is willing to sacrifice personal ambition and the affection of the people for his person rather than plunge Europe into war. It is truly exasperating that a people struggling for independence should be so hedged about, but the fact that Bulgaria did not win her self-government by her own arms nor choose her prince at the first are circumstances that must not be forgotten.

SECRET SOCIETY FRUIT.

BY CAPTAIN ALBERT D. WOOD.

EDITOR CYNOSURE:—For many years it seemed to me that your society was seriously mistaken in opposing the secret temperance orders as well as the thousand old and new patents in secrecy and peacock titles. Believing that most of the new fraternal societies were the dupes of self-glorifiers and salary-seekers, it appeared to me that many good men were in the older orders for the good they hoped to do.

The impression is strong with me still, that the Lord called up the successive temperance societies, including the Sons and Good Templars, to do a work which the churches neglected or refused to do. But their mission from above ends when they become fossilized or corrupt, and refuse to obey the daily command of the Master to "Go forward." He that called and used them, has a better to replace them when their usefulness has ended.

Years ago I tartly criticized the anti-lodge utterances of your society, directed against temperance lodges, and was thankful for the privilege of being one of those who helped to build up the I. O. G. T. of California to be the strongest, most active and enterprising, and most financially able jurisdiction of the world, as it was a few years ago. But during the last four years my stock of information as to the possible effects of secret societies has grown amazingly. Quite a number of the inner and hidden degrees have been conferred upon me, without any action on my part, and I know not where it is going to stop; how much of a load there is to come.

It has been shown to me that a Good Templar, without ever rendering any beneficial service to the cause, beyond that of a well-paid book-keeper, and with no moral or mental qualities beyond those which distinguished Tweed and Tammany bosses, gifted in the game of swap and trade,—may combine and organize a following of the baser class of five secret societies, and mass them in his own service in any of those societies, when a chance occurs of seizing upon a salaried office, or getting to be the Supreme Mikado or Hoodoo with a contingent fund to be pulled.

Of course such an adventurer finds his easiest conquests in a temperance society, whose members are mostly honest, simple people, easily imposed upon by crafty smoothies, and very apt to be beguiled and captured on the wrong side. And among them, too, as elsewhere, are some who will take the wicked side from choice.

With such people and with a judicious use of the well-drilled "band of brothers" imported from the other sublime and mystic orders, such a man can secure *absolute*, *irresponsible* dominion over a State temperance order. He can use all its funds as he chooses; he can fill every elective office and every committee with his obedient, willing vassals of the smallest brain and lowest social standing, who will endorse everything he says and does, and stand by each other, through thick and thin, till the rotten ship goes down.

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Such a boss can drive out of the order most of its talent, worth, and respectability; can persecute, defame, and wear out virtuous, useful Christian men and women workers; destroy five-sixths of the temperance press of the State, and utterly pervert the uses and purposes of a great society. He can appoint and hire and direct what lecturers he chooses, even noted tobacco soaks and men of smirched morals, and send them forth loaded up to defame honest people and preach the entire sainthood of their boss, the apostate Hebrew, who sacrifices himself in the cause for the pittance of $3,000 a year and perquisites out of the Lord's treasury, contributed to promote the interests of temperance.

He can falsify the records, and prostitute them to purposes of wicked slander; disobey the commands and rulings of the Grand Lodge; run his lecturers in such a manner that one of his principal aids denounced it one year in open Grand Lodge as "a fraud," and the next year as "a system of unmitigated scoundrelism." He can do all this and be whitewashed and endorsed by the Grand Lodge, and finally lustily applauded by his long and carefully-drilled force of claquers.

He can have laid on the table instantly, any motion of inquiry or amendment, and have its mover tried for slander, and, if he says so, expelled. This is not strange when in all elections about 120 bogus, unrepresentative votes are cast by officers elected by him, and deputies appointed by him and his agents.

By means of his sweet fraternal relations with members of all these orders in the press, pulpit, etc., he can publish the most fulsome adulations of himself, written by himself, and can close the principal papers against any correction or denial of the grossest falsehoods. Not only in his own State, but in other distant States, as far away as Canada, he can slander and defame honest people in a secret society temperance paper and close it against reply.

And thus a Grand Lodge of a secret order, once principally composed of earnest, zealous and Christian temperance workers, may become so pruned and grafted with base material, that charges of malice and falsehood may be set up by him against worthy and unimpeachable men—charges which those who made them and all who heard them knew to be false and utterly wicked—charges formulated by a committee of hireling railroad Republican politicians, headed by an arch infidel scoffer who, although a Good Templar, was then, and is now, owner of a large vineyard of wine grapes that are made into wine or brandy, or both. This man has been the guardian of the Rpublican interests and the interests of the boss in the Grand Lodge for years, and with his oily tongue and hypocritical professions can help any measure, however bad, through the Grand Lodge.

Under such management and with a packed body pledged to obey orders, the boss could have any charges made and sustained, even had they been for horse-stealing or forgery. And the proceedings of that Grand Lodge and its journal were made to serve almost the sole purpose of carrying a villainous and baseless slander against honest and active unpaid advocates of temperance who, from their youth up, had never once been untrue to the cause or the workers. And to spread the slander 1,000 extra copies were printed to carry the news "to the *ministers*, etc. of the State."

A man so capable at electioneering and ring manipulation, though bare of other talent, can be immensely useful to the Supreme Head of this sacred secret order. His influence can capture the latter and induce him to capture an appeal made to the Supreme Lodge, and to decide it himself, which he had no right to do, and could only do under law manufactured for the purpose on the spot. Also to get the monstrous injustice and falsehood gerrymandered through that body, and the journals of its proceedings used to scatter over the temperance world a most shameful slander, raised by a crowd of infidel politicians in Good Templar guise, and manipulated from first to last by a party whose deeds are so justly anathematized throughout the State that the order has in three years gone down, it is believed, to about half its former numbers, although efforts are being made to conceal its losses. And the climax of this unholy conspiracy appears in a late decision of an appeal which declares that the 120 official and unrepresentative votes cast by the appointed deputies of the ring boss all these years, are illegal and void.

Now, if all this is the result of the workings of secret societies, you have been right in denouncing them, and I have been wofully mistaken in trying to sustain one of them, and to purify it of the rotten, unprincipled and infidel usurpers, who have wrought its ruin.

Los Angeles, Cal.

THE CART-ROPE.

BY PETER PLOWSHARE.

In Isaiah 5th chapter and 18th verse we read: "Woe unto them that draw iniquity with cords of vanity, and sin, as it were, with a cart-rope." Here we have a very good Scriptural quotation, pointing directly at the practices of Freemasonry, which has in one of its obligations this binding link: "I will obey all regular signs and summonses given, handed, sent or thrown to me by the hand of a brother Fellow Craft Mason, or from the body of a just and lawfully constituted lodge of such, provided that it be within the length of my cable-tow."

When we look at the obligations of Masonry, and know the nature of men, we readily understand how God can have occasion to send woe upon those who become the ready victims of these oaths. Even if the majority were good men who became Masons, if these men recognized the obligations taken as being binding upon them, they must perform wrong acts at times in defense of the evil deeds of their brothers in the lodge, who would certainly be found astray occasionally. These obligations, too, in their very wording, pre-suppose evil on the part of those who bind themselves with the terrible oaths included. It is expected that evil will follow the obligations, and to protect the evil-doer from justice these promises are made that each will defend the others.

Now, to prove that these obligations *do positively* open the way for bold and open-handed iniquity, we have only to look at history. Notice the court-trials where a party arraigned was a Mason, and Masons constitute the majority of the jury. Go into the domain of politics and see that Masonic oaths cover up the evils of office-holders. Even the church is far from being free from the diabolical influence of lodge-oaths. There is to be read in the history of the church in the years just past (and passing) instances of men having been driven from usefulness, and from their church homes for opposing the "works of darkness," and others who were guilty of unchristian conduct placed in places of pay and honor in the church. Is not this enough for God to pronounce *woe* upon?

The "woe" of prophecy will come. "Every plant which my heavenly Father hath not planted SHALL BE ROOTED UP," said our blessed Lord, (Matt. 15: 13), and be assured that God never did "evil that good might come;" hence, never instituted the accursed system of secretism which is endeavoring to swallow church and nation; that a little benevolent (?) work might be done to those who paid well for it. (See Matt. 5:46.)

The land is being aroused, both in the church and out, and while the lodge is swelling its ranks, it is being done with that kind of material which will build a very poor institution to endure the pressure of good society made against the system of darkness. Secretism will soon fall of its own weight. Good men are *coming out*, while the bad ones are entering, and thousands of the noble young men of America will never enter the secret folds of darkness.

ON DRESS REFORM.

BY REV. LEVI KELLY.

The dress question must not be left out while we make war on other popular sins. It requires but little courage now to fight intemperance in drink, but who is willing among the many watchmen on Zion's walls to sound the alarm on this evil. The preacher who attempts to fight this goddess of fashion will arouse an opposition that will buzz like a hornet's nest around his ears.

I will call the attention of the reader to a few texts written by the greatest of saints and apostles of our Lord. If we will not hear them, pray who would we hear? It seems that my heart cannot contain the grief I feel when I see daily the Word of God disregarded even by those whom we love and cherish. It alarms me, yea, it staggers me, to hear them say, "Oh, I can afford it;" or, "God does not care what I wear." Let us not talk thus; God does care. He wants us to be humble. Men judge of us as they see us. We cannot be guiltless and disobey God. We must not take the standard of fashion as of God. If we measure ourselves by others we will soon do as they do. Bible religion is opposed to the god of this world. It cannot condescend to seek worldly polish instead of meekness of heart and life.

You will certainly not be offended if I give you what the Bible says; and now, my dear reader, do not pass it by lightly, especially if you are found condemned. Lay it to heart and conform to it on the spot.

1 Tim. 2: 9: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or *gold* or *pearls* or *costly* array, but (which becometh women professing godliness) with good works."

1 Peter 3: 3: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold or putting on of apparel; but that hidden man of the heart, in that which is not corruptible, even the ornament of a *meek* and *quiet spirit*, which is in the sight of God of *great price*."

But how many are there in the churches, women in particular, who apologize over and over again for breaking these apostolic injunctions! How much better it would be to comply instead! You may find it, Christian sister, a very heavy cross to do so, but pray what are we called to do? Yea, you will find many of your own sex which will mock you for being peculiar. "Fear none of these things."

We would not have much reason of complaining if the very sanctuary were not invaded by this dictatorial goddess. We confess before God that we are deeply mortified at seeing the finest and most costly display in the house of God on the Christian Sabbath. Yea, it has come to pass that the poor working men and women must dress fashionably to be respected, as if moral worth could be woven in the warp and woof of woolen or silk. In order to do this the laborer is taxed beyond endurance. Often the store bills must be unpaid in order to get certain articles for display at church.

I am convinced that many a man is a drunkard to-day, because his wife clamors for articles of dress which he is not able to get. When he comes home his peace is disturbed because certain outfits are demanded. Rather than to be at home under the lash he goes to the saloons.

To my mind it is clear that domestic troubles fill the groggeries. Much of this comes in the way we indicated. Why cannot the W. C. T. U. hit a plan that will rescue from the slavery of fashion the women who are cursed with this very expensive luxury?

You can trace much of the social evil to this source. Women who do not earn enough often put themselves under a more deplorable curse to procure money in order to display before the public. Prostitution will never be less as long as fashion dictates what women must wear, and business men compel them to work for much less than can sustain them respectably.

A few years since I heard a very firm temperance lecture by a woman whose husband was a drunkard, and separated from her because he found it out of his power to support his family, and no wonder! She was dressed in satin and gold in a very foolish way. He was intemperate in drink; but she was intemperate in dress, as much so as he was in drink. Pride is as clearly condemned in God's Word as drunkenness. The money spent for personal display would infuse life into every reform if put to such purposes. It is a sad and calamitous state of things that so many preachers fear to lay hold on this soul and body destroying evil. The corsets are sending as many to destruction as drink, says a distinguished Presbyterian divine of New York city.

WHO IS RESPONSIBLE FOR THE ANARCHISTS?

The recent trials of anarchists in Milwaukee and in Chicago, and of boycotters in New York, have revealed the existence in our midst of a large body of unnaturalized foreigners, who labor not to build up but to destroy the Republic. The undesirable Poles whom Bismarck is expelling from Posen, because they are incapable of being Germanized, are coming here it appears, and are justifying Bismarck's policy by demonstrating that they are also incapable of being Americanized. Bohemians and Hungarians whom Austria has for generations oppressed and taxed within an inch of their lives, and who have been reduced to a state of brutality inconceivable to those who have not seen them, are flocking in great numbers to our shores, not for the purpose of "benefiting by our free institutions," or "sharing the blessings of liberty," as we fondly imagined, but rather in order to avail themselves of the supposed laxity of our laws to prey upon an ill-protected society. I remember some years ago, having a long conversation on an emigrant train with a German shoemaker, who stated this in so many words. The smallness of our army and navy, he said, and the weakness of our whole repressive machinery (which he was kind enough to regard as a great virtue in our institutions), removed all obstacles to the carrying out of the will of the people. And the will of the people, he was credibly informed, "was to make hash of the capitalists," to do away with all government, and to give to each man an equal share in the fruits of the earth and an equal title to happiness.

That the enormous, oppressive military system in Europe has bred sentiments of this kind in the breasts of a vast number of people, recent events in Germany, France and Belgium have sufficiently demonstrated; and as the inconveniences and dangers of their propaganda at home increase, the apostles of anarchy naturally turn their attention to this country as a more congenial field for their labors. Thus, we, who have reduced our own army even below our actual necessities, reap the fruits of European repression and tyranny. In a sense Bismarck legislates for us, too; and his huge Krupp guns reverberate on our side of the ocean. Austria's neglect to educate, but unfailing regularity in overtaxing, her Bohemian and Hungarian subjects, causes bloodshed and destruction of property in Pennsylvania, Illinois and Wisconsin, and England's heartless policy toward Ireland is the indirect cause of municipal corruption in New York, Cincinnati and Chicago. Thus it is seen that the civilized world is a great and complex organism, every part of which suffers more or less acutely from the presence of disease in every other part.

I have, of recent years, endeavored on a necessarily restricted scale, to ascertain the effect of American life upon the various immigrated nationalities; and I have incidentally obtained some curious information. The most important item, for my present purpose, is the fact that the emigration agents are responsible for more anarchists than the editors of the *Freiheit* and the *Arbeiter-Zeitung*. At least thirty recent immigrants, out of thrice the number interrogated, have told me variations of the same tale of disappointment and despair, all due to the misrepresentations of unscrupulous agents for railroad and steamboat companies. I have myself repeatedly witnessed the sensation which the arrival of these plausible Munchausens created in the quiet rural communities of Norway, Sweden and Germany. Crowds of credulous and simple-minded people stand spell-bound, listening to their daring fictions, and not only the discontented and unsuccessful, but many who make a fair living where they are, pull up stakes, sooner or later, and cross the Atlantic. Arriving as they do with exaggerated expectations, they make the most disheartening experiences, and end by cursing, not their own credulity, but the land which they hold responsible for their misfortunes. It takes very little to persuade them that everything is wrong here, and they readily lend ear to wild vaporings of so-called labor reformers who attribute their ill-luck, not to any fault of their own, but to the inquity of capitalists and the perverse organization of society.

It is time that the fiction were exploded that America offers a comfortable living to every man who is willing to work. Whether she does or not depends largely upon the quality of the man, and the quality of work. Skilled labor is, as a rule, better paid here than it is in Europe, but with unskilled labor the market is glutted; the supply exceeds the demand. The man who arrives here with two empty hands and no particular previous training is, therefore, by no means sure of ameliorating his condition, even if he be never so willing to apply his crude muscle to any job that may offer itself. Wherever he turns, he will find that a union of some sort monopolizes the market; and if he underbids the union, or ventures to work outside of it, he is denominated "a scab," and risks serious injury to life and limb. Even if he join the union, he does not thereby make sure of a chance to earn a living. He may be ordered on strike before he has laid by a dollar, in order to avenge, not his own, but somebody's else grievance; or he may be commanded to commit illegal acts which will sooner or later land him in jail. In fact, his path is so beset with dangers and difficulties that it finally becomes a sort of relief to him to give up the game, to curse the society which, after having held out inducements to allure him away from his old home, has, as far as he can learn, no place for him outside of the penitentiary. Let him, after a series of such experiences, come in contact with Most, Citizen, Schwab, or their disciples, and it is not wonderful that he listens to them. The frantic talk, which to prosperous people appears so ridiculous, seems not at all ridiculous to him. Society had assumed so hostile an attitude toward him that he obeys but a natural impulse in returning the hostility with interest.

It will thus be seen that it is not alone the idle and vicious immigrant who is in danger of becoming an anarchist. Hunger is a great revolutionist, and hunger does not, in the present state of the labor market, necessarily imply unwillingness to work. The friends of Most who were arrested and sentenced with him for inciting to bloodshed, were hard-working Germans, fathers of families (one having eleven or twelve children), who did not practice in private life the predatory doctrines which in public they recommended. Their theoretical ferocity (which they would undoubtedly have translated into practice, if it could have been done with impunity), was apparently induced by disappointments and privations. And thousands, like them, are converted to the same detestable doctrines, not, as the newspapers seem to think, by innate depravity, but by the discrepancy between what they expected and what they have achieved—by their inability to cope with the hard conditions of life which the immigrant laborer in this country has to encounter.—*Hjalmar H. Boyesen, in the Congregationalist.*

CARLYLE'S PROPHECY CONCERNING AMERICA.

Sure enough, America is a great, and in many respects, a blessed and hopeful phenomenon. Sure enough, these hardy millions of Anglo Saxon men prove themselves worthy of their genealogy; and, with the ax and plow and hammer, if not yet with any much finer kind of implements, are triumphantly clearing out wide spaces, seedfields for the sustenance and refuge of mankind, arenas for the future history of the world; doing, in their day and generation, a cheering thing under the sun; but as to a model republic, or a model anything, the wise among themselves know too well that there is nothing to be said. . . .

Cease to brag to me of America and its model institutions and constitutions. To men in their sleep there is nothing granted in this world; nothing, or as good as nothing, to men that sit idly caucusing and ballot-boxing on the graves of their heroic ancestors, saying "It is well; it is well!" Corn and bacon are granted; not a very sublime boon, on such conditions; a boon, moreover, which on such conditions cannot last. No; America, too, will have to strain its energies in quite other fashion than this, to crack its sinews, and all but break its heart, as the rest of us have had to do, in thousand-fold wrestle with the pythons and mud-demons before it can become a habitation for the gods.

America's battle is yet to fight, and we, sorrowful, though nothing doubting, will wish her strength for it. New spiritual pythons, plenty of them, enormous megatherions, as ugly as were ever born of mud, loom huge and hideous out of the twilight future on America; and she will have her own agony and her own victory, but on other terms than she is yet quite aware of. Hitherto she but plows and hammers, in a very successful manner; hitherto, in spite of her "roast goose with apple-sauce," she is not much. "Roast goose and apple-sauce for the poorest workingman;" well, surely, that is something, thanks to your respect for the street constable and to your continents of fertile waste land; but that, even if it could continue, is by no means enough; that is not even an installment toward what will be required of you. My friend, brag not yet of our American cousins! Their quantity of cotton, dollars, industry and resources I believe to be almost unspeakable, but I can by no means worship the like of these.—*Latter-Day Pamphlet, 1850.*

SAM JONES TO THE KNIGHTS OF LABOR.

Now, understand me. This morning Dr. Brooks had something to say about the labor question. I want to say to you right along here: Here's this labor question in a nutshell. If you will give me the money that the Knights of Labor spend for whisky, I will feed their families the year round. You say, what do you mean? When I was in Baltimore preaching a few weeks ago, the laboring men, 18,000 strong, Knights of Labor, marched through the streets of Baltimore in solid phalanx. Some of these poor fellows I really felt sorry for. They had their toes out of their shoes; they had on coats with their elbows out. Some of them didn't have cap nor hat. They were marching along, 18,000 strong, and I said, "Who are those fellows on horseback marshaling those laboring men?" They said, "Every man on those horses is a liquor dealer or a bar-keeper." I saw the poor laboring men, some bare-footed, walking along, and the liquor dealers on horseback marshaling the whole crowd. Then I said: "If you are going to be marshaled by these liquor men, I wouldn't wipe my feet on you. I wouldn't. Here you have got communism, and you have got anarchism enough to burn it up. And I want to tell you, you can't run communism without mean liquor behind it. You can't do it. Look here. In Ft. Worth, Texas, when that riot broke out down there among those laboring men, the mayor of that town—the most sensible man in the whole strike—issued his proclamation closing up every bar-room in the town. They shut up those bar-rooms, and in twenty-four hours all the riot was over and everything got perfectly quiet. Did you notice that?—*Sel.*

THE SECRET EMPIRE.

CHINESE FREEMASONRY.

THE ORDER OF CHEE KUNG TONG.

The *Alta California* of San Francisco publishes the following account of Chinese Masonry. The narrator begins by explaining that the Chinese order is a different thing from the Apple-Tree Tavern lodge with its admixture of Hebrew history, Egyptian mystery and Chaldean paganism and cruelty, and continues:

"You must disabuse your mind on that score, if such is your opinion. To be sure it is a society for mutual benefit and protection, but its original and present purpose as well, is entirely revolutionary. The birth of the order occurred soon after the Mongolians invaded China and established the present Ming dynasty, which is nearly four hundred years old. The society was composed of the old Chinese nobles and their followers who were opposed to the new Emperor. Their numbers were naturally small at first, but the years added to their strength. Each member educated his children to a belief in the doctrines of the order, until now their numbers include nearly one-third of the entire population of the Empire. There are also about thirty thousand in the United States. The influence of the society is naturally very great. From its inception, four centuries ago, the society has instigated innumerable rebellions, and all the members naturally imbibed a strong martial spirit. As a consequence the order has developed many famous soldiers, and among them the great General Loy Yee, who at the age of eighty years was the Commander-in-Chief of all the forces of the Empire. His appointment to this position was, of course, a measure adopted by the Emperor to conciliate the society to which he belonged. Many of China's foreign ministers also owe their positions to this policy. Being statesmen of great ability they naturally become a power to be feared by the government, and are accordingly appointed as ambassadors to some foreign court in order to get them out of the way. Chin Lin Pan, the first Minister to the United States, was one of these, and if the truth were known, I would not be surprised if every minister since was a Chinese Mason, or a member of the Chee Kung Tong, as the society is called. You will gain some idea of the strength of this organization when I inform you that the great Tai Ping rebellion of '57 was brought about by its leaders and fought by its soldiers. The famous armies known as the Black Flags and Yellow Flags, which performed such bloody work in Tonquin during the recent war with France, were also composed entirely of the members of the Chee Kung Tong and led by its officers. The headquarters of the order are in the district of Quong Ton, or Canton, as it is known to us. The queue worn today by the Chinese people is a symbol of their bondage to the Mongolian Emperor, and is a constant reminder to them of their subjection.

"The rites of the society? Yes, I know something of them, though there are so many and in such infinite variety that my knowledge of them is necessarily limited. There are thirty-three oaths to be taken, and regular cast-iron ones, too, before an applicant can become a fully constituted member of the society. He can, however, withdraw before taking the last oath, provided he promises eternal secrecy about what he had previously seen and heard of the ritual. If this agreement should be violated, or a member of the order should in any way disgrace himself in the eyes of his brothers, punishment, swift and terrible, is meted out to him. In China it is death, but in this country that is impossible, though they go through all the formula of an execution without the final culmination. The accused is always allowed a trial, but is seldom acquitted. The wise men and patriarchs of the order assemble together upon that occasion in some one of their joss-houses, and there the accused and accusers are brought before them. The latter step forward first, and prostrating themselves upon the floor at the feet of the oldest of the wise men, they present their charges. The accused then prostrates himself and places the foot of the wise men upon his neck as a sign of submission. After this he tells his version of the story, still flat upon his stomach on the floor. When this is over the head man announces his decision in a long and impressive speech, which is interrupted at the end of every sentence by the others prostrating themselves and uttering words of assent. The judge next claps his hands and in comes the executioner with a long sword and a wooden bowl, the latter being for the purpose of catching the blood that is not spilled. Going up to the condemned man, who is still lying face downward upon the floor, the execu-

tioner raises him to his knees and bares his neck for the fatal blow. Three times the sword is raised and brought down with terrific force until within half an inch of the kneeling man's neck, where it stops. This concludes the ceremony, but the victim's punishment is not yet over, if he happens to be so fortunate as to live in this country. Great placards announcing his disgrace are posted on all the dead walls throughout the Chinese quarter, and as soon as the news becomes known the guilty man is completely ostracised by his old associates, and in fact by all the society. He can get no work from his own people, and if he goes into business for himself he will get no customers. His lot then is hard, indeed, and according to our views his punishment is greater than his crime. Of the three who have been so served in the United States one committed suicide, another is insane and the third is a fugitive murderer, who took to a life of crime after his disgrace, and went from bad to worse. Where he is now no one knows.

PRESS COMMENT.

"The Union State Grand Tabernacle of the Imperial Order of Galilean Fishermen." This latter, it appears, is a society of negroes in Norfolk, Va. We are inclined to endorse the remark of a contemporary, to the effect that it is impossible to believe that people with such a noisy name could catch any fish.—*Southwestern Presbyterian.*

Frederick Douglas is said to be worth $300,000, and in many of our cities there are colored men who were once slaves, but now own handsome properties and do a large business. It cannot be said, of course, that the negro population of the country is making rapid progress; it has, indeed, taken as a whole, hardly made a good mental beginning. Unfortunately, too, the man who does best is usually treated with suspicion, his advancement being called "pride," which makes him feel "above the niggers."—*United Presbyterian.*

Herrick Johnson, D. D., of Chicago, has been "supplying" in New York this summer. He is a strong man and a popular preacher. Large audiences have assembled to hear him. No man has spoken more emphatic words against the play-house, the ball-room, and the rum-den than this man; yet, as a preacher, he is popular. The fact is not in entire harmony with a theory entertained by some excellent persons; but the theory may be wrong. A man's popularity is not necessarily in the proportion in which he hesitates to rebuke the sins of his time and locality. The really popular preacher is the person with convictions, deep, strong and clear, and who has the courage to speak vigorously against what he believes to be wrong and in favor of what he believes to be right, always, of course, in the spirit of sympathetic affection for the evil doer.—*New York Letter to the Christian Standard.*

The number of oath bound societies which have sprung up in the United States within the past twenty years is enormous. At first it was among German-Americans principally that these societies were most prevalent, but of late years the mania has spread. It is no uncommon thing to find a man who belongs to eight or ten secret societies at once; in such cases Freemasonry nearly always being one, and the leading one of the many obligations which the man has assumed. As a rule, the organizers of these secret societies and their chief men are usually Freemasons. Most of these societies pretend with more or less sincerity to aim at the cultivation of all the virtues, but all of them, or nearly all, agree in the choice of "benevolence" as the bull's-eye of their moral target.—*Catholic Review.*

The same roof [Ludlow street jail] covers a man named Christian Bachman, poor, old, blind, deaf, disabled and helpless, without a dollar or a friend in the world. The circumstances which brought him here may well have shaken his faith in human brotherhood and made more bittter to his taste his daily bread. For years he was a member of a so-called benevolent society, and regularly paid his dues. At length sickness came, and as was his right, he asked the society for assistance. We have not room for all the details, but lawsuits followed and a judgment of $240, for expenses and attorney's fees, was given against Bachman. Truly, "the destruction of the poor is their poverty." He had no money, and in default thereof, was thrown into the Ludlow jail thirteen months ago. Practically he is imprisoned for life, for the law says he must stay there until he has paid the debt, and so far as his ability to do this is concerned, the $240 might as well be $240,000,000.—*The Laws of Life.*

"Remember Haddock!" That is the battle-cry. The saloon conspiracy has fired upon Fort Sumter and so has fired the national heart. It has declared war as really as did the anarchists of the other conspiracy. We accept the challenge. I well remember when I was a little boy hearing Owen Lovejoy, in the old Rock River Association as it was meeting in my father's house in 1841, describe the assassination of his brother, Elijah P. Lovejoy, at Alton, and tell of his lifting his hand to heaven in an oath of enmity to slavery as long as he should live, while that brother in his arms was dying. When some years later I visited at Lawrence, Kans., the new-made grave of my youngest brother who had given his life to the Free-State cause, remembering that story of Lovejoy, I knelt upon that fresh earth and renewed my vow of devotion to the cause of the slave. The picture of Haddock I have cut out to carry in my memorandum. Multitudes of temperance men have done the same in idea. The spirit that murdered Haddock is in the saloon system. It threatens to do the same thing to other such men. Mr. B. M. Davenport, chairman of the Cook County Prohibition Committee, received last week an anonymous letter purporting to come from certain saloon keepers of our city, wherein his life is threatened unless he resigns his place on the committee and ceases his efforts in the cause of prohibition, and the case of Haddock is held up in warning.—*Dr. Roy, in Advance.*

REFORM NEWS.

FROM THE GENERAL AGENT.

ST. JOSEPH, Mo., Sept. 7, 1886.

A thirteen-mile stage ride from Clarinda landed me at College Springs, Iowa, at 6 o'clock, P. M., the 4th inst. At 8 I spoke in the Congregationalist church. The audience was good, respectful and attentive. Bro. Avery's and Bro. Hemmingway's congregations united in Sabbath morning services, and there was a general union meeting at the United Presbyterian church in the evening. By request of the pastor, Rev. Wm. Johnson, a free-will offering was taken for the anti-secrecy work, and one hundred dollars was subsequently added, fifty for the N. C. A. and fifty to the editor and publisher of the *American* to use in extending the circulation of his paper.

Frequent inquiries were made after Bro. Phillips and family by numerous friends who esteem the senior members of that domestic firm very highly "for their work's sake."

College Springs is a center of intellectual Christian and reformatory influence, having facilities and the courage to *use* them in promoting righteousness. The fight against lodge and liquor has been successful hitherto, and while a beautiful, well-equipped college structure and five commodious houses of worship grace the summit and scatter light from their hill tops, not a temple to Bacchus or Baal disgraces the town or degrades its inhabitants.

I left the town last evening at 6:30 with many and only pleasant memories. Reaching Shambaugh at about 8 o'clock I was shown to a room in the only hotel in the place. It is seldom that I indulge in criticisms on any habitation that offers shelter, but it is due to others who may be passing that way that I give a word of caution. On the wall of the apartment was a picture representing George Washington standing between "Jachin and Boaz" in full regalia and decorated with Masonic symbols. After attention to correspondence I laid me down but not to sleep. A full battalion of the "Grand Army," intent on spoils, issued from their "secret lodge" and made such a furious assault that in less than twenty minutes I was compelled to leave the field, wounded, defeated and completely demoralized. I took refuge for a time in the one only chair at hand, and sometimes threw my weary body upon the floor and resting my aching head upon my valise contemplated the grandeur of Masonry and the luxury of being the guest of a landlord who bleeds his patrons at every pore, and advertises his own shame by parading the "Father of his country" in the symbols of pagan despotism. I shall not soon forget the night at Shambaugh.

Moral: When you come to a hotel and find pictures defaming the honored dead, and publishing lies to the living, hung upon the wall, stop if you *must*, but prepare for an encounter with the "Grand Army" of bugs and fleas.

Going back to more congenial themes, I cannot speak of all deserving honorable record whom I met at the Springs, but must content myself with brief mention of one who accounts himself "the least in the kingdom of Heaven."

It was my happy fortune to meet Father Leuty once more this side heaven, hale and hearty at four score and two years of age. His home, within and without, is one of the neatest and most rest-inviting in the town. When inclined he "dresses the garden" with his own hands, and for his labor has hitherto received full returns; but most of his waking hours are passed in Scripture and Christian reading and prayer, in which he shares the companionship of his wife. Sister Leuty is redeeming her vows with a devotion most gratifying to witness, especially between those who are united after passing the allotted age of mortality. Father Leuty has not denied the faith, but is to-day as true and as hopeful as was Father Lumry, Adam Crooks and Dr. Bingham, whose memoirs are precious and whose examples are a priceless legacy to others walking in the narrow way they trod, but coming later to the gate and the glory beyond. It is no ordinary experience such sages recount when nearing the crown, and it is fitting to set up a pillar at Mizpeh when permitted an interview with them. It is an inspiration to new devotion. Father Leuty and his companion both say they are satisfied with the disposition he has made of his earthly estate, and his former neighbors at Ligonier may safely spare themselves further anxiety about his temporalities. It has been my privilege to pay him fifty dollars per month since September, 1881, and I trust this happy privilege may be continued for many years to come, which, with other payment of a like sum by the Wesleyan Publishing Concern, will, I have little doubt, keep the poverty and despair from the door of the happy and contented home.

GREENLEAF, KANS., Sept. 8.—After a five hours' hitch at St. Joseph, and another delay at Atchison, I could get no further than this place last night.

Greenleaf is a neat, enterprising town with a population of 700. The buildings are new, the hotel accommodations good. We pass here through one of the grandest farming countries I ever saw, and evidences of thrift are on every hand. Herds of cattle are immense and corn-fields boundless; crops have been slightly injured by drouth, but are said to be above medium. The soil is rich and land sells at from $30 to $50 per acre. I notice in every village evidences of enterprise, morality and religion; commodious churches, neatly painted, school-houses with blinds and shaded play grounds, hotels with inviting porches, banks, stores and shops in every variety, and the tracks lined with elevators and cribs filled with harvests from the fertile fields around. I hear some profanity about the depots, but have not seen a drunken man, or one who seemed to be under the influence of liquor since I crossed the Missouri river. There is a marked change since my first visit to Kansas, and if, as some would have us believe, "Prohibition don't prohibit," it does keep the "demon" down and out of sight.

So far I have met with no opportunity to gather information or discuss the lodge question, and have seen but one man wearing the symbol of the beast since leaving Atchison. He was evidently a drummer, and smoked and swore so profusely that I did not feel inclined to approach him during his brief stay. He had learned the "Royal Art" of swearing, beside other "Masonic virtues."

J. P. STODDARD.

CORDIAL GREETING IN TENNESSEE.

TALFORD'S STATION, Tenn., Sept. 7, 1886.

DEAR CYNOSURE:—On Friday the 3rd inst. I visited Tusculum College near Greenville, and was most hospitably entertained by Pres. J. Moore. They have erected a fine new building at a cost of some $15,000, which will soon be ready for occupancy. The fall term opens with a good number of students and the prospect of growth and usefulness is better than it has been for years. Pres. Moore assured me of his sympathy in our reform work. He said that some of the trustees of the college were Masons, and that some of the faculty did not think it best to have a lecture in the college chapel; but that he would endeavor to get me a hearing in the Oakland Presbyterian church of which he had been formerly a pastor, and where the students could attend. He reads the *Cynosure* with great interest.

On Saturday I rode on horseback to Washington College. This is the oldest institution for higher education west of the Blue Ridge. It was chartered in 1779, and has graduated some distinguished men. It is now under the care of Pres. J. W. C. Willoughby, and seems to have entered on a new era of prosperity. Pres. Willoughby expressed his sympathy in our work and expects to get a hearing for me this week. A leading member of the Presbyterian church in connection with the college told me that he was a member of the same Masonic lodge to which Andrew Johnson belonged, but that he had not been in a lodge for twenty years, and would be glad to hear Freemasonry discussed.

On Saturday evening I went to Jonesboro and stayed at the Washington House. Here I formed

the acquaintance of Rev. Dr. Parsons, a Presbyterian minister who has long been connected with the cause of education in the South. He assured me of his sympathy in opposition to secret societies.

Sabbath morning I went to the Southern Presbyterian church and listened to an excellent sermon from the Moderator of their General Assembly. It was on bearing one another's burdens,and was thoroughly practical. At 3:30 P. M. I spoke to the Congretion of Rev. J. M. Hall, pastor of the Congregational church in this place. My text was Eph. 5:11, and I endeavored to show that all secret societies were "works of darkness." The attendance was fair and the attention excellent. The able pastor added some earnest remarks. This church embraces the most intelligent and best of the colored people of Jonesboro. They are mainly in sympathy with us. In the evening I preached to a crowded congregation in the A. M. E. church. It was a quarterly meeting occasion, and the presiding elder was present. He is a Mason and wears a conspicuous badge. The preacher in charge is an Odd-fellow. I had an attentive hearing and distributed some tracts. Next morning I was waited on by the pastor, who had never before heard that there was any evil in secret societies. I had a long talk with him and gave him books and papers. He promised to read and consider it.

On Sunday night I was kindly entertained by Bro. T. P. Britten of the U. B. church, who is loyal to Christian principles. A short ride on the cars brought me to this station, and a walk of over two miles took me to Liberty Chapel, a U. B. church, where I met a good congregation who came early and listened attentively. I distributed a large number of tracts which were gratefully received. I was most kindly entertained, and felt that in union of heart we were indeed brethren. I go to-day to Livingstone. Yours in Christ. H. H. HINMAN.

OHIO ODD-FELLOWS MAY RISE FOR AN EXPLANATION.

LEESBURG, Ohio, Sept. 10, 1886.

DEAR CYNOSURE:—According to appointment I spoke in the United Presbyterian church, Greenfield, on Monday and Tuesday evenings. The audiences were both good. A number of ladies were present, some of whom told me with tears in their eyes how they had been tried by their husbands belonging to the lodge. Several friends added their names to the *Cynosure* list. The secretists were stirred. They made no public demonstration, but I was told they were privately exclaiming, "Great is Diana of the Ephesians." Father Taylor, living at South Salem, was away when I called, but returning on Tuesday evening, by considerable effort he succeeded in finding me at Greenfield. He is in usual health, and hopes to attend the convention of Christians opposed to the lodge to be held in Chicago. I am indebted to many friends here for personal kindnesses.

Wednesday evening I spoke in the Friends church near South Martinsburg, and last evening in the M. E. church in the same place. The meeting of last evening was the most interesting of any I have attended for some time. The attendance was very good for this time of the year. The I. O. O. F. were well represented. I had been told before meeting that I should not have everything my own way, but would be answered, and was glad, and told them we would have a sort of a Methodist class meeting after I had concluded, in which each could give their experience with the lodge. I set forth as clearly as I could the anti-Christian character of the lodge, and when an opportunity was given, Mr. Hadley arose, took the platform and spoke substantially as follows: "I feel the solemnity of this occasion; you all know me, I have been an Odd-fellow for many years; I have heard something here to-night which I had not heard before. Our teachings are not strictly Christianity, but it leads men to Christianity. We have the sick to care for and the dead to bury." After he had gone on a while in this way his brother took the floor and told the audience I had been throwing a mist over their eyes. First, he said he arose to answer my arguments, then he said I had made no arguments. Two young men afterward spoke in my favor with much enthusiasm. An old gentlemen by the name of Levi Ellis arose and said if he were going to travel to Europe he would not want to be an Odd-fellow, as the former speakers had spoken of lodge help when traveling.

I suggested to Mr. Hadley that we might meet the next night and discuss whether Odd-fellowship was a charitable institution or not. He said he was not posted, but if I would give him time to post he would meet me. I agreed to this. Then he said he would not meet me, but he would get some one else who was a better speaker. I agreed to this, and we shall see whether he keeps his word or not. I was notified before leaving the house that Mrs. M. J. Binigar would like to see me in the morning. I called at her home after breakfast and she gave me the following facts which I wrote down in the presence of Mr. Wm. Haptonstall:

"My husband was at one time an Odd-fellow. He built the hall, made the coffin and helped start the order here. My husband intended the lower part for a store room, but as our circumstances were limited we moved in. [Mrs. B. is now living under the I. O. O. F. hall.] The I. O. O. F. got me to sign a deed granting them the use of the hall for 99 years, promising me a nice dress if I would so do. *They gave me a 7-cent calico dress which faded out the first washing.* The deed stated that if the hall was used for any other than Odd-fellow meetings it should revert to our hands. We found some time after I signed the deed that it had been changed so it could be rented for other meetings. The I. O. O. F. have since rented it to the Good Templars and the Grange and kept the rents. My husband thought there would be no use of suing them because he was poor, and they would get their own jury, so we let it go. At one time when my husband was very sick they did not come near him for a month; then they came two at a time and slept in their chairs, and I got up all through the night and gave him medicine. When he died I was reduced to very destitute circumstances, but the lodge did not give me a cent; but when I asked them to pay part of the rent on the building they refused to do so. My neighbors learning of my destitute condition gave me about $30 worth of provisions. When my children were small they were kept awake nights by their continual racket, rappings, etc. "Oh!" said the poor woman with tears in her eyes, "you don't know how I wish I could have gotten up in your meeting last night and told these things. They never have given me anything except when they had their lodge suppers; they got me to stew their oysters and gave me a dollar a time for doing the same."

And this, Mr. Hadley, is the I. O. O. F.'s charity in South Martinsburg. Shame on such an institution! Why do you treat the man who helped you to your hall, to your coffin, and to prepare for your skeleton-show in this manner? See an order that boasts of its charity oppressing the widow and defenceless, even of its own membership!

W. B. STODDARD.

THE IOWA STATE MEETING.

The meeting opened on Tuesday evening with a large and enthusiastic crowd. The Wesleyan and Free Methodist churches were well represented by delegates. The Rev. Isaac Bancroft, Clay county, Congregationalist, was also present. Page county sent as delegate, H. W. Johnson, of the *Western Crank.*

Pres. C. A. Blanchard, Wheaton College, presented a powerful and cogent argument against the whole lodge system, setting forth the reasons for excluding it from the church as a system of false worship. Incidents were given from the speaker's own experience showing the dangerous character of the institution.

Wednesday morning was devoted to the business of the Association.

On Wednesday evening a most excellent address was made by the Rev. C. E. Harroun, Jr., showing that no work could be successful against the orders that did not aim at the entire Christianizing of the man.

The session was made interesting also from the address and testimony of two seceding Masons, the Rev. E. Y. Carl and the Rev. W. B. Golden.

On Thursday morning the Rev. W. B. Golden delivered a very interesting address on the need of using love and kindness in reaching men. The audience was especially charmed with the brother's fine singing, and many turned out to the meetings to hear him present the Gospel in that method.

Thursday afternoon the Rev. Mr. Hunt of Fayette county, notwithstanding his illness, made an excellent address and was followed by the Rev. C. F. Hawley, the State lecturer.

The entire evening was given on Thursday to the Rev. J. P. Stoddard to show the workings of the orders in undermining government and our republican institutions. Though it was the third evening yet the people kept up their interest to the end. For months these topics will be discussed in the homes and in public places, the doubtful will be strengthened and all will receive renewed courage.

The following officers were elected for the ensuing year:

Rev. George Warrington, President; Rev. C. E. Harroun, Jr., Vice-President; Rev. C. D. Trumbull, Cor. Secretary; H. W. Johnston, Recording Secretary; James Harvey, Treasurer.

The thanks of the convention were returned to the people of Birmingham for the entertainment provided. Mr. J. A. Laird was thanked for his past services as Treasurer of the Association.

The Rev. C. F. Hawley was chosen a State lecturer for the coming year.

The constitution was changed by appointing the time of the annual meeting on the third Tuesday of October instead of the last Tuesday of August.

Invitations were extended to the Association to meet the next year at College Springs, Delta, and West Union. College Springs was chosen as the place of meeting, and Mr. H. W. Johnston was appointed a committee to secure reduced rates of fare for the delegates.

The work is started on a good basis for another year, as a partial canvass of the State has secured $600 in subscription for State work. If this subscription can be made $1,000, the work can be pushed more vigorously than ever before. Will not those who have not yet subscribed send word to the Treasurer, James Harvey, what they will do for the cause for the coming year?—*Birmingham Free Press.*

CORRESPONDENCE.

THE NATIONAL COMMITTEE OF THE AMERICAN PARTY.—WHAT IS THEIR DUTY?

As I see my name in the list, I am anxious to know and do my duty. Would it not be best to define the duty of the committee of the States in the *Christian Cynosure* and the *American?* What is expected of us, and when are we to commence work?

Can not the American and the Prohibition parties agree to be one body in reform work? Is there not wisdom enough in these reform parties to accomplish a consolidation so much to be desired? Will not the Prohibition party unite with us in nominees for the offices embraced in our elections, not obnoxious to the Americans? I am too much an American, and though not all I desire to be, too much a Christian to cast a vote, knowing it, for a lodge-bound soul. I never could do this, not even for union and partial triumph. Triumph embracing such inconsistencies would be to me substantial defeat. I am bound by the right of an American citizen and by the grace of God to vote a *clean* ticket, if I make it myself and vote it alone—or I'll wait and cast my next ballot in heaven. "All hail the power of Jesus's name." Amen. A clean ticket with me means candidates clear of and against all intoxicants and the lodge, and a *clean mouth.*

The old cry is renewed, "no politics in the pulpit, in religion," etc. So be it; but let us have some, nay, rather,*the* religion in our politics or have *no* politics. Satan always did and always will go for fractional currency–"shin plasters." The old rascal! He would cut souls into pieces—quarter them as the butcher his beef and then cut them into small fragments and give God the *tongue* only. Indeed we have a religion of tongues in these days of apostasy. Judas-like, the "hail-master", kissing type of religion, pickled and petrified in profane oaths, fiendish libations of Knights Templar, steeped in intoxicants and tobacco packed to order in barrels, demijohns, goblets, smoke-pipes, *ad infinitum, ad nauseum.*

How many parts can a moral being, a *soul*, go into? How many distinct and antagonizing interests can the same soul confess, and keep the unity of the Spirit in the bond of peace? Hear the answer; "Ye cannot serve God and mammon." If we divide up with the adversary will God take a share? All for God or nothing. When I go to vote I go whole—body, soul, spirit, will, judgment, conscience, veneration, affections and devotion to principles founded in God and Bible Christianity—away from all party, as such, political or religious, state or church and consecrated on the altar of reform.

NATHAN CALLENDER.

A SOUTHERN LETTER.

479 GRAVIER ST., NEW ORLEANS.

EDITOR CHRISTIAN CYNOSURE:—I am truly thankful for your valuable paper. I have never as yet read one Christian paper so valuable as the *Christian Cynosure* and the Memphis *Living Way.* You both speak out the truth plainly without fear of the Satanic host. Continue ye in the truth and in the fear of our Lord Jesus, and fear not what man can, or will attempt to do to you.

I am here in this great city of 225,000 souls, apparently alone, almost ready sometimes to say as did poor Elijah: Lord, they have thrown down thine altars, and slain thy prophets, and I, even I only am left, and they seek my life. But when I turn to the Lord's word and read: "All men who will live godly

shall suffer persecution." "In the world ye shall have tribulation." These words revive my spirit. There are seven thousand men in Israel who have not bowed the knee to Baal. Every week the *Cynosure* and *Living Way* bring me new names of those opposing Masonry. It makes me rejoice.

It is sad to say some of our leading colored churches here encourage lodgery. Some of our most intelligent colored ministers, as Rev. A. S. Jackson, have left the lodge. I remember when I took the degree of Sir Knight in the Pride of Louisiana Lodge. I was sworn to forever protect their work from public exposure, even at the peril of my life. I am here despised, rebuked and rejected by many, but thank God for that. I spoke in the St. Mark's (4th) Baptist church, 18 Magnolia street, of which I am a member, not long ago, from 2nd Cor. 6. Some applauded, some groaned and some murmured, while I endeavored to picture the evils of worldly societies. The following Thursday night I spoke at another—St. Mark's Baptist church on Sixth street. Some of the congregation got so impatient that they got up, growled out insults and left the church. If we could get some of our intelligent ministers to take a bold and decided stand against secretism here, as brethren Brinkley and Countee, they could do much good with God's help. The Odd-fellows, Masons, and Knights of Pythias say I violated my obligation and lied to God, but I tell them I violated my obligation to Satan for I joined them in ignorance and thought I was doing something grand. F. I. DAVIDSON.

LODGE VICTORIES.

CHICAGO, Sept. 4.

"The Union Victorious" is the heading of an item in the *Daily News*. It should have been "Tyranny Victorious," and the victims were three workmen in the brick yard of Spendbrechen & Son, on Elston avenue in this city. The union men demanded the discharge of the three free men and it was obeyed after "a parley, with the understanding" as it reads, "That they would be taken back if they joined the Union."

Strange times we live in. Our country is rapidly changing its character as free, and will soon at this rate be as despotic and oppressive over personal freedom as Russia or Turkey. What matter whether our people suffer tyranny under one acknowledged sovereign for the whole nation, or under some sovereign grand commander who wields his scepter independently of our civil government? Shall our so-called free citizens passively connive at such doings as the above until all personal independence is swallowed up by the secret tyrannical so-called unionists." A charming name is unionist, but, alas! "how sadly misapplied as the tool of oppression! It is estimated that some 800,000 men are thus enrolled (or oath-bound?) When is it best to wake up and repress this evil? Must we wait further developments of anarchy and crime, or devise some remedy without delay?

Our fears prompt our warnings. Our war might have been avoided if the voice of the Abolitionists had been heeded, and the bloodshed and loss would have been escaped. Let us listen in time to these imported indications of the coming storm; trim the sails of our good ship "The Union" and demand the surrender of all such pirates as hoist her flag along with their own blood red one. The "American party" is loyal to "the Union," but down with all panderers to and allies of the foe. On our banner behold inscribed: "The Union," "Prohibition" and "True Liberty," and "Down with Lodgery and oppression of every kind."

Birds of a feather flock together. Lodgery is a common bond of brotherhood, although it may generally condemn actual crime when found out, but what do our newspapers say to such trifling affairs as the rights of only three men whose interest may be sacrificed and whose families may suffer unless they join a body of men whose principles they may condemn. T. H.

PITH AND POINT.

"THE IMAGE OF THE BEAST."

At the suggestion of Bro. Blanchard in that Baccalaureate address, I sent 50 cents to Bro. D. S. Kinney of the Wesleyan Publishing House, Syracuse, N. Y., and received Rev. Richard Harton's book, "The Image of the Beast a secret Empire; or Freemasonry a subject of Prophecy." I now recommend this grand book to all lovers of *truth*, whether anti or pro secretists. Read every page carefully. Then draw your conclusions—C. E. WALKER, *U. B. Preacher, Twin Brooks, Dak.*

WHAT IT COSTS TO SAVE A CONFERENCE.

I very much regret to part from so near and dear a friend [the *Cynosure*]. But financial embarrassment brought on by my repeated thrusts to the very heart of Masonry, compels me to say, "Stop my paper." I thank you and the kind friends who have furnished me the paper from my heart, and pray that the richest of God's blessings may rest on the donors. Could we have a hundred yearly subscribers in this association we would have a complete revolution.—W. H. SMITH, *Gibbs Cross Roads, Tenn.*

Such an appeal ought to bring $150 into the fund for the *Cynosure* to Southern ministers within a week. Will Bro. Smith send the names and addresses of the pastors in his association?

MORE FROM THE SOUTH.

Rev. J. B. Roberts, a good brother, is just elated with the *Cynosure* and is rejoicing greatly in his freedom from the lodge.—R. N. COUNTEE, *Memphis.*

I send you $1.00 for my food for the next year. It has been this year, night and day, and I don't think my mind can do without its sustenance.—ELIAS BECK, *Canton Bend, Ala.*

ELDER BROWNE'S WORK.

Bro. J. F. Browne is still holding the fort here for God and truth. I have heard Bro. Browne lecture and preach more than any other man in this part of Wisconsin, and can truly say to the glory of God that he is doing a great work for the cause of reform, truly a man of God and wholly given to the work of the Lord. The secret clans are terribly stirred in Juneau and Sauk counties. For the past week he has been preaching in the Wesleyan church on Big Creek. The church has been revived, backsliders have returned, and we trust some souls saved. Bro. Browne should have a better support. He should have the co-operation of every loyal citizen. The Lord help the people to take sides now and forever.—J. W. DELAP, *Lavalle, Wis.*

BIBLE LESSON.

STUDIES IN THE WRITINGS OF JOHN.

LESSON XIII.—September 26, 1886.—Review.

From Peloubet's Notes.

SUBJECT:—The Development of the Redeemer's kingdom.

1. Further light on the nature and work of the Redeemer. Lessons 1, 2, 4, 5, 6, 7, 10. The Redeemer is seen in these lessons to be the Light, the Life, the Good Shepherd, the True Vine, one with the Father, rejoicing in the humblest service, yet honored, triumphant and glorified.

2. The principles of his kingdom. Lessons 2, 7, 9, 10, 12. The kingdom is about to come, and therefore Jesus trains his disciples in the principles of the kingdom, in humility, in love one to another, especially the great, new commandment, in Christ as the door and the way and the truth and the life, in the duty of abiding in him and bearing fruit, in the presence and power of the Holy Spirit, in the privilege of sanctification, and the need of eternal life.

3. The ordinances of the kingdom. Baptism, which had long before been instituted, and now the Lord's supper, which is ever after to be kept in remembrance of him. Two of the simplest possible ordinances, that every one, even a child can understand, yet full of the largest and deepest meanings. They cannot be slighted with impunity.

4. Its promises and helps. Lessons 4, 9, 10, 11, 12. The promise of eternal life, of a home in heaven, where he has gone to prepare a place for them, of the power to do greater works than he had done, that he would answer prayer, and send the Comforter who would abide with them, lead them into all truth, and give success to their preaching by convicting and convincing the world. They were to be kept from the evil, sanctified, and at last be glorified with him.

LESSONS AND GOLDEN TEXTS FOR 1887.

STUDIES IN THE OLD TESTAMENT.

First Quarter.

Lesson 1. Jan 2.—*The Beginning.* Gen. 1:26–31, and 2:1–3. In the beginning God created the heaven and the earth. Gen. 1:1.

2. Jan. 9.—*Sin and Death.* Gen. 3:1–6, and 17–19. By one man sin entered into the world, and death by sin. Rom. 5:12.

3. Jan. 16.—*Cain and Abel.* Gen. 4:3–16. Am I my brother's keeper? Gen. 4:9.

4. Jan. 23.—*Noah and the Ark.* Gen. 6:9–22. Noah did according unto all that the Lord commanded him. Gen. 7:5.

5. Jan. 30.—*The Call of Abram.* Gen. 12 1–9. I will bless thee and make thy name great; and thou shalt be a blessing. Gen. 12 2.

6. Feb. 6.—*Lot's Choice.* Gen. 13 1–13, Seek ye first the kingdom of God, and his righteousness. Matt. 6 33.

7. Feb. 13.—*God's Covenant with Abram.* Gen. 15 5–18. Fear not, Abram: I am thy shield, and thy exceeding great reward. Gen. 15 1.

8. Feb. 20.—*Abraham Pleading for Sodom.* Gen. 18 23–33. In wrath remember mercy. Hab. 3 2.

9. Feb. 27.—*Destruction of Sodom.* Gen. 19 15–26. Escape for thy life. Gen. 19 17.

10 March 6.—*Abraham Offering Isaac.* Gen. 22 1–14. God will provide himself a lamb for a burnt-offering. Gen. 22 8.

11. March 13.—*Jacob at Bethel.* Gen. 28 10–22. Surely the Lord is in this place. Gen. 28 16.

12. March 20.—*Jacob's New Name.* Gen. 32 9–12, and 24–30. And he said, I will not let thee go, except thou bless me. Gen. 32 26.

13 March 27.—*Review:* Temperance Lesson, Gen. 9 18–27; Missionary Lesson, Gen. 18 17–26.

Second Quarter.

Lesson 1. April 3.—*Joseph Sold into Egypt.* Gen. 37 23 36. But the Lord was with Joseph, and showed him mercy. Gen. 39 21.

2. April 10.—*Joseph Exalted.* Gen. 41 38–48. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. Ps. 37 5.

3. April 17.—*Joseph makes Himself Known.* Gen. 45 1–15. Overcome evil with good. Rom. 12 21.

4. April 24.—*Joseph and his Father.* Gen. 47 1–12. Honor thy father and thy mother, which is the first commandment with promise. Eph. 6 2.

5. May 1.—*Israel in Egypt.* Exod. 1 6–14. He increased his people greatly; and made them stronger than their enemies. Ps 105 24.

6. May 8.—*The Child Moses.* Exod. 2 1–10. The Lord is thy keeper. Ps. 121 5.

7. May 15.—*The Call of Moses.* Exod. 3 1–12. I will be thy mouth, and teach thee what thou shalt say. Exod. 4 12.

8. May 22.—*The Passover.* Exod. 12 1–14. Christ our Passover is sacrificed for us. 1 Cor. 5 7.

9. May 29.—*The Red Sea.* Exod. 14 19–31. When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee. Isa. 43 2.

10. June 5.—*The Manna.* Exod. 16 4–12. Jesus said unto them, I am the bread of life. John 6 35.

11. June 12.—*The Commandments.* Exod. 20 1–11. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart. Matt. 22 37.

12. June 19.—*The Commandments.*—Exod. 20 12–21. Thou shalt love thy neighbor as thyself. Matt. 22 39.

13. June 26.—*Review:* Temperance Lesson, Lev. 10 1–11; Missionary Lesson, Exod. 35 20–29.

STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

Third Quarter.

Lesson 1, July 3.—*The Infant Jesus.* Matt. 2 1–12. Thou shalt call his name Jesus, for he shall save his people from their sins. Matt. 1 21.

2. July 10.—*The Flight into Egypt.* Matt. 2 13–23. He delivered me, because he delighted in me. Ps. 18 19.

3. July 17.—*John the Baptist.* Matt. 3 1–12. Bring forth therefore fruits meet for repentance. Matt. 3 8.

4. July 24.—*The Baptism of Jesus.* Matt. 3 13–17. This is my beloved Son in whom I am well pleased. Matt. 3 17.

5. July 31.—*The Temptation of Jesus.* Matt, 4 1–11. He is able to succor them that are tempted. Heb. 2 18.

6. Aug. 7.—*Jesus in Galilee.* Matt. 4 17–25. The people which sat in darkness saw great light. Matt. 4 16.

7. Aug. 14.—*The Beatitudes.* Matt. 5 1–16. Grace and truth came by Jesus Christ. John 1 17.

8. Aug. 21.—*Jesus and the Law.* Matt. 5 17–26. Think not that I am come to destroy the law, or the prophets; I am not come to destroy but to fulfill. Matt. 5 17.

9 Aug. 28.—*Piety without Display.* Matt. 6 1-15. Man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. 16 7.

10. Sept 4.—*Trust in our Heavenly Father.* Matt. 6 24–34. Casting all your care upon him; for he careth for you. 1 Peter 5 7.

11. Sept. 11—*Golden Precepts.* Matt. 7 1–12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them. Matt. 7 12.

12. Sept 18.—*Solemn Warnings.* Matt. 7 13–29. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Matt. 7 19.

13. Sept. 25.—*Review:* Temperance Lesson, Rom. 13 8–14; Missionary Lesson, Matt. 4 12–16.

Fourth Quarter.

Lesson 1. Oct. 2.—*The Centurion's Faith.* Matt. 8 5–13. I have not found so great faith, no, not in Israel. Matthew 8 10.

2. Oct. 9.—*The Tempest Stilled.* Matthew 8 18–27. Why are ye fearful, O ye of little faith? Matthew 8 26.

3. Oct. 16.—*Power to Forgive Sins.* Matthew 9 1–8. The Son of man hath power on earth to forgive sins. Matthew 9 6.

4. Oct. 23.—*Three Miracles.* Matthew 9 18–31. According to your faith be it unto you. Matthew 9 29.

5. Oct. 30.—*The Harvest and the Laborers.* Matthew 9 35–38, and 10 1–8. Freely ye have received, freely give. Matthew 10 8.

6. Nov. 6.—*Confessing Christ.* Matthew 10 32–42. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. Matthew 10 32.

7. Nov. 13.—*Christ's Witness to John.* Matthew 11 2–15. He was a burning and a shining light. John 5 35.

8. Nov. 20.—*Judgment and Mercy.* Matthew 11 20-30. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Matthew 11 28

9. Nov. 27.—*Jesus and the Sabbath.* Matt. 12 1–14. It is lawful to do well on the Sabbath days. Matthew 12 12.

10. Dec. 4.—*Parable of the Sower.* Matthew 13 1–9. The seed is the word of God. Luke 8 11.

11. Dec. 11.—*Parable of the Tares.* Matthew 13 24–30. The harvest is the end of the world; and the reapers are the angels. Matthew 13 39.

12. Dec. 18.—*Other Parables.* Matthew 13 31–33, and 44–52. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just. Matt. 13 49.

13. December 25.—*Review:* or lesson selected by the school.

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A WOMAN'S VICTORY;

OR

THE QUERY OF THE LODGEVILLE CHURCH

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This simple and touching story which was lately published in the *Cynosure* is now ready for orders in a beautiful pamphlet. It is worth reading by every Anti-mason —*and especially* BY HIS WIFE. Get it and take it home to cheer the heart of your companion who may desire to do something for Christ against great evils, but is discouraged from making any public effort. PRICE, FIFTEEN CENTS. *Ten for a dollar*

National Christian Association,
221 W. Madison St., Chicago, Ill.

The American Party.

FIRST NOMINATION for President at Oberliu, Ohio, May 23, 1872.

PLATFORM ADOPTED at Chicago, June 28, 1872.

NAME ADOPTED at Syracuse, N. Y., June 3, 1874.

PRESIDENTAL CANDIDATES:

1872—Charles Francis Adams and Joseph L. Barlow.

1876—James B. Walker and Donald Kirkpatrick.

1880—J. W. Phelps and Samuel C. Pomeroy.

1884—J. Blanchard and J. A. Conant nominated; the former withdrawing, Samuel C. Pomeroy was nominated. Both nominees withdrawing, the support of the party was generally given to John P. St. John and William Daniel, candidates of the Prohibition party.

NATIONAL COMMITTEE'

F. W. Capwell, New York; *J. A. Conant*, Connecticut; *E. G. Paine*, Minnesota; *G. W. Needels*, Missouri; E. D. Bailey, District of Columbia (*Ex. Com.*) James Kennedy, California; Robert Hardie, Dakota; J. F. Galloway, Florida; L. N. Stratton, Illinois; Israel Hess, Indiana; J. N. Norris, Iowa; H. Curtis, Kansas S A. Pratt, Massachusetts; H. A. Day, Michigan; E. Tapley Mississippi; S. C. Kimball, New Hampshire; Robert Armstrong, New Jersey; E. A. Foldstrom, Nebraska; J. M. Scott, Ohio; Wm. H. Pruett, Oregon; A. M, Paull, Rhode Island; J. W. Moss, West Virginia; M. R. Britten, Wisconsin.

AMERICAN PLATFORM.

ADOPTED AT CHICAGO, JUNE 20, 1884

Viewing with deep coneern the corrupt and unsettled condition of Amerieau politics, and witnessing with alarm the fearful prevaleuce of caste and clannishness by whieh our citizens are being arrayed in hostile bands, working secretly to compass politieal ends, a method directly and powerfully tending to increase corruption, to destroy mutual confidence, and hasten disruption and bloodshed; and having no hope of adequate remedy for these evils from existing parties, and believing the foundation of a party based upon the fundamental principles of the Declaration of American Independenee, both inevitable and indispensable:

We, therefore, a portion of the American people, believing with our fathers that we have our rights and liberties, not from men or parties, but from God; believing in the Christian marriage, and not in Mormonism; believing in the religious democracy of the New Testament, aud not in the despotism of the lodge; believing, also, with our Scoteh and English ancestors, that civil government, though ordained in God, is "founded in nature, not in grace," and, therefore, that all have equal civil rights; while we abhor the idea of enforcing religion or controlling conscienee by human laws and penalties as eateulated to make hypoerites, not Christians, and savoring of the days of priestism, the fagot and the stake, we at the samc time as firmly believe that atheism and priestcraft are twins and both alike foes to human liberty and welfare. We further most firmly believe that a government without God has none but lyneh power, and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief; and while w consider government without God as a mere usurpation, we regard all religions and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats. We believe in peaee and in national arbitration as a means of perpetuating it; yet we as profoundly believe that the bravery and blood of our soldiers have bought us the peaee whieh we enjoy, and we honor the memories of the dead and will be just to the claims of the living; and we take up and prolong the strain raised by the women of this country: "For God, and home, and native land," and trust that this beautiful and patriotic motto will soon be not only eehoed by their voices, but sustained by their votes.

We, therefore, solemnly adopt and present the following, as eontaining a brief synopsis of the principles of our government, by whieh we intend to be governed in easting our votes. We hold:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of seience and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.
4. We demand the prohibition of the importation, manufacture, and sale of intoxieating drinks.
5. We hold that the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
6. We are opposed to putting prison labor or depreeiated contract labor from foreign countries in competition with free labor to benefit manufacturers, corporations or speculators.
7. We are in favor of a revision and enforeement of the laws concerning patents and inventions; for the prevention and punishment of frauds either upon inventors or the general publie.
8. We hold to and will vote for woman suffrage.
9. That the civil equality secured to all American citizens by Artieles 13, 14 and 15 of our amended National Constitution should be preserved inviolate, aud the same equality should be extended to Indians and Chinamen.
10. That international differeuces should be settled by arbitration.
11. That land and other monopolies should be discouraged.
12. That the general government should furnish the people with an ample and sacred currency.
13. That it should be the settled policy of the government to reduec tariffs and taxes as rapidly as the necessities of revenue and vested business interests will allow.
14. That polygamy should be immediately suppressed by law, aud that the Republican party is eensurable for the long neglect of its duty in respect to this evil.
15. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

THE CHURCHES VS. LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day.)

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part.)

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferenccs.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference.)

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)

United Brethren in Christ.

Individual churches in some of these denominations should be exeepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Cong. Hamilton, Miss.
Pleasant Ridge Cong. Sandford Co. Ala.
New Hope Methodist, Lowndes Co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove Church, Green county, Pa.
Military Chapel, M. E., Lowndes county, Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Miss. Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes Co., Miss.
Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
Brownlee Church, Caledonia, Miss.
Salem Church, Lowndes Co., Miss.
West Preston Baptist Church, Wayne Co., Pa.

OTHER LOCAL CHURCHES

adopting the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeek and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill; Esmen, Ill.; Strykersville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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Who depend on voluntary contributions of Christian people in whole or in part for their support:

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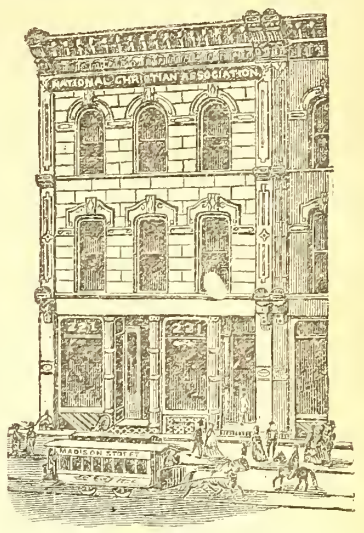
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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, SEPTEMBER 16, 1886.

EDITORIAL CORRESPONDENCE.

NEW MARKET, N. H., Sept. 6, 1886.

DEAR CYNOSURE:—We left Worcester, purposing to return there to the State convention of Prohibitionists which meets on Wednesday in Mr. Washburne's great hall. At Boston the Republican papers were rejoicing over the issue of a call for a "Non-Partisan" Temperance Convention, to meet also in Worcester soon. The call is signed by Mrs. Livermore and by our own good Mr. Samuel A. Pratt. We suppose this second non-partisan convention is to head off the new third party by recommending the Prohibitionists who belong to the two old parties to stay and work for temperance in those parties. But the Republican press, *passim*, insists that the Democratic party is the Prohibition or third party; and that it is getting up the Prohibition party to draw in the temperance men and so defeat the Republicans. With what face then can this Worcester non-partisan convention advise temperance Democrats to stay in and work with that corrupt Democratic party which goes for whisky, and is hypocritically encouraging a party of temperance for the sole purpose of beating the Republicans? But if the non-partisans do not mean that it is right for temperance Democrats to stay in and vote with the Democracy, then this Worcester convention is a Republican party under the mask of non-partisanism, which would be bald hypocrisy and pretence, and will not succeed.

THE CHICAGO CONGRESS.

Rev. Increase N. Tarbox, D. D., favors this convention. He writes:

"The general condition of the country, brought about largely through secret organizations, is, itself, enough to show the necessity of such a meeting, and such a movement as that contemplated."

Dr. A. A. Miner of Boston writes to the editor of the *Interior*, who is chairman of the committee: "I think favorably of the matter, and might attend if it were held early in November."

Dr. Tarbox is second to no New England divine, known and beloved by the older, orthodox and more stable members of the New England churches. Dr. Miner has the reputation of an honest, eloquent leader of the serious wing of the Universalists. He is chairman of the building committee of a great art building which is being put up by the State of Massachusetts. A while since the workmen on this building took advantage of the general brawl of the Knights of Labor and struck. Dr. Miner told the master builder to let the work stand. He did so. They advertised for new workmen, who came, and the building went quietly on.

The letters of these gentlemen are in my possession as open letters. I wish to show them to others in New Hampshire, Massachusetts, New York and Pennsylvania on my way home. The committee can rely on Dr. Miner to speak if they invite him.

NEW MARKET, NEW HAMPSHIRE.

This town is situated eighteen or twenty miles due west from the sea port Portsmouth, on a little narrow bay which winds back among the hills, sometimes shrinking to eight or ten rods in width. A swim in the sea-salt water where the tide current was rushing up stream through its narrow winding way up to the town, where coal ships come from the Pennsylvania mines to unload their burdens, was a pleasant experience of this visit. The farms here are rocks and intervales alternating. Apple and pear trees are indigenous, and plant and cultivate themselves. This is a fruit year, and the country seems a paradise of trees; and the bracing sea air, the waving green of the young forest trees which spread their boughs out over "the grey old rocks" seem like young children tugging their grey-headed grand parents.

Elder Kimball of Dartmouth was a young and faithful pastor of Free Baptist churches, useful and beloved. The lodge, which follows the factories as sharks follow ships, drove him from their pulpits back to this romantic farm. Here he took his stand with his back to the rocks; took up the *Christian Witness* which was started by Mr. Edgar Wylie, and faced the Masons and their jacks as Fitz James faced the clansmen of Roderick Dhu, and said to them by his actions, if not in words:

> "Come one, come all! This rock shall fly
> From its firm base as soon as I:
> Living or dying, ye shall know
> A stag at bay's a dangerous foe."

And like the tide on this coast the current is already changing and coming in. Already Masons and Oddfellows are at a discount in churches where nothing is said against the lodges, and a great revival at Manchester, a manufacturing town near here, is sweeping the lodges as the tide sweeps back herds of swine which have ventured out too far for clams. They put their noses down to the marsh, ascertain that the tide indeed is coming, and then, scampering, squealing, grunting, and when overtaken, swimming, they make rapidly as they may for solid ground. So may it be with the herds who are exploring the moral marshes and miasmatic swamps of the country to get their living by under-ground methods, over unknown depths, instead of seeking their bread above ground by open and honorable means.

To-night we go to Manchester, and to-morrow to Andover, Boston and Worcester, where our readers shall (D. V.) hear from us. J. B.

IRISH BROTHERHOODS AND HOME RULE.

T. P. Gill, a member of the British Parliament, signs his name to a special cable dispatch in the *Daily News* of this city not long since in which the probability of a serious investigation for Parnell and the Irish leaders may soon be begun in Parliament. The dispatch states that a member of that body intends to move that proceedings be made against William Ridgeway, a well-known publisher of Piccadilly, London, on account of a pamphlet published by him, and which, it is alleged, contains libelous charges against members of Parliament. This pamphlet purports to give an authentic and detailed account of a conspiracy for the independence of Ireland and breaking up of the British union, made between certain members of Parliament, whose names are not given in the document, and two secret organizations, known as Fenians and the Irish Republican Brotherhood. Some idea may be had of the nature of the charges made in the pamphlet, and of the line of inquiry which will be taken should a judicial inquest be made of the matter, from the following extracts:

"J. J. O'Kelly, whom I well remember swearing in as captain, Martin Joseph Nolan, W. O'Brien, Mr. Flynn, Mr. Kenny, Mr. Sheehy, T. P. Gill, Mr. Harris, Dr. Fox, F. X. O'Brien, T. P. O'Conner, T. Healy, Justin Huntly McCarthy, and the two Redmonds, all members of Parliament, in addition to the oaths to be faithful, and their true allegiance to Queen Victoria, have taken this oath in the presence of Almighty God:

"'I solemnly swear allegiance to the Irish republic now virtually established, and to take up arms when called upon to defend its independence and integrity. I also swear to yield implicit obedience to the commands of my superior officer.'"

The pamphlet further charges those members of the House of Commons with being sworn enemies of England. It also says:

"Since 1880 Parnell has been forced deeper and deeper into the labyrinths, and is to-day connected through his agents, as I will show, with every stratum of the organization."

It further states that Michael Davitt, once a member of the Supreme Council of the Irish Republican Brotherhood, was expelled from that position for several good reasons. It also charges James O'Kelly with membership in the Militant Council of the brotherhood, organized to carry on offensive operations against the British Government, and with giving El Mahdi, in Egypt, information and active support against the British invader. It also charges Mr. Parnell with giving guaranties to the brotherhood to carry on the constitutional agitation under which Fenianism could be revived, the land question to be made a motive power, and a certain number of Parliamentary seats to be allotted to Fenians. The pamphlet further charges Mr. Parnell with using the Fenian brotherhood to get money, influence and agents; also with taking money in lumps, which money was used for rebellion and revolution. It also charges that while Frank Byrne managed the Irish vote in England in the interest of Mr. Parnell, Bryne's wife carried over knives, bought by Kelly in Birmingham, to commit the Phœnix park murders, and escaped being placed on the witness stand by leaving Dublin while her sister took her place in the house, and who, being a confidant of the now well-remembered Informer Carey, swore she was not Mrs. Byrne. The pamphlet also charges that orders admitting strangers to the gallery of the House of Commons were given by the Irish members twice to Daly, who had come to London from Paris for the purpose of throwing bombs into the House of Commons. It further charges T. P. O'Connor, M. P., with receiving in the lobby and entertaining Carey, who was then being scoured for by detectives in connection with the dynamite outrages in London.

If this matter ever comes before the House of Commons, Ridgeway can probably be compelled, under penalty of imprisonment, to give his authority for the statements of the pamphlet; and the gravity of the charges and the high standing of the members implicated make it improbable that action will be refused. There may be, however, some reasons why the Tory party in power may prefer not to enter upon such an inquiry until they are more sure of the stability of their government, or until it shall aid them in the overthrow of the opposition. Until then Salisbury and Churchill are shrewd enough not to meddle with the secret plottings of lodgery.

THE ANTI-SALOON REPUBLICANS.

A national convention to represent the temperance wing of the Republican party meets in this city Thursday, the 16th inst. The movement for this meeting has justly been regarded as a sign of the times in the political world. Probably Mr. Blaine had it in view when he indicates in his Maine speeches that the Republican party as a national organization will take no step to alienate the saloon. Does Mr. Blaine intend to give the convention this week his nod of authority, and put them on their guard to take no step of alienation from the party? If they obey they make themselves the laughing stock of men, and literally the "song of the drunkard."

George William Curtis, commenting on the anti-saloon State convention in Binghampton, New York, in *Harper's Weekly*, says that Republicans who believe in the temperance question to be the most important public issue must be prepared, "like the Conscience and Free Soil Whigs of forty years ago, to form new party connections," and he argues that the movers of the convention this week will no longer support the Republican party if it refuses to break with the saloon.

The Illinois convention representing this movement met in this city on the 2nd inst. and was attended by some prominent and excellent men, as S. A. Kean, J. V. Farwell, C. H. Case, George M. Clark, W. B. Brayton, P. S. Henson, R. M. Hatfield, A. L. Coe, and E. R. Cragin.

They appointed delegates to the meeting this week and resolved

That saloon domination in the Republican party must cease if the party is to go forward to permanent victory and conquest.

That the Republican party should henceforth take a positive and open attitude of hostility to the organized power of the liquor-selling interest, and that it should be uncompromisingly committed to the policy of opposition.

The speeches which emphasized the resolutions were strong and indicate that this movement is the last appeal from a large, intelligent and conscientious part of the Republican party. If that party will not take hold against the saloon they will feel compelled, as Dr. Henson said of himself, to join the third party.

Some of the gentlemen named above have, like some who profess Anti masonry and yet condemn only the active opposers of the lodge, been severe to bitterness against Prohibitionists. This is especially true of Mr. J. V. Farwell, who has, in the *Advance* and *Inter-Ocean*, almost vilified third party men. He will, we fear, find that he must take a long walk back, to get into the path of consistency and conscience from which the heat of partisanship has led him astray.

—Bro. Hinman was at Milligan College, Cave Springs, Tennessee, last Sabbath. He was expecting to address the students of the institution before leaving. He finds so many openings in East Tennessee that he hesitates about going further to awaken interest in the proposed national convention.

—Secretary Stoddard wrote Friday from Rusco, Kansas, that the State convention just closed had a good local attendance, but not many came in from abroad. He was to speak at the same place that evening, at Washington, Kans., Saturday and Monday, and then turns back eastward.

—The Ohio agent sends ten new subscribers this week, and Bro. Loggan, of Kansas, six. The former had appointments in East Monroe Saturday and Monday evenings. Wednesday evening of this week he speaks in the Friends church near Leesburg, and Friday and Saturday at Samantha in Highland county.

—The Colorado Prohibitionists have shown the party in that State to be of the "proper stuff" in nominating Rev. T. E. Bliss, D. D., of Denver, for Secretary of State. Their convention met in the city hall, Denver, with 242 delegates present and nominated a full ticket.

—The meeting of the American party in Birmingham, Iowa, on the 18th inst., was presided over by Dr. J. N. Norris. The following nominations were made for the State ticket: Secretary of State, Isaac T. Gibson, of Henry county. Treasurer, James Mickelwaite, of Mills county. Auditor, John Palmer. Attorney General, Jacob W. Rodgers, of Fayette county.

—Dr. E. P. Goodwin preached a memorial sermon last Sabbath morning in the First Congregational Church in respect to Mr. Carpenter, and fol-

lowed it in the evening on the many admirable lessons for the young men of to-day from his life. The First Church started from the excommunication of Mr. Carpenter and other members of the Third Presbyterian church because of their Abolition sentiments. It was called at first "Carpenter's Nigger church." This was thirty-five years ago. Dr. Goodwin gave full honor to Mr. Carpenter's work in opposing secret organizations, speaking of his personal efforts and large gifts to the National Association.

—TheMassachusetts Prohibition convention which met in Worcester last week Wednesday is reported in the *Evening Gazette* of that city on the same day. Pres. J. Blanchard was among those from abroad who were officially welcomed to a seat on the platform. Mr. Charles B. Knight, of Worcester, was a prominent member of the convention and a vice-president. Drs. A. J. Gordon and A. A. Miner, of Boston, were also made vice-presidents. The convention was a remarkable gathering in contrast with some held of late years in the same hall by the old parties. The delegates numbered 823 members. Thomas J. Taunton was nominated for governor; and the platform, while powerfully arraigning the liquor traffic, begins with a humble acknowledgment of the sovereignty of God.

—There is a sad corroboration of Bro. Fenton's letter on Attorney Black, the chief adviser for the Anarchists in their late trial in this city, in the remarks of the Evangelist Kirkland of the Adelphi mission in his paper, the *Mission Worker*: "Among the many sad things, to us, connected with this trial has been the fall from grace of the leading attorney for the defense. Until he made his address on behalf of these Anarchists we had every reason to believe that he was a loyal and devoted Christian, but his comparison of these braggart assassins to the meek and lowly Jesus has earned for him the contempt of every Christian in the world. The doctrines of his clients are as different in essence from those of Christ and his Apostles as the counterfeit is from the genuine coin. There is a difference wide as heaven is from hell between 'the love of Christ constraining us' to give up our property for the benefit of suffering humanity, and the use of dynamite, the revolver and dirk to accomplish that object. But we are living in 'the last days' and must expect such counterfeits to appear. It is to be hoped that poor Fielden will be profited in these, his last days, by what he heard in the Adelphi Mission when he attended our meetings for the purpose of breaking them up."

MORE LODGE WORK IN MEMPHIS.

THE LIVING WAY OFFICE GUTTED.

DEAR CYNOSURE:—Early this morning, Thursday, September 9th, I was aroused from sleep by some one knocking at my door, exclaiming, "Bro. Countee, the *Living Way* office has been broken open, and the presses and type all destroyed." I hastily donned my apparel, and in five minutes I was there, and lo! I found four cases of type, and eight galleys of matter, set for to-day's issue of our paper, all emptied into the street; the press dismantled, belts taken out and several parts of the cylinder press thrown away, thereby damaging us to the amount of $150. There are several things very peculiar about this outrage, perpetrated, of course, by the vandals of the secret lodge system. Our office is situated on a popular street and only seventy-five feet from a large electric light, and near a corner which is more or less under police surveillance. These vandals of the lodge went into our office, lit a lamp, took the monkey wrench, unscrewed the bolts from the press, threw them away, and carried the cases and galleys out one by one under a blaze of electricity as bright as day,—and yet no one saw it! Strange, very strange! Yet we survive. One brother from Augusta, Ark., called to see us this morning, and, in the midst of our wreck, said, "The *Living Way* has broken up all of the societies in our country. Don't let it stop." We are by no means discouraged. God helping us, we mean to go forward. This is another self-evident truth of the glories of the "ancient institution" whose terminus is the grand lodge above (below). The *Living Way* will come out as usual, but until we can replenish our stock of type we will have to use some plate matter for which we have to beg the indulgence of our readers. And we now offer to all who will aid us by subscribing for the *Living Way*, between now and November 1st, the low rate of $1.25 for one year. Pray for us. We are yours in the midst of the fray for God and the right, cost what it may.

R. N. COUNTEE.

PROHIBITION UNSHACKLED BY LODGERY.

A PLEA FOR A UNION OF REFORM PARTIES, FROM THE DISCOURSE BY PRES. J. BLANCHARD IN SARATOGA, N. Y., AUGUST 29, 1886.

And that man perished not alone in his iniquity.—Joshua 22, 20.

More than two-thirds of the Old Testament and a large share of the the New are political writings; and the direst denunciations and most fearful executions in both are for political crimes. Korah and his troop were engulfed by an earthquake; Nadab and Abihu fell dead with their censors in their hands. Three thousand corpses fell about "the calf which Aaron had made;" and Achan, with his sons, daughters, oxen, asses, sheep, tent, treasures–all that he had–was stoned, burned and buried by his countrymen in "the valley of trouble" in the Arabian desert. What crimes had these persons committed to justify such a chapter of horrors? The answer is contained in just two words—RELIGIOUS INVENTIONS! These overturn society and sink States. The Supreme God, Maker of Heaven and Earth, had given them a beneficent religion as the basis of their civil polity, which Christ condensed into the love of God and our neighbor; and said that all the rest of the Bible hung on these two. To guard and give effect to these two all-comprehending precepts, he gave them a holy marriage, uniting two persons—a man and a woman—and a "just and equal"state, requiring men to do as they would be done by. And he promised them a heaven beyond this life which was simply a holy family enlarged; where God is father, Christ the elder brother, and angels ministering spirits. And the crime and sin of all ages, tribes and nations, has been and now is, to adulterate, mix, add to, confound and invent substitutes for this simple and glorious religion of Christ, so as to leave men without any fixed standard of law and morals.

The offence of Achan and the others mentioned was two-fold; crime, and sin—political and religious—and the Achans of humanity have been ever since, and now are, following in their footsteps. Doubtless the garment which Achan took was well made, the shekels good silver and the wedge good gold. But the trouble was they were "Babylonish," and Babylon then was, as mystic Babylon still is, the seat of the world's idolatry; and date juice and other strong drinks then were, as alcohol, opium, tobacco and what not now are, the stimulants and accompaniments of idolatry—subsidiary and subordinate to it.

In an age of temperance societies, Joseph Smith and Mr. T. V. Powderly preach temperance. They relied, and can rely, to subjugate men, on a sworn system of secrecy and despotism, enforced by solemn oaths, initiations and rites. But drunkenness ever follows idolatry. When I was in Utah, there was plenty of beer in Salt Lake, and two Mormons were murdered by poisoned whisky on Bear river. And my neighbors in Chicago who are socialists, on one Sabbath marched to the place of speaking with military music and such mottoes as: *"Bread or Blood. Our Children are Starving at Home!"* and spent hundreds of dollars for beer that day after they got on the lake shore. All those socialists and anarchists pay dues to secret societies. The lodge and liquor are thus twins–Siamese twins.

Why is it that men in liquor are often garrulously religious? Liquor and false religion always and easily blend. The Greek fraternities in Yale College commonly take the candidates to their secret initiations through the brandy shop. Drunkenness and idolatry alike incapacitate the man for morals or religion by leaving no substantial ideas in his head. One hundred years ago leading New England clergy were splitting the hairs of doctrine, while New England rum and cider-brandy were taking their people to hell in numbers, some ministers included. And when men have broken away from the Bible and sound sense into mesmerism or the worship of familiar spirits, leaving not two substantial ideas in their minds, they always appear raised and eloquent like men in drink, merry as Aaron's calf worshipers and sincere as maniacs, Mormons or socialists.

This, then, was the crime of Achan and his compeers. They were putting God's children on the road to Satan's worship, which was fatal for time and eternity. And this afterwards happened. In the days of Jeremiah, the infiltrations of the surrounding religions of that day had run that wonderful nation down so that they knew not by what to swear a witness, or how to try a murderer or imprison a thief. "Woe to the drunkards of Ephraim," was really a woe against that whole nation, for they sold girls for wine, (Joel, 3:3,) and put bottles to their neighbor's mouths to make them drunken also. (Hab. 2:15.) And the stupid priest and turbaned Turk, the cringing native, the pilgrim beggar and the wandering Arab now starve on a land once flowing with milk and honey. Step by step, side by side, came national idolatry and national ruin till, blinded by their lodge-traditions and frivolous side-worships, they crucified the son of God without knowing what they did. Their union of twelve tribes or states has become a page in history and their name of Jew the by-word of the nations.

But if Americans choose to amuse themselves with a multitude of lodges, large and little, with secret insurance companies with no members but "of good moral character" and "opened and closed with prayer;" if they choose to fill their consciences and court houses with secret oaths and get happy in night assemblies before strange altars, with "grand high priests" and devil worships, (for all are devil worships which omit Christ,) pray whose business is it but his own?

The answer is contained in the text: *"That man perished not alone in his iniquity."* When nations go down all suffer, the good and the bad together. We, our children, and children's children must live, suffer or enjoy with these lodge-worshipers in these United States and stand or fall with the children of our neighbors, and just so truly as we know that, in the words of Lincoln, "No nation can endure part slave and part free," just so truly we know that no nation can permanently endure with conflicting oaths in its court house.

When the secret lodge system first set foot on the soil of the United States (1733) it was regarded by the wisest and best men with detestation and dread as hostile to civil liberty and the Christian religion. Dr. Hopkins of Newport, Rhode Island, speaks of the lodge building rising in view from his study window, as belonging to "the kingdom of Satan," and Dr. Williston of East Haven, Ct., said, "A Freemason is hand in hand with the devil." And Dr. Richard Storrs of Braintree, Mass., said to the speaker that such was the common sentiment of the New England ministry in his early youth, which was the purest period of our Republic. And older citizens of New York well remember when the secret lodge was regarded with such dread and abhorrence that the lodges in the non-slave holding States generally gave up their charters or suspended their existence. Since the fall of slavery, the discussion of the secret orders has been renewed. Eighteen years ago (1868) a large convention of Christians, representing thirteen denominations, met in Pittsburgh and formed a national association which has been growing steadily ever since. And four years later (1872) a party was formed in Oberlin, Ohio, to resist the secret orders by votes. They named themselves *"The American Party,"* their principles being the same as the founders of the Republic. At the last general election in 1884, the American party, its own candidate having withdawn, almost unanimously voted with the Prohibition party, and all would have done so but for the complicity of some of the members of the latter with secret lodges.

United States Senator Colquitt of Georgia, now speaking for prohibition in this State, asked us last week at the Silver Lake Assembly: "Why do you not continue to vote with the Prohibitionists?

The answer to Senator Colquitt is already given: *We cannot conscientiously do so.* Where wisdom, decency or benevolence or just and unavoidable war requires concealment, we do not object to it, but we regard secret orders as vicious in principle, and always and necessarily corrupt in practice. No matter how worthy their professed objects or how trifling the matters concealed, or the amount of secrecy; an organization requiring an oath or pledge of secrecy of its candidates before they are informed what they are to conceal, is thereby different from and opposed to a Republican State and a Church of Christ. In the words of the younger Seward, who was wounded when Lincoln was slain: "A secret political society is hostile to every American principle." And for a secret society in a country like ours, where all men are voters and women becoming so, to profess to be non political is to insult reason and deny fact. To form a society to influence the drinking habits, money interests or the social or general welfare of the whole people, and pledge the members of that society to conceal its proceedings, is withholding from our neighbors what they have a right to know. And to pledge husbands to life-long concealment from their wives, children from their parents, office-holders from their constituents, friends from friends in the community and brethren from brethren in the church, is to declare war on society and commence the siege. And as Jesus Christ "in secret said nothing" (John 18 20,) and required his disciples to do as he did, every secret order is organized war on the Son of God and the Saviour of mankind. And in the words of a speaker in the Pittsburgh Prohibition convention which nominated St. John, "No man who is under special secret obligations to a part of the people is fit to rule the whole," and Mr. John B. Finch and Mr. J. N. Stearns are under such special secret obligations.

But why, then, did you vote for St. John, who was the candidate of the party of Finch and Stearns?

Because we were prohibitionists before the Prohibition party was formed; because we approved of its objects; because our candidate asked leave to withdraw, and Gov. St. John assured us he stood "on every plank of our platform," two articles of which were these:

> We hold that the prohibition of the importation, manufacture and sale of intoxicating drinks is the true policy on the temperance question. And,
>
> We hold that the charters granted to secret lodges by our Federal and State Legislatures should be withdrawn.

We therefore gave St. John an estimated vote of about one-third of all he received in November, 1884.

"Well, why not obey Senator Colquitt's advice, and continue to vote with the Prohibition party; selecting such candidates only as agree with you?"

We answer:

First. Because reason and self respect forbid it. A party, part secret and part open, is "part iron and part clay." To meet and consult as do the Women's "Unions" and "Temperance Alliances," in open conventions, knowing that part of those open conventions will retire behind tyled doors and consult secretly, is neither wisdom nor prudence.

Second. All Masonic Prohibitionists have sworn in secret to stand by their brother Masons, many of whom are distillers, brewers and saloonists; and they will keep their secret oaths or not. If they keep them, they will betray the prohibition cause. If they break their secret oaths, while professing to hold them, then they betray their brother Masons and are unfit associates for honest men. We fear they will do as they have sworn and betray the temperance cause.

"Well, why not you go your own way and let the Prohibitionsts go theirs?"

We answer: This is what we propose to do, unless we can unite on Christian, equal terms. But there are a thousand reasons why the Prohibition party and the

[*Continued on 12th page.*]

THE HOME.

TIRED.

O! all thy promises, O Christ,
This sometimes seems the best—
"Come to me, ye that labor,
And I will give you rest."
We are so tired, we cannot care
For even our things. We creep,
Like weary children, near to thee,
And only pray to sleep.

We have been strong to dare and do;
We have gone forth to fight;
With fierce ones led to victory,
Have striven for the right.
We were not called us we have gone,
With joyful steps and free:
But now can worn out hearts and hands
Avail to fight for thee!

We have gone forth to work among
Thy busy servants, Lord;
Oh, pleasant were the merry songs
We sang with sweet accord!
But night comes after the long day,
And we, ah! are oppressed,
Come to thee, Master, in the dark
And ask for leave to rest.

Oh, Jesus, thou wast weary, too,
And thou wilt understand
Why the untold tasks are put
From our tho nerveless hand.
We thank thee for thy patient love
That gives to us its best:
We turn from all the world beside,
And come to thee for rest.

—*Marianne Farningham.*

A NEW ENGLAND SABBATH.

There are still villages among the hills in New England—we cannot call them remote hills, because the locomotive darts up every valley and fills the woods upon the highest hillside with the shrill, eager cry of hurrying life and bustling human society; but even where the steam-scream is heard softened and far away there are yet villages nestling in the hills in which also the old New England Sabbath lingers and nestles. The village street, broad and arched with thick-foliaged sugar maples, is always still. In the warm silence of a summer noon, as you sit reading upon the piazza or in the shade of a tree, the only moving object in the street is a load of hay slowly passing under the maples, drawn by oxen, or a group of loiterers in front of the village store pitching quoits. The creak of the wagon, the ring of the quoits, or the laugh and exclamation of players, are the only sounds, except, indeed, the musical clangor of the blacksmith's anvil, as his quick hammer molds the sparkling horseshoe or beats out the bar.

These are drowsy summer sounds that only emphasize the stillness of the week-day. But the stillness of Sunday is startling. A faint tinkle of cows in the early morning filing to the pasture, and the warning shout of the bare-footed boy who drives them, are the only sounds that break the Sabbath silence, except, again, the chirp and song of birds in the trees, which are no respecters of days, and which sing as lustily, even in the deacon's maples, on "Sabbath morning" as in the tavern ash on the Fourth of July. The cows pass, and all is still. The street is deserted, save at intervals a solitary figure upon some small errand. The sun lies hot upon the pastures and hillsides. There is no mail Sunday, no newspaper, no barber to visit. Now and then men in their daily dress are seen at the barn door or in their shed or yard doing their chores. They are bringing wood, milking, feeding the cattle, but all is spectral. There is no sound. Even the wind in summer fears to be a Sabbath-breaker. It is an enchanted realm. Have the Blue Laws such vitality? Are we still held by that grim spell?

It is 9 o'clock, and the meeting-house bell, with a bold voice of authority, as if it had the sole right to disturb the silence and to speak out, warns the village and the outlying farms that it is the Sabbath, and everybody must prepare to come to meeting; and little children hear the bell with awe as if it were a living voice, and sacred as a part of the Sabbath, and to be heeded under unknown penalties. Obey thy father and mother; thou shalt not lie; thou shalt not steal; thou shalt go to meeting—seem to them all commandments of the First Table. The sound of the bell lingers in their ears and heart as a "thus saith the Lord." And lo! at the second bell, the men, who have changed the daily dress and put on their Sabbath clothes, issue from the houses on the village street with their wives and children, and through the street, closely following each other, and pounding along in a cloud of dust comes the long line of wagons from the farms. The sun beats down remorselessly, and the man in heavy woolens, such as he wears in the sleigh in January, sits between two women in their Sabbath garments, and the horses trot with a Sabbath jog, and all turn up to the stone platform by the meeting-house, upon which the women alight, and the man drives the horse under the shed, and then chats soberly with the others at the door.

But the minister passes in, not clad in gown, and bands, and cocked hat, as in the older day, but in plain black clothes. The chatting loiterers follow him in. The bell which has gathered the village into the sacred fold rests from its labors. There is no one in the street. There is no sound. But after a few moments the music of "Old Hundred" pours out of the open doors and windows of the meeting-house, sung by a well-balanced and well-trained choir. It is the opening hymn, and it has a full, vigorous, triumphant sound. Once more, "thus saith the Lord." There is another interval of silence, but at a little distance you can hear the voice of reading and prayer. Hark! another hymn. It is "Federal Street," or "Coronation," or "Dundee," but whatever it is, it is a strain from other years; and voices and faces and scenes and days that are no more, all blend in the familiar music, and a Sabbath benediction rests upon the listener's soul.

A long silence follows, broken by fragmentary sounds of energetic speech. Is the preacher emphasizing and elucidating the five points? Is he denouncing and alarming that tough regiment in woolen, or winning the wandering and doubting mind? Is his sermon an official and perfunctory discourse by which the little children are soothed to sleep, and in which the elders like unqualified damnation and the hottest fire, as a toper likes "power" in his dram? Or is his pure and manly life and conversation his true preaching, and the Sabbath sermon only a statement of the principles of such holy living, and a revival of the colors in the immortal portrait of the holy life of the Gospel.

Before we can answer there is a burst of singing, then two strokes of the bell to announce that "meeting is out," then an issue of the congregation, a procession homeward, a driving away of wagons, and soon, once more, the silent, solitary street. In the afternoon there is the Sabbath-school, and the good pastor preaches at one of the school-houses in the farther part of the town. But it is always the Sabbath, in every sight and sound, until the sun has set, and then from the neighboring house upon the hill above the village street comes a clear, resonant soprano voice singing hymns and prolonging the solemn spell of the holy day. The tithing men are gone, and the deacons do not sit severe and conspicuous in the meeting-house, and the minister has not the air of a lord spiritual of the village, and the genius of modern times and the spirit of the age are entertained with full consciousness of what they are. But it is still the sober and restrained and decorous New England Sabbath which recurs every seventh day, and the honest, industrious, intelligent, self-respecting, plain-living village recalls remotely the day of the severer dispensation, and illustrates the noble manhood that the severe dispensation fostered.—*George William Curtis in Harper's Magazine for September.*

THE JEW'S PREPARATION FOR THE SABBATH.

The closing hours of Friday afternoon are the best of the week for studying the Jews of Jerusalem. The dragoman who conducted me to their quarter bore the patriarchal name of "Isaac." His story was an interesting one. His parents and his grand parents, at the time of his birth, were living at Salonica. The family without an exception were true Israelites. Through the efforts of a missionary the grandfather was converted to Christianity. In due time every member of the family followed his example, until eventually the entire twenty-eight became communicants of the Protestant church.

It was nearly five of an April afternoon when we came to the Jews' "wailing place." All told, perhaps sixty Jews were imitating the example of their brethren in Jerome's day (400 A. D.), when Roman soldiers allowed them to weep beside Jerusalem's ruins. These were now pressing the stones of the Herodian wall of the Temple enclosure with their foreheads, reading their Hebrew prayer-books and weeping over the fall of their beautiful house. I asked an aged woman so bent and feeble with the infirmities of years that she could scarcely drag herself to the spot, what words she was reciting from her Psalter. She pointed out the sentences: "O Lord, the heathen are come into thine inheritance;" "The enemy hath persecuted my soul;" "He hath smitten my life down to the ground;" "My heart within me is desolate;" "I remember the days of old."

Not far from this Polish woman was a young girl who, though the tears stood in her eyes, still seemed desirous of catching our attention. She was glad to announce that her home had been in Brooklyn, and further inquiry revealed the fact that her parents, a few years since, had brought their whole household to live and die near the sepulchres of their ancestors. The world seemed very narrow as among this gathering of Spanish, Russian and German Jews, with all sorts of red fezes and fur-trimmed velvet caps and long side-curls, there was one who could talk of "Fulton Ferry" and "the Heights" as glibly and as intelligently as the travelers who had been priding themselves on their long distance from home. We felt, however, a more personal interest in the pathetic scene, as an American joined in the lamentation: "We sit alone and weep: because of our greatness that is departed: because of the Temple which is destroyed, we sit alone and weep."

From the wailing place it is only a few steps to the Synagogues. They are all alike in having great domes for roofs, as though to form a contrast to the minarets of the Moslem and the towers of the Christian. That of the native Syrians showed the lattice-covered gallery where the women may sit, seeing the men but unseen by them, as in the House of Commons. The synagogue of the Spaniards was noticeable for a raised circular platform in the center where there are the "chief seats" and the depositories of the sacred writings. The synagogue of the Pharisee proved the most interesting. The people who were fast collecting to read their prayers as the sun went down and their Sabbath began, were very soiled Russians. A basin for washing at the entrance, was a hint that their snuffy hands refused to accept. Each had a small desk on which he placed his prayer book. The Rabbi began the service by reading a few words. Immediately all responded by praying aloud, and for half an hour they swayed their bodies backward and forward, until the very air seemed charged with the Hebrew rhythm.

A hurried departure soon brought us to the private house of a Jew. He was to show us how "the blessing of the Sabbath" takes place. The room in which his family lived, by day and by night, was very small, a divan at one end ten feet long and six deep being the sleeping place for six persons. Just as the sun disappeared below the horizon, the head of the house, holding a glass of wine in his hand while all stood, read in Hebrew the commandment to "Remember the Sabbath." The family repeated it after him. Then all united in petitions for help to keep it. These being finished the father touched the glass of wine to his own lips, passed it to his aged mother who followed his example, who in turn passed it to the wife. When she had tasted, she caused her two children to drink and rubbed the wine upon the lips of her infant child, and thus the Sabbath was "blessed."

As the husband had been paid liberally for allowing us to witness this ceremony, his love of money was aroused. He intimated that he wished us to go upon the flat house-top with him. Once there he took us as far away as possible from the observation of his wife and mother, who he said were very devout, and showing his phylacteries wished us to purchase them. They were of black leather, two inches square, with the proper straps for binding seven times about the arm and wrist. There was also one for the forehead. In them were concealed the four customary Scripture quotations, written on parchment. The bargain was secretly made, lest the pious women should interfere with such a sacrilegious sale to Gentiles, but not until he had taught the method of binding them on the left arm, so that the straps should three times make the Hebrew symbol of the Almighty and should bring the phylactery, when the arm was bent close to the heart. This Jew lacked the conscientiousness of another of his brethren who, as a worker in olive wood, never puts a cross on any article of his manufacture, whatever the sum of money may be that is offered him.

Seen in their most interesting features the Jews of Jerusalem are in many respects a disappointment. Col. Wilson, the resident American Consul, speaking of their poverty said that $40,000 a month is distributed among them as a charity. They have come to Jerusalem as religious patriots, to pray near the ruins of the Temple and keep guard over the memories of the past. Their superior piety, they claim, demands the pecuniary recognition of their brethren in Europe and America. And so this large sum is a contribution every month to the general poverty of Jerusalem.—*Rev. J. G. K. McClure, in New York Observer.*

BABY HAS GONE TO SCHOOL.

The baby has gone to school, ah, me!
What will the mother do,
With never a call to button or pin,
Or tie a little shoe?
How can she keep herself busy all day,
With the little "hindering thing" away?

Another basket to fill with lunch,
Another "good-by" to say,
And the mother stands at the door to see
Her baby march away;
And turns with a sigh that is half relief,
And half a something akin to grief.

She thinks of a possible future morn,
When the children, one by one,
Will go from their homes out into the world,
To battle with life alone,
And not even the baby be left to cheer
The desolate home of that future year.

She picks up garments here and there,
Thrown down in careless haste;
And tries to think how it would seem
If nothing were displaced;
If the house were always as still as this,
How could she bear the loneliness?

—*Selected.*

HOW THE BRIDGE WAS CROSSED.

"Mother," said a little girl, "what did David mean when he said, 'Preserve me, O God, for in thee do I put my trust?'"

"Do you remember," said her mother, "the little girl we saw walking with her father in the woods yesterday?"

"Oh, yes, mother. Wasn't she beautiful?"

"She was a gentle, loving little thing, and her father was very kind to her. Do you remember what she said when they came to the narrow bridge over the brook?"

"I don't like to think about that bridge, mother; it makes me giddy. Don't you think it is very dangerous, just those two loose planks laid across and no railing? If she had stepped a little on either side she would have fallen into the water."

"Do you remember what she said?" repeated the mother.

"Yes, mamma; she stopped a minute as if afraid to go over, and then looked up into her father's face and asked him to take hold of her hand, and said, 'You will take hold of me, dear father; I don't feel afraid when you have hold of my hand.' And her father looked so lovingly upon her and took tight hold of her hand, as if she were very precious to him."

"Well, my child," said the mother, "I think David felt just like that little girl when he wrote these words you have asked me about."

"Was David going over a bridge, mother?"

"Not such a bridge as the one we saw in the woods; but he had come to some difficult place in his life—there was some trouble before him that made him afraid, and he looked up to God just as that little girl looked up to her father, and said, 'Preserve me, O God, for in thee do I put my trust.' It is just as if he had said, 'Please take care of me, my kind, heavenly Father; I do not feel afraid when thou art with me and taking hold of my hand.'"—*S. S. Visitor.*

TRAINING THE EYES.

The following story from the *Penn Monthly* is related of Agassiz, and it is sufficiently characteristic of this remarkably accurate observer to have the merit of probability. We are told that once upon a time the professor had occasion to select an assistant from one of his classes. There were a number of candidates for the post of honor, and finding himself in a quandary as to which one he would choose, the happy thought occurred to him of subjecting three of the more promising students in turn to the simple test of describing the view from his laboratory window, which overlooked the side yard of the college. One said that he saw merely a board fence and a brick pavement; another added a stream of soapy water; a third detected the color of the paint on the fence, noted a green mould or fungus on the bricks, and evidences of "bluing" in the water, besides other details. It is needless to tell which candidate was awarded the coveted position.

Houdin, the celebrated prestidigitateur, attributed his success in his profession mainly to his quickness of perception, which he tells us in his entertaining autobiography, he acquired by educating his eyes to detect a large number of objects at a single glance. His simple plan was to select a shop window full of a miscellaneous assortment of articles, and walk rapidly past it a number of times every day, writing down each object which impressed itself on his mind. In this way he was able, after a time, to detect instantaneously all of the articles in the window, even though they might be numbered by scores.—*Scientific American.*

ANCIENT WRITING MATERIALS.

Very likely when the Prophet Ezekiel was commanded to write about the City of Jerusalem, he would have been glad if he could have stepped into a stationer's and bought a few quires of letter paper to write on. But he had no such advantage; he was compelled to write his account on smooth tiles, and we find fragments of these to this day. The heaps of broken pots and crockery of all sorts, which are so abundant in all Eastern towns, prove that bits of smooth stone or tiles were constantly used for this purpose. The Island of Elephantine, on the Nile, is said to have furnished more than a hundred specimens. One of these is a soldier's leave of absence, scribbled on a fragment of an old vase. How little those scribes and accountants imagined the interest with which their descendants would one day treasure their rough notes! Still quainter were the writing materials of the ancient Arabs, who, before the time of Mohammed, used to carve their annals on the shoulder-blades of sheep. The "sheep-bone chronicles" were strung together, and thus preserved. After awhile sheep's bones were replaced by sheep's skin, and the manufacture of parchment was brought to such perfection as to place it among the refinements of art. We hear of vellums that were tinted yellow, others white. Others were dyed of a rich purple; and the writing thereon was in golden ink, with gold borders and many colored decorations. These precious manuscripts were anointed with the oil of cedar to preserve them from moths. We hear of one such in which the name of Mohammed is adorned with garlands of tulips and carnations painted in vivid colors. Still more precious was the silky paper of the Persians, powdered with gold and silver dust, whereon were painted rare illuminations; while the book was perfumed with attar of roses or essence of sandal-wood. Of the demand for writing materials, one may form some faint notion from the vast manuscript libraries of which records have been preserved, as having been collected by the Caliphs both of the East and West, the former in Bagdad, the latter in Andalusia, where there were eighty great public libraries, besides that vast one at Cordova. We also hear of private libraries, such as that of a physician who declined an invitation from the Sultan of Bokhara because the carriage of his books would have required four hundred camels.—*Sel.*

TEMPERANCE.

A STRONG PLEA FOR OPEN WORK.

Now the Prohibition party is particularly hot in its denunciation of the old parties for saying in their platforms what they do not mean—for playing double and concealing their intentions—for making false promises. And perhaps the conduct of the old politicians in this respect deserves a condemnation far more scathing than it ever received.

But while our whole party professes to be thoroughly open and honest and truthful, we find our California section of it like some others, afraid in convention to say what it means to do. Afraid to put on paper what it thinks or intends to do about a Sabbath law and honest suffrage, for fear we will lose votes. The *Censor* is ashamed of such a policy.

If we intend to adopt in our system the Ten Commandments and the whole law of Moses, the bilking of our intention to do so in the platform would be a fraud and a cowardice. Let us take an honest position on Prohibition, on suffrage, on the Sabbath rest, promise to do justice in government savings banks for the people, railroad and telegraph management, in the question of labor, immigration, land monopoly, etc., and be as individuals and as a party, thoroughly open, honest, truthful and manly, as if we stood in the visible presence of God; and then let our party go down to the deepest oblivion if truth and honesty and nobility will carry it there—rather—a thousand times rather, than to gain a victory at the polls this year, by opening the door to the first suspicion of duplicity and trickery.

The party and its cause will be vastly stronger every time it loses a member who counsels playing the old party tricks and concealing our intentions. If we are going to favor anything let us say so; nothing will lose us so many votes as the loss of respect and confidence in our candor and honesty and firmness in the right.—*Censor, Los Angeles, Cal.*

SALOONS READY FOR WAR.

At the late nominating convention of the Prohibitionists in this city, the following letter received by the Chairman, B. M. Davenport, through the mail was read and received with many expressions of indignation:

CHICAGO, Aug. 24, 1886—B. M. Davenport, Chairman Cook County Prohibition Committee: Sir: You prohibition cranks have broken up our business in Kansas, Iowa, Maine, Rhode, Island, Georgia, and other parts of the country, and you are now working like mad devils to drive us out of business in Illinois. Perhaps you think you'll some time close up the saloons in Chicago. We want to tell you before that is done every damned prohibition fanatic will die as Haddock did. We will kill every preacher, burn every church, massacre every member of every temperance society, and all the praying women before we will surrender our liberty or give up our lawful business. If we pay our license to help support the schools, the city authorities are bound to protect us. If they don't do it we will protect ourselves, if it takes a cruel war to do it. We wan't to tell you that unless you resign your position on the County Prohibition Committee and quit organizing prohibition clubs in Chicago, you have not got many more days to live. We must make an example of somebody here in Chicago to let the cranks know that we mean business. We have you marked for our first victim. If you don't want to be sent after Haddock let up on the temperance business at once and attend to your hotel. In earnest, SALOON-KEEPERS.

DRINK AND DEATH.

Last Monday afternoon Henry J. Christoph, one of the best known Germans in Chicago and the head of a private bank doing the largest business of any like house in the city, committed suicide by shooting. He was only 37 years old, and came to Chicago in 1868. He was always, say the press reports, a drinking man, but until a few years ago he was a very moderate drinker. Then he acquired a strong passion for whisky and brandy, which soon became his favorite stimulant, and he learned to drink it to excess. Last March he resolved to quit the habit forever, as he came to realize that he was drinking more than a business man should drink. He went to Hot Springs, where he was accompanied by his wife and two children, and he remained there nearly a month. When he returned to Chicago to resume the management of his bank he had succeeded in breaking off his drinking habits almost entirely. Within a month or two, however, he began drinking again with renewed vigor, and he was frequently under the influence of liquor during his business hours. At such times he was quarrelsome even toward his wife and children, and it is said that he treated them harshly on more than one occasion. Christoph's bank was patronized by all the brewers of Chicago, and his self-destruction is a terrible lesson to all these manufacturers of drink.

Mary Clement Leavitt, the missionary of the World's W. C. T. U., has been speaking to large audiences in Japan. Mr. Ishimots, who acted as an interpreter for the Rev. Joseph Cook when he visited that country, has acted as interpreter for Mrs. Leavitt. He is a teacher in the Union College, a cultured gentleman, and greatly aids Mrs. Leavitt in her work of promoting temperance among that people.

Milwaukee last year produced 1,066,030 barrels of beer, or 86,290 barrels more than the year before. The Milwaukee *Prohibitionist* says, "There is in this city one saloon for twenty-six voters, and as half the people do not drink, every thirteen drunkards must support one saloon. How many women support the thirteen drunkards who support each saloon?"

Before the ports of Japan were opened to the Christian nations of the world there were only eleven intoxicating drinks known in the country; now there are more than 200, and many horrible vices peculiar to highly cultivated nations are becoming common in Japan. This is one of the ways in which we show the besotted heathen what utterly inferior beings they are.

The most enthusiastically received speaker at Chautauqua this year was Miss Frances E. Willard, who gave her latest lecture on Social Purity to an audience of 4,000 people. Miss Willard will be the guest of the Rev. and Mrs. Joseph Cook while in Ticonderoga, N. Y., where she is to speak at the National Gospel temperance camp-meeting.

[*Continued from 9th page.*]

American party should act together; some of which are these:

First. We have headquarters; large buildings, paid for, in Chicago and in Washington, D. C., and we wish the Prohibition party and cause should have the benefit of them, and of our papers published in them and throughout the country.

Second. The great mass of the Prohibitionists are heart and soul with us and we with them.

The venerable Dr. John Marsh, Secretary of the National Society before Mr. Stearns, abhorred and resisted secret temperance lodges. The Apostle of Temperance, Dr. Charles Jewett, went into the Good Templar's lodges, but came out, and in his book, "Forty Year's Fight with the Drink Demon," gives a strong condemnation of secret temperance lodges, running through several pages. John B Gough, like Dr. Jewett, was initiated, but declared his disgust with the regalia, etc., as only Mr. Gough could do it. Henry Wilson, Vice-President of the United States, joined the Good Templars, but at the first meeting after he had joined, moved to publish their ritual. Mary B. Willard said: "When my husband joined the Masonic lodge, I thought I should die." Mary Allen West, editor of the *Union Signal*, detests secret societies. Every upright, conscientious temperance man, but especially women, will accord with these sentiments of the great temperance leaders. We therefore wish the two to be one, and cast a vote in 1888 which will settle the question forever, that the lodge and saloon must go.

LITERATURE.

NATURE AND OTHER ADDRESSES.—By Ralph Waldo Emerson. Pp., 186. Price, cloth, 40 cents. John B. Alden, New York.

It is from forty to fifty years ago that the great American transcendental philosopher began to attract attention and gather disciples by the publication of the essays and orations contained in this neat and handy little volume. Since then various editions have been given to American readers, but we doubt if any so cheap and convenient as the present. So long as the reading people of America are divided in their estimate of Emerson his writings will be sought for; and among them these earlier essays will be read with greatest pleasure. They were prepared before he had become more mature and abstruse in his philosophy, and his followers about Boston began to diefy him as a second Christ. Of his intuitional and subtle style of thought a Scotch critic has observed, it "charms, animates, and vividly excites the mental faculty of his reader, but it does not satisfy or settle any question conclusively. Hence his speculations on religion, philosophy, literature and life, though stimulating to the young are coldly regarded by men of mature and sage understanding."

The *Herald of Health* is one of our best publications of moderate price intended to promote a higher type of mental, moral and physical manhood. The September number opens with an article by Prof. Richard Proctor, the scientist, on the "Influence of the Mind on the Body." "Temperance Physiology," "Bondage to Corsets," "Egypt as a Health Resort" follow. A letter from Red Cloud, the aged chief of the Sioux Nation, reveals in the breast of this Indian a noble spirit of wise affection for his people, which might well be emulated by the men chosen to legislate and execute the laws of the white race.

The *Library Magazine* contains the following strong table of contents: "Genius and Precocity;" "Home Rule for Ireland;" "British Rule in India;" "State Purchase of Railways;" "A Pilgrimage to Sinai;" "Wordsworth;" "Our Railroad Methods;" "Is the House of Lords worth Preserving."

The head of a sheik is a well drawn and characteristic portrait forming the frontispiece of the volume of the *English Illustrated Magazine* which is completed with the September number. "Dogs of the Chase," "Fashions in Hair," "A September Day in the Valley of the Arno" are illustrated articles in the same number. American readers will be particularly interested in the description of a dynamite factory—a place generally avoided by journalists.

Rev. James Johnston contributes a lengthy and valuable article to the *Missionary Review*, "A Century of Protestant Missions," in which he earnestly argues for a great increase in the gifts of the church for the spread of the Gospel, since the world spends vast sums on its indulgences and folly. In the review of independent foreign missions the work of the Faith Missions beginning in Oberlin are reported, also the Liberian mission sustained by the Quaker philanthropist, Edward S. Morris, of Philadelphia, and the work of Robert L Harris, of Robert Shemeld in Natal, also of W. W. Kelley further north at Innambane.

Probably the largest literary prize ever offered is one of $1,000,000 to be given in 1925 by the Russian National Academy for the best work on the life and reign of Alexander I. In 1825, shortly after the death of Alexander I, the sum of 50,000 roubles was offered by one of his favorite ministers to be given as a prize a century after his death, and it is this sum at compound interest which will amount in 1925 to $1,000,000.

RELIGIOUS NEWS.

—The new Free Methodist church at Prospect Park near Wheaton, Ill., built under the charge of Rev. A. W. Parry, was dedicated last Sabbath.

—Rev. Charles S. Uzzell, who founded the People's Tabernacle at Denver, now carried on by his brother Thomas, has rented the premises at 38 and 40 South Halsted street, in this city, for the beginning of a similar work here. The enterprise was formally inaugurated last Saturday evening. Drs. Goodwin and Burns and others interested in Chicago mission work were present.

—The general convention of the Protestant Episcopal church will begin its sessions in this city Oct. 6, in Central Music Hall. This is the first time this council of the Episcopal church has come so far west as Chicago. Among the delegates are Hon. George F. Edmunds, of Vermont; Hon. Angus Cameron, of Wisconsin; Hon. C. Delano, of Ohio; Hon. Hamilton Fish, of New York; R. C. Winthrop, of Massachusetts, and J. C. Bancroft Davis, of Maryland. The representation will include sixty-five dioceses, with five missionary jurisdictions.

—Rev. D. Simon of Prospect, Ohio, gave a Harvest address at Green Lake Park, near Delaware, Ohio, on the 2nd inst. The occasion was a kind of thanksgiving festival, held by the Evangelical Lutheran church of Delaware, of which Rev. E. Pfeiffer is pastor.

—The Rev. F. D. Gamewell, of the Chungking, West China Methodist Mission, writing of the recent riot in that place, says complaint was made that the mission was building on a place belonging to a dragon, who was exceedingly angered thereby. So the people rose and put down the mission churches and drove out the missionaries to appease the dragon, who must be akin to the one mentioned in Rev. 20: 2.

—Rev. R. T. Cross, in addition to his work in the West Denver Congregational church, has been acting superintendent of home missions for Colorado and Eastern Wyoming for nearly two years. He resigns this superintendency to take effect in September. The West Denver church still feels the good effects of its midsummer revival work.

—The Illinois Wesleyan Conference meets in Wheaton this week, beginning Wednesday. Bro. I. R. B. Arnold hopes to have one evening before the body to illustrate the modern phases of Baal worship.

—Rev. R. Stuart, of the United Presbyterian Mission in India, has been for some time sick with typhoid fever, but is recovering.

—Rev. W. P. McNary of the *Midland*, who has removed from St. Louis to Tarkis, Missouri, to take care of the college church of that place, preached the sermon before the College Springs Presbytery of the United Presbyterian church.

—The Rev. Richard Conradi, a missionary of the Seventh-Day Adventists in Russia, has been imprisoned at Bemperople, on the charge of spreading heresy, and has, it is said, been subjected to great indignities and cruelties.

—The recent action of the Waldensians in refusing to give up their name and adopt that of "Evangelical Church of Italy" will probably postpone for many years, if not defeat entirely, the proposed union of the Waldensian and the Free Church of Italy.

—Every week-day about 100,000 copies of the Bible, either in its entirety or in portions, are sent forth from the British and Foreign Society, and since its foundation it has issued translations in two hundred and fifty languages. During its last year of work, 3,118,304 Bibles, or portions, were issued.

—The International Sunday-school Executive committee, at its meeting in Chautauqua last week, fixed upon Chicago as the place, and June 1 to 3, 1887, as the time for holding the next international triennial Sunday-school convention.

—The work which Rev. P. A. Seguin, the ex-Roman Catholic priest, has undertaken in this city, has proved to be so successful that he is going to open another evangelical mission at 1838 South Clark street, where Gospel preaching is very much needed. He is planning also to open other missions soon in the city. His Sabbath-school for Chinamen, French and English has proved to be very successful. Despite the priestly oppositions and the negligence of policemen, who dare not protect him for fear of losing the respect and votes of the Romanists, the meetings are so well attended at 135 West Van Buren street that it has been necessary to enlarge the hall. Such efforts deserve the prayer and aid of Christians.

—Dr. Storrs, of Brooklyn, celebrated his sixty-fifth birthday on the 21st ult., and his fortieth anniversary as pastor of the Church of the Pilgrims will be celebrated in November.

—The British Bible Society proposes to withdraw from Denmark, as it has already withdrawn from Sweden. In the latter country the withdrawal has had the effect of increasing the activity of the home society in a wonderful degree, and the same effect is hoped for in the case of Denmark.

—The report of the Baptist Missionary Union reveals remarkable activity and growing power on the part of the denomination. In the past seven years the receipts of the Union have been $2,282,883, an increase of sixty-six per cent over the receipts of the previous seven years. The number of missionaries has increased from 281 to 669. Over seven hundred churches have been organized, and four hundred and sixty-seven church edifices have been built. It is now claimed that five-sixths of the Baptists in the world are in the United States.

—Among the most interesting of missionary premises anywhere, is the Moffatt Institute at Keomman in South Africa. The mission station rises like an oasis amid a desert of mirage-producing sands. There are its fruit-trees, its pools of water, its growing corn, its village and its mission premises. The resident missionary is a son-in-law of the famous Robert Moffatt. Moffatt drained and cultivated this spot. His hands planted the healthy and varied fruit-trees that flourish there. Quinces, grapes, apples, pears, peaches of unsurpassed quality now abound. Thus Moffatt turned his gardener's experience of early days to account. The mission buildings are of stone, and occupy the four sides of a square. The institute, in which ten youths are being educated for evangelistic work, is on the west side. North and south are the houses of the missionaries. On the east side is the home for the pupils. The chapel, ninety feet by twenty-five, is across the valley. There is a printing department at present issuing in the Batlaping dialect the Revised Version of the New Testament. The work is done by natives who, as skilled artisans, can take their place beside the printers of any other community. The whole premises cost about sixty thousand dollars. Four medical missionaries are now laboring in Antananarivo, Madagascar, two of them in connection with the Norwegian Missionary Society, and two with the Friends Foreign Association and the London Missionary Society conjointly.—*Independent.*

NOTICES.

MICHIGAN STATE MEETING.

The Michigan Christian Association will hold its semi-annual convention at South Locke, Ingham county, Michigan, commencing Tuesday evening, October 12, 1886, at 7 o'clock, in the Wesleyan church.

Pres. C. A. Blanchard, of Wheaton College, and J. P. Stoddard, of Chicago, are expecting to be present. Let everybody keep this notice in mind, and prepare to attend. Trains will be met all day Tuesday. Parties wishing to be met later must write. Coming from the west, leave train at Williamston; from the east, leave train at Webberville. Conveyances in readiness at each place. Entertainment free. H. A. DAY, *Sec'y.*

THE ILLINOIS STATE CONVENTION.

The Illinois Christian Association opposed to secret societies will hold its meeting in Opera Hall, Princeton, Bureau county, Tuesday evening, September 21st, at 7:30 o'clock, to continue through the 22nd and 23d. Addresses are expected from Pres. C. A. Blanchard, Rev. J. P. Stoddard, Rev. Dr. T. H. Hanna, Rev. Dr. Wm. Wishart, Rev. C. A. Bockman of Galesburg, Samuel E Holyoke of Galesburg, and others. Discussions of such interesting topics as are at present forced upon the public mind by the hostility of secret societies to social order and the personal independence of workingmen, will be ably maintained. Princeton is a beautiful town, distinguished for its culture and widely known as the home of the late Owen Lovejoy. As a result of his influence and that of his co laborers, it occupied an enviable position in the ranks of reform during the anti-slavery struggle. Entertainment will be provided for delegates from abroad. The central location and convenience of railway connection invite a large attendance of the friends of the Association. All churches and local associations in sympathy with the object of the meeting are earnestly requested to send delegates, and let every patriotic, Christian man and woman in the State make an effort to be present or to have a representative on the floor of the convention, that our counsels and prayers may be united for the enlightening of all our people upon the nature and evil tendency of the secret orders.

J. L. BARLOW, *President.*

H. L. KELLOGG, *Secretary.*

R. R. FARE TO THE ILLINOIS CONVENTION.—The Chicago, Burlington and Quincy road will *return* delegates who pay full fare on that line at one-third fare to the point where the ticket was purchased, provided:

1. You get a certificate from the agent *where you buy your ticket,* that you have paid full fare.

2. You must obtain the signature of J. P. Stoddard to your certificate at the Convention, and present it so indorsed to the agent at Princeton from whom you will get your return ticket for one-third rate.

3. To secure this reduction there must be at least twenty-five tickets taken over the C. B. & Q. R. R.

The Illinois Central road will give the same rates returning from Mendota, where connection is made with the C. B. & Q. Certificates will be given at the convention to all paying full fare on the Central road, allowing them to buy tickets at one-third fare from Mendota to their homes.

Clergymen with permits are not included in the above arrangement.

SOUTHERN MINISTERS' FUND.

This is the fund from which the colored ministers of the South have received the *Cynosure*. It seems very desirable to continue this fund, and hence the special appeal in the *Cynosure* of Aug. 12th.

The following named persons have contributed to this fund this year, 1886, and such names will be added from week to week as donate to it in the future:

Jno Dorcas, J F Icke, Mrs A E Tyler, H Holbrook, Wm Mathews, O Hansen, Mrs S B Skeel, Mrs A F Rider, F W Capwell, A Hamilton, Mrs C H Richardson, N Martin, R Johnson, J Aylsworth, Mrs T S Couch, I Bancroft, S A Pratt, J Rutley, A Hamilton, H A Fischer, Mrs N E Kellogg, Mrs A B Kellogg, T Kingsnarth, M Phillips, Susannah G Reed, Lemuel Lester, W O Percival, Prof E Whipple, A G Laird, Prof H A Fischer, L Woodruff, L M Sampson, H Wykhuysen, P Bacon, H Preston, Rev J P Rogers, J Brandt, J A Austin, Mrs S H Nutting, D Hyde, Mrs M W Bingham, L E Lincoln.

Not reported before: Rev. Wm. Leuty, $50.00; J. Rutty, $10.00.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Sept. 6 to Sept. 11 inclusive:

A Lent, H Hull, H Ware, S H Spencer, J Springer, H B Wolcott, B Loveless, J Mulholland, Rev E Hildreth, P Reams, G Hiner, Rev W I Wilson, S A Bailey, Dr Guild, G S Robinson, S E Clark, K A Orvis, G Eley, I W Clark, B Williams, J K Glassford, W Northrop, G Keppel, A R Martin, J M Axley.

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"LUCILLE VERNON" is evidently not an ideal sketch, but the fictitious names used represent to a great extent real men and women of flesh and blood. The characters of many of them are by no means attractive, but are perfect counterparts of querulous, obstinate and parsimonious professors who are thorns in the flesh of many a pastor in all the churches. But as in all the churches, there were also good and true men and women at Lansington, who upheld and encouraged the pastor. * * * In its author will be recognized the worthy pastor of the First United Presbyterian Church of Chicago, and a welcome contributor to these columns.—*United Presbyterian.*

The heroine, who becomes the bride of the pastor of the church at Lansington, is a wonderful exemplification of how a woman who is a true wife and help-meet may throw her life and energies into the great work of saving souls; aiding, by gentle words and sympathy, wise counsel and brave endurance, the husband having charge of a congregation where the Demon of Misrule held full sway. We follow with interest the history of the wife and husband through their hours of despondency and discouragement to the happy ending, where religion, harmony and peace have gained the ascendency and the good man and wife find their reward.—Pittsburgh *Daily Telegraph.*

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The Facts Stated.

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

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The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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Oats—No. 2			25
Rye—No. 2			49
Bran per ton			9 50
Flour	2 00	@	5 00
Hay—Timothy	7 50	@	11 50
Mess pork per bbl			9 45
Butter, medium to best	10	@	24
Cheese	03	@	08
Beans	75	@	1 50
Eggs			13
Seeds—Timothy	2 05	@	2 12
Flax			1 13
Broom corn	03	@	06½
Potatoes	40	@	70
Hides—Green to dry flint	06½	@	14
umber—Common	11 00	@	18 00
Wool	12	@	28
Cattle—Choice to extra	4 50	@	5 40
Common to good	2 25	@	4 30
Hogs	3 25	@	5 22
Sheep	1 50	@	4 00

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Spring	86½	@	87
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Eggs			15¾
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FARM NOTES.

NEATNESS ABOUT THE HOUSE.

Every farmer, and in fact, every person owning a yard, ought to take pride in keeping it neat and clean. Neat, well-kept yards attract the passer-by, and often add a money value to the place. We have an instance of this kind in mind, now. A man came into a certain neighborhood, recently, to buy a farm. He found two that were for sale. One was as good as the other, as regards location, soil, buildings, etc., but one had a neat yard about the house, and the other had a slovenly one, and though he could have bought the one with the slovenly yard for less money than he had to give for the other, he chose the one that cost most, simply because it looked best.

Have a well-made fence about the yard, and keep it in repair. Have a strong gate, and never let it get off its hinges. Keep the shrubs and trees trimmed up well, and never let litter of any sort accumulate. Have a big box, or hogshead, in the back yard, into which cans, old boots shoes, and the thousand and one things which accumulate about the house can be thrown from time to time. When the box or hogshead is full, burn or bury the rubbish. This refers not to the front yard only; let neatness prevail all about the place. It gives an air of thrift and prosperity, and always impresses a beholder favorably. It pays in more ways than one to have neat surroundings.—*American Agriculturist.*

GARDEN NOTES.

It is now about fifteen years since I adopted the rule of always plowing my garden in the fall, and it has done much to give me an early and easily worked garden. Probably on a light, sandy soil fall plowing would not be so beneficial, but for all soils inclined to be heavy, and that if plowed in spring are cloddy, I recommend it. To do the most good, however, it must be done right, and the right way is to plow in narrow lands, from twelve to sixteen feet wide, back-furrowing, so as to make them high in the center, and then with a shovel clean out all the loose soil from the dead furrows, and throw up to the middle; then open a furrow so as to carry off all the water from the garden, and not allow it to stand in the dead furrows to saturate the soil. One who has never tried this plan will be surprised to see how soon the garden will dry off in the spring, and how fine and mellow a little working will make it.—*Vick's Magazine.*

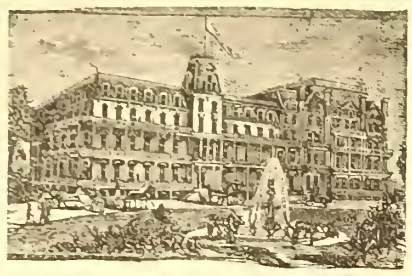
E. P. Roe keeps Catawba, Isabella, Diana and Iona grapes by picking them in a clear day, using grape scissors, so as not to handle much, removing all imperfect berries, and placing in clean, dry, earthen jars, in layers a bunch deep, and fill the jar in this way. Place a double sheet of paper over the top layer and put on the lid. Strong unbleached muslin is pasted entirely over the lid or cover of the jar, completely covering the opening, so that no air may enter. When this covering has fully dried and hardened the jars are buried on a dry knoll sufficiently deep to be beyond the action of the frost, a stake being placed over each jar to locate it accurately.

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HOME HINTS.

HEADACHE IN CHILDREN ATTENDING SCHOOL.

As a rule any child attending school and complaining occasionally of headache, is at once sent by the conscientious physician to an oculist to determine the condition of the eyes. In the January meeting of the St. Petersburg (Russia) Medical society, Prof. Bystrow, of St. Petersburg, mentioned a number of observations which he had made in a girl's normal school, and on several other children attending private schools. In the normal school were 375 girls, and of these 27 per cent suffered with headache. Of 7,478 girls and boys attending school and observed during a period of five years, 868, *i. e.*, 11.6 per cent, were found to be affected with headache. The older the children the more frequent and violent the pain in the head, so that of the children between 14 and 18 years old, from 28 to 40 per cent were found to complain of headache. B. explains this occurrence by mental overstrain, to which the children in modern schools are exposed, for he met with this ailment not only in children visiting public schools, but also in those who, surrounded by the most favorable hygienic conditions, received private instruction at their homes.

B., for this reason, expresses the view that in every school board a physician should be a member to give his advice as an expert. His remarks gave rise to an animated discussion. Prof. Polotebnau thought that the miserable hygienic conditions, as they now exist in schools, were mainly responsible for many a disturbance of the health of the children attending these schools; while Dr. Akulow believed that in most cases anomalies of refraction were the primary cause for the headache.

The hygienic conditions in our public schools are doubtless far superior to those of Russia, but in the practice of the writer of these lines many cases in the children attending the public schools and suffering with headache showed no abatement of the pain whatever after the children had been supplied by an expert with the proper glasses, while diminished studies and greatly increased out-door exercise had the desired effect. We believe that in our schools the memory of the children is taxed too early and too persistently.—*Medical and Surgical Reporter.*

DUTIES TO SERVANTS.—However the mistress of the house may regard her duties to those employed by her, she cannot very well put out of sight the fact that if her servants read anything worth reading, it must be provided by her. For this reason I advocate having two or three shelves in the dining room. On these should be placed not only the cook-book and the literature of the kitchen, but some other good books and papers. Let it be understood that these may be taken and be read at any time. It is just possible that some of these, like the Bibles in the cars, may not be used, but it is not probable. If anyone fears that a taste for reading will interfere with a legitimate performance of duties, I would like to cite to her the case of a woman whom I know who reads Carlyle and quotes Burns, and is also an accomplished cook, and one of the most conscientious diggers-out-of-corners ever employed as a maid-of-all-work. A judicious selection of cook-books is an actual inspiration to a girl, and a perusal of them will lead to that intelligent interest in work which makes it pleasurable.—*Evening Post.*

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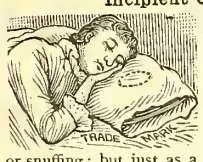
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NEWS OF THE WEEK.

COUNTRY.

Mayer Courtenay of Charleston, S. C., telegraphs that in order to shelter the homeless people before the cold weather sets in from $5,000,000 to $7,000,000 is immediately required. The Mayor estimates the total damage to property by the earthquake at from five to six millions. The Produce Exchange Charleston fund amounts to $7,186, the Stock Exchange fund to $12,000, and the Cotton Exchange to $6,492. The fund at Boston amounts to $20,000. Buffalo, $4,000, and in other cities lesser amounts. Charleston had a few slight earthquake shocks Saturday. Her relief fund committee has received $44,777. Ninety deaths have been caused by the earthquake.

At Manistee, Mich., Saturday, R. L. Peters struck oil at a depth of 1,920 feet. Three or four thousand barrels flowed out in a short time.

Near Decatur, Ill., Wednesday night at a wedding supper the bride and groom and fifty guests became deathly sick, with indications of poisoning. All the doctors in the district were summoned, and the sufferers were soon out of danger. Chicken which had been prepared in a copper kettle is believed to have caused the trouble.

An attempt was made to blow up with dynamite the signal tower of the Lake Shore Railroad near the Stock Yards, south of Chicago, Saturday. The perpetrator is believed to be in sympathy with the strikers.

Canada has formally demanded the unconditional surrender of the schooner, Onward, seized by the United States revenue cutter Corwin in Alaskan waters. The peremptory character of the demand is said to reflect the spirit of the English Ministry, and our government is warned that if it does not recognize Canada's position we must take the consequences. Canada claims the Pacific Ocean free to all for any purpose.

The fire losses in the United States and Canada during August foot up $13,000,000, 80 per cent above the usual August average.

John Q. Cannon, son of the Mormon ex Congressman, and until lately a dignitary in the Mormon church, confessed to being guilty of adultery. To the astonishment of all he was cast off from the church.

New Yorkers saw a brilliant meteor in the Southern sky Sunday night about 8:30 o'clock. It rivaled the moon in brilliancy. It passed steadily from South to North, and left a train of fire behind.

S. D. Turner, a railroad engineer, killed himself Monday at Birmingham, Ala., because he had been fined for being drunk. He was to have been married Oct. 1.

An excursion train carrying the Brotherhood of Locomotive Engineers dashed into a coal train near Glendon, Pa., Sunday night, the fireman being killed and the engineer seriously injured. The engine and several cars were wrecked.

An explosion of natural gas in a well at Warsaw, Ill., Monday killed one man fatally wounded a second, and frightfully burned two others.

In the old Young Men's Association Building at Indianapolis Tuesday the falling of a wall precipitated twenty-one workmen twenty feet to a floor below. Four were fatally injured and three dangerously, while the remainder suffered painful wounds.

Resolutions were adopted by the Board of Trustees of the Chicago University that, as the corporation is unable to raise the money under the proposed settlement with the Mutual Life Insurance Company further educational work of the University be suspended.

The Hon. William Baxter, a leading temperance advocate, prominent manufacturer and distinguished Quaker, died at his home in Richmond, Ind., Monday night, Sept. 6th, in his 63d year.

Monday afternoon, at Daleyville, Karnes county, Texas, a battle took place between officers and two white men, backed by two Mexicans. The Sheriff, his brother, and another man were killed, while two persons were dangerously and four others slightly wounded.

FOREIGN.

The Labrador fisheries are reported to be an entire failure. Not enough fish have been caught to pay for their transportation, and as a consequence 70,000 people are destitute.

Revolutionists in Coahuila, Mexico, under the leadership of the famous Coyote, have seized El Paso and begun war against the Diaz government. A brother of the Coyote has also taken the field, and issued a proclamation calling the Mexicans to arms. The insurgents in the States of Nuevo Leon and Tamaulipas are trying to concentrate their forces in the Coahuila mountains.

It is reported that Bismarck is supporting the project of a Russian-Turkish alliance under which Russia guarantees to the Sultan the regaining of Cyprus and Egypt on condition that Turkey allows Russia's war ships free passage through the Dardanelles and supports the candidacy of the Duke of Oldenburg for the Bulgarian throne.

The Paris *Univers* publishes a telegram from the Bishop of Tonquin saying that 700 Christians have been massacred and forty villages burned in the Province of Manhoa, and that 9,000 Christians are perishing of hunger.

Parnell's Land bill has had a first reading in Parliament. It is aimed to prevent the evictions by non-resident landlords. It is understood that Gladstone who is now spending a season of rest on the Continent is not in favor of the measure.

BUSINESS.

SPECIMEN NUMBERS.—For ten cents we will send the *Christian Cynosure* for *five weeks* to any address, thus giving them a chance to examine the paper and subscribe if they think best. Could you make better use of a dollar of the Lord's money than to send to ten of your friends five copies of the *Cynosure*?

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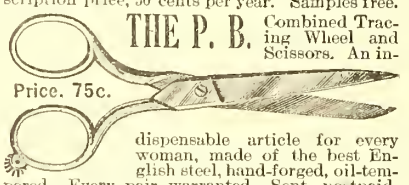
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